RELIGIOSITY, SELF-MONITORING AND POLITICAL PARTICIPATION:
A RESEARCH ON UNIVERSITY STUDENTS

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ABSTRACT

RELIGIOSITY, SELF-MONITORING AND POLITICAL PARTICIPATION:
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First of all, this study deals with the religiosity in terms of intrinsic and extrinsic religiosity; and investigates whether there is a relationship between the self-monitoring and these types. The important point here is that non-religious individuals were studied under this scope, as well. Another building block of the study is the relationship between religiosity and political participation forms. Just as religiosity, political participation was reviewed from a multi-dimensional point of view and conventional, unconventional and post-modern participation were investigated both in terms of non-religious, intrinsic and extrinsic religious individuals. Likewise, the relationship between political participation and self-monitoring was analyzed, as well. The important point for the study here is that no other study of a similar nature has been found neither in the national nor international literature, and that, therefore, the study will contribute to both in this sense.

A questionnaire was conducted on 872 university students. Numerous analyses were conducted in this study in order to reveal the relationship among these concepts. As a result of the study, it was found that the intrinsic religiosity is associated with low-self-monitoring while the extrinsic religiosity is associated with high-self-monitoring. In addition, it was determined that self-monitoring is positively influential on the political participation. In parallel to the relationship of the self-monitoring with the religiosity, it was found out that the extrinsic religious perform more participation in every form of political participation than the intrinsic religious.

ÖZ

DİNDARLIK, KENDİNİ İZLEME VE SİYASAL KATILIM:
ÜNİVERSİTE ÖĞRENCİLERİ ÜZERİNE BİR ARAŞTIRMA

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Öncelikle bu çalışma kapsamında dindarlık içsel ve dışsal dindarlık olarak ele alınmış ve bununla kişinin kendini izleme düzeyinin yüksek ya da düşük olması arasında bir ilişki olup olmadığına bakılmıştır. Burada önemli olan nokta aynı zamanda dindar olmayanların da incelenebilmiş olmasıdır. Çalışmanın bir diğer önemli unsuru dindarlık ve siyasal katılım ilişkidir. Siyasal katılım da dindarlık gibi çok boyutlu olarak ele al alınmış ve konvansiyonel, konvansiyonel olmayan ve post modern siyasal katılım hem dindar olmayanlar hem de içsel ve dışsal dindar olanlar açısından incelenmiştir. Benzer biçimde siyasal katılım ve kendini ayarlama ilişkisi de analiz edilmiştir. Burada bu çalışma için önemli olan çalışmanın bir benzerine ne ulusal ne de uluslararası literatür de rastlanılmamış olması ve bu nedenle literatüre yapacağı katkıdır.

Araştırma teorik ve ampirik bölümlerden oluşmaktadır. Ampirik bölümde farklı üniversitelerden 872 üniversite öğrencisine anket yöntemi uygulanmıştır. Bu araştırma kapsamında, bu kavramlar arasındaki ilişkileri ortaya koyabilmek adına çok sayıda analiz yapılmıştır. Bunların sonucunda ise içsel dindarlığın düşük kendini izleme, dışsal dindarlığın ise yüksek kendini izleme ile ilişkili olduğu bulunmuştur. Ayrıca kendini izleme düzeyinin siyasal katılım üzerinde pozitif yönde etkili olduğu da saptanmıştır. Kendini izlemenin dindarlıkla olan ilişkisine paralel olarak dışsal dindarların her siyasal katılım boyutunda içsel dindarlardan daha fazla katılım gösterdikleri de tespit edilmiştir.

Anahtar Sözcükler: İçsel Dindarlık, Dışsal Dindarlık, Kendini İzleme, Konvansiyonel Siyasal Katılım, Konvansiyonel Olmayan Siyasal Katılım

To My Parents
Emel & Yusuf Altunsu
&
My beloved husband Alper

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AKP	Justice and Development Party
AUIES	Age Universal Intrinsic/Extrinsic Scale
BBP	Grand Unity Party
CHP	Republican People' Party
CON	Conventional
I/E-R	Intrinsic/Extrinsic Revised
IMF	International Money Foundation
INT	Intrinsic
Eo	Extrinsic Other
Ep	Extrinsic Personal
Es	Extrinsic Social
ESS	European Social Survey
EVS	European Values Survey
EXT	Extrinsic
HSM	High Self-Monitoring
ISSP	International Social Survey Program
LSM	Low Self-monitoring
MHP	Nationalist Movement Party
OSYM	Student Selection and Placement Center in Turkey
PM	Post Modern
PP	Political Participation
RCT	Rational Choice Theory
RO	Religious Orientation
ROS	Religious Orientation Scale
SES	Socio-economic Status
SM	Self-Monitoring
SP	Felicity Party
TBMM	Turkish Grand National Assembly
TKP	Communist Party of Turkey
TR	Turkish Republic
TUSIAD	Turkish Industry and Business Association

UK	United Kingdom
UNCON	Unconventional
USA	United States of America
WWS	World Value Survey

CHAPTER 1

INTRODUCTION

*"Either seem as you are
or be as you seem"*
Mevlana Celaleddin Rumi

1.1. The Subject of the Study

The phenomena of religion and studies about it are almost as old as the history of the humanity. It is known that the religion has always been existed somehow, from the most primitive tribes to the most modern societies. Therefore, the religion has always been a subject of curiosity of the mankind. In addition, appearing as a phenomenon and investigating from different perspectives by many disciplines, the religion shows that it bears an interdisciplinary character in this context. Many disciplines such as anthropology, sociology, psychology, economy and political science have been studying religiosity phenomenon for years. As a result, religion does not have a universally accepted definition agreed by all since it is defined by each discipline according to their own perspective.

Throughout the centuries, individuals looking for answers to the questions such as who they are, where they are from, where they will go and to what end they exist; and the individuals who find the answers in the religion starts to live in accordance with the requirements of the religion. In this context, the religiosity could be defined in its most general sense as to accept a religion and to live in accordance with the requirements of that religion. At this point, the religious life style of the individual is a factor which also affects his/her social environment. The religion, which is interested only in the individual, becomes a phenomenon that is interested in the society as well, with its reflections on the social life. In a similar way, according to Spilka et al., the answer of the question "Why do we expend so much energy on religion" is very simple because it is an extremely important aspect of social and psychological reality (Spilka et al., 1985: 2). In this context, the religiosity, first a psychological phenomenon, gains also a social value, as well. For that reason, it becomes much more important to evaluate the religiosity from a socio-psychological viewpoint. Being between the individual and God, this condition in which the individual lives constitutes also a social topic with how it reflects onto the social life and how it affects it. As a whole, shaping the social structure and introducing rules and principles, the religion becomes meaningful with the existence of the human beings. The religion existing in the society with the attitudes, behaviors and form of beliefs whose subject is the human being becomes as an issue of the psychology since its subject is humans and also an issue of the sociology due to its social reflections. In this sense, it is possible to argue that this thesis is based on a socio-psychological approach.

Studies conducted on the religion since years claim that the religion and religiosity would decrease with the introduction of secularization. Although this showed a downward momentum for a period, it reversed the direction and went upwards and did not lose its importance; on the contrary, it has gained importance in the modern world, opposite to what was expected. According to Okumuş, this effect of the modernization on the religion in that the secularization has failed to ensure individualization reveals itself as increase in the religious communities (Okumuş, 2007:13). At this point, similarly, the rational choice theory claims the opposite of the secular theories and argues that the modernization would not decrease the effect

of the religion; but increase even further. According to the theory, viewing the religion from the economic point of view would cause the religion to become more popular. This economic perspective in mid-1980 has also grown stronger. The theory suggests that individuals act rationally and assumes that individuals would avoid the things they think harmful to them and seek the things they think beneficial. By making cost - benefit calculation, individuals choose the action that would provide most benefit and least cost. This theory also claims that, people from socio-economic class gain status from religious affiliation. In this way, religion brings high and low status together and fosters their interaction (Pickard, 2005: 46). Consequently, people gain value according to their religious status within religious communities and institutions, regardless of their socio-economic statuses and educational background. This situation, in turn, might cause the fact that especially individuals whose socio-economic levels are lower have become more religious.

Özdalga mentioned in her article published in 1989 that the rate of fasting in Turkey increased recently. She also stated that this was a noteworthy situation not only in Turkey but also in other Islamic countries, as well (Özdalga, 1989: 29). Studies conducted after that era also shows that increase in the religiosity continues. In 2009, GALLUP conducted a survey which covered 114 countries and Turkey ranked 65th in this survey, with 82% of "yes" answer to the question of "Is religion an important part of your daily life?" This survey also determined that the most religious countries in the world were at the same time the poorest countries. For example, the poorest countries such as Bangladesh, Niger, Indonesia and Sri Lanka were the countries who gave the highest rate of "yes" answer with 99%. Likewise, the wealthiest countries were found out to be the countries with the least religiosity, the U.S.A. being the only exception with 65% (GALLUP; 2009). Another extensive survey conducted on this field, WWS (World Value Survey) results show that the religiosity rates in Turkey was 74.4% in 1990 while it increased to 78.5% in 1996 and reached 80.3% in 2001, continuing to increase in 2006 with the rate of 82.6%. When considered in terms of wealth and poverty, it is observed that the rate of the religiosity of the underdeveloped countries, already very high, increased even further. For example, while religiosity in Bangladesh was 84% in 1996, it increased to 96.9% in 2002. Among the developed countries, the USA shows decrease in the

religiosity rates according to WWS results. While the highest rate of religiosity in the USA was 84.2% in 1990, it decreased to 82.4% in 1999 and 72.1% in 2006. In this context, it becomes important to determine why the religiosity shows such a trend in terms of the differentiation between the developed countries and underdeveloped countries. At this point, considered Turkey among the developing countries, this increase in the religiosity underlines the importance of performing research studies specific to the country.

Questions such as what is religiosity, how is it defined, why do people become religious and how and to what extent they are religious paved the way for launching the religiosity studies. At the same time, the question of how could religiosity be measured has become a subject of discussion. While considered as a single-dimension phenomenon at first, the religiosity was agreed to be a multidimensional phenomenon and begun to be handled and measured multi dimensionally. In this context, Gordon Allport's measuring of the religiosity bi-dimensionally as intrinsic and extrinsic is accepted as one of the most important measurement of the religiosity. These two dimensions are also the ones which are most widely used and developed in the literature for the studies on measuring the religiosity. While the intrinsic religious are the religious individuals who live their religion and who find their master motivation in the religion, the extrinsics are considered the religious individuals whose master motivation is self-interest and who capable of using the religion for other purposes. Allport states this briefly as "the extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion" (Allport and Ross 1967: 434). This differentiation which divides the religiosity into two as live religion (intrinsic) and use religion (extrinsic) constituted the most important motivation of this study. This is because especially in today's Turkey, increased religiosity and debates about it claiming that its reflections are not in compliance with the religion at all emphasize the necessity to conduct a research which differentiates the religiosity as intrinsic and extrinsic.

The reason why the individual has chosen to be religious and the motivation lying behind are vitally important. At this point, rational choice theory suggest that, after the cost – benefit evaluation, individual decide what religion to choose and to what

degree they will participate in that religion, and even could modify their religious choice and change their religious participation, even change their religion (Iannaccone, 1995:77). When we look at extrinsic religious people in the light of this, we could conclude that changes in their religious emotions, thoughts and actions at certain times are linked to the gain they would provide from being religious conveniently. It could be possible to think that, as result of the cost-benefit calculation they made, those people become much more religious than others during the times when being religious is popular. In this context, the extrinsic religiosity may be investigated with psychological, sociological and political aspects. It would be possible to observe the psychological aspect of the extrinsic religiosity in its relationship with self-monitoring while its political aspect in its relationship with the political participation, under the scope of this thesis. While the individual's religiosity constitutes the psychological aspect of the study, the reflections of the religiosity as well as the discussions on the religion and religiosity constitute the sociological aspect. Okumuş states that the period we are living in is an era which ostentatious religiosity is emphasized frequently, and that it shows itself especially more in the political arena. In addition, he mentions that such ostentatious religiosity could be defined within the extrinsic religiosity (Okumuş, 2006: 18). This is because in today's society where a religion-oriented political party came to power alone and therefore being religious or appearing to be religious became popular, the extrinsic religious could have some expectations to benefit from this situation.

Another important concept of the study, the self-monitoring is a concept which was created by Snyder and he also state that individuals are separated as the high self-monitoring and low self-monitoring. This is a factor which rather shows to what extent individuals wear a mask in their social relationships. According to Snyder and Cantor; "theory and research on self-monitoring are concerned with the processes by which individuals actively plan, enact, and guide their behavioral choices in social situations" (Snyder and Cantor, 1980: 222). Moreover, the high self-monitoring individuals are defined as the individuals who are capable of acting in accordance with the social context in line with their individual benefits and interests and capable of showing expected attitudes and behaviors in social settings. The fact that there exists a difference between their attitudes and behaviors is considered one of the

most conspicuous characteristics of them. In this context, this thesis considers self-monitoring as one of the factors that influence the individual's religious orientation. In addition, hiding one's actual intention and appearing as a different person draws attention as common characteristics between the extrinsic individuals and high self-monitoring individuals.

Yet another major subject of the study is political participation. This concept is accepted as an indispensable part of democracies and gains its importance from the second half of the 20th century. In this respect political participation is seen as a concept that emerged as a result of the modernization process and as a component of modern societies. Political participation studies handle the participation as a multidimensional issue. Moreover, political participation studies conducted together with religiosity dimension reviews participation rather with its conventional and unconventional aspects. These studies determined that political participation of the religious is low. On the other hand, when the religious who performed political participation are studied, it is discovered that they performed rather conventional form of political participation. Our study will handle political participation issue with the conventional and unconventional aspects and review especially what kind of difference exists between the intrinsic and extrinsic religious in this sense. The study expects that the extrinsic religious would perform more political participation than the intrinsics for the purpose of acquiring a social circle or creating an environment to the benefit of themselves, offering opportunities to them.

When the relationship between self-monitoring and political participation is investigated, it is expected that the individuals with high self-monitoring would show higher political participation since they are more sociable than the other individuals. In this context, it is thought that self-monitoring could be an influential factor on political participation. Also, the fact that they have the ability to act differently case by case and that the politics is an arena which put such an ability to best use could be the reason why they are interested more in the political issues and more politically active.

The main concern of this study is generally to describe the relationships among religiosity, self-monitoring and political participation in relation with the intrinsic

and extrinsic religiosity differences. From this point of view, when the literature is reviewed, it is observed that there is no research studying the religiosity, self-monitoring and political participation. Also, no study could be found which investigates the relationship with the political participation and self-monitoring or reviews the religiosity-political participation relationship within the framework of the intrinsic and extrinsic religiosity. In this context, this study is the first study to investigate these relationships and the findings of the research will take place in the national and international literature as the first results.

In today's Turkey where the popularity of the religiosity increased, the necessity to review the religiosity in terms of intrinsic and extrinsic dimensions in the context of the religious orientation has motivated this study. For reasons such as the fact that a religion-oriented political party came to power alone in our country and that, consequently, religiosity became popular and gain favor, the views of the university students on the religion, their level of religiosity and its political reflections aroused curiosity. This is important because individuals who will shape and direct our future are now at the universities as students. Also it is known that the period when development of the personality and determining the life style of the individual take place corresponds to the university years and university students are considered as a leading group of social, political and economic development. Although political participation increases with age, it is known that highest rate of political participation in the young population is seen among the university students. Moreover, studies conducted show that the university students perform rather unconventional participation. Religiosity, on the other hand, is determined by former studies as a factor which decreases political participation. Taking all these into consideration, it has been decided to conduct the survey on the university students, with the expectation that the difference between the intrinsic and extrinsic could best observed on this sampling. Moreover, the religious and non-religious orientations, political attitudes and behaviors of the students will also be significant and the results obtained from the sampling provide important clues for analyzing and interpreting the religious orientations, political attitudes and behaviors of the Turkish people, as well.

1.2. The Objectives and Significance of the Study

The main objective of this thesis is generally to analysis the relationship among religiosity, self-monitoring and political participation and specifically the role of intrinsic and extrinsic religiosity, and low and high self-monitoring on political participation' of university students in Turkey. First of all, the factors which determine whether the individual becomes religious or non-religious will be pointed out, as well as the factors determining whether the individual's religiosity model is intrinsic or extrinsic, whether their self-monitoring is low or high, and finally, the factors which determine whether their political participation is conventional or unconventional will be stated. In this scope, the goals of the study could be grouped in relation with the religiosity, self-monitoring and political participation.

The religiosity-relevant aim of the study is to reveal the differences between the intrinsic and extrinsic religiosity. This is because religiosity is measured in the literature by asking the individual whether he/she considers himself/herself as religious. However, while some define themselves as non-religious, thinking that they are not religious enough, some others who are actually less religious than the former could define themselves as highly religious. This makes it difficult to determine the religiosity in the real sense. Therefore, this thesis aims at measuring the religiosity with the intrinsic and extrinsic dimensions and thus, it could not only differentiate between the religious and non-religious, but also determine whether individuals are intrinsic or extrinsic religious, depending on their religious orientation, as well as the differences between the two.

The self-monitoring-relevant aim of the study is to investigate the effect of self-monitoring on shaping religious orientation into intrinsic or extrinsic. Under the scope of this study, it is thought that the extrinsic religiosity could be linked to high self-monitoring while the intrinsic religiosity could be linked to low self-monitoring. This is because the extrinsic religious could act as a more religious, less religious or non-religious person, depending on the situation. Here, the extrinsic religious could aim at providing benefits from that situation for themselves. Following this situation which is similar to the case with the high self-monitoring, it is aimed to find out

whether there is a relationship between them. Likewise, determining the extent and direction of the effect of self-monitoring on political participation is another aim related to self-monitoring. Accordingly, it is expected that the high-self monitoring individuals, who are associated with social assertiveness, will perform higher political participation.

The political participation-relevant aim of the study is to determine political participation of the university students and, at the same time, to find out whether this participation is conventional or unconventional. Also, another aim of the study regarding political participation is to determine the effects of being religious or non-religious on political participation and how being religious differs in case of intrinsic religious and extrinsic religious. In the literature, it is known that religiosity decreases participation and that the participation of the religious is rather conventional. Based on this view, it is expected that religiosity would decrease political participation and that the intrinsic would perform conventional while the extrinsic would perform un-conventional participation.

This study is important in terms of it is the first research to investigate the religiosity, self-monitoring and political participation. In addition, the fact that there is no research studying self-monitoring and political participation and that there are only three researches studying the relationship between self-monitoring and religiosity, which use only sample of religious unlike this study where non-religious are involved also make this study even more important. Likewise, no research which differentiates between the intrinsic and extrinsic religiosity and studies their relationship with political participation could be found. All these remarks show the significance of this study and it will serve as a guide for the future research, with its contributions.

This study differentiates between the intrinsic and extrinsic religiosity and aims at obtaining information on their political attitudes and participation by reviewing their ability to adapt themselves from one situation to the other, and it appears quite important, since religiosity or appearing to be religious is very popular nowadays. The fact that the intrinsic religious are considered as true believers who live their

religion while the extrinsics are also considered religious who are capable of using religion to reach other goals and also that the extrinsics are able to appear a different person than who they really are, by using social masks, emphasize the importance of this study even more with regard to investigates the differences between the two in the area of political participation and that it is the first research to do so. The reason for such a statement is that both religious and non-religious feel/would feel uncomfortable with these people who use the religion as an instrument for their interests. In this context, it is thought that the study is also important since it states that not all religious people should be labeled as good or bad, underlying the fact that such opportunist people are extrinsic religious and separating them from the true religious.

1.3. The Methodology and Research Questions

The research problem of this study is to understand the religiosity level (intrinsic, extrinsic, none) and self-monitoring of university students (high, low) and their impact on students' political attitudes and participation (conventional, un-conventional, post modern). The main argument of this thesis is that whether self-monitoring level of the individuals is low or high is influential on their religious orientation to become intrinsic or extrinsic, and that, at the same time, both the religious orientation and self-monitoring affect the political attitudes and behaviors. In this context, the religiosity, differentiated as intrinsic and extrinsic, the self-monitoring and political participation, as well as their interrelations, constitute the subjects of this study. While high self-monitoring is associated with the extrinsic religiosity, low self-monitoring is associated with the intrinsic religiosity. In this regard, it is expected that extrinsic religiosity and high self-monitoring would increase political participation whereas intrinsic religiosity and low self-monitoring would decrease political participation.

In this study, questionnaire survey technique, based on quantitative data analysis is shape the main methodology. This questionnaire will be applied on 872 students from three universities in Turkey. In addition, the religiosity will be handled with

two dimensions in this study and Allport and Ross' (1967) Religious Orientation Scale (ROS) version that turn into a suitable form for all age groups (AUIES) by Gorsuch and Venable (1983) will be used in a way it is made applicable to non-religious population by Maltby (1996, Age Universal I/E Revised). The advantage of separating the religiosity into two as intrinsic and extrinsic will enable us to see the difference among the religious more clearly. In addition, it will ensure to access more detailed information than the studies differentiating it only as religious and non-religious provided. On the other hand, for self-monitoring, Snyder and Gangasted' (1986) 18-item Self-monitoring Scale will be used. This is preferred due to the reasons both that the number of questions is lessened and that its reliability is higher. Political participation will be differentiated as conventional and unconventional, and thereby both the degree of the political participation and the direction of it will be determined in more detail.

Rational Choice and Dramaturji/Impression management theories are the main theoretical framework of this thesis. Theoretical structure of the thesis is shaped based on the cost-benefit analysis of the rational choice theory and the front stage – back stage areas of the dramaturgical approach. In this sense, it is assumed that both high self-monitoring individuals and extrinsic religious appear as the person they want to be in the front stage while they are the person who they actually are in the backstage during their social interactions. The reason why they act as if they were a different person could be summarized as the fact that following cost-benefit analysis they did, they decided it is the most profitable situation where they can get the highest benefit.

According to the aim of the study, we want to find answers for the following questions:

- Are socio-demographical variables influential on university students' religiosity level religious orientations, self-monitoring level and political participation?
- Are university students' religious faiths and their frequency of religious practices influential on their religiosity and religious orientation?

- Are the students' definition of religiosity and religious orientation level a determinant factor on their political participation?

- Are the students' perception of his/her parents', siblings' and close friends' religiosity level a determining factor on students' own religiosity perception and religious orientation level?

- Is there a relationship between religious orientation and self-monitoring?

- Is there a relationship between self-monitoring and political participation?

- Is trust in institutions, interest in politics, close to a political party, right-left scale, considering politics and religion as important, following political issues via mass media and discussing political issues with family and friends have any effect on political participation?

- Are religious orientation and self-monitoring level influential on political acquaintances and contact with them?

- Is there any difference between a member of a political party, or a voluntary association in terms of religious orientation?

- Is there any difference between intrinsic and extrinsic religious individuals in terms of obtain benefits from politics?

- Is there any difference between religious attitudes and political attitudes, in terms of student's religious orientation?

1.4. Original Contribution

The subject of this study could be considered as an original contribution since it has never been studied before. Therefore, in the religiosity-political participation relationship, it could be possible to observe socio-demographical effects as well as both the effect of being religious or non-religious, and the effect of differentiating the religious as intrinsic and extrinsic. Since there is no research that differentiated religiosity as intrinsic and extrinsic, and that investigated its relationship with political participation, this study would contribute to the literature and to provide some valuable input for the discussions on religiosity differences on political participation. Moreover, it is thought that the study will contribute to the literature since similarly there is no study which investigated the relationship of self-

monitoring with political participation and there are only three studies which investigated the relationship of self-monitoring with religiosity. However, due to the fact that those three studies did not include non-religious, this study provides an original contribution.

There are few studies that differentiate the religiosity with fourfold typology as asserted originally by Allport and Ross. The originality of this study lies in the fact that both it is able to do so and that it could apply to non-religious as well. Therefore, the scale could measure both non-religious and the religious, by stating whether they are intrinsic, extrinsic or indiscriminate. Another original contribution of the study is its method used when establishing the fourfold typology. This method creates categories by comparing average points taken from the sub-scale, instead of median split. In this context, it could be argued that this study is original both in terms of its subject and its method.

With this study, it is expected to observe the differences of the political participation of the university students based on self-monitoring and religious orientation. The original contribution here is that it differentiates the religiosity as intrinsic and extrinsic, as well as it examines this differentiation by conventional and unconventional political participation for the first time. In addition, this study will contribute to the conventional - unconventional political participation studies conducted in Turkey that are few in number. In this way, it will be possible both to measure political participation with non-religious, intrinsic and extrinsic religious aspects as well as high and low self-monitoring aspect and to determine whether these aspects affect political participation in conventional or unconventional dimension.

Also, the fact that cost-benefit analysis of the rational choice theory is used in the theoretical framework of the study could be considered as an original contribution. Since there is no study which was conducted in this field before, no comparison among the findings could be possible. Finally, our study could contribute to more extensive, similar studies conducted for Turkey and other countries yet to follow, setting an example for them.

1.5. Organization of the Study

This study is composed of chapters describing a different part of the research, as in every scientific research. Here, what will be held in each chapter is described briefly and an outline of the study will be given.

The theoretical framework of the study is composed of three main chapters, each handling with a different concept. These are the chapters of religiosity, self-monitoring and political participation, respectively. In order to understand religiosity as theoretical concept, firstly the discussions and definitions about religion and religiosity will be explained in the chapter 2. Religiosity is a very broad concept that is studied by many disciplines such as sociology, psychology, anthropology and political science. These different views and concepts will be described here. Secondly, how religiosity measures both in the world and in Turkey will be discussed. Thirdly dimensions of religious orientations as intrinsic and extrinsic will be analyzed in detail in order to understand religiosity. Fourthly, religiosity, especially the extrinsic religiosity will be investigated from the rational choice theory perspective in the light of cost-benefit analysis. And lastly, literature review both for religiosity and religious orientation will be analyzed.

In the chapter 3, self-monitoring will be investigated as another theoretical concept. Firstly, similar to religiosity chapter discussions and definitions of self-monitoring will be described. Secondly, how the self-monitoring concept has been measured so far will be investigated. Thirdly, self-monitoring will be explained with how using impression management from a dramaturgical perspective. Fourthly, again literature review for both world and Turkey will be analyzed. This time lastly, after both discussed religiosity and self-monitoring, relationships between them will be tried to construct.

In the chapter 4, the last concept political participation will be analyzed in the same manner with religiosity and self-monitoring. Similar to them, initially discussions and definitions of political participation will be explained. Then, the determinants of political participation will be investigated briefly. How political participation has

been measured so far and different approaches and theories related to political participation will be described in order to understand political participation process. In addition literature review will be explained in order to understand how and in relation to which subjects with political participation has been studied so far. At the end, relationship between political participation and religiosity and relationships between political participation and self-monitoring again will be tried to construct.

After theoretically discussing the relation of religiosity, self-monitoring and political participation, the methodology and the design of the study will be discussed in detail in the chapter 5 of the study. This chapter presents a detailed discussion of methodology used for data collection and data analysis in the research. Quantitative data are collected from university studies from different universities in Turkey through questionnaire. In this chapter, methodological approach, type of the study, conceptual definitions, research hypotheses and limitations will be descried. In addition, data collection techniques, preparing the questionnaire, universe and sample, pilot study, application of the questionnaire, data input and missing values, and reliability and validity analysis of the scales will be explained as a design of the study in detail. Moreover, how data analysis of the research made and socio-demographical profiles of the study will be also conducted in this chapter.

In the chapter 6, the quantitative data obtained from the questionnaire will be analyzed in detail. This chapter consists of the titles such as descriptive analysis of the questionnaire; analysis of three main concepts (religiosity, self-monitoring and political participation) with socio-demographical variables; analysis related to these concepts; and relationships between them.

In the 7, the last chapter, the main findings and conclusions of this thesis will be summarized. In addition, some implications for further researches will take place under this title.

CHAPTER 2

RELIGIOSITY

The theoretical structure of this thesis is based on understanding the religiosity, self-monitoring, political participation and their relationships. Firstly, the concept of religion and religiosity, measuring religiosity and literature review about religiosity will be discussed in order to understand the individual's religiosity and religious orientation. Secondly, self-monitoring and thirdly, political participation will be analyzed in the same manner, in the chapter 2 and the chapter 3.

Religiosity is one of the important variables of this study. An individual who defines himself/herself as religious belonged to a religion. Because of this reason the concept of religion will be analyzed fisrtly in order to understand religiosity. In the scope of this study religiosity is accepted multi-dimensional concept and these dimensions are intrinsic and extrinsic which were created by Gordon Allport. Under this title, the definition of religion and religiosity, measuring religiosity, religious orientations, dimensions of religiosity, and literature review on religiosity will be discussed. A detailed investigation of intrinsic and extrinsic religiosity will be also take place in this part of this study.

2.1. Discussions and Definitions of Religion

Social scientists have conducted many studies on religion and each discipline has employed its own approach in the process of understanding and explaining the concept. Anthropology and sociology sciences are used when studying religion, its origin, its social effects and its functions. Religiosity studies, however, are reviewed by using the sciences of sociology and psychology, since religiosity involves socio-psychological elements. For this reason, when conducting studies on religion and especially on religiosity, it is vitally important that these two disciplines be reviewed together. Religion is also seen in the studies of the most important figures of these three disciplines. The opinions of the philosophers in these disciplines will be explained briefly when discussing about the concept of religion.

Although the phenomenon of religion is one of the most ancient subjects of the history of humanity, reviewing of the religious phenomena could be considered rather modern issue (Hökelekli, 2010: 15). Religion has, in one way or another, always existed inside the human beings and social life, continuing to arouse curiosity. Allport states that interest in religion still exists in the modern world and that, although some moral collapses occurred arising from the modern era, there has been no decrease in the curiosity and interest felt toward religion (Allport, 2004:15). It is possible to say that, even during the times when hot debates on secularism are increased, people won't draw away from religion and religious issues as opposite to expectations; on the contrary, religion rises again from its ashes even at times when they say that it will disappear somehow. In addition, Allport mentioned that in 19th century, when secularism was on the rise on the one hand and the Oxford movement, evangelical resurrection, birth of the Christian union and foundation of the Salvation Army were all realized, on the other hand at the same time. As his own words:

> Whatever the fate of the institutional religion is, the personal religious feelings of the humanity are extremely vivid now and continue to keep its vividness in the future, as well. Because, the roots of the religiosity are both so numerous and so deep (Allport, 2004: 22-23).

Although Allport uttered these words in 1949, history has proved that he was right. Despite 63 years have passed, interest in religion and studies on religious subjects are

increasingly continue. Moreover, religion has always found a way to recreate itself. In addition, based on the recent studies, we could argue that people have become increasingly religious. This argument is true not only for Turkey but almost all around the world as well, even for the developed countries.

With the enlightenment, religion was criticized by the rational interpretations, and was attempted to be explained by sociologists, anthropologists, philosophers and psychologists by means of their own methods and from their own point of view. Even whether a god and his authority existed or not were questioned in this attempt. According to Ludwig Feurbach, religion is the source of all evil and god is an authority created by humans. According to him, anthropology will reveal the truth and humans will relieve themselves from this bondage they created on their own (Özdalga, 1989: 31). Also, since religion is considered as a connection established with the sacred, it emerges just as a social phenomenon and possesses a social character. Therefore, it also interests sociology as a social phenomenon, in addition to being a psychological phenomenon that interests the individual (Günay, 1998: 208).

As an institution, religion has a characteristic that determine social structure, human relations, attitudes and behaviors of the individuals, and for that reason it has been frequently studied in the literature of the sociology and social sciences. For example, Köktaş specified that religion is the second most important subject of sociology, after industry (Köktaş, 1993: 11). Despite the fact that religion and religiosity are commonly used concepts, it is difficult to give an exact definition for both that satisfies all the disciplines. It would not be wrong to say that religion is a subject that has been reviewed since the beginning of the social studies. These concepts also appeared in the studies of classical sociology masters, such as Marx, Durkheim and Weber. Similarly, it has been studied by major figures such as Spencer and Taylor in anthropology as well as Freud and Jung in psychology.

2.1.1. Anthropological Approaches

When reviewing discussions on religion anthropologically, it is seen that religion has always existed in one way or another. From the most primitive tribes to the most modern societies, religion exists and maintains its importance. The reason why religion is as old as the history of humanity and why humans are attracted to religion, as well as the position and function of the religious culture in the social and cultural life, have always been significant questions for the researchers in this area.

In anthropological sense, religion is composed of beliefs and practices. Although anthropologists uniformly agree on the importance of the practices, they have had different opinions on the beliefs over time. In 19th century, initially the beliefs were considered as naive interpretations of experiences and it was thought that religion was built upon them. Later, however, came a period when all the practices were also considered as important (Mair, 1972: 211). In addition, in 19th century again, scientists initially oriented to the origin of religion and pondering on how human beings had started to believe in gods and whether there were any primitive tribes in which religion had never existed (Morris, 2004: 149).

In this approach the opinions of Taylor, Spencer and Malinowski will be briefly discussed. Spencer is included in the evolutionist tradition and he was accepted an important intellectual of his own period, and even Darwin considered him his superior. (Morris, 2004: 154).

It is seen that there is a relationship between social development and religious development in Spencer's opinion. According to him, social life is composed of organic systems, just as biological life. However, while Spencer sees religion as a social entirety, he ignores its divine aspect. He states that what characteristics the society carries, so does its religion; in other words, the religion of a simple society would be simple, too. Furthermore, Spencer advocates that the source of the religious feelings is fear of death. According to him, the idea of soul that emerged first with dreams has brought along later the idea of afterlife and worship to

ancestors' souls (Günay, 2011: 141-142). From this point of view, he concluded that "ancestor worship is the root of easy religion" (Morris, 2004: 159).

Another figure in the anthropological tradition is Taylor. He is accepted the founder of British social anthropology in many studies. He coined the term animism and that's why animist approach has become identified with him. According to him, this is the first and basic form of religion and the others have evolved from it (Hamilton, 2001: 29). He also argued that religion emerged as a result of linking death with the misunderstanding between dreams and realities and here the soul is the main constituent of religion (Kunin, 2003: 17). Then, he defined religion as "a belief in spiritual beings". He also explained that religious beliefs were developed by human beings in order to explain dreams, visions, unconsciousness and death (Furseth and Repstad, 2006: 17). He described systematically in his book Primitive Culture (1871) that ancestor worship was the core of the religions. Taylor separates souls into two, as good and evil, and states that offerings, sacrifices and ceremonies are necessary for obtaining the help of the good souls and protecting against the malice of the evil souls. He argues that primitive human beings reached the idea of soul by means of death and dreams. These people regard the death as the final breath and define it as breath or air, while they define dreams as detachment of the soul from the body. According to him, primitive people think that, during dreaming, the soul departs from the body temporarily, but at the time of death, it leaves the body permanently. Additionally, concepts such as fetishism, witchcraft and exorcise (defeating gin) are also arisen from animism and religion is a phenomenon that started with ancestor worship, but transformed to nature worship ultimately (Günay, 2011: 143-146). It is understood that Taylor be an agreement with Spencer about evolution of religions, animism, and ancestor worship.

The last figure will mention in the anthropological tradition is Malinowski. Functionalism is one of the most significant approaches to religion and culture, and derived from Durkheim's work. In anthropological approach functionalism is mostly associated with Bronislaw Malinowski (Kunin, 2003: 23). He is functionalist religion anthropologist and this kind of thinking is a reaction of evolutionists such as Spencer and Taylor. According to him, also religion has a function in the society and it is vitally important to study what that function is. In addition, he attached great

importance on the field study and especially the observation. While he explained the social functions of the religion, he reviewed also the psychological mechanisms to lead such functions, in his studies (Günay, 2011: 154-155). In this context, he argues that individual needs divided into three parts such as basic, instrumental and integrative needs. Basic needs are associated with our biological nature (need for food), instrumental needs are for individual to integrate the society (education) and integrative needs provide integrated framework within each other needs could be met (security). As a conclusion, he suggests that religion arise from biological needs but also plays a role in individual and social arena (Kunin, 2003: 23-24).

According to Malinowski religion arises from the pain or trauma situation. He states that the root of religion is in the fact of death and argues that in mortuary rituals strong emotions are come into occur and these emotions may be dangers for the individual who has this emotion and the others who exposed to. This may also disturbs the relationship or people's normal life and also may damage the society's moral foundations (Hamilton, 2001: 60). Right here, religion brings a hereafter for the individual. Moreover, religion provides the social control, when the bereaved have strong emotion and become danger to the other individual and society. He suggested that most religious practices are associated with crisis such as birth, puberty, marriage, and death. The function of religion is here to overcome these emotions in a positive way. Thus, religion should be seen a social control factor by controlling individual emotional behavior and maintaining social order (Kunin, 2003: 25). Finally, religion's essential characteristic is its denial of the finality of death. Here religion serves an essential function for both the individual and society. We observe that for Malinowski, religion has an important function. It ensures not only that the individual gets over the crisis periods and handle those crisis, but also it prevents such crisis from spreading over other individuals as well, therefore maintaining social order.

For all the three figures included in the anthropological tradition, the death – religion relationship is significant. For Spencer and Taylor, it is considered as fear of death, with relating the death to the soul and worshipping ancestors' souls, while it is considered as a function at the time of death which is a crisis period, for Malinowski.

2.1.2. Psychological Approaches

Psychological approach is focused on emotional states and in this approach religion's function is examined for individual, not for society. And also, what are reflects of religion inside the individual is the main subject that is studied in this tradition. Under this title, the opinions of Freud, Jung, James and Allport will be discussed briefly.

Freud occupies a very important position in the psychological tradition. He is the most influential intellectual on religion of the twentieth century and accepted the father of psychoanalysis. His concept of religion is extremely critical and his approach to religion is always negative. According to him, religion was born as a psychological need but religious attitudes are infantile, imprisoned and immature. In his early academic writings he said that "religious concepts were solely projections of the inner psyche". According to him "origin of religion is psychological and god is an exaggerated father figure" (Furseth and Repstad, 2006: 41). He explained this as follows; the origin of religion mirrors a process in childhood development. In this time child always helpless and weak and also views his/her father as a source of power but when child grows up, realizes that helpless problem is not solved (Kunin, 2003: 49). At this point, Freud states that religion is nothing but a father figure and emerges as father neurosis. According to him, it is a compensation mechanism, an illusion that has remained from the ancient times and is repeated with the experience during childhood, and that is created for the purpose of lessening psychological stresses (Hökelekli, 2010: 142-143). This illusion is called as an illusion of longing for a father. He approached religion from critical point of view, and according to his view, religion should someday leave its place to a rational, logic-based ethical system. However, religion would continue to exist for a while as a spiritual need of human beings (Mehmedoğlu, 2006: 267).

Freud specified that religion does not base on reality. Religion, in fact, emerges as a solution during our fears but this is ultimately a false solution (Kunin, 2003: 50). Consequently, religion is a universal neurosis and religiosity is a specific form of it. He stated that all the religious doctrines are also an illusion. According to Freud,

although religion has existed for hundreds of years, it has failed to make humans happy and to ease their pain. On the contrary, it has scared them and put their value for life under pressure. As a result of this, modern humans are not happy about this situation and want to relieve themselves from this pressure (Mehmedoğlu, 2004: 33).

As another important figure to be reviewed herein is Jung. He criticized Freud to be failed to understand the core of religion and related it to a neurotic mind. According to him, religion is a natural expression of human experience and not an illusion. He considered additionally that lack of religious faith is the factor that constitutes the base of the psychological illnesses (Hökelekli, 2004: 143). Both Freud and Jung are found the basis of religion in unconscious. Freud saw religion as emerging from the individual unconscious whereas Jung saw it as emerging from the collective unconscious (Kunin, 2003: 55). In the psychological approaches Freud and Jung emphasize the role of religion in individual development. At this point, the difference between the two is that while Freud attaches a negative role to religion, Jung attaches a positive role.

In Jung analysis, conscious has two parts. One of them is ego and the other is persona. Ego develops in relation to unconscious and it is the source to understand the world. Persona is the mask which we interrelate with others. For Jung we ignore or forget unconsciousness and it is the shadow side of our personality. But this collective unconscious is the significant level in religion "It is the repository of rather abstract entities called archetypes" (Kunin, 2003: 54). Such archetypes are forms of perception that make themselves known by the consciousness though images and symbols and they take place in the collective subconscious. Jung considers religion as a sacred experience and asserts that this collective subconscious lies at the origin of all religions. Also, the archetypes included in collective subconscious suitable for all religious ideas (Hökelekli, 2004: 143-144).

For Jung religion is closely related to process within the collective unconscious, and their role in individual development. The myths, gods and heroes are all reflections to archetypes and serve to guide individuals through their journey to maturity (Kunin, 2003: 56). God is also an archetype shaped from this collective

subconscious and the most famous one among them. However, this archetype does not make any apparent, concealed, positive or negative sense concerning the existence of God (Mehmedoğlu, 2006: 268-270).

Jung considered religion as an instinctive attitude of humans and stated that it has been observed throughout all the history of humanity. According to him, the purpose of the religion is to protect the spiritual balance. He says that religion is "the only weapon against spiritual infection" and it is important to cure neurotic illnesses (Mehmedoğlu, 2004: 33). Previously, he accepted Freud's claim that religion was a comforting illusion but afterwards he believed that religion is expressed a kind of truth called a psychological truth. At the end, he argued that religion had positive value for the individual. (Hamilton, 2001: 77) At this point, positive viewpoint of Jung occurs and he explains the necessity function of religion in this way.

However, as another figure in the psychological tradition, James separates the institutional religion from the personal religion and expresses that the institutional religion:

> should deal with theology, religious ceremony and organization concerning the church while personal religion should specifically should deal with the human beings' character concerning their inner structure, consciousness, virtues, incapabilities and incapacities (Jeeves, 2010: 276).

Also regarded as the founder of modern psychology, James tried to bring the internal experiences of the religious soul together within personal characteristics. His materials are biographies, autobiographies, letters, memoirs, prayer books and mystical writings that reflect such experiences to outside (Hökelekli, 2010: 131). Because of this reason, James definition of religion is based on individual experience. According to him "Religion..shall mean for us for the feelings, acts and experiences of individual men in their solitude, so far as they apprehend themselves to stand in relation to whatever they consider to be divine" (Kunin, 2003: 100). James treated religion as a personal and individual emotion; religion is a collective name that does not represent any principle or content. Religious people live their profound religious experiences when they are alone. According to him, religiosity is

arisen from the idea that a great and transcendental being watches and observes our actions. The more intense this feeling, the deeper the religiosity of the individual gets (Mehmedoğlu, 2004: 32).

James considered religiosity as more important than theology systems and religious institutions. In an era witnessing negative approaches towards religion, he emphasized positive aspects of the religiosity. He attempted to reveal the individual religious experiences and motivations of the founders of religions (such as Jesus Christ, Buddha, Mohammed, etc.). He pointed out the heart and the emotion as the primal source of the religion. This emotion is an element to shape the mental structure of the individual who is attached to a religion. Furthermore, he suggested that religious people grasp the invisible reality via these emotions (Hökelekli, 2010: 132-133). Just as Jung, James considered religion as a factor that bears positive effects.

The last figure in this tradition, Allport is one of the most important figures of the American school. As a professor at the University of Harvard, he drew attention of topologists and psychologists with his book *'Individual and His Religion',* he wrote in 1950. He treated religion based on a context of emotion as James, but unlike James, he did not go to extremes. Emphasizing systematically-developed and reasonable aspects of religion, Allport presented a mature religiosity model. He drawing attention most with his study of *'Religiosity and Prejudice'*, and he developed a religious orientation scale that separates religiosity into two categories, namely intrinsic and extrinsic in this study. This scale developed by Allport is one of the most frequently referred sources by the studies attempting to measure religiosity (Hökelekli, 2010: 136).

In his approach Allport, claimed that religious characteristics of every individual are different from one another. In his own words; "The roots of religion are so numerous, the weight of their influence in individual lives so varied, and the forms of rational interpretation so endless, that uniformity of product is possible". Furthermore, he emphasized that basic biological function similar to each other and that the most complex part of the personality is the development of the religious feeling (Allport, 2004: 46). In his book *'Individual and His Religion',* there is a

developmental model of religion, focusing on a comparison between mature and immature forms of religion. He focused on individual subjective religion as opposed to institutional forms. He suggested that this form of religion has always existed and will continue to exist. Allport is following James and said that religion does not arise from a single emotional or subjective experience. He argued that individual created his or her own structured form and rejected the possibility that religion has a common source or origin within the psyche. He also argued that personal, subjective religion is a mixture of both conscious and unconscious elements (Kunin, 2003: 104-105). At the end, in his opinion, individual religion seems to be closely associated with maturity and is shaped by five main elements such as: Bodily needs, temperament, psychogenic interests, pursuit of the rational explanation and the surrounding culture (Allport, 1950: 10).

Allport mentioned about two religions, namely extrinsic and intrinsic. This differential is the most important part of his works. Mature religion is equivalent to intrinsic religion, which is positive expression of religious values while extrinsic religiosity is associated with immature religion, which is also self-centered. Religion in this sense serves individual ends rather than being an end itself (Kunin, 2003: 108). This distinction introduced by Allport has used later by many researchers and occupies an extremely important position in the literature. In addition, this dual distinction is vital also for the study herein. The reason therefor is that the concept of religiosity will be discussed and evaluated as intrinsic and extrinsic in this study.

To sum up when conclude the psychological tradition, it could argue that to Freud, religion has a negative meaning and he considers it as a father neurosis while Jung emphasizes positive aspect of the religion and stresses that there is a positive relationship between the well-being of humans and religion. James sees religion in the individual experiences and attaches great importance to individual religiosity. Allport joined the importance of individual religion, on the other hand, he divides religion into two and mentioned that religiosity has two dimensions and also merged religion with the content.

2.1.3. Sociological Approaches

The sociological approach focuses on the function of religion in society. Religion has drawn attention of sociologists since 19th century, and it is observed that detailed studies in this field also began in this period. When religion is viewed from sociological perspective, it is observed that especially opinions of the classical theoreticians are dominant. In this respect, opinions of Comte, Marx, Durkheim, Weber and Simmel will be mentioned briefly under this title. It is also seen that religion is treated as disappear (negative) and indispensable (positive) when studying the religion's importance and functions for the society.

The first figure in the field, Comte was the intellectual who use the term sociology firstly. His opinion will be explained here under the Law of Three Stages. According to him the study of sociology should be scientific. He used the word religion first time in his article, published in 1854 and desired to be the founder of the sociology of religion, by applying the Law of Three Stages to religion. However, his approach has a rather socio-philosophical structure. It is observed that for Comte, sociology and religion are one and the same and he regards religion as the main element of the social static and social dynamics. In addition, religiosity is one of the most basic characteristics of humans in his opinion (Günay, 2011: 137-138). Aron also states that Comte is and wants to be the founder of religion. According to Comte, the religion of the era should have a positive effect because the religion of the past is a form of idea that lost its validity. Also, religion meets continuous needs of human beings and human beings also need religion since they tend to like things that transcend them (Aron, 1994: 89).

According to Comte's static society view, the main elements to constitute a society are family, community and religion. The balance among them determines the social order. It should be stated that Comte's understanding of religion is here also positive. When he examined the society from dynamics point of view, he found religion at the beginning of human thought (Günay, 2011: 139). When we examine Comte's Law of Three Stages as the evolutionist theory of Comte, it is seen that not only the world, but groups, societies, sciences, individuals, even reason also has gone through this

process. The first stage was the theological and it represents the world prior to the 1300. In this stage the social and physical world was seen as produced by God. The second stage was the metaphysical stage, between 1300 and 1800 and nature as an abstract forces explain especially everything in this period. The last stage was the positivistic stage that is characterized by belief in science (Ritzer, 1988: 13-14). In Comte's theory, the first way of thinking is theological for human being and the importance of the religion is obvious, since everything here is explained with religion. In the metaphysical stage, there exist supernatural powers in the universe but religion still maintains its importance. In the positive stage, religion must be a positive religion, as well. Here, Comte refers to a sociology that is considered a religion and at this point, he considers sociology the same as religion.

It will not wrong to say that in sociological tradition, Emile Durkheim is the theoretician who dealt with the subject of religion most. Handling religion from the point of functionality, Durkheim mentioned its importance for the society and express that religion is an important social control mechanism. He states that religion has a functional structure that keeps individuals together, links them to one another, ensures continuity of the social order and prevents chaos.

Durkheim states that sociology of religion should be concerned with the analysis of social facts rather than factors relating to the individual. Social facts emerge from society and at least control the society in a way of individuals thinking and acting. He sees the relationship between religion and the social is a fundamental aspect (Kunin, 2003: 19). '*Elementary Forms of Religious Life*' is his most famous work on religion. As he believed that society is the source of religion, he was interested in totemism among the Australian Aboriginals. He indicated that there are two categories in all religious phenomena; beliefs and rituals, and in religious beliefs all things are in two groups; the sacred and the profane (Furseth and Repstad, 2006: 33) Durkheim studied this primitive religion in order to investigate and interpret to religion in modern society. After this he found that the source of religion was the society itself. He argued that totemism is the simplest, most primitive form of religion. At the end as a conclusion, he said that society and religion was one and the

same (Ritzer, 2011: 20). It can be understood from here, like Freud, Durkheim accepts the totemism as the most elementary form of religion.

Durkheim's definition of religion is based on the distinction between the sacred and the profane and in this distinction, it is not necessary to believe an almighty god. He defines like that, because, there are also godless religions. For instance, Buddhism does not teach to believe in a god (Aron, 1994: 244-245). Furthermore differentiation between the sacred and the profane is necessary but not sufficient conditions for the development of religion. Three other conditions are needed such as development of a set of religious beliefs, a set of religious rituals, and a religion requires a church, or a single overarching moral community (Ritzer, 2011: 99). From here, if proceed to Durkheim's definition of religion; it is seen that his definition has substantive and functional elements: "a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden- beliefs and practices which unite into one single moral community called a Church, all those who adhere to them" (Furseth and Repstad, 2006: 18). It is clearly understood that this definition brings together sacred-profane and society. Rituals and the church are important to Durkheim's theory of religion because they connect the representations of the social to individual practices.

According to Durkheim the sacred is the expression of the social, and that the function of the sacred is to strengthen the solidarity in the society (Özdalga, 1989: 33). There are two forms in Durkheim's society and both of them based on different form of solidarity. Mechanical solidarity is the form of simple societies while the organic solidarity is that of complex societies. In the first one there is no division of labor and people have equal access to reach material resources. In the last societies there is too complex social structure and high division of labor. In this kind of society, cooperation is needed to survive. In here, Durkheim saw an indirect relation between religion and this complexity. According to him if society becomes more complex, religion plays a small role in this society and functions taken up and carried by different organs such as law or economy. On the other hand, in mechanical solidarity there is little internal distinction between groups and regarding to this

religion has a strongest affect. Religion and the society are one and the same in this kind of solidarity (Kunin, 2003, 21-22)

Another study of Durkheim where he referred to religion is Suicide. He stated that adherence to religion is related with suicide and pointed out that since Catholic people, as required by their beliefs, are integrated into the society more, they commit suicide less than Protestants (Günay, 2011: 157). Durkheim has never ignored the importance of religion and has emphasized the fact that religion would be important also in the modern world, opposing to the view that religion would lose its importance with industrialization. However, this would be realized not because that the religion is religion but because of the fact that religion is the society. By arguing this, Durkheim considered religion as a social and observable phenomenon (Özdalga, 1989: 34).

Durkheim rejected that the sentence "all religion is nothing but an illusion". According to him religion symbolically embodies society itself. Because it is the system of symbols and society becomes conscious of itself. By this way he explain "why every society has had religious beliefs but each has had different beliefs" (Ritzer, 2011: 99). It is also seen clear from here that Durkheim differs from Freud who considers religion as an illusion and has a negative attitude to religion.

According to Durkheim, it is the society itself which lies at the root of the religion, concept of god and everything considered sacred. Based on this statement, it could be said that what Durkheim means as religion and society is the same. He emphasizes that although this distinction is observed more clearly in simple societies, it exists also in modern societies. Totemism lies at the root of religion and the distinction between the sacred and the profane is decisive are other noteworthy aspects of him. Above all, for Durkheim, religion is important for a society by the role it plays for maintaining the society, keeping it together in a harmony and order. It could be said that he also takes the positive side in the distinction between positive and negative aspects of religion in terms of its importance.

In the sociological tradition, Marx's opinions on religion are also quite remarkable. It is known that Marx has a negative attitude towards religion in a similar way as Freud. Although Marx did not deal with religion systematically in his writings, his view about religion can be seen generally in his theory and specifically in his alienation theory. Unlike Durkheim who regards religion as a phenomenon that has a social function, Marx considers religion as a class struggle.

Marx states religion as a superstructure and an ideology. When examining how Marx deals with religion as superstructure, it is observed that his theory is totally based on economy and infrastructure and superstructure are the two major components in this theory. He says that superstructure is determined by structure and herein economy is the infrastructure. According to him, all social institutions such as art, religion, science and art are derived from and shaped by the economics. For this reason religion is not seen as something differs from economics.

According to Marx, "religion is treated as a social product, a result of external forces and a reflection of the world". Men created the religion and religion shows the false picture of reality. That is why struggle against religion means to struggle against world (Furseth and Repstad, 2006: 31). Briefly, it is understood that Marx believed that religion reflects the truth that is inverted. In addition, people cannot see that it is the capitalist system which creates their distress and oppression formed based on religion. As a result, he states that he does not oppose religion but the system because it necessitates religion's illusions (Ritzer, 2011: 70).

In Marx theory of religion there are two essential elements such as descriptive and evaluate. For the former, religion is a dependent variable because its form and nature are dependent on social and economic relations and cannot be understood besides of economic order. For the later, it is a form of alienation. Religion provides people that some relations are natural and therefore acceptable. On the other hand, the real social stress cannot be handled until the religion thrown away to reveal the injustices of capitalist system (Davie, 2007: 26). He explained this situation in his most famous words:

> Religious distress is at the same time the expression of real distress and also the protest against real distress. Religion is the sigh of the oppressed creature, the heart of a heartless world, just as it is the spirit of spiritless conditions. It is the opium of the people (Marx, 1964: 63).

Consciousness is another important element in Marx theory and he argues that it is extremely important to determine the true and false consciousness. According to him while labor and production are the examples of true consciousness, to degree that the worker is alienated from his production and to degree that there is exploitation are the examples of false consciousness. He also argues that religion can be a vehicle of false consciousness and expression of alienation. It is a part of protest and alienation and exploitation is protested by religion. He emphasizes that religion may have positive aspects to the degree it could be a form of protest, but Marx did not consider religion as a necessary element for the society despite this positive aspect. The reason therefor is that religion is necessary as a reflection developed against alienation only in cases where such alienation exists. Due to the fact that alienation is a characteristic of exploitation of a class by another class, when this exploitation disappears, the necessity of a religion would disappear, as well (Kunin,2003: 7-8) Marx states that masses will wake up from this sleep someday and get rid of this exploitation by means of revolution. He considers revolution as the final element to be realized. For this reason, religion could not be used and the need for the religion would disappear.

Religion is seen as both a product of alienation and an expression of class interests by Marx (Hamilton, 2001: 9). He suggested that religion creates illusory happiness instead of real happiness. If people want to achieve real happiness, they have to give up these illusions (Kunin, 2003: 8). In brief, Marx considers religion as the opium of the masses; he says that capitalist system created oppressed and oppressing people in the social structure and the oppressors use religion as a means of exploitation over to the oppressed.

Like Marx, Simmel did not mention religion much in his theory, either. Religion has a minor role in his studies. His studies that mention religion is an article of *'A Contribution to the Sociology of Religion'* and a book *'Religion'*. It is observed in

Simmel's sociology that individuals remain at the forefront. Social phenomena are evaluated within the relationships of the individuals and groups among each other. In this respect, Simmel evaluated the religion as relationships among the individuals.

Simmel's sociology should be treated as a transition from the encyclopedic sociology to analytical sociology. It would not be wrong to say that the most important representative of the formal sociology movement that began with Tönnies is Simmel. He attempted to gain independency to sociology by arguing that social sciences such as history, law, economy, etc. deal with social phenomenon while sociology deals with social forms such as division of labor, competition and domination (Günay, 2011: 164).

Simmel defined society as a "web of interactions". This definition brings him between Durkheim's and Weber's understands of society. In this respect, functionalist and evolutionary overtones are seen in Simmel's sociology. "Both Durkheim and Simmel believe that religion emerges in social relations and the individual transfers his or her relation to a deity to a collectivity". Simmel argues that religion is fundamental aspect of human relation and will always exist as a way of being (Furseth and Repstad, 2006: 39-40). In addition, Simmel's analysis central point is the distinction between content and form, between individual and society, between self and other, and between reason and emotions (Davie, 2007: 31) Then he differentiate the religion and religiosity into each other and he defines religiosity as "a state or spiritual rhythm lacking any object". According to him "religion is not a set of beliefs but an attitude of the soul or a perspective, a way of looking at the world". He divided reality as subjective and objective and may be a third realm is created by the individual in order the join them. Then he defines religion "is a reality capable of bridging the rift between the subjective and objective" (Furseth and Repstad, 2006: 39). According to him religion is nothing but the empirical transposition of religiosity. He argued that religion does not create religiosity conversely religiosity creates religion just as the cognition does not create causality but causality creates cognition (Cipriani, R. 2000: 87).

It is known that studies on the sociology of religion were put forward first time as independently and systematically by Weber. He takes part in the cognitive sociology and classifies religion as an ideal type like other social phenomena. He also emphasizes that sociology should study the behaviors that emerge in connection with religion, instead of religion itself. In addition, Weber's focusing essentially on the relationship between religion and economy is due to the fact that he was also an economist. Another issue he studied is whether religious phenomena are shaped by economic phenomena as put forward by the materialist approach. Weber, therefore, emphasizes that religion and economy has not a uni-directional relationship as suggested by the materialist approach but has a bi-directional approach. According to him, religion is a variable and has effects on other economic and social phenomena. He indicates that religion provides at the same time a world view and that the individuals display an attitude based on the religion, since the individuals adopting the religion have also economic activities. Weber signifies that the conditions are determined by religious, ethical, and ideological factors, before economic phenomena. For this reason, the conditions of the modern capitalism were created within the protestant ethic. Rationalization of the work is also based on this, because working is considered as sacred by Protestantism (Günay, 2011: 168-171).

When investigating how Weber studied religion, it is observed that he investigated the religious action as a social action. For understanding the action, he looks at the meaning of it. He related the reason why any person is under the influence of religion to that person's mundane expectations especially, such as living a better life in the world. In social action theory Weber separated rationality into two parts. These are; motivated by purposive rationality, has a calculable character, and motivated by value rationality, is meaning in itself. In his book '*Sociology or Religion*' he examined the evolution of religion. While at the beginning he saw individual's magical efforts at controlling supernatural then he could see the increasing rational attempts for understanding the relationship between god and nature. He stated that in development of religion there is an increasing line for rationalization (Furseth and Repstad, 2006: 35).

According to Weber religion can be constituted as something other than, or separate from society or the world. Relationship between religion and the world is contingent and variable and this relationship can only be examined in its historical and cultural specificity and the relationship between two continuously eroded in modern societies. (Davie, 2007: 28). Weber analyzed religion as a part of societal institutions and these institutions constituted the society. He focuses on the individual as a part of society and argues that the individual is shaped by societal institutions especially from their religion (Kunin, 2003: 35). As his words of defining:

> Religion is not reduced to a simple product of external factors, but it is related to intentionally motivated individuals who have specific purposes and the material and the ideal conditions under which they live (Furseth and Repstad, 2006: 37).

Similarly with Marx, Weber analyzed the relationship among different groups in society but he did not focusing on class like him, he focused on status groups rather than economics. The prestige and the social cohesion are the motivating factors of social groups. And similarly with Durkheim, he sees religion serving the social cohesion on status groups (Kunin, 2003: 35). While examining religion, he also connects religion to these groups and he investigates the different religious beliefs of them. He differentiates these groups that depend on agriculture, commerce, industry, and handicraft. He argues that economically and politically privileged groups use religion for legitimate their situation while underprivileged groups have more tendencies towards religious ideas. Peasants have a tendency toward animism; bureaucrats have carriers of rational religion (Furseth and Repstad, 2006: 36). To summarize Weber analysis briefly, it could be said that for gaining prestige and economic power, people can use religion.

Weber desired to demonstrate that religious understandings were actually determinants of the economic actions and they constitute one of the causes of the economic changes in this respect (Aron 1994: 367). Matthes states that Weber, when defining what the religion was, expressed the religion-motivated action in three aspects. These aspects are subjectivity, mundane and being relatively rational (Köktaş, 1993: 17).

In sociological approach where this study tries to understand the religion - society relationship, Weber's defining religious action as subjective, mundane and relatively rational is important. It is possible to discover here the clues that why individuals become religious. In addition, we could relate purposive rationality to extrinsic religiosity while value rationality to intrinsic religiosity. Also, Weber's statement that groups use religion is highly significant for our study. Therefore, it could be said that this study is close to Weber's opinions in the sociological tradition.

After a brief evaluation of the figures have reviewed so far, it is possible to argue that although they see the origin of the religion at different places, and even though they explain the function of the religion in different ways, they all underline the importance of the religion. When reviewed discussions on religion -that is as old as the history of humanity-, it is observed that always what the religion is and what its function is has been discussed and attempted to be defined. Religion, in all societies from the simplest to the most modern ones, has always been important in that it creates a shared system of values and that it ensures continuation of the social structure via norms and rules. Religion is highly important not only for the society but for the individual, as well. Furthermore, it is religion which makes the individual try to understand the meaning of existence and which makes integration into the social system. Differences among the studies on religion continue also nowadays. However, the fact that still there exist discussions and studies on religion points out the importance of the religion subject.

With the changes occurred after the second half of the 20th century, sociologists of religion have begun to study on the subjects such as structure of the religion in modern world, function of the religion, and religious attitudes and behaviors of modern individuals, etc. It is seen that, during this period, applied research was also begun to be conducted in this field. A socio-psychological approach based on quantitative techniques started to become dominant in the field of sociology of religion, concerning measuring religious behaviors and religiosity of the individuals. This required collaboration with other sciences and from then on, interdisciplinary studies were started to be necessary in order to study religion scientifically (Günay,

2011: 184-185). To sum up, it would be beneficial to look at how religion is defined, after reviewed the discussions on religion among different disciplines.

2.1.4. Definitions of Religion

Religiosity constitutes one of the building blocks of this study. Since religiosity requires first of all being a member of a religion, it is considered that it would be appropriate to give a definition of religion firstly. The definition of religiosity is one of the most controversial subjects in the literature and there is no certain definition of religiosity that has been agreed upon yet. Similarly, there is no ultimate definition of religion just as the definition of religiosity. Both concepts have been dealt by many scientists from the fields such as sociology, psychology and anthropology, and each discipline has attempted to make a definition in line with its own path. According to Diener, while historians study the history of religion, psychologists study the psychology and phenomenology of religion, and sociologists and anthropologists study the subject of religion by means of the methods of their own disciplines. As a result, religion is defined differently by researchers studying in different disciplines; a sociologist cannot explain religion in the same way as a historian. These different points of view among the disciplines also make it difficult to produce a common definition. In brief, Diener argues that religion cannot be defined easily due to its variations and differences (Diener, 1997: 2). In similar to Diener, Kayıklık emphasizes the differences of religion definitions by different disciplines according to their own point of view because religion "includes the supernatural, unnatural, theism, deism, atheism, monotheism, polytheism, the certain, the uncertain and contains practices, beliefs and worships" (Kayıklık, 2011: 12). It would not be wrong to argue that while sociologists and anthropologists mostly study the aspects of religion's external reflects psychology deals with religion from more internal. While psychologists study religion on an individual basis, anthropologists and sociologists study its social dimensions.

Kayıklık expresses that religion is evaluated as a fact indispensable from the human beings and that social scientists have conducted many studies and suggested different

approaches to understand religion (Kayıklık, 2006: 491). Uysal, on the other hand, states that this situation brings along different definitions of religion or causes differences in the emphasize, and also that the social, political, and economic influences of the period in which the definition of religion was made, even the personality of the individual who made that definition, could affect the definition of religion (Uysal 1996: 12). Difficulty in defining religion is expressed also by Yinger as follows: "Any definition of religion is likely to be satisfactory only to its author- and often not to him". He maintains "I see no way in which religion 'in general' can be regarded as good; difficult value choices among varieties are required" (Yinger, 1967: 18-19). Similarly in Hood and his friends book there is another definition that belongs to Dresser. In 1929 he claimed that: "Religion like poetry and most other living things cannot be defined. But some more characteristic marks may be given" (Hood et al., 2009: 8)[1]. Allport also states that "the subjective religious attitude of every individual is, in its essential and non-essential features, unlike that of any other individual" (Allport, 1950: 26). Furthermore, Weber states that making an exact definition of religion would be wrong. In his words "it is not possible to define religion, to say what it "is" at the start of a presentation such as this. Definition can be attempted, if at all, only at the conclusion of the study" (Weber, 1964: 1).

The difficulty of defining religion has been mentioned so far. There are also many reasons leading to such difficulty according to Diener. First one is, people usually perceive things from their own perspective and in describing religion it is very easy to be one-sided. We tend to highlight what is most appealing, attractive, and important to us. Another reason is that religion is difficult to describe because estimations of its strengths and weakness vary greatly. Some argue that religions are declining; sociologists of religion contend that secularization is winning, especially in affluent nations (Diener, 1997: 1-4). Also Hökelekli expresses that there are two reasons for the difficulty of defining religion; the first one is, as a multi-dimensional reality, religion does not allow itself to be reduced down simple elements and the second one is that the scientists attempting to define religion try to define it with their own personal understanding and inclinations (Hökelekli, 2010: 37-38). It would be

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[1] Orijinal source; Dresser, H.W. (1929).). Outlines of the psychology of religion. Crowell, New York: p. 441.

appropriate to express the situation briefly that "as to the conceptualization of the phenomenon of religion, there is no common definition to be agreed by all, since it involves different beliefs, practices and experiences" (Yapıcı and Kayıklık, 2005: 414). Moreover, Fromm argues that there are some problems in defining religion, and he defines religion as "a system of behaviors and thoughts accepted and shared by the individuals of a group", stating that the religious "does not mean a system or religion that is essentially related with a god or idol". It is observed that there exists an object to which the individuals would respect in the arrangement in that system, and an arrangement directing the behaviors of those individuals. In this context, Fromm says that we could consider all the social forms existing as "religious" with their own direction (Fromm, 1997: 232).

Not only whether religion could be defined universally, but also whether it could be studied empirically has also been discussed (Köktaş, 1993: 23). According to Özdalga, it is impossible to explain religion scientifically, either.

> It is in the nature of the definition of the concepts that science cannot grasp the whole secrets of the religious life. Religion cannot be studied scientifically in its essence. It is only the effect of religion that is possible to approach in a scientific or rational way (Özdalga, 1989: 38).

Given all this variance in the definition of religion, the difficulty of defining it and brief explanation of the reasons when investigated at how religion has been defined until today, it could be seen numerous definitions of religion. The concept of religion, by its most common definition, comes from the Latin word religio or religare. These mean obligation or bond and tie or bind, respectively. Although these have some elements in common, it is obvious that they are not a valid definition (Diener, 1997: 1). The dictionary of sociology defines religion as an aggregation of beliefs, symbols and practices that bring the believers together in a socio-religious community, based on an idea of sacred. The sacred is directly in opposition with the profane. Sociologists have defined religion by not referring to a faith in a god or gods, but to the sacred, and they point out the fact that such a definition allows social comparison (Marshall, 1999: 156). Religion is defined in the Turkish dictionary of the Turkish Language Institution as "a social institution that systematizes believing

in and worshipping God, supernatural powers, and various sacred entities" while religiosity is defined as "the status of being religious". Günay expresses that the word religion in the Arabic language comes from the words "de-ye-ne" or "da-ne", and could have three different meanings. These mean procedure, tradition, attitude, habit, disposition, to handle, punishment, judgment, accounting, reckoning, prize, to have a religion and sect, to believe and to practice. It also means awe in the ancient Greek (Günay, 2011: 212-213).

As a very important institution that reviews the attitude and behaviors of the individuals as well as relationships between them, and also that determine the social life, and for this reason that takes place in the life of the individuals and society, religion has always attracted attention of social scientists. As to Durkheim, religion is a universal phenomenon existing all the societies we've known so far, and "it is not only the right of sociology to take interest in religion, but also it is the duty of sociology to do so" (Köktaş, 1993: 11).

There is an on-going debate among all social sciences studying religion about how they will define it. And also, defining the concepts appropriately and correctly is the basis of to conduct a scientific research. Here, it is investigated that how social scientists answered the question of "What is religion?" According to Yinger, "Religion can be defined as a system of beliefs and practices by means of which a group of people struggles with these ultimate problems of human life (Yinger, 1957: 9). Durkheim's definition was based on the distinction between sacred and profane: "Religion is a unified system of beliefs and practices relative to sacred things, that is to say, things set apart and forbidden – beliefs and practices which unite into one single moral community called a Church all those who adhere to them" (Durkheim, 1915: 47). Durkheim made a substantive and functional definition here. The statement that "system of beliefs, practice, sacred things that are set apart and forbidden, and church" constitutes the substantive part, while "integration to moral community" constitutes the functional part (Furseth and Repstad, 2006: 19).

While psychology studies religion on an individual basis, sociology studies it on social basis. Studies conducted on religion are not only individual, but also they are

social in context of their reflection to the society and changes and transformation in it. Therefore, it is necessary to use both of these two disciplines on religion and religiosity studies. In this sense, socio-psychology has already points out this necessity.

From the psychological point Hökelekli defines religion essentially as "the compilation of the beliefs, imagination, experiences, emotions, signs, language and behaviors connected to a supernatural, divine and sacred entity". Freud defines religion "is a system shared by a group, presenting a goal to which the members of that group could devote themselves, and giving them a common mode of behavior" and it could be given also as an example to the functional definition (Hökelekli, 2010: 38-40).

As to theological definition of religion, according to Uysal,

> by the term "religion', Koran means an order of life that involves submitting to an authority, observing orders and restrictions introduced by that authority, and believing that if one behaves according to the these orders and restrictions, she/he will be rewarded, and if they don't, they will be punished.

He indicates that when we look at the functions and effects of religion, we could see that religion is a highly complex entirety and religious life is intertwined by the psychological, social, biological, economic, political and physical environment of the individual (Uysal, 1996: 17-25).

Given the definitions of religions made so far, the difficulty and variety involved in defining religion is noteworthy; and it is understood that there is no universal definition upon which everyone accepts yet.

2.2. Discussions and Definitions of Religiosity

This research aims to measure religiosity, self-monitoring and political participation in a broadest sense and it is far more important to study religiosity than to study

religion in this respect. Therefore, it is also important to mention that how religiosity has been defined so far. At this point, it is seen than just as religion, religiosity also emerges as a phenomenon that is highly difficult to define. This is because that there is no widely accepted and agreed definition on religion, and since definition of religiosity would depend on the former, religiosity has not universally defined yet.

Religion and study of religion were emerged very long time ago while human beings were trying to find the answers of questions such as "who am I?", "where did I came from?", "where will I go?", in order to interpreting the world and trying to attach it a meaning. Religion and religiosity are not only vital for the life of the individuals, but also for the society as well, due to their influences on the social life. Religiosity in this context is a very important subject also in terms of its social reflections. However, it is clear that it is impossible to talk about a single type of religiosity. Just as the case with the definition of religion, different disciplines have different definitions concerning religiosity. According to Allport religious faith emerges in general as the most important faith, and interested in the fundamental elements of the religion is the reason of it (Allport, 2004: 96). Thus, studying and defining this most important faith is not only essential, but also difficult, as well.

In regarding with this issue Hökelekli pointed out that since there is no single form of religiosity, individuals believing in the same religion, even included in the same religious group, are different and for this reason, it is possible to mention a religiosity specific to every individual. Thus, this makes defining religiosity even much harder (Hökelekli, 2010: 81). In addition, Allport indicates that there are as many kinds of religion experiences as the number of people who tend to be religious in the world (Allport, 2004: 46). Similarly Spilka et al. says that "there is obviously great overlap among the various proposals, but all agree on one thing: Even though there may be only one word of religion, there may be hundred possible ways of being religious" (Spilka et al., 1985: 7). In this respect, Fromm states another situation that is related to this issue. He argues that, it is extremely difficult to understand whether someone is religious or not. According to him, although some people claim that they are religious, they may not be religious internally, and people who say that they are not religious may act highly religiously (Fromm, 1997: 239). It is understand from this

argument that the problem lies not only at defining religiosity, but also at measuring religiosity, as well.

Having put forward the problematic of defining religiosity, when we look at how religiosity has been defined so far, then it is seen that religiosity, in its most general sense, is: To follow religious rules and to believe in religious doctrines. Herein, there exists a god in the core of everything (Marshall, 1999: 156). As to look how religiosity is defined hand in hand with religion; whereas Kayıklık says "When one mentions religion, what is understood from this word is mostly a very sacred teaching while one mentions religiosity, what comes to mind is to realize the sacred teaching in the life of the individual", according to Uysal, religiosity is "religious experiences of the individuals who are faithful or who are members of a religion" (Uysal, 2006: 74). Besides, Onay expresses that

> if we see it in its most general sense, the spiritual connection between humans and the almighty reveals itself as faith, while the group of relationships emerged within the framework of this connection appears as religion, and reflection of them to the life of the individual appears as religiosity (Onay, 2004: 17).

Günay, on the other hand, defines it as "experiencing the sacred or a certain religion as a special form of it, by an individual or group or society, under certain circumstances and during certain period", briefly as a "religion that is lived" (Günay, 2006: 22).

Hökelekli expresses that individuals come across religious symbols in certain environments and create their own religiosity by interacting those symbols (Hökelekli, 2010: 32). He indicates that every individual was born into an existing religious culture, and he gives the definition of religiosity accordingly, as *"expresses living and experiencing the faith and teachings of a certain religion by a certain individual, group or society, under certain circumstances and during certain periods"*. At the same time, *"religiosity is a concept that depicts an individual's or group's degree of believing in and attaching him(her)self/themselves to the religion in their daily life"* (Hökelekli, 2010: 43).

As another point, Mutlu underlines the importance of the dimension of worship in religiosity, by telling that

> in general, people evaluate each other by observing religious faith and values and make definitions of religiosity based on the worships introduced by the religious culture (such as perform the salaat five times in a day, fasting, reading Koran, etc.) (Mutlu, 1989: 94).

It is possible to see an example of definition made based on worships also in Himmerfarb. He defines religiosity as "Religious involvement is the degree to which a person's religion occupies his or her interests, beliefs, or activities" (Himmelfarb, 1975: 607).

It is highly difficult to mention a single type of religiosity in the definitions of religiosity. Thus, social scientists talks about different aspects of religiosity and several distinct types of religiosity, as well. One of them Kayıklık states that psychologists of religion define religious life as ineffective-traditional and interiorized; institutionalized and internalized; external expectation-oriented; socialized humanitarian; investigative and imitative; authoritarian and humanitarian; and quasi and genuine religiosity (Kayıklık, 2011: 26). Günay, however, separates religiosity into two, based on the degree of violence and the form. In the first one, there are five groups called as fanatical religious, moderate religious, seasonal religious, worshipless religious (beynamaz in Turkish, who do not perform the salaat), and uninterested religious. The second one contains four groups as traditional religiosity, religiosity of the privileged, secular religiosity and transitional religiosity (Günay, 1999: 259-264).

James divides religiosity into two, as healthy minded (optimism) and pathologic (pessimistic) and links this distinction to the habits and dispositions of the individuals. According to him, some tend to be optimistic while some others tend to be pessimistic. Healthy-minded people have an innate happiness and they do not think any evil while pathologic people tend to suffer and always complain. However, Fromm, handles "religiosity as a devotion to common goals shared by a group". He also divides religiosity into two, as authoritarian and humanitarian. In the

authoritarian religiosity, obedience to an authority exists. Here, devoting self to God, individual becomes stronger. Such surrender provides peace, when the individual destroys himself/herself and becomes a part of the power he/she has been attached. On the other hand, in the definition of humanitarian religiosity, what's important is realization of the self, and this could only be achieved by means of the internal powers, such as intelligence, love, etc. The stress and guilt existing in the former is replaced by pleasure here (Hökelekli, 2010: 82-83).

Opposite to Freud, psychologists and psychiatrists such as James, Jung, Allport, Frankl and Maslo state that religion affects mental health positively. Freud, however, expresses religiosity as a pathological mental state (Hökelekli, 2010: 71). In addition, Weber divides the types of religiosity as virtuoso religiosity and mass religiosity. He makes this distinction based on the differences in charismatic abilities. He argues that virtuoso religiosity is the exact opposite of mass religiosity, and expresses that what is meant by mass is not the people at low levels in the order of mundane hierarchy of statuses but is people who do not possess any religious musicality (Weber, 1998: 364-365). Here, Weber points out that different types of religiosity exist in different social strata and defined this situation as status stratification.

While religiosity is an individual phenomenon in terms of a life style, it becomes a social phenomenon in terms of its social influences. The religiosity "is a concept that expresses importance of the religion and shows the individual's degree of belief in attachment to the religion in his/her daily life". Since every religion is experienced within a certain environment, it is observed that types of religiosity are different from one another. Therefore, it is more important to approach the issue of religiosity by asking the questions 'what type of religious' and 'in what ways (the individual is) religious' (Taş, 2006: 177). This thesis will deal religiosity as intrinsic and extrinsic religiosity, based on the religious orientation of the individual. This distinction is originally introduced by Gordon Allport. While intrinsic religiosity expresses an internal orientation, the individual's external orientation is in question in extrinsic religiosity. In the former, while the individual lives the religion as a goal and purpose, in the latter, religion has become an instrument. Since the study review religiosity based on this distinction, it would be analyzed in detail in the following

sections. For this reason, this distinction is mentioned briefly here, without presenting any definition.

It is observed that Okumuş also defined religiosity in a similar way to Allport's extrinsic religiosity definition. He defines that type of religiosity which he calls 'ostentatious religiosity' as "non-genuine, artificial religiosity versus genuine religiosity". He explains this religiosity, which he considers as an example of negative ethics and ostentatiousness, as a mutual social phenomenon starting from the individual and reaching the society and going back again to the individual (Okumuş, 2005: 17). According to him,"Ostentatious religiosity is that the individual does not act genuinely as he/she believes, but acts according to please the others in a calculative manner" (Okumuş, 2006: 17).

It is possible to argue that there have been many definitions of religiosity made and there is no final definition agreed upon yet. Every study makes a definition in accordance with its own research subject and in parallel with the discipline it is included.

It is known that, the applied researches on religiosity have started with Le Bras. He focused on the issues such as religious experience, faith, worship, community and when doing this, he used indirect observation and direct observation methods and quantitative techniques. Following Le Bras, many researchers started to conduct applied researches (Günay, 2006: 2-3). It is seen that figures such as James, Allport, Yinger and Lenski approaches religion on socio-psychological basis. Settlements, socio-economic statuses, different sections of society and their religious attitudes and actions as well as their interactions with other social institutions (economy, politics, and ethics) and mode of behaviors, and their relationships with demographic factors such as age, sex, etc. all began to be studied. In this way, religious behavior was reviewed differently and moved to a scientific level. As a resut of this many scales have been developed in order to measure religious behavior (Günay, 2011: 185-186). The next section of our study will attempt to show that how religiosity is measured and which people by developing what kind of scales tried to measure religiosity.

2.3. Measuring Religiosity

Measuring religiosity is very important in the religiosity studies. There are many scales in the literature that claims that they measure religiosity. And it is known that religiosity is a very complicated concept to be measured correctly. In this part how religiosity has been measured by these studies will be analyzed.

2.3.1. Measuring Religiosity in World

Religion is one of the most sensitive and important issues in individual life. Throughout the previous sections, the problem of defining religion and religiosity has been mentioned, and it has been stated that they cannot be defined in a way to be universally accepted yet. Religiosity is completely a subjective issue and for this reason, measuring an individual's religiosity by collecting data via empirical methods is not very easy. Not only how religiosity would be measured, but also the issue of whether it could ever be measured has been discussed widely as well, and is still discussing. Moreover, the issue that whether religiosity is a uni-dimensional argument or is a more complex, multi-dimensional phenomenon has been included in the ongoing discussions in the field.

According to Vernon every researcher who is interested in the issue of religion and who desires to conduct a comprehensive research on the issue would unavoidably encounter the problem of measuring religiosity and many more problems included in it someday (Vernon, 1962b: 159). He indicates that the term of religiosity is usually used in sociology of religion and this causes some troubles because of the difficulties of measuring the term. While try to measure religiosity there are two approach to be used. In the first approach such criteria such as church membership, church attendance, or acceptance of specific beliefs are often used to measure religiosity. In the second one, researcher asks to respondents some questions such as "how interested they are in religion or how important they feel religion to be in their lives" in order to measure religiosity (Vernon, 1962a: 243-244). These two approaches are called indirect and direct respectively. In the direct method, ask respondents directly to determine the respondents' religiousness like how important religion in your life

while in the indirect method, respondents answer some statements like 'I am a Christian' (Vernon, 1962b: 160).

Having mentioned the difficulty of measuring religiosity, as to the definition of the measuring religiosity, Onay defines it as: "Estimating the level of religiosity of a person by using specific methods and techniques and expressing the results obtained in figures" (Onay, 2004: 45). Questionnaire is the most frequently used method in the studies of measuring religiosity. First, questions aiming at measuring religiosity are collected and scales are prepared, then the level of religiosity is calculated according to the score from the scales; higher marks shows that the level of religiosity is high while lower marks show that it is low (Onay, 2001: 440).

After 1960s, religiosity has started to be regarded as a multi-dimensional phenomenon and scales measuring religiosity on multi-dimensional basis have been developed. When examining the studies on measuring religiosity, it could be seen that religion does not have a uni-dimensional, homogeneous structure. While individuals and groups included in the same religion may be highly religious in one respect, they could have quite low scores in other respects. This is an indication of the fact that religiosity is a multi-dimensional phenomenon (Mueller, 1980: 1). Studies on measuring religiosity started in the mid XXth century, gained momentum in 1960s and reached a peak between the years 1980 and 1990 (Mehmedoğlu, 2006: 469). Himmerfarbl also expressed that 1960s were pretty good years for the sociology of religion. It is observed that although the studies on measuring religiosity started in 1940, the time of studies where advanced measuring techniques were employed in the 1960s. According to him many typologies have been developed in the studies on measuring religiosity, and this field has been moved from simple uni-dimensional scales to complex multi-dimensional scales; Wach (1944) suggested three factors, Lenski (1961) four, Glock and Stark (1965) five, King (1967) nine, later with Hunt eleven and in 1972, ten dimensions (Himmelfarb,1975:606). The studies on measuring religiosity started first in America and it is noteworthy that these are the studies on Christian religiosity.

According to Onay there are three types of religiosity when the literature is reviewed. The first one is the approach developed by Allport and Ross, which makes a distinction of religiosity as intrinsic and extrinsic. The second handles religiosity on multi-dimensional basis. It involves Christian religiosity scales of King and Hunt, (what type of Christian or protestant the individual is) and Muslim religiosity scales (what type of Muslim). The third are the scales that measure the religious orientation levels based on emotions, opinions and behaviors (Onay, 2004: 44-45). Cornwall and his friends suggest that there are two approaches for defining and measuring religiosity in the literature. In the first one, certain dimension exist; Lenski's four (1961), Glock and Stark's five (1965); Faulkner and DeJong's five (1966) and Allport and Ross's intrinsic-extrinsic dimensions (1967) are in this groups. The second approach is directly empirical and trying to find mathematical relationships between the items in a large pool. Here it may be seen King (1967) and King and Hunt (1975) (Cornwall et al., 1998: 203).

The most comprehensive study on measuring religiosity was conducted by Hill and Hood. In 1999, they gathered religiosity scales in their book '*Measures of Religiosity'*. The book is composed of 17 chapters involving 126 scales developed between the years 1936 and 1996. These are the chapters names and the scale numbers in them; scales of religious beliefs and practices-21, religious attitudes-13, religious orientation-11, religious development-8, religious commitment and involvement-4, religious experience-3, religious/moral values or personal characteristics-6, multidimensional scales of religiousness-15, religious coping and problem solving-3, spirituality and mysticism-6, god concept scales-7, religious fundamentalism-5, scales of death/afterlife view of-5, divine intervention/religious attribution-3, scales of forgiveness-2, scales of institutional religion-5, scales of related constructs-9 (Hill and Hood, 1999: v-viii). Among those scales, the two that developed before 1980, namely Allport and Ross' 'Religious Orientation Scale' and Glock and Stark's 'The Dimensions of Religious Commitment Scale' are the most frequently used and most effective scales (Mehmedoğlu, 2006: 470).

In 1960s, studies on measuring religiosity on multi-dimensional basis gained momentum. In this period, sociologists Fisher and Lenski are seen firstly. In Fisher's

study on Catholic religiosity, he handled religiosity in four dimensions, namely the dormant, the marginal, the modal and the nuclear. He estimated, omitting the dormant, %20 is marginal, %70 is modal and less that %10 are nuclear (Allport and Ross, 1967: 434). Lenski also gathered his data from 656 people in Detroit in 1954. He also mentioned that there were four dimensions of religiosity. His religiosity's dimensions are; doctrinal orthodoxy, devotionalism, associational involvement and communal involvement (Lenski; 1963: 18-25). First two are about religious orientation, later two are religious involvement. Lenski's quaternary distinction is very important in that his study is one of the first multi-dimensional studies in the literature.

Allport mentioned two dimensions of religiosity, namely intrinsic and extrinsic. In his book *'The Individual and His Religion'* (1950), he stated that there were mature and immature religiosity and these were the same with intrinsic and extrinsic respectively. In 1967 Allport with Rose argued that their scale measures four different dimensions of religiosity: Intrinsic, extrinsic, indiscriminately pro-religious, indiscriminately antireligious or non-religious (Allport and Ross, 1967: 438). They developed a 5-point likert scale that is composed of 20 items, 11 of which measuring intrinsic dimension and 9 of which measuring extrinsic dimension, and that was arranged in the format of strongly disagree, disagree, neutral, agree and strongly agree (Hill and Hood, 1999: 152). They applied their questionnaire to 309 people among six groups of churchgoers, in order to measure the relationship between religiosity and prejudice. These groups are Roman Catholic, Lutheran, Nazarene, Presbyterian, Methodist and Baptist groups. As a result of the survey, they found that indiscriminately religious type was more prejudiced than the extrinsic and that extrinsic was more prejudiced than intrinsic (Allport and Ross, 1967: 436-438). Allport's typology of intrinsic-extrinsic has remained until today, without losing its importance. It is seen that, this scale is the most frequently used and developed scale in the studies on measuring religiosity. Although it has been attempted to be criticized and developed, this scale still continues to be used by many researches and there has been no scale created in a way to put an end to its effect yet.

Another dimension used most frequently along with Allport's dimensions in the literature belongs to Glock and Stark. They emphasized that religiosity is a multi-dimensional factor and it should be studied accordingly. The Dimensions of Religious Commitment Scale was created by Glock and Stark in 1966. This scales designed for five dimensions such as; belief, ritual, experience, knowledge and consequences, and there are 48 items in total in all dimensions for measuring religiosity (Hill and Hood, 1999: 279). Initially in 1959, Glock stated that religiosity was composed of four dimensions such as experiential (feelings), ritualistic (practice), ideological (belief) and consequential (works). However, later in 1961, he turned his scale into a five-dimensional one, by importing intellectual dimension (knowledge) from the quaternary scale created by Fukuyama. The names of these dimensions in Fukuyama's distinction are different; experiential (feelings), ritualistic (practice), ideological (belief) and consequential (works) (Mueller, 1980: 1-2). In addition, Glock states that, when religiosity is studied, these five dimensions may produce a consensus in a way to cover all the religions in the world (Faulkner and De Long, 1966: 246). In the literature, Glock and Stark's scale together with Allport and Ross' scale are the most interested scales by the other researchers.

Another scale to measure multi-dimensional Christian religiosity belongs to Faulkner and De Jong who measures religiosity in five dimensions. They developed a 23 item scale in order to develop and measure scalability of Glock and Stark's five dimensions of religiosity. Their measurement items are called as ideological, ritualistic, experiential, and consequential, each being composed of five, five, five, four and four items, respectively. They created this scale as five Guttman type scales. They applied their research to the 375 sociology student of Pennsylvania State University in fall 1964 and they obtained 362 useable data. All five scales met the .90 coefficient of reproducibility; ideological .94, ritualistic .92, experiential .92, intellectual .93, and consequential .90 (Faulkner and DeJong, 1966: 248). They found that all five dimensions correlations are positive and statistically significant. At the end they argued that with their own words "the correlation from the five dimensions indicates the interdependent nature of these measures of religious involvement" (Faulkner and DeJong, 1966: 251-252).

In 1976, Cross-Cultural Dimensions of Religiosity scale was developed by De Jong and his friends. This scale is composed of thirty-eight questions and six dimensions such as belief (eight), experience (four), religious practices (five), religious knowledge (ten), individual moral consequences (six) and social consequences (five). They used this scale in order to tested cross-cultural sample. The sample of the scale was both the 542 students of Pennsylvania State University from U.S.A. and the 390 of University of Bielefeld from Germany. They stated that there was not a cross cultural research before them. Thus, they argued that although both groups differed in the way to answered questions they are "strikingly similar in the structure of religiosity" (De Jong et al, 197: 885-887).

Another scale that deals with religiosity on multi-dimensional basis is King's nine dimensions scale. These dimensions are; Creedal Assent and Personal Commitment (I), Participation in Congregational Activities (II), Personal Religious Experience (III), Personal Ties in the Congregation (IV), Commitment to Intellectual Search Despite Doubt (V), Openness to Religious Growth (VI), Dogmatism (VIIa) and Extrinsic Orientation (VIIb), Financial Behavior (VIIIa) and Financial Attitudes (VIIIb), Talking and Reading about Religion (IX). Active and inactive members of 575 people from six Methodist congregations from Dallas and its suburbs were constructed his research sample. Sample was selected with purposive sample methods and questionnaire was mailed to random % 50 residents. As a result, he took % 48 response rate (King, 1967: 176-177). This scale was composed of 87 items in total. The scale was developed by King and Hunt in 1969, and transformed into an 11-dimension, consisting of 61 items (King and Hunt 1969, 322-323). In 1975, it became a 13-dimension scale, composed of three main sections as basic religious scales, composite religious scales and cognitive style scales, the first including seven, the second including three and the last one including three sub-dimensions (King and Hunt, 1975: 17). Thus far, the scales considered as most important in the literature on measuring religiosity have been mentioned briefly. Table 2.1 has been created in order to sum up the scales referred above.

As is seen, there are many scales conducted in the literature on measuring religiosity. Answers to the questions that how should religiosity be measured and what should it

measure have been searched for and are continued to be searched. It is observed that there is no universally accepted outcome obtained in the problem of measuring religiosity, just as the case with the definitions of religion and religiosity. Different definitions of religiosity bring along different measurements of religiosity along themselves, and every researcher measures religiosity from the perspective of his/her own definition of religiosity. This, in turn, brought about that different studies use different religiosity scales. Questionnaire is the most frequently used method in these measuring studies and whether the individual is religious, how religious the individual is or in what ways he/she is religious are determined according to the answers he/she gives.

The most famous of the scales developed with a view to measuring religiosity is Allport and Ross' religious orientation scale that divides religiosity into two, as intrinsic religiosity and extrinsic religiosity. This scale has been used by many studies so far and is still very popular among the researchers. Most of the scales following this scale have been created based on, and in a way to develop, it. Since our study will use this scale, the intrinsic and extrinsic dimensions of the scale, and contributions and development of it, will be explained in detail in the following sections.

Table 2.1: Summary of Multidimensional Scales

Year-Author	Scale name	Dimension Number	Name of Dimensions and Number of Items	
1961 Lenski	Religious Orientation and Involvement	4	Doctrinal Orthodoxy	6
			Devotionalism	2
			Associational involvement	2
			Communal involvement	2
1966 Faulkner and DeJung	Five Dimension Scale of Religiosity	5	Ideological	5
			Ritualistic	5
			Experiential	5
			Intellectual	4
			Consequential	4
1967- Allport and Ross	Religious Orientation Scale	2	Intrinsic	11
			Extrinsic	9
1976 Faulkner and DeJung	Cross-Cultural Dimensions of Religiosity	6	Belief	8
			Experience	4
			Religious practices	5
			Religious knowledge	10
			Individual moral consequences	6
			Social consequences	5

Table 2.1: Summary of Multidimensional Scales (cont'd)

1967 King	Nine Dimension	9	1. Creedal Assent and Personal Commitment	15
			2. Participation in Congregational Activities	13
			3. Personal Religious Experience	12
			4. Personal Ties in the Congregation	5
			5. Commitment to Intellectual Search Despite Doubt	7
			6. Openness to Religious Growth	5
			7a. Dogmatism	5
			7b. Extrinsic Orientation	9
			8a. Financial Behavior	5
			8b. Financial Attitudes	3
			9. Talking and Reading about Religion	7
1979 King and Hunt	Eleven Dimension	11	1. Creedal assent	7
			2. Church attendance	4
			3. Organizational activities	6
			4. Personal religious experience	7
			5. Church work with friends	6
			6. Orientation to religious growth and striving	5
			7. Orientation to religious security or dogmatism	3
			8. Extrinsic orientation	6
			9. Financial support	5
			10. Talking and reading about religion	6
			11. Religious knowledge	6
1975 King and Hunt	Thirteen Dimension	13	**Basic Religious Scale**	
			Creedal Assent	7
			Devotionalism	5
			Church Attendance	3
			Organizational Activity	6
			Financial Support	5
			Orientation: Growth & Striving	6
			Orientation: Religious Despair	7
			Composite Religious Scale	
			Salience: Behavior	7
			Salience: Cognition	8-3
			The Active Regulars	10-3
			Cognitive Style Scales	
			Intolerance of Ambiguity	7
			Purpose in Life: Positive	5
			Purpose in Life: Negative	4

Note: This table is composed for Lenski[2], Faulkner and DeJung[3], Allport and Ross[4] from the book named Measures of Religiosity by Hill and Hood 1999. For King and Hunt; King 1967[5], King and Hunt 1969[6] and King and Hunt, 1975[7] are used.

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[2] Hill and Hood, 1999: 332-333
[3] Hill and Hood, 1999: 297-300, 272-276
[4] Hill and Hood, 1999: 152-153
[5] King, 1967: 180-184
[6] King and Hunt, 1969: 322-323
[7] King and Hunt, 1975: 19-20

2.3.2. Measuring Religiosity in Turkey

According to Mutlu, when investigating the international literature for measuring religiosity, it can be observed that there are many studies conducted to this end, and he indicates that

> the assumption of capability of a sociologist to contribute to the generation of the knowledge for the core of the issue or for the truth in the issue, within objective criteria, trying to stay away as much as possible from his/her own personal-subjective values" lies at the basis of the studies aiming at developing religiosity scales (Mutlu, 1989: 194).

It is considered useful to sum up the religiosity measuring studies in Turkey in a table and it is possible to see the scales that will be explained here in Table 2.2.

Table 2.2: Measuring of Religiosity in Turkey

Year-Author	Scale name	Format	Dimension Number	Name of Dimension and Number of Items	
1989 Kayhan Mutlu	A Religiosity Scale	4-point likert	1	Religiosity	14
1993 Mehmet Emin Köktaş	Muslim Religiosity Scale	5-point likert, multiple choice, yes-no	5	Belief Worship Experience Knowledge Social effect	14 12 4 7 44
1995 Veysel Uysal	Islamic Religiosity Scale	4-point likert	5	Effect on life Belief Knowledge Worship Individual/social dimension of worship	8 8 3 4 3
1999 Ahmet Onay	Religious Orientation Scale	4-point likert	3	Opinion Behavior Emotion	8 6 4
2003 Mustafa Arslan	Popular Religiosity Scale	4-point likert	1	Popular Religiosity	12
2006 Kemalettin Taş	Religiosity Criteria Scale	5-point likert	3	Traditional/Catechism Modernist/Humanist Popular/Superstition	19 18 11

Source: Constructed by the author.

In Turkey, measuring religiosity was conducted firstly by Mehmet Taplamacıoğlu in 1962 and Erdoğan Fırat in 1977; however, these studies fell behind their period, in terms of their methods and technical infrastructure (Onay, 2004: 55). Therefore, the first and the most important study in Turkey on measuring religiosity is the 'A Scale of Religiosity', created by Kayhan Mutlu in 1989. In this study, Mutlu prepared 14 questions containing 8 positive and 6 negative expressions in a 4-point likert format. As also expressed by Mutlu, this is the first study in Turkey to conduct validity and reliability tests and he use the group administrated questionnaire method. In addition, he took his items from the scales (Faulkner and DeJong 1966; King, 1967; King and Hunt, 1969; Rutney and Midleton, 1961; Westie, 1953; Brown, 1962) that had been created previously and he translated the items into Turkish. This study was employed to investigate the relationship between religiosity and fundamentalism. Moreover, the reliability coefficient of the scale was calculated as .94 (Mutlu, 1989: 194). The study is important in that it is the first most serious and scientific study among the ones that had been conducted so far in Turkey (Uysal, 1995: 263).

Four years later than Mutlu, a study aiming at measuring Muslim religiosity was conducted by Mehmet Emin Köktaş. In a similar way to Glock and Lenski, he also defined religiosity as five dimensions. According to this, religiosity is composed of the dimensions of belief, worship, religious experience, religious knowledge and social effect of the religion. The scale was prepared in yes-no, likert and multiple-choice formats. This study applied to 1000 people in İzmir who were over 20 years of age and who had been selected by random sampling, from the districts representing different socio-economic levels. The dimension of belief was measured with 14 questions, while the dimension of worship with 12, the dimension of experience with 4, the dimension of knowledge with 7 and the dimension of social influence with 44 questions. In addition, there were 12 questions about religious attitude and 12 questions about the importance of religion, which were not directly related with determining religiosity (Köktaş, 1993: 66-70).

Another scale has been developed by Uysal. He also developed a scale that deals with religiosity in five dimensions. This scale is 4-point likert format and composed of 26 items. Uysal stated that he wanted to develop an 'Islamic Religiosity Scale'

that could be valid for Muslims. The scale was applied to 450 people who lived in various quarters of Istanbul and who were selected by random sampling; however, only 439 questionnaires turn back. As a result of the factor analysis, the scale was composed of five factors explaining 61.3% of the total variance and the reliability coefficient of the scale was calculated as 96.8. These five factors are: the dimension of effect on life, the dimension of belief, the dimension of knowledge, the dimension of worship and individual and social dimension of worship (Uysal, 1995: 263-268).

In 1997, Onay developed the religious orientation scale in order to measure the religious orientation of people and to what degree the religion took place in their life. According to him, religious orientation potentially exists in people and it is revealed as a reaction when it comes across any stimulus. The scale was finalized in 1999 and prepared in the likert format, being composed of 18 questions. He stated that he used the scale for the purpose of measuring the relationships between demographic variables and approaching religion and community (Onay, 2001: 443-444). In 1999 study, he also developed a scale for orientation to the services of the Directorate of Religious Affairs and orientation to the Communities. The first 11 questions of the both scales were in the 5-point likert format while the last question was 10-point likert format. His religious orientation scale was composed of three-dimension such as thought, behavior and emotion and each dimension was composed of 8, 6 and 4 questions, respectively. The scale of orientation to the services of the Directorate of Religious Affairs is also a three-dimensional scale, thought (five), services (four), and activity (three). On the other hand, the scale of orientation to the Communities has three dimensions, namely reliability (six), services (four) and authority (two) (Onay, 2004: 80-92).

Another scale developed with a view to measuring religiosity belongs to Arslan. He developed a 4-point likert format scale that was composed of 12 items in order to measure religious attitudes. A factor analysis had been conducted for the validity of the scale, and the factor loads found between 0.46 and 0.7. In addition, the internal coefficient of the scale calculated as 0.85 (Arslan, 2003: 97). Arslan applied this scale to 327 people who were over 18 years of age, living in Çorum, selected by simple random sampling method (Arslan, 2003: 107).

The 'Religiosity Criteria Scale' developed by Taş, in order to measure the attitudes toward religiosity criteria. This scale was composed of totally 48 items and three sections. The first section was the Traditional/Catechist containing 19 items; the second was the Modernist/Humanist that consists of 18 items and the last section was the Popular/Superstitious composed of 11 items. The scale generated in 5-point likert format and the correlation of items were between .30 and .68, while the measure of the reliability was stated as .88 (Taş, 2006: 195-201).

To sum up, the scales mentioned herein constitute only a part of the religiosity scales applied in Turkey. Also in Turkey, there have been studies which have measured religiosity in different dimensions similarly to the studies around the world.

2.4. Dimensions of Religious Orientation

The issue of religious orientation has maintained its importance for 45 years due to the question of how religiosity would be measured that has been asked in the studies conducted on religion and religiosity. Religious orientation is a concept that is identified with Gordon Allport, and this concept is the most important contribution that has ever been made to empirical study of religion. He indicates that the religious orientation of an individual is differentiated as intrinsic and extrinsic. Since the distinction is also the subject of this study, first of all the question of 'what is intrinsic and extrinsic orientation?' and then 'what social influences will be generated by the individual's being in one of these two orientations?' constitute the issues of this section.

Before explaining the intrinsic and the extrinsic, it is necessary to mention briefly that what the religious orientation is. Pargament emphasizes that the analysis of means and ends is vitally important for defining the religious orientation, and make a definition that contains both of them together is essential. Accordingly, he defines the religious orientation:

> a general disposition to use particular means to attain particular ends in living. The religious nature of an orientation comes from the

involvement of the sacred in a particular configuration of means and ends. It might be helpful to think of religious orientation as the personality dimension of religious life (Pargament, 1992: 211).

Allport (1950) states that similarities may be seen in the behaviors of the individuals, but the motivation underlying the behaviors may be different. For instance, everybody could go to church but the reason and the expectation in the background may be different. He links this situation to the maturity in the respect the individuals show to the religious sentiments. This maturity and immaturity, in turn, becomes the determinant of the religious orientation.

Is it possible to talk about different aspects of religiosity? Given the different definitions of religiosity, we have seen before that actually there are many definitions and even that every person may have a specific religiosity. We have even said that there may be as many different kinds of religiosity as the number of the people living in the world. In this framework, for Turkey, it is also possible to say that religiosity is lived in different ways. Religious people have a lifestyle and way of dressing, as well as their own discourse, but while it is possible to realize that some of them are religious, it may not be possible to notice some others. While some of them do not mention religion in their discourse although they are deeply religious, some others may act or speak in a way to give impression that they are religious, although they are not. In addition, while wearing a head scarf is an indication that the person is religious, there may be individuals who does not wear any head scarf but who have adopted a religious life style more in their daily life. Thus, religiosity may be experienced and lived subjectively and in different ways by every individual. At this point, the difference between being religious and appearing to be religious is important. The reason why the individual has chosen to be religious and the motivation lying behind are vitally important. Fromm states that socio-economic structure, personality structure and structure of religion are extremely important structures that are indispensable from one another, pointing out a highly significant aspect of religiosity. He expresses that thoughts of people that have been formed as a result of their orientation are not important, because the individual's telling whether he/she is religious or not is depend on his/her own orientation. This means that an individual may say that he/she is religious but in fact, internally he/she may not; or,

conversely, while the individual is telling that he/she is not religious, but in fact he/she may be acting very religiously (Fromm, 1997: 238-239). Again in this case, it is possible to argue that religiosity does not have just one dimension. At this point, Gordon Allport's distinction of religiosity as intrinsic and extrinsic may shed a light on to this issue.

Religion is one of the most important institutions in the social system and has a very important function in establishing and maintaining the social order. Religion is composed of what-to-do rules and what-not-to-do rules, and offers punishment and rewards in return for obeying or not obeying these rules. Junger and Polder state that, religious people expect to obtain more benefits, as a result of their ethical behaviors, compared to non-religious people. Religious individuals avoid punishment and display reward oriented behaviors, because religion provides them with deeper attachment to the values shared by the society, rewards and punishments directed towards the afterlife and with a wider social network by means of religious institutions (Jungler and Polder, 1993: 417). Religion sometimes may be used to obtain personal benefits. Individuals may aim at obtaining benefits by practicing religion apperantly in order to seem socially compatible (Özbay, 2007: 19). In an Allport study on college students, the students have specified the factors pushing them to be religious as fear (51%) and severe pressure of the tradition (27%) (Allport, 2004: 58). Based on the level of fear factor, it would not be wrong to argue that the choice was made in order to have a protection against the wrath of god. These people in fact calculate costs and benefits when they told that they were religious not because of love but out of fear. Furthermore, becoming religious, while they would attract the love of God onto themselves, they would be protected against God's wrath at the same time. Here, obtaining a benefit by being a religious person is in question. But, it is obvious that there exists a different orientation here.

People's style of living religion and religious orientation may be at different degrees and levels. The thing that should be kept in mind here is the underlying purpose, when these people fulfill the requirements of the religion. While this purpose in its purest sense may be a state of devotion, it may be oriented to provide benefits other than religion, as well (Hökelekli, 2010:84). These different orientations were first

studied by Gordon Allport, and he mentioned two types of religiosity, namely intrinsic and extrinsic.

2.4.1. Intrinsic and Extrinsic Religiosity

Allport implied that religiosity was something multidimensional as mature and immature in 1950, for the first time in his book 'Individual and His Religion'. It was mentioned as interiorized and institutionalized in the 'Nature of Prejudiced' in 1954, and appeared as intrinsic and extrinsic as the first time in the 'Religion and Prejudices' in 1959 (Hunt and King, 1971: 340). Allport (1996) and Allport and Ross (1967) explained their views on the subject in detail and also specified how those two kinds of religiosity would be measured.

Allport stated that he imported the terms of extrinsic and intrinsic from the concepts of axiology (extrinsic value and intrinsic value). One of them represents an instrumental good and the other represent final good in religion. He specified that distinction of Fisher as marginal and moral constituted his extrinsic type while nuclear was expressed in his intrinsic type (Allport 1966: 454). Allport and Ross suggested that if people claimed that they were religious, a large majority of them were included in those (extrinsic and intrinsic) categories. When we mention here briefly what the intrinsic and extrinsic means, we say that his most famous and cited word is the best way to explain these: "Perhaps the briefest way to characterize the two poles of subjective religion is to say that the extrinsically motivated person uses his religion, whereas the intrinsically motivated lives his religion". Allport and Ross gave an example from a clergyman who said nearly the same thing with different words:

> Some people come to church to thank God, to acknowledge His glory, and to ask His guidance... Others come for what they can get. Their interest in the church is to run it or exploit it rather than to serve it (Allport and Ross 1967: 434)

While initially intrinsic and extrinsic was conceptualized as single bipolar continuum, Feaign (1964), Allport and Ross (1967), Hood (1970), Kahoe (1985),

King and Hunt (1969) argued later that these were different dimensions. In the literature, while intrinsic has been matched with good religion, extrinsic has always been considered as bad religion.

Intrinsic Religiosity

According to Allport and Ross intrinsic religious people find their master motive in religion and briefly they live their religion. They claimed that because their needs are brought with the harmony of their religious faiths and prescriptions (Allport and Ross, 1967: 434). To this people, religion covers all areas of their life. In addition, the reference point behind their thoughts and actions are their religious faith. For this reason, religion is a dominant determinant in every aspect of their life.

The most dominant motivation of the intrinsic religious people are depend on their religion and with regarding to this they do not live their religion in different dimensions as in one day sociologically and another day psychologically. To them, human being exists for religion (Gürses, 2001: 85). For intrinsic religious people devotion themselves to religion is the main purpose, and their whole life is determined by this devotion. The people we consider as religious, who have lived all their life in the way as required by their religion, who have endless love for God and therefore who do not harm any people, who are tolerant and philanthropistic are included in this group.

For Allport, intrinsic religiousness "regards faith as a supreme value in its own right. It is oriented toward a unification of being, takes seriously the commandment of brotherhood, and strives to transcend all self-centered needs" (Allport, 1966: 455). "All needs are subordinated to an overarching religious commitment. In internalizing the total creed of his religion the individual necessarily internalizes its values of humility, compassion, and love of neighbor" (Allport and Ross, 1967: 441). There is not an instrumental device in this religiosity. For this reason, they live their religion and religion is their ultimate goal. Their expectations from religion and being

religious do not aim at providing a social benefit or gain. These are the people who Allport mentioned as mature form and who internalized religion.

It is known that, Allport did not give any detailed definition about intrinsic religiosity. This type of religiosity is already the ideal typology which does not pose any problems. Therefore, Allport rather defined extrinsic religiosity. Since the goal of the current study is reveal the differences of the extrinsic religious, extrinsic religiosity will be dealt with and investigated more in detail. In addition, since intrinsic and extrinsic religiosities are considered as direct opposites, intrinsic religiosity would be understood better after extrinsic religiosity has been explained.

Extrinsic Religiosity

When Allport was defining extrinsic religiosity in 1959, just as the opposite of the intrinsic one, he did not state that religion is the master motive in this case, unlike intrinsic religiosity. According to his definition,

> Extrinsic religiosity plays an instrumental role only. It rationalizes assorted forms of self-interest. In such a life, the full creed and teaching of religion are not adopted. The person does not serve the religion; it is subordinated to serve him. The master-motive is always self-interest (Hunt and King, 1971: 340).

Allport and Ross expressed that they have borrowed this term from axiology, and the people who fall in this category use their religion to attain their own goals because these people have instrumental and utilitarian values. According to them, the individual may use religion for provide security and solace, sociability and distraction, status and self- justification. As a result, they claimed that in theological terms *"the extrinsic type turns to God, but without turning away from self"* (Allport and Ross, 1967: 434). In summary, religion, in this type, is used by individuals in order to achieve other ends. Extrinsic religiousness is "strictly utilitarian; useful for the self in granting safety, social standing, solace and endorsement for one's chosen way of life" (Allport, 1966: 455). Thus, it can be said that, individuals oriented in this way use their religion instrumentally to attain other goals. To them, religion, as

an instrument, exists for the individual. In this context, at the end, extrinsic religious used their religion in order to provide a power in group, justification for one's formula for living, a psychological defense against reality (Genia and Shaw, 1991); ego defense (Kahoe and Meadow, 1981); protection, consolidation and social status (Allport and Ross, 1967).

As previously mentioned, extrinsic religious consider religion as an instrument used in order to attain other goals. To gain status and authority, to have reputation and value, to receive consolation during hard times, to compensate inabilities and to ensure security and comfort may be regarded among these goals. Existence of these needs and fulfillment of them increase the importance of the religion. In addition, these people use pray and worship during hard times. This is an indication of how they direct themselves to religion, without giving up their own self (Hökelekli, 2010: 85). Likewise, turning to religion and worshipping and praying during hard times add a functional dimension to the religion. This functional dimension points out that religion may lose its existence and disappear if it cannot fulfill this function (Gürses, 2001: 83-84).

Extrinsic religiosity is defined as a bad religiosity because of its characteristic of using religion to its ends. Religions themselves oppose to this kind of usage because religion is much more transcendental power going beyond being just an element used by an individual. For instance, Koran uses strong words for people who use religion to their ends:

> They make their faith a pretext so that they may turn (men) from the way of Allah. Verily evil is that which they are wont to do… they are the enemy, so beware of them. Allah confound them! How they are perverted! (Sarah 63, Koran; from Pargament, 1992: 202).

Existence of extrinsic type of religious people poses a big problem especially in recent days for Turkey. This era where being religious or appearing to be religious is highly popular presents an excellent atmosphere for this kind of religious people. Because, these people may display a more religious image in order to obtain some sort of benefit from religion. Currently, it is also observed that people are drawn into some political and intellectual polarization in Turkey. The most distinctive ones, as

expressed also by Gürses, are the polarizations of Turkish vs. Kurdish, Alawi vs. Sunni, Secular vs. Islamic, and Religious vs. Non-religious (Gürses, 2001: 6). In this context belonging to a one and opposing to the other is in question, and this, in turn, brings along intolerance to the other. Also, there are some advantages and disadvantages of belonging to one polarization. It is apparent that, therefore, that being religious or appearing to be religious has become highly popular. However, using religion as an instrument to achieve one's ends is tolerated neither by the religious nor by the non-religious, and especially harms more the people who are genuine believers. Because, behaviors of the extrinsic generate the idea that the true religious act exactly the same way and therefore may lead to interpreted them differently, changing the people's view of the religion and religious.

According to Okumuş the type of religiosity which he calls 'ostentatious religiosity' could be dealt within the scope of Allport's extrinsic religiosity. From this point forward, the ostentatious religious and extrinsic religious will be considered as the same in current study. He defines the ostentatious as "seems to act that way although actually does not have any genuine intention to be like that" (Okumuş, 2006: 20). Additionally, by the concept of ostentatious religiosity, he means an artificial (not real) religiosity, and that is in opposition to the real, genuine one (Okumuş, 2005: 17). We could argue that these individuals live their religion not for God but for people. Because there are some situations here such as acquiring a status and authority, wealth, reputation, etc. (Okumuş, 2006: 24-25). In the light of this definition, it could be understood that actually how the two are similar and could be used to mean the same.

Determining extrinsic religiosity is not very easy; however, the times when it becomes most apparent are the periods when material or spiritual gains and benefits could be obtained most. This type of religiosity is exhibited within a certain social group or community, during a certain period. The fact that politicians' fasting or their using religious discourse in order to win the votes of religious voters may be given as an example to this case (Okumuş, 2005: 61). This situation is highly critical also for this study. For the time in Turkey, we are witness a period in which people believes that being religious or appearing to be religious is highly prosperous. Therefore, that

type of individuals tend to appear more religious than they actually are or even to act as if they were religious, with a view to gaining a benefit from acting like that. It is observed that this case is reflected socially on the people who continuously emphasize their religious character and who try to use religious words, phrases, etc. more frequently. For women, the head scarf is a major determinant and it is apparent that recently, there has been a large increase in the number of women who wear head scarf. Also, there are some women who use head scarf together with overdone make up, relatively short skirts and lace stockings, unlike other religious women. These women may constitute an example to being an ostentatious religious, not knowing and understanding what the religion tells exactly. Similarly, men could ensure that they are regarded as religious, by attending Friday prayers that they have never attended before, by announcing that they are fasting, or by using religious expressions and phrases more in their discourse, or even by becoming a member of a religious community. These men' convincing their wives to wear head scarf may be given also as an example.

As a result of all, extrinsic religiosity could be regarded as an abuse of religion. Okumuş indicates that, those people, through using religion and religious, abuse religion by concealing actual intentions among genuine religious, justifying their own actions from religious point of view, and using religion to their own personal interests and ends (Okumuş, 2005: 101).

There also exists a significant link between extrinsic religiosity and politics. This is because political arena is one of the most crucial places from where extrinsics could gain benefit. Just as politicians may gain benefits by appearing religious, and thereby impressing the society, individuals may also attempt to gain benefit from the political system where religion matters or from the politician in that political system. Okumuş expresses that "ostentatious religiosity may apply to ostentation via the political area of a religious group, community, organization or political party, or via state, politicians and government" (Okumuş, 2005: 2229-231). This point is critical for the study. While the attitudes of the politicians are the subject of another study, this study is important in that it aims at measuring extrinsic religiosity of the students and investigates whether they provide a benefit or gain from it. To this end, the

students will asked about membership to religious communities and political parties and about what they intended to gain via such membership.

According to Kirkpatrick and Hood while intrinsic dimension is poorly defined by empirically and theoretically, on the other hand extrinsic dimension is fairly well defined as utilitarian and selfish motivation for religious involvement. They stated that in 1990, after twenty years passed over the ROS there has been no found about motives or goals behind these orientations (Kirkpatrick and Hood, 1990: 448). At this point, our study may catch a critical aspect of the issue. One of the elements that determine the religious orientation may be self-monitoring. As a personality trait, self-monitoring may be the determinant of the religious orientation. Whether this is actually true or not will be revealed from the analyses.

2.4.2. Measuring Religious Orientation

Religious Orientation is a term that is identified with Gordon Allport in the literature. According to him religiosity has two dimensions such as intrinsic and extrinsic. Allport and Ross developed Religious Orientation Scale (ROS) in order to measure religious orientation which is the most frequently used and developed scale in the literature. In addition, Kirkpatrick and Hood argued that intrinsic and extrinsic conceptualization can be seen the backbone of empirical research in phycology of religion (Kirkpatrick and Hood, 1990: 442). Similarly Hunt and King stated that Allport's I/E concept very fruitful among sociologists and psychologists both theoretically and empirically (Hunt and king 1971: 351). Donahue has reviewed nearly 70 studies where Allport and Ross's Religious Orientation Scale was used, and concluded that: "No approach to religiousness has had greater impact on the empirical psychology of religion than Gordon W. Allport's concept of intrinsic (I) and extrinsic (E) religiousness" He maintained that these studies made the ROS most frequently used scale for measuring religiosity (Donahue, 1985: 400). This religious orientation scale is commonly known as Intrinsic-Extrinsic Scale (I/E) in literature. In this section, how religious orientation is measured and what contributions are made will be explained.

Allport (1966) mentioned the influence of Herberg and Lenski on his concepts. These concepts; intrinsic and extrinsic, are derived from their communal and associational type of religion. In the communal type individuals and groups stress the sociocultural factor in membership. In this type of membership affiliation provides a status or a gossip center or a meeting place for the people who are alone, entertainment for the disengaged. This is the same with extrinsic type. On the other hand, the opposite of the communal is associational and in this type people involve for the purpose of their religious fellowship. This is also seen similar with intrinsic type (Allport, 1966: 451-452). It is known that such influence has not been mentioned in his following studies.

The first published study on intrinsic-extrinsic dimension is belonging to Wilson (1960). He found that extrinsic religiosity could be measured by a scale and then he developed an Extrinsic Values Scale with the help of Allport. In this scale there were 15 dichotomous items in two general types (Wilson, 1960: 285). The second study belongs to Feagin (1964) and this study is more developed study than the Wilson's study because this study designed to measure both intrinsic and extrinsic dimension. He used a 21 items Intrinsic/Extrinsic Scale that was developed by Allport's seminar. After he had conducted a factor analysis, he found that I/E scales was not uni-dimensional. 12 items were extrinsically stated, 6 were intrinsically stated and 3 were unnamed. Items 2, 7, 8, 9, 16, 20 were intrinsic; 1,3,4,5,6,10,11,12,15,17,19,21 were extrinsic; 13, 14, 18 were unnamed. At the end, he used this scale to measure the relationship between prejudice and religiosity and 286 samples from five churches from Oklahoma and Texas were chosen for the study (Feagin, 1964: 4-5).

Allport and Ross (1967) transformed the 21-question scale used by Feagin into a 20-question form by omitting one question. These twenty items were selected from an initial pool of 21 items developed by persons at Harvard. The questions were categorized by Allport into extrinsic and intrinsic subscales with 9 and 11 items for each respectively. Allport and Ross used five-point likert format to measure religious orientation. In all cases 1 indicates the most intrinsic and 5 indicates the most extrinsic type. They argued that it is wise to measure 20 items into two subscales rather than a continuous scale. Then, 1 strongly disagree to 5 strongly agree response

format used in the original scale and after that score rangers were from 11-55 for intrinsic and 9-45 for extrinsic (Allport and Ross, 1966: 436). While at the beginning the intrinsic-extrinsic distinction was conceived as a single, bipolar dimension then conceived as two independent continua. This provides to a fourfold typology of intrinsic, extrinsic, non-religious, and indiscriminately pro-religious (Herek, 1987: 35). Finally, Allport and Ross re-formulated the scale in a way to be composed of two different sub-scales such as intrinsic and extrinsic religious orientation. Individuals are divided into four major groups based on their scores from this scale and these groups have been formed according to the median split values like below.

- <u>Intrinsic type</u>; people agree with intrinsic subscale while they disagree with extrinsic subscale. Individual's median score are fall on both scales.
- <u>Extrinsic type;</u> people disagree with intrinsic subscale while they agree with extrinsic subscale. Individual's median score are high on both scales.
- <u>Indiscriminately pro-religious</u>; people score on intrinsic subscale at least 12 points less than on the extrinsic subscale.
- <u>Indiscriminately antireligious or non-religious</u>; people disagree both subscales (Allport-Ross, 1967: 438). Thus, it is possible to claim that the indiscriminately-proreligious have both intrinsic and extrinsic religious orientation while the indiscriminately-antireligious do not have any religious orientation.

Hood (1970), made a slight change for measuring these four types. This slight difference is high median split score on both intrinsic and extrinsic scale for pro-religious sample. He argued that this is small difference but it gained practical advantage to avoid the subject loss. He indicated this fourfold typology as intrinsic (high on intrinsic, low on extrinsic), extrinsic (high on extrinsic, low on intrinsic), non-religious (low on both), and indiscriminately pro-religious (high on both) (Hood, 1970: 288). It is possible to say that the researchers using this four-fold typology in their studies following Hood have conducted their measurements in this way.

The religious orientation scale developed by Allport and Ross is the most critical and crucial study in this field. The scale has later been used by many researchers and

developed with addition of new dimensions. Maltby indicated that these changes are about items changed, response format and scoring methods (Maltby, 1999: 408). In this regard, we may mention Batson first of all. He mentioned that religious orientation should have a third dimension and turned the scale into three-dimensional one, by adding a quest dimension to Allport and Ross' intrinsic-extrinsic dimensions. Batson and Schoenrade developed quest scale to measure a motivational construct of religious orientation. Quest was independent from the extrinsic and intrinsic orientations, and they stated that religion as a quest;

> involves honestly facing existential questions (questions of life meaning, of death, and of relations with others) in all their complexity, while at the same time resisting clear-cut, pat answers. An individual who approaches religion in this way recognizes that he or she does not know, and probably never will know, the final truth about such matters (Batson and Schoenrade, 1991a: 416-417, 1991b: 430).

 In their three dimensional model; they named extrinsic religious as means, intrinsic religious as end. They added quest as a third dimension of religious motivation (Lavric and Flere, 2011:208). Quest is characterized as "the degree to which an individual's religion involves an open-ended, responsive dialogue with existential questions raised by the contradictions and tragedies of life" (Batson, et al., 1993: 169).   Here, while names of the extrinsic and intrinsic dimensions are changed to means and ends and used in a similar way as Allport and Ross do, the quest scale emerges as a totally new dimension.

First Batson and Ventis (1982) developed a six items quest scale then Batson and Schoenrade (1991b) constructed a new 12-item Quest scale (Maltby and Day; 1998: 517). This time, they used nine-point likert format from 1 (strongly disagree) to 9 (strongly agree) in this scale. At the beginning, they created a pool of 72 new quest items and then they selected 20 from them. Based on 210 Kansas University students' data, all were Christian background; they selected 12 items for their new quest scale. This scale had internal-consistency reliability (Cronbach's alphas) of .75 and correlated .85 with the old six item scale. They also indicated Cronbach'a alphas for extrinsic scale .70 and for intrinsic .83. New quest scale consisted of three different aspects of religious orientation such as existential questions without

reducing complexity, perception of religious doubt as positive and openness to change. It has four items in each of them and these are the one sample of these aspects respectively: I was not very interested in religion until I began to ask questions about the meaning and purpose of my life; For me, doubting is an important part of what it means to be religious; As I grow and change, I expect my religion also to grow and change (Batson and Schoenrade, 1991b: 434-436).

Batson and his colleagues indicated quest orientation "as being less dogmatic, less prejudiced, and more responsive to the true needs of others than intrinsic religiousness". According to Donahue, quest approach and research associated with it confronted with conceptual and methodological problems and he maintained that "Means, end, and quest are certainly three separate, orthogonal replicable dimensions, but they may not all be dimensions of religiousness" (Donahue, 1985: 412-413).

Maltby states that there are some developments to extent the universality of measurement of ROS. He summarizes those such as; age, U.S. and non-U.S samples and religious and non-religious samples (Maltby, 1999: 408). The first and most known of them was Age Universal I/E Scale which is developed by Gorsuch and Venable.

'Age Universal I/E Scale' (AUIES) has the same parts as ROS that are intrinsic and extrinsic but it is easily understood from the name of the scale that it is useful for all ages. Gorsuch and Venable (1983) rewrote ROS in order to appropriate for the children. After this process, scale became to be used for the children of fifth grade as well as the adults. They argued that ROS is used widely for the adults and not used and also unsuitable for children and young adults. For this reason, they designed the AUIES for measuring the religiosity both children, above the fifth grade and above, and adults. In addition, ROS language is too difficult for the school children to understand and because of that they said that they had rewritten the simplest version of this scale. While they were doing this they did not change the basic content of the scale. In addition they made some differences; first, they simplified 'Although I am a religious person I refuse to let religious considerations influence my everyday life' as

'Although I am religious, I do not let it affect my daily life' (Gorsuch and Venable, 1983: 181-182). Another difference of the scale is that, while 19 items was prepared as 5-point likert form, (similarly to the original one), 1 item was prepared as 5-point likert continuous format as; a few times a year or less, once every month and two, two or three times a month, about once a week and more than once a week. The scale is composed of 11 intrinsic and 9 extrinsic items as the original scale. To sum up, this scale is derived from the ROS in order to measure religiosity both adults and school children. For this aim, language is simplified for the school children to understand clearly. Thus this scale can use for wider sample than ROS.

The studies investigating extrinsic religious orientation have suggested that extrinsic religious orientation is composed of two independent dimensions as extrinsic-personal and extrinsic-social. According to them (Gorsuch and Mc Pearson, 1989; Kirkpatrick, 1989; Leong and Zachar, 1990) ROS is best described as measuring three factors.

Kirkpatrick is the first person that stated Allport and Ross' religious orientation scale is composed of 3 factors, by reviewing multiple samples. He divided Extrinsic into two, namely Extrinsic-Social (Es) and Extrinsic-Personal (Ep), while Intrinsic remains the same. Then he defined Es as "a factor to use of religion as a means toward social gain" and Ep as "factor to use of religion as a means toward gaining control, security and protection" (Kirkpatrick and Hood 1990: 446). This ternary distinction was first generated by Kirkpatrick. Later, Leong and Zachar, and Gorsuch and McPearson also said that the scale was composed of three dimensions in their studies.

Leong and Zachar (1990) argued that the sample consists of three dimensions, attaining similar results for every sample, as a result of the factor analyses they conducted on, two U.S. and one Australian, 285 samples. After content analysis of many items they indicated that this scale was inappropriate for non-religious people. They eliminated five items; 9,11,13,14 and 18. As a result, they found that 1, 4 and 20 were Ep, 3, 10, 16 were Es. Other 2,5,6,7,8,12,15,17,19 were intrinsic dimensions

of religious orientation. Thus they argued that religious orientation constituted by three dimensions (Leong ve Zachar, 1990: 362).

Gorsuch and McPearson were the others who argued that religious orientation has three dimensions such as intrinsic, extrinsic social and extrinsic personal. This scale is known I/E-R (Intrinsic/Extrinsic-Revised). After they had developed AUIES, Kirkpatrick made a factor analysis and found two different parts Es and Ep in that scale. I/E-R was also a revision of AUIES and they measured religious orientation with 14 items from AUIES (Hill and Hood, 1999: 154). At the beginning they stated that 4 items were Es (2-4-15-17), 3 were Ep (8-10-13) and 3 were Eo (3-14-20) in AUIES. Inhere, Eo means extrinsic other. At the end, for the revised scale extrinsic was measured both 3 Es and 3 Ep items, by omitting item 4 from Es and all Eo items, and intrinsic was measured by all 8 items above. Then, I/E-R consists of 14 items. In their study 771 college students from Southern California were the samples. They found Cronbach alphas .83 for intrinsic, .57 for extrinsic-personal and .58 for extrinsic-social and .65 for a combined extrinsic dimension. In addition, they used five point likert format from strongly disagree to strongly agree (Gorsuch and McPearson, 1989: 349-353).

It is argued in the literature ROS and AUIES and its third dimensional versions are appropriate to use for religious samples (Kirkpatrick, 1989; Gorsuch and McPearson 1989; Leong and Zachar, 1990). Then, Maltby and Lewis (1996) made some changes on the original scale in order to use it both religious and non-religious samples.

Maltby and Lewis found that their 44% of respondents not answer their questions and they thought that this respondent might be non-religious. Then they wanted to make amendments for non-religious respondents. In regarding to this, they made two changes. For the first change, they wrote "think about each item carefully, does the attitude or behavior described in the statement apply to me?" on the head of items and changed the response format to a three-point scale as Yes, Not certain, and No. The second change was on the item 6 which refers a frequency of church attendance. This question is changed as "I would prefer to go church more than once a week" and the response format remains for the rest of the scale (Malbly and Lewis,

1996: 938-940). In the original scale, respond format is 5-point likert format from strongly disagree to strongly agree for the first change and 5-point likert continuum such as a few times a year or less, once every month and two, two or three times a month, about once a week and more than once a week for the second.

In this revised version Maltby and Lewis used six adult samples from U.S.A (N=156; 144), England (N=135; 149), Northern Ireland and Republic of Ireland (N=189; 167). They conducted both the original and amended version of the scale. As a result, they took 68.31% fully completed questionnaires for the original version while they took 97.65% for the revised one. In addition, partly completed was 7.13% for the original and 0.63 % for the revised one. Hence, in total while they took 25.59% unanswered for the original one, they took 2.13 % for the revised one (Maltby and Lewis, 1996: 938-940). When we consider the fact that the goal of the research was turning AUIES into a questionnaire that both religious and non-religious people could answer, we could say that Maltby and Lewis attained that goal, judging by the rates of unanswered returned and full returned questionnaires.

When we look at cronbach alphas for the six samples, we see that original intrinsic is between 0.60 and 0.68 and the original extrinsic is between 0.49 and 0.66. This case is seen between 0.88 and 0.91 and 0.82 and 0.90, for their revised versions, respectively. This appears to verify Kirkpatrick's expression that factor structures would be strengthened with the participation of the non-religious (Maltby and Lewis, 1996: 942-945). In this case, paying attention to Maltby and Lewis in a questionnaire that also include non-religious respondents could both increase the reliability values of the study and prevent data loss, via increasing feedback rates. Lastly, we could argue that amended version of AUIES is suitable both for the religious and non-religious.

After revised version of AUIES, Maltby developed Age Universal I/E-12 Scale in 1999. This time he used 12 items from Gorsuch and Venable's AUIES and apply his 1996 response format to this. He used adults and school children; 1408 males, 1984 females for this research from USA, England, Northern Ireland and from the Republic of Ireland. He gave to the respondent's 15-item revised and amended

version of AUIES. As a result he found 6 items intrinsic, 3 item Ep and 3 items Es. He deleted 3-6-19 items from intrinsic scale and in his new scale 1-5-7-9-11-16 items were intrinsic, 8-10-13 was Ep and 1-15-17 was Es. He argued that this scale can be used among number of samples, among adults and school children and among religious and non-religious individuals (Maltby, 1999: 407-411). In this way, Maltby made AUIES-12 applicable to non-religious sample, by applying the response format of Maltby and Lewis's 1996 research. In addition, Maltby expresses that in this way, religious orientation is composed of one extrinsic scale containing two dimensions like that of Gorsuch and PcPearson, Kirkpatrick, Leong and Zachar and one intrinsic scale containing a single dimension.

In this study, ROS's version that turned into AUIES by Gorsuch and Venable (1983) will be used in a way it has been rendered applicable to non-religious population by Maltby and Lewis (1996), where item 6 is used in the same format as the remaining 19 and the sentence "think about each item carefully, does the attitude or behavior described in the statement apply to me?" is added to the beginning, in order to ensure that non-religious answers them, too. But in this study original 5-point likert format in Allport and Ross will use, in place of Maltby's 3-point scale.

Table 2.3 has been prepared in order to see how the scale has developed and what the amendmends applied on this scale better.

Table 2.3: Developments and Amended Versions of
Religious Orientation Scale

Year Author	Scale Name	Dimensions Number	Dimensions Name and Number of Items	
1960 Wilson	Extrinsic Values Scale	1	Extrinsic	15
1964 Feagin	Intrinsic/Extrinsic Scale	3	Intrinsic	6
			Extrinsic	12
			Unnamed	3
1967 Allport and Ross	Religious Orientation Scale (ROS)	2	Intrinsic	11
			Extrinsic	9

Table 2.3: Developments and Amended Versions of
Religious Orientation Scale (cont'd)

1982 Batson and Ventis 1991 Batson and Schoenrade	Quest Scale	3	Means 9 End 11 Quest 12
1983 Gorsuch and Venable	Age Universal I/E Scale (AUIES)	2	Intrinsic 11 Extrinsic 9
1989 Kirkpatrick	-	3	Intrinsic Extrinsic Social Extrinsic Personal
1990 Leong and Zachar	-	3	Intrinsic 9 Extrinsic Social 3 Extrinsic Personal 3
1989 Gorsuch and McPearson	Intrinsic/Extrinsic -Revised (I/E-R)	3	Intrinsic 8 Extrinsic Social 3 Extrinsic Personal 3
1996 Maltby and Lewis	Age Universal I/E Revised	2	Intrinsic 11 Extrinsic 9
1999 Maltby	Age Universal I/E- 12	3	Intrinsic 6 Extrinsic Social 3 Extrinsic Personal 3

Source: Constructed by the author.

As could be seen from the Table 2.3 briefly, the first study conducted for ROS was performed by Wilson in 1960. However, he mentioned an extrinsic dimension that was composed of only 15 questions. In 1964, Feagin used a scale that measuring the both dimensions and it was composed of 21 questions. These two studies were conducted with the help of Allport. In 1967, the scale was finalized by Allport and Ross to its final form consisting of 20 questions. Studies followed have emerged rather as a contribution to this scale. First, Gorsuch and Venable have simplified the language of the scale and made it applicable to all age groups. Therefore, the scale has become applicable also to fifth grade students and over. It was stated that it's necessary to add the scale a quest dimension in by Batson and Ventis in 1982 and a by Batson and Schoerade in 1991. These scales have six and twelve questions respectively. However, statements of Kirkpatrick, Leong and Zachar and Gorsuch and McPearson who claiming that the extrinsic dimension should be composed of two sub-scales drew more attention. They suggested that the scale was composed of three dimensions as intrinsic, extrinsic personal and extrinsic social, based on the

factor analysis results. Another significant contribution made to the scale is making it applicable also to non-religious population introduced by Maltby and Lewis in 1996. In this way, a large increase in the feedback rates has been ensures. Lastly, in 1999, Maltby turned it into a scale with three dimensions and 12 questions, based on the scales of Gorsuch and McPearson, and made it applicable to all age groups and also to non-religious. Fianally, it can be said that these are the studies that were rather to develop the ROS.

2.5. Rational Choice Theory

It is also known as Rational Choice Theory (RCT) or Rational Action Theory (Goldthorpe, 1998: 167). This theory is known as a product of American sociological thinking and derived from neo-classical economics. The theory suggests that individuals act rationally and assumes that individuals would avoid the things they think harmful to them and seek the things they think beneficial. By making cost - benefit calculation, individuals choose the action that would provide most benefit and least cost.

RCT has its roots from utilitarian theories and these theories claim that "rational actions of human beings based on continuous calculus of the opportunities and the costs and of course on the maximization of utilities and gains" (Netedu, 2010: 57). It is also investigates the purposive rational actor, merging the economic idea of Gary Becker based on Adam Smith's utilitarian individuals with the sociological actor-centered idea of George Homans and Peter Blau (Hak, 1998: 403). According to the theory, the actions of the actor are seen as goal-directed. They have aims from their actions and they have also preferences (Ritzer, 2011: 417). People always make choices in their daily lives and rational choice theory states that it explains not only how some choices but also how all choices are made. According to the theory, in principle there is no difference between the choice we made buying apples or bananas and participating in a revolution or watching TV at home. The theory claims that it explains how all people make all these choices (Parsons, 2005: 6). Actors are tries to maximize their benefits and minimize their costs. Furthermore, all actors apply this principle in all their choices.

Although it is claimed that the theory could be useful for economy since it originated from economy and based on cost-benefit comparison, the theory in fact reviews many subjects such as religious choices, economic activity, cultural consumption, political choices, moral choices and voluntary commitments (Davie, 2007: 67). It has emerged as a major item in 1990s and it offers to bring a theoretical unity among economics, sociology, cognitive psychology, political science and moral philosophy and law (Young, 1997: xi). In other words, while the theory has emerged in recent decades it has become to use many disciplines such as Sociology, Political Science, and Anthropology etc.

Gery Becker (1976: 5) characterized the heart of rational choice as "the combined assumptions of maximizing behavior, market equilibrium, and stable preferences, used relentlessly and unflinchingly". For Iannaccone similarly, the fundamental issue in rational choice theory is maximizing their benefits; in his own words "people approach all action in the same way, evaluating costs and benefits acting so as to maximize their net benefits" (Iannaccone, 1995: 77). In other words, rational choice theory asserts that social actors wanted to attain their goals with the lowest risk and cost and tend to choose things that increase their rewards and decrease their costs (Furseth and Repstad, 2006: 117). RCT considers human beings as homo economicus. The individuals choose a product beneficial to them and avoid a product harmful to them, making a rational choice. Here, individual's choice for the most beneficial according to his/her expectations is in question, rather than choosing the most rewarding (Wallace and Wolf, 1995: 187).

The theory started to appear in many areas of social sciences in 1990s, and reviewed to a great extent. In sociology this theory is examined with wide range of social issues such as; family and demography, religion, gender, organizations, crime and deviance, comparative historical sociology, political sociology, stratification and mobility, race and ethnic relations, and medical sociology (Hechter and Kazanawa, 1997: 197-208) With its growing use in sociology, the theory gained popularity. When explaining its importance for sociology, Stark says:

> My goal is to bring real theories into sociology, not to found a new theoretical sect. So rather than suggest that rational choice theories are the future of sociology, I would suggest instead that for the future of sociology, theory is the only rational choice (Stark, 1997: 21)

As seen above, religion is one of the phenomena to which rational choice theory is linked, in sociology. Contrary to the secularism theories claiming that the modern world would gradually go away from religion and religion would continue its existence in the personal area, a tremendous increase has been observe in religiosity. Moreover, religion has managed to present itself in a new form. Rational choice theory emerged as an opposition to the idea that the influence of religion and religiosity would decrease with modernization process.

Rational choice theory has increasingly gained popularity among the social scientists dealing with religious life, and its effect on the study of religion is undeniable (Davie, 2007: 67). As a result of this, Rational Choice theory is called a new paradigm in sociology of religion (Warner, 1993, Young, 1997). Then it could be argued that religiosity as the other aspects of human behavior can be understandable by rational choice theory.

Davie states that human beings have also religious choices just as other choices, and that they can activate these choices to maximize their benefits and minimize their costs (Davie, 2007: 69). According to rational choice theory individuals turn to religion in order to gain some benefits or rewards and they also join the religious groups and movements with the purpose of gain the most rewards (Furseth and Repstad, 2006: 117). One of them is the status rewards. People from lower socio-economic class gain status from religious affiliation. In this way, religion brings high and low status together and fosters their interaction (Pickard, 2005: 46). Consequently, people gain value according to their religious status within religious communities and institutions, regardless of their socio-economic statuses and educational background. This emerges as a situation that enables individuals to be included in a social enviroment. The reason for entering such enviroments may be to provide a certain gain, especially for the extrinsic religious as the subject of our study.

Kirman indicates that the year 1950 is crucial in the world because of the fact that, during that year, major developments were seen and one of which was emergence of new religious movements. The economic perspective of the religious phenomena has also grown stronger since mid-1980s, with the emergence of supply-demand relationships between the religious groups and their members in the religious movements. The relationship between religion and economy is in fact not something new; it was mentioned in the studies of the great names of sociology, such as Weber and Marx. Marx, in his argument claiming that infrastructure determines superstructure, has regarded economy as the infrastructure and other institutions as the superstructure. Also Weber explains the interaction between religion and economy, in his book *"The Protestant Ethic and The Spirit of Capitalism"*. Nevertheless it is known that globalization process take the effect of humans on religion and economy to the top (Kirman, 2005: 149-150)

Based on Gery Becker's (1976) characterization of rational choice, Iannaccone said that he could't image that rational choice model of religion did not rely on the following three assumptions:

1. Individuals act rationally, weighting costs and benefits of potential actions, and choosing those actions that maximize their net benefits.
2. The ultimate preferences (or "needs") that individuals use to access costs and benefits tend to vary much from person to person or time to time.
3. Social outcomes constitute the equilibria that emerge from the aggregation and interaction of individual actions (Iannanccone, 1997: 26).

Iannaccone states that, as a result of the cost – benefit evaluation of the theory, people could decide what religion to choose and to what degree they will participate in that religion, and even could modify their religious choice and change their religious participation, even change their religion (Iannaccone, 1995: 77). When we look at extrinsic religious people in the light of this, we could conclude that changes in their religious emotions, thoughts and actions at certain times are linked to the gain they would provide from being religious conveniently. It could be possible to

think that, as result of the cost-benefit calculation, those people become much more religious than others during the times when being religious is popular.

There is a close relationship between religion and the market economy according to rational choice theory (Young, 1997). This also suggests that there are religious firms and religious customers in religious economies. In the literature of sociology of religion, this theory is referred to as religious economy model or religious markets model or as economic approach to religion in more general sense. The important thing here is that religious markets are necessary and these markets designate the social areas where religious communities struggle for finding resource and members to survive. Religious groups are likened to commercial companies and their members to customers (Kirman, 2005: 153). As a result Iannaccone has expressed that, religion, in this sense, is "advertised and marketed, produced and consumed, demanded and supplied" (Iannaccone, 1992: 123).

According to Loveland and Sartain, it is possible to establish a link between RCT and Allport's intrinsic extrinsic religious orientation, and "rational choice model of religious behavior addresses this religious orientation well". However, they expresses that intrinsic religious individuals choose value-determined course of actions, as defined by their religious beliefs, not according to any cost-benefit evaluation; and this does not coincide with the rational choice idea involving comparing costs with benefits. They assert that, for this reason, RCT addresses the individuals with extrinsic religious orientation. This is because these people see religion as one of the many factors affecting their lives and use their religion to reach their goals. They express the situation with Allport's (1950) words: "the rational choice approach, with its emphasis on maximization of a cost-benefit equation explains the extrinsic orientation, but falls short when applied to the intrinsically religious". Similarly, they point out that the theory explains Weber's instrumental rationality but falls short when you try to understand value rationality (Loveland and Sartain: 9-11). This case is also crucial for the current study, as well. In this study where we attempt to emphasize the difference of the extrinsic religious individuals, we also think that rational choice theory is important to explain extrinsic religiosity. Then, it could be suggested that this theory explains religious orientation partially.

In addition, we come across a similar study in Lavric and Flere (2011). They have stressed that intrinsic religious individuals perceive religious rewards and construct unidimensional orientation. They agree with Allport on the issue that intrinsic religious individuals are *"true believers"* and, based on the results of the research and RC perspective, they continue to say that *"such as person honestly expects to attain the (miracles and otherworldly) rewards promised by his or her religion"* (Lavric and Flere, 2011: 230). Considered from this perspective, we are of the opinion that the intrinsic religious individuals expect a reward from their religion does not mean that they make a cost-benefit calculation. It is impossible to equalize them to the extrinsic religious who use their religion to gain a benefit. In addition, the gain the intrinsic religious attempt to obtain for the afterlife cannot be considered equivalent to the expectations of the extrinsic religious which may harmful for the other people and which are aimed at this world. Since we investigate the social influences of the actions, while actions of the extrinsic religious may have social effects, actions of intrinsic religious constitute an issue between them and God; therefore, actions of extrinsic religious are more appropriate to the RCT's benefit-cost analysis.

2.6. Literature Review

2.6.1. Literature Review on Religiosity

When briefly looking at the studies on religiosity, it is seen that they review first of all what religiosity is and how it is measured, as well as the factors influencing the religiosity of the individual. Studies on religiosity have been reviewed theologically, psychologically, sociologically, anthropologically and politically by many social sciences. As a result, many issues have been linked to religiosity and many studies have been conducted in this regard. Religiosity has been discussed in many areas, ranging from the influence of religion and religiosity on the mental health to depression, from political participation to political attitudes and behaviors, even to criminal actions. It is impossible to include all these studies in here. In addition, our study will review religiosity, self-monitoring and political participation from a socio-

psychological perspective. For this reason, studies on religiosity will be mentioned briefly and some relevant studies will be reviewed under this title.

A part of the studies on religiosity is related with the factors which lead to occurrence of the religious behavior. What are the factors that lead to an individual's becoming a religious person, and is there any similarity between the conditions creating this situation? Studies that are seeking answers to such questions investigate whether there are any factors determining becoming religious or non-religious.

Cornwall attempts to point out factors which determine such a religious behavior in her research. She applied a questionnaire to 1874 people over 18 years of age, selected among 27 different Mormon wards. In her research, she reviewed the effect of five factors such as personal community relationships, religious commitment, religious belief, religious socialization, and the demographic variables, on religious behavior and determined that all of these five factors have a significant effect on creation of religious behaviors (Cornwall, 1989: 579-587).

There are many influences that affect the people's religiousness in literature. In socialization parents, peer groups and religious institutions are the factors that influence the religiousness. Additionally, age, marital status, socio-economic status, gender is also some factors to determine people's religiousness. Parents are accepted to have most important impact on child or adolescent religion. On the other hand, peers, education, school environment, the mass media, and reading have an affect but lesser than the parents (Hood et al., 2009: 125). As Argyle and Beit-Hallahmi states that: "There can be no doubt that the attitudes of parents are among the most important factors in the formation of religious attitudes". In several studies parents, home or mother are the most frequent answers that have an effect on student's religious beliefs and mother is more important than the father when we compare the two parents (Argyle and Beit-Hallahmi, 1975: 30-32). Also Allport emphasizes the importance of the family in socialization and says that there are highly crucial data showing that religious people mostly come from religious families. It is seen in his study on postwar college students in 1948 that the rate of parental influence is 67%. 57% of the respondents have said that they were influenced by other people. We see

peer groups also here. For most of the students, their belief is less than their mothers but more than their fathers. In this case, it is possible to say that in case of religious individuals, their mother is more religious than their fathers (Allport, 2004: 50-59). Here, a determination made also suitable for our study. It will not be wrong to assert that mothers are more influential than fathers in shaping individuals' religiosity.

Studies on gender also show that women are more religious than men. When we look at this issue from religious orientation perspective, we see that women have scored higher points than men in terms of both intrinsic and extrinsic religious orientation (Maltby and Day, 2004), or the findings show there is no significant relationship between religious orientations and gender (Genia and Shaw, 1991). According to Allport when religion is reviewed from gender perspective, all studies conducted so far conclude that women are more religious than men. Because, women go to church more frequently and the rate of women as the guide of the family in religious matters is higher. But, he has specifically stated that the difference between them has never been more than 20% (Allport, 2004: 55). Similarly, Miller and Hoffman argued that women were more religious than men according to many studies they reviewed, and added that women have turned out to be more religious also in their own study (Miller and Hoffman, 1995: 63). To sum up, it could be argued that women are more religious than men, religiosity increases as one becomes older, and married people are more religious than singles in the literature. As to the relationship between individual's income status and religiosity, it is found that as income increases, religiosity decreases. Similarly, educational background and religiosity is found inversely related in the literature.

Allport reviewed the religious attitudes and practices of college students, in his study on the religion of the postwar college students. The research was conducted in 1946, with 414 students from Harvard College and 86 students from Radcliffe College. 291 students from the Harvard group were war veterans. Every 7 students out of 10 responded positively the basic question of the survey; "Do you fell that you require some form of religious orientation or belief in order to achieve a fully mature philosophy of religion?' This refers to 82% of women and 68% of men. Thus, women have been found more religious than men. As the reason for living the religion as a need, 67% of the students answered the question as parents, 57% as

other people and 51% as fear. Also, the students told that their own religiosity was not more than their family. Only 8% of them stated that their faith was stronger than their mothers' while all of them stated that stronger than their fathers' (Allport et al., 1948: 3-16).

As to studies on religiosity in the area of psychology, according to the data from 43 researches between 1999 and 2003, it was discovered in 84% of those that there was a positive relationship between religiosity and mental health. Also, 90% of 20 researches between 1998 and 2004, similar results were obtained. Studies on compassion, solidarity, friendship, and conscious showed that there were positive relationships between these concepts and religiosity (Hökelekli, 2010: 72-77). Having compiled 850 studies conducted in 20th century, Koening determined that there were significant relationships between mental health and increase in the level of religiosity. As a result of the study, he determined that in parallel with religiosity, satisfaction with life, happiness and positive emotions increase while depression, thoughts and attempts of suicide and use of alcoholic drinks and substances decrease (Kayıklık, 2011: 288). It is observed that religiosity has positive effects on mental health. This is because religious individuals are in gratitude and patience since they live their lives according to the requirements of their religion. While rewards of the afterlife decrease the level of depression and anxiety of a person, it may increase positive emotions such as happiness.

Also Hastings and Hoge reviewed religious and ethical attitudes of the American college youth between 1948 and 1967. The study, which had been applied to 205 Williams College students with a response rate of 95% in 1948, was applied to 206 students in 1967 and 210 students in 1974 by increasing the number of questions; then, it was applied to 159 students in 1979 and 153 students in 1984. While it was observed a tendency of liberalism and individualism in the religious attitudes from 1948 to 1967, a tendency towards conservatism was observed after 1974. Between 1974 and 1984, major changes toward conservatism were observed on the subject especially such as use of marijuana and moral obligation of couples to reduce family size, etc. Hastings and Hoge have called this situation as "return of the fifties" due to

increased conservatism in the attitudes and rise of individualism (Hastings and Hoge, 1986: 370-376).

Most of the religiosity studies in Turkey were applied to the university students. Among these studies, Mutlu's study is highly important in that it was both applied to the university students and conducted twice in 1978 and 1991, offering possibility to make a comparison. Mutlu applied the study aiming at reviewing the religious beliefs of the university students on 1099 students in total, being 536 in 1978 and 563 in 1991. Each time data was collected with group administrated method. In the first study Mutlu used his scale on 536 university students. In this study where relationships between religiosity and socio-economic status of individuals were investigated, that the individuals who were more religious were of village origin, came from more crowded families and had low income status (below the middle) was found as a result of the multiple regression analysis. Also, it was determined that seniors were more religious than the freshmen. Another important finding of the study was strong relationship between the individuals' defining themselves as religious and their religiosity as a result of the scale (Mutlu, 1989: 197). Mutlu determined that the students in 1991 (67%) were more religions than those in 1978 (52%). Islam became increasingly widespread among the university students. It has been determined that faith in basic Islamic principles such as 'Belief in God', 'the day of Resurrection', 'Heaven and Hell', 'The Qur'an', 'the day of judgment', etc. spread among the students while there is no direct relationship between 'belief in God' and 'individual happiness', and between 'being a good Muslim' and 'being a good person'. Mutlu states that religious socialization is more related with humanitarian and democratic orientations, unlike fundamentalism and discrimination (Mutlu, 1996: 355-358).

Another study was conducted by Uysal. In the study, religiosity was measured with the 'Islamic Religiosity Scale' developed by the author. It was a study aimed at measuring religious attitudes-behaviors and personality traits by means of socio-psychological methods and techniques. It was applied to 200 students at different departments of Marmara University and 131 research assistants, by using questionnaire technique. 306 questionnaires turned back. Out of all students, 89 of

them were religious, 76 were somewhat religious and 12 were non-religious. As to the research assistants, 51 of them were religious, 40 were somewhat religious and 19 were non-religious (Uysal, 1996: 32-57). According to the survey results, there seemed similarities between some characteristics of the highly religious and non-religious group. Aggressiveness points of these two groups were slightly higher than those of religious and somewhat religious. Also, from the subscales of conformity, perseverance, compassion, self-reproach and order, highest points were scored by the religious while lowest points were scored by the highly religious and non-religious. Also for the scale of ostentation, the similarity between the two groups was noteworthy. Another similarity revealed itself in the scale of self-reproach. Self-reproach level was low in the highly religious and non-religious. Uysal explained this situation that the people scoring low points from this scale may be the individuals who had higher self-trust and who were capable of using the religion and social norms for their own interest when required, feeling no remorse about it. In addition, the individuals telling that they performed all daily prayers were the ones scoring lower points from the scale of ostentation. When the more fasting and salaat-performing, the less relationship with the opposite sex and the less ostentation. Also, it was determined that there were significant relationships between worship and personality traits (Uysal, 1996: 132-138). Worship is a requirement of the religion; thus, the result obtained in relation with it may be significant because the individual could define himself/herself as religious, but may not be a religious person.

Mehmedoğlu aimed at measuring the personality traits of the religious and non-religious in 1998, by means of applying questionnaire to 1000 people from seven districts of Istanbul, via quota sampling technique. At the end of the survey, data from 862 people whose ages were ranging between 17 and 71 could be provided. He used the 'Islamic Religiosity Scale' developed by Veysel Uysal in 1995 as the religiosity scale in his study and he stated that religiosity was an important value in our society, based on the fact that 56.49% of the respondents was found religious, 20.18% was highly religious, 15.19% was somewhat religious and the rest was found non-religious (6.03%) and not interested in religion (2.08%), as a result of the study. It was determined that men were more religious than women, religiosity increased with age, religiosity was high at the lowest education level, and practice of worship

decreased with the higher level of education. When he examined the personality traits, he found that there were differences between not interested in religion group and highly religious group. Not any characteristics of the non-religious group and religious group were similar (Mehmedoğlu, 2004). In this study, the rate of the individuals who defined themselves as religious was extremely high (77%). This rate reached 94% with the addition of somewhat religious. Thus, the study had similar findings to the ones existing in the literature.

In Onay's study (1999) *"Religiosity, Interaction and Transformation: Sampling of University Students''*, the sampling group was composed of totally 1149 students, 617 male and 532 female, from the different departments of Ankara University and Erciyes University. As a result of the study where three different scales, namely Religious Orientation Scale (DYÖ), Orientation to the Services Offered by Directorate of Religious Affairs Scale (DİBYÖ) and Orientation to Communities Scale (CYÖ), were used, it was determined that the university students in Turkey were more religious compared to those in the Western Europe and America (Onay, 2004: 101-198).

Another study that was conducted by Şahin was a survey performed with the students of the University of Selçuk, with the purpose of comparing religious lives of the university students studying in different disciplines. The survey was applied to 898 students chosen by means of random sampling, from the faculties of divinity, engineering, medicine, and the department of sociology from the faculty of arts   , as well as the department of psychological counseling and guidance from the faculty of education. As a result of the survey, while the highest points were scored by the students of the faculty of divinity, the students of the sociology and psychological counseling and guidance departments scored the lowest points (Şahin, 1999: 58-131).

Another study conducted on university students was performed by Çapcıoğlu, on the issue of socio-political attitudes and religiosity. In this study, Çapcıoğlu investigated the conservative and religious attitudes of the students of the faculty of divinity and corresponding transformations in their socio-political attitudes, within the framework of modernization, traditions, conservatism and democracy (Çapcıoğlu, 2009: 143).

The study was applied to 558 students by means of questionnaire method. According to the survey results, the conservative religious attitude level of the female students was higher than male students while their democratic religious attitude level was found lower. When the classes they attended are considered, the democratic religious attitude levels of the seniors were higher while the conservative religious attitude level was higher among the freshmen. It is observed that the religious attitude score of the students born in the Mediterranean Region is the higher. Democratic religious attitude levels of the students in the higher socio-economic group were higher compared to the students in the middle and lower socio-economic group, while their conservative religious attitude levels were lower than those of the latter group. Also, it was determined that there was a difference based on the type of accommodation. The conservative religious attitudes of the students staying in the residences of the religious communities were higher than those of others. As to politics the students who supported the political party emphasizing religion exhibited more conservative religious attitude. The students with Islamic religious thought displayed more conservative religious attitude than others (Çapcıoğlu, 2009: 171-178).

Hülür and Kalender (2003) conducted a survey where they reviewed the relationship of socio-political attitudes and behaviors with religion. This survey was performed with the participation of 500 people in 2000. 71.2% of the participants were male and 28.8% were female. It was stated that, as a result of the survey, 5.3% of the participants was determined as highly religious, 39.4% as religious, 32.9% as somewhat religious, 16.4% was not at all religious and 6.1% was nonreligious, and that totally 77% of the participants was perceived as religious. That the two-thirds of the participants are voting more or less based on religious values. Another significant finding was, 65% of the participants had stated that being religious did not necessarily require voting to a religious party (Hülür and Kalender, 2003: 243-272).

Two other studies were conducted by Çarkoğlu and Toprak on religion, society and politics in 1999 and 2006. The study in 2006 offers comparison with the first one. In the questionnaire by interviewing face to face with 1492 people who represented urban and rural population, household members who turned 18 years of age constituted the sampling of the study. One of the most important findings obtained

was that people had increasingly become religious. While the rate of the people defining themselves as highly religious was 6% in the 1999, this rate increased to 12.8% in 2006. The rate of the people defining their identity primarily as Muslim increased from 36% to 45%. The important point here is that while people identified themselves firstly as the citizen of Turkish Republic in 1999, being Muslim occupied the first rank in their definition of identity in 2006. While people of Kurdish ethnic origin were found close to Islamic pole, the Alewi were found close to secular pole. The rate of the people who wanted to a state based on the sharia law decreased to 21% to 9%. The rate of the perception that the religious people were persecuted and oppressed decreased to 42% to 17%. While the rate of the people claiming that the religious individuals did not fulfill the requirements of the Muslim religion was 31% in 1999, this rate decreased to 14% in 2006. 77% of the public thought that democracy was the best regime. It was observed that there was an increase in the rate of the people who opposed the idea of marrying their children to persons from different religious sects. It was observed that the people opposing the marriage of persons from different sects were not Alewi but Sunni and were the ones who considered themselves close to the Islamic and religious section in the context of the distinction of the Secular vs. Islamic. One of the most important findings of the study was that a distinction of we vs. other existed in the society. Here, "we" meant Muslims and "other" meant Kurdish, Alewi and non-Muslims. The rate of the people who thought that individuals believing in other religions may also be good people decreased to 89% to 72%. Yet another result of the study was that there was a decrease in the use of head scarf. Its rate decreased from 73% to 61%. The study has pointed out that there are two different structures in the society. There are differences in the value judgment, culture and political preferences of these two structures. One of them is the section composed of the people living in cities who have relatively higher income, who are well educated, who do not feel any powerful attachment to religious values and who claim that they are secular, while the other is the section containing people living in rural areas, who have less education and relatively lower income and who define themselves as Islamist and religious (Çarkoğlu, Toprak: 2006: 94-97) This study points out, similarly to the literature, to the relationship between religiosity and education, the distinction between urban and rural, and income. This study is highly crucial in that it is a survey reviewing religiosity in a

comprehensive manner and that it underlines the existence of the two poles that have been long debated in the society, as well as offering a comparison through the years.

Çarkoğlu and Kalaycıoğlu conducted a survey on the religiosity in Turkey in 2009 and compared the values they obtained with the results of the surveys in the member countries of International Social Survey Program (ISSP) in 1991 and 1998. This study was applied to randomly-selected 1453 people in 53 provinces. Among the countries, Turkey is the only country where the Muslim population is in majority. 93% of the participants stated that they have no doubt about existence of God. When compared to other countries, it is observed that even Chile, who displayed a rate closest to Turkey's rate in 1998, has remained 10% behind. While 89% of people thinking that the people of other religions should also respected, only 47% could accept that a person with a different point of view, even if that person believes in the same religion, may be a candidate in the list of his political party. Believing in the afterlife, resurrection, and the existence of heaven and hell has been accepted nearly 90% of the objects. When compared, it has been determined that the religious people that match to the ones in Turkey in terms of religiosity live in the countries with Catholic population, such as Poland, Philippines, and Portugal and the countries with widespread radical religious Protestantism, such as USA. To the question concerning believing in there is only one true religion, no result higher than 50% has been obtained in any of the countries, except in Turkey. The rate is around 60% in Turkey. When the opinions on the Muslims and members of other religions are reviewed, it is observed that they do not tolerate people of other religions. While they tolerate Muslims by 90%, Christians are the second most tolerated group with the rate of 29.2%; the less tolerated people are non-believers with 13.7%. One of the most important findings of the study is, opposite to what is believed, there is a negative relationship between religiosity and tolerance in Turkey (Çarkoğlu and Kalaycıoğlu, 2009: 2-42). Unlike Allport, some studies determined that there is a negative relationship between intrinsic religiosity and tolerance. Since intrinsic religiosity is regarded as the true religiosity; opposite to what is believed, the relationship between the religiosity and tolerance is negative in Turkey.

When we explain the studies in Turkey with the factors such as age, educational background, and gender, we see that Hülür and Kalender determined that men are more religious than women, conversely to the literature. As the education level increases, fulfillment of the religious requirements decreases and the individuals perceives them less religious and attaches less importance to the religious values when voting. Similarly, as income rises, religiosity decreases. Also, there is a positive relationship found between age and religiosity. As age increases, a parallel increase in the religious attitudes and behaviors is observed (Hülür and Kalender, 2003: 375-378). Gender, age, occupation, socio-economic status, education, marital status, the place of accommodation, social class, urban and rural distinction, type of the group, its size, level of knowledge, economic status, political and social incidents, and being deprived of certain rights or benefits, alienation, exclusion and oppression are the factors affecting the individual's religiosity (Günay 2006; Hökelekli 2010; Mehmedoğlu 2006). According to these studies, people living in the rural areas are more religious than the ones living in cities, married people are more religious than singles, women are more religious than men and the middle class are more religious than others. On the other hand, some other studies yielded exactly opposite results. In the studies of Köktaş (1993), Onay (2004), Mehmedoğlu (2004) and Uysal (2006), men are found more religious than women. When analyzed at the relationship between social status and religiosity (Hökelekli, 2010; Köktaş, 1993; Onay, (2004), it can be also seen that the religiosity level of the people with higher socio-economic levels is lower than that of the people with middle and low socio-economic levels. The highest religiosity level is in the middle and lower-middle socio-economic levels.

2.6.2. Literature Review on Religious Orientation

Allport and Ross's religious orientation scale used by many studies on different subjects. In their study, they investigated the relationship between religiosity and prejudice. In relation to this issue Allport stated that "The extrinsic religious orientation in personality is indeed the context of prejudice" and "The intrinsic orientation is the matrix of tolerance". Consequently, he argued that if we want to

reduce prejudice than we need to enlarge population of intrinsically religious people (Allport, 1966: 456-457).

Allport and Ross applied their scale in 1967 to 309 people composed of six groups of churchgoers (94 Roman Catholic, 55 Lutheran, 44 Nazarene, 53 Presbyterian, 35 Methodist, 28 Baptist). At the end of the study they found that the extrinsic type is more prejudiced than the intrinsic type and the indiscriminate type of religious orientation is more prejudiced than either of them (Allport and Ross, 1967: 436-438). In 1991 Genia and Shaw and in 1993 Genia investigated the depression and religious orientation relationship, using the same sampling. The study was conducted as a psychometric analysis on 309 sampling composed of 97 Catholic, 39 Jewish, 77 evangelical protestant, 51 theological liberal protestant and 45 Unitarian-universalist people from the areas of Washington D.C.. Research sampling was consisted 115 males and 191 females from the ages between 17 and 83, with a mean age of 29.2. They used Allport's four-fold typology in the study and it was found that intrinsic people were less depressed among all the subjects. But surprisingly there are no differences in depression among the other three groups. Thus, they concluded that religious affiliation was unrelated to depression (Genia and Shaw, 1991: 276-281). Genia (1993) determined that extrinsic people were more psychologically adaptable than the intrinsic. In the study, the data set from 1991 was used but it was separated as I/Ep/Es. As a result of research, Genia found a negative relationship between intrinsicness and depression. Es unrelated but Ep was associated with higher depression. For all parts Es was unrelated to depression and Ep correlated with higher depression (Genia, 1993: 282-289). Both studies are shown that intrinsic people are the less depressed sample. As to the depression and prejudiced relationship, there is a negative relationship between religiosity and depression. As a consequence, extrinsic people are found more depressed.

In 1997, Herek studied the relationships between religiosity and attitude towards gays and lesbians. He used questionnaire to gather data from white, heterosexual students on four university campuses. He found that an extrinsic orientation was positively correlated with racism, while an intrinsic orientation was not. He also found that intrinsics are more prejudiced than extrinsics towards the gay people.

Donahue's study which reviews nearly 70 surveys in English on the issue is vitally important to see on which topics the scale has been used. Donahue had reviewed the studies that were completed until the end of 1982. It is considered useful to show that who have used ROS and on which subjects it have been used with their findings, in the form of a table. Table 2.4 brings together the studies conducted by using ROS under the titles such as prejudice, dogmatism, fear of death, sex differences, anxiety, internal locus control, perceived powerlessness, feminism, social desirability, depression and racism. I means intrinsic while E means extrinsic in the table. First, Feagin and Allport and Ross used the scale in relation with the prejudice, and they determined that the extrinsic religious were more prejudiced than the intrinsic.

Table 2.4: Researches with ROS

Year Author(s)	Subject	Results
Feagin 1964 Allport and Ross 1967	Prejudice	I is negatively correlated, E is positively correlated with prejudice.
Hoge and Carroll 1973 Kahoe 1974 Polutzian, Jackson and Crandall 1978 Thompson 1974	Dogmatism	E is positively correlated but I uncorrelated with dogmatism
Spilka, Pelligrini and Dailey 1968	Fear of Death	E is positively but I is negatively correlated with fear of death.
Baither and Saltzberg 1978, Strickland and Shaffer 1971, Strickland and Weddell 1972	Sex Differences	Women are more intrinsic score than men but there is no difference for E score.
Baker and Gorsuch 1982 Lovekin and Malony 1977	Anxiety	I is negatively correlated, E is positively correlated with anxiety
Kahoe, 1974 Strickland and Shaffer 1971 Morris and Hood 1981	Internal locus of control	I is positively correlated with internal locus of control
Minton and Spilka, 1976 Spilka and Mullin 1977	Perceived powerlessness	E is positively correlated, I is uncorrelated with perceived powerlessness
Kahoe, 1974 McClain, 1979	Feminism	I is negatively correlated with feminism

Table 2.4: Researches with ROS (cont'd)

Batson, Naifeh, Pate 1978	Social desirability	I positively correlated .36 and E positively correlated .17 with social desirability.
Genia and Shaw 1991 Genia 1993	Depression	I is negatively related to depression. Es was unrelated but Ep correlated with higher depression.
Herek 1987	Racism, Prejudice	E is positively correlated with racism, I is not. I is more prejudiced than E.

Note: The section of the table between prejudice and social desirability has been created by using Donahue's study (1985). The following section has been added by the author.

Hoge and Carrol, Kahoe, Polutzian Jackson and Crandall, and Thompson reviewed the correlation with dogmatism and determined in five studies that extrinsic people are positively correlated while intrinsic people have no correlation. The study conducted by Spilka, Pelligrini and Daily on fear of death underlined the fact that extrinsics have more fear of death than the intrinsic people. Baither and Saltzberg, Strickland and Shaffer, Strickland and Weddel reviewed the issue from the perspective of sex differences and stated that women had more intrinsic score. While the literature considers that women are more religious than men, these studies argue that the direction of the religiosity is intrinsic for women. On the other hand, Baker and Gorsuch and Lovekin and Malony stated in their studies on anxiety that as the intrinsic religiosity increases, anxiety decreases and as extrinsic religiosity increases, anxiety increases, as well. Kahoe, Strickland and Shaffer, and Morris and Hood reviewed the correlation of I/E with the locus of control and determined that as intrinsic score increases, locus of control increases, as well. Minton and Spilka and Spilka and Mullin determined that extrinsic people's perceived powerlessness was higher. Kahoe and McClain expressed that as intrinsic score increases, feminism decreases. As to the correlation with social desirability, Batson, Naifeh and Pate found that I and E were positively correlated. Genia and Shaw reviewed, at different times, the correlation of I/E and I/Es/Ep with depression, respectively. Genia stated that as intrinsic religiosity increases, depression decreases and as extrinsic religiosity increases, depression increases, as well. On the other hand, Herek, in the study which

correlates religiosity with Prejudice, found that the level of racism in the extrinsic religious was high while their prejudice level was lower than that of the intrinsic.

As it could be seen from the Table 2.4, Extrinsic (E) positively correlated with prejudice, dogmatism, fear of death, anxiety, and perceived powerlessness, Intrinsic (I) is uncorrelated with such measures. In this point, Donahue stated that I was positively correlated when the variable of interest is religious and this time E was negatively correlated (Donahue, 1985: 408). Extrinsic religiousness is known bad religion and it can be understood from the positive correlation of E from the table why E is called with this name.

When we examined the studies conducted in Turkey, we observed that these are in general on the subject of prejudice. Gürses conducted a survey on university students by using Allport and Ross' scale. This survey was applied on the university students in Bursa and their personality traits investigated on the basis of religious vs. non-religious distinction, according to authoritarianism. The survey was applied on 490 students with questionnaire technique. The questionnaire was composed of three sections as religiosity scale, personality scale and focus of control scale (Gürses, 2001: 5-11). According to the survey, there was relationship between intrinsic religiosity and authoritarianism and they tend to submit to authority. One of the most important findings of the study is that the level of prejudice of the intrinsic religious and non-believers is higher than that of the extrinsic. Male students found more authoritarian, dogmatic and prejudiced than female students. In addition, the intrinsic religious and non-believers have negative personality traits (Gürses, 2001: 149). Gürses found that the intrinsic religious were more prejudiced than the non-believers, and the non-believers, in turn, were more prejudiced than the extrinsic religious. This case does not coincide with the findings of Allport and Ross (1967), either. According to them, indiscrete religious are more prejudiced than the extrinsic, and the extrinsic are more prejudiced than the intrinsic.

Yapıcı and Kayıklık (2005) attempted to review the relationships of religious orientation with the prejudice and intolerance. The study was applied on 252 students, receiving education in seven different departments of the University of Çukurova, composing of 138 female (54.8 %) and 114 male (45.2 %) students, with

average age of 21.46. They measured religiosity with the 'religious orientation scale' that is based on the religious orientation scale of Allport and Ross and developed by Yapıcı. According to the results of the study, it was determined that intrinsic religious were more prejudiced (Yapıcı and Kayıklık, 2005: 418-423). The findings of this study show similarity with those of Gürses (2001). Allport and Ross, however, claim just the opposite.

Cirhinlioğlu (2010) determined a significant relationship between religious orientations and prejudice. While the students of the faculty of divinity were found to have higher level of intrinsic orientation compared to the students of other departments, no differentiation was determined with regard to extrinsic orientation. The sampling of the study was composed of the students of Sivas Cumhuriyet University. Out of totally 212 participants composed of 142 female (67%) and 70 male (33%) students, 104 were the students from the department of divinity (49%) and 108 were the students from other departments. Ages of the students participating in the study ranged between 17 and 30. The participants were chosen based on volunteering principle. The study used the religious orientation scale of Allport and Ross. Cronbach Alpha Internal Consistency Coefficient was found as $\alpha = .87$ for the Intrinsic Religious Orientation Sub-Dimension and as $\alpha = .67$ for the Extrinsic Religious Orientation Sub-Dimension (Cirhinlioğlu, 2010: 1373-1378).

CHAPTER 3

SELF-MONITORING

The concept of self-monitoring is another important aspect of this study. As mentioned before, this study will be reviewed the relationship among religiosity, self-monitoring and political participation in its most general sense. In this chapter; the concept of self-monitoring, how this concept formed, its place in the literature and how it is measured will be investigated within the framework of the other studies, in similar manner to the previous chapter. The abbreviations SM, HSM and LSM will be used hereafter for the concepts of Self-monitoring, High-self-monitoring and Low-self-monitoring, respectively.

3.1. Discussions and Definitions of Self-Monitoring

In the literature, researchers always come across the term self-presentation when they review SM concept, because SM and self-presentation have been studied in correlation with each other. Similarly Leary indicated that, as a personal characteristic, SM highly studied with relation to self-presentation. He defined self-presentation or impression management simply: "the process of controlling how one is perceived by other people". When analyzing self-presentation concept, it is seen systematically first in sociologist Erving Goffman's studies. Among them, the one which provided the greatest contribution is his book *"The Presentation of Self in*

Everyday Life", published in 1959 (Leary, 1996: 2-62). Goffman liken the social relationship to a theatrical performance aiming at maintaining the suitable behavior that fits the current context. Herein, some people are more willing to employ such impression management tactics more than others (Snyder, 1974: 526). In social interaction, the existence of others affects the self-presentation of the individuals and thereby affecting and controlling the others' thoughts becomes important. While some individuals easily adapt to changing conditions and display behaviors accordingly, some others may not be so successful in this sense. In accordance with these personal differences between the individuals in terms of arranging and controlling behaviors in order to affecting others' impressions; Mark Snyder created the concept of self-monitoring in 1974, based on these differences.

According to Snyder individuals differ in the degree to which they monitor their self-presentation, expressive behavior, and non-verbal affective display. Non-verbal behaviors such as speech style, gestures and facial expressions, give us clues about what kind of person an individual is. However, some individuals are more talented in arranging and controlling these behaviors than other individuals (Sparacino et al., 1983: 365). For example, actors and politicians monitor their behavior more skillfully than others (Snyder, 1974: 526). As understood from the examples, actors naturally behavior as if they were another person when they are acting, and reflect the character's personality traits and emotional reactions to us. Likewise, politicians are expected to have high self-monitoring, as well. They too display behaviors and make statements as required by the social context they are in more comfortably and effortlessly in order to gain votes and create a positive image, they even act as if they were just as the person they imitate and by this way create an impression on the others.

Snyder and Cantor own words: "According to the self-monitoring theoretical formulation, individuals differ in the extent to which they rely on either source of information to guide their actions in social contexts" (Snyder and Cantor, 1980: 222). As the source of information, situational and dispositional factors influence individual's behavior. This is the main point of SM and non-SM difference. SM individuals are sensitive to the others expression and self-presentation and change

their behavior with reference to these cues for the situational appropriateness. On the contrary to SM individuals, non-SM ones are not deal with their behaviors' social appropriateness and less use the situational cues for their behaviors. Conversely dispositions and personal characteristics guide their behaviors (Snyder and Monson, 1975: 637). In other words, while self-monitoring individuals observe the environmental factors well and can adjust their behaviors according the clues they get, non-self-monitoring individuals are not interest in the environmental factors and act as they truly are.

While SM individuals exhibit "cross-sectional variability", non-SM individuals exhibit "cross-sectional consistency". According to Snyder, this shows similarity to the "traits versus situations" issue (Snyder, 1974: 528). The interaction between personal and situational factor of behavior is recent issue of the "traits versus situations" discussion. Individuals differ in terms of their acting trait-like or trait-free in their behaviors in social context. What is important here is that whether situational factors or internal states and disposition determine the individual's behavior. This difference in the individuals' behavior constitutes the SM concept from socio-psychological view (Snyder and Monson, 1975: 637). As a result, according to Snyder and Cantor (1980) the behavioral consequence of the SM concept may be defined as follows: "In regulating their social behavior, high-self monitoring individuals are relatively situationally guided; low self-monitoring individuals are relatively dispositionally guided" (Snyder and Cantor, 1980: 222-223). While behaviors are determined by the situation in the former, they are determined by the characteristics of the individual in the latter. Therefore, while changes in the behavior may differ case by case in the former, the individual exhibit the same behavior and act consistently in every case since the characteristics are determinant in the latter.

Snyder defined the SM skill as the sensitivity towards the clues for the expressions or self-presentations that are suitable or not suitable for any social situation. Some people can control their behaviors by observing these clues and in cases where they are not sure about their emotional reactions, they may still exhibit suitable behaviors by observing behaviors of others whose act is appropriated to the social situation.

However, people who don't have such a skill maintain to act as they are, instead of adjusting or controlling themselves to behave in accordance with the situation (Snyder, 1974: 527). Therefore, Snyder defined the self-monitoring individual as "one who, out of a concern for social appropriateness, is particularly sensitive to the expression and self-presentation of others in social situations and uses these cues as guidelines for monitoring his own self-presentation" (Snyder, 1974: 528). As it can be understood from this definition, conversely non-SM individuals are the individuals who act as they are in their self-presentation, without taking notice of these clues.

SM has been offered as a theory of expressive control, and according to the theory, individuals differ in to what degree they can perform expressive control. "The theory of self-monitoring concerns differences in the extent to which people value, create, cultivate, and project social images and public appearances" (Gangestad Snyder, 2000: 530-531). Therefore, individuals are divided into two groups as HSM and LSM, depending on their skill and willingness to adapt to changing conditions and situations and to the degree they could control or not control the impression they leave on other people.

Fuglested and Snyder (2009) indicate that external and internal cues are two important issues for the construct of SM theory. While situational and interpersonal features are the external cues; affective states, dispositions and attitudes are the internal cues. As their own words:

> The prototypical high self-monitors is thought to draw extensively on features of the situation to construct desired self-presentations, whereas the prototypical low self-monitor draws on salient inner dispositions and attitudes to guide behavior (Fuglested and Snyder, 2009: 574).

Briefly, while external cues are the determinant of HSM individuals, internal cues are of LSM individuals.

As mentioned previously, the resource of the information that shapes the behavior is the determinant of whether people are HSM or LSM individuals. People who form their behavior based on the information on the situation and for this reason that arrange their behaviors in a different way that suits the situation and monitor themselves for this purpose are HSM individuals. On the other hand, people who form their behavior according to the salient information intuitively are LSM individuals. "High-self-monitoring individual's behavior should be best predicted by knowledge of relevant situational factors" whereas "Low-self-monitoring individuals predicted from knowledge of personal characteristics and measures of inner states" (Snyder and Monson, 1975: 643). In other words; HSMs knowledgeable about wide variety of trait domains while LSMs knowledgeable about characteristic attitudes, traits, and dispositions (Snyder and Cantor, 1980: 222). Therefore, while high-self-monitoring individuals could modify their behaviors depending on the attitudes of their audience, the low-self-monitoring will not be affected by them (Klein et al., 2004: 299). Viewed from this perspective, it will not be wrong to argue that there exists a difference between high and low-self-monitoring individuals in terms of behavior-attitude relationship. *"HSM individuals, correspondence between behavior and attitude is often minimal" whereas "LSM individuals, the covariation between behavior and attitude typically is substantial" (Snyder and Swann, 1976: 1035,* Snyder and Tanke: 1976: 503; Snyder and Cantor, 1980: 222).

When reviewing the attitude-behavior and behavior-attitude link, it is seen that HSM individuals are aware that what they do and what they believe doesn't have to be the one and the same. On the contrary, for LSM individuals, who they are and what they do should exactly match with each other. Therefore, it is possible to say that HSM individuals display less consistency between attitude and behavior compared to LSM individuals. While the attitudes and behaviors of the low self-monitoring are correlated highly in positive direction, these are totally independent in the high-self-monitoring individuals (Snyder and Tanke 1976: 503-504). Since SM means that follow the clues and adjust behavior to suit the situation, the fact that the differences between attitudes and behaviors of HSM are unavoidable consequence. Likewise, since LSM individuals behave as they wish and do not observe conformity with the social situation, there will be no great differences between their attitudes and

behaviors. It is observed that there is a link between this and the types of religiosity that have mentioned in the previous chapter. While there is a very little difference between attitude and behaviors of the intrinsic religious just as LSMs, attitude and behaviors of the extrinsic religious may exhibit large amount of differences exactly as HSMs. Therefore, it is possible to establish a link between HSM and LSM and intrinsic religiosity and extrinsic religiosity.

While self-monitored expressive behavior may change one social situation to another, this is not the case for non-self-monitored behavior. This is because of the fact that SM individuals monitor and control their behaviors according to the clues that showing social cohesion. Snyder explains this situation by giving the example that when watching a comedy film together with friends, individuals laughs more than they would when watching it alone. This may well give the impression that they are fun persons (Snyder, 1974: 528). It is possible to give many other examples on the issue such as laughing at a joke someone tells, being able to appear more grieved during a funeral, being able to behave as if deeply religious person when in a religious community, and adjusting statements when being together with people with different political ideas, etc. These all ensures that the individual presents a positive image. While some behaviors may be necessary for the sake of social compatibility, some others may be conducted for attaining a goal or due to an expectation.

HSMs are sensitive to their expression and they change their behavior from situation to situation in order to gain social approval. Conversely, individuals who not engage in to control or regulate their expressive self-presentation are the low self-monitors and they signify their own attitudes, dispositions and feelings (Snyder and Gangestad, 1986: 125). LSMs have value consistent behavior and this shows their true selves. "Low self-monitors are typically less reactive to their social circumstances and possess small repertoires of self-presentation skills". In summary; high self-monitors are the people "whom situations would have greater influence" and low self-monitors are "those for whom dispositions would have greater influence" (Fuglestad and Snyder, 2009: 574).

According to Snyder and Cantor (1980);

> Low-self-monitoring individuals have richer and more accessible
> images of their characteristic selves in particular trait domains than do
> High self-monitoring individuals, High self-monitoring individuals
> have richer and more accessible images of the types of individuals
> who are prototypic examples of a wide variety of trait domains than
> do Low self-monitoring individuals (Snyder and Cantor, 1980: 222).

Thus, it is possible for us to have accurate information on the personality of LSMs. However, understanding what HSMs actually think is not possible just by judging them by their behaviors, because they could act as a different person each time for different situations.

HSM individuals are quite pragmatic when it comes to adjusting themselves in accordance with the social conditions. They could change themselves according to the social conditions and may exhibit behaviors that are most suitable for those conditions. Nevertheless, LSMs act rather in line with their own personal attitudes. Since high-self-monitoring individuals could exhibit pre-designed images to impress others and act willingly to this end, it is possible to mention them as social pragmatists. In contrast, LSM individuals are very reluctant and untalented in exhibiting this designed image (Gangestad and Snyder, 2000: 531). While HSM individuals are considered more pragmatic since their identity is determined by situational contingencies and role requirements, LSM individuals are perceived as principled persons since their identity is determined by rather dispositional factors and constant attributes (Leone, 2006: 636).

According to Snyder and DeBono "the social attitudes of High-self-monitoring individuals may be said, in the language of the functional theorists, to be serving a social adjustive function" and "the social attitudes of Low-self-monitoring individuals, once again in the language of the functional theorists, may be said to be serving a value expressive function" (Snyder and DeBono, 1985: 596). This shows parallelism with the intrinsic and extrinsic religiosity, as well. As explained in the previous chapter, while value is important to the intrinsic religious, behaving in accordance with the context is important to the extrinsic religious. They not only use their religiosity to attain gains but they also may more religiously or less religiously

according to the situation, as well. However, since the reference point of the intrinsic religiosity is religion, they always rely on religion as the determinant of their behaviors. As understood clearly from these explanations, it will not be wrong to argue that there may be a relationship between intrinsic-extrinsic religiosity and HSM-LSM.

If to sum up what has been mentioned so far; according to Snyder and Cantor "Theory and research on self-monitoring are concerned with the processes by which individuals actively plan, enact, and guide their behavioral choices in social situations" (Snyder and Cantor, 1980: 222). If we define the concept of SM briefly, we could say that it is the difference in the levels at which the individuals adjust their behaviors to ensure conformity with the clues given by their social environment. In this case, people with high SM are the individuals who can adjust and control their own behaviors by evaluating contextual clues in their environment in order to affect and impress others. On the contrary, people with low SM are the individuals who less notice the clues given by the social environment and who act as they are, instead of trying to make their behaviors appropriate for the situation to exhibit the expected behaviors, because they act rather in the direction of their personality traits and attitudes. In a brief explanation; while people with high SM exhibit appropriate behaviors for the social situation, people with low SM act always as they really are, without being affected by their environment. Consequently, it is natural to expect differences in the attitudes and behaviors of the HSM and LSM individuals. Since HSM individuals act differently case by case, it will not be possible to obtain an idea about their attitudes. On the contrary, it should be minimal difference between the attitudes and behaviors of the individuals with low SM. To them, their personality traits and attitudes are important, and ethical and religious values can be given as examples to such attitudes. These people will not modify themselves according to the situational conditions because they will act according to their values.

Snyder also mentions that the concept has good aspects and bad aspects. Sometimes, behaving as required by the situation may offer benefit in terms of social adaptation, such as appearing sad during a funeral, laughing at a joke and wearing clothes appropriate to the conditions. However, as Koç states, SM *"considers cheating and*

hypocrisy legitimate" based on the masks the individual wear so that acts like a right person at the right time at the right place. He also underlines the fact that social psychology literature uses the term 'social chameleon' for the HSM individuals. In addition, in the Turkish society, there are expressions emphasizing that self-monitoring is bad, such as "either seem as you really are, or be as you seem" (ya olduğun gibi görün, ya göründüğün gibi ol), as well as proverbs and expressions promoting self-monitoring, equivalents of the expressions in English such as "speak out of both sides of your mouth" (nabza göre şerbet vermek) and "hold a candle to the devil" (köprürüyü geçene kadar ayıya dayı de), as well as the expressions meaning that there is no harm in "licking others boots" (etek öpmekle dudak aşınmaz) (Koç, 2009: 140-141). The SM concept will be reviewed on the basis of HSM and LSM under the scope of this study, and their relationship with the religiosity and political participation will be investigated.

3.2. Measuring Self-Monitoring

The theory of SM was developed and firstly turned into a scale by Mark Snyder (1974). Afterwards, the scale was revised by Snyder and Gangestad (1986). Although nearly 40 years have passed since the time it was first formulated, the scale still keeps its importance in the social psychology literature and continues to be employed by many researches. This section will investigate creation, development, dimensions and criticisms of the scale.

Although many scales have been developed to measure social desirability in the literature, no single one of them could gain as much importance as SM scale (Berinsky, 2004: 645, Berinsky and Lavine, 2007: 2). Likewise, Briggs and Cheek (1988) also states that it has the most important scale emerging in recent years (Briggs and Cheek, 1988: 663). Because, the scale has become the most productive scale and been used in hundreds of researches (Gangestad and Snyder, 2000: 531). In addition, scale still continues its importance in the socio-psychology literature and despite many criticisms; its longer version is still used, along with the shorter version.

According to Briggs and his colleagues; Goffman used the stage metaphor years before in order to characterize our roles we realized in the social context and stated that we exhibited behaviors that others expected from us. While making this statement, Goffman ignored the issue of personal differences; because the individuals could have different impression levels when they were managing their social behaviors. Based on these differences, Snyder created the SM scale in 1974 in his article *"Self-monitoring and Expressive Behavior",* in order to investigate the differences among individuals (Briggs et al., 2000: 679). According to Snyder,

> self-monitoring would probably best be measured by an instrument specifically designed to discriminate individual differences in concern for social appropriateness, sensitivity to the expression and self-presentation of others in social situations as cues to social appropriateness of self-expression, and use of these cues as guidelines for monitoring and managing self-presentation and expressive behavior (Snyder, 1974: 529).

While social cues are leading the high self-monitors behaviors, internal cues are leading to the low-self monitors. In order to measure this condition Snyder constructed the self-monitoring scale (Berinsky, 2004: 645). SM scale was first generated by Snyder in 1974, Lennox and Wolfe created Revised-Self-Monitoring scale later in 1984. Afterwards in 1986, Snyder and Gangestad shortened the scale created by Snyder in 1974 and finalized it. These scales will be investigated in detail in this section. Table 3.1 prepared based on the scales to be described in this section in order to summarize the scales changes.

Table 3.1: Self-Monitoring Scale

Author Year	Scale Name	Format	Number of items	Number of dimensions and name	Number of items in dimensions
Snyder 1974	Self-Monitoring Sale	True/ False	25	2 HSM/LSM	13-High 12-Low
Lennox & Wolfe 1983	Revised Self-Monitoring Scale	6-point Likert	13	2 HSM/LSM	11-High 2-Low
Snyder & Gangestad 1986	18-item Self-Monitoring Scale	True/ False	18	2 HSM/LSM	10-High 8-Low

Source: Constructed by the author.

When conceptualizing self-monitoring, Snyder aimed at revealing individuals' differences in their ability to control expressive behaviors and self-presentations. For this purpose' he mentioned that there are five conceptual dimensions such as "concern for appropriateness of social behavior, attention to social comparison information, ability to control or modify self-presentation, use of this ability in particular situations, and cross-situational variability of social behavior" (Snyder, 1974: 529; Leone, 2006: 634; Lennox, 1984: 1349).

These five concepts are seen clearly in Snyder's definition on how SM is measured, as mentioned on the previous page. When creating the scale, Snyder applied 41 true-false self-descriptive statements on 192 students of Stanford University. Following examples can be given for these statements concerning five conceptual dimensions mentioned above respectively: "At parties and social gatherings, I do not attempt to do or say things that others will like; When I am uncertain how to act in social situations; I look to the behavior of others for; I can look anyone in the eye and tell a lie with a straight face (if for a right end); I may deceive people by being friendly when I really dislike them and in different situations and with different people; I often act like very different persons". Eventually, Snyder finalized the scale to be composed of 25 questions in order to maximize internal consistency of the scale, as a result of the item analyses (Snyder, 1974: 529).

Self-monitoring is measured by Self-Monitoring Scale. Out of 25 questions composing the scale, 13 are for measuring self-monitoring and 12 are for measuring non-self-monitoring. Answers prepared in the form of statements such as very true, mostly true, somewhat true, or not at all true, and an explanation provided for those who answer the questions, telling that if the statement is very true or mostly true for the person, then will answer it as T (True) whereas the statement is somewhat true, or not at all true for the person, then will answer it as F (False) (Snyder, 1974: 530-531). Since the questions prepared with a view to measuring HSM and LSM, these questions are trait-free for the individuals for high-self-monitoring but trait-defining for the individuals for low-self-monitoring. As understood, statements such as "when I am uncertain how to act in a social situation; I look to the behavior of others for cues; I laugh more when I watch a comedy with others than when alone; In different

situations and with different people, I often act like very different persons; I'm not always the person I appear to be" are trait-free, statements such as "I can only argue for ideas which I already believe; I rarely need the advice of my friends to choose movies, books, or music; I have trouble changing my behavior to suit different people and different situations" are prepared in a trait-determining way (Snyder and Monson, 1975: 638). Snyder conducted four studies in order to validate his scale. After all he found that the theater actors' self-monitoring score higher than the university students score and university students' score is higher than hospitalized psychiatric ward patients score (Snyder, 1974: 536). As a result of these studies, Snyder formulated the scale consisting of 25 questions that measure self-monitoring as high and low.

This scale occupied an important place in the literature and started to attract attention of many researchers. On the other hand, its considerable fame has brought along some criticisms with it. The most important criticism is that Snyder's 25 item scale cannot measure the five statements mentioned by Snyder, when it is analyzed in terms of internal structure (Gabrenya and Arkin, 1980; Briggs, Cheek, and Buss, 1980; Lennox and Wolfe, 1984). Although researchers mentioned different number of factors as a result of the factor analyses, they convinced that internal structure of the scale items is multifunctional (Gangested and Snyder, 2000: 533; Leone, 2006: 643). Firstly, Briggs and his colleagues indicated that factors which named Acting, Extraversion, and Other-Directedness formed self-monitoring scale (Briggs et al., 1980: 679). Secondly, Gabrenya and Arkin stated that this scale was not uni-dimensional after they applied the scale to 690 samples in 1977 and 817 samples in 1978. After factor analysis they found that there were four factors in this scale namely; "theatrical acting ability, sociability/social anxiety, and other directedness and speaking ability" (Gabreya and Arkin, 1980: 13-14). Thirdly, Sparacino and his colleagues found two factors such as Acting/Extraversion and Other-Directedness (Sparacino et al., 1983: 369). And lastly, according to Lenox and Wolfe there were two factors that named ability to modify self-presentation, sensitivity to expressive behavior of others (Lenox and Wolfe, 1984:1360). After all these criticisms, some researchers stated that the scale was composed of many number of factors and

indicated that the scale was not uni-dimensional but multi-dimensional. Table 3.2 arranged for to see the factor analyses conducted on the scale more clearly.

Table 3.2: Dimensions of Self-Monitoring Scale

Author	Year	Dimension Number	Dimension Name
Snyder	1974	5	Concern for appropriateness of social behavior, Attention to social comparison information, Ability to control or modify self-presentation, Use of this ability in particular situations, Cross-situational variability of social behavior
Briggs, Cheek, Arnold & Buss	1980	3	Acting, Extraversion, Other-Directedness
Gabrenya & Arkin	1980	4	Theatrical acting ability, Sociability/social anxiety, Other directedness, Speaking ability
Sparacino, Ronchi, Bigley, Flesch, Kuhn	1983	2	Acting/Extraversion, Other-Directedness
Lennox & Wolfe	1984	2	Ability to modify self-presentation, Sensitivity to expressive behavior

Source: Constructed by the author.

There are two concerns about the measure of SM. First one is self-monitoring scale does not measure the self-monitoring construct. Second is not be measure of interpretable or meaningful anything (Snyder and Gangestad, 1986: 126). For these two situations Briggs and his colleagues stated that there "may be a gap between the construct of self-monitoring and its operationalization in the Self-Monitoring Scale", and "subjects labeled high self-monitors in one study might be different from those labeled high self-monitors in another study" (Briggs et al., 1980: 684-686). Similarly, Lennox and Wolfe explained these two conditions like that; "Snyder's measure demonstrably lacks fidelity and exhibits fundamental psychometric weakness", and "the total score on Snyder's scale tends to defy interpretation; it is impossible to determine what the scale as a whole might be measuring" (Lennox and Wolfe, 1984: 1350).

Among these factor analyses, the most comprehensive study was performed by Briggs and his colleagues. They stated that no internal structure analysis was conducted on the scale before. For this purpose they conducted factor analysis and found that the scale was composed of three factors, namely as Acting, Extraversion and Other-Directedness. According to them; 'being good at liking to speak and entertain' represents "Acting", 'willingness to change one's behavior to suit other people' represents "Other-Directedness" and 'self-explanatory' represents "Extraversion". They had two samples from University of Texas introductory psychology students. First sample included 536 students, the second was 579 and 1020 of them completed the scale. They used 5-point likert response format from 1-extremely uncharacteristic to 5-extremely characteristic (Briggs et al., 1980: 679-680). As a result of the factor analysis they obtained from totally 1020 student samplings, they indicated the scale factors as three. In addition, this factor quantity is the most accepted number in the literature.

Among other researchers criticizing the scale, Lennox and Wolfe not only mentioned the shortcomings or faults in the scale, but also created a new scale themselves, as well. This scale is called as 'Revised Self-Monitoring Scale' in the literature. Just as Briggs and his colleagues, Lennox and Wolfe also stated that the self-monitoring scale did not coincide with the theoretical structure composed of five elements as Snyder said. Factor analytical studies conducted before also indicated that the scale did not measure these elements (Briggs, Cheek, and Buss, 1980; Gabrenya and Arkin, 1980; Sparacino et al., 1983). From this point of view they attempted to construct a 'more adequate measure' and their new scale was composed of 13 items. Theirs was a scale that is composed of two factors measuring sensitivity to expressive behavior of others and ability to modify self-presentation (Lennox and Wolfe, 1984: 1349-1350). For this, they conducted four different studies composing of 179, 128, 224 and 201 student samplings, under the scope of their article *'Revision of Self-Monitoring'* (1984). The questions asked in the format of 6-point likert, ranging from 5 as certainly always true to 0 as certainly always false. As a result, they formulated the revised self-monitoring scale composed of initially 27, then, after a final review, 13 questions. Cronbach alpha value of the 7 items that constitute the scale factor of ability to modify self-presentation calculated as .77 while the value of

6 items that constitute the factor of sensitivity to expressive behavior calculated as .70, and the total internal consistent value of the scale was .75 (Lennox and Wolfe, 1984: 1351-1360). Considering these values, it is clearly seen that this scale has a higher internal consistency than Snyder's 25-item scale.

Lennox and Wolfe's 13-item scale attracted attention of many researches and it has also started to be used in researches afterwards. Furthermore, Pledger (1993) formulated another scale titled 'The Adolescent Self-Monitoring Scale' based on it. Pledger's scale was composed of 11 items and re-arranged in a way to be understood by younger adolescents.

Synder and Gangestad transformed the 25-item scale prepared in True/False format by Snyder in 1974 into an 18-item scale in True/False format in their article *"On the Nature of Self-Monitoring: Matters of Assessment, Matters of Validity"* in 1986, as a result of the new scale created by Lennox and Wolfe after the original scale was criticized via factor analytic studies.

In their article Gangasted and Snyder (1985) stated that rotated factor analysis identified three item content clusters that discriminate the HSM and LSM classes. They called these clusters; expressive self-control, social stage presence, other-directed self-presentation. These clusters are the same with acting ability, extraversion and other directedness that called by Brigss and his colleagues (1980) (Gangested and Snyder, 1985: 332-333). Based on these analyses and criticism about internal structure of the scale Snyder and Gangested in 1986 recommended 18 item self-monitoring scale and this is also a revised form of 25-item self-monitoring scale.

Gangasted and Syder indicated that when they constructing the scale they took only the items that correlated at least .15 with the latent self-monitoring variable (Gangested and Snyder, 1985: 338-339). Thus, the 18-item self-monitoring scale formed, omitting 7 questions whose values remain below .15 from the original scale. According to Snyder and Gangestad it was possible to increase the reliability of the self-monitoring scale while at the same time keeping its intrinsic validity. Therefore, they formulated the 18-item shortened version of 25-item self-monitoring scale,

which has the same intrinsic validity as the original scale but which have a higher internal consistency (coefficient alpha .70) (Snyder and Gangested, 1986: 137). Gangestad and Snyder (1985) pointed out that the internal consistency value of the 25-item scale was .66 (Gangestad and Snyder, 1985: 339). Later, Lennox and Wolfe stated that the internal consistency value of the 13-item revised self-monitoring scale was .75 (Lennox and Wolfe, 1984: 1360). With its internal consistency value of .70, the 18-item shortened version of the self-monitoring scale has a value higher than the original scale but lower than the 13-item revised version. In this scale, statements were prepared also in T/F format just as the original format. In 10 items False and in the other 8 items True indicated the HSM. The items for the answer "False" are 1, 2, 3, 7, 9, 11, 13, 14, 15, and 16 while the items for the answer "True" are 4, 5, 6, 8, 10, 12, 17 and 18.

The self-monitoring scale is one of the most frequently used scales in the literature. Snyder's (1974) 25-item scale, Snyder and Gangestad's (1986) 18-item scale and Lennox and Wolfe's (1984) 13-item scale are the most important scales that have been formulated to measure self-monitoring. However, when comparing at the frequency of use of these scales by researchers, as Leone put, it could be argued that the 18-item scale prepared by Snyder and Gangestad is far more popular than others (Leone, 2006: 644). In this study the 18-item self-monitoring scale will be used in order to measure self-monitoring, since both its internal consistency value is higher than that of the original one and it was revised by Snyder as the originator of the initial scale, as well.

Shortly after presentation of this scale, Briggs and Check (1988) published an article in which they reviewed the revised form of the scale. They stated that Snyder and Gangestad were partly successful in strengthening the general factor in the self-monitoring scale by deleting seven items, after they applied the scale on 3156 people in total, from 6 different samplings (Briggs and Check, 1988: 670). The revised 18-item scale is similar to the 25-item original scale, but it could be suggested that it is superior to the original one in terms of psychometrics (Gangestad and Snyder, 2000: 535). With its final version after all the criticisms, self-monitoring scale continues to be popular today and is used widely in many researches.

3.3. Dramaturgy / Impression Management

When individuals enter into social interaction, they begin to attach great importance on their own impression as well as the existence of the other. Within this relationship, the individual's presentation of self becomes important with respect to the thoughts of the other. They become more aware of their behaviors and pay attention to them in order to generate positive opinions about themselves in the other's mind. During this process, they may try to generate their impressions, influence the other or correct their impaired images. In doing this, they may use some impression management tactics. In fact, people's effort to impress each other is a situation that has always been existed.

Leary and Kowalski indicate that people have an ongoing interest in how they will be perceived and evaluated by others. In addition, people's spending so much money on diets, cosmetics and plastic surgeries to influence others is an example to that. This process continues even in most casual environments, such as home, work or school (Leary and Kowalski, 1990: 34). People attach importance on others' appearance because it is thought that the first impression is very important. In fact, the reason is that others judge the individual based on their first impression. Leary indicates this situation as "we do judge books (and people) by their covers" and for this reason "people often present images of themselves that affect others' judgments and reactions" (Leary, 1996: 6). People in general try to generate images which could affect others' evaluation and behaviors toward them.

Impression management or self-presentation "refers to the process by which individuals attempt to control the impressions others form of them... people sometimes behave in ways that will create certain impressions in others' eyes". The general goal of impression management was defined as "to create a particular impression in others' minds" (Leary and Kowalski, 1990: 35). In addition, according to impression management theory, individuals employ the self-adjustment strategies in order to ensure not to be disapproved or excluded as a result of their negative actions and consequences and that to gain social approval and positive relations (Iedema ve Poppe, 1994: 771).

In the literature impression management and self-presentation terms are used interchangeably and impression management has two components such as impression motivations and impression construct. Impression motivations have been conceptualized as a function of the factors such as the goal-relevance of the impression one creates, the value of desired outcomes, and the discrepancy between current and desired images. In impression construct, there are five impressions that people desire to create, namely self-concept, desired and undesired identity images, role constraints, target's values, current or potential social image (Leary and Kowalski, 1990: 36). It is possible to say that all these motivations control behaviors of individuals in line with a goal they desire to attain.

Impression management studies have started concurrently but independently in the areas of sociology and psychology. Edward Jones conducts his studies in psychology concurrently with Goffman's studies in sociology. In Goffman's view, the underlying factors of social behavior could mostly be discovered not in people's internal motives but on their external appearances. Unlike psychologists, he suggests that in order to understand real motives and characteristics, it is necessary to look at the individual behaviors in public that they exhibit with a view to attain something they desire. Public images provide to understand human behaviors (Leary, 1996: 6). It has passed over five decades since researchers started to study this issue for the first time. The most important figure we come across in this field is sociologist Erving Goffman. It is possible to see Goffman's reference point in the studies of Cooley and Mead, two important names in the area of symbolic interaction. It is mainly about Cooley's looking-glass-self-concept and the tension between Mead's I and Me concept. Here, "I" is defined as "self" while "me" is define as "social constraints within the self" (Ritzer, 2011: 375). Similarly, this tension is also seen in Goffman's theory. He called that *"crucial discrepancy between our all-too-human selves and our socialized selves"* (Goffman, 1959: 56).

Impression management was defined as a dramaturgical concept suggested by Erving Goffman in his book *'The Presentation of Self in Everyday Life'* (1959) (Marshall, 1999: 369). This book is the first systematic study in this field and it constituted Goffman's opinions on the issue (Leary, 1996: 6). Goffman (1959) defines the

impression management as the behaviors that an individual acts in order to influence the perceptions about him. He also indicates that self-presentations are instrumental in gaining approval and achieving valuable outcomes in life (Schlenker and Weigold, 1992: 136). For Goffman, "individuals deal with the impression they want to leave on others" (Poloma, 1993: 215). He has established the foundation and theory of the impression management studies. Impression management studies that began with Goffman have later lead to the development of various impression models in the literature, and behaviors that exhibit when creating the impressions have been theorized as impression management tactics.

With reference to Shakespeare's famous quote "All the world is a stage, and all the men and women merely players", Goffman say "All the world is not, of course, a stage, but the crucial ways in which it isn't are not easy to specify", mentioning that individual witness many performances during their daily lives (Goffman, 1959: 72). Goffman presents impression management dramaturgically because he use metaphors of the theater and view the people as actors on life's stage. He suggests that "when an individual appears in the presence of others , there will usually be some reason for him to mobilize his activity so that it will convey an impression to others which is in his interests to convey" (Goffman, 1959: 4). According to him, when they interact, individuals desire to present a certain sense of self that is accepted and approved by others. In his view, individuals are players just as players on a theatre stage, and people they interact are audience. Goffman influenced by face-to-face interaction, rather than by social structure. In addition, he tried to describe people's behaviors with drama and theatre metaphors (Poloma, 1993: 202).

Goffman defines performance as the total activities of observers and participants in a social situation. The actor is the individual to play a routine, and behavior is defined as pre-defined pattern of action displayed during the routine performance (Goffman, 1959: 16). The individual's impressions during the performance change, and Goffman mentions that there are two areas of performance. These are front region and backstage. The front region is "the general and steadily functioning area of the individual's performance in order to define the context to the audience". Identifying the backstage as for depends on the audience concerned (Poloma, 1993: 203-204).

According to Goffman there is a front region in all social interaction and it is parallel of the stage front in a theatrical performance. Actors are seen as being interested in appearances, wearing costumes, and using props in all these. In back region actors prepare themselves to their performance and here actor get rid of their roles and be themselves (Ritzer, 2011: 219). He argues that people try to present an idealized picture of themselves in their front-stage performances (Ritzer, 2011: 377).

Acccording to Goffman (1959) everyone exhibits many performances and plays different roles during the course of daily life, trying to manipulate and influence their audience. People present themselves to others by paying attention to their self-presentations even during their most genuine and casual interactions and they even use some tactics. Goffman states that individuals may exhibit the behaviors expected from them and they manipulate the others' opinion about them.

Schlenker and Weigold indicate that "Snyder's concept of self-monitoring has stimulated more research on individual differences in impression management than any other personality measure" and the Self-monitoring scale developed in order to show individuals differences in impression management (Schlenker and Weigold, 1992: 151). The relationship between impression management and self-monitoring is very obvious. The individuals who can perform impression management are quite similar to the HSM individuals in terms of controlling and modifying their own behaviors, generating the desired image, and even the underlying goal as the reason for doing this. Snyder's HSM individuals are the ones who apply the impression management tactics better.

The similarity between front area and backstage concepts in Goffman's dramaturgical model and self-monitoring may be summarized as follows: In social interaction, individuals are capable of displaying a different image and some can generate an image as expected from them, evaluating the clues in the environment well. The impression the individual wants to exhibit in the front area would be in similar rather with the expected impression. However, in the backstage, the individual may be a totally different person and hide his/her true personality and also act like a totally different expectation. Here, it is possible to define the front area as

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the case the individual wants to exhibit and give the impression of, while the backstage as the area where the true, actual intention of the individual resides. For this reason, it is possible to establish a link between Goffman's dramaturgical model and HSM individuals and to explain the HSM individuals by means of this theory.

3.3.1. Dramaturgy / Impression Management and Religiosity

It is possible to link Erwing Goffman's dramaturgic approach with religiosity. In our study where we divide the religiosity as intrinsic and extrinsic, we could mention Goffman's front stage and back stage concepts and the religiosity models. Until this point of the study, it could be seen that there are similarities between HSM individuals and extrinsic religiosity, and between LSM individuals and intrinsic religiosity. Extrinsic religious individuals use their religion as an instrument for their goal and intend to gain a benefit from the situation; and in doing this, they actually use impression management tactics just as HSM individuals do. Likewise, there are also similarities between LSM individuals and intrinsic religious individuals. Both are the individuals who act intrinsically, showing similarities in terms of their value-based attitudes and behaviors. Thus, this theory which is used for explaining Self-monitoring could also be used similarly for religious orientation, as well.

Turning back Goffman's (1959) backstage and front stage concepts, it is possible to say that front stage is the behavior presented and backstage is the actual intent lying beneath this behavior. Similarly, Okumuş specifies in his book that the concept of "ostentatious religiosity" is the same as extrinsic religiosity and defines the front area where the ostentatious people show off as "ideal ostentation area" and the backstage as the area "where the ostentatious quit playing the ideal form of ostentation role and act relatively freely". In addition, he states that in the front stage, they conceal their actual intentions and goals and act in line with the expectations of the person or people they interact with (Okumuş, 2005: 32-33). This clearly coincides with the situation where extrinsic religious evaluate the clues from the social environment and act as expected when they are in social interaction (Snyder, 1974; Snyder and Gangasted, 2000). Since our study investigates differences in the behaviors of the

extrinsic religious individuals at the level of self-monitoring and political participation, this approach explains that extrinsic religious use their religion in order to obtain a gain and that they use impression management tactics when presenting themselves; the study also explains that they have differences between in their front stage and back stage.

3.4. Literature Review on Self-Monitoring

In the literature, when looking at the studies on self-monitoring, it is observed that the range of the subjects is quite wide. Since at the moment it appeared, self-monitoring issue has gained popularity and this orientation in revealing the underlying factors of behaviors has been intended to be reviewed in conjunction with different subjects. In addition, effects of being high or low self-monitoring individuals tried to determine. This section of the study will review how this scale has been employed in many studies in the literature and by whom and in what areas. The study will summarize that with which subjects the scale has been matched until today and what results have been obtained, and especially mention in detail, if any, the studies conducted with other subjects that are the subjects of this study. Firstly the studies which were conducted all around the word and secondly the studies which were conducted in Turkey will be described below.

3.4.1. Literature Review on Self-Monitoring in World

When reviewing the studies on SM, it is observed that the most comprehensive study in this respect was performed by Gangestad and Snyder (2000). They reviewed more than 200 empirical journals and given examples from the studies concerning self-monitoring published in these journals. The study is an indication of the wide variety of the subjects reviewed with self-monitoring scale.

For this thesis, some of the studies related with SM were conducted by whom and how, as well as the information obtained thereof, will be reviewed below briefly. Table 3.3 above was prepared in order to see all the studies reviewed clearly at a

glance. This table shows the authors performed the study, the year of the study, the subject which self-monitoring is related and the result thereof in a sentence briefly.

Table 3.3: Literature Review on Self-Monitoring

Subject	Author	Year	Result
Expressive behavior control	Snyder	1974	University students SM score higher than psychiatric ward patients and lower than theater actors.
Situational control of social behavior	Snyder & Monson	1975	HSM's used social cues much more than LSM.
Correspondence between attitudes and behavior	Snyder & Swan; Snyder & Tanke	1976 1976	LSM have high attitude and behavior correspondence than HSM.
Co-operatives behavior	Danheiser & Graziano	1982	Future interaction expectation increased the HSM cooperation with the partners but not affected the LSM.
The association between SM and blood pressure	Sparachino, Bigley, Flesch, Kuhn	1983	HSM individuals have higher blood pressure than LSM individuals.
Dating relationships	Snyder & Simpson	1984	HSM individuals are more willingness to change their partner in favor of other partners than LSM. HSM have uncommitted orientation while LSM have committed orientation.
Romantic relationships	Snyder, Berscheid, Glick,DeMorest, Hotze	1985 1988	HSM individuals paid attention to exterior physical appearance of their potential partners whereas LSM individuals pair attention to interior personal attitudes.
Consumer behavior/ advertisement	Snyder & DeBono	1985	HSM individuals are responsive to image-oriented while LSM individuals are product-quality oriented.
SM and age	Reifman, Klein, Murphy	1989	There is a negative relationship between SM and Age.
Self-monitoring and prejudice towards homosexuals	Klein, Snyder, Livingston	2004	HSM affected by the audience's attitudes whereas LSM were not affected by the audience presence.
Self-monitoring and work	Day, Schleicher, Unckess, Hiller; Day & Schleicher	2002 2006	HSM's performance rates are better than LSM. HSM are more involved in their jobs, perform higher and be the leader but less commitment to their organizations than LSM.

Source: Constructed by the author.

If briefly review the studies given in Table 3.3, Snyder is seen firstly (1974). Having formulated the concept of SM, Snyder, during preparing SM scale, investigated to what extent individuals could or could not control their expressive behaviors. To this end, he selected 16 male students from Stanford University, 24 male and female dramatic actors, and 31 male hospitalized psychiatric patients as samplings. As expected, the self-monitoring score of the actors was found higher than those of the students, and the students' self-monitoring score was higher than those of the patients (Snyder, 1974: 530-533). Although some studies similar to Snyder's have been conducted, the self-monitoring scale has been used in many different areas of study, ranging from behavior-attitude, consumer behavior, and romantic relationships to work relations. Some of these studies will be reviewed under the scope of the study herein.

Snyder and Monson conducted two studies where they reviewed the differences in control of behavior in 1975. A sampling of 56 university students was used in the first study while a sampling of 90 university students was used in the second. As a result of the study, it was discovered that high-self monitoring individuals use social clues for the appropriate behaviors much more than low-self monitoring individuals.

Some studies in the literature have investigated the research conducted on the relationship between attitudes and behavior. As mentioned before, HSM individuals may exhibit different behaviors on a case-by-case basis, and adjust their behaviors to be appropriate for a situation. On the contrary, LSM individuals act as they like in every case and their behaviors are based on their inner states and dispositions. Therefore, the studies reviewing the relationship between attitudes and behavior are highly important to point out the difference between high and low SM. At this point, studies conducted by Snyder and Swan and Snyder and Tanke in 1976 are mentioned briefly. Firstly, Snyder and Swan (1976) determined as a result of the study they conducted on 120 male students that the correspondence between behavior and attitude was often at minimum levels for HSM individuals while the covariation between behavior and attitude was at significant levels for low self-monitoring individuals. Secondly, Snyder and Tanke (1976) used 156 and 40 male and female students as their samples from the University of Minnesota in their two studies. As a

result of these researches, they found that low-self monitors correspondence between attitude and behavior was greater than the high self-monitors (Snyder and Tanke, 1976: 504-514).

Danheiser and Graziano conducted a study on 149 students, 75 males and 74 females, from the University of Georgia in order to investigate the hypothesis that as a result of strategic self-presentation, cooperation that is beneficial to increase personal gain occurs. As a result of the study, it was discovered that while the HSM individuals tend to cooperate their partners with whom they expect to have a future interaction more than the persons they did not have any expectation and that future interaction expectation did not affect the low SM cooperative rates (Danheiser and Graziano, 1982: 496-503). This study is very important in that it shows that the HSM individuals conduct behaviors in line with their interests. This expectation of gain may well exist in every situation and at all times, such individuals would always behave appropriately in the current situation as required and it would not be possible to understand who these individuals actually are.

In their research, Sparacino and his colleagues investigated the relationship between SM and blood pressure. Their sample was composed of 594 employees working for the municipality. It is apparent that since the HSM individuals constantly evaluate environmental clues and control their self-presentation in order to exhibit appropriate behaviors conforming to the situation, this process would have cardiovascular effects. As a result of the study they conducted by using 25-item self-monitoring scale, they found that there was a negative relationship between SM and blood pressure (Sparacino et. al, 1982: 366-367).

In 1984, Snyder and Simpson made a research composed of four studies in order to investigate the relationship between SM and dating. Their samples were composed of 30, 32, 160 and 257 students, respectively for each study. They reviewed in their research various subjects such as whether and how much the students were willing to change their partners for another person, features of dating lives and growth of intimacy. As a result of the research, it was determined that while the HSM individuals were willing to change their existing partners for an alternative partner,

low SM individuals were unwilling to do so. The HSM individuals stated that they changed many partners within a year and even if they started a very special relationship, it lasted much shorter than that of the LSM individuals. In addition, HSM was found to have an uncommitted and emotionally invested while LSM have a committed and activity based orientation towards dating relationships. High SM had relatively slow growth of intimacy while LSM had substantial growth of intimacy.

Snyder and his colleagues (1985) investigated the differences of selection of relationship partners between high HSM and LSM individuals. 39 and 32 male students were their samples for these researches. According to the results of the research, the LSM individuals paid more attention and attached more importance to interior personal attitudes than HSMs whereas the HSM individuals put emphasize on their exterior physical appearance more than the LSMs do. While the HSM individuals were interested in the physical appearance of their potential partners, the LSMs were interested in their interior personal attitudes. Additionally, the HSM individuals tend to select their partners among attractive ones more than the LSMs do. In a similar way, Glick and his collegues (1988) investigated the self-monitoring and dating relationships in their article. Their sample was 20 male and 20 female students from Lawrance University. As expected they found that HSM were more concerned with physical attractiveness while LSM were personality traits and interests.

Snyder and DeBone (1985) conducted three study in order to investigate high and low SM individuals' behavioral reaction towards advertisement. They selected 50, 40 and 40 students from the University of Minnesota as samples for three studies. As a result of the studies, it was discovered that while HSMs were focused on the image created by the product, LSMs were more interested in the potential performance of the product. To them, product quality comes before its appearance. Snyder and DeBono indicated that HSM individuals appeared to be responsive to image-oriented advertising, and if the advertisement content was image-oriented, then they were more willing to pay money. In contrast, the LSM individuals appeared to be responsive to quality-based advertising and if the advertisement emphasized rather

the quality of the product, then they preferred to buy these products. Briefly, the HSM individuals paid attention rather to the exterior functions of the product whereas the LSMs paid attention to its interior functions.

Reifman and his colleagues (1989) investigated relationships between self-monitoring and age in this research. They used two adult samples; first was constructed by 53 individuals whose age ranged 20-67 and the second was 64 individuals of 18-73. They used 18 item self-monitoring scale for this research. Thus, they found a significant negative correlation between SM and age in both samples. As individuals get older, their SM scores decrease and conversely, as they get younger, their SM scores increase.

Klein and his collagenous (2004) examined the SM and prejudice towards homosexuals in their study. 98 undergraduate students from Minnesota university students were selected for the research sample. They asserted that HSM expressed more prejudice when the audience was prejudiced too. By contrast, LSM were not affected by the audiences. HSMs tend to exhibit attitudes close to those of their audience more than LSMs do. The study did not discover a relationship between prejudice against homosexuality and self-adjustment level. It was determined that in cases where the audience were perceived as tolerant people, the relationship between self-monitoring and prejudice was negative; while this relationship was at medium level when there was no audience; and that there was a positive relationship between the two in cases where the audience were perceived as prejudiced people.

Day and his colleagues (2002) conducted a meta-analysis in order to examine the relationships between Self-monitoring and work related variables. They used 136 articles and 23191 samples from psychology and management journals that were published between 1974 and 2000. As a result of the research, no relationship found between work performance and promotion. They indicated that HSM's performance rates were better than LSM and they took more promotions than LSM. HSM were younger male and to be more involved in their jobs, perform higher and more likely to be the leader but they were less commitment to their organizations than LSM. Day and Schleicher (2006) used the same sample with the Day and his colleagues (2002).

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They investigated the relevance of SM and organizational life and they stated that HSM were seemed to be getting along and getting ahead in work.

3.4.2. Literature Review on Self-Monitoring (SM) in Turkey

When reviewing the studies conducted on SM in Turkey, it is seen that many researches has been conducted by relating SM to various subjects such as demographic variables, friendship relationships, occupations, interior and exterior monitoring, understanding of guidance, impression management tactics, emergence of leaders, anxiety-anger-self-presentation, and religiosity. Some of these studies will be mentioned briefly in this section.

Bacanlı (1990) is the first name we come across when reviewing the SM-related studies in Turkey. Bacanlı translated Snyder's SM scale into Turkish and adapted it to the Turkish society. He investigated the relationship between SM level of the students studying on some areas of profession and some variables such as their socio-economic level, gender, accommodation, etc. in his research. The sampling of the research was composed of 540 students from the Faculty of Sciences, Faculty of Language, History and Geography, Faculty of Medicine, Faculty of Political Science and Academy of Press and Publication of the University of Ankara. As a result of the research, no significant relationship found between the genders and SM levels of the students selected among the ones receiving education in various higher education programs. However, it was found out that there was a significant relationship to the degree of .01 between the socio-economic level and SM. Therefore, as the socio-economic level of the individuals rises, their SM level also rises. The relationship with the accommodation was low but in positive direction. Therefore, tendency to have a high SM level was observed in the individuals who were living in cities.

Altıntaş (1991) investigated the effect of the SM levels on the friendship relations by using causative-comparative model on 92 university students. With whom the HSM and LSM individuals were friends, with whom they wanted to be friends, by whom they were selected as friends, whether they chosen the same or different persons for

different activities and their relationships with the opposite gender were investigated in this research. As a result of the research, it was determined that while there was a meaningful relationship between the LSMs and their friends in terms of self-adjustment, no meaningful relationship were discovered between the HSM students and their friends and the people they wanted to choose as friends in the future.

Ündal (1996) investigated the relationships between SM level and occupations, occupational seniority, choosing the occupation willingly, satisfaction with the occupation, gender and age, based on the occupational personality types of Holland. The occupation groups specified as Entrepreneur Type-Salesperson, Social Type-Teacher, Artistic Type-Theatre Player, Intellectual Type-Medical Doctor, Traditional Type-Pharmacist and Realist Type-Policeman/Policewoman. 585 people composed of 100 salespeople, 100 teachers, 81 theatre players, 104 medical doctors, 99 pharmacists and 101 policemen/policewomen, working for the public and private sector institutions and agencies located in Sıhhiye-Kızılay-Bakanlıklar area in Ankara, participated in the study. It was determined that the SM level of the entrepreneur type (salesperson) and artistic type (theatre player) was the highest while the SM level of the traditional type (pharmacist) was the lowest. No differentiation in SM levels in relation with other variables was found.

Yazar (1996) compared internal and external monitoring of the university students having high self-acceptance level and low self-acceptance level with their SM skills. For the study, 273 male and 289 female university students receiving education in different departments and were selected as the sampling. As a result of the study, while it was determined that there was a meaningful relationship between self-acceptance and SM, no meaningful relationship found between class level, type of education and departments. In addition, a meaningful relationship was determined between control focus perception and SM. Internally controlled individuals' SM level discovered to be lower than those of the externally-controlled individuals. Also, SM levels of the female students found higher than those of the male students.

Lafçı (1999) investigated whether there was a difference among SM skills according to occupations. This research was applied on a sample of 200 people composed of 50

lawyers, 50 veterinarians, 50 teachers and 50 mechanical engineers performing duty in the province of Bursa and its districts. According to the results of the research, the highest SM value was scored by the lawyers whereas the lowest SM value was scored by the veterinarians. It was determined that, among the groups of occupations that was divided as those whose subject was people and those whose subject was not people, the lawyers and teachers whose subject was people have higher SM value than veterinarians and mechanical engineers whose subject was not people. As to the effect of the educational background of fathers on the SM level, it was observed that individuals whose fathers were illiterate have the highest SM value while individuals whose fathers were college graduates have the lowest SM value.

In his research, Öztemel (2000) investigated whether there was a difference among teachers with different perceptions of SM skills, in terms of their understanding of guidance and their gender, their age, the length of education delivered by the school they graduated from, their seniority status in the profession of teaching, their marital status and the education level. The sample of the study was composed of 266 female and 123 male teachers who performed their profession at 44 elementary schools in Yenimahalle district of Ankara. As a result of the research, the teachers who perceived SM skills at high levels found higher understanding of guidance than the teachers who perceived SM skills at lower levels.

Demir (2002) conducted a research in order to determine the impression management tactics employed by teachers performing duty in public and private high schools and the factors influencing their preference of those tactics. In this research, a sampling of 1189 teachers in total, 593 from private and 596 public high schools, was selected. As a result of the research, it was discovered that the frequency to employ impression management tactics of the teachers with high SM levels, such as agreement on opinions, commendation and compliment, introducing qualifications, seeking help and emphasizing was higher than those with low SM levels. The frequency of the teachers with low SM levels to use expressing excuses, justification, blocking and denial tactics was higher than those with low SM levels. In addition, their frequency to use the tactics of setting an example and introducing qualifications found to be higher than those with high SM levels. The teachers used the tactic of setting an

example most frequently among the impression management tactics concerning self-introduction while they used the tactic of apologizing most frequently among the tactics concerning self-defense.

Özalp Türetgen (2006) investigated the effects of SM, self-activity and dominancy as personality trait as well as gender and gender roles in order to review the effect of personal characteristics on emerging as a leader. The Turkish adaptation of the SM scale developed by Lennox and Wolfe (1984) was used in this research. As a result of the correlation analysis, it was determined that there was a positive and meaningful relationship between SM and being perceived as a leader. This study determined that, among the personality traits, only SM predicted meaningfully an individual's being perceived as a leader. On the other hand, gender made no difference in emerging as a leader.

Tunçelli (2008) investigated whether there was a difference between women who were diagnosed with borderline personality disorder and women who were not, in terms of self-respect, SM, anxiety and anger variables. The sample was composed of 60 women in total, including 30 each from the both groups. Tunçelli used the 13-item Reversed SM scale developed by Lennox and Wolfe (1984) in his research. As a result of the research, it was determined that total SM scores of the patients diagnosed with borderline personality disorder were significantly lower than those of the control group.

In their research "A Case Study for Determining SM Psychology of the Candidate Teachers", Yıldırım and Bozdoğan (2009) aimed at investigating whether the SM psychologies of the 4th-grade students receiving education at the Faculty of Education of Ahi Evran University differed in terms of their gender and their department. The research was conducted on 251 4th-grade university students from the departments of Primary School Teaching, Sciences Teaching, Social Sciences Teaching, and Turkish Teaching. As a result of the research, no meaningful difference could be found between the department and the gender and the SM level.

Kavak and her colleagues (2009) used Snyder and Gangestad's (1986) 18-item scale in their research where they investigated the relationship between consumers' ethical attitudes and moral development level, self-concept and SM personal characteristics. The research was conducted on 516 households in Ankara. As the SM finding of the research, the HSM individuals exhibited higher ethical attitudes at all levels of consumer ethics.

Koç (2009) investigated the relationship between SM and religiosity. In this research where 475 people were chosen as the sample, it was discovered that there was a meaningful relationship between religiosity models and SM. According to the result of the research, SM level of the intrinsic religious was lower than the SM level of the extrinsic religious. While a meaningful relationship in negative direction was found between intrinsic religiosity and SM, a meaningful relationship in the positive direction was found between the extrinsic religiosity levels of the individuals and their SM, on the contrary.

3.5. Relationships between Self-Monitoring and Religiosity

It is known that the researches on self-monitoring have studied an extremely wide range of subjects such as occupation groups, friendship relations, dating relationships, consumer behavior, work-related behavior and prejudice. Religiosity is also studied with SM; however, it is encountered that only in a limited number of researches SM is correlated with religiosity (Kojetin and Snyder, 1986; Ragsdale, 1994; Koç, 2009). What kind of researches conducted on the correlation between SM and religiosity, as the two major subjects of this study, and what are the results of them are extremely important also in terms of comparison with the results of this study. Besides, the fact that these studies employed Allport and Ross's (1967) distinction of intrinsic and extrinsic religiosity just as current study renders those studies valuable. This section will firstly mention these studies and their findings and then the relation of SM and religiosity will be explained.

One study that investigates the SM and religiosity relation was conducted by Kojetin and Snyder (1986). In their study where they investigated the relationship between different religiosity models and SM, they added Batson's Quest dimension to the Allport's religiosity model. They used Christian university students as their sample. In the study where the frequency of the students' going to church, determined that the students went to church once a month on average. Also, it was determined that LSM students went to church more frequently than HSM students. LSM students exhibited a more intrinsic religious tendency compared to the HSMs, while the HSM students had a higher tendency towards quest religious orientation than LSMs (Koç, 2008: 70-71 from Kojetin and Synder, 1986: 17)[8]

Ragsdale (1994) conducted his study where investigated the dimensions of religious commitment and relational communication competence with a sampling of 167 southern university students, 86 female and 81 female. For religious orientation, Ragsdale used Batson and Wantis' (1982) Means, End and Quest distinction. As known, Mean here corresponds to Extrinsic and End corresponds to Intrinsic in Allport and Ross's (1967) distinction. Ragsdale stated that sixty-two participants attended church on biweekly or weekly, 57 attended monthly or quarterly, 30 attended annually and 18 never attending. It specified that among these Christian students, 84 were Catholic, 39 were Baptist and 34 were Protestant (Ragsdale, 1994: 269). SM concept was one of the four concepts considered as relational communication competence aspect in the research. As a result of the research, there was a significant positive relationship found between SM and intrinsic religiosity.

Koç (2008) selected 475 people from 5 different occupation groups (teachers, doctors, lawyers, religious officials and self-employed) as the sample in his study where he investigated the variables of religiosity and self-concept. The research measured the religiosity with Allport and Ross's (1967) intrinsic and extrinsic religiosity model. It was determined that there was a meaningful difference between intrinsic and extrinsic religiosity in terms of SM. SM level of the intrinsic religious found out to be lower than that of the extrinsic religious. While there was a

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[8] Kojetin and Snyder, (1986). Self-Monitoring and Religiosity, Presented to Annual Convention of American Psychological Association.

significant negative relationship between intrinsic religiosity and SM, a significant positive relationship was determined between extrinsic religiosity and SM. Accordingly, as the level of intrinsic religiosity decreased, SM level increased whereas as the level of intrinsic religiosity increased, SM level decreased; also, as the level of extrinsic religiosity decreased, SM decreased as well, and as the level of extrinsic religiosity increased, SM increased in parallel. For the author, it could be said that the intrinsic religious exhibited a genuine social attitude and behavior and avoided preciosity in their personal relationships, compared to the individuals who use religion as a tool to their ends (Koç, 2008: 247).

Koç underlines that the characteristics such as "ostentatiousness, hypocrisy and using religion as a tool for attaining personal goals", as the most conspicuous characteristics of the extrinsic religiosity, and the characteristics observed in SM, such as "behaving appropriately in the context, developing an attitude and behavior pattern appropriate to the requirements of the social context, and establishing masked social relationships" both correspond to artificial and insincere attitudes and behaviors and that, therefore, it is possible to argue that there is a motivational similarity between the extrinsic religiosity and HSM (Koç, 2008: 247-248). Koç's (2008) research has great importance also for current study. Just as the fact that two major elements of his study are religiosity and SM, he measured religiosity by using age universal religious orientation scale (AUIES).

Although there are limited numbers of studies on this subject, it is seen that there is a relationship between intrinsic religiosity and LSM in each of them. The intrinsic religious exhibits LSM values. The extrinsic religious, on the other hand, have higher SM levels than the intrinsic religious. Therefore, it is possible to say that there exists a relationship between intrinsic religiosity and LSM and between extrinsic religiosity and HSM.

In the social psychology literature, the term "social chameleon" is used for defining the individuals with HSM (Koç, 2009: 139 from Nuri Bilgin)[9]. Their ability to modify themselves from one context to another and turn themselves into individuals

[9] Bilgin Nuri (2003), Sosyal Psikoloji Sözlüğü, Bağlam Yayınları, İstanbul, p.198.

behaving appropriately in the current context lead to that they are referred to as social chameleon. In this sense, self-monitoring is perceived highly negative. On the other hand, Leary states that self-presentation is not always a bad thing, contrary to what is taught. Paying attention to others' impressions is healthier than behaving not caring them at all. This is because that caring about others' impression keep the individual's behavior in social appropriateness limits. In Leary's terms, behaving otherwise, for instance laughing during a funeral, not dressing as required by the context or not having a shower at all, may cause negative reactions such as humiliation and exclusion. Individuals who do not care about or failing in impression management could experience problems in their work, social life and relationships (Leary, 1996: 2). Individuals' ability to control and modify their behaviors according to others' impressions and present appropriate behaviors is important for the abovementioned reasons. In this sense, it appears that the cases where its negative aspect would be experience most are when it is correlated with religion. Koç states that the phenomenon of "presentation of the self in a different form than the true, actual self" as mentioned in the self-monitoring concept emerges as an ethical problem in almost all religions and that it could be argued that such an ethical aspect does not take any place in the social interactions of the HSM individuals (Koç, 2008: 67). The most important negative aspect of the self-monitoring can be observed when it combines with the extrinsic religiosity. Individuals who are able to modify their behaviors easily in accordance with others may behave appropriately as required by the current social context and act as if a totally different person. Since the extrinsic religious could use their religion to a certain end, the fact that these are the people who are capable of handling impression management could be dangerous and non-ethical.

In some other cases, self-presentation occupies a secondary position. This is observed when the individual is motivated to another goal. In this case, the individuals continue to chase after their goal without caring about what others think. This may be the case when a hungry individual first would want to fill his/her stomach, as well as the case when intrinsic religious individuals continue to behave always on the basis of the requirements of their religion. Since they are religiously-motivated people, they continue to live as their religion dictates, without caring for

what others think of them. To them, their religion comes first. However, the extrinsic religious present behaviors in accordance with what others think, because they try to attain their goal by using their religion. Their primary objective is to raise their interests or obtain this or that gain from the situation.

Snyder indicates that "when one is monitoring, various channels are monitored differentially, and perhaps some forgotten. Thus what may be communicated by one channel may differ from what is communicated by another". This situation is exemplified by stating that "I can put a sad expression on my face but I could forget to transform my voice into a sad tone" (Snyder, 1996: 527). In self-monitoring, this could be understood by well observing the communication channels of the individuals. When correlating this with the religiosity, it could argued that even if the way of dressing of an individual who wants to appear as if he/she was a religious person is appropriate, it may noticed that he/she is performing self-monitoring by paying attention the discrepancy of this person's expressions, or vice versa, even if what the individual says give the impression that he/she is a very religious person, his/her way of dressing may betray his/her claim and reveals that he/she actually is self-monitoring. Therefore, it would not be wrong to argue that, even if she wear head scarf, a woman who puts on heavy make-up on her face or who wears rather short skirts as opposite to the requirements of her religion may as well be using that head scarf to give an impression that she is a religious person. Also, it could be argued that a man who constantly emphasizes that he is a religious person or that he attends Friday prayers numerous times in his daily life, but whose dressing style telling completely the opposite, is trying to appear as if he were a religious man. Therefore, self-monitoring could also be noticed by paying attention to the consistency between the attitudes and behaviors. Consequently, it would be accurate to suppose in terms of the relationship between SM and religiosity that individuals with high self-monitoring are the extrinsic religious individuals. A link could be established between the effect of the external environment for the HSM and the extrinsic religious individuals' using their religion as a tool to attain an benefit, as well as between internal motivation for the LSM, that is, behaving not as required by the context but as the person instincts, and the intrinsic religious individuals'

internally motivated behaviors, that is, not behaving appropriately on case-by-case basis but consistently on the basis of their religion.

When relating self-monitoring with the religiosity, it would not be wrong to say that, having certain traits such as establishing a social world in the first place, making friends easily, displaying differences between the attitudes and behaviors, ability to modify behaviors in line with the others' behaviors, bearing external motivation, caring about others' opinions about them, and ability to act in a way appropriate to the situation based on those opinions, the extrinsic religious individuals have the same common characteristics as the HSM individuals. Likewise, it is obvious that, with consistency between their attitudes and behaviors, having internal motivation, attaching importance to their own personality traits instead of others' opinions and acting their instincts without modifying their behaviors accordingly, the intrinsic religious individuals have common characteristics with the LSM individuals. Consequently, it could be comfortably argued that the HSM individuals' religious orientation is expected to be extrinsic while the LSM individuals' religious orientation is expected to be intrinsic in the current study.

It is always possible to come across different opinions on the issues related with religion, in the developing countries. In traditional societies where socio-economic and cultural development cannot be ensured, different views and opinions on the core of the religion may emerge. In these societies, religion may be lowered to a position of a mere tool to meet some personal needs and may be faced with the danger of "being a tool that is used for obtaining political or economic interests, rather than being an objective to be experienced" (Koç, 2008: 73 from Ali Kuşat).[10] It is clear that this may also be the case for Turkey. It observed that for years, politicians and political parties have blamed each other for using religion as a tool for politics. It is said that religious feelings of people have been exploited to obtain a certain gain and benefits. In this respect, the extrinsic religious individuals with high SM, who do not hesitate to use their religion as a tool, may desire to obtain a benefit from the situation. Existence of these individuals both justifies their blamers and actually

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[10] Kuşat, Ali, (2000) Psikolojik Bir Olgu Olarak Kendini Aldatma ve Dinî İnançla İlişkisi, Dinî Araştırmalar Dergisi, Ankara, Vol. 3, No.8, pp. 97-116

harms the true (intrinsic) religious individuals. Individuals who use their religion as a tool in the framework of polarization emerging in the society nowadays may be considered as the one and same as the individuals who live their religion as the ultimate objective.

CHAPTER 4

POLITICAL PARTICIPATION

Another important variable of the study is the concept of political participation. This concept is considered at the heart of the democratic theory. Because people' participation is indispensable part of the democracies. In this chapter; the concept of political participation, determinants of it, how it is measured, its place in the literature and its relationships between religion and self-monitoring will be explained in similar way to the previous chapters; religiosity and self-monitoring.

4.1. Discussion and Definition of Political Participation

Political participation has started to gain importance from the second half of the 20th century with people's beginning to take part in the political life, and has become a subject matter on which political scientists study intensively. It is observed in that era that democratic thinking gained importance and the idea of constructing political power on large masses instead of an intangible minority isolated from people are seen. In this respect, political participation is a concept that emerged as a result of the modernization process and as a component of modern societies. Just as the definitions of religion and religiosity, this concept also has been defined and

interpreted differently by different researchers. Thus, it is understood that there is also no universally accepted definition of this concept. Therefore, it is very important to determine which actions are to be included in the political participation researches. This section of the research will try to explain political participation and how, and by whom, it is defined.

It is possible to express political participation as the attitudes and behaviors of the citizens towards the political system. Within this system, individuals perform some actions in order to affect directly or indirectly the decision-making of the political administrators. These actions may range from voting to participate in a candidate's campaign, to collect signatures, or participating in boycotts or meetings. In addition, individuals may follow political agenda via mass media or may make their voices heard; they also perform a political attitude and action by discussing political issues within their family or friends. So, it is also possible to say that not every individual performs the same level of participation. While some follow up the agenda just as spectators, some others may prefer to take part in politics actively.

Aristotle defines the human being as a "political animal". Based on this quotation, it is possible to assume that human beings will take part in a political idea in some way or other. At this point, while some stay behind and follow the agenda as spectators, some will take part in politics actively. It is also known that participation of the individuals is important in democratic systems. Özbudun states this as: "High levels of political participation are usually associated with democracy and, therefore, considered beneficial to both the individual and the society" (Özbudun, 1976: 3). Milbrath defines individuals' relationships with the political system as 'multifarious'. For him some individuals, "take the system for granted and are concerned only to adjust their behavior to its demands; others want to improve or transform it. Some have only passive relationship to the system, while others are very actively involved" (Milbrath, 1965: 2). As a summary; some people are active in terms of political participation, while some others not. Verba et al. explained the reasons why some are not active in politics as follows: *"because they can't, because they don't want to, or because nobody asked".* While, first is related to resources, second is to interest in politics and third is to isolation (Verba, et al., 1995: 15-16).

Political participation emerges as a result of the modernization process and as a component of modern societies. In this context, considering the effects of the modernization on participation, Özbudun specifies that it is realized in four dimensions such as nature, motives, bases and the amount. Modernization first of all affects the nature of the participation. What is meant here is to what degree the participation is autonomous or mobilized. There is a reverse relation between mobilized participation and socio-economic developments. Besides, while modernization increases autonomous participation, it decreases the amount of the mobilized participation. Secondly, the motives ensuring participation increases with modernization. There are four motivations here namely; deferential, solidarity, instrumental and civic. Thirdly, basis of the participation will change. In traditional societies, individual identifies himself/herself with his family, clan, tribe or communal group such as village, religion, religious group but with modernization class-based participation increased. Lastly, modernization affects the amount of political participation. With social and economic modernization, amount of participation also increased (Özbudun, 1976: 4-13).

According to Milbrath, political behavior is a behavior that affects the government's decisions or that is realized in order to affect the government's decisions. Also, Milbrath states that participating in any political action requires two decisions. Individuals first of all decide to whether they will act or not act, then decide on the direction of the action. For example, an individual should not only decide to vote but decide to whom he/she cast the vote. He divides political action into two, namely passive and active. Active participants are further divides into instrumental and expressive, depending on their goals. He defines this expressive-instrumental differentiation as "the former focuses on symbol manipulation; mere engagement in the behavior is satisfying or drive-reducing" while the latter "is oriented toward manipulating and changing things" (Milbrath, 1965: 6-12). It is understood here that an individuals may participate as active or passive. If they participate actively, then they participate further as expressive or instrumental.

According to Conway instrumental participation 'is performed with a view to obtaining a specific personal or policy outcome". He states that when these

participants come together adequate number of other instrumentalists, they could even affect the election results. Baykal defines the distinction between expressive and instrumental behavior as means-ends direction. For the individual, if political participation is a tool to attain other goals; this is instrumental behavior; however, if political participation is itself a goal, then it is an expressive behavior. Baykal points out the mandatory relationship of the instrumental behavior with rationality. Seeking and using necessary political means to attain a certain goal requires rationality; and here the quantity of participation increases, not the density (Baykal, 1970: 141-142).

There are also differences between political participation levels of the individuals. This process, ranging from curiosity to intensive participation, has been defined differently by different researchers. Dahl expresses that individuals in the political system are interested in the political life to the same extent. While some stays away from politics, some are quite active in this respect. Some of the individuals interested in politics seek power and the power they gain is different from one another. He indicates that these as apolitical strata, political strata and power seekers included in these strata and the powerful included in these seekers. In addition, there are four levels of political participation for the individual who takes place in the political strata. These are curiosity, interest, information and action. Curiosity refers to the desire of the individual to know what's going on; interest means the level of individual's caring about political events; information refers to the amount of the individual's knowledge on the political events; and action means how much an individual may affect political decision (Dahl, 1963: 57). These are not independent, isolated elements; on the contrary, the relationship among them has been shown by researches (Kapani, 1997: 131).

Milbrath on the other hand put the actions in a hierarchical order and established a political participation pyramid. However, he also stated that the order of each item included in this hierarchy could change from election to election, decade to decade and country to country. Spectator activities take place at the bottom, transitional activities occupy the middle and gladiatorial activities take place at the top (Milbrath, 1965: 18-19).

- **Spectator activities:** Exposing oneself to political stimuli, voting, initiating a political discussion, attempting to talk another into voting a certain way, wearing a button or putting a sticker on the car.
- **Transitional Activities:** Contacting a public official or a political leader, making a monetary contribution to a party or candidate attending a political meeting or rally.
- **Gladiatorial Activities:** Contributing time in a political campaign, becoming an active member in a political party, attending a caucus or strategy meeting, soliciting political funds, being a candidate for office, holding public and party office.

These actions are included in a hierarchy and political action is cumulative. Individuals who took part in a political action would take part much possibly in another one. The individuals taking part in the top mentioned above participate also in the lower levels. Thus, Milbrath stated typology of the act of political participation as apathetics, spectators and gladiators (Milbrath, 1965: 16-18). This typology was separated by Verba et al. into four groups such as campaigning, voting, communal activities, and personalized contacting (Verba et al., 1971: 33).

Baykal makes a classification very similar to Milbrath's. He states that in all countries political participation, apart from voting, could be grouped as follows: following up political events, taking a stand in relation with political events and becoming involved in political events. It is observed that he also make a classification according to political intensity. Firstly, following up political events is related with having information about them. This could be realized via mass media, such as following journals, radio programs, discussion programs, or via participating in political meetings or party congresses as a spectator. Secondly, as to taking a stand about political events is related with more intensive participation than following up events and it can be occurred again by mass media and involves private contacts. Here, individuals won't remain just as spectators but adopt a certain attitude towards political events. Individuals who write or speak to mass media organs or who contact with politicians are included in this group; but still they won't be involved in political events. Thirdly, being involved in political events requires becoming a

member of political parties or associations, performing political duties, and taking place in meeting and demonstrations actively. Just as Milbrath, Baykal also indicates a cumulative relationship among them (Baykal, 1970: 33-34). It could be said that their common points range from being a spectator to being an activist. In this respect, individuals could be specified as a non-participating group, spectators-only group and actively participating group, after reaching a certain level of information.

Participation is also divided as autonomous and mobilized, based on the individuals' voluntary participation. In autonomous participation, individuals participate in politics especially in order to affect the decisions of the political power. However, mobilized participation means the actions that are defined by the persons or people other than the actor (Özbudun, 1976: 5).

Political participation is defined differently by many researchers. Van Deth indicates that political participation was limited to only voting in 1940s while it included vote and campaign activities such as campaigning and contacting officials in 1950 and named as conventional participation. He also indicates that in 1970s, political participation was bi-directional and an unconventional dimension was added also to it, such as protest and rejection, social movements, etc. He expresses that lastly, civic activities such as volunteering and social engagement were also defined in political participation in 1990s (Van Deth, 2001: 5-6). Different forms of political participation were first started to be discussed by political scientists in 1960s-1970s (Milbrath, 1965; Verba and Nie, 1972; Barnes and Kaase, 1979). While Milbrath expressed that political participation was unidimensional, Barnes et al. (1979) mentioned two dimensions, namely conventional and un-conventional. Political participation was considered as unidimensional in 1950s and 1960s, but later it was studied as a multidimensional concept.

Barnes et al. (1979) divides political participation into two, namely conventional and unconventional. Conventional political participation is composed of actions in accordance with the rules and norms established by the political regime. These actions are considered legitimate since they are expressed in the laws and constitution. Voting, participating in election campaigns, making donation to the

election campaign of a candidate, being interested in politics, discussing political issues, wearing a badge of a political party, becoming a member of a political party or having conversation with political people are examples of such activities. On the other hand, unconventional political participation is composed of actions that are not in compliance with the rules and norms established by the political regime. These are considered as illegitimate actions. Publishing leaflets, arranging demonstrations or meetings, forwarding collective petition, boycotting, and blocking building entrances/exits are examples of unconventional participation.

Conventional political participation represents political actions accepted by the dominant culture while unconventional political participation involves the actions that are not considered acceptable by the dominant public culture, even if those actions are legal (Conway, 2000: 4). Voting is considered most important as a conventional type because "voting is the one activity that binds the individual to the political system and legitimizes the rest of the democratic process" (Dalton, 2002: 39). Dalton (2002) refers to political participation as conventional and unconventional, too. Voting, campaign activity and communal activity are regarded as conventional political behavior whereas petitioning, demonstrations, and boycotts are seen as unconventional political behavior (Dalton, 2002, Verba and Nie, 1972, Barnes and Kaase, 1979). Conventional participation includes various actions such as voting, working for an election campaign of a candidate, wearing the badge of a political party, communicating with political party leaders, following up political agenda and membership to a political party and these actions require taking part in the political system in one way or other. However, un-conventional form is related rather with being opposed to the political system and it involves taking a stand against the system, protest and dissatisfaction with the existing system. In this sense, protests, boycotts, petitions, demonstrations, etc. are also included in this form.

Inglehart (1977), on the other hand, mentions conventional and unconventional participation as elite-directed and elite-challenging. In his own words;

> elite-directed political participation is largely a matter of elites mobilizing mass support through established organizations such as political parties, labour unions, religious institutions, and so on. The

newer elite-challenging style of politics gives the public an increasingly important role in making specific decisions, not just a choice between two or more sets of decision-makers (Inglehart, 1977: 3).

It was mentioned before that there was not universal definition of political participation yet. It is observed that it is defined differently by many researches. Some consider just voting as adequate for political participation, some others, nevertheless, state that campaign activity, protest behavior and volunteering should also be considered for political participation. Some of them will be defined here. First of all, Van Deth states as summarizing the situation that political participation is a wide-ranging concept and "has become a study of everything" (Van Deth, 2001: 2). According to Verba and Nie political participation refers "those activities by private citizens that are more or less directly aimed at influencing the selection of governmental personnel and/or the actions they take" (Verba and Nie, 1972: 2).

Kaase and Marsh define as "all voluntary activities by individual citizens intended to influence either directly or indirectly political choices at various levels of the political system" (Kaase and Marsh 1979: 42). Similarly, it is defined as a voluntary activity again by Verba and his colloquies. According to them political participation is an "activity that has the intent or effect of influencing government action – either directly by affecting the making or implementation of public policy or indirectly by influencing the selection of people who make those policies" (Verba, et al., 1995: 38).

While, Uysal defines participation as "the totality of the concepts and applications aiming at adopting democratic values and processes by the society and making democracy functional" (Uysal, 1984: 1), according to Kapani, political participation is "a concept that defines status, attitudes and behaviors of the members of the society (citizens) in relation with the political system". However, this concept includes not only voting, but also wide-ranging area of attitudes and actions, from a simple curiosity to intensive actions (Kapani, 1997: 130-131).

According to Çam (1987),

> political participation includes all kinds of voluntary actions that apply legal or illegal means and ways, performed in an organized or disorganized fashion and continuously or discontinuously, that end in success or failure, conducted with the purpose of affecting the selection of the politicians or public administration or election of the political administrators at all levels of central or local governmental institutions (Çam, 2002: 169).

In addition, Kalaycıoğlu defines political participation as

> actions and activities performed by the individual as a result of his/her autonomous preferences and decisions, that are executed in order to affect the persons who will occupy political decision-making positions or the persons who already occupy such positions (Kalaycıoğlu, 1983: 10).

Political participation has a function in the political system: It diminishes social tension sometimes as a means, sometimes as a goal; and it is capable of reinforcing the sense of citizenship in individuals. Also, it ensures representation of different social strata and in this way; it facilitates formation of a balance and consensus in the society. Further, it brings along with itself election of the individuals who will come to power and access of people to these individuals (Kışlalı, 1987: 356). It becomes a vital element in democratic societies in that it involves actions of individuals which may affect decision-making mechanisms, in terms of democratic structure of the society.

Parry et al. defined political participation as "action by citizens which is aimed at influencing decisions which are, in most cases, ultimately taken by public representatives and officials" (Parry et al. 1992: 16).

Conway defines as "means those activities that attempt to influence the structure of government, the selection of government officials, or the policies of government". This means that participation may be active or passive. Accordingly, active involvement is assumed to be instrumental or goal-oriented (Conway, 2000: 3).

Clarke et al. stated that "political participation is defined as taking part in politics, that is, in a process by which people "express their political attitudes, beliefs, and opinions" (Clarke, et al., 2004: 219).

When those definitions mentioned above are reviewed, it is observed that participation is largely defined intensively as the actions performed by individuals to elect the persons to come to power and affect their decisions. In this process, it is observed that individuals conduct some actions and activities in order to make their voice heard by the political power to let them know about their political attitudes and believes and in order to affect their decisions. In this context, political participation, in its broadest sense, may be defined as the totality of actions that are performed to elect the political power figures and to affect their decisions.

4.2. Determinants of Political Participation

The determinants of political participation are one of the issues that are studied most frequently by political participation researches. It is known that there are many factors that determine participation. In the literature, it is associated with many variables such as age, gender, education, income, occupation, settlement, social status and organizational participation and it is also associated with interest in politics, family and peer group socialization, political activity and psychological factors, as well. In this section, the variables that are considered to have an effect on political participation and how they affected political participation will be investigated.

Kalaycıoğlu (1983) states that the factors affecting political participation are political resources, structure of political opportunity and political motivation. Factors such as age, gender, education, and occupation are considered among the social resources. Baykal (1979) expresses that socio-economic variables, psychological variables and political variables determine political participation. Income, occupation, education, gender and settlement are considered as socio-economic variables. Psychological factors are divided into two groups, as positive and negative. While political

activeness emotion, citizenship duty, empathy and social assertiveness are considered positive factors; alienation, anomie and cynicism are considered negative factors. Political variables are divided into two groups, as well: individual-related and environment-related.

As to the issue of by whom political participation is performed, it is observed that those who have higher social and economic status participate more in politics (Milbrath, 1965; Baykal, 1970; Verba and Nie, 1972; Wolfinger and Rosenstone, 1980, Kalaycıoğlu, 1983; Conway, 2000). In addition, age and marital status are associated with voting. It is known that married people vote more than singles, separated couples, divorced people or widows/widowers do. Generally, people who are married, who are older, who have high incomes, who are more educated and who have higher-status jobs participate more in politics than others. It is obvious that socio-economic variables are highly influential on political participation. Education, income and occupation are regarded as socio-economic variables in the literature. Their effects, as well as the variables such as age, gender, etc., and how they affect political participation will be explained in detail below. In addition, it is thought that interest in politics, community groups, some psychological factors and religion also affect political participation. In this section these variables will be explained briefly.

Age

It is known that participation increases by age, in general. Age is one of the variables that are associated with participation most, in political participation studies. It is observed that there is a tendency that as age increases, political participation increases as well, and that the highest level of participation is realized in middle ages. On the other hand, participation of young people is lower. Similarly, Milbrath states that participation increases until a certain age and reaches peak level in ages of 40s and 50s, starting to decrease again after 60s. Kışlalı also indicates that participation is higher at middle ages and then decrease again in later ages. Participation of young people is at high levels especially during crisis periods and the times when there are problems with internal and external political affairs (Kışlalı, 1987: 358). In addition, Blais et al. reviewed the elections between 1968-2000 in

Canada, and stated that participation of young people gradually decreased, compared to previous elections (Blais et al. 2004: 225).

As to the relationship between age and political participation, younger citizens participate less than middle-aged ones, and there are also other factors that affect this relationship. Among older citizens, women participate less than the singles and who have lower levels of education while among young citizens, the ones who have moved more recently, who are not currently in university, and who are single are less likely to participate in politics. Therefore, it is possible to argue that there is a positive relationship between age and political participation (Conway, 2000: 22-24). Also, it would be impossible to claim that all participation of all young people is lower than that of all middle-aged people; therefore, it is obvious that there are other factors which affect participation, along with age.

Baykal focuses on two major points, concerning the relationship between age and political participation. Firstly, participation is concentrated in higher age groups. However, participation decreases in young and in very old people. Secondly, radical political movements are observed in young while conservatism increased with age (Baykal, 1970: 82). It is known that young people depict un-conventional participation whereas there is a tendency towards conventional participation in later ages. It is possible to argue that young people participate more in such kind of protest movements due to their abundant time and energy.

Gender

Another major variable taking place in the political participation literature is gender. According to the literature, political participation of men is more than that of women (Almod and Verba, 1963; Milbrath, 1965; Wolfinger and Rosenstone 1980; Kalaycıoğlu, 1983). Baykal also states that according to researches, women realized less participation then men, at all social levels (Baykal, 1970: 63). Considering political issues as more of a subject dominated by men and identification of women with household and domestic affairs could be a reason for such an outcome.

Women always showed less participation then men in the past. However, in 1970s, women with university education with their 30s started to show almost the same rate of voting activity as their younger male counterparts. Nevertheless, it is observed that women were less active than men, in terms of campaign activities (Conway, 2000: 36). Hence, it can be said that although voting rate of women become equal to that of men, men are still more active than women in certain forms of political participation, such as campaign activities, again, could be related to the fact that women have fewer roles outside of their household. Furthermore, the fact that men have higher level of education than women could be another reason for lower participation rate of women. In this context, education level will be kept constant in the current study, in order to determine whether there is a difference between the people who have the same level of education in terms of gender.

Socio-Economic Status

In political participation studies, the link between political participation and socio-economic status is one of the most frequently investigated issues. What is meant here is that if one has higher socio-economic status (education, income and occupation), he/she would involve more in politics than a person with lower socio-economic status. The researchers also show that there is a relationship between higher socio-economic status and higher participation rate (Almond and Verba, 1963; Verba and Nie, 1972; Wolfinger and Rosenstone, 1980; Verba, et al., 1995; Conway, 2000; Pascarella and Terenzini, 2005). These three variables will be investigated individually in the following sections.

a) Income

Researchers conducted in this field shows that there is a relationship between income and political participation. According to this, as income increases, political participation increases, as well, in other words, there is a positive relationship between them. Milbrath states that middle-income individuals show higher political participation than low-income individuals; but that high-income individuals are not as politically active as middle-income individuals (Milbrath, 1965: 120-121). Baykal explains this case with diminishing returns principle. According to this principle, as

income increases, voting action increases as well, but there is a decrease in the increases rate. He also states that in order to observe the effect of income actually, the variables of occupation and education should be kept constant (Baykal, 1970: 38). Likewise, it is determined that income is a factor that increased political participation at every education level, when the relationship between income and political participation is investigated in order to determine the effect of income on the participation (Wolfinger and Rosenstone, 1967: 24, Conway, 2000: 29).

The relationship between income and political participation could be explained as follows: First of all, high-income citizens have more free time than poor citizens to follow up political agenda. Since poor citizens have to meet first their immediate needs and requirements, so being interested in politics is just a luxury activity to them. Furthermore, the environment where high-income citizens live in allows them to participate in political issues more (Conway, 2000: 29-30). Therefore, it could be argued that individuals are first of all interested in meeting their primary needs and requirements. Only after they meet these requirements, they could think about political issues. From then on, the level of interest in politics could emerge as a determinant factor in participation.

b) Occupation

The relationship between occupation and political participation is established rather the status of the occupations. Many researches show that individuals with higher occupational status have higher level of participation. Milbrath states that distinction between white-collar and blue-collar in terms of occupations is the most traditional distinction, and that while some researchers found the participation of the white-collars was higher, some others concluded that there was no relationship encountered between the two. Here, status of occupation is an important distinction and people with higher occupational status would show more participation. Participation of professionals and businessmen is higher (Milbrath, 1965: 124-126). Wolfiger and Rosenstone determine that there is a strong relationship between upper-class occupations and voting (Wolfinger and Rosenstone, 1967: 26). In addition, it is observed that being unemployed has a negative effect on participation (Conway, 2000:31). It is also assumed that higher-status occupations gain higher incomes,

concerning the relationship between occupation and political participation. In this context, not only occupation but also income is important.

c) Education

No doubt, education is the most emphasized variable among the socio-economic variables. It will not be wrong to claim that with education, the individual's interest and knowledge concerning political issues will increase. In addition, as mentioned before, a relationship between education and income could be established; thus, education would also have a positive effect on political participation.

As the level of education increases, political participation level increases, as well (Almond and Verba; 1963; Milbrath, 1965; Baykal, 1970; Wolfinger and Rosenstone 1980; Kalaycıoğlu, 1983; Conway, 2000). Education provides the individual with knowledge, skills and income, along with a profession and status. It is observed that almost all societies, bureaucrats are university graduates. In addition, university students are forced to move in a certain group and realize politicization over their groups (Kalaycıoğlu, 1983: 28-29) Kalaycığlu determined in the research he conducted on Turkey, Korea and Kenya that there was a positive relationship between educational level and participation in Turkey and Kenya (Kalaycıoğu, 1983: 185).

There is a very strong relationship between rates of voting and years of education. The most significant effect in the framework of socio-economic status is observed to be made by the variable of education. Moreover, as to the income-education relationship; the level of participation of the people with higher education is also higher at all income levels. University graduates are 38% more likely to vote compared to the citizens with less than 5-year schooling. One of the reasons why education increases participation is that it enhances cognitive skills. Therefore, even more complex and abstract political issues could be understood easily. In addition, educated people get more satisfaction from political participation (Wolfinger and Rosenstone.1980: 20-36). Pascarella and Terenzini indicate their finding as "the more formal schooling a person has had, the more likely that individual is to be registered and to vote" (Pascarella and Terenzini, 2005, 274). Further, participation

in voluntary associations is higher in more educated people (Almond and Verba, 1963: 383). Parents with higher level of education are another factor that increases political participation of the individual (Verba, et al., 1995: 459).

Education not only increases voting, but also participation in campaign activities, organizational activities and other activity levels, as well. Furthermore, higher education level leads the individual to follow up political events via mass media (Conway, 2000: 25-27). This enables the individuals to have information on political issues and make them take place in politics, with their increased interest. Therefore, they may desire to participate in politics, thinking that they could do something to change, improve or develop the existing system.

Settlement

It is expected that with modernization process, political participation becomes associated also with urbanization that emerges in parallel to this process. Because, cities provide people with more education and culture means and facilities, and become influential in the level of individuals' consciousness. For this reason, the idea that urban life has also a positive effect on political participation has become widespread. Some researchers conducted in this field also verify this idea. However, some studies on Turkey stated that there was a negative relationship between urbanization and voting (Özbudun, 1976; Kalaycıoğlu, 1983).

As community gets larger, the rate of political participation increases, as well. Moreover, it is observed that there is a relationship between the duration of a person's residence at a place and his/her participation (Milbrath, 1965: 128-133). Baykal stated in the research he studied the rate of participating in elections that villagers realized the highest level of participation while urban people realized the lowest. He expressed that participation of villagers was higher than town dwellers, and that of town dwellers was higher than that of urban people, in terms of development level. An increase in the rates of participation also emerges with cities' getting larger (Baykal, 1970: 79-81). When political participation is measured just based on voting behavior, it could be quite normal to obtain such an outcome; this is not a determinant factor especially in our country where voting is mandatory. However, it would not be wrong to argue that participation is higher in cities, in

terms of campaign activities and protest activities, etc. In addition, it could not be argued that political participation is influenced only by urbanization. It would be more accurate to claim that it is influential together with other factors such as education and occupation and that it has an indirect effect since it provides these opportunities.

Socialization

According to socialization theory, rules and behavioral patterns are transferred to children by parents, family, friends, and school. Because of the fact that the individual has remained within these rules and behavioral patterns since his/her early childhood, he/she tends to continue those rules and patterns. In this context, it is possible to claim that family and peer group of the person also affect that person's political participation. Family is the first place where the individual learns about ethical, religious, social, economic and politic values. Later, these values are reinforced by the individual's peer group and school. For this reason, if the individual's family and friends have higher level of participation, this would also affect positively the individual's participation. Also Conway expresses that friends and acquaintances are influential in the child's political socialization (Conway, 2000: 63).

Institutions

Institutions as school, church, job, organizations and party affiliation have positive affect on political participation. According to Verba et al.:

> institutions – the families which individuals are born into, the schools they attend, the families they form as adults, the jobs they take, the non-political organizations and religious institutions with which they become affiliated – produce the factors that foster participation (Verba, et al., 1995: 17).

Religion also emerges as a significant factor in political participation studies. However, it is highly difficult to determine whether religion alone has an effect on political participation. Religion is intertwined with socio-economic status and ethnic and racial factors; and it is almost impossible to evaluate religion by isolating it from

these factors (Milbrath, 1965: 137). However, it is determined by some researches that membership to a religious community and organization affects political participation.

Psychological Involvements

Baykal (1970) states that there are positive and negative psychological variables which affects political participation. While political activeness, citizenship duty, empathy and social assertiveness are considered positive factors; alienation, anomie and cynicism are considered negative factors (Baykal, 1970: 97-108).

Conway states the relationships of psychological factors on political participation as

> psychosocial involvements in politics are a perceived obligation to participate, interest in politics, interest in a current or upcoming political campaign, sense of personal political effectiveness, identification with a political party. Those who hold these beliefs, attitudes and value are more strongly tend to engage in more political activity (Conway, 2000: 49)

Since self-monitoring is an important concept for this study; social assertiveness, a feature of self-monitoring, regarded as a positive factor by Baykal, will be mentioned here briefly. "Not everyone who is active socially is likely to become active in politics, but it is probably easier for a person who enjoys social activity to enter politics than it is for a person who shuns social and community participation" (Milbrath, 1965:17). It is obvious that social assertiveness is an important factor especially for the political participation forms where the individual realizes active participation and takes part in politics. Political actions of socially extrovert persons and political actions of introvert persons would be realized quite differently from each other (Baykal, 1970: 101-102). Given the fact that the concept of self-monitoring in this study is related with social assertiveness, it is considered that this variable could be associated with political participation.

Age, education, gender, marital status, income, occupation affect the political participation (Wolfinger and Rosenstone; Verba, et al., 1995, Conway, 2000). In addition, it could be claimed that interest in politics, following up political agenda

via mass media, trust in the institutions, considering politics important, membership to political organizations and nongovernmental organizations are other factors that affect political participation. Since this study will be conducted on university students, the variable of education is omitted. As mentioned above, education is an important variable and it would be possible to determine the effect of other variables on participation much more by omitting the education variable.

4.3. Measuring Political Participation

There is no agreement on how political participation should be measured, either. There is no accurate answer to the questions such as how political participation is measured, with how many items it should be measured or how many dimensions it includes, etc. For this reason, every researcher decides on how to measure political participation and which questions to be asked by himself/herself. First of all, what needs to be determined is how participation will be measured, on the basis of active-passive or conventional-unconventional participation, etc.

Dahl (1961), determines participation as interest, information, curiosity, and action. On the other hand, Milbrath differentiate the participants as apathetics, spectators and gladiators. Baykal determines another differentiation such as following up political events, adopting an attitude towards them, and getting involved in political events. Barnes et al. (1979) however, divide participation into two parts, as conventional and unconventional. Therefore, although which questions should be asked for each of the above is known, the number of questions to be asked differs from one researcher to another. For instance, as to following up political agenda via mass media, some researchers may ask about TV only, while others may ask about following up via radio and newspapers. This section will mention briefly with which questions and how these measurements were made in some of the researches.

Marsh (1974) determined 7 sets of factors that measured conventional participation and 10 sets of factors that measured unconventional participation. These seven conventional factors were; read about politics, discuss politics, convince friends, solve local problems, attend a meeting, contact officials, and working for a

candidate. On the other hand un-conventional factors were; petitions, demonstrations, boycotts, refusing rents and taxes, strikes, painting slogans, occupations, blockades, damaging property, and violence (Deth, 1986: 262-263 from Marsh 1974). Verba et al. (1978) measured political participation in four dimensions with twenty items such as voting (three), campaign activity (six), communal activity (eight) and contacting officials (two) (Verba et al., 1978: 341-344). Kalaycıoğlu formulated a political participation scale composed of nine questions. These were; voting in the last elections (two), persuading others to cast vote in the elections (one), participating in meetings and demonstrations (one), discussing about local and national issues (two), forwarding these issues to the bureaucracy (two) and conducting activities to help a political party to win the election (one) (Kalaycıoğlu, 1983: 85-86). Erdoğan measured political participation he differentiated as conventional, unconventional and post-modern with 12 questions. These are; voting, membership to youth branches of a political party or membership to a political party outside the youth branches, publicity in an election campaign of a political party or a candidate and distributing publicity brochures, writing petitions to the authorities on any issue and writing a petition on an issue directly affecting the individual, participating in demonstrations, participating in meetings, participating in a protest via internet, participating in "turn off the lights" movement to protest, membership to a politics-related nongovernmental organization other than political parties, and membership to political student clubs or associations in high school or university (Erdoğan, 1999: 4).

Van Deth mentioned in his table where activities to measure political participation were brought together that Lane in 1959 for the first time measured political participation with six modes such as voting, working in elections, fundraising, organized group, contacting public officials, writing letters to officials. Later, Verba and Nie increased the number of political participation modes to 10. Persuade others how to vote, party membership, attended meeting, informal group, issue raised in group were added to the six modes above. Items other than 'writing letters to officials' were the same as the ones in Lane's study. Barnes et al. in 1979 turned the scale into a 19-mode scale, by mentioning un-conventional participation. These were; voting, persuade others how to vote, party membership, attended meeting,

reading politics in newspapers, discussing politics, informal group, organized group, contacting public officials, signed petition, blocked traffic, (Lawful) demonstration, (Un)official strike, boycott certain products, physical force, damaging property, occupying buildings, painting slogans, rent strikes. In 1992, Parry et al. stated 22 modes while Verba et al. in 1995 increased it to 35 modes, and lastly, the number of the modes reached 52 in 1990 with the project Citizenship, Involvement Democracy (CID) (Van Deth, 2001: 15). Totally, the number reached 70 activities.

Since this study would measure political participation also as conventional and unconventional, a similar scale to the one used by Barnes et al. (1979) and Erdoğan (1999), but with 18 questions, was prepared.

4.4. Different Approaches and Theories on Political Participation

In this section the theories that explain how political participation is realized will be briefly explained. Each of them attempts at explaining political participation is realized by whom, and how, from different viewpoints. This section will mention briefly the socio-economic status model, resource model and Rational Choice Theory.

4.4.1. Socio-Economic-Status (SES)

The socio-economic status is a model that is observed almost all of the political participation studies. The socioeconomic status (SES) theory is associated with Verba and Nie (1972). According to this model, the factors determining political participation is closely related with the socio-economic status of the individual. What is meant by socio-economic status here is education, income and occupation. This theory suggests that there is a positive relationship between higher socio-economic level and political participation (Almond and Verba, 1963; Milbrath, 1965; Verba and Nie, 1972; Bares and Kaase, 1979; Wolfinger and Rosenstone, Verba et al., 1995).

Political participation studies also determine that the relationship between political participation and SES is rather positive. High SES is found out to be associated with many political acts and it is determined that people with higher SES performed more political actions such as voting, attending meetings, joining campaigns, etc. (Milbrath, 1965: 16-17). The relationship between SES and participation may be summarized as follows: *"College graduates vote more than high-school graduates; white-collar workers vote more than blue-collar workers; and the rich vote more than the poor"* (Wolfinger and Rosenstone, 1980: 13).

SES provides a highly clear explanation in finding out who participate more and who participate less; however, it is criticized since it is inadequate in explaining why participating people do so and why non-participating people do not participate (Conway, 2000: 18). In addition, it fails to provide a coherent rationality in explaining the connection between socio-economic variables and participation (Verba, et al., 1995: 281).

Since this study will be applied on university students, the variable of education will be kept constant. Given the fact that the most determining factor within SES is education, it could be possible to see the effect of occupation and income on participation more clearly, since the variable of education will not take into account. Nevertheless, students' faculties will be considered since they have no occupation yet; and the relationship between the educational background and occupation of their parents as well as their income level will be taken into account. The relationship between SES and participation will be studied in this context.

4.4.2. Resource Model

Brady et al. (1995) mentions the Resource Model going beyond SES in measuring political participation. Time, money and civic skills are considered as resources by them. According to them, Resource model depended on the stratification theory of sociology, in which class and statues hierarchies are fundamental for modern industrial societies, and individual choice perspective of economy. While SES is quite successful in determining political participation, it is rather inadequate in

linking it to social status and in specifying activity. On the other hand, rational choice clearly specifies how and why people might decide to involve in politics but it is rather inadequate in predicting political participation. In this sense, they states that how benefits take precedence over costs in rational choice concerning political participation, and that in the process, costs are not reviewed in detail and carefully. Therefore in the resource model, when resources are used, their costs are also studied in detail. While time is related with working in a campaign, writing a letter, attending a community meeting; money is considered to be related with donating money to candidate. Civic skills, on the other hand, are evaluated as communicational and organizational capabilities. They expresses that in America's case, interest in politics is not enough for measuring political participation, stating that resources such as time, money and civic skills are powerful predictors in this sense (Brady et al., 1995: 271-285). The resource model explains why higher education, higher income and higher-level of occupations affect the individual to be more active in terms of political participation. In addition resources model "provides a more solid theoretical foundation for the robust predictions politically relevant findings of the SES model" (Verba et al., 1995: 282-283).

Verba et al., (1995) mentions the civic voluntarism model that involved SES and rational choice theory. They points out that this theory could provide a more detailed clarification about the link to political participation, offering richer theoretical explanation than SES did (Verba, et al., 1995: 19).

4.4.3. Rational Choice Theory

It is assumed that political participation is rational and it is suggested here that individuals realize political participation in order to attain some goals. During this process, the individual makes an analysis of the benefits to be gained and their costs. In fact, being interested in politics itself involves a goal and the benefits thereof. Although goals of individuals in political participation are different from each other, it is clear that they calculate the gains or costs to be attained or imposed in the end. The rational choice theory emerged in 1960s, began to take place in political science studies in 1980s, and has been used in nearly 40% of the articles published in the

American Political Science Review since then (Hindmoor, 2010: 43). The Rational Choice Theory suggests that a cost-benefit analysis is made in political participation. Individuals may vote in order to maximize their gains and minimize their costs, may assume duties in the campaign of a candidate or a party, may participate in a petition, or may support or object to a policy. Every political party and candidate makes some promises before elections. These may be aimed at improving or totally changing the existing status. However, this may involve some undesired outcomes for some people while bringing about gains for others. At this point, it would not be wrong to argue that if the individual is considered as a rational creature, then every individual would choose the most beneficial option for himself/herself in terms of political participation.

Political participation is considered in general a rational behavior. "That is, individuals engage in political activity to pursue particular goals, and they decide to participate when the benefits of such activity outweigh the costs" (Leighley, 1995: 192). According to the theory "few should participate given the costs and benefits, but many do" (Verba, et al., 1995: 283). In addition, there are two key assumptions in RCT such as rationality and self-interest. Rational Choice theorist assumes that "people can be relied upon to act in ways which best secure their goals and that these goals reflect their self-interest" (Hindmoor, 2010: 42). This theory specifies how and why people participate in politics in order to pursue their self-interest (Verba, et al., 1995: 283)

It is observed that the rate of participation of individuals increases just before election periods. Especially, the number of people who work for a political campaign increases at those times. The frequency of individuals to take part in meetings and demonstrations, distribute brochures and follow up the agenda via mass media also increases during this period, in order to have information on the policies offered by the candidate and parties. Sometimes, individuals may also be motivated to participate, with the opinion of affecting the outcome of the election by means of voting and campaign activities (Conway, 2000: 56). The forms of participation other than voting bear more instrumental characteristics. Here, individual "is more likely to be instrumental in obtaining a preferred outcome" (Leighley, 1995: 182). In

instrumental form of participation, there is a rational tendency and the individual realizes participation to attain a certain goal. Using political ways and means in order to attain a certain goal is an indicator of being rational (Baykal, 1970: 141-142). At this point, to establish a relationship between political participation and religious orientation and self-monitoring, as the other two variables of the study, is possible. It would not be wrong to argue that especially the extrinsic religious individuals would exhibit rationality also in terms of political participation, based on the fact that they consider their religion as a tool to attain their goal. To them, politics and the gains they could provide from politics may be the goal, and they may emphasize their religiosity and offering a religious image. In order to determine this situation under the scope of the current research, certain questions about the reasons for being a member of a political party or a voluntary association, and about future plans to participate in politics and gains attained or gain expectations are involved in questionnaire. Also, social assertiveness level of the high-self monitoring individuals is higher, and they have similarities with extrinsic religious individuals, as mentioned before. In this regard, it is thought that rational choice could have an effect on the political participation of the HSM and Extrinsic religious individuals. It is possible to argue that when making a gain-cost calculation, the extrinsic religious and HSM individuals compare the time they spend in working for a party or candidate to the potential benefits they would provide. In this context, this theory partly explains the relationship between religiosity, self-monitoring and political participation.

4.5. Literature Review on Political Participation

When studies conducted on political participation are reviewed, it is observed that the issue is investigated from a wide perspective. Political participation has been associated almost every subject matter. Van Deth (2001: 2) even stated that political participation became the 'study of everything', in this sense. While some studies measure participation in different countries, the large majority of studies focus on the variables that determine political participation. Some studies investigate participation among young people whereas some others make comparative analyses in this area. As one of the most important variables of this study, religion also emerges as a variable that is investigated in relation with political participation. In this context,

some studies that were conducted in the world and in Turkey will be mentioned here. The studies mentioned under the section of determinants of political participation will not be referred to here again, but the literature will be reviewed in terms of more recent research studies.

Dalton (2002) investigated in his comparative study four advanced western democracies; UK, France, Germany and the United States, and expressed that age was one of the most important determinants of voting behavior. The data from 1989 European Parliament elections for UK, France and Germany and from 1992 presidential election for the USA were used for this study. As an example of increasing participation by age; while 60% of people voted in their twenties, that rate increased to 80% in people who were in their 50s. In addition, education was determined as a significant variable for the case of France and USA. For participation in the form of protest, 1990-91 World Values Survey (WVS) data were used and as a result, it was found that younger men who had liberal and progressive thoughts were also more involved in protest politics. Likewise, it was determined that age, education, gender, political dissatisfaction and left ideology was associated with protest politics.

A report was drawn up in 2005 in order to measure young people's political participation, based on studies conducted in eight European Union member countries. These countries were; Austria, Estonia, Finland, France, Germany, Italy, Slovakia and United Kingdom. As a result of this report, it was found out that interest in politics was highest in Germany (51%) and lowest in Slovakia (28%). Educated voting rate stated as quite high. To work for a party was seen most common in Italy and Finland and least in the UK, in Estonia and France. Whereas Slovakian youngsters rather took part in supporting election campaigns, German and Austrian youngsters took part in the activities concerning convincing others to vote for a candidate or a party. Finland, Italy and Austria ranked first in buying and boycotting products for political reasons. Participation in legal demonstrations was observed most in Italy, followed by Germany and France. In terms of participation in strikes, Italy ranked first and France followed her. Membership was most common and most frequent in Austria than the other countries. In Slovakia participating and

doing voluntary work was more common than becoming a member of a political organization. Children of the families who were interested in politics and were active participants turned out also to be interested in politics and active participants, more trusting in the political institutions. The political socialization by peers was most effective factor. Political issues were followed mostly via TV; however radio still played an important role in Germany and Austria. In terms of internet use, Estonia and Finland ranked first. Voting was considered to be the most effective way of participating. 'Work to get media attention' and 'work in voluntary organizations' was more effective than working in a political party and illegal and violent protest were considered the least effectiveness.

Walter and Rosenberg (2007) investigated the effect of education on political participation based on the case with Austria. In the study, political participation was studied on the basis of elite-directed and elite-challenging, by using European Social Survey (ESS) 2002 and European Values Survey (EVS) 1990-1999 data. According to the research results, they determined that education had a positive effect on all forms of political participation. It was found out that individuals with higher education exhibit more voting behavior, more engaged in politics, more donate money, more contact politicians than less-educated people, and more tended to participate petitions and demonstrations. In addition, it was stated that education had a small negative effect on elite-directed participation while a small positive effect on elite-challenging participation; and added that when cost of the participation was high, individuals were unlikely to engage in party politics and preferred alternative ways to become involved in politics, at rational level. Another important finding was that there was a positive relationship between elite-directed participation and internal and external efficacy. It was expressed that being engaged in a party and establishing contacts with politicians were effective in this respect.

Quintelier (2007) used the Comparative Youth Survey (CYS-06) and European Social Survey (ESS) data in his study where political participations of young and old people were compared. According to the study, it was stated that political participation was affected by life cycle. Therefore, as people grew older, they became more attracted to politics. However, this was applicable during ages of 50s;

and it tended to decline in later ages. This study also found that higher education had a large influence on political participation. While wearing a badge and participating in demonstrations were observed mostly among youngsters, signing a petition was a typical activity for the ages below 60. Boycotting a product and contact with a politician was observed mostly among the ages of 40-60. Also, membership to a political party was seen most frequently in older people. In addition it was found that young people had similar level of trust and interest in politics with older people.

Fournier et al. conducted an interview in 2007 with 1958 people ranging from 19 to 31 from the island of Montreal (Canada), by means of telephone survey, in order to find the determinants of political participation in young people. Unconventional political participation was measured with questions on signing a petition, boycotting a product or a company and participating in a demonstration. Under the scope of the study, five attitudes that were influential in the answers such as to vote, to demonstrate, to do both or to do neither were investigated; namely political interest, abilities, civic duty, cynicism and party identification. The study also found that individuals who neither voted nor protested were more likely to be younger, less educated, no longer in school, and to have a first language other than French. As similar with this, the young people who have only participated in a demonstration were younger, less educated, non-students, and to have neither French nor English as their first language. Also, these young people tended to live with their families and religion was one of the important aspects of their life. In the study, the people who just voted were determined as older youths, the more educated, students, who have English as their first language, who live with their parents, home owners, and non-religious. People who participated in both activities were mostly men and educated students, native French speakers, city residents for more than 5 years, independent from parents, renters, non-religious, and less well-off. In addition, in this study, while protesting was observed more in young people, rates of voting increased with age. Another point was that participating in demonstrations was not observed very frequently in individuals who lived with their family. Individuals who consider religion important in their life are more likely to have demonstrated, but not more likely to vote. Being a full time student was found associated only with voting; it was observed that it was not influential in participating in demonstrations. Interest in

politics and party identification influenced each form of participation (conventional and un-conventional). Abilities only matter for non-conventional participation, and civic duty is connected to voting but not to non-conventional participation. Political cynicism is only linked to taking part in a demonstration. They found a modest relationship between protesting and voting and behavioral patterns are generally weakly predicted by socio-demographic factors. It was determined that unconventional participation did not replace conventional participation among young people and that most of them did not preferred one over the other.

Another research was conducted by Gallup organization in 2007 with more than 19000 people with ages ranging between 15 and 30, over 27 European Union member countries, by means of telephone survey method. According to the research results under the title of young people and political activism, it was found out that in all countries, participating in debates with policymakers, joining a political party or taking part in a demonstration were considered the most important political action to ensure that their voices were heard. 62% of the participants voted before, and 13% did not vote although they were eligible, 28% of young adults signed a petition, 24% presented their views in an online discussion forum, and 20% took part in a public demonstration. Only 22% of young Europeans were a member of an organization. 29% of young Europeans selected participation in debates with policymakers as the most important one. Joining a political party was selected by 16% and taking part in a demonstration by 13%. According to the research results, it was observed that the lowest educated voted twice less than the educated (20% compared to 10%). Denmark, Finland, Sweden, Belgium and France have the highest level of political involvement whereas Latvia, Bulgaria, Estonia, Hungary and Malta have lowest. It was determined that young men tended to be more politically active than young women, in terms of the relationship of political participation with socio-demographic variable. Older and higher educated respondents were more actively involved in political life than younger ones less-educated. Young adults who live in a metropolitan area were the most likely to be involved in political life whereas young people from rural areas were the least likely to be involved.

Studies conducted in Turkey yielded similar results. First, Ozankaya (1966) aimed at putting forward the socio-economic reasons behind the political orientation of the students, under the scope of his study where he investigated political culture of university students and leaders of students' union. Sampling of the study was composed of 317 students from Ankara University and Hacettepe University. According to the study, it was found that students were closely interested in political processes, followed up the press, and discussed political issues. However this was determined mostly among male students.

Kalaycıoğlu (1983) conducted a political participation study based on the cases of Turkey, Kenya and Korea. He developed a scale composed of 9 questions in this study. According to the research, it was determined that men performed participation twice as women, that participation increased with age, and that rural population performed more participation than the urban population, although very weak in the case with Kenya and Turkey. A positive relationship was found between education level and political participation, in Korea and Turkey. In all three countries, people with higher occupational status performed more participation. Again, it was observed that political participation increased with the frequency of involvement in political issues via mass media, in all three countries. While membership to an organization affected at medium level the political participation in Turkey, this effect was rather weak in the case with Kenya and Korea. The relationship between political activity and political participation was positive in Turkey and Korea. Thus, interest in and knowledge about politics and political life affected participation in a linearly positive and non-random way.

Esgin (1999) conducted his study with 210 students with ages ranging between 18 and 23 from Cumhuriyet University, in order to determine political orientation of university students and the behaviors concerning orientations and to analyze the factors that lead to positive or negative political behaviors. 61.4% of the sampling was composed of male and 38.6% was composed of female students. According to the research results, most of the students exhibited traditional attitudes and these attitudes were reflected to their political orientation and behaviors. While female students depicted conventional participation, male students participated more in demonstrations and meetings; likewise, whereas female students concentrated on

central parties, male students tended towards extremes. Interest in extreme political parties was observed mostly among the students with lower economic status. It was observed that although general high-school graduated tended towards central parties in their political preferences, graduates of vocational high-schools and religious vocational high schools tended towards off-center parties. It was determined that students whose family was closely interested in politics were also engaged in politics and that they concentrated on off-center political parties. Young people exhibited an attitude from modernity to traditionalism.

Another study investigating political tendency and political participation of university youth was conducted by Parlak (1999). The sampling of the study was composed of 659 freshmen and senior students studying at nine departments of the faculties of Economics and Administrative Sciences, Engineering, Arts, Education and Sciences from Hacettepe University. It was determined that political participation level of the students was very low. Membership to political associations was 5.3%. It was found out that the level of interest in politics of students did not go beyond a passive participation. While 40% of the students followed up political agenda via mass media, 24.1% voted in elections and 13.8% was not interested in politics at all. It was observed that only 11.7% of the students performed active participation. It was found that while the institutions most trust in were Turkish Armed Forces, law courts, nongovernmental organizations, the students trust least in political parties, government and TGNA (TBMM). In addition, mid- and low-income students depicted more participation. With increase in the income level, trust in political parties diminished. Also, with the increase in the mother's education level, the rate of taking part in radical left wing increased, as well. It was observed that there was no significant difference in the level of participation and democratic values of the freshmen and senior students.

Yet another wide-scope study conducted on political participation belonged to Erdoğan (1999). This research was executed by Strateji/MORI, IRI and ARI Movement. The study was conducted with 1242 participants whose ages ranging between 12 and 27, from 12 cities of Turkey. 62% of the participants stated that they voted. The rate of writing petitions 20.7% and 18%, membership to youth braches of

political parties 10%, distributing brochures in an election campaign of a candidate 8.1, door-to-door advertising 6.7%, participation in protest march 12.8%, participation in boycotts 7.9%, protesting via internet 3.2% and membership to nongovernmental organizations was 4.3%. In this study, Erdoğan distinguished political participation as conventional, un-conventional and postmodern. While membership to a political party or its youth branches and assuming duty in a candidate's election campaign was considered as conventional participation, writing petitions and participating in boycotts or demonstrations was considered as unconventional participation. On the other hand, postmodern participation was handled on the basis of protesting via internet and membership to nongovernmental organizations. As a result of the clustering analysis, it was stated that 80% of the students performed no political participation at any level. According to the findings of the study, whereas unconventional participation was associated with relatively higher education and being a student, nonconventional participation was associated with relatively lower education and full-time working. Respondents who concentrated on unconventional participation were mostly the individuals who were single, who had high-school education and over, who worked for a full-time job or student, who mostly lived in urban areas, and who were men with the ages between 23 and 28. On the other hand, respondents who concentrated on conventional participation were the individuals who were single, who had secondary school and high-school education, who worked for a full-time job, who lived in urban areas and who were men with the ages between 18 and 23. In addition to them, it was determined that people who exhibited non-participation were the individuals who were married or engaged, who had elementary or secondary school education, who were students or housewives and who were females. It was also determined that people who exhibited unconventional participation behavior were relatively more modern and that people who exhibited conventional participation trusted more in Islamic institutions, the department of religious affairs and police, and less in national security council, state security courts (DGM) and local administrations.

Erdoğan conducted one more study where the 1999 and 2003 data were compared. This research was executed by Strateji/GFK and performed with 1223 participants from the ages between 16 and 28. It was observed that there was a decrease in all

forms of participation compared to the abovementioned 1999 results, despite the minor increase in participation via internet. It was thought that decrease in the forms of participation other than participation via internet may have been due to the sampling. The important point here was that the rate of selecting the answer 'I had no opportunity' was increased in all forms of participation, other than voting and writing petitions. As a result of the regression analysis, it was stated that interest in politics increased conventional participation. Participation of men was higher than that of women statistically. As religiosity increased and as the individual remained in the right wing, conventional participation increased, as well. Trust in the secular institutions and speaking in Kurdish affected this form of participation negatively. On the other hand, interest in politics, education and Kurdish-speaking was observed in un-conventional participation. As religiosity and trust in governmental institutions increased, un-conventional participation decreased. In addition, AKP electors scored lower points in un-conventional participation.

TÜSİAD- Turkish Industry and Business Association (2001) performed a research with 2422 participants from seven regions of Turkey and three metropolitan areas, leading by Istanbul, Ankara and Izmir. It was determined that men were more active than women in all forms of political participation, except voting (%3.84 compared to %3.74). When voting behavior was investigated in terms of age, it was observed that the least participation was in the ages between 18 and 24. As age increased, frequency of voting increased gradually. It was observed that frequency of voting in the elections decreased significantly among metropolitan dwellers compared to urban and rural dwellers. The highest rate of voting was observed in rural population. In other forms of participation, urban dwellers scored higher points. Frequency of voting in the elections decreased gradually as SES level increased. On the other hand, frequency of obtaining information on political issues via media, discussing political issues, writing petitions, and participating in collective actions such as meetings, etc. increased gradually with SES.

Tatar conducted face-to-face interviews with 659 participants over 18 years of age, in his research titled "Political Participation in Malatya". The study dealt with political participation as participation of electors, participation of action and active

participation. Participation of electors included voting while participation of action involved membership to an organization and participation in meetings and demonstrations and indoctrination activities; on the other hand, active participation contained activities such as management of a political party, participation in propaganda activities and contacts with government authorities, etc. According to the results of the research, it was determined that voting behavior was lower in young people compared to the mid-aged and old-aged. This rate was even lower compared to the previous election. However, young people scored higher points in discussing local problems and problems of the country. It was determined that there was an increase in voting behavior on the axis of city center-district-village. The research investigated the effects of thirteen variables and discovered that, among them, age was the most influential factor in voting behavior. The gender variable had a negative effect on women at all levels of participation, except voting. Women participated in politics less than men. It was observed in the research that religion had a major effect on the formation of political attitudes and behaviors. No effect of income on political participation could be found. Also, it was determined that living in a city had a negative effect on participation, in terms of participation of electors.

In his study (2008) conducted together with Ali Çarkoğlu and in the partnership of Frekans Araştırma, field research company, Kalaycıoğlu mentioned the analyses of 2018 people, based on the results obtained from the Election Survey study. According to results of the survey, the rate of the people stating that they were not interested in politics at all was 38.1% and the rate of the people stating that they were interested highly in politics was 5.6%. As to trust in the institutions, the highest score belonged to the Turkish Armed Forces, with the rate of 84.4%. Religious institutions ranked second with the rate of 65.4%. Trust in members of the parliament was the lowest with 28.6%, followed by TV channels (19%) and newspapers (17.5%). It was observed that half of the electors trusted in the government. As conventional participation activities, the rate of contact with authorities and participating in election campaigns was low; however, voting and discussion-interview for the purpose of resolution of public issues, although not very intensive, were among the activities where political participation was realized. As un-conventional political participation and potential to protest, activities such as collective petition, boycotting,

legal demonstrations for protest, participating in unofficial strikes and occupation of buildings and workplaces were observed in Turkey, although not frequently. In this sense, the highest rate belonged to collective petition with 5.2%. Un-conventional political participation reached a noticeable level in 1990s and continued its density until 2002. Although it decreased a little right before the elections in 2007, potential to protest in Turkey is not very much different from that of well-established democracies.

The Arı movement published the research report on political attitudes of Turkish youth in 2008. This research performed with the participation of 804 young people with the age of 15-27 from urban and rural areas of 15 cities, and contained comparisons with the studies conducted between 1999 and 2003, namely "Turkish Youth and Political Participation" and "View of Turkish Youth on Human Rights". According to the research results, 18% of the young people consider themselves as standing in the leftmost wing of the political arena, the rate of whom consider themselves as the rightmost wing was 30%. While the rate of the people who defined themselves as leftist was 23% in 2003, this rate was 22% in 2008. However, the rate of the people who defined themselves as rightist increased from 46% to 49%. The rate of the people who defended that religion should be kept separate from state politics was diminished from 75% to 62%. Although the rate of interest in politics increased compared to 2003, it was still low compared to 1999. These rates were; 45% in 1999, 34% in 2003 and 40% in 2008. Also, the rate of participation in voluntary activities was decreased by half, compared to 1999. The rate of the people who considered a political career in its all levels indicated a decrease between 5-14 points. Since 1999, the trust of young people in political institutions decreased. The armed force was the most trusted institution for the years 1999 and 2008. It was followed by law courts, police and national Security Council. Political parties, youth branches of the political parties, Turkish Grand National Assembly (TBMM), municipalities and government were the major political institutions which scored a low point in terms of trust by young people, and their point decreased even more since 1999. In terms of conventional forms of political participation, Turkish youth depicted no significant change during the recent decade, except 2- or 3-point decreases. There was a decrease in the rate of voting from 61.5% to 48%, and the

rate of the people who stated that they wrote petitions was dramatically decreased (20%-11.3%). It was determined that the largest increase was in participation in a protest action via internet. Also, the rate of the people who participated in boycotts and protest marches did not show any significant change since 1999. In the 1999-2003 comparison in terms of years, it was observed that there was a decrease in all forms of political participation except participation via internet, despite minor increased from 2001 to 2008. In the July 22 elections, while the majority of the young people voted to AKP (22%), the rest voted to CHP and MHP. It was determined that the rate of the people who said that they voted to independent candidates was 4%.

4.6. Relationship between Religiosity and Political Participation

The relationship between religiosity and political participation has been investigated in the literature mostly on the basis of religious institutions. This has been made by reviewing mostly the relationship between membership and participation. As far as the literature concerned, there is no research that investigates the relationships between the political participation and the intrinsic and extrinsic religiosity as the subject matters of this study. Therefore, some studies where participation was associated with religiosity will be briefly mentioned and their findings will be reviewed here. Then, how the relationship between religiosity and political participation is to be handled under the scope of the study herein will be explained briefly.

It is determined in the literature that religiosity is related to conventional political participation. It is also known that religiosity has a negative effect on unconventional participation. In 2009, Çarkoğlu and Kalaycıoğlu compared the religiosity in Turkey with the findings of the researches conducted in International Social Survey Program (ISSP) member countries in 1991 and 1998. This study was applied to randomly-selected 1453 people in 53 provinces of Turkey. The part of the research about religiosity is referred to under the section 2.6.1. Here, the results of the research concerning political participation will be mentioned briefly. As a result of the research, it was observed that religiosity had a decreasing effect on protest and

pressure potentials. It was expressed that the religiosity - conventional participation relationship determined within the last fifteen years was also applicable for the abovementioned study. Also Erdoğan stated as a result of the regression analyses he conducted in his studies that religiosity was a determinant of conventional participation.

Secret et al. (1990) used the National Opinion Research Center's (NORC) General Social Survey's data belonging to 1972-1984 in their study which investigated the relationship between religiosity and political participation. Three dependent variables were used in the study such as voting, nontraditional political participation and membership in voluntary associations. As a result of the study, it was determined that religiosity suppressed protest activities. While religiosity showed a strong, positive correlation with traditional politics, it showed a strong, negative correlation with non-traditional politics, especially among Blacks rather than Whites. As to the relationship between religiosity and voluntary association, membership brought about a positive correlation both for Blacks and Whites. In addition, it was determined that Blacks generally had higher degrees of religiosity than White. In this context, religiosity made a difference in political participation and made a greater difference for Blacks than for Whites.

Patterson (2005) investigated the relationship between religious activity and political participation in the cases with Brazil and Chile. He measured political participation in three categories such as; conventional political behavior (with working for a local issue or campaign and working for a political party), protest (demonstrations, blocked traffic, or occupied land or a building) and voting. In Brazil, interest in politics was the best predictor for conventional participation and education had a strong positive relationship. However, when protest behavior was reviewed, it was observed that religious explanations were not predictive of participation. Again, education and political interest were influential in political participation. It was found that political engagement was a powerful predictor for both conventional and unconventional forms of political participation. In the case with Brazil, the most educated were the most likely to politically engaged. Just as with Brazil, religious organization had no significant effect on the participation in the form of protest in the

case with Chile, either. Here, it was found that younger had a positive relationship with acts of protest. In addition, better educated were more likely to be interested in politics and men were more likely to be interested in politics than women.

Clark (1998) investigated the relationship of internal and external religiosity with the three modes; voting, campaigning, and communal activity of political participation in his study which focused on religious influences on political participation. The study was included in the 2485 cases referred to in the data of the America Election Study of 1992. Clark measured internal religiosity with the questions; the number of times a person prayed each week, the number of times a person read the Bible each week and the number of times a person watched religious programs on TV. He measured external religiosity with the questions: whether a person is a member of a church, whether a person participates in a religious organization outside of his/her place of worship, whether a person attends church on a weekly or near-weekly basis. He was found a positive correlation between internal religiosity and campaigning for white and upper income respondents while a negative correlation was found voting for the lower income group. There was also found a positive correlation between external religiosity and campaigning for black and lower income respondents, and with voting for whites. In addition, external religiosity is also associated with an increased likelihood of engaging in communal activity.

In the studies conducted so far on political participation, religiosity has emerged as related to the conventional political participation. In fact, the studies included in the literature show that participation of the religious individuals is low and that if they choose to perform any political participation, it is realized in the form of conventional participation. This research may not only show the political participation levels of the religious and nonreligious individuals, but also the difference between the intrinsic and extrinsic religious, as differentiated by the study. Especially, the form of participation of the extrinsic religious is the actual subject of curiosity in this study: How they differ from the intrinsic religious and what are those differences? As mentioned in detail before, the extrinsic religious individuals have a high level of expectation for gaining mundane benefits. Therefore, it would not be

wrong to argue that their participation is different than that of the intrinsic, and that for them, gaining benefits is the main reason in such participation.

Especially in today's Turkey, the fact that a party which gives importance to religion is in power may have increased the political participation of the religious individuals. Particularly political benefits and gains constitute a great opportunity for the extrinsic religious. At this point, it could be thought that they would appear religious or emphasize their religiosity, with a view to attaining a benefit. In this case, of course, it is possible to expect that they would realize a different form of participation than the intrinsic religious. This research study expects that the extrinsic religious would be politically more active than the intrinsic religious and also that they would realize an unconventional form of participation.

4.7. Relationship between Self-Monitoring and Politics

Although self-monitoring scale has been used in many different areas and studies, its use in the political science literature is rather new and the number of the studies conducted on this issue is quite limited. The use of self-monitoring scale in the studies in this field is seen first with Terkildesen (1993) (Berinsky, 2004: 647). Studies conducted in this field and their findings are valuable to current study since political participation constitutes another main element of it. Investigating whether SM level is effective with regard to the fact that some people are interested in political issues more than others is important.

Terkildesen (1993) investigated the effects of skin color, prejudice and self-monitoring processes on white voters' evaluation of black candidates. As a result of the study conducted on 409 people, 348 of whom were white, it was found out that white voters punished the black candidates in relation with race, skin color and personal racial prejudice levels. Randomly selected individuals from jury pool members in Jefferson County and Kentucky constituted the sampling of the study. In addition, voters were found to be intolerant in terms of race and aware of the social outcomes of their prejudice with respect to self-monitoring. As a result of the study, it was discovered that Afro-American candidates are discriminated by white voters. This is because they prefer white politicians. It was also determined that individuals

who feel negatively towards black candidates are racially prejudiced persons. Racial prejudice did not have any judgment about the white candidate. In addition, LSM have more prejudiced towards dark-skinned candidate. LSM have no prejudiced influence to white politicians. From racial prejudice and SM perspective; dark skinned black candidate was evaluated much more than his light skinned counterpart at least among racially intolerant LSM. On the contrary, individuals with high-self monitoring who actually have high scores in terms of racial prejudice have exhibited significant support for black candidates, because they understand well that negative assessment towards a black candidate means violation of racial equality norms.

Berinsky (2004) examined the effect of personality characteristics of individuals on their answers about controversial political topics such racial issues, spending on socially popular programs and attitudes towards homosexuals (Berinsky, 2004: 643). His sample is 518 American in the continental United States. He used Snyder 18 item SM scale and Paulhus impression management scale in order to measure self-presentation. He stated that both scales are too long 18, and 20 items respectively. Then he chose 6 items in both scales. He chose the highest factor load scale from SM scale and used 4 point likert format for detailed information. He asserted that there were no significant effects on respondents' attitudes but SM scale was a significant predictor of racial liberalism and expressed tolerance towards homosexuals.

In this study where the relationship between self-monitoring and political activism reviewed on the basis of college students, Tang and his colleagues (2007) reviewed this relationship with the study conducted on 49 female and 45 male university students. As a result, they found a negative relationship between SM and political activism as they expected. According to this study, the HSM individuals are less likely to conduct political activism than the LSM individuals.

Tang et al., indicated that especially in cases where they stand as opposition, the HSM individuals are unwilling to participate in a political activity so that they keep their social position and not to find themselves in a socially disapproved position, because participating in any political activity would mean support or oppose to a political issue. Also, it mentioned before that studies conducted on romantic relationships show that the HSMs have low values in terms of commitment. Tang

and his colleagues expressed this as the reason for the HSM individuals' unwillingness to participate in political activities.

The abovementioned situation may be a case which is potentially applicable for the developed countries. This is because that in the countries where democracy tradition has been well settled, individuals' political ideas or their political participation, their relationships with political parties or their opinion on a subject may be fixed and stable. However, it is not possible to argue that this is similar to the case with the developing countries. We could come across people whose opinions on the political issues change frequently, and it is widely known that there are people who cast vote to different even completely opposite political parties in two subsequent elections. An idea on any issue may change according to the effective power at that time. Since the individuals with HSM value would act in accordance with the situation, they may behave as a different person in changing conditions and modify their actions really quickly due to social approval reasons. This is because political issues and subjects could change that quickly in the developing countries, as well. Developing a way of attitude and action is far more beneficial than keeping previous opinions. Just as the fact that, in the developing countries, there exists almost no politician who assume the responsibility and resign from his/her office in case of emergence of a problem related with his/her office, or just as the fact that politicians may speak in very different languages at different times, individuals also prefer to act in accordance with the existing situation, as well. This is because that, to these individuals, the gain they would obtain when they act in accordance with the current situation is more important than the fact that they contradict with themselves. Therefore, having a low commitment level would not have any validity, because ability to change attitudes easily makes it trivial and insignificant. People may be vigorous advocates of different political ideas at different times. In brief, this is not the case with the developing countries like our country. Therefore, it is expected in this research that the HSM individuals would have higher interest in political issues and higher political participation.

CHAPTER 5

RESEARCH METHODOLGY

This research in its most general sense aims to measure religiosity, self-monitoring, political attitudes and participation. This chapter of the research will present information on how the research was conducted; its scope; its conceptual framework; its hypotheses and limitations; how the data were collected and analyzed; what the variables of the research are and the measuring instruments employed; what the pilot study, universe and sampling are; the validity and reliability analyses of the measuring instruments; and the demographic characteristics of the respondents.

5.1. Introduction

Each study aims to attain a scientific result must essentially be based on a scientific method. Therefore, it is possible to say that a study is scientific if it investigates the subject according to a method. Sencer defines scientific research as "in its most general sense, it is the generation of scientific knowledge by employing appropriate methods and techniques" (Sencer, 1989: 20). This research will be realized by means of employing the questionnaire technique, based on quantitative data analysis as a scientific research method, from the positivist point of view.

The concepts of religiosity and self-monitoring used throughout the research are socio-psychological concepts. It is obvious that an individual's personality trait such as being religious or not have also social influence. It is also widely known that measuring religiosity as a personal characteristic is very difficult. At this point, the problem of how behavior is to be measured comes across. According to Fox behavior may be measured. He indicates its possibility by giving an example in related with religiosity which is one of the subjects of this study. According to him, if someone wants to know the answers of in what degree a person participates in religious practices or whether a person believes in God or not, by asks him. Therefore, many studies on religiosity have been used survey. According to Fox, that kind of questions "can be elicit how people behave, but do not touch on why people behave in this way" (Fox, 2008: 2). For this reason, it is not possible to understand the motive that underlying the behavior. Also, sensitive issues such as religiosity may be measured in parallel with how the individual defines himself/herself. It is thought that this research, especially concerning self-monitoring and religiosity relationship, would provide clues why the extrinsic and intrinsic religious individuals behave that way and could explain also the motive underlying these behaviors. Similar relationships may be observed also between religiosity and political participation and between self-monitoring and political participation, as well.

5.2. Methodological Approach

Social sciences involve in general three methodological approaches, namely positivist approach, interpretive approach and critical approach. These approaches view social reality from different perspective such as observe measure and understand, respectively. Among them, the oldest and most frequently used is positivist approach. This approach is mainly referred to in conjunction with Comte's and Durkheim's studies. In brief, positivism argues that social sciences and natural sciences are not different from each other and that both could be explained with the same method. Weber and Dilthey, on the other hand, take part in the interpretive approach. This approach claims that it is not possible to understand human behaviors by using the same method as natural sciences since human behaviors must be

interpreted. Finally, Freud and Marx are on the side of the critical approach. This approach emphasizes that explaining and understanding the social world alone is not enough and it is also necessary to change it. In addition their methods are also different from each other. While positivism uses deduction, interpretive approach uses induction and critical approach uses abduction. Positivist approach employs survey and experiment techniques whereas interpretive approach uses participant observation and field research techniques.

Positivism claims that social sciences should employ the methods of natural sciences. This, in turn, means that social phenomena are accepted as objectively occurring phenomena. Besides, relation with the generation of scientific laws is the fundamental principle of positivism. These scientific laws are applicable all times and all places (Bailey, 1987:9). In addition, according to the positivist approach, the goal of science is not to judge values and doing objective science is possible (Gökçe, 1999: 33). This value-free understanding is one of the most important assumptions of the positivist approach.

Positivist researchers deduce their hypotheses from general theories and then collect data and analyze them by using statistical methods. Neuman summarizes the characteristics of the positivist approach as follows below:

> The purpose of social science is to discover laws; an essentialist view is that reality is empirically evident; humans are rational thinking, individualistic mammals; a deterministic stance is taken regarding human agency; scientific knowledge is different from and superior to all other knowledge; explanations are nomothetic and advance via deductive reasoning; explanations are verified using replication by other researcher; social science evidence requires inter subjectivity; an instrumental orientation is taken toward knowledge that is used from a technocratic perspective; social science should be value free and objective (Neuman,2006: 87).

Bailey asserts that survey researchers and experimentalists are regarded as positivistic approach and positivists use quantitative techniques such as computer simulation and techniques of data reduction, scaling, and statistical analysis (Bailey, 1987: 9) Neuman expresses the research method of these approaches as

a positivist researcher will precisely measure selected quantitative details about thousands of people and use statistics whereas an interpretive researcher may live a year with a dozen people to gather large quantities of detailed qualitative data to acquire an in-depth understanding of how they create meaning in everyday life.

Positivism has been linked to many social theories so far; however, the ones that are most widely known among them are structural-functional, rational choice, and exchange. PSS researchers prefer accurate quantitative data and frequently employ experiments, surveys and statistics (Neuman, 2006: 88). Since this research will also use quantitative data methods and the relationships between the variables will be investigated under the scope of the rational choice theory, the research takes place on the platform of positivist approach.

5.3. Type of the Study

This is an applied research and aims at determining religiosity, self-monitoring, political attitudes and participation of university students. To this end, data were collected via questionnaire, from university students during 2010-2011 fall academic semesters. In addition, since it is composed of the data collected from a certain group at a certain time, it is a cross-sectional research.

There has not found a research that distinguishes religiosity as extrinsic and intrinsic and investigates its relationship with self-monitoring, political attitudes and political participation. As explained in the theory chapter, there are only a few studies which relate religiosity with self-monitoring as investigating religiosity in this manner. However, there has not seen any research on self-monitoring and political participation relationships and the link between extrinsic-intrinsic religiosity and political participation. These explanations are the aspects strengthening the descriptive dimension of the research. Moreover, this research will investigate the relationships between the main variables in line with the hypotheses and try to explain them. In this context, it is possible to claim that this research involves both descriptive and explanatory elements.

Descriptive studies "presents a picture of the specific details of a situation, social setting, or relationship and focuses on how and who questions". In consequence of this research, a detailed picture of the thesis subject will be attained. On the other hand, explanatory researches focus rather on the "why" aspect and they explain why something happens. These research studies investigate causes and reasons. In this context, survey techniques are in general used in the descriptive or explanatory studies (Neuman, 2006: 34-35). While descriptive studies obtain a result that how frequently something happens, explanatory studies emphasize more on the reasons. For instance, a descriptive study mentions some results such as 70% of the students are religious, 40% are interested in politics etc. whereas explanatory studies aims revealing the reasons why the students are religious or why they are interested in politics.

5.4. Conceptual Definitions

The main variables of the research will be defined briefly in this section. These variables are the concepts of religiosity, self-monitoring and political participation. Since we will frequently come across these main variables in the following sections of the research, what should be understood from these concepts will be mentioned also briefly herein, although they are described in detail in theory section.

Religiosity means to believe in a religion and to live the life in accordance with the requirements of that religion. In this study religiosity categorizes as intrinsic and extrinsic religiosity according to Allport's definition of religious orientation.

Intrinsic Religious are the individuals who see their religion as the master motive and who live their whole live in accordance with this reference. Religion is the purpose of their life. As Allport and Ross (1967) put it, "these people live their religion".

Extrinsic Religious are the individuals who use their religion to attain other, although they define themselves are religious. Allport and Ross (1967) define these persons as "the individuals who use their religion".

Self-Monitoring is another concept of this research and it is developed by Snyder (1974). This concept is expressed as the individual's ability to use impression management tactics in the social interactions. Self-monitoring individuals are the persons who adapt themselves to the social situation by evaluating social clues from their environment and who may perform the expected behaviors on situation to situation with using social masks as if they were just as the person they imitate.

Political Participation is the last major variable taking place in the research. Political participation may be defined as the total actions of the citizens which may affect the decisions of the decision-makers in a political system and also to elect these political power figures.

5.5. Research Hypotheses

A) Hypotheses Concerning on Religiosity: Religious socialization is a frequently seen situation in the literature. It is observed that individuals whose parents are religious and who were raised by religious parents are also religious. If being a university student is considered as a period during which an individual's viewpoint develops and changes, then it is obvious that the peer group would be also influential on the individual's religiosity. The individual either selects religious friends just as he/she is or becomes more religious, less religious or non-religious, being influenced by his/her friends. It is clear that the greatest change in the religiosity level of an individual would occur during university education. The effect of the family and peer group on the socialization will be investigated in this section via relevant questions. In addition, there exists a relationship also between religious faith and participation in religious practices and religiosity. It would be appropriate to argue that the students participating in these practices are religious while the students who don't have such faith and don't participate in the practices are non-religious.

In relation with politics and attitudes; it is expected that the extrinsic religious would become members of a political party and civil society organizations, stating that they aim at obtaining a benefit from such participation, in line with the benefit maximization principle. In addition, there is expected a difference between intrinsic and extrinsic voting behaviors. It is known that the religious have higher rate of religious attitudes. In the literature, some studies stating that intrinsic religious individuals' prejudice is higher and others stating that extrinsic religious' prejudice are higher. This study estimates that the religious attitudes and prejudice of the intrinsic religious is higher than that of the extrinsic. Likewise, it is thought that the expectation of extrinsic religious to attain a political gain is higher than that of intrinsic religious. As to political attitudes, it is assumed that the extrinsic religious will think more that religion and politics are separate concepts.

H1. The students with more intensive religious faith and who participate in religious practices are more religious than others.

H2. There is a positive relationship between religiosity of mother, father, siblings, friends and the student's religiosity.

H3. The intrinsic religious individuals' religious faith and participation in religious practices are higher than those of the extrinsic religious.

H4. Intrinsic religious identified themselves as Muslim more than extrinsic religious.

H5. While the intrinsic religious vote to more religious party, this is not seen for the extrinsic religious.

H6. The extrinsic religious students express more membership reasons that provide them benefit than the intrinsic religious.

H7. While the extrinsic religious have a less prejudiced religious attitude, the intrinsic religious have a highly prejudiced religious attitude.

H8. The extrinsic religious argue more being religious and seeming to be religious will provide benefits, express more benefits provided by being religious, and put emphasis more on their religiosity, than the intrinsic religious do.

H9. The willingness of the extrinsic religious students to enter politics and to connect with the politicians is higher than that of the intrinsic religious.

H10. The non-religious have more democratic attitude than the extrinsic religious, and the extrinsic religious have more democratic attitude than the intrinsic religious.

B) Hypotheses Concerning on Political Participation: It is observed in the literature that interest in politics, trust in institutions, close to a political party and give importance to politics are also seen the determinants of the political participation. Also, it is thought that family and peer group is influential on the political socialization, just as the case with religiosity. It is known that parents and peer groups interest in politics and discuss political issues with them, increase the individual participation, as well. Some political determinant and family and pear group socialization will be investigated with the hypotheses below.

H11. There is a negative relationship between trust in institutions and give importance to religion while a positive relationship between feeling close to a political party and taking place at the left scale and political participation.

H12. Students who followed political issues via mass media and who discussed political issues with their family and friends have higher political participation.

C) Hypotheses Concerning on Religious Orientation and Self-Monitoring: As a result of the limited researches that have come across on the subject of religious orientation and self-monitoring, it is determined that the extrinsic individual has HSM while the intrinsic has LSM. It can be argued also in consequence of the literature search conducted under the scope of this study that such a relationship can be established.

H13. The self-monitoring value of the non-religious is higher than the extrinsic religious, and in turn, the self-monitoring value of the extrinsic religious is higher than that of the intrinsic religious.

D) Hypotheses Concerning on Religious Orientation and Political Participation:
It is observed in the literature that there is a negative relationship between religiosity and political participation. In addition, religiosity is linked more to the conventional participation. Due to the link between age and political participation, political participation of the students is low. It is observed that the university students have more non-conventional participation. In this context, political participation of the religious and non-religious students will be also investigated based on their religious orientation.

> **H14.** The political participation of the non-religious students is higher than the extrinsic religious, and in turn, the political participation of the extrinsic religious is higher than that of the intrinsic religious.
>
> **H15.** There is a negative relationship between intrinsic religiosity and political participation.
>
> **H16.** There is a positive relationship between extrinsic religiosity and political participation.
>
> **H17.** While the religious students exhibited a conventional political participation; the non-religious exhibited an un-conventional participation.

E) Hypotheses Concerning on Self-Monitoring and Political Participation: There is no relationship observed in the literature between self-monitoring and political participation. However, it is expected that the political participation of the self-monitoring students would be high because of their high assertiveness value.

> **H18.** The political participation of high self-monitoring students is higher than that of low self-monitoring students.

F) Hypotheses between Religious Orientation, Self-Monitoring, and Political Participation: The relationship between religious orientation, self-monitoring and political participation will be analyzed together in order to see the reciprocal influence of them. As it is known from the theoretical chapter of the study there is a similarity between extrinsic religiosity and HSM, and intrinsic religiosity and LSM. With the hypotheses here, it is expected to see their effects on political participation.

Under the theory of the study, it is also assumed that extrinsic religious expect to obtain benefits from religion and seeming to be religious more than intrinsic religious. With these hypotheses, both the students' expectation of attaining a benefit from religion and politics within the framework of the rational choice theory and also information on the students' socio-political attitudes will be obtained. Due to the fact that there is no study on religious orientation, self-monitoring and political participation relationships this study results will be a contribution to the literature.

H19. The non-religious HSM students have higher political participation than the extrinsic HSM individuals, and the extrinsic HSM students have higher political participation than intrinsic HSM students.

H20. The intrinsic religious and low self-monitoring students thought that they will obtain a benefit from politics less than the extrinsic religious and high self-monitoring students.

H21. The willingness of the HSM students to enter politics and to connect with the politicians is higher than that of the LSM students.

5.6. Limitations

Scientific researches, in terms of its scope, bring along some restrictions with it. Investigating extremely sensitive issues such as religion and politics and trying to collect data on these subjects by means of questionnaire and to measure them present a difficulty on its own and for this reason there is no doubt that the research will of course have some shortcomings. First of all, empirical studies are limited by their samplings. In relation to this, current research is also limited by its sampling of 872 university students.

This research covers the university students to whom it is applied, and therefore is limited also by the data of those students. In addition, since it is conducted on a certain people and within a certain period of time, it is limited by its own sampling and the year 2010, as its year of application. Furthermore, this research is limited by the viewpoints, attitudes, religions and political opinions of the 872 students participated in the study.

5.7. Design of the Study

Since the subjects of religiosity, self-monitoring, political attitudes and political participation and the relationship among them will be investigated, quantitative research approach is adopted at the beginning of the scientific research process. First of all, due to the fact that the degree of religiosity, self-monitoring and political participation will be measured via scales and some questions; quantitative research approach was selected as the research method.
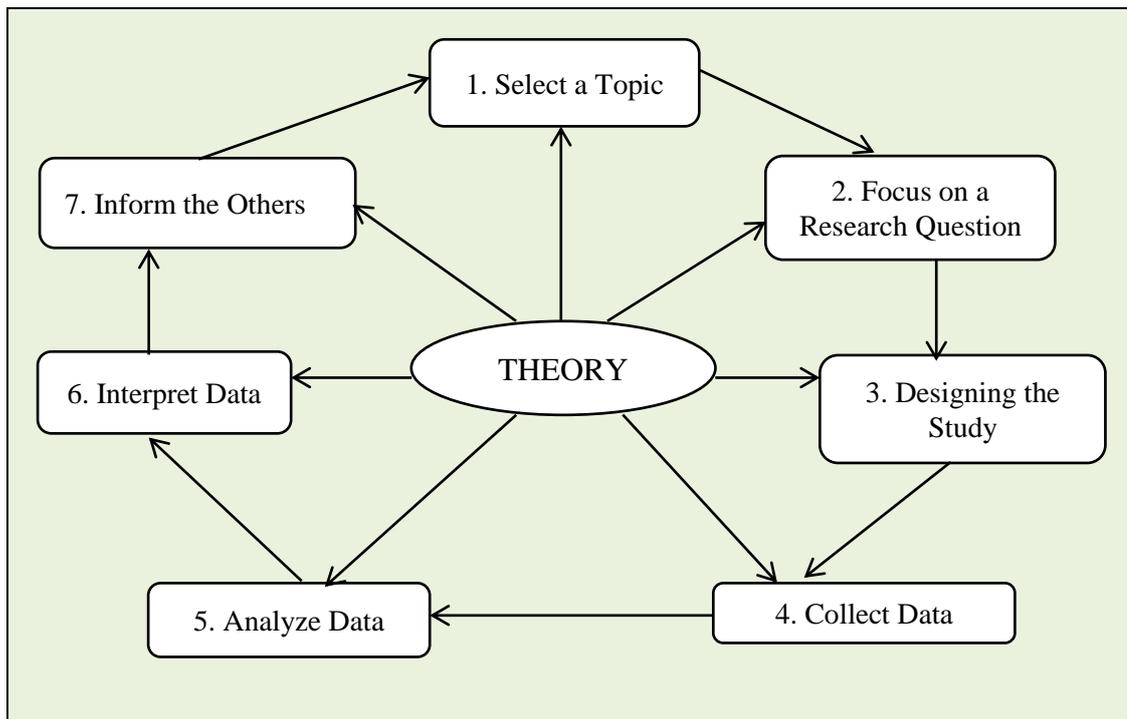
Figure 5.1: Quantitative Research Process[11]

All stages of the quantitative approach are seen from the Figure 5.1 above. According to this, the quantitative approach begins with a researcher's selecting a topic. Then researchers focus on specific questions and narrow down this topic by literature review and developing hypotheses. In this step researcher defines the problem and links this problem to a theory. After this step researchers design the study as what type of the study will be conduct (survey, experiment), how the data will be collected (type of survey), how the variables will be measured, the type of sample and how many respondents will be involved. Collect data is the following

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[11] Figure 5.1. was taken from Neuman (2006: 15)

step and in this stage researchers record and verify information in the form of numbers, and usually transfer the data into computer-readable format. Then researchers must analyze the data. In this step, researchers manipulating data by using computer and create tables, charts, graphs, and statistics. After this, data must be interpreted and researchers have to show how the data relate each hypothesis. The last step is informing the others about what the research has found. In this step researchers write a report. Each step is dependent upon the others because one cannot analyze the data before collected the data. At the end if the research unsuccessful, he/she must return to the early stages of investigation and investigate where the problem is (Neuman, 2006: 15). Under the scope of this study, all the stages described above are implemented in the specified order and each of these stages will be explained in detail in the following sections.

5.7.1. Data Collection Techniques

It is possible to classify the data collection techniques into two groups. These are the quantitative technique that collect data in the form of numbers and the qualitative technique that collect data in the form of words and pictures (Neuman, 2006: 8). In addition, there are different data collection methods for both techniques. Face-to-face interviews and questionnaires are examples of quantitative researchers while in-depth interviews and observation are examples of the qualitative researches.

Primary and secondary sources are the data collection techniques of this research. The primary resources are the data that are gathered by the researcher while the secondary resources are the information that has been gathered before by other researchers about the subject of the research (Gökçe, 1996: 96). As to data collection in this research, secondary resources were used for theory chapters while primary resources for methodology and data analysis chapters. In this contest, books, articles, theses, research reports and web page were used as the secondary resources. The primary resources, on the other hand, were obtained from the questionnaire that was constructed by the author.

The three most commonly used form of data collection are case study, experiment and survey (Balnaves and Caputi, 2001: 66). Survey is the most frequently used technique within the framework of the positivist approach of the social sciences. In order to obtain information on the attitudes and behaviors of the individuals, survey technique is used and for this reason it is most frequently used technique by religiosity studies. By means of the survey technique, it is possible to obtain information from many respondents on "their beliefs, opinions, characteristics, and past or present behavior." Further, many variables are measured and many hypotheses are tested by means of survey which allows asking many questions at the same time (Neuman, 2006: 272-273). Questionnaires may be sent to the respondents via mail, may be asked by an interviewer, may be asked via phone, or may be applied in a place such as classroom (Bailey, 1987: 105).
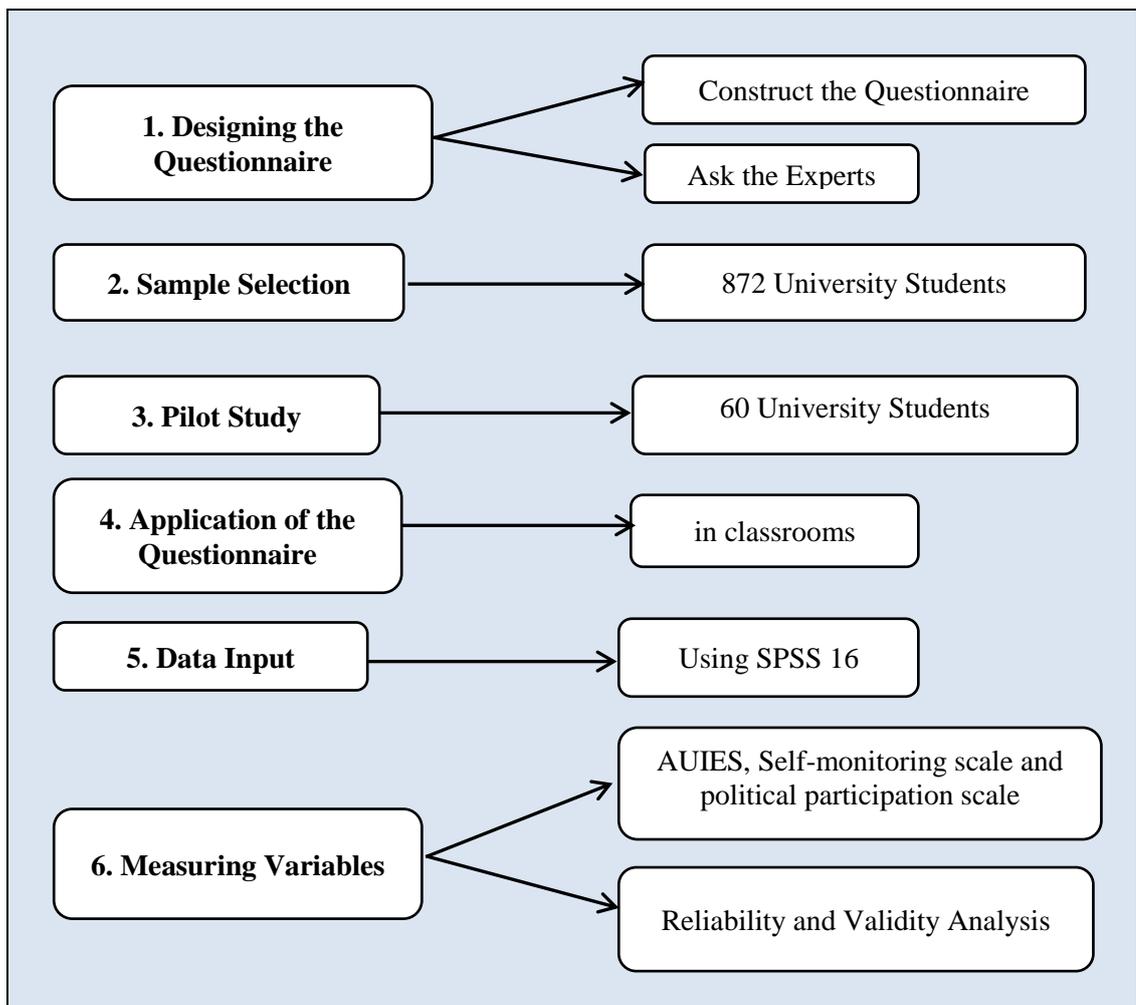
Figure 5.2: Questionnaire Process[12]

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[12] Figure 5.2 was constructed by the author.

During collection of data, a questionnaire was arranged and applied on the respondents of the study by means of the sampling method. Its ease of application and its ability to provide the respondents with a comfortable way to answer the questions were influential in selecting the questionnaire technique. As Allport states, the questionnaire method is the most commonly applied method in obtaining findings on religious opinions, even if it is not to lead us the most accurate one (Allport, 2004: 15). Before proceeding to applying the questionnaire, a "pilot study" was conducted on a relatively small group that represented the sampling well, in order to check the understandability and validity of the questions. At this stage, certain aspects such as the clarity of the questions, their relevance with the research and their objectivity were checked. During this stage, the validity and reliability analyses of the measuring tools were conducted, and whether and to what degree they measured the subjects was determined. Afterwards, in order that the data analysis could be conducted, the data were encoded and transferred to the computer and made ready for the analysis. Figure 5.2 above shows this process in the form of a flow chart. In the following section the steps taken during this process will be described in detail.

5.7.2. Preparing the Questionnaire

The questionnaire was created after in-depth review of the literature and composes of four main sections. In the first section, there are questions about personal information, such as their gender, age, faculty, university, class, number of siblings, parents' educational background and occupation, economic status, graduated high school, place of settlement and their identity. Some statements; for example, religious faith, 'I believe that God exists', religious practices, performing the ritual prayers, etc. are also included in this section. Further, there are five questions requesting from the individuals to specify the religiosity level of themselves and of their relatives. These questions, that aim measuring the religiosity of the individual, may be able to indicate whether the religious orientation scale is actually successful in measuring the religiosity, after this scale is made applicable also for the non-religious population. The questions aiming to find out the religiosity levels of the

individuals and their relatives are for the purpose of indicating whether socialization is a determinant for religiosity.

The second section of the survey is composed of religious orientation scale question that divides the individual's religious orientation into four groups such as extrinsic, intrinsic, non-religious and indiscriminately religious. In order to measure religiosity, Allport and Ross' (1967) Religious Orientation Scale (ROS) version that turned into a suitable form for all age groups (AUIES) by Gorsuch and Venable (1983) was used in a way it was made applicable to non-religious population by Maltby (1996, Age Universal I/E Revised), where item 6 was used in the same format as the remaining 19 question and the sentence "think about each item carefully, does the attitude or behavior described in the statement apply to me?" was added. This study implements the original 5-point likert form in Allport and Ross (1967), in place of Maltby's (1996) 3-point scale as a difference.

The third section of the survey is composed of the scale prepared by Snyder (1974) in order to measure self-monitoring. This scale was revised by Snyder and Gangestad in 1986 as 18-item Self-monitoring Scale. This revised version and their True/False format changed in the form of 4-point likert was used in this study.

The fourth section of the survey contains questions about political interest, political participation, religious attitudes and political attitudes. The questions on political interest and participation were prepared by the author after in-depth review of literature search. In addition, the study benefited from the questions of some enhanced researches such as World Value Survey (WWS), European Social Survey (ESS) on political interest and participation.

Items 14, 16, 17 and 18 of the Question 9 about political participation were taken from Erdoğan's study (1999) titled "Turkish Youth and Political Participation". Political participation issue will handle on the conventional and non-conventional basis as in Erdoğan's study. The questions on religious attitude and political attitude were prepared by the author.

5.7.3. Universe and Sample

The universe of this research that investigates the relationship among religiosity, self-monitoring and political participation is composed of the university students from three universities of Turkey. The university students are one of the populations that best represent the Turkish society due to the fact that they come from many different regions of the country, from different socio-economic statues and from different family structures. Moreover, as the most dynamic and active population, they will occupy influential positions in the future and play an active role in shaping the country. The religious and non-religious orientations, political attitudes and behaviors of the students will also be significant and the results obtained from the sampling provide important clues for analyzing and interpreting the religious orientations, political attitudes and behaviors of the Turkish people, as well (Onay, 2004: 21). Further, university students are the most frequently studied group. Hastings and Hoge state that the reason for this situation as they would become the leaders of in the future and therefore it is important to find out their attitudes. The most significant statement on this matter is belongs to Yankelovich. He states that college students are "a kind of forerunner group for cultural innovation generally" and be the "pacesetter of cultural change" (Hastings and Hoge, 1986: 370 from Yankelovich, 1981). In addition, university students sample has advantageous also in terms of time and cost. For all these reasons above, the sampling of the research was selected from university students.

Total number of the students at the three faculties of the three universities in Turkey is 20796[13], according to 2010-2011 OSYM data. As a result of the questionnaire, 872 sampling were obtained. Therefore, the sampling size of the survey is calculated as 4.19%.

Duverger states that in social sciences, studying and investigating religious, political and sexual phenomena is extremely difficult. Individuals are not willing to provide information on such personal and sensitive areas of their lives (Duverger, 1990: 94).

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[13] This figure has been taken from the book titled "Statistics on the Higher Education for Academic Year 2010-2011", published by OSYM (Student Selection and Placement Center of Turkey).

It is absolutely necessary to hide the names of the universities since the subjects of the research involve sensitive questions about, for example, religiosity and political attitudes, since the intrinsic religiosity and extrinsic religiosity correspond to good religion and bad religion respectively, and since the extrinsic religious individuals are defined as the persons who use religion as an instrument and the high self-monitoring individuals are defined as the persons who are able to modify their behaviors on situation to situation in order to gain benefits. For this reason, the name of the universities will be kept hidden throughout the research. In that case, students will be evaluated based on the faculties. Faculty of divinity is included in the sampling in order to reach especially the religious students population.

Since university students are the population that best reflects the whole society, students of the faculty of divinity is selected as "purposive sample" construction to obtaining a religious sample. In this sampling method, "researcher uses his or her own judgment about which participants to choose, and picks only those who best meet the purposes of the study" (Bailey, 1987: 94). Taking university students as sampling in the research also eliminated the variable of the educational level.

5.7.4. Pilot Study

In order to find out whether the subject and questions of our study were understood by the target population, a pilot study containing 60 university students was conducted. As the same with research, the pilot study was implemented on the students also in the classroom by the author herself during spring 2009-2010 academic semester.

After survey questions were prepared, validity and reliability analyses were conducted in order to review the applicability of the scales. The pilot study was conducted by the author with a view to determining whether the questions had been understood correctly and to receiving instant feedback on unclear questions. In the pilot study, while the reliability of the religiosity scale was found as .898, the reliability of the intrinsic religiosity sub-scale as .933 and the extrinsic religiosity

sub-scale as .653. As a result of the item analyses conducted, the reliability of the extrinsic religiosity sub-scale was increased to .756 and the reliability of the whole scale to .923, by omitting 1 question (item 3) from the scale. Following the pilot study, no problem was encountered in terms of validity and reliability of the other sub-scales and clarity and understandability of the questionnaire.

5.7.5. Application of the Questionnaire

Data in this research were collected by means of the group-administered questionnaire method. This method is performed by implementing the questionnaire to individuals at once, in a group environment. The most important reason for implementing this method in this research is that religiosity and political attitudes are extremely sensitive issues and for this reason it ensures the individuals answer the questions comfortably in such a crowded environment where they would not feel any pressure, trusting that their identity would not be revealed and known by others. Moreover, this method offers individuals an opportunity to express their opinions in an environment where they feel quite free (Mutlu, 1989: 195).

For the purpose of reaching religious students, students from faculty of divinity provided a great facility as a sample. Our survey was conducted with 872 university students from various universities in Turkey during fall 2010-2011 semester. Considering the possibility of difficulties in obtaining return for the questionnaire, 1100 questionnaire were implemented in order not to diminish the number of sampling. Out of the all, 38 were failed to return. The remaining 190 questionnaires were eliminated from the scope of the study even if there is only one missing answer in the AUIES, SM and Political participation scales (150), and due to the fact that there were too many missing answers (40) to affect the performance of the analysis. In this case, the respond rate was calculated initially as 96.54% and then 79.27%, with the omitted questionnaires later.

It was determined that the questionnaires were filled out by the respondents in 20-40 minutes. This duration differed also among the universities and departments. The

questionnaires were distributed on the basis of voluntary participation principle, and the individuals who were voluntary to participate in the survey were given the questionnaires. The fact that all of the students of the faculty of divinity were voluntary to participate was noteworthy. It was determined that the questionnaires were filled out by the students of the faculty of divinity with great attention, which was the reason for why completion of the questionnaires took up to 40 minutes.

5.7.6. Data Input and Missing Values

The data were transferred to the computer environment by using the SPSS 16 packet program. Afterwards, the data were checked in order to determine whether there was any data entry error. The data were checked in terms of coding errors by controlling the frequency distributions and descriptions of the variables. Following data entry, whether there were missing values and if any, their quantity was controlled as another checklist item. 40 questionnaires containing missing values to the extent that may affect the analyses of the surveys were omitted from the data while questionnaires with few missing answers that would not affect the analysis of the study were not omitted. Following data entry, control, and remove of the data, the quantity was found as 872.

5.7.7. Validity and Reliability Analysis of Scales

As mentioned before, the questionnaire of the research study composes of four parts. This section will describe the scales which are in the second, third and fourth part of the study in detail, and give information on the validity and reliability calculations of them.

5.7.7.1. Religiosity Scale

This scale was first of all developed by Allport and Ross (1967). The scale consists of two sub-scales namely intrinsic and extrinsic. While 9 items, 1, 5, 6, 7, 9, 11, 12,

16, 19 measured intrinsic religiosity, 11 items; 2, 3, 4, 8, 10, 13, 15, 17, 18, 20 measured extrinsic religiosity. The changes on the scale and the format used in this study were explained under the section 5.7.2 preparing the questionnaire.

The scale was prepared in 5-point likert format, with the statements such as 1-strongly agree, 2- disagree, 3- I am not sure, 4- agree and 5- strongly agree. The scores obtained from the scale range between 9 and 45 for the intrinsic religiosity sub-scale and 11 and 55 for the extrinsic religiosity sub-scale.

Allport and Ross prepared the scale with a four-fold typology. This study also used four-fold distinction; however, this distinction was made with mid-points instead of median splits. There is no other study in the literature that created four-fold typology with this mid-point distinction. Thus, the typology were coded 1-1,79 as 1; 1,80-2,59 as 2; 2,60-3,39 as 3; 3,40-4,19 as 4 and 4,20-5 as 5. The ones who took 5 from both subscales (intrinsic and extrinsic) were considered as "indiscriminately religious" while the ones scored the value 1 were considered as "non-religious". The ones whose score of intrinsic religiosity was higher than the score of extrinsic religiosity were considered intrinsic, and the ones whose score of extrinsic religiosity was higher than the score of intrinsic religiosity were considered extrinsic religious. In cases where the both were equal such as 2-2, 3-3 and 4-4, their intrinsic religiousness or extrinsic religiousness was determined according to the average scores, which was higher.

The descriptive statistics of the scale items are given in Table 5.1 below. This table contains average score and standard deviation of all items. Since the scale questions 5-point likert format, the minimum value obtained from the each item is 1 while the maximum value is 5. The scale is composed of two sub-scales, and then it is necessary to calculate cronbach alpha value for each of them. Before that, cronbach alpha value of all scale is given in Table 5.2. It was calculated as .897 after omitting item 3, due to its results in pilot study.

Table 5.1: Descriptive Statistics for Religious Orientation Scale

	N	Mean	Std. Dev.
1. I enjoy reading about my religion.	872	3.63	1.241
2. I go to places of worship because it helps me make social circle.	872	2.67	1.387
3. It doesn't much matter what I believe so long as I am good.	872	2.96	1.491
4. Sometimes I have to ignore my religious beliefs because of what people might think of me.	872	2.05	1.147
5. It is important for me to spend time in private thought and prayer.	872	3.86	1.217
6. Mostly I try to execute all my prayers.	872	3.31	1.321
7. I have often had a strong sense of God's presence.	872	4.37	1.112
8. I pray mainly to gain relief and protection.	872	4.07	1.179
9. I try to live all my life according to my religious beliefs.	872	3.27	1.349
10. What religion offers me most is comfort in times of trouble and sorrow.	872	3.76	1.258
11. My religion is important to me because it answers many questions about the meaning of life.	872	3.77	1.323
12. I prefer to participate in a religious conversation group rather than an association as construction a worship place.	872	2.54	1.200
13. Prayer is for peace and happiness.	872	3.91	1.198
14. Although I am religious, I don't let it affect my daily life.	872	2.72	1.412
15. I go to places of worship mostly to spend time with my friends.	872	1.43	0.720
16. My whole approach to life is based on my religion.	872	3.27	1.464
17. I go to places of worship mainly because I enjoy seeing people I know there.	872	1.53	0.838
18. I pray mainly because I have been thought to pray.	872	1.93	1.106
19. Prayers I say when I am alone are as important to me as those I stay in a place of worship.	872	3.89	1.210
20. Although I believe in my religion, many other things are more important to life.	872	2.47	1.354

Table 5.2: Item Analysis for Religious Orientation Scale (N=872)

Religiosity Questions	Alpha If Deleted Item
1. I enjoy reading about my religion.	0.845
2. I go to places of worship because it helps me make social circle.	0.849
3. It doesn't much matter what I believe so long as I am good.	0.897
4. Sometimes I have to ignore my religious beliefs because of what people might think of me.	0.869
5. It is important for me to spend time in private thought and prayer.	0.844
6. Mostly I try to execute all my prayers.	0.844
7. I have often had a strong sense of God's presence.	0.845
8. I pray mainly to gain relief and protection.	0.844
9. I try to live all my life according to my religious beliefs.	0.843
10. What religion offers me most is comfort in times of trouble and sorrow.	0.845
11. My religion is important to me because it answers many questions about the meaning of life.	0.842
12. I prefer to participate in a religious conversation group rather than an association as construction a worship place.	0.854
13. Prayer is for peace and happiness.	0.844
14. Although I am religious, I don't let it affect my daily life.	0.873
15. I go to places of worship mostly to spend time with my friends.	0.861
16. My whole approach to life is based on my religion.	0.845
17. I go to places of worship mainly because I enjoy seeing people I know there.	0.860
18. I pray mainly because I have been thought to pray.	0.865
19. Prayers I say when I am alone are as important to me as those I stay in a place of worship.	0.852
20. Although I believe in my religion, many other things are more important to life.	0.879

	Cronbach's Alpha	Standardized Item Alpha
Reliability Coefficients	0.897	0.90

Table 5.3 shows the item analyses and cronbach alpha value of the scale. According to the results of the study, cronbach alpha value was found as .934 for the intrinsic religiosity sub-scale. This represents a quite high alpha value and it is observed that all questions in the scale indicate a close value. When we look at if item deleted section, it is understand that deletion of any item has not led to major changes. The

nine items of the intrinsic scale mean was calculated 31.90 and variance was calculated as 86.083 with standard deviation 9.278.

Table 5.3: Item Analysis for Intrinsic Subscale (N=872)

Intrinsic Religiosity Questions	Alpha If Item Deleted
1. I enjoy reading about my religion.	0.922
5. It is important for me to spend time in private thought and prayer.	0.922
6. Mostly I try to execute all my prayers.	0.921
7. I have often had a strong sense of God's presence.	0.926
9. I try to live all my life according to my religious beliefs.	0.920
11. My religion is important to me because it answers many questions about the meaning of life.	0.920
12. I prefer to participate in a religious conversation group rather than an association as construction a worship place.	0.939
16. My whole approach to life is based on my religion.	0.923
19. Prayers I say when I am alone are as important to me as those I stay in a place of worship.	0.941

	Cronbach's Alpha	Standardized Item Alpha
Reliability Coefficients	0.934	0.933

Table 5.4 shows the item analyses and cronbach alpha values of the extrinsic religiosity sub-scale. Following the pilot study, since item 3 decreased the cronbach value of the scale significantly, it was omitted from the extrinsic religiosity scale. Consequently, the cronbach alpha value for the extrinsic religiosity sub-scale is given as .677 in the Table. This is considered as an acceptable value since it is similar to other studies conducted in the literature. The ten items' of the extrinsic scale mean was calculated 25.55 and variance was calculated as 34.834 with standard deviation 5.902.

Table 5.4: Item Analysis for Extrinsic Subscale (N=872)

Extrinsic Religiosity Questions	Alpha If Item Deleted
2. I go to places of worship because it helps me make social circle.	0.648
4. Sometimes I have to ignore my religious beliefs because of what people might think of me.	0.677
8. I pray mainly to gain relief and protection.	0.603
10. What religion offers me most is comfort in times of trouble and sorrow.	0.590
13. Prayer is for peace and happiness.	0.606
14. Although I am religious, I don't let it affect my daily life.	0.675
15. I go to places of worship mostly to spend time with my friends.	0.640
17. I go to places of worship mainly because I enjoy seeing people I know there.	0.633
18. I pray mainly because I have been thought to pray	0.641
20. Although I believe in my religion, many other things are more important to life.	0.702

	Cronbach's Alpha	Standardized Item Alpha
Reliability Coefficients	0.677	0.694

Factor analyses of the both sub-scales were performed for the reliability analysis of the scale. Whether the results were interpretable or not was checked by reviewing the results of the Bartlett Chi-square test (11875, 590; df: 190; p <.000). The result of the Bartlett test is significant with the level of 0.01, statistically. The KMO coefficient of the scale is 0.951. Tabachnick and Fidell (2007) state that the proximity of this value to 1 is a factor that increases the validity of the scale, expressing that value 06 of the KMO test is the lower limit for the factor analysis. The validity is considered as maximum if the KMO coefficient value is between 0.90 and 1, as very good if it is between 0.80 and 0.90, as good if it is between 0.70 and 0.80, and as medium if it is between 0.60 and 0.70 (Tavşancıl, 2002: 50).

Table 5.5 shows the factor values of the intrinsic religiosity subscale and the cronbach alpha value of the Bartlett Chi-Square results. It is observed that the 9-item intrinsic religiosity sub-scale explains only one factor and that the factor load value ranges between .567 and .896. Being 0.942, the KMO value of the sub-scale takes place in maximum range.

Table 5.5: Factor Analysis for Intrinsic Subscale

Items	Factor 1	(α)
1. I enjoy reading about my religion.	0.877	
5. It is important for me to spend time in private thought and prayer.	0.873	
6. Mostly I try to execute all my prayers.	0.879	
7. I have often had a strong sense of God's presence.	0.815	
9. I try to live all my life according to my religious beliefs.	0.893	
11. My religion is important to me because it answers many questions about the meaning of life.	0.896	0.934
12. I prefer to participate in a religious conversation group rather than an association as construction a worship place.	0.595	
16. My whole approach to life is based on my religion.	0.862	
19. Prayers I say when I am alone are as important to me as those I stay in a place of worship.	0.567	

N=872

KMO Measure = 0.942

Bartlett's chi-square = 6300.177 (0.000), df:36

Table 5.6 shows the factor values of the extrinsic religiosity subscale, the Bartlett Chi-Square results and its cronbach alpha value. After factor analysis it was seen that the scale was composed of 3 factors, similarly to the other studies in the literature (Kirkpatrick, 1989; Gorsuch and Mcpherson, 1989; Leong and Zachar, 1990; Maltby, 1999). While items 1, 5, 6, 7, 9, 11, 12, 16 and 19 measuring the intrinsic religious orientation with just one factor, the extrinsic religious orientation consists of two factors. These are called as extrinsic social and extrinsic personal in this study. Following the factor analysis, items 2,8,10, and 13 measures the extrinsic personal factor, items 4, 14, 15, 17, 18 and 20 measures the extrinsic social factor. The cronbach alpha value of the extrinsic personal factor was calculated as .855 while the cronbach alpha value of the extrinsic social factor was .604. The factor load values of the scale range between .557 and .920. According to the results of the Bartlett test, the scale is significant at a level of 0.01, and the KMO value is .761. This indicates that the scale has a good level of validity.

Table 5.6: Factor Analysis for Extrinsic Subscale

Items	Factor 1	Factor 2	(α)
2. I go to places of worship because it helps me make social circle.	0.557		
8. I pray mainly to gain relief and protection.	0.920		
10. What religion offers me most is comfort in times of trouble and sorrow.	0.886		
13. Prayer is for peace and happiness.	0.896		
14. Although I am religious, I don't let it affect my daily life.		0.803	
15. I go to places of worship mostly to spend time with my friends.		0.845	0.677
17. I go to places of worship mainly because I enjoy seeing people I know there.		0.861	
18. I pray mainly because I have been thought to pray		0.620	
20. Although I believe in my religion, many other things are more important to life.		0.776	

N=872

KMO Measure = 0.761

Bartlett's chi-square = 2890,951 (0.000), df:45

In this study, the extrinsic scale composes of two factors, namely intrinsic and extrinsic, just as the case with Allport and Ross (1967). The fact that we will investigate the distinction of intrinsic-extrinsic under the scope of this research with the extrinsic social and extrinsic personal factors makes no difference for that matter. What is important is that take place in the intrinsic and extrinsic religiosity. For this reason, these factors were merged into one single factor and handled as a single dimension. The scores obtained from the both sub-scales will be evaluated as total score when measuring the extrinsic religiosity. As a result of the validity and reliability analyses, there is not find an inconvenience to use this scale.

5.7.7.2. Self-Monitoring Scale

In this study, 18-item Self-Monitoring Scale was used in order to measure self-monitoring. Since it is the revised version of the scale originally created by Snyder (1974) and since its reliability is higher than that of the original one, this version of the scale was selected for this research study.

The self-monitoring scale given below in Table 5.7 is composed of 18 items, 10 out of which measures high self-monitoring and 8 items measures low self-monitoring. Items 1, 2, 3, 7, 9, 11, 13, 14, 15 and 16 were coded as False while items 4, 5, 6, 8, 10, 12, 17 and 18 were coded as True. It is expected that the high-self-monitoring individuals answer the questions just as the way stated above while the low-self-monitoring individuals answer them in just the opposite way. While the original format of the scale is in the form of True/False, this study used 4-point likert format. Due to the 4-point likert format, the minimum score obtained from the each item is 1, while the maximum score is 4. The range of the scores that could be obtained from the scale was between 18 and 72.

Table 5.7: Descriptive Statistics for Self-Monitoring Scale

	N	Mean	Std. Dev.
1. I find it hard to imitate the behavior of other people.	872	2.41	0.834
2. At parties and social gatherings, I do not attempt to do or say things that others will like.	872	2.25	0.828
3. I can only argue for ideas which I already believe.	872	2.02	0.896
4. I can make impromptu speeches even on topics which I have almost no information.	872	2.10	0.789
5. I guess I put on a show to impress or entertain others.	872	3.00	0.676
6. I would probably make a good actor.	872	2.24	0.921
7. In a group of people I am rarely the center of attention.	872	2.73	0.694
8. In different situations and with different people, I often act like very different persons.	872	2.31	0.850
9. I am not particularly good at making other people like me.	872	3.04	0.709
10. I'm not always the person I appear to be.	872	2.34	0.869
11. I would not change my opinions (or the way I do things) in order to please someone or win their favor.	872	1.71	0.738
12. I have considered being an entertainer.	872	3.07	0.665
13. I have never been good at games like charades or improvisational acting.	872	2.91	0.798
14. I have trouble changing my behavior to suit different people and different situations.	872	2.51	0.820
15. At a party I let others keep the jokes and stories going.	872	2.55	0.781
16. I feel a bit awkward in public and do not show up quite as well as I should.	872	2.92	0.831
17. I can look anyone in the eye and tell a lie with a straight face (if for a right end).	872	2.44	0.938
18. I may deceive people by being friendly when I really dislike them.	872	2.63	0.823

Due to the fact that the questions were asked in inverse directions as True and False, the 10 items coded as False were coded in inverted form in this study so that they were transformed into True format. The range used when determining the self-monitoring was specified as 1-1.74 for 1; 1.75-2.49 for 2; 2.50-3.24 for 3 and 3.25-4 for 4. Therefore, the individuals scoring 2.5 and below categorize as low-self-monitoring while the individuals scoring above 2.5 categorize as high-self-monitoring. The descriptive analyses of the scale are seen in Table 5.7 which shows the means and standard deviation of all items.

Table 5.8: Item Analysis for Self-Monitoring Scale (N=872)

Self-Monitoring Questions	Alpha If Item Deleted
1. I find it hard to imitate the behavior of other people.	0.682
2. At parties and social gatherings, I do not attempt to do or say things that others will like.	0.702
3. I can only argue for ideas which I already believe.	0.693
4. I can make impromptu speeches even on topics which I have almost no information.	0.679
5. I guess I put on a show to impress or entertain others.	0.668
6. I would probably make a good actor.	0.668
7. In a group of people I am rarely the center of attention.	0.680
8. In different situations and with different people, I often act like very different persons.	0.691
9. I am not particularly good at making other people like me.	0.682
10. I'm not always the person I appear to be.	0.700
11. I would not change my opinions (or the way I do things) in order to please someone or win their favor.	0.702
12. I have considered being an entertainer.	0.671
13. I have never been good at games like charades or improvisational acting.	0.662
14. I have trouble changing my behavior to suit different people and different situations.	0.665
15. At a party I let others keep the jokes and stories going.	0.670
16. I feel a bit awkward in public and do not show up quite as well as I should.	0.670
17. I can look anyone in the eye and tell a lie with a straight face (if for a right end).	0.696
18. I may deceive people by being friendly when I really dislike them.	0.688

	Cronbach's Alpha	Standardized Item Alpha
Reliability Coefficients	0.694	0.704

Table 5.8 above contains the item analyses of the self-monitoring scale. After the opposite-direction items of the scale no. 1, 2, 3, 7, 9, 11, 13, 14, 15 and 16 were diverted, the Cronbach alpha value of the scale was found as .694. It is observed that 18 items of the scale are close value to each other. This result is very close to the value of .70 that was specified by Snyder and Gangestad (1986). It was observed that the value 0.70 could be obtained if any one of the items 2, 10 or 11 is deleted; however, such a deletion has not considered necessary.

Table 5.9: Factor Analysis for Self-Monitoring Scale

Items	Factor 1	Factor 2	Factor 3	(α)
1. I find it hard to imitate the behavior of other people.	0.508			
2. At parties and social gatherings, I do not attempt to do or say things that others will like.	0.567			
3. I can only argue for ideas which I already believe.	0.507			
5. I guess I put on a show to impress or entertain others.	0.750			
8. In different situations and with different people, I often act like very different persons.	0.697			
10. I'm not always the person I appear to be.	0.721			
11. I would not change my opinions (or the way I do things) in order to please someone or win their favor.	0.567			
18. I may deceive people by being friendly when I really dislike them.	0.536			
4. I can make impromptu speeches even on topics which I have almost no information.		0.661		0.694
6. I would probably make a good actor.		0.492		
12. I have considered being an entertainer.		0.753		
17. I can look anyone in the eye and tell a lie with a straight face (if for a right end).		0.422		
7. In a group of people I am rarely the center of attention.			0.427	
9. I am not particularly good at making other people like me.			0.610	
13. I have never been good at games like charades or improvisational acting.			0.602	
14. I have trouble changing my behavior to suit different people and different situations.			0.477	
15. At a party I let others keep the jokes and stories going.			0.623	
16. I feel a bit awkward in public and do not show up quite as well as I should.			0.590	

N=872
KMO Measure = 0.805
Bartlett's chi-square = 2497.626 (0.000). df:15

Factor analysis was performed for the validity of the scale. The factor values of the scale and the results of the Bartlett Chi-Square analysis are shown in Table 5.9 above. In this table, it is observed that the self-monitoring scale is also composed of three factors. This is indicating that the scale has different factor values, just as is the case with the others in the literature (Brigss et.all 1980; Gabrenya and Arkin, 1980; Sparacino et. al, 1983, Snyder and Gangested 1985; Lennox and Wolfe, 1994). As Briggs and his friends, we can also argue that the self-monitoring scale consists of three factors, namely extraversion, other-directedness and acting. It could be said that items 1, 2, 5, 8, 10, 11 and 18 constituted the other-directedness while items 4,6,12 and 17 constituted the acting and items 7, 9, 13, 14, 15 and 16 constituted the extraversion. Under the scope of this study, the scale will be handled as a whole and self-monitoring will be measured with the total scoring of the 18 items. It is observed that the factor load values of the self-monitoring scale range between 0.422 and 0.753. It is seen from the table that the KMO value is 0.805. This value can be considered as quite good in terms of the validity of the scale. According to the results of the Bartlett test, the scale is significant with the level of 0.01.

5.7.7.3. Political Participation Scale

In this study, the scale prepared for the purpose of measuring political participation is composed of 19 items. As a result of the literature search, the scale was prepared in accordance with the items covered in WWS, ESS and Erdoğan's (1999) study. Just as Erdoğan's, our scale also intend to measure conventional, non-conventional and post-modern participation. The scale items were arranged as 1- 'I have not participated', 2- 'I have participated' and 3- 'I have not participated yet'. 'I have not participated yet' was added considering the fact that the student participation was at low levels in the literature and because of the fact that the participation of the freshmen and sophomores could be low due to the age requirement to be entitled to cast votes. In addition, information on the students' attitudes concerning the subject of the items could be gathered, as well. Table 5.10 shows the descriptive analysis of the political participation scale and shows means and standard deviation of all items in political participation scale.

Table 5.10: Descriptive Statistics for Political Participation Scale

	N	Mean	Std. Dev.
1. Voting in an election	872	1.97	0.491
2. Writing a letter of application to the authorities	872	1.88	0.734
3. Signing a petition	872	1.74	0.665
4. Joining a boycott	872	1.49	0.683
5. Attending a political demonstration/meeting	872	1.43	0.638
6. Joining an unofficial strike, demonstration	872	1.22	0.546
7. Occupying buildings or factory	872	1.12	0.443
8. Participating in a protest march	872	1.53	0.692
9. Working in a campaign of a party or candidate	872	1.24	0.593
10. Collect signature or signed a petition for supporting a candidate	872	1.19	0.550
11. Wear a sticker or badge of a political party.	872	1.20	0.536
12. Organizing a demonstration, meeting, protest march	872	1.25	0.617
13. Persuade someone how to vote	872	1.33	0.584
14. Joining a political protest or signing a petition via internet	872	1.34	0.578
15. Sharing videos/opinions about a political subject from facebook.	872	1.48	0.581
16. Youth branche of a political party	872	1.19	0.538
17. Political parties except youth branche	872	1.10	0.405
18. Politic civil society organizations	872	1.22	0.526
19. Voluntary organizations	872	1.69	0.838

The reliability of the scale was checked by means of the cronbach alpha reliability test and the alpha was found .743. Table 5.11 below shows the item analyses and reliability value of the scale. It is observed from the table that deletion of any item from the scale would not create any major changes in the cronbach alpha value of the scale, so deletion was regarded unnecessary. The 19 items of the political participation scale mean was calculated 39.75 and variance was calculated as 17.373 with standard deviation 4.168.

The factor analysis conducted to determine the validity of the scale indicates that the scale was composed of 3 sub-scales. The result of this analysis is given in Table 5.12, indicating that the questions were grouped under the 3 factors. Since it was discovered as a result of the factor analysis that item 7 is smaller than 0.3, it was omitted from the scale. As a result of the analysis, items 1, 9, 10, 11, 13, 16 and 17

included in factor 1 constituted the conventional participation sub-scale. The cronbach alpha value of this sub-scale was determined as .70. Items 2, 3, 4, 5, 6, 8 and 12 gathered under factor 2 constituted the un-conventional sub-scale. The cronbach alpha value of this sub-scale was determined as .72.5. Factor 3, on the other hand, was composed of items 14, 15, 18, and 19 that were included in the sub-scale which measured post-modern participation. The cronbach alpha value of this scale was .604. Since the post-modern participation sub-scale do not aim at as the primary scale, this value may be considered acceptable. Existence of such participation will be evaluated on the descriptive basis only. The KMO value of the scale is 0.764 and this indicates a good validity level. According to the results of the Bartlett test, it is significant with the level of 0.01.

Table 5.11: Item Analysis for Political Participation Scale (N=872)

Political Participation Questions	Alpha If Item Deleted
1. Voting in an election	0.748
2. Writing a letter of application to the authorities	0.734
3. Signing a petition	0.719
4. Joining a boycott	0.716
5. Attending a political demonstration/meeting	0.716
6. Joining an unofficial strike, demonstration	0.731
7. Occupying buildings or factory	0.744
8. Participating in a protest march	0.712
9. Working in a campaign of a party or candidate	0.732
10. Collect signature or signed a petition for supporting a candidate	0.736
11. Wear a sticker or badge of a political party.	0.736
12. Organizing a demonstration, meeting, protest march	0.735
13. Persuade someone how to vote	0.736
14. Joining a political protest or signing a petition via internet	0.728
15. Sharing videos/opinions about a political subject from facebook.	0.736
16. Youth branche of a political party	0.740
17. Political parties except youth branche	0.739
18. Politic civil society organizations	0.738
19. Voluntary organizations	0.733

	Cronbach's Alpha	Standardized Item Alpha
Reliability Coefficients	0.743	0.743

Table 5.12: Factor Analysis for Political Participation Scale

Items	Factor 1	Factor 2	Factor 3	(α)
1. Voting in an election	0.322			
9. Working in a campaign of a party or candidate	0.725			
10. Collect signature or signed a petition for supporting a candidate	0.837			
11. Wear a sticker or badge of a political party.	0.722			
13. Persuade someone how to vote	0.614			
16. Youth branche of a political party	0.998			
17. Political parties except youth branche	0.999			
2. Writing a letter of application to the authorities		0.423		0.743
3. Signing a petition		0.354		
4. Joining a boycott		0.771		
5. Attending a political demonstration/meeting		0.760		
6. Joining an unofficial strike, demonstration		0.676		
8. Participating in a protest march		0.776		
12. Organizing a demonstration, meeting, protest march		0.612		
14. Joining a political protest or signing a petition via internet			0.644	
15. Sharing videos/opinions about a political subject from facebook.			0.773	
18. Politic civil society organizations			0.998	
19. Voluntary organizations			0.992	

N=872

KMO Measure = 0.762

Bartlett's chi-square = 3317,057 (0.000), df:210

5.8. Analysis of the Data

The data were collected by means of questionnaire and entered by using SPSS. After finalization of the questionnaire by means of validity and reliability analyses, the collected data will be analyzed in order to reveal the meaning of them. SPSS-16 packet program will be used for data analysis.

In the data analysis section of the study, first of all, a descriptive data analysis will be conducted for all questions included in the questionnaire. Then, T-test, Pearson correlation test, Chi-square, One way Anova, Two-way Anova and Lsd Post-hoc multiple comparison tests will be used in order to test the relationship or difference among the variables. T-test and Anova show that whether there is a significant difference among the variables; however, a post hoc test is necessary in order to find

out the source of such a difference. In addition, eta squared will be calculated in Anova analysis in order to the see the actual difference in mean scores between groups.

5.9. Socio-Demographical Profiles of Respondents

Drawing up a profile of the respondents in accordance with the socio-demographic variables in the first section of the questionnaire would give us an idea about the sampling group, before starting the analyses. This section also is composed of the descriptive analyses of the data on the respondents, such as their gender, age, university, faculty, number of siblings, parents' educational background, parents' occupation, family's economic status, the type of the high school they graduated from, their place of settlement where they have stayed for the longest period, and their self-identification. When analyzing these variables with the others, these will be analyzed as independent variables.

5.9.1. Gender

Table 5.13 shows the distribution of the 872 university students according to their gender. In religiosity and political participation studies, gender is observed as a determining variable. Out of 872 respondents, 502 are female and 370 are male. The ratio of gender is in favor of women (57.6% compared to 42.4%). The reason why the number of the female respondents higher than the number of the males is that the questionnaire was applied on the voluntary participation principle and that the number of the female students in the faculties where the questionnaire was applied was higher.

Table 5.13: Distribution of Results according to Gender

Gender		N	%	Cum. %
Female		502	57.6	57.6
Male		370	42.4	100
	Total	**872**	**100**	

210

5.9.2. Age

Age is investigated as an important variable both in religiosity and political participation studies. In fact, a higher age range is a more determinant factor in this respect. However, under the scope of this research, age could also mean the higher classes, whether there appears a difference in religiosity and political participation, depending on the age will be investigated. Ages of the students participating in the study range between 17 and 26. Students' ages concentrated on the 20 year old (22.6 %) most and 17 year old (0.7%) least. Mean of the 872 students is determined as 20.76 and standard deviation is determined as 1.769.

Table 5.14: Distribution of Results according to Age

Age	N	%	Cum. %
17	6	0.7	0.7
18	57	6.5	7.2
19	163	18.7	25.9
20	197	22.6	48.5
21	176	20.2	68.7
22	144	16.5	85.2
23	67	7.7	92.9
24	28	3.2	96.1
25	22	2.5	98.6
26	12	1.4	100
Total	**872**	**100**	

5.9.3. Region of Birth

The distribution of the birth places of the respondents according to the regions is given in Table 5.15. It is observed from the table that among the birth places of the students, the Central Anatolia region has the highest rate with 24.1%. It is followed by the Marmara region with 17.7% and Mediterranean region with 17.2%. The lowest rate belongs to the birth places foreign, with 3%. Among the regions in the country, the lowest rate belongs to the Southeastern Anatolia region with 5.1%.

Table 5.15: Distribution of Results according to Birth Region

Birth Region	N	%	Cum. %
Central Anatolia	209	24.1	24.1
Marmara	153	17.7	41.8
Aegean	108	12.5	54.3
Mediterranean	149	17.2	71.5
Black sea	112	12.9	84.4
Eastern Anatolia	65	7.5	91.9
Southeastern Anatolia	44	5.1	97.0
Foreign	26	3.0	100
Total	**866**	**100**	

5.9.4. University

Due to the fact that the research deals with two sensitive issues such as religiosity and political participation and used a scale which divides religiosity into good religiosity (intrinsic) and bad religiosity (extrinsic), the names of the universities will be kept hidden throughout the research as required by ethical principles, as mentioned before. In this study which was conducted at three different universities, each university is assigned a number. According to the survey results, the university no.3 has the highest number of respondents with 50.5%. The number of the respondents from the other two universities is close to each other.

Table 5.16: Distribution of Results according to University

University	N	%	Cum. %
1	231	26.5	26.5
2	201	23.1	49.5
3	440	50.5	100
Total	**872**	**100**	

5.9.5. Faculty

The variable of faculty has been used in many studies on university students. Especially in the studies on religiosity and political participation, the faculty has a determinant role. In order to get especially a religious sampling under the scope of this study, faculty of divinity was included. As a result or research, out of 872 respondents, 482 (55.3%) are studying at the faculty of arts and sciences. The lowest

number is belongs to faculty of the economic and administrative sciences as 183 (%21).

Table 5.17: Distribution of Results according to Faculty

Faculty		N	%	Cum. %
Arts and Sciences		482	55.3	55.3
Economic and administrative sciences		183	21.0	76.3
Divinity		207	23.7	100
	Total	**872**	**100**	

5.9.6. Class

Class is the most frequently observed variables in the studies on university students. Including the class variable is important in order to see the changes occurred during the university education. Also, it is observed in the political participation studies that as class rises, the level of political participation rises, as well. Therefore, class variable is also included in the scope of the study. It is seen from the Table 5.18 that the students ratios similar to each other within the class variable. In this study which was conducted voluntarily, it is surprising that class ratios are close to each other. As a result it is determined that students are concentrated highest at the freshman with 26.5% and lowest at the sophomore with 23.5%.

Table 5.18: Distribution of Results according to Class

Class		N	%	Cum. %
Freshman		231	26.5	26.5
Sophomore		205	23.5	50.0
Junior		219	25.1	75.1
Senior		217	24.9	100
	Total	**872**	**100**	

5.9.7. Number of Siblings

Number of siblings is one of the questions that asked to get information on the family structures of the respondents. The number of siblings is considered as one of the variable which may provide information on whether there is a relationship between this variable and religiosity or political participation. It is determined that 90.1% of

872 participant students have five and less siblings. The highest value is 2 siblings as stated by 334 respondents. It is followed by 3 siblings as stated by 222 and 4 siblings as stated by 115 respondents. The lowest value is scored by the 10+ that means 10 siblings and above. For this choice, there are 4 students who stating the number of siblings as 10, 2 students stating the number of siblings as 12, 2 students stating as 13 and 1 student stating as 20.

Table 5.19: Distribution of Results according to Number of Siblings

Sibling #		N	%	Cum. %
1		53	6.1	6.1
2		334	38.3	44.4
3		222	25.5	69.8
4		115	13.2	83.0
5		62	7.1	90.1
6		38	4.4	94.5
7		12	1.4	95.9
8		14	1.6	97.5
9		13	1.5	99.0
10+		9	1.0	100
	Total	**872**	**100**	

5.9.8. Mother-Father Education

It is known that the educational background of the parents is related to especially the religiosity variable in the literature. In this context, this variable was included in order to analyze the relationship of it with the other variables. Especially it is aimed to see the effect of the mother's educational background on the individual's religiosity. The educational background of the parents of the 872 respondents and the difference among them is shown in Table 5.19. It is observed from the table that the mother's educational background is concentrated most on the elementary school graduation, with the rate of 43.9%. The second point seen from the table is that the rate of the mothers whose educational background is elementary school or below is 56.4%. Among them, the rate of the illiterate and literate in total is 12.5%, which can be considered a high level. The choices stating the level of the mother's educational background where the respondents' answers concentrated most could be given as elementary (43.9%), high-school (18.1%) and university (12.6%) education, respectively. It is observed that the lowest score belongs to master-doctorate degree.

It is possible to say that the educational background of the fathers is highly different than those of the mothers. In this respect, the elementary school and university education occupied top ranks, with 239 (27.4%) and 231 (26.5%), respectively. These are followed by high–school education with 200 (22.9%). The least numbers belongs to the choice of illiterate and literate, with 20 and 21 (%2.3-%2.4), respectively. Unlike with the mothers' educational background, the number of respondents stating that their fathers' educational background is elementary school and below is 239 (%32.1). Another difference between the educational backgrounds of mothers and fathers is that the number of the mothers with secondary school education and higher is 380 (43.6%) whereas the number of the fathers with secondary school education and higher is 592 (67.9%).

Table 5.20: Distribution of Results according to Mother-Father Education

Education		Mother			Father		
		N	%	Cum. %	N	%	Cum. %
Illiterate		83	9.5	9.5	21	2.4	2.4
Literate		26	3.0	12.5	20	2.3	4.7
Elementary		383	43.9	56.4	239	27.4	32.1
Secondary		103	11.8	68.2	129	14.8	46.9
High		158	18.1	86.4	200	22.9	69.8
University		110	12.6	99.0	231	26.5	96.3
Master-Doctorate		9	1.0	100	32	3.7	100
	Total	**872**	**100**		**872**	**100**	

5.9.9. Mother-Father Occupation

Table 5.21 of parents' occupation is created in order to get information about the respondents. According to table mother profession is seen most in housewife with 649 (74.4%). The closest values are the choices retired and teacher, with the numbers of 108 (12.4%) and 22 (2.5%) respectively. As the mother's occupation, 29 different occupations are specified, other than housewife, and decease. Among them there are professions such as doctor, nurse, archaeologist, artist, baby sitter, hodja in Quran teaching, laboratory assistant, cleaning lady, lawyer, and pharmacist.

Table 5.21: Distribution of Results according to Mother-Father Profession

Profession	Mother			Profession	Father		
	N	%	Cum. %		N	%	Cum. %
Housewife	649	74.4	74.4	Retired	313	35.9	35.9
Retired	108	12.4	86.8	Self-employment	126	14.4	50.3
Teacher	22	2.5	89.3	Civil Servant	64	7.3	57.6
Civil Servant	14	1.6	90.9	Worker	54	6.2	63.8
Decease	11	1.3	92.2	Decease	52	6.0	69.8
	10	1.1	93.3	Farmer	51	5.8	75.6
Worker	10	1.1	94.4	Teacher	36	4.1	79.7
	-	-	-	İmam	27	3.1	82.8
	-	-	-	Engineer	15	1.7	84.5
	-	-	-	Driver	13	1.5	86.0
	-	-	-	Building Worker	11	1.3	87.3
	-	-	-	Faculty Member	9	1.0	88.3
				Unemployed	9	1.0	89.3
Other	48	5.6	100	Other	85	10.7	100
Total	**872**	**100**			**872**	**100**	

The highest rate in the father's occupation belongs to the choice of 'retired', with the number of 313 (35.9%). This is followed by the 'self-employed' with the number of 126 (14.4%) and 'other' with the number of 85 (10.7%). As the father's occupation, 49 different occupations are specified, other than 'decease'. Among them, 9 respondents stated that their fathers were unemployed. Some of the occupations with low rates that are not shown in the table are lawyer, artist, topographer, barber, baker, tailor, NLP trainer, cook, hodja of Quran teaching, painter and plumber. For both parents, the occupation includes the rates less than 1.0% is not included in the Table.

5.9.10. Family Economic Status

The economic status of the family is one of the important independent variables for many studies. Especially in the studies on religiosity and political participation, it is determined that economic status is related with religiosity and participation. In this context, the effect of the economic status of the family with the other variables will be investigated. Respondents stated that their family's economic status most in middle class, with the rate of 67.4%. This is followed by upper-middle-class with 12.8%. The lowest value belongs to the upper-class with 0.6%.

Table 5.22: Distribution of Results according to Family Economic Level

Economic Wealth		N	%	Cum. %
Low		20	2.3	2.3
Lower-middle		112	12.8	15.1
Middle		588	67.4	82.6
Upper-middle		147	16.9	99.4
Upper		5	0.6	100
	Total	**872**	**100**	

5.9.11. Graduated High School

Another variable that is come across frequently in the studies conducted on university students is the type of the high school that they graduated from. This variable is important especially to religiosity studies. This is because that the individual's religiosity and the type of the high school the individual graduated from are related to one another. Especially the graduates of religious vocational high schools are expected to be religious. 34.1% of the 872 respondents graduated from general high schools. This is followed by Anatolian high schools with 28.6% and Religious vocational high schools with 22.2%. The lowest value belongs to the other, with 0.3%. Three respondents who selected this choice specified the type of the high school they graduated from as Military high school, Turkish high school, and Open high school.

Table 5.23: Distribution of Results according to Graduated High School

Graduated High School		N	%	Cum. %
General High School		297	34.1	34.1
Anatolian High School		249	28.6	62.6
Science High School		14	1.6	64.2
Private High School		29	3.3	67.5
Religious Vocational High School		194	22.2	89.8
Vocational High School		6	0.7	90.5
Super High School		80	9.2	99.7
Other		3	0.3	100
	Total	**872**	**100**	

5.9.12. The Place of Settlement

The place of settlement is considered as a determinant variable both in religiosity and in political participation studies in the literature. Having rural origin is related with high level of religiosity and low level of political participation while having urban origin is related with low level of religiosity and high level of political participation. For this reason, the place of settlement variable is also included in order to investigate that whether it is a determinant for political participation and religiosity. 31.3% of the 872 respondents stated that they lived in a metropolis for a long time in their life and 30.3% stated that they lived in a city, before they started their university education. This makes our sampling in favor of the urban variable, with total rate of 61.6%. The lowest value belongs to the village residents with 9.9%.

Table 5.24: Distribution of Results according to Settlement

Settlement		N	%	Cum. %
Village		86	9.9	9.9
Town		43	4.9	14.8
District		206	23.6	38.4
City		264	30.3	68.7
Metropolis		273	31.3	100.0
	Total	**872**	**100**	

5.9.13. Identity

The identity is an important variable in terms of learning how the individual perceive and define himself/herself. It is also very important to determine whether the individual's perception of identity is based on citizenship or based on religious faith. Under the scope of the study, this variable will be handled in line with the variables of religiosity and political participation. To this question, respondents gave much more answers than expected. The perception of identity of the respondents concentrated to a large degree on three main variables. There are 318 students who defined themselves as Muslims (36.85%), 181 (20.97%) who defined themselves as citizens of the Turkish Republic (T.R) and 167 (19.35%) who defined themselves as Turk. This in total constitutes 77.17% of the sampling. As seen from Table 5.25,

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there are students who have given double answers. When we include the 54 choices that contain the identities as Muslim and Turkish from them, this rate increases to 83.43%. Apart the answers mentioned in the table, 32 different answers were given to this question. 14 out of 32 students who are not included in the table gave answers such as communist, nihilist, individual, I won't define myself, from the city of Antalya, etc., each stated by only 1 student. Others answered this question as feminist, Muslim-citizen of the Turkish Republic, and humanist, etc. Four students participating in the study stated that they were not Turkish citizens but were German, Afghan, etc.

Table 5.25: Distribution of Results according to Identity

Identity		N	%	Cum. %
Muslim		318	36.9	36.9
Turkish		167	19.4	56.3
Turkish Republic		181	21.0	77.3
Kurdish		23	2.7	79.9
Human		75	8.7	88.6
Muslim-Turkish		42	4.9	93.5
Muslim-Kurdish		12	1.4	94.9
Other		44	5.1	100
	Total	**862**	**100**	

5.9.14. Religious Faith

The respondents were asked about their religious faith, within the scope of the methods used to measure their religiosity. In this context, the individual's definition of his/her own religiosity and the answers given to these religious faith questions are compared and whether the individual is genuinely religious or not is tried to be measured. This is because that the religiosity is measured by asking to the individuals and considering their answers as true. Throughout the study, these variables will be used in determining the religiosity; matching and comparing them with the individual's definition of his/her own religiosity. In addition, they will enable us to see whether there is a difference among the extrinsic and intrinsic

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religious individuals in terms of religious faith. Table 5.26 displays the distribution of religious faith questions. Out of 872 respondents, the first two questions were not answered by one student and the last two questions were not answered by two students. Each of the questions asked in 10-point response format has an average value of 8.13 and above. It is obvious that these values are considerably high. The highest average score 8.95 belongs to the statement of 'I believe that God exists' while the lowest average score 8.13 belongs to the statement of 'religion is important for human life'. Therefore, it is possible to argue that the large majority of the respondents have religious faiths.

Table 5.26: Distribution of Results according to Religious Faith

Religious Faith	N	Min.	Max	Mean	Std. Dev.
Religion is important for human life	871	1	10	8.13	2.727
I believe that God exists	871	1	10	8.95	2.498
I believe in Heaven and Hell	870	1	10	8.56	2.919
I believe in the Day of Judgment	870	1	10	8.57	2.931

5.9.15. Religious Practices

Religious practices are among the questions that need to be asked in order to measure religiosity. Just as the case with the questions about religious faith, it is important to verify the individual's answer by asking about religious practices, after the individual is asked about whether he/she is religious or not. This is necessary because a non-religious person may define himself/herself as 'religious' while a religious person may define himself/herself as 'non-religious', thinking that he/she is not religious enough. Since performing religious practices is the precondition of religiosity, the religiosity level of the individual may be established more clearly by means of these questions. In this context, these variables are included in the scope of the study in order to measure religiosity and differentiate between the extrinsic and intrinsic religious individuals. Table 5.27 shows the frequency of the students' participation in religious practices. According to the table, it is observed that the frequency of performing the salaat seen at most on sometimes, with the rate of 32.61% while the lowest is the often, with 14.35%. The frequency of fasting is at most on the choice of very often, with 31.80%. It is observed that the lowest score belongs to the never,

with 14.58%. The fact that the salaat is performed 5 times a day while fastinging is limited to the Ramadan may have caused this difference between the two. As the frequency of praying, 49.08% of the respondents stated as very often. The lowest is the choice of never, with 7%. Similar to the previous explanation, it could be argued also here that praying is performed most of the respondents due to ease of performance.

Table 5.27: Distribution of Results according to Religious Practice

	Very often		Often		Somewhat often		Never		Total
	N	%	N	%	N	%	N	%	
Salaat	233	26.75	125	14.35	284	32.61	229	26.29	871
Fasting	277	31.80	235	26.98	232	26.64	127	14.58	871
Pray	428	49.08	233	26.72	150	17.20	61	7.0	872

5.9.16. Participate in Religious Community Meeting

Table 5.28 shows the distribution of the participation in religious community meetings. According to this, while 51.4% of the respondents expresses that they never participated in such meetings, 48.6% stated that they participated. Very often was selectes by 6.6% of the respondents while often is selected by 10.1% and somewhat often is selected by 31.9%.

Table 5.28: Distribution of Results according to Participate in Religious Community Meeting

Community meeting		N	%	Cum. %
Very often		57	6.6	6.6
Often		88	10.1	16.7
Somewhat often		278	31.9	48.6
Never		448	51.4	100
	Total	**871**	**100**	

5.9.17. Religiosity Level

Table 5.29 shows that how the respondents defined the religiosity level of their parents, siblings, close friends and themselves. In order to measure religiosity, the individuals were asked about how much or to what degree they see themselves as religious in ten point likert scale ranging from 1 (low) to 10 (high). For this reason, it becomes imperative to ask the individuals about how they defines the religiosity level of their own and their relatives in this research in which religiosity is one of the main dependent variables. In addition, it is important to determine that in what degree the extrinsic religious define themselves as religious and that to verify the religious orientation scale is capable of identifying also non-religious individuals as suggested by this study.

Table 5.29: Distribution of Results according to Religiosity Level

Religiosity level	N	Min.	Max	Mean	Std. Dev.
Mother	872	1	10	7.45	2.424
Father	872	1	10	6.75	2.752
Siblings	825	1	10	6.47	2.542
Close Friend	871	1	10	6.39	2.784
Yourself	870	1	10	6.56	2.769

Average religiosity level of the respondents' mothers is determined as 7.45 which is considerably high value. The second rank is occupied by the father's religiosity level with the average of 6.76. Number of the siblings is low because the fact that the individuals who are only child did not answer this question. One of the students stated that his/her sibling had no religiosity since he/she was autistic. The lowest level of religiosity was stated as the religiosity of the close friends. The respondents defined their own religiosity level as higher than that of their siblings and close friends but lower than that of their mothers and fathers.

CHAPTER 6

DATA ANALYSIS AND RESULTS

This thesis aims to illustrate the relationships among religiosity, self-monitoring and political participation of university students in Turkey in comparison with their religious orientation such as intrinsic religiosity and extrinsic religiosity. In this chapter, firstly, the descriptive analysis of the data acquired from questionnaire distributed to 872 university students will be analyzed. Secondly, the main analysis in order to determine the relationships among religiosity; self-monitoring and political participation will be investigated and interpreted by means of tables. Furthermore, after the evaluation of descriptive statistic the hypothesis testing of the research will be also included in this chapter of the study.

First of all, to what extend socio-demographical variables are determinant on religiosity, religious orientation, self-monitoring and political participation will be presented in the sections 6.2, 6.3, 6.4 and 6.5. Afterwards, the religious orientation, self-monitoring and political participation will be analyzed in relation with political attitudes and participation in the sections 6.6, 6.7 and 6.8. Lastly, these variables will be analyzed together and the differences and similarities between them in terms of intrinsic, extrinsic and non-religious orientations; low-high self-monitoring; and conventional, un-conventional and postmodern dimensions of political participation will be introduced in the section 6.9.

6.1. Descriptive Analysis

The descriptive analysis of the questions which are in the first part of the questionnaire form is given in the methodology chapter (Chapter 5) in order to obtain the profile of the respondents. In this chapter, descriptive analyses of the variables in second, third and fourth parts of the questionnaire are given, thereby an opportunity to get an idea about the respondents is provided. These variables are related to religious orientation, self-monitoring, trust in institutions, interested in politics, feel close to a political party, left-right scale, the party vote, and the party will never vote, importance of religion and politics, political participation, contact a politician, follow political issues from mass media, membership reason, three most important problems of Turkey, and all religious and political attitudes.

6.1.1. Religious Orientation

In the scope of this research, religiosity will be measured by means of religious orientation scale and religiosity is one of the most important variables of the study. Throughout the analysis, religiosity will be discussed on the basis of intrinsic and extrinsic religiosity, and the differences between them will be investigated. As previously mentioned in methodology chapter, the scale is conducted as four main sections as Allport and Ross (1967) did. In addition, the scale is made usable also for non-religious population, according to the changes as put forward by Maltby (1996). Accordingly, religiosity is divided into four groups as intrinsic, extrinsic, non-religious and indiscriminately religious. Table 6.1 shows the distribution of religious orientation of respondents. It is observed from the table that the respondents have intrinsic orientation most with the rate of 66.97%; and it is followed by the extrinsic with the rate of %26.38%. 7 people are determined as indiscriminately religious, and their results will not be investigated under the study due to the fact that their insufficient quantity. The fact that the rate of the non-religious in this study is found as 5.85% indicates that this scale is also applicable for non-religious. In order to see these rates, the scale is turned a categorical variable for descriptive analysis of the study.

Table 6.1: Distribution of Results according to Religious Orientation

RO		N	%	Cum. %
Intrinsic		584	66.97	66.97
Extrinsic		230	26.38	93.35
Non-religious		51	5.85	99.2
Indiscriminately religious		7	0.8	100
	Total	**872**	**100**	

6.1.2. Self-Monitoring

Another important variable of the study is self-monitoring. Since self-monitoring will be evaluated as high and low in this study, the categorical form of the scale is made. Table 6.2 indicates self-monitoring distribution of the 872 respondents in the study. According to this, while high-self-monitoring individuals constituted 51.8% of the respondents, the low-self-monitoring constituted 48.2%.

Table 6.2: Distribution of Results according to Self-Monitoring

SM		N	%	Cum. %
Low		420	48.2	48.2
High		452	51.8	100
	Total	**872**	**100**	

6.1.3. Trust in Institutions/Organizations and People

Trust in institutions is a variable that is used in political participation studies. When investigating the relationship between trust in the institutions and political participation, this variable becomes important. Since religiosity constitutes another important subject of the study, options for religious leaders and religious institutions are included, as well. Table 6.3 shows the distribution according to trust in institutions. The results indicate that the institution which the respondents trusted in most is the religious organizations with average 6.3 points out of 10. Religious leaders follow it with the score of 5.06. Previous studies show that the military and judicial attains the highest rates of trust but it is observed in this study that, the

military is in the third place with the score of 4.78, and judicial is in fifth place with the score of 3.95. According to the study conducted by the Arı movement (2008), these rates were 7.8 and 7.9 for the military and 6.9 and 6.8 for the judicial, respectively. In a similar way, Kalaycıoğlu (2008) is found that military in the first rank, stated by above 8 out of 10 respondents and religious organizations in the second rank, stated by above 6 out of 10. Media and politicians are found the least trusted institutions by these studies. Scores obtained in current study may be regarded as considerably low and therefore put forward the conclusion that young people do not trust in the military and judicial institutions they did before. Thus, the young people do not trust in the institutions much is the general conclusion of this table.

Table 6.3: Distribution of Results according to Trust

Trust	N	Min.	Max	Mean	Std. Dev.
Religious organization	871	1	10	6.30	3.167
Religious leaders	871	1	10	5.06	3.162
Politicians	870	1	10	2.71	1.936
Government	870	1	10	3.65	2.800
Judicial	870	1	10	3.95	2.516
Media	870	1	10	2.28	1.738
Police	870	1	10	4.65	2.966
Military	869	1	10	4.78	3.095
Education System	870	1	10	3.45	2.489

6.1.4. Interest in Politics

Political interest is another important variable that is known to be influential in political participation studies. This variable is found to be associated with both conventional and non-conventional participation, in the literature. Furthermore, it is thought that there is a positive relationship between political interest and political participation. Table 6.4 displays the political interest of 872 respondents. While 56.9% of respondents are found somewhat interested in politics, 10.4% is found very interested in and 9.2% is not at all interested in politics As a result, it is observed that 67.3% of the respondents interested in politics while 32.7% have no such interest. This result indicates that respondent's interest in politics result has been found higher than 40% of Arı movement (2008) and (61.9%) of Kalaycıoğlu (2008) researches.

Table 6.4: Distribution of results according to Interest in Politics

Interest in politics		N	%	Cum. %
Very interested		91	10.4	10.4
Somewhat interested		496	56.9	67.3
Not interested		205	23.5	90.8
Not at all interested		80	9.2	100
	Total	**872**	**100**	

6.1.5. Feel Close to a Political Party

Also, feeing close to a political party may be one of the factors that determine political participation. Feeling close to a political party and following up that party is considered as a dimension of political participation, even if it remains at the level of spectators. Table 6.5 shows the distribution of feeling close to party results. While the 54.6% of 872 respondents feeling himself/herself close to a party, 45.4% do not feel close himself/herself to any party.

Table 6.5: Distribution of Results according to Feel Close to a Party

Close a party		N	%	Cum. %
Yes		476	54.6	54.6
No		396	45.4	100
	Total	**872**	**100**	

6.1.6. Degree of Closeness

This question, asked in parallel to the question above, is requested to be answered by the respondents who responded 'Yes' to the previous question. Table 6.6 shows the distribution of closeness degree. The highest rate is observed as 25.5% with the answer close. This is followed by somewhat close with 17.5%. The lowest rate is seen as 4% with a little close option.

Table 6.6: Distribution of Results according to Closeness Degree

Closeness Degree		N	%	Cum. %
Very close		70	8.0	8.0
Close		219	25.1	33.1
Somewhat Close		153	17.5	50.6
A little close		34	4.0	54.6
	Total	**872**	**54.6**	

6.1.7. Left-Right Scale

Left-right scale question is asked to respondents to understand whether there is a relationship between an individual's feeling close to left- or right-wing parties and political participation. Some studies such as Dalton (2002) determined that there is a relationship between feeling close to left-wing parties and un-conventional participation. This scale is ranged between 1 and 10 and determines that 1 as left-wing and 10 as right wing. The average score of respondents is 6.26. It is observed from the frequency distributions from Table 6.7 that 32.5% is close to right-wing while 12.8% is close to left-wing politics, when considering 3 and below as left and 8 and above as right. 4-5 is considered as center-left and 6-7 is considered as center-right. According to this 43% of respondents are take part in left-wing while %57 is in right wing.

Table 6.7: Distribution of Results according to Left-Right Scale

		N	%	Cum. %
1		29	3.5	3.5
2		22	2.6	6.1
3		56	6.7	12.8
4		79	9.5	22.3
5		173	20.7	43.0
6		122	14.6	57.7
7		82	9.8	67.5
8		75	9.0	76.5
9		69	8.3	84.8
10		127	15.2	100.0
	Total	**834**	**100.0**	

6.1.8. Voting Party in Last Election

Table 6.8 expresses the distribution of respondents' voting party in last election. It is ensured that by asking this type of questions, political attitude of the respondents are understood. 22.47% of the respondents stated that they did not vote. Given the fact that the individuals of 17 and 18 years of age are not allowed to vote in the elections -the ratio is 7.2%[14]- it is observed that the rates of the individuals who did not vote is high. The answer 'other' covers the options below 1% and it includes other parties, the invalid votes and boycott. It is calculated from the table that 11.7% of the respondents, which is rather a high rate, did not answer this question. It is also seen that respondents vote most to AKP with 35.97%, and CHP follows with the rate of 24.3%. This situation indicates that 60% of the university students are composed of AKP and CHP electorates. This rate would go even higher when distributed evenly the respondent answers stating that they did not vote and missing values. It is seen that the students have mostly distributed among AKP and CHP voters. This is in fact a result that is close to the results of the general elections held in the country.

Table 6.8: Distribution of Results according to Voting Party in Last Election

Voting party		N	%	Cum. %
Not vote		173	22.47	22.47
CHP		185	24.03	46.49
AKP		277	35.97	82.47
BDP		23	2.99	85.45
MHP		57	7.40	92.86
SP		19	2.47	95.32
Other		36	4.68	100
	Total	**770**	**100**	

6.1.9. Never Voting Party

Also, the question asking 'the party that the respondents will never vote' is included in the scope of the study, as a question to help observing their political attitude. Table 6.9 indicates the distribution of respondents which party they will never vote. Since the respondents gave more than one answer to this question, multiple response analysis was conducted. As a result, 1126 answers are obtained from the respondents.

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[14] See Table 5.14 in methodology chapter in page 211.

It is observed that BDP is in the first rank with the rate of 37.3%. The reason for this may be because of the fact that BDP is considered as affiliated to the terrorist organization PKK, by the students. AKP with rate of 31.1% and CHP with the rate of 29.5% follow BDP respectively. 'Other' is covers the choices below 1%. Also, it can be inferred that AKP and CHP voters would not vote for each other's party.

Table 6.9: Distribution of Results according to Never Voting Party

Never voting	N	%
BDP	302	37.3
CHP	239	29.5
AKP	252	31.1
MHP	165	20.4
SP	38	4.7
TKP	33	4.1
BBP	11	1.4
All	18	2.2
I don't know	12	1.5
Other	56	6.9

6.1.10. Importance of Religion and Politics

It is seen from the relationship between attaching importance to politics and religion and political participation is that when attaching importance to politics increases, political participation increases; whereas when importance to religion increases, political participation decreases. This is arisen from positive relationship between political interest and political participation and negative relationship between religion and political participation. Table 6.10 presents the distribution of respondents attaching importance to religion and politics. It is found that from the descriptive statistics the average religion mean score of respondents is 7.55 while average politics mean score of respondents is 5.66.

When the table is reviewed, the first part indicates the importance attached to religion while the second part indicates the importance attached to politics. The respondents who stating that they are not attaching importance to religion is 8.6%, while the respondents who stating that they are attaching importance to religion is 47.2%. When score 7 and above is composed of the respondents stating that religion

is important, it is observed that 70.1% of the respondents think that religion occupies an important place in their lives. The most striking point here is that 47.4% indicate number 10, which mean that religion is extremely important to them. In the second part that indicates the importance of politics, only 8% is indicating that politics is extremely important. In total, according to 39.5% of the respondents politics is important for them.

Table 6.10: Distribution of Giving Importance to Religion and Politics

Religion	N	%	Cum. %	Politics	N	%	Cum. %
1	75	8.6	8.6	1	67	7.7	7.7
2	29	3.3	11.9	2	58	6.7	14.3
3	32	3.7	15.6	3	71	8.1	22.5
4	27	3.1	18.7	4	74	8.5	31.0
5	62	7.1	25.8	5	147	16.9	47.8
6	35	4.0	29.8	6	110	12.6	60.4
7	56	6.4	36.2	7	108	12.4	72.8
8	81	9.3	45.5	8	111	12.7	85.6
9	63	7.2	52.8	9	56	6.4	92.0
10	412	47.2	100.0	10	70	8.0	100.0
Total	**872**	**100**		**Total**	**872**	**100**	

6.1.11. Political Participation

In this study, political participation measured by means of the 18 questions stated below. These questions are prepared in order to measure conventional participation, non-conventional participation and post-modern participation. It is seen that the respondents performed 'voting' most, as a form of political participation (75.8%). It is followed by 'signing a petition' 49%, 'writing a letter of application' 44.7%, 'sharing videos/opinions about a political subject from Facebook' 39.2%. The lowest rate are belong to 'organizing a demonstration, meeting, protest march' and 'joining a politic civil society organizations 'with the rate of 5.0% and 5.2% respectively. The rate of the individuals who stating that they haven't voted yet but they can vote later is 10.6%. It would not be wrong to argue that the rate of cast a vote participation in young people is quite high; since it is known that the ratio of the underage for voting is 7.2% as mentioned in the Table 5.14 in the Methodology chapter (Chapter 5). The

last four questions related with membership indicate that young people are participated most in the voluntary organizations (20.2%). The rates of memberships to other organizations are remained equal and less than 4.9%. Except voting, no forms of political participation exceed the rate of 49%. Another important aspect in this table is related with the answer 'I haven't participated yet'. In this answer the highest rate are voluntary organizations with 24.3% and writing petitions with 21.7%. The rate of voting and signing a petition, joining a boycott and protest march are also above 10%.

Table 6.11: Distribution of Results according to Political Participation Scale

Political participation	Yes	No	Not Yet
	%	%	%
1. Voting in an election	75.8	13.6	10.6
2. Writing a letter of application to the authorities	44.7	33.6	21.7
3. Signing a petition	49.0	38.6	12.4
4. Joining a boycott	27.3	61.9	10.8
5. Attending a political demonstration/meeting	27.4	64.6	0.8
6. Joining an unofficial strike, demonstration	9.4	84.3	6.3
7. Participating in a protest march	30.3	58.3	11.5
8. Working in a campaign of a party or candidate	6.8	84.7	8.5
9. Collect signature/signed a petition for a candidate	3.4	89.0	7.6
10. Wear a sticker or badge of a political party.	6.9	86.7	6.4
11. Organizing a demonstration, meeting, protest march	5.0	85.2	9.7
12. Persuade someone how to vote	21.2	72.8	0.6
13. Joining a political protest/signing a petition via internet	22.8	71.7	5.5
14. Sharing videos/opinions about a political subject from Facebook.	39.2	56.4	4.4
15. Youth branches of a political party	4.9	88.2	6.9
16. Political parties except youth branches	2.2	94.0	3.8
17. Politic civil society organizations	5.2	86.6	8.3
18. Voluntary organizations	20.2	55.5	24.3

Un-conventional participation is measured by the question; writing a letter of application, signing a petition, joining a boycott, attending a political demonstration/meeting, joining an unofficial strike-demonstration, participating in a protest march, organizing a demonstration, meeting, and protest march. Except voting, the respondents expressed that they participated in such form of political participation more than conventional participation forms. On the other hand, conventional participation is measured omitting voting by the questions; working in a

campaign of a party or candidate, collect signature or signed a petition for supporting a candidate, wear a sticker or badge of a political party, persuade someone how to vote, youth branches of a political party, and political parties except youth branches. In here 'working in a campaign of a party or candidate' is stated most by the respondents. Postmodern participation is measured by the questions; 'joining a political protest/signing a petition via internet', sharing videos/opinions about a political subject from Facebook', 'membership to politic civil society organizations', and 'membership to voluntary organizations'. It is seen from the Table 6.11, un-conventional and post-modern participations of the students are higher than their conventional participations. In general, the rate of students' non-participation is higher, except voting, writing a letter of application to authorities and signing a petition. According to the questions about membership, it is observed that non-members' number yet is higher than those of the members. To sum up, un-conventional form of political participation has been found in this thesis higher than the rate of other studies in Turkey.

6.1.12. Membership Reasons

The reasons for being a member, stated in the last four political participation questions about membership, are given in Table 6.12. This question may be important in terms of differentiating between the intrinsic, extrinsic and non-religious. 1381 answers are obtained from this questions which means that the respondents gave more than one answer. As a result of the multiple response analysis, it is observed that 'social sensitivity' has the highest rate (28.9%). It is followed by the answers involving 'obtain benefits' with the rate of 18.7%, 'personal satisfaction' with 12.9% and 'religious faith' with 11.4%. The lowest rate belongs to material and moral gains with the rate of 0.3%. It is seen that the majority of the students are not stated any membership.

Table 6.12: Distribution of Results according to Membership Reason

Reasons of membership	%
Not member	62.6
Social sensitivity	28.9
Obtain benefits	18.7
Personal fulfillment	12.9
Religious faith	11.4
Support political view	8.7
Moral obligation	8.3
Make a circle of friends	8.3
Material and moral gains	0.3
N	**872**

6.1.13. Political Acquaintance

872 respondents are asked if they have a political acquaintance or not. The multiple response analysis of the questions to which the respondents gave more than one answer is shown in Table 6.13. 1227 answers are obtained from 868 respondents and political party member stated most as 25.4% and mayor as 24.6%. Bureaucrats stated the least by the respondents with rate of 8.1%.

Table 6.13: Distribution of Results according to Political People

Political People	%
Party member	25.6
Mayor	24.6
Minister/Parliamentarian	16.6
Local official	12.4
City Assembly Member	12.3
Bureaucrat	8.1
N	**868**

6.1.14. Contact a Political People

In parallel to the question above, the respondents are asked if they contacted any politician or a government official after they began to the university. It draws attention that establishing a contact with politicians may be a factor which will affect political participation. Table 6.14 presents the distribution of political contacts. 80.4% of the respondents stating that they have not contacted a political people while 19.6% stating that they have contacted.

Table 6.14: Distribution of Results according to Connection with Political People

Contact		N	%	Cum. %
No		701	80.40	80.40
Yes		171	19.60	100
	Total	**872**	**100**	

6.1.15. If There is an Election in the Near Future

Another question to give an opinion about political attitude of the respondents is that the one asking that what will do if there is any election in the near future. Table 6.15 exhibits the distribution of this question. Go to ballot box and vote is stated by the 86.5% of respondents. This rate is as the same as the total rate (86.4%) of the voting behavior (75.8%) and of the have not participated yet (10.6%). 'Undecided' is follows this with the rate of 6.8%. The rate of the respondents stating that they will cast invalid vote is 3.7% while the ones stating that they will not go to vote is 3.1%.

Table 6.15: Distribution of Results according to Election in the Near Future

Future Election		N	%	Cum. %
Go to ballot box and vote		754	86.5	86.5
Go to ballot box and use invalid vote		32	3.7	90.1
Not go to ballot box		27	3.1	93.2
Undecided		59	6.8	100
	Total	**872**	**100**	

6.1.16. Following and Discussing Political Issues

It is observed in political participation studies that following up political issues from mass media increase political participation. Interest level of political participation is in questioned here. Also, discussing political issues with parents and friends is considered as another factor that increasing political participation. Then, it is also possible to mention parent socialization and peer group socialization here. Table 6.16 shows the distribution of results according to following, discussing and writing about political issues. It is seen from the table, 18% of the respondents express that they follow political news and agenda 'very often' via TV, 33.9% express that they follow

'often', 43.5% express that 'somewhat often' and 4.6% express 'never'. The rate of the ones following up agenda from newspapers and the rate of the ones following up the agenda via TV is almost the same. Among the respondents stating that they discussing political issues with their friends, 'somewhat often' is the highest rate (53.6%). 'Often' is the highest rate in the answer stating that they discussing political issues with their mothers and fathers as 42.3% and 43.3%, respectively. In the choice of 'very often', the rate of the discussing with their fathers is higher than the rate of the discussing with their mothers. Discussing political issues is seen most with friends, followed by fathers and lastly mothers. It is seen that 90.6% of the students never wrote to a newspaper or a magazine about political issues. The highest rate (6.4%) is seen "somewhat often", by the respondents who stated that they wrote to newspapers or magazines about a political issue.

Table 6.16: Distribution of Results according to Political Follow and Discussion

Political Follow/discus.	Very often		Often		Somewhat often		Never		Total
	N	%	N	%	N	%	N	%	
TV	157	18.0	296	33.9	379	43.5	40	4.6	872
Newspaper	159	18.2	295	33.8	372	42.7	46	5.3	872
Friends	97	11.1	209	24.0	467	53.6	99	11.4	872
Mother	54	6.2	118	13.5	369	42.3	331	38.0	872
Father	101	11.6	183	21.0	378	43.3	210	24.1	872
Writing to news.	11	1.3	15	1.7	56	6.4	790	90.6	872

6.1.17. Three Most Important Problems

The respondents gave 288 different answers to this open-end question asking about the most important three problems of Turkey. 2492 answers obtained as a result of the multiple response analyses are given under certain titles in Table 6.17. To a high degree (55.6%), the students consider educational problems as the most important problem of Turkey. Economic problems are the second (29.7%) and unemployment is the third (24.3%) most important problem. Although the problems with the turban and head-scarf are expressed at a ratio of totally 9.6%, these two take place individually in the table since they are expressed specifically by their names by the religious and non-religious students. It is an expected result that the students state mostly education, economic issues and unemployment as the major problems, given

the fact that these are basically the students' own problems concerning their future. Apart from that, it is observed that the students gave many answers about the problems occupying the agenda of Turkey. Hotly debated topics of the year when the study is conducted, such as the issue of Kurdish issue, ethnic backgrounds, Turban/head-scarf, judicial, secularity and religion, etc. seemed to affect the students, as well. Just as the problems of Turkey, it is observed that the students are also take place in polarization with respect to those problems.

Table 6.17: Distribution of Results according to Three Problems of Turkey

Three problems	%
Education	55.6
Economic problems	29.7
Unemployment	24.3
Politics	16.3
PKK/Terror	15.0
Kurt issues	11.1
Social polarization	8.8
Individual rights and freedoms	7.9
The use of religion	7.3
Government	6.9
Insensitive, self-seeker politicians	6.6
Head-scarf	6.1
Law	5.3
Ethnic origins	5.2
Moral corruption	4.1
Poverty	4.0
Lack of social consciousness	4.0
Democracy	3.7
Turban	3.5
Health	3.5
Away from secularism	3.3
Judicial	3.3
Intolerance	3.0
Military	2.6
Inequality	2.5
Corruption	2.2
AKP	2.1
Islamophobia	2.1
Conflict between parties	2.1
Religious freedom	2.0
System	2.1
Ignorance	2.0
Sided-media	1.9
Ergenekon	1.9
USA/European Union/IMF	1.7
Insecurity	1.4
Opposition	1.2
Imperialism	1.2
N	**847**

Among the problems not included in the table are the issues such as the Armenian issue, Alawi issue, politicized Islam, women's problems, parties such as CHP, MHP and BDP, crime rates, the problem of religious communities, unsafe and insecure atmosphere, lack of cultural and artistic activities, becoming more and more insensitive and ignorant, constant intervention to the government, Westernophilia, laziness, personal interests, parameter in university exam, geo-political location, safety, traffic problems and Kemalism. Interesting answers given by the students involved dislike and dissatisfaction with existing jobs, lying about being unemployed, student scholarships, and OSYM (student selection and placement center in Turkey) examination. Along with using religion, getting away from religion is also considered a problem. Answers such as insufficient religious education, oppression of Muslims by leftist people and lack of application of the sharia law are also highly interesting. Answers varying from infrastructure to sexual identity, from not being in peace with the past to international relations with the neighbors, capitalism, dealing with fictitious problems and not appreciating being a Turkish are given. There are 100 more answers apart from the grouping made for the table below. It is observed that the students are polarized as rightist vs. leftist, secular vs. Islamic, Turkish vs. Kurdish and so on, according to the answers they give.

6.1.18. Religious Attitudes

Averages of the distribution of religious attitudes are seen from the Table 6.18. These questions are prepared in order to reveal religious attitude of the respondents and differentiate between the intrinsic and extrinsic religious. The values of them are between minimum 1 and maximum 10. The highest mean as 7.83 belongs to 'wearing a head scarf or dressing appropriately in accordance with religion does not show that the person is religious' option. This means that most of the respondents support this statement. This is followed by 'a religious person should perform rules of the religion' with the mean of 7.62. The lowest mean is seen as 3.18 in the statement 'I often emphasize that I am a religious person in my daily life'.

Table 6.18: Distribution of Results according to Religious Attitudes

Religious attitudes	N	Mean	Std. Dev.
1. My religious faith affects whole my life.	872	6.25	3.291
2. Religious political parties /candidates are important.	871	4.34	3.400
3. It is important to have a religious political leader.	871	4.29	3.473
4. It is not important that my friends be religious.	872	6.40	3.323
5. It is important that my spouse be religious.	872	6.09	3.650
6. Being religious is not essentially required to be a good person.	872	6.82	3.266
7. A religious person should perform rules of the religion.	872	7.62	2.917
8. I'd like to work with religious people in my work life	872	5.40	3.448
9. I think that being religious provide gains to a person nowadays	872	6.29	3.390
10. Nowadays, wearing a head scarf or dressing appropriately in accordance with religion does not show that the person is religious	872	7.83	2.936
11. I obtained moral and material gains by being religious.	872	5.66	3.553
12. I often emphasize that I am a religious person in my daily life	872	3.18	2.747

Table 6.19 presents the frequencies of religious attitudes that are seen in Table 18 with the same order. It is observed from this table that the highest rate is seen as 24.5% in number 1 that means 'my religious faith affects whole of my life', with value 10. In addition, 45.9% of the respondent stated with value 8 and higher. Number 2 that is 'religious political parties and the candidates are important' is stated by 39.5% of the respondents with value of 1. In here 50.4% of the respondents stated 3 and below. While for 41.9% in number 3 as having a religious political leader is not important, for 12.9% that it is very important. 'It is not important that my friends be religious' is stated most in value 10 as 31.4%, and that least in value 1 as 14.9%. In number 5, 'it is important that my spouse be religious' 30.2% is the highest score in value 10. In number 6, 'being religious is not essentially required to be a good person' is stated by 36.5% of the respondents most in value 10. For most of the respondents 'religious person should perform rules of the religion' and the highest rate is in value 10 as 43.5%. Number 8, 'I'd like to work with religious people in my work life' is stated most in value 1 as 24.9% and follows by number 10 as 20.1%. 'I think that being religious provide gains to a person nowadays' that is

number 9 is seen most as 28.8% in value 10. Nowadays, wearing a head scarf or dressing appropriately in accordance with religion does not show that the person is religious' that is number 10, stated by 49.2% as 'strongly agree'. Herein, almost 70% of respondents stated 8 and above. 'I obtained moral and material gains by being religious' that is number 11, stated most in value 1 as 25%, while stated least in value 10 as 23.7%. On the other hand, those who emphasized their religiosity in their daily life (number 12) stated 'absolutely disagree', with the rate of 48.7%. It is observed in the table that all higher values take place between the options 1-absolutely disagree and 10 – absolutely agree.

Table 6.19: Frequency Distribution of Religious Attitudes

| | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 | 10 |
	%	%	%	%	%	%	%	%	%	%
1	15.4	5.6	5.3	4.8	9.9	5.2	7.9	11.2	10.2	24.5
2	39.5	6.0	4.9	3.2	10.1	4.7	5.6	7.3	7.5	11.0
3	41.9	5.1	5.2	3.9	8.3	4.1	6.1	5.3	7.3	12.9
4	14.9	3.3	6.2	4.8	12.8	5.7	6.1	7.2	7.5	31.4
5	25.9	2.6	3.2	2.4	6.5	4.7	6.9	10.2	7.3	30.2
6	13.3	3.3	4.0	3.4	11.1	5.0	6.9	10.6	5.8	36.5
7	7.5	2.8	2.2	3.3	9.3	5.0	5.5	10.0	11.1	43.5
8	24.9	6.3	4.7	4.6	12.2	5.8	5.5	8.5	7.5	20.1
9	17.9	3.6	4.9	3.6	11.1	6.1	6.0	9.4	8.7	28.8
10	8.0	1.8	3.3	2.4	5.8	4.5	5.2	9.6	10.1	49.2
11	25	5.5	4.0	4.1	9.5	6.1	4.6	8.8	8.6	23.7
12	48.7	7.7	7.2	6.2	9.2	5.7	4.5	4.7	2.1	4.0

6.1.19. Political Attitudes

The mean distribution of questions in order to prepare to measure political attitudes is as shown is Table 6.20. Respondents are taken minimum 1 and maximum 10 from these statements. The highest means as 8.30 belongs to 'It is important to have a democratic, secular, constitutional state'. This is followed by 'The fact that the politicians have religious propaganda does not mean that those politicians are religious indeed' with the mean of 8.0 and 'Political discourses should not contain religion, at all' with the means of 7.61. The lowest means are seen as 2.78, 3.25 and 3.97 respectively in the statements 'I obtained moral and material gains by interested in politics', 'I'm thinking to be a candidate for a political position, in the future', and

'Turban is a political symbol'. The results here are associated with the fact that the political participation of the sample is low and the majority of them are religious.

Table 6.20: Distribution of Results according to Political Attitudes

Political Attitudes	N	Mean	Std. Dev.
1. My political opinion affects whole my life.	871	4.30	2.617
2. The fact that the politicians have religious propaganda does not mean that those politicians are religious indeed.	872	8.00	2.867
3. Political discourses should not contain religion, at all.	872	7.61	3.073
4. I'm thinking to be a candidate for a political position, in the future.	871	3.25	2.910
5. I'd like to contact with the party leaders and members.	872	4.34	3.178
6. Politics is an instrument to obtain certain gains.	872	6.25	3.017
7. I think religion is politicized.	872	6.85	3.209
8. I think that being interested in politics provide gains to a person nowadays.	872	5.31	2.902
9. I obtained moral and material gains by interested in politics.	871	2.78	2.481
10. It is important to have a democratic, secular, constitutional state	872	8.30	2.664
11. Religion should not interfere in state affairs	871	7.52	3.348
12. Turban is a political symbol	871	3.97	3.665

Table 6.21 indicates the frequencies of religious attitudes that are seen in the Table 6.20 with the same order. It is observed from this table that the highest rate is seen as 22.2% for number 1 that means 'my political opinion affects whole my life', with value 1. 'The fact that the politicians have religious propaganda does not mean that those politicians are religious indeed' as shown by number 2 stated most in value 10 as 53.6%. This is a highly remarkable result. It seems to be associated with the fact that the trust in the politicians is low. 'Political discourses should not contain religion, at all 'that is number 3, is stated by 50.6%. This is also a remarkable for this research in which the religious respondents is higher. 48.8% respondents stated that 'they are not thinking to be a candidate for a political position'. Number 5, in other words 'I'd like to contact with the party leaders and members' is stated by 48.8% as strongly disagree. 22% of the respondents thought that 'politics is an instrument to obtain certain gains', 34.4% thought 'religion is politicized' as strongly agree. 52.1% of the respondents stated that they did not obtain moral and material gains by interested in politics'. Another high score is seen as 59.7 in number 10, in other

words 'it is important to have a democratic, secular, constitutional state'. 54.4% respondents stated 'religion should not interfere in state affairs' as strongly agree while 52.4% stated that turban is a not a political symbol. As similar to table 6.19, all higher values take place between the options 1- absolutely disagree and 10 – absolutely agree.

Table 6.21: Frequency Distribution of Religious Attitudes

	1 %	2 %	3 %	4 %	5 %	6 %	7 %	8 %	9 %	10 %
1	22.2	7.8	12.8	8.5	18.0	8.6	9.1	6.4	2.2	4.4
2	7.0	2.1	2.4	2.5	6.9	3.2	5.6	8.0	8.7	53.6
3	8.1	2.9	3.6	2.6	10.2	4.7	4.8	5.2	7.3	50.6
4	48.8	7.9	8.4	5.3	8.6	3.9	4.9	3.1	2.1	7.0
5	33.5	6.1	9.3	5.3	10.3	6.4	8.1	6.8	4.0	10.2
6	12.5	3.3	4.8	6.1	13.8	8.9	10.8	10.9	6.9	22.0
7	12.0	3.2	4.9	3.8	10.6	6.0	6.4	9.5	9.2	34.4
8	15.5	6.1	8.5	8.8	4.7	10.8	9.7	8.9	5.5	11.5
9	52.1	11.0	6.8	6.2	9.1	4.4	3.3	2.8	1.4	3.0
10	5.0	1.4	1.8	3.2	6.9	2.9	4.5	7.9	6.7	59.7
11	11.8	3.4	3.8	3.3	5.7	3.1	3.8	4.8	5.7	54.4
12	52.4	2.6	4.5	2.6	6.0	3.3	3.3	3.3	3.3	18.6

6.2. Socio-Demographical Variables and Religiosity

There are many factors that affect the individual's religiosity such as family, peer groups, school, media, gender, economic status, social environment and place of settlement. In this section the relationship between respondents' perception of their religiosity and the factors that may affect this situation will be examined. In this context, the relationship between the socio-demographic variables and religiosity will be considered. Herein, the socio-demographic-variables, in the first part of the questionnaire, will be examined as independent variables while the religiosity, in the second part of the questionnaire is examined as the dependent variable. Besides, religiosity mean scores range is between 1 and 10, and 1 indicates not religious while 10 indicates very religious in this section of the research.

6.2.1. Gender and Religiosity

Gender is one of the variables previously reviewed in the religiosity studies. In the literature, women have been found more religious than men (Allport et. al. 1948; Batson et.al 1993; Miller and Hoffman 1995; Allport, 2004; Günay, 2006; Mehmedoğlu, 2006; Hökelekli, 2010). On the contrary, in Turkey there are also some studies which have found men more religious than women (Köktaş, 1993; Hülür and Kalender; 2003; Mehmedoğlu, 2004; Onay, 2004). According to Hökelekli, these studies may have been caused by the application of university students (Hökelekli, 2010:95).

In this study, an independent t-test is conducted to compare the religiosity of males and females. This t-test result of respondents' religiosity in terms of gender is given in Table 6.22. Within this method male and female students mean scores are compared. The mean of female is found 6.60, while it is found 6.24 for male. It is seen from the table that there is no significance difference for males (M=6.60, SD=2.691) and females (M=6.24, SD=2.863); t (866) =2.704, p=.059. This finding shows that gender has no distinctive effects on religiosity. From a descriptive perspective, female has been found more religious than male but there has been no significant difference found between them statistically. The level of significance is considered generally as p<.05 in the literature. However, there are also some studies that accepted p<.10 as statistically significant. In this regard, it can be said that there is a statistically significant relationship between religiosity and gender at p<.10 level for the current study. It can be also said that women has been found more religious than men in the scope of our study. For this reason it can be argued that this research is similar with the studies that found female more religious than male.

Table 6.22: T-test Results of Gender and Religiosity

		N	Mean	Std. Dev.	t	df	P
Religiosity	Female	500	6.60	2.691	2.704	866	0.059
	Male	368	6.24	2.863			

6.2.2. Birth Region and Religiosity

Table 6.23 presents the distribution of respondents' religiosity according to their birth region. The highest mean is seen in Eastern Anatolia as 7.17, and Black Sea Region follows with the mean of 7.11. The lowest religiosity mean belongs to Marmara region with 5.55.

Table 6.23: Distribution of Religiosity according to Birth Region

		N	Mean	Std. Dev.	Std. Error
	Central Anatolia	207	6.37	2.844	0.198
	Marmara	152	5.55	3.016	0.245
	Aegean	108	6.06	2.914	0.280
Birth	Mediterranean	148	6.87	2.310	0.190
Region	Black sea	112	7.11	2.307	0.218
	Eastern Anatolia	65	7.17	2.702	0.335
	Southeastern Anatolia	44	6.55	2.715	0.409
	Foreign	26	6.58	3.276	0.643
	Total	862	6.44	1.030	0.094

Table 6.24 presents the ANOVA results of respondents according to their birth region. A one-way between subjects ANOVA is conducted to compare the effect of an independent variable birth region on a dependent variable religiosity. Subjects are divided into eight groups according to their birth region. The table shows that there is a significant effect of birth region on religiosity at the $p<.01$ level [F (7, 854) = 4.763, p = 0.000]. This finding indicates that birth place have different effects on the mean scores of religiosity. In addition a Post-hoc analysis is conducted in order to see where this difference is stemming from. After Post-Hoc analysis, this difference has been found between Marmara (M=5.55, SD=3.016) and Mediterranean (M=6.87; SD=2.310), and Black Sea (M=47.11, SD=2.307); and Eastern Anatolia (M=7.17, SD=2.702). According to this, the respondents' religiosity mean scores who were born in Marmara region are lower than the respondents who were born other regions, especially Mediterranean, Black Sea and Eastern Anatolia. In addition with reaching statistical significance, eta squared is calculated as effect size statistics in order to see the actual difference in mean scores between groups. Eta squared shows the proportion of variance of the dependent variable that is explained by the independent variable. A small effect is between .01-.05; medium effect is between .06-.14 and

>.14 is represent a large effect size (Pallant, 2007:208, Tabacknick and Fidell, 2007: 55). Herein, eta squared is calculated as .03 and this means that mean scores between groups are quite small.

Table 6.24: ANOVA Results of Birth Region and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	248.936	7	35.562	0.03	4.763	0.000
Within Groups	6375.891	854	7.466			
Total	6624.827	861				

6.2.3. University and Religiosity

Table 6.25'de displays the respondents' religiosity mean scores according to their university. It is seen from the table that no.1 university students' greatly varied from no.2 and no. 3. The university no.1 has the lowest mean score with 4.17 while the no.2 has 7.70 and no.3 has 7.08.

Table 6.25: Distribution of Religiosity according to University

University	N	Mean	Std. Dev.	Std. Error
1	230	4.17	2.739	0.181
2	201	7.70	2.316	0.163
3	437	7.08	2.234	0.107
Total	868	6.45	2.769	0.094

A one-way between subjects ANOVA is conducted to compare the effect of university on religiosity. Subjects are divided into three groups according to their university. Table 6.26 indicates that there is a significant effect of university on religiosity at the p<.01 level [F (2, 865) = 1446.449, p = 0.000]. This results shows that university factor created a statistically significance difference on religiosity. Moreover with reaching statistical significance, eta squared is calculated as effect size statistics in order to see the actual difference in mean scores between groups. The effect size, calculated using eta-square, is .25 and this means that mean scores between groups are quite large.

Table 6.26: ANOVA Results of University and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1681.896	2	840.948	0.253	1446.449	0.000
Within Groups	4967.071	865	5.742			
Total	6648.968	867				

Post-hoc comparisons using the Tukey-HSD test indicates that the mean score for Group 1 (M=4.17, SD=2.739) is significantly different from Group 2 (M=7.70, SD= 2.316) and Group 3 (M=7.08, SD= 2.234). From here, it is seen that no.1 university student's religiosity mean score is lower than the other universities. Besides, there is also difference between no.2 and no.3, but this difference is not bigger as no.1. Thus, these results suggest that university have an effect on religiosity.

6.2.4. Faculty and Religiosity

Faculty and religiosity relationship is examined in order to see whether faculty has an effect on religiosity or not. Table 6.27 displays the distribution of faculty results according to religiosity. It is seen from the table that, as expected, the highest religiosity mean belongs to the faculty of divinity with the mean of 8.45. On the other hand, other faculties have close mean scores to each other as 2.78 and 2.87.

Table 6.27: Distribution of Religiosity according to Faculty

Faculty	N	Mean	Std. Dev.	Std. Error
Arts and Sciences	482	5.78	2.819	0.128
Economic and administrative sciences	180	5.97	2.620	0.195
Divinity	206	8.45	1.588	0.111
Total	868	6.45	2.769	0.091

A one-way ANOVA is conducted to compare the effect of faculty as independent variable on religiosity as dependent variable. Subjects are divided into three groups according to their faculty. Table 6.28 points that there is a significant effect of faculty on religiosity at the p<.01 level [F (2, 865) = 83.871, p = 0.000] for the three conditions. According to this result, it is seen that faculty has a significance effect on religiosity. When we looking this significance in terms of eta squared, which shows

the real difference actually, eta is seen as .016. This means that, despite reaching statistical significance, the actual difference on mean scores between groups is quite small. As a result, as expected, faculty of divinity students has been found much more religious than the other faculties.

Table 6.28: ANOVA Results of Faculty and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1079.947	2	539.974	0.016	83.871	0.000
Within Groups	5569.021	865	6.438			
Total	66487.968	867				

After Post-hoc analysis, Tukey HSD test indicated that the mean score for faculty of Divinity (M=8.45, SD=1.588) is significantly different from faculty of Arts and Sciences (M=5.78, SD=2.819) and faculty of Economic and administrative sciences (M=5.97, SD= 2.620). These results suggest that being a student of faculty of divinity increases the religiosity.

6.2.5. Class and Religiosity

Class and religiosity relationship is investigated in order to see wheather class has an effect on resondents' religiosity. Table 6.29 exhibits the distribution of class according to religiosity. From the table it is seen that from freshman to junior there is a decrease for mean value of religiosity, but for junior to senior there is seen an increase again. Moreover, the highest mean value belongs to the senior as 6.60. Religiosity mean value for class is calculated again without Faculty of divinity, because it is thought that this may be caused from the students' religiosity of this faculty. Then, this time, freshman has the highest value (6.17), and sophomore follows it (5.99). Junior has the lowest mean (5.23) and as previously senior's means is increases again (5.83). But, this time it is not calculated as the highest mean as before.

A one way between subjects ANOVA variance is conducted to explore the impact of class on religiosity score. Table 6.30 shows the ANOVA results of class and

religiosity. Subjects are divided as four groups: freshman, sophomore, junior and senior. There has not been found a significance effect of class on religiosity at the p<.05 level [F (3, 864) = 0.337, p = 0.799]. This result suggests that; class variable has not any impact on religiosity.

Table 6.29: Distribution of Religiosity according to Class

	N	Mean	Std. Dev.	Std. Error
Freshman	231	6.47	2.691	0.177
Sophomore	202	6.39	2.714	0.191
Junior	219	6.35	2.875	0.194
Senior	216	6.60	2.807	0.191
Total	868	6.45	2.769	0.094

Table 6.30: ANOVA Results of Class and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	7.773	3	2.591	0.001	0.337	0.799
Within Groups	6641.194	864	7.687			
Total	6648.968	867				

6.2.6. Number of Siblings and Religiosity

It can be mentioned about an existence of indirect relationships between number of siblings and religiosity. Because the effect of child number on economic status brings along the relationship of child number and religiosity. The relationship between religiosity and numbers of siblings is investigated using Pearson product-moment correlation coefficient. In this method of analysis, if an increase or decrease of a variable causes a change in another variable, then it can be mentioned that there is a positive or negative correlation between these variables. In this analysis, (–), not indicates a negative meaning, it only shows the direction of correlation. Cohen suggest that if r is between .10-.29 there is a small correlation, if r is between .30 and .49 there is a medium correlation and if r is between .50-1.0 there is a large correlation between the variables (Pallant, 2007:132). Herein, there is weak positive correlation seen from the table 6.31; between the two variables, r=0.27, n= 868, p<.01 with high number of siblings associated with high levels of religiosity. This

table may be interpreted as, if the number of siblings increases, so the religiosity increases; if the number of siblings decreases, so the religiosity decreases.

Table 6.31: Correlation of Religiosity and Number of Siblings

Variable		Number of Siblings	Religiosity
Number of Siblings	Pearson Correlation	1	0.266[**]
	Sig. (2-tailed)		0.000
	N	872	868
Religiosity	Pearson Correlation		1
	Sig. (2-tailed)		
	N		872

** The mean difference is significant at the 0.01 level.

6.2.7. Mother Education and Religiosity

It is known that there is a negative relationship between education status and religiosity in the literature. This study investigates whether the mother's education status has any effect on the respondents' religiosity since the variable of education status is kept constant by choosing university students. Table 6.32 displays the distribution of respondent's religiosity according to their mother's educational status. It is clearly seen from the table, the higher the mother's education level, the lower the religiosity means of the respondents. This decrease in religiosity mean is seen mostly in university and master/doctorate choices. The highest mean is seen as illiterate with 7.69 while the lowest mean is master/doctorate with 3.33. It is clearly seen that if the mother's education level increases, the religiosity declines from quite high religiosity average to almost "non-religious" level.

Table 6.32: Distribution of Religiosity according to Mother Education

		N	Mean	Std. Dev.	Std. Error
Illiterate		83	7.69	2.141	0.235
Literate		26	7.08	2.331	0.331
Elementary		382	7.27	2.364	0.364
Secondary		103	6.67	2.198	0.198
High		156	5.12	2.879	0.879
University		109	4.44	2.952	0.952
Master-Doctorate		9	3.33	3.279	0.279
	Total	868	6.45	2.769	0.769

A one-way between group analysis of variance ANOVA is conducted to compare the effect of mother education on religiosity. Subjects are divided into seven groups according to their mother's educational background. Table 6.33 displays that there is a significant effect of mother's education on religiosity at the $p<.01$ level [$F_{(6, 861)}$ = 31.707, p = 0.000] for the seven conditions. It is understood from the table that mother's educational background is a determinant variable for respondents' religiosity level. If we look at this significant relationship in terms of eta squared, we can see that there is a quite large mean difference as 0.18 eta result. After post-Hoc analysis, it has been found that illiterate (M=7.69, SD=2.141), literate (M=7.08 SD=2.331), elementary (M=7.27, SD=2.364) and secondary (M=6.67, SD=2.198) are significantly different from high (M=5.12, SD=2.879), university (M=4.44, SD=2.952) and master-doctorate (M=3.33, SD=3.279). The means difference are significant at the 0.01 level for all education levels. These results suggest that low level of mother' education has an important effect on respondents' religiosity while high levels of education effect on non-religiosity. Specifically, our results suggest that when respondents' mother educational background is low, they are more religious than the other respondents.

Table 6.33: ANOVA Results of Mother Education and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1203.255	6	200.543	0.180	31.707	0.000
Within Groups	5445.712	861	6.325			
Total	6648.968	867				

6.2.8. Father Education and Religiosity

As similar to mother education because the variable of education status is kept constant by choosing university students, this time it is investigated whether the father's education status has any effect on the respondents' religiosity. Table 6.34 presents the distribution of respondent's religiosity according to their father's educational background. Again, the higher the father's educational background, the lower the respondents' religiosity level decreases as similar to the mother's educational background. For fathers, the highest mean is seen as the illiterate choice with the mean 7.4 while the lowest is seen as master/doctorate with the mean 5.10.

Unlike the case with the mother's education level, the relationship between the father's education and religiosity decreased from high to an average religiosity level. It is also seen from the table that there is a negative relationship between father's educational background and religiosity. This means that if the father's education level increases the religiosity level of the respondent's decreases. But it is realized that the difference in the mothers' education level is much higher than the fathers'. For this research, it could be said that the mother's educational background has much more influence on the respondents' religiosity than the father's educational background. This is also one of the most valuable results of this research.

Table 6.34: Distribution of Religiosity according to Father Education

	N	Mean	Std. Dev.	Std. Error
Illiterate	21	7.14	2.726	0.595
Literate	20	7.40	2.644	0.591
Elementary	239	7.37	2.284	0.148
Secondary	128	6.55	2.436	0.215
High	199	6.05	2.730	0.194
University	231	5.83	3.052	0.201
Master-Doctorate	30	5.10	3.458	0.631
Total	868	6.45	2.769	0.094

A one-way between group analysis of variance ANOVA is conducted to compare the effect of father education on religiosity. Subjects are again divided into seven groups according to their father's educational background. Table 6.35 displays that there is a significant effect of father's education on religiosity at the $p<.01$ level [$F_{(6, 861)} = 9.357$, $p = 0.000$] for the seven conditions. Eta squared is calculated as 0.06 and this means that despite reaching statistical significance, the actual difference on mean scores between groups is quite small. After post-hoc analysis the illiterate (M =7.14, SD=2.729) and secondary (M= 6.55, SD =2.436) not have been found significantly differ from the other conditions. However, the mean score for elementary (M=7.37, S= 2.284) is significantly different than the high (M=6.05, S= 2.730), university (M=5.83, S= 3.052) and master-doctorate (M= 5.10, SD = 3.458) in 0.01 significance level. Therefore, it could be expresses that the religiosity levels of the respondents' fathers who graduated from elementary-school are higher than first and foremost those of the persons with master-doctorate degree.

Table 6.35: ANOVA Results of Father Education and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	407.008	6	67.835	0.061	9.357	0.000
Within Groups	6241.960	861	7.250			
Total	6648.968	867				

6.2.9. Family Economic Status and Religiosity

There have been found a relationship between religiosity and economic status in the literature. In these studies, religiosity has been found highest in the middle and lower-middle class, while it has been found the least in the upper classes (Köktaş, 1993; Onay, 2004; Hökelekli, 2010). Table 6.36 indicates the distribution of respondent's religiosity according to their economic level. It is seen clearly from the table that middle class has the highest mean as 6.66. It is followed by upper class as 6.60. The lowest score is seen both the low and upper middle class with the mean of 5.70. Herein, interesting mean score belongs to upper class. Because in the literature there has been found a negative relationship between upper socio economic level and religiosity. However, this does not constitute a meaningful result due to low numbers in terms of upper class. In this study the highest religiosity mean is seen as middle class. As similar to the literature, religiosity is found high in the middle and lower-middle class, ignoring upper class due to its insufficient number.

Table 6.36: Distribution of Religiosity according to Economic Level

	N	Mean	Std. Dev.	Std. Error
Low	20	5.70	3.164	0.707
Lower-middle	112	6.49	2.637	0.249
Middle	586	6.66	2.674	0.110
Upper-middle	145	5.70	3.049	0.253
Upper	5	6.60	3.435	1.536
Total	868	6.45	2.769	0.094

A one-way ANOVA is used to test for preference difference among these five groups. Table 6.37 shows that there is a significant effect of economic level on religiosity at the p<.01 level [F (4, 863) =3.917, p=0.004]. Eta squared is calculated as 0.018 and this shows that the mean scores between the groups are two small.

After post-hoc analysis the low (M=5.70, SD=3.164), lower middle (M=6.49, SD=2637 and upper (M=6.60, SD=3.435), not have been found significantly differ the other four conditions. However, the mean score for the middle (M=6.66, S=2.674) is significantly different than the upper middle (M=5.70, SD =3.049) in 0.01 significant level. According to these results, the religiosity level of middle class is higher than all others, but the biggest difference is seen from the upper-middle class. As a result, in the scope of this study, belonging to middle class can be accepted as one of the determinants of religiosity.

Table 6.37: ANOVA Results of Economic Level and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	118.560	4	29.640	0.018	3.917	0.004
Within Groups	6530.408	863	7.567			
Total	6648.968	867				

6.2.10. Graduated High School and Religiosity

Table 6.38 displays the distribution of respondent's religiosity according to their graduated high school. The highest religiosity mean score belongs to the Religious Vocational High School with 8.46. It is followed by Vocational High School with 7.33 and other follows them with 7.00. The lowest score belongs to Science High School with 4.79 and it is followed by Anatolian High School and Private High School with 4.90 for both of them. It is observed that when the sampling of the faculty of divinity is omitted, only two persons are found as graduates of the Religious Vocational High School, and their religiosity mean is found as 9.5.

Table 6.38: Distribution of Religiosity according to Graduated High School

	N	Mean	Std. Dev.	Std. Error
General High School	296	6.95	2.249	0.137
Anatolian High School	247	4.90	2.862	0.182
Science High School	14	4.79	2.547	0.681
Private High School	29	4.90	2.807	0.521
Religious Vocational High School	193	8.46	1.584	0.114
Vocational High School	6	7.33	1.633	0.667
Super High School	80	5.34	2.638	0.295
Other	3	7.00	1.000	0.577
Total	868	6.45	2.739	0.094

Table 6.39 shows the ANOVA result of respondents graduated high school effects on religiosity. From the table it is seen that there is a significant effect of graduated high school on religiosity at the p<.01 level [F (7, 860) = 40.683, p = 0.000]. In addition with reaching statistical significance, eta squared is calculated as effect size statistics in order to see the actual difference in mean scores between groups. The effect size, calculated using eta-square, is .25 and this means that mean scores between groups are quite large. After Post-hoc analysis it has been found that Religious Vocational High School is significantly differ than the Anatolian High School, Science High School, Private High School and Super High School except Vocational High School and other. This means that the mean score of the respondents who are graduated from Religious Vocational High School are higher than that of Anatolian High School, Science High School, Private High School and Super High School. At the end, it can be argued that graduated from Religious Vocational High School is an important determinant of religiosity.

Table 6.39: ANOVA Results of Economic Level and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1654.021	7	236.289	0.249	40.683	0.000
Within Groups	4994.946	860	5.808			
Total	6648.968	867				

6.2.11. The Place of Settlement and Religiosity

Studies related to religion presents a relationship between religiosity and place of settlement. They also presents that those who live in rural area are more religious than those who live in urban area. Table 6.40 displays the distribution of respondent's religiosity according to their place of settlement. The highest mean is seen as Village with 7.56 while the lowest is seen as Metropolis with 5.65. As to the relationship between the place of settlement and religiosity, it is observed that as the size of the place of settlement get larger, the level of religiosity decreases. This result means that the rural-urban differentiation is also considered a determinant of individual religiosity.

Table 6.40: Distribution of Religiosity according to Place of Settlement

		N	Mean	Std. Dev.	Std. Error
Village		86	7.56	2.379	0.257
Town		43	7.40	1.801	0.275
District		206	6.86	2.488	0.173
City		262	6.44	2.780	0.172
Metropolis		271	5.65	2.978	0.181
	Total	868	6.45	2.769	0.094

A one-way between subjects ANOVA is conducted to compare the effect of settlement on religiosity for village, town, district, city, metropolis conditions. There is a significant effect of settlement place on religiosity, and it is seen from the Table 6.41, at the p<.01 level for the five conditions [F (4, 863) = 12.068, p=0.000]. Furthermore, in order to see the proportion of variance of the religiosity that is explained by the place of settlement, eta squared is calculated. The actual difference in mean scores between groups is calculated as 0.05 and this indicates a medium difference between these groups.

Table 6.41: ANOVA Results of Settlement Place and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	352.223	4	88.056	0.053	12.068	0.000
Within Groups	6296.744	863	7.296			
Total	6648.968	867				

The Post-hoc analysis is conducted in order to see where the real difference is arisen from. According to this analysis, the mean score for Metropolis (M=5.65, SD= 2.978) is significantly different from Village (M=7.56, SD=2.379), Town (M=7.40, SD=1.801), District (M=6.86, SD=2.488), and City (M=6.44, SD=2.780). The mean difference is found significant at the 0.01 level for both of them. Post-Hoc analysis also shows that the difference is arisen from metropolis and this means that the religiosity mean of respondents' who live in Metropolis are lower than the respondents who live Village, Town, District and City. Conversely, when the size of the settlement gets smaller, that is a factor which increases the religiosity. This situation is seen also from the descriptive table (Table 6.40); as the size of settlements gets larger, the means of religiosity gets smaller. Then, it can be also said that place of settlement is a determinant of religiosity.

6.2.12. Identity and Religiosity

The relationship between identity and religiosity is investigated to see whether a person's being religious has any effect on determining of their identity. Table 6.42 exhibits the distribution of respondent's religiosity according to their identity. As expected Muslim identity is the highest score of the table with the mean of 8.25. It is followed by Muslim-Kurdish with 8.17 and Muslim-Turkish with 7.55. The least mean score belongs to Human identity with 3.11, and followed by other with 3.32 and Kurdish with 4.87. Table also shows that the highest mean scores belong to the Muslim identity and the identities related to Muslim.

Table 6.42: Distribution of Religiosity according to Identity

	N	Mean	Std. Dev.	Std. Error
Muslim	316	8.25	1.638	0.092
Turkish	166	6.11	2.333	0.181
Turkish Republic	181	5.71	2.455	0.182
Kurdish	23	4.87	3.020	0.630
Human	74	3.11	2.441	0.284
Muslim-Turkish	42	7.55	1.864	0.288
Muslim-Kurdish	12	8.17	1.850	0.534
Other	44	3.32	2.743	0.414
Total	858	6.48	2.756	0.094

A one-way between subjects ANOVA is conducted to compare the effect of identity on religiosity for eight conditions. There is a significant effect of identity on religiosity at the $p<.01$ level for the five conditions [F (7, 850) =77.807, p= 0.000]. Eta squared is calculated as 0.39 and this indicates that the mean differences in mean scores between groups are quite large.

Table 6.43: ANOVA Results of Settlement Place and Religiosity

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	2542.360	7	363.194	0.390	77.807	0.000
Within Groups	3967.720	850	4.668			
Total	6510.079	857				

After post-hoc analysis it has been found that Muslim (M=8.25, SD= 1.638) is significantly differ from other identities except Muslim-Turkish (M=7.55, SD=1.864) and Muslim-Kurdish (M=8.17, SD= 1.850) at the 0.01 significance level.

This result indicates that identities Muslim, Muslim-Turkish and Muslim-Kurdish have more religiosity mean scores than the other identities. After conducted both descriptive and one way ANOVA analysis, it can be argued that there is a positive relationship between religiosity and the Muslim identity. It is also seen that while the respondents who are assumed to be religious as a result of their religiosity mean score, define their identity as Muslim; the respondents who are assumed to be non-religious define Human, Other, and Kurdish as their identity. Moreover, it is seen that the respondents who have average religiosity score define their identities as Turkish and Turkish Republic.

6.2.13. Religious Faiths and Religiosity

As to relationship between religious faiths and religiosity, first part of Hypothesis 1 (H1) set forth that religious faith increases religiosity. The relationship between religiosity and religious faiths is investigated using Pearson product-moment correlation coefficient. According to Table 6.44 there is a strong positive correlation between the 'religiosity is important for human life' and religiosity, $r=0.707$, $n= 867$, $p<.0$, with high believe in religion is important on human life associated with high levels of religiosity. In addition, there is also strong positive correlation between the 'I believe that God exist' and religiosity $r=0.659$, $n= 867$, $p<.0$, with high believe in God exist associated with high levels of religiosity. There is also a strong positive correlation between the 'I believe in Heaven and Hell' and religiosity, $r=0.722$, $n= 867$, $p<.01$ with high believe in Heaven and Hell associated with high levels of religiosity. The last strong positive correlation is between 'I believe in the Day of Judgment' and religiosity, $r=0.716$, $n= 867$, $p<.01$ with high believe in Judgment Day associated with high levels of religiosity.

As a result of Pearson correlation analysis it is seen that all the variables are highly correlated to each other and H1 hypothesis is supported. In other words it can be argued that there are strong correlations between religious faiths and religiosity. It is seen from here that having religious faiths has a strong positive effect on religiosity; as religious faiths increases, the person religiosity also increases. Conversely, it could be argued that as religious faiths decreases, the person religiosity decreases, as

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well. As a result, religious faiths have found significant on religiosity. In addition all the correlations results indicate that these correlations between the variables are very strong. For example, the highest correlation is seen between 'I believe in Heaven and Hell' and 'I believe in the Day of Judgment' with .955.

Table 6.44: Correlation of Religiosity and Religious Faiths

Variables		1	2	3	4	5
1. Religion is Important for Human life	Pearson Correlation	1	0.707^{**}	0.782^{**}	0.768^{**}	0.739^{**}
	Sig. (2 tailed)		0.000	0.000	0.000	0.000
	N	871	871	870	869	867
2. I believe that God exist	Pearson Correlation		1	0.879^{**}	0.869^{**}	0.659^{**}
	Sig. (2 tailed)			0.000	0.000	0.000
	N		871	870	869	867
3. I believe in Heaven and Hell	Pearson Correlation			1	0.955^{**}	0.722^{**}
	Sig. (2 tailed)				0.000	0.000
	N			870	869	867
4. I believe in the Day of Judgment	Pearson Correlation				1	0.716^{**}
	Sig. (2 tailed)					0.000
	N				869	867
5. Religiosity	Pearson Correlation					1
	Sig. (2 tailed)					
	N					868

**. Correlation is significant at the 0.01 level (2-tailed).

6.2.14. Religious Practices and Religiosity

Second part of the Hypothesis 1 (H1) suggests that the participation in religious practices increases religiosity. Table 6.45 presents the distribution of respondent's religiosity according to their religious practices. The highest score for perform salaat is seen in 'very often' option as 8.72 while the lowest score belongs to 'never' option as 3.35. As expected, it is determined that the religiosity averages of the persons who do not perform salaat are very low. It is also seen the same results for both fasting and pray. For instance, the highest score for fasting is seen in 'very often' option as 8.21 while the lowest score belongs to 'never' option as 2.17. In addition, the highest score for pray is seen again in 'very often' option as 8.21 while the lowest score belongs to 'never' option as 1.50.

It is observed that not praying is more linked to not being religious than any other things. It is possible to argue from the table that the persons who do not perform

salaat, do not fasting and do not pray are not religious. As the average of religiosity increases, frequency of participation in the religious practices increases, as well. As a result, it is seen that religious practices are also the important determinant of religiosity.

Table 6.45: Distribution of Religiosity according to Religious Practices

	University	N	Mean	Std. Dev.	Std. Error
Salaat	Very often	232	8.72	1.381	0.091
	Often	124	7.67	1.747	0.157
	Somewhat	283	6.56	1.871	0.111
	Never	228	3.35	2.365	0.157
	Total	867	6.45	2.770	0.094
Fasting	Very often	276	8.21	1.766	0.106
	Often	235	7.23	1.802	0.118
	Somewhat	230	5.90	2.268	0.150
	Never	126	2.17	1.954	0.174
	Total	867	6.45	2.770	0.094
Pray	Very often	426	7.84	1.899	0.092
	Often	233	6.73	1.978	0.130
	Somewhat	149	4.05	2.435	0.199
	Never	60	1.50	1.692	0.218
	Total	868	6.45	2.769	0.094

A one-way between subjects ANOVA is conducted to compare the effect of religious practices as independent variable on religiosity as dependent variable. Table 6.46 signifies that there is a significant effect of perform salaat on religiosity at the p<.01 for fasting as [F (3, 863) = 296.671, p = 0.000]. The last significant effect belongs to pray as [F (3, 864) = 261.149, p = 0.000]. In addition with reaching statistical significance, eta squared is calculated as .54, .51 and .48 respectively, and these means that mean differences between the groups as quite large. As a result, it is seen that there is positive relationship between religiosity and religious practices. While the highest averages are seen in the highest values, it is observed that as the frequency of participation decreases, the religiosity mean decreases, too.

These results show that the religious practices have very strong effect on religiosity and also confirmed our Hypothesis 2 (H2). Then, it can be argued that when the frequencies of perform salaat, fasting and pray increases, respondents' religiosity

increases, as well. Conversely, it is also possible to claim that individuals who do not participate in the religious practices have low level of religiosity.

Table 6.46: ANOVA Results of Religious Practices and Religiosity

		Sum of Squares	df	Mean Square	Eta Squared	F	P
Salaat	Between Groups	3573.028	3	1191.009	0.538	334.384	0.000
	Within Groups	3073.830	863	3.562			
	Total	6646.858	866				
Fasting	Between Groups	3374.643	3	1124.881	0.508	296.671	0.000
	Within Groups	3272.215	863	3.792			
	Total	6646.858	866				
Pray	Between Groups	3161.934	3	1053.978	0.476	261.149	0.000
	Within Groups	3487.034	864	4.036			
	Total	6648.968	867				

6.2.15. Religiosity Level of Others and Religiosity

Studies conducted on religiosity indicate the most powerful determinant of religiosity as parents and peer groups (Argyle and Beit-Hallahmi, 1975: Allport, 2004; Batson et all. 1993; Cornwall, 1989). For instance, Allport emphasizes the importance of the family in socialization and indicates that there are highly crucial data showing that religious people mostly come from religious families (Allport, 2004:50). In accordance with these studies; Hypothesis 2 (H2) is established as there is a positive relationship between respondents' perception of religiosity and their father, mother, siblings and friends religiosity. The relationship between religiosity and religiosity level of mother, father, siblings and friends are investigated using Pearson product-moment correlation coefficient. According to Table 6.47 there is a strong positive correlation between the mother's religiosity and respondent's religiosity, r=0.687, n=868, p<.01 with high mother's religiosity level associated with high levels of respondent's religiosity. There is also strong positive correlation between the father's religiosity and respondent's religiosity, r=0.678, n=868, p<.01 with high father's religiosity associated with high levels of respondent's religiosity. Another result is; there is a strong positive correlation between siblings' religiosity and respondent's

religiosity, r=0.744, n=868, p<.01 with high siblings' religiosity associated with high levels of respondent's religiosity. The last strong positive correlation is between friend's religiosity and respondent's perception of religiosity, r=0.790, n=868, p<.01 with high friends' religiosity associated with high levels of respondent's religiosity. As a result of Pearson correlation analysis it is seen that all the variables are highly correlated to each other and this means that H2 hypothesis is confirmed. In other words there are strong correlations between religiosity levels of mother, father, siblings, friends and respondent own religiosity. Among them, the highest correlation is seen between friends and respondent's own religiosity with 0.790. To sum up, parents and peer group socialization on religiosity is seen clearly from the table. These results show that parents and peer group religiosity is a very strong effect on the respondents religiosity level. If the respondents' parents and peers religiosity increases, so their religiosity increases.

Table 6.47: Correlation of Religiosity and Religiosity Level of Others

Variables		1	2	3	4	5
1. Mother	Pearson Correlation	1	0.745[**]	0.736[**]	0.605[**]	0.687[**]
	Sig. (2 tailed)		0.000	0.000	0.000	0.000
	N	872	872	824	871	868
2. Father	Pearson Correlation		1	0.707[**]	0.604[**]	0.678[**]
	Sig. (2 tailed)			0.000	0.000	0.000
	N		872	824	871	868
3. Siblings	Pearson Correlation			1	0.664[**]	0.744[**]
	Sig. (2 tailed)				0.000	0.000
	N			824	823	821
4. Friends	Pearson Correlation				1	0.790[**]
	Sig. (2 tailed)					0.000
	N				871	868
5. Religiosity	Pearson Correlation					1
	Sig. (2-tailed)					
	N					868

6.3. Socio-Demographical Variables and Religious Orientation

In this section the relationship between respondents' religious orientation and the factors that may affect this situation will be examined. In this context, socio-demographic-variables, in the first part of the questionnaire will be examined as independent variables while the religious orientation, in the second part of the

questionnaire will be examined as the dependent variable. At this point, religious orientation will be analyzed as intrinsic religiosity and extrinsic religiosity. In this way, it is aimed to display the differences between intrinsic and extrinsic religiosity. This intrinsic and extrinsic religiosity is calculated from our religious orientation scale, and the mean score for both of them are between 1 and 5.

6.3.1. Gender and Religious Orientation

In previous section it is seen that there is a difference between female and male respondents in terms of religiosity, to the advantage of female[15]. Here, it will be investigated that what kind of effects has the gender on the intrinsic and extrinsic religiosity. There are studies in the literature both found a significant relationship (Maltby and Day, 2004) between gender and religious orientation and not found any significant relationship (Genia and Shaw, 1991) between them. Donahue states that among approximately 70 meta-analyses he conducted, only 7 investigated differences between the sexes in terms of intrinsic - extrinsic religiosity. In addition, while Koç (2008) have found a significant relationship between gender and intrinsic religiosity, he has not found a significant relationship between gender and extrinsic religiosity.

In this research, an independent t-test is conducted to compare the religious orientation of males and females. Table 6.48 shows the t-test results of respondents' religious orientation in terms of their gender. Table indicates that while female respondents' intrinsic religiosity mean is 3.60, it is 3.47 for male respondents. As similar, while female respondents' extrinsic religiosity mean is 3.02, it is 2.94 for male respondents. It is seen from the table that there is no significance difference for males (M=3.46, SD=1.058) and females (M=3.60, SD=1.007); t (870) =1.937, p=.053 (two-tailed) for intrinsic religiosity. Besides, there is also no significance for males (M=2.94, SD=0.691) and females (M=3.02 SD=0.648); t (870) =1830, p=.068 (two-tailed) for extrinsic religiosity. This finding shows that gender has no distinctive effects on religiosity. From a descriptive perspective, female respondents

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[15] Look at the Table 6.22 in page 243.

have been found more religious than male respondents both for intrinsic and extrinsic religiosity but there has been no significant difference have been found between them statistically at p<.05 level of significance. However, if we accept p<.10 as statistically significant, in this regard, it can be said that there is a statistically significant relationship between religiosity and gender at p<.10 level of significance for the current study. Then, as a result, women has been found more intrinsic religious and extrinsic religious than men in the scope of the study.

Table 6.48: T-test Results of Gender and Religious Orientation

		N	Mean	Std. Dev.	t	df	P
INT	Female	502	3.60	1.007	1.937	870	0.053
	Male	370	3.46	1.058			
EXT	Female	502	3.02	0.648	1.830	870	0.068
	Male	370	2.94	0.691			

6.3.2. University and Religious Orientation

Table 6.49 displays the distribution of respondents' religious orientation according to their university. Number 1 university students are seen considerably different from the other university students in terms of intrinsic religiosity. The intrinsic religiosity mean of number 1 students is 2.53, while the number 2 is 3.96 and number 3 is 3.88. On the other hand, in terms of extrinsic mean scores, it is not seen a big difference as it is in intrinsic mean scores. Here, number 2 university has the highest mean (2.98) whereas number 1 again has the lowest (2.66). To sum up, number 1 university students have the lowest mean scores both for intrinsic and extrinsic religiosity.

Table 6.49: Distribution of RO according to University

	University	N	Mean	Std. Dev.	Std. Error
INT	1	231	2.53	1.052	0.070
	2	201	3.96	0.840	0.060
	3	440	3.88	0.687	0.033
	Total	872	3.54	1.031	0.035
EXT	1	231	2.66	0.913	0.060
	2	201	2.98	0.492	0.035
	3	440	3.15	0.502	0.024
	Total	872	2.98	0.668	0.023

A one-way between subjects ANOVA is conducted to compare the effect of university as independent variable on religious orientation as dependent variable. Subjects are divided into three groups according to their university. Table 6.50 shows that there is a significant effect of university on intrinsic religiosity at the p<.01 level [F (2, 869) = 233.180, p = 0.000]. On the other hand, there is also a significant effect of university on extrinsic religiosity at the p<.01 level [F (2, 869) = 45.917, p = 0.000]. In addition with reaching statistical significance, eta squared is calculated as .35 for intrinsic religiosity, and this means that mean scores between groups are quite large while it is .09 for extrinsic religiosity and this means that mean scores between groups are in medium range.

Table 6.50: ANOVA Results of University and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	323.278	2	161.639	0.35	233.180	0.000
	Within Groups	602.385	869	0.693			
	Total	925.663	871				
EXT	Between Groups	37.091	2	18.546	0.09	45.917	0.000
	Within Groups	350.985	869	0.404			
	Total	388.076	871				

After the Post-hoc analysis, it has been found that the mean score for intrinsic for Group 1 (M=2.53, SD=1.052) is significantly different from Group 2 (M=3.96, SD=0.840) and Group 3 (M=3.88, SD=0.687). On the other hand, extrinsic results indicates that the mean score for Group 1 (M=2.66, SD=0.913) is significantly different from Group 2 (M=2.98, SD= 0.492) and Group 3 (M=3.15, SD= 0.502). Lastly, Group 2 is significantly different from Group 1 and Group 3. While the difference in terms of intrinsic religiosity arisen from the university 1, all the three universities display different results for extrinsic religiosity. Thereupon, it can be said that number 1 university students' both intrinsic and extrinsic religiosity are lower than the number 2 and number 3 students. As other additional information it is seen that number 3 university students' mean for both intrinsic and extrinsic religiosity are above mean 3. As a conclusion it can be argued that university affects the respondents' religious orientation.

6.3.3. Faculty and Religious Orientation

It has been found a statistically significant relationship between religiosity and faculty in previous section[16]. In order to investigate it from intrinsic and extrinsic religiosity perspective, the relationship between them and the faculties is investigated. Table 6.51 displays the distribution of faculty results according to religious orientation. As expected, faculty of divinity has the highest intrinsic mean with 4.38, while the faculty of arts and science has the lowest mean with 3.25. It is observed that faculties are not considerably different from each other in terms of extrinsic religiosity. Here again faculty of divinity has the highest mean score with 3.01.

Table 6.51: Distribution of RO according to Faculty

	Faculty	N	Mean	Std. Dev.	Std. Error
INT	Arts and Sciences	482	3.25	1.057	0.048
	Economic and administrative sciences	183	3.35	0.974	0.072
	Divinity	207	4.38	0.341	0.023
	Total	872	3.54	1.030	0.034
EXT	Arts and Sciences	482	2.98	0.730	0.033
	Economic and administrative sciences	183	2.96	0.679	0.050
	Divinity	207	3.01	0.479	0.033
	Total	872	2.98	0.667	0.022

A one-way between subjects ANOVA is conducted to compare the effect faculty on religious orientation. Table 6.52 shows the ANOVA results of them. There is a significant effect of faculty on religiosity for intrinsic religiosity at the p<.01 level for the three conditions [F (2, 869) = 113.256, p=0.000]. But there is no significant effect of faculty on religiosity for extrinsic religiosity at the p<.01 level for the three conditions [F (2,869) = 113.256, p=0.743]. The effect size, calculated using eta-square is .21 for intrinsic religiosity and this means that mean scores between groups are quite large while it is .0006 for extrinsic religiosity and this means that mean scores are not differ. This result indicates that while faculty has significant effects on respondents' intrinsic religiosity, it has no effect on extrinsic religiosity.

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[16] Look at the Table 6.28 in page 247.

Table 6.52: ANOVA Results of Faculty and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	191.393	2	95.697	0.21	113.256	0.000
	Within Groups	734.270	869	0.845			
	Total	925.663	871				
EXT	Between Groups	0.265	2	0.133	0.0006	0.297	0.743
	Within Groups	387.811	869	0.446			
	Total	388.076	871				

Since difference is seen in the intrinsic religiosity, only its post-hoc analysis is conducted. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for Group 3 (M=4.38, SD= 0.341) is significantly different from Group 1 (M=3.25, SD=1.057) and Group 2 (M=3.35, SD= 0.0.974) for intrinsic religiosity. It has been found that the difference is arisen from the faculty of divinity. As a result of the research, faculty of divinity is a determinant of being intrinsic religious of respondents whereas for extrinsic religiosity it is not any effect. For intrinsic religiosity results, faculty of divinity first and foremost differentiated from the faculty of Arts and Sciences and it has the highest intrinsic religious orientation mean score.

6.3.4. Class and Religious Orientation

In order to see whether there is a difference between the class variable and intrinsic and extrinsic religiosity, the relationship between them is investigated. Table 6.53 exhibits the distribution of class according to religious orientation. For intrinsic religiosity, sophomore has the highest mean with 3.59 while senior has the lowest with 3.50. For extrinsic religiosity, freshman has the highest mean with 3.05 while junior has the lowest with 2.90. It is seen from the table that both junior and senior means are lower than freshman and sophomore for intrinsic religiosity. On the other hand, it is determined that while extrinsic religiosity decreases from freshmen to juniors, it increases again in seniors. As a result, it could be argued that the intrinsic and extrinsic religiosity of the student decreases as his/her class goes up but that extrinsic religiosity increases again from junior to senior class.

Table 6.53: Distribution of RO according to Class

	Class	N	Mean	Std. Dev.	Std. Error
	Freshman	231	3.56	0.912	0.060
	Sophomore	205	3.59	1.027	0.071
INT	Junior	219	3.52	1.101	0.074
	Senior	217	3.50	1.082	0.073
	Total	872	3.54	1.030	0.034
	Freshman	231	3.05	0.576	0.037
	Sophomore	205	3.01	0.698	0.048
EXT	Junior	219	2.90	0.674	0.045
	Senior	217	2.98	0.715	0.048
	Total	872	2.98	0.667	0.022

A one way ANOVA is used to test for preference differences among four classes. As a result of this analysis it is seen from the table 6.54 that there is no significant effect of class on both intrinsic and extrinsic religiosity at the p<.05 [F (3, 868) = 0.354, p=0.786], [F (3, 868) = 1950, p=0.120] respectively. From hence, it is understood that class has no significance effect on religious orientation.

Table 6.54: ANOVA Results of Class and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
	Between Groups	1.132	3	0.377	0.001	0.354	0.786
INT	Within Groups	924.531	868	1.065			
	Total	925.663	871				
	Between Groups	2.599	3	0.866	0.007	1.950	0.120
EXT	Within Groups	385.477	868	0.444			
	Total	388.076	871				

6.3.5. Mother Education and Religious Orientation

Similar to the religiosity analysis, whether the mother's education status has any effect on the individual's religiosity is investigated[17]. Table 6.55 displays the distribution of respondent's religious orientation according to their mother's educational background. For the intrinsic religiosity, the highest means is seen as illiterate with 3.99 while the lowest is seen as master/doctorate with 2.01. On the other hand, for extrinsic religiosity, the highest mean is seen as secondary with 3.09,

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[17] Look at the Table 6.33 in page 250.

while the lowest is seen as master/doctorate with 2.07. As to intrinsic religiosity, it is observed that the average of religiosity tend to decrease as the level of education increases. Although there are some varieties for extrinsic religiosity, the lowest values are seen in the choices of university and master-doctorate and it could be argued that there is a tendency of decline also in here. But it is observed that the varieties here are also at small degrees. The fact that as the respondents' education level increases, the average religiosity scores in both extrinsic and intrinsic religiosity decreases constitutes that there is a negative relationship between the mother's education level and the respondents' religiosity. It is possible to argue that while the person whose mothers' education level is high are less religious, the mothers with lower education levels have more religious children.

Table 6.55: Distribution of RO according to Mother Education

		N	Mean	Std. Dev.	Std. Error
INT	Illiterate	83	3.99	0.757	0.083
	Literate	26	3.80	0.764	0.150
	Elementary	383	3.89	0.817	0.041
	Secondary	103	3.60	0.762	0.075
	High	158	3.09	1.100	0.087
	University	110	2.63	1.130	0.107
	Master-Doctorate	9	2.01	1.121	0.373
	Total	872	3.54	1.030	0.034
EXT	Illiterate	83	3.08	0.512	0.056
	Literate	26	3.12	0.599	0.117
	Elementary	383	3.06	0.556	0.028
	Secondary	103	3.09	0.546	0.053
	High	158	2.94	0.743	0.059
	University	110	2.63	0.909	0.086
	Master-Doctorate	9	2.07	0.842	0.280
	Total	872	2.98	0.667	0.022

A one-way between subjects ANOVA is conducted to compare the effect of mother education on religious orientation. There is a significant effect of mother education on religiosity for intrinsic religiosity at the $p<.01$ level for the three conditions [F (6, 865) = 42.254, p=0.000]. There is also significant effect of mother education on religiosity for extrinsic religiosity at the $p<.01$ level for the three conditions [F (6, 865) = 10.387, p=0.000]. The effect size, calculated using eta-square, is .23 for intrinsic religiosity and this means that mean scores between groups are quite large

while it is 0.06 for extrinsic religiosity and this means that mean scores between groups are in medium range. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for university (M=2.63, SD= 1.130) and Master–doctorate (M=2.01, SD= 1.121) are significantly different from the others for intrinsic. For extrinsic, university (M=2.63, SD=0.909) and master-doctorate (M=2.07, SD= 0.842) are significantly different from the others except university. The important point here is that both for intrinsic and extrinsic religiosity if mother education increases, religiosity decreases. As a result it can be argued that high mother educational background associated with low level of religiosity.

Table 6.56: ANOVA Results of Mother Education and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	209.811	6	34.969	0.23	42.254	0.000
	Within Groups	715.852	865	0.828			
	Total	925.663	871				
EXT	Between Groups	26.081	6	4.347	0.067	10.387	0.000
	Within Groups	361.995	865	0.418			
	Total	388.076	871				

6.3.6. Father Education and Religious Orientation

Father educational status is investigated in order to see whether father's education status has any effect on the individual's religiosity[18]. Table 6.57 displays the distribution of respondent's religious orientation according to their father's educational background. It is seen from the table for the intrinsic; the highest mean belongs to elementary with the mean of 3.91, whereas the lowest belongs to master/doctorate with the mean of 2.92. Similarly, for the extrinsic; the highest mean belongs to elementary again with the mean of 3.10, whereas the lowest belongs to master/doctorate again with the mean of 2.75. It is observed also here that there is a tendency of decrease for both intrinsic and extrinsic religiosity, except minor variations.

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[18] Look at the Table 6.35 in page 252.

Table 6.57: Distribution of RO according to Father Education

		N	Mean	Std. Dev.	Std. Error
INT	Illiterate	21	3.65	0.829	0.181
	Literate	20	3.89	0.875	0.195
	Elementary	239	3.91	0.770	0.049
	Secondary	129	3.62	0.899	0.079
	High	200	3.44	1.022	0.072
	University	231	3.25	1.183	0.077
	Master-Doctorate	32	2.92	1.308	0.231
	Total	872	3.54	1.030	0.034
EXT	Illiterate	21	3.17	0.529	0.115
	Literate	20	3.02	0.751	0.167
	Elementary	239	3.10	0.528	0.034
	Secondary	129	3.05	0.630	0.055
	High	200	3.04	0.633	0.044
	University	231	2.79	0.763	0.050
	Master-Doctorate	32	2.75	0.897	0.158
	Total	872	2.98	0.667	0.022

A one-way between subjects ANOVA is conducted to compare the effect father education on religious orientation. Table 6.58 presents the ANOVA results. There is a significant effect of father education on religiosity for intrinsic religiosity at the p<.01 level for the three conditions [F (6, 865) = 11.865, p=0.000]. There is also significant effect of father education on religiosity for extrinsic religiosity at the p<.01 level as [F (6, 865) = 6.001, p=0.000]. The effect size calculated using eta-square, is .07 for intrinsic religiosity and this means that mean scores between groups are in medium range while it is 0.04 for extrinsic religiosity and this means that mean scores between groups are small. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for intrinsic for master-doctorate (M=2.92, SD=1.308), University (M=3.25, SD=1.183) and high (M=3.44, SD= 1.022) are significantly different from the others. For extrinsic, university (M=2.79, SD=0.763) is significantly different from the illiterate (M=3.17, SD=0.529), literate (M=3.02, SD=0.751), elementary (M=3.10, SD=0.528) and secondary (M=3.05, SD=0.630). It is seen also here that, for both the intrinsic and extrinsic, religiosity means of the respondents whose fathers have high level of education are lower than others, as is the case with mothers' education level.

Table 6.58: ANOVA Results of Father Education and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	69.424	6	11.571	0.074	11.689	0.000
	Within Groups	856.239	865	0.990			
	Total	925.663	871				
EXT	Between Groups	15.509	6	2.585	0.039	6.001	0.000
	Within Groups	372.567	865	0.431			
	Total	388.076	871				

6.3.7. Family Economic Status and Religious Orientation

In the previous section, as to the relationship between family's economic status and religiosity, it has been found that the middle-class individuals are more religious than the others[19]. Here, whether economic status has an effect on the religious orientation is investigated. Table 6.59 expresses the distribution of respondent's religious orientation according to their economic status. It is seen clearly from the table that for intrinsic upper class has the highest mean with 4.24, it is followed by middle class with 3.63, and the lowest mean belongs to upper middle class with the mean of 3.19. On the other hand, for extrinsic the highest mean is 3.37 and it belongs to upper class while the lowest is 2.81 and this belongs to low economic class. Here, for both intrinsic and extrinsic the highest mean is seen as upper class and followed by middle class. When it is considered the insufficient number of the upper-class, it is observed that being of the middle class is determinant for the both; intrinsic and extrinsic.

A one-way ANOVA is used to test for preference difference among these five economic status groups for intrinsic and extrinsic. Table 6.60 shows that there is a significant effect of economic status on religious orientation for intrinsic at the p<.01 level [F (4,867) =6.180, p=0.000]. For extrinsic there is no significant effect of economic status on religious orientation at the p<.05 level [F (4, 867) =1198, p= 0.310]. Eta squared is calculated as 0.03 for intrinsic and this shows that the mean scores between the groups is quite small. After post-hoc analysis the low (M=3.31, SD=1.148), and upper class (M=4.24, SD=0.563), have not found significantly differ the other conditions. However, the mean score for the upper-middle (M=3.19, S=1134) is significantly different than the lower-middle (M=3.54, SD =0.964) and

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[19] Look at the Table 6.36 in page 252.

middle in 0.05 significant level. From here, it is found that the difference for intrinsic is arisen from upper-middle class. It is also possible to say that upper middle class religiosity mean score is lower than the other classes especially lower-middle and middle class.

Table 6.59: Distribution of RO according to Family Economic Status

		N	Mean	Std. Dev.	Std. Error
INT	Low	20	3.31	1.148	0.256
	Lower-middle	112	3.54	0.964	0.091
	Middle	588	3.63	0.996	0.041
	Upper-middle	147	3.19	1.134	0.093
	Upper	5	4.24	0.563	0.251
	Total	872	3.54	1.030	0.034
EXT	Low	20	2.81	0.897	0.200
	Lower-middle	112	2.97	0.649	0.061
	Middle	588	3.00	0.631	0.026
	Upper-middle	147	2.92	0.781	0.064
	Upper	5	3.37	0.296	0.132
	Total	872	2.98	0.667	0.022

Table 6.60: ANOVA Results of Family Economic Status and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	25.659	4	6.415	0.027	6.180	0.000
	Within Groups	900.004	867	1.038			
	Total	925.663	871				
EXT	Between Groups	2.133	4	0.533	0.005	1.198	0.310
	Within Groups	385.943	867	0.445			
	Total	388.076	871				

6.3.8. Graduated High School and Religious Orientation

In the previous section, it has been detected that graduated from faculty of divinity has a positive effect on the respondents' religiosity[20]. The aim is here to see what kind of effect the high school from which the individual graduated has on the intrinsic and extrinsic religiosity. Table 6.61 displays the distribution of respondent's religious orientation according to their graduated high school. The highest mean score for intrinsic is Religious Vocational High School with the mean of 4.38. It is

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[20] Look at the Table 6.39 in page 254.

followed by Vocational High School with the mean of 3.83 and other with the mean of 3.66. The lowest score belongs to Anatolian High School with the mean of 2.90 and Science School and Private High School follows with the means 2.95 and 2.99 respectively. For extrinsic the highest mean is Vocational High School with the mean of 3.40. It is followed by other with the mean of 3.33 and General High School with the mean of 3.15. The lowest means are seen with the mean of 2.79 Anatolian High School, with the mean of 2.88 Private High School and with the mean of 2.99 Religious Vocational High School. As a conclusion, it is seen from the table that the high school from which the individual graduated is significant in terms of the distinction between the intrinsic and extrinsic religiosity. For example, Religious Vocational High School is in their first rank for the intrinsic religiosity, it is in the fifth rank for the extrinsic religiosity.

Table 6.61: Distribution of RO according to Graduated High School

		N	Mean	Std. Dev.	Std. Error
	General High School	297	3.71	0.765	0.044
	Anatolian High School	249	2.90	1.120	0.071
	Science High School	14	2.95	0.983	0.262
	Private High School	29	2.99	1.173	0.217
INT	Religious Vocational High School	194	4.38	0.334	0.024
	Vocational High School	6	3.83	0.806	0.329
	Super High School	80	3.14	1.049	0.117
	Other	3	3.66	0.587	0.339
	Total	872	3.54	1.030	0.034
	General High School	297	3.15	0.537	0.031
	Anatolian High School	249	2.79	0.859	0.054
	Science High School	14	3.01	0.716	0.191
	Private High School	29	2.88	0.711	0.132
EXT	Religious Vocational High School	194	2.99	0.447	0.032
	Vocational High School	6	3.40	0.246	0.100
	Super High School	80	2.95	0.715	0.079
	Other	3	3.33	0.218	0.125
	Total	872	2.98	0.667	0.022

Table 6.62 presents the ANOVA result of respondents graduated high school effects on religious orientation. From the table it is seen that there is a significant effect of graduated high school on religious orientation for intrinsic at the $p<.01$ level [$F_{(7, 864)} = 52.646$, $p = 0.000$]. For extrinsic there is also a significant effect on graduated high school as at the $p<.01$ level [$F_{(7, 864)} = 6.491$, $p = 0.000$]. In addition with

reaching statistical significance, eta squared is calculated as .42 for intrinsic and this means that mean scores between groups are quite large while 0.05 for extrinsic and this is accepted as small. After the Post- hoc analysis, General high school and Religious Vocational High School (M=4.38, SD=0.334) are found significantly differ the other conditions except Vocational High School (M=3.83, SD=0.0.806), and other for intrinsic religious at .01 significant level. For extrinsic religious Anatolian High School (M=2.79, SD=0.859) is significantly differ from General High Scholl (M=3.15, SD=0.537), and Religious Vocational High School (M=2.99, SD=0.447) at .05 significant level. Therefore, it could be argued that the mean of intrinsic religiosity of the individuals who are graduated from Religious Vocational High School is higher than all. On the other hand, it could be also argued that the mean of extrinsic and intrinsic religiosity of individuals who are graduated from Anatolian High School is lower than the other for both conditions. Thus, while graduated from Religious Vocational High School is a significant determinant for the intrinsic religiosity; it is not any effect on the extrinsic religiosity.

Table 6.62: ANOVA Results of Graduated High School and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
	Between Groups	276.770	7	39.539	0.42	52.646	0.000
INT	Within Groups	648.893	864	0.751			
	Total	925.663	871				
	Between Groups	19.389	7	2.770	0.05	6.491	0.000
EXT	Within Groups	368.687	864	0.427			
	Total	388.076	871				

6.3.9. Place of Settlement and Religious Orientation

In the previous section, in the relationship between religiosity and place of settlement, village has been detected as the highest religiosity mean[21]. In addition, it has been determined that as the size of the settlement get larger, average of the religiosity decreases. Here, it is investigated that whether the relationship with the place of settlement is different for the extrinsic and intrinsic religiosity. Table 6.63 displays the distribution of respondent's religious orientation according to their place of settlement. For the intrinsic, the highest mean is seen as Village with 3.96 while

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[21] Look at the Table 6.40 in page 255.

the lowest is seen as Metropolis with 3.24. In the relationship between the place of settlement and intrinsic religiosity, it is observed that there is a decrease in the religiosity scores of the respondents when the place of settlement increases. For the extrinsic, the highest mean is seen as Town with the mean of 3.21 while the lowest is seen as Metropolis with the mean of 2.82. It is also observed here that intrinsic religiosity yield the same result as the perception of religiosity while just the ranking between town and village changed in terms of extrinsic religiosity.

Table 6.63: Distribution of RO according to Place of Settlement

		N	Mean	Std. Dev.	Std. Error
	Village	86	3.96	0.836	0.090
	Town	43	3.78	0.779	0.118
INT	District	206	3.72	0.890	0.062
	City	264	3.54	1.033	0.063
	Metropolis	273	3.24	1.130	0.068
	Total	872	3.54	1.030	0.034
	Village	86	2.99	0.602	0.065
	Town	43	3.21	0.496	0.075
EXT	District	206	3.09	0.550	0.038
	City	264	3.02	0.656	0.040
	Metropolis	273	2.82	0.765	0.046
	Total	872	2.98	0.667	0.022

A one-way between subjects ANOVA is conducted to compare the effect of settlement on religious orientation for village, town, district, city, metropolis conditions. There is a significant effect of place of settlement place on intrinsic religiosity at the $p<.01$ level for the five conditions [$F (4, 867) = 12.224$, $p = 0.000$]. There is also a significant effect of place of settlement place on extrinsic religiosity at the $p<.01$ level for the five conditions [$F (4,867) = 6.948$, $p = 0.000$]. In addition, in order to see the proportion of variance of the religiosity that is explained by the place of settlement, eta squared is calculated. Eta squared is calculated as 0.05 for intrinsic and 0.03 for extrinsic and both indicate a rather small difference. After post-hoc analysis, for intrinsic metropolis (M=3.24, SD=1.130) has been found significantly differ than the other conditions at .01 level. For extrinsic religious again metropolis (M=2.82, SD=0.765) has been found significantly differ from town (M=3.21, SD=0.496), district (M=3.09, SD=0.550) and city (M=3.02, SD=0.656) at .01 level. As a result of these findings, it could be argued that metropolis has the lowest mean for both the intrinsic and extrinsic religious orientations. It is detected

that the respondents who live in metropolis has the lowest religiosity means than the other respondents.

Table 6.64: ANOVA Results of Settlement Place and RO

		Sum of Squares	df	Mean Square	Eta Squared	F	P
INT	Between Groups	49.417	4	12.354	0.05	12.224	0.000
	Within Groups	876.246	867	1.011			
	Total	925.663	871				
EXT	Between Groups	12.053	4	3.013	0.03	6.948	0.000
	Within Groups	376.023	867	0.434			
	Total	388.076	871				

6.3.10. Religious Practices and Religious Orientation

Religious orientation is investigated here together with the intrinsic, extrinsic and non-religious aspects. On the one hand, this will underline the differences among them, and at the same time, it will show that whether it is possible to determine the non-religious by means of ROS. Thus, here, first part of hypothesis 3 (H3) that the intrinsic religious participation in the religious practices and religious faith is higher is conducted. Table 6.65 shows the distribution of respondent's religious orientation according to their religious practices. As for intrinsic, while the highest rate for perform salaat is seen as 'very often' option with the rate of 38.5%, the lowest score is seen as 'never' option with 5.7%. The interesting point here is that the rate of performing salaat for the extrinsic is just the opposite. For extrinsic the highest rate is seen as 'never' with the rate of 6289%, whereas the lowest is seen as 'very often' with 0.9%. As expected, the non-religious state that they do not perform the salaat.

As to fasting, it is seen that there is a similar distribution for the intrinsic. Here, for intrinsic, 'very often' has the highest rate with 43.3% while 'never' has the lowest with 0.9%. Again, the reason why the rates of the options 'very often' and 'often' are very high could be that the fasting is easier to perform than the salaat. For extrinsic the lowest rate is seen again 'very often' but this time the highest rate is seen in 'somewhat often' with the rate of 43.7%. In total, perform salaat is seen as 37.1% while perform fasting is seen as 69.4%. Again the reason could be explained with

that the fasting is easier to perform than the salaat. As to the non-religious, it could be said that they do not perform fasting, as expected.

Table 6.65: Distribution of RO according to Religious Practices

		INT		EXT		Non-religious		Total	
		N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
Salaat	Very often	225	38.5	2	0.9	-	0.0	227	26.3
	Often	118	20.2	7	3.1	-	0.0	125	14.5
	Somewhat	208	35.6	76	33.2	0	0.0	284	32.9
	Never	33	5.7	144	62.8	51	100.0	228	26.4
	Total	584	100.0	229	100.0	51	100.0	864	100
Fasting	Very often	253	43.3	19	8.3	-	0.0	272	31.5
	Often	195	33.4	40	17.5	-	0.0	235	27.2
	Somewhat	131	22.4	100	43.7	1	2.0	232	26.9
	Never	5	0.9	70	30.5	50	98.0	125	14.5
	Total	584	100.0	229	100.0	51	100.0	864	100
Pray	Very often	370	63.4	53	23.0	-	0.0	423	48.9
	Often	160	27.4	72	31.7	-	0.0	233	26.9
	Somewhat	51	8.7	89	38.7	10	19.6	59	17.3
	Never	3	0.5	15	6.6	41	80.4	865	6.8
	Total	584	100.0	230	100.0	51	100.0	100	100

As to pray, the highest rate is seen as 'very often' with the rate of 63.4% while the lowest rate is 'never' with 0.5%. This hidg perform result could be explained by stating that praying is the easiest religious practice to perform. For the extrinsic, although it is observed that there is a rise in the option 'very often' compared to others, the highest rate is again the option 'somewhat often', with 37.7%. This is a result that is parallel to what Allport and Ross argued for the extrinsic. It is because of the fact that, for the extrinsic, praying is an action to be performed in case of need. This could be, in turn, a result that shows they do not pray every day regularly but sometimes when they needed to. It is also possible to argue from the table that the persons who do not perform salaat, do not fasting and do not pray are not religious. Another result is that as the intrinsic religiosity increases, participation in the religious practices increases, as well. Here, it is seen clearly that the participation to religious practices is a very significant determinant of religiosity. Furthermore, participation in the religious practices points out the difference between the intrinsic and extrinsic. Results indicate that the religious orientation scale could be applied to the non-religious respondents and also determined the non-religious. It is seen from

the table that the non-religious do not perform the salaat and fasting as the requirements of the Islam religion.

Table 6.66 expresses the Chi-square results of respondents between religious practices and religious orientations. These results indicate that there is statistically significant relationship between the frequency of salaat and RO, χ^2 (6, n=864) =477.87, p=0.01. Again a statistically significant relationship has been found between the fasting and RO, χ^2 (6, n=864) =513.39, p=0.01. For pray the results is χ^2 (6, n=865) =621.49, p=0.01. As a result it can be said that there is a difference between respondent's religious practices and their religious orientations. These results support the Hypothesis 3 (H3) which argues that the frequency of participating in the religious practices is higher for the intrinsic than the extrinsic.

Table 6.66: Chi-Square Results of Religious Practices and RO

		Value	df	Asymp. Sig. (2-sided)
Salaat	Pearson Chi-Square	477.866	6	0.000
	N	864		
Fasting	Pearson Chi-Square	513.391	6	0.000
	N	864		
Pray	Pearson Chi-Square	621.489	6	0.000
	N	865		

6.3.11. Religious Faiths and Religious Orientation

For the relationship of religious faith and religious orientation, the second part of the Hypothesis 3 (H3) that the intrinsic religious have more religious faiths than the extrinsic is constituted. If we look at the relationships between the religious faiths and religious orientations, we see that the respondents who think that the religion is vitally important for a person's life are the intrinsic religious, with the mean of 9.42. This mean is decrease to 5.95 for the extrinsic religious. This could be interpreted as an indicator that the extrinsic do not live the religion. On the other hand, it is apparent that the non-religious consider the religion not important, with the mean of 2.96. While the mean of the option "I believe that God exist" is very high in the intrinsic with 9.90, it is 7.97 in the extrinsic, which is again a value that is considered high. As expected, faith of God is very low in the non-religious, with 2.35. For

intrinsic "I believe in Heaven and Hell" and "I believe in the day of Judgment" are again very high with the means of 9.85 for both, it is 6.86 and 6.87 respectively for extrinsic and considered as medium. Here, the fact that in the non-religious, the mean of 1.43 is obtained for the both options is an indication that they do not believe it at all. Again, as it could be seen here, the scale is the one which could also reach the non-religious population. Thus, it is seen for all questions about religious faith that, the intrinsic religious have higher means. This also shows that the extrinsic have the lower means than the intrinsic for all questions. Meanwhile, these findings could be the indicator of this argument that suggests intrinsic find their master motive in their religion.

Table 6.67: Distribution of RO according to Religious Faiths

	ROS	N	Mean	Std. Dev.	Std. Error
Religion is important for human life	INT	583	9.42	1.357	0.056
	EXT	230	5.95	2.667	0.176
	Non-Religious	51	2.96	2.514	0.352
	Total	864	8.12	2.733	0.093
I believe that God exist	INT	583	9.90	0.807	0.033
	EXT	230	7.97	2.867	0.189
	Non-Religious	51	2.35	1.958	0.274
	Total	864	8.94	2.507	0.085
I believe in Heaven and Hell	INT	582	9.85	0.988	0.041
	EXT	230	6.86	3.335	0.220
	Non-Religious	51	1.43	1.063	0.149
	Total	863	8.55	2.928	0.100
I believe in the Day of Judgment	INT	582	9.85	0.942	0.039
	EXT	230	6.87	3.375	0.223
	Non-Religious	51	1.43	1.473	0.206
	Total	863	8.56	2.941	0.100

A one-way between subjects ANOVA is conducted to compare the effect of religious faiths on religious orientations. ANOVA results indicates that there is a significant effect of religious faiths on religious orientations at the $p<.01$ level for both conditions. As it is seen from the Table 6.68, eta squared is calculated and it is indicates quite large effect for both of them. After post-hoc analysis intrinsic has been found significantly differ than extrinsic and non-religious at .01 levels for both religious faiths. This finding indicates that for all levels of religious faith, the intrinsic religious have higher means for religious faiths than the extrinsic and non-religious, and confirms the hypothesis 3 (H3). As a result it is possible to say the

respondents who have intrinsic religious orientation are more religious than the respondents who have extrinsic religious orientation.

Table 6.68: ANOVA Results of Religious Faiths and ROS

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	3429.210	2	1714.605	0.532	489.359	0.000
Within Groups	3016.749	861	3.504			
Total	6445.958	863				
Between Groups	2969.245	2	1484.623	0.548	520.918	0.000
Within Groups	2453.861	861	2.850			
Total	5423.106	863				
Between Groups	4219.797	2	2109.898	0.571	572.140	0.000
Within Groups	3171.448	860	3.688			
Total	7391.244	862				
Between Groups	4221.584	2	2110.792	0.566	561.428	0.000
Within Groups	3233.326	860	3.760			
Total	7454.911	862				

6.3.12. Identity and Religious Orientation

Investigating the identity and religious orientation relationship is important in order to see the difference between the intrinsic and extrinsic religious. The outcome concerning how important they consider their religious identity will be obtained based on this. Accordingly, it is expected to find that the intrinsic religious individuals are much more defining their identity as Muslim, and Hypothesis 4 (H4) is constituted in parallel to this expectation. Table 6.69 displays the distribution of religious orientations according to respondent's identity. As expected intrinsic religious define their identity most Muslim, with 52.9% in the relationship between religious orientation and identity. Turkish identity follows with 18.1% and Turkish Republic follows with 15.3%. The lowest is seen Kurdish with 1.4% and Muslim-Kurdish with 1.6%. As for extrinsic religious, they define their identity most Turkish Republic, with 35.4%. Turkish identity follows with 25.2% and Human follows 18.6%. Once again, Muslim-Kurdish is the lowest rate with 0.9%. The interesting result here is the rate of Muslim identity which is stated only 4% of extrinsic respondents. It is observed here that the extrinsic respondents do not define their identity basically with the religion and this can be mean that religion does not constitute their central point of life. For the non-religious, the highest-rate is Human

with 44.9% while it is observed that no form of the option Muslim identity is chosen, as estimated.

Table 6.69: Distribution of RO according to Identity

	INT		EXT		Non-religious		Total	
	N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
Muslim	307	52.9	9	4.0	0	0	316	37
Turkish	105	18.1	57	25.2	3	6.1	165	19.3
Turkish Republic	89	15.3	80	35.4	10	20.4	179	20.9
Kurdish	8	1.4	13	5.8	2	4.1	23	2.7
Human	11	1.9	42	18.6	22	44.9	75	8.8
Muslim-Turkish	39	6.7	3	1.3	0	0	42	4.9
Muslim-Kurdish	9	1.6	2	0.9	0	0	11	1.3
Other	12	2.1	20	8.8	12	24.5	44	5.1
Total	580	100	226	100	49	100	855	100

Table 6.70 shows the Chi-square results of respondents between identity and religious orientations. These results indicate that there are statistically significant relationships between these variables, χ^2 (14, n=855) =371.48, p=0.01. It is seen that intrinsic religious states Muslim identity more than extrinsic religious while extrinsic religious states more Turkish identity. According to religious orientation of the respondents, there is a difference between them in terms of identity. These findings support the H4 Hypothesis and it could be said that intrinsic respondents define their identity most as Muslim.

Table 6.70: Chi-Square Results of Identity and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	371.478	14	0.000
N	855		

6.3.13. Religiosity and Religious Orientation

Religiosity and religious orientation relationship is examined in order to see how the respondents define their own religiosity in terms of their religious orientations. By means of this, both the differences could be seen and whether the persons determined as non-religious are actually non-religious could be discovered. In other words, it

will be understood that whether ROS is able to determine the non-religious, as well. Table 6.71 displays the distribution of religious orientation according to perception of religiosity. Indiscriminately religious respondents mean is seen as the highest mean score as 9.17 from the table. It is followed by intrinsic with 7.66. Extrinsic religious respondents mean is 4.45 and this is a very interesting mean score. As a result of this, it can be argued that extrinsic respondents do not state themselves as religious as intrinsic respondents. As an expected result non-religious mean is 1.31 and this indicates that they state their religiosity level as minimum. This result can be accepted as an indicator that the scale is made applicable also for the non-religious.

Table 6.71: Distribution of RO according to Religiosity

RO	N	Mean	Std. Dev.	Std. Error
INT	582	7.66	1.919	0.080
EXT	229	4.45	2.335	0.154
Non-Religious	51	1.31	1.304	0.183
Indiscriminately religious	6	9.17	2.041	0.833
Total	868	6.43	2.769	0.094

A one way ANOVA is conducted to compare the effect of religiosity on respondent's religious orientations. It is seen from the table 6.72, there is a significant effect of religiosity on religious orientation on four conditions at the $p<.01$ level [F (2, 861) = 260.871, p = 0.000]. In addition to this, eta squared is calculated in order to see the actual difference. Eta squared is found as 0.47 and this indicates a quite large difference between the conditions. Post-hoc analysis states that intrinsic (M=7.66, SD=.919) is significantly differ than and extrinsic (M=4.45, SD=2.335) and non-religious (M=1.31, SD=1.304). As a result of this finding it could be said that intrinsic religious respondents define themselves more religious than both extrinsic and non-religious respondents.

Table 6.72: ANOVA Results of Religiosity and RO

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	3160.164	2	1053.388	0.47	260.871	0.000
Within Groups	3488.804	859	4.038			
Total	6648.968	861				

6.4. Socio-Demographical Variables and Self-Monitoring

In this section the relationship between respondents' self-monitoring and the factors that may affect this situation will be examined. In this context, socio-demographic-variables, in the first part of the questionnaire will be investigated as independent variables while the self-monitoring, in the third part of the questionnaire will be investigated as the dependent variable. Since Self-monitoring scale is in 4-point likert format, the average values here could be changed between 1 and 4.

6.4.1. Gender and Self-Monitoring

It is thought that gender may have an effect on the level of respondents' self-monitoring. For this reason, an independent t-test is conducted to compare the self-monitoring of males and females. As an example that is related to our study, Koç (2008) has not found any statistically significant effect of gender on self-monitoring in his study. Table 6.73 presents the t-test results and it is detected that female has the mean of 2.46 while the male has 2.48. It is seen from the table that there is no significance difference for males (M=2.48, SD=0.311) and females (M=2.46, SD=0.262); t (712) = -1.007, p=.031 (two-tailed). This finding indicates that gender has no effect on self-monitoring and that female and male self-monitoring is not differentiated to each other statistically.

Table 6.73: T-test Results of Gender and Self-Monitoring

	N	Mean	Std. Dev.	t	df	P
Female	502	2.46	0.262	-1.007	712	0.314
Male	370	2.48	0.311			

6.4.2. Faculty and Self-Monitoring

It is estimated that there could be a relationship between the faculties and self-monitoring and that especially the faculty of divinity will decrease the average of self-monitoring. Table 6.74 displays the distribution of faculty according to self-monitoring. It is seen from the table that the highest mean belongs to the faculty of

economic and administrative sciences with the mean of 2.51 while the lowest belongs to the faculty of divinity with 2.40. Since it has been determined before that there is a relationship between the faculty of divinity and high level of religiosity and especially intrinsic religiosity, this outcome is not surprising.

Table 6.74: Distribution of Self-Monitoring according to Faculty

Faculty	N	Mean	Std. Dev.	Std. Error
Arts and Sciences	482	2.48	0.284	0.012
Economic and administrative sciences	183	2.51	0.294	0.021
Divinity	207	2.40	0.261	0.018
Total	872	2.46	0.283	0.009

A one-way between subjects ANOVA is conducted to compare the effect faculty on self-monitoring. Table 6.75 presents the ANOVA results of these variables. There is a significant effect of faculty on religiosity is at the p<.01 level for the three conditions [F (2, 869) = 8.567, p=0.000]. The effect size, calculated using eta-square is .02 and this means that mean scores between groups are quite small. After post-hoc analysis, faculty of divinity (M=2.40, SD= 0.261) has been found significantly different from faculty of Arts and Sciences (M=2.48, SD= 0.284) and faculty of economic and administrative sciences (M=2.51, SD= 0.294). The difference is arisen from faculty of divinity. For self-monitoring level faculty of divinity has the lowest means score than the other faculties, and it indicates that it is a decisive factor.

Table 6.75: ANOVA Results of Faculty and Self-Monitoring

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1.354	2	0.677	0.02	8.567	0.000
Within Groups	68.693	869	0.079			
Total	70.047	871				

6.4.3. Mother Education and Self-Monitoring

Mother educational status is investigated in order to see whether mother's education status has any effect on the individual's self-monitoring. Table 6.76 displays the distribution of respondents self-monitoring results according to their mother's educational background. The lowest self-monitoring mean is seen as illiterate with

2.39, while the highest is seen master/doctorate with 2.58. It is clearly seen from the table that if the mother education increases, self-monitoring increases, as well. It is possible to say from here that, the respondents whose mothers have higher education are high-self-monitors whereas the respondents whose mothers have lower education are low-self-monitors. In other words there is a positive relationship has been detected between the mother educational statues and self-monitoring.

Table 6.76: Distribution of SM according to Mother Education

	N	Mean	Std. Dev.	Std. Error
Illiterate	83	2.39	0.284	0.031
Literate	26	2.42	0.315	0.061
Elementary	383	2.43	0.274	0.014
Secondary	103	2.47	0.269	0.026
High	158	2.53	0.279	0.022
University	110	2.56	0.288	0.027
Master-Doctorate	9	2.58	0.248	0.082
Total	872	2.46	0.283	0.009

A one-way between subjects ANOVA is conducted to compare the effect of mother education as independent variable on self-monitoring as dependent variable. Subjects are divided into seven groups according to their mother education level. Table 6.77 shows the ANOVA results of mother education on self-monitoring. It is seen from this table that there is a significant effect of mother education on self-monitoring at the p<.01 level for the seven conditions [F (6, 865) = 6.310, p=0.000]. The effect size calculated using eta-square is .04 for self-monitoring and this means that mean scores between groups are quite small. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for high (M=2.53 SD= 0.279) and university (M=2.56, SD= 0.288) are significantly different from the illiterate (M=2.39, SD= 0.284) and elementary (M=2.43, SD= 0.274). This finding indicates that illiterate and elementary educational statuses are lower self-monitoring than the other educational status, especially high and university status. Thus, when mother educational status increases, self-monitoring increases, as well. This could be related with the probability that well-educated mothers could teach their children how to behave accordingly, depending on the situation.

Table 6.77: ANOVA Results of Mother Education and SM

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	2.937	6	0.490	0.04	6.310	0.000
Within Groups	67.110	865	0.078			
Total	70.047	871				

6.4.4. Father Education and Self-Monitoring

Father educational status is investigated in order to see whether fatherr's education status has any effect on the individual's self-monitoring. Table 6.78 displays the distribution of respondents self-monitoring results according to their father's educational background. The lowest mean score belongs to illiterate educational level with 2.38, while the highest belongs to master-doctorate level with 2.54. Similar to the mother's education, it is observed that there is a tendency of increase in the father's level of education, from the lowest to the highest. It is observed that although there is a very little change in the high-school level, the tendency of increase continues. As a result it could be argued that there is a positive relationship between father educational status and self-monitoring.

Table 6.78: Distribution of SM according to Father Education

	N	Mean	Std. Dev.	Std. Error
Illiterate	21	2.38	0.225	0.049
Literate	20	2.39	0.274	0.061
Elementary	239	2.42	0.287	0.018
Secondary	129	2.49	0.256	0.022
High	200	2.48	0.307	0.021
University	231	2.49	0.280	0.018
Master-Doctorate	32	2.54	0.194	0.034
Total	872	2.46	0.283	0.009

A one-way between group analysis of variance (ANOVA) is conducted to compare the impact of father education on self-monitoring level. Table 6.79 shows that there is a statistically significant difference at the $p<.05$ level for the seven conditions, [$F (6, 865) = 6.310$, $p=0.013$]. Despite reaching a statistical significance, the actual effect size, calculated using eta squared, is 0.018. This result means that the mean

scores between groups are quite small. As a result, it is possible to say that if father educational status increases, respondents' self-monitoring increases, as well.

Table 6.79: ANOVA Results of Father Education and SM

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1.293	6	0.215	0.018	2.711	0.013
Within Groups	68.754	865	0.079			
Total	70.047	871				

6.4.5. Family Economic Status and Self-Monitoring

Wheather family economic status has an effect on self-monitoring is investigated here. Table 6.80 presents the distribution of respondent's self-monitoring according to their economic status. The highest score is seen as 2.39 in lower-middle class while the highest is seen as 2.56 in upper class. Here, it is also seen that as the economic level increases, the mean of the self-monitoring also increases, except the decline in the lower-middle class.

Table 6.80: Distribution of SM according to Economic Status

	N	Mean	Std. Dev.	Std. Error
Low	20	2.45	0.396	0.088
Lower-middle	112	2.39	0.289	0.027
Middle	588	2.46	0.279	0.011
Upper-middle	147	2.55	0.259	0.021
Upper	5	2.56	0.323	0.144
Total	872	2.47	0.283	0.009

A one-way between subjects ANOVA is conducted to compare the effect of family economic status on self-monitoring for low, lower-middle, middle, upper-middle and upper conditions. From the table 6.81, it is seen that there is a significant effect of family economic status on self-monitoring at the $p<.01$ level for the five conditions: [$F (4, 867) = 5.366$. $p = 0.000$]. Despite reaching a statistical significance, the actual effect size, calculated using eta squared, is .024 and this indicates a quite small difference. Post hoc comparisons using the Tukey HSD test indicates that the mean score for the upper-middle (M =2.55, SD =0.259) is significantly differ than the

lower-middle (M =2.39, SD =0.289) and middle (M =2.46, SD =0.279) at the p<.01 level. Consequently, it is possible to say that if the income level increases, the level of the self-monitoring will also increase.

Table 6.81: ANOVA Results of Family Economic Status and Self-Monitoring

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1.692	4	0.423	0.024	5.366	0.000
Within Groups	68.355	867	0.079			
Total	70.047	871				

6.4.6. Graduated High School and Self-Monitoring

Table 6.82 displays the distribution of respondents' self-monitoring according to their graduated high school. The highest self-monitoring mean score belongs to Science High School with the means of 2.66. It is followed by Private High School with 2.58 and Vocational High School with 2.57. The lowest score belongs to Religious Vocational High School with 2.40 and it is followed by General High School with 2.45.

Table 6.82: Distribution of SM according to Graduated High School

	N	Mean	Std. Dev.	Std. Error
General High School	297	2.45	0.286	0.016
Anatolian High School	249	2.50	0.292	0.018
Science High School	14	2.66	0.314	0.084
Private High School	29	2.58	0.251	0.046
Religious Vocational High School	194	2.40	0.262	0.018
Vocational High School	6	2.54	0.282	0.115
Super High School	80	2.52	0.251	0.028
Other	3	2.70	0.139	0.080
Total	869	2.47	0.283	0.009

Table 6.83 presents the ANOVA result of respondents graduated high school effects on self-monitoring. From the table it is seen that there is a significant effect of graduated high school on self-monitoring at the p<.01 level [F (6, 862) = 5.730, p = 0.000]. Despite reaching statistical significance, the actual difference in mean scores is small. The effect size, calculated using eta-square, is .04. After Post- hoc analysis

Religious Vocational High School (M = 2.40, SD =0.262) has been found significantly different from the Anatolian High School (M =2.50, SD= 0.292), Science High School (M=2.66, SD =0.314), Private High School (M =2.58, SD= 0.251) and Super High School (M =2.52, SD=0.251) except Vocational High School and other. It is determined that the respondents' self-monitoring level who was graduated from Religious Vocational High School is lower that the all other respondents, especially Anatolian High School, Science High School, Private High School and Super High School.

Table 6.83: ANOVA Results of Graduated High School and SM

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	2.679	6	0.446	0.04	5.730	0.000
Within Groups	67.164	862	0.078			
Total	69.843	868				

6.4.7. Place of Settlement and Self-Monitoring

Table 6.84 displays the distribution of respondents' self-monitoring according to their place of settlement. From the table, the highest mean is seen as Metropolis with the mean of 2.49 while the lowest is seen as Village with 2.40. It is observed that although there is a small decrease in the city, the tendency of increase continues. In addition, town and village means are seen lower in comparison with the others.

Table 6.84: Distribution of SM according to Place of Settlement

	N	Mean	Std. Dev.	Std. Error
Village	86	2.40	0.273	0.029
Town	43	2.43	0.307	0.046
District	206	2.48	0.285	0.019
City	264	2.46	0.285	0.017
Metropolis	273	2.49	0.276	0.016
Total	872	2.47	0.283	0.009

A one-way between subjects ANOVA is conducted to compare the effect of settlement on self-monitoring for village, town, district, city, metropolis conditions. There is no significant effect of settlement place on self-monitoring is seen from the

table 6.85 at the p<.05 level for the five conditions [F (4, 867) = 2.094, p=0.08]. If the level of significance is accepted as p<.10, then it could be said that there is a statistically significant relationship between self-monitoring and place of settlement at p<.10 level.

Table 6.85: ANOVA Results of Settlement Place and SM

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	0.670	4	0.168	0.01	2.094	0.080
Within Groups	69.377	867	0.080			
Total	70.047	871				

After analysed the relationship between self-monitoring and socio-demographical analysis and taking into account the results of the previous sections, it could be argued that the outcomes of the high self-monitoring-extrinsic religiosity relationship and low self-monitoring-religiosity and especially the intrinsic religiosity relationship show similarities.

6.5. Socio-Demographical Variables and Political Participation

In this section the relationship between respondents' political participation and the factors that may affect this situation will be examined. In this context, socio-demographic-variables, in the first part of the questionnaire will be examined as independent variables while the political participation, in the fourth part of the questionnaire will be examined as the dependent variable. Total political participation will be measured with the mean score obtained from all of the questions of the political participation scale. In addition, since political participation will be investigated in terms of conventional, unconventional and post-modern forms in this study, these variables will reviewed and the differences of the other variables from them will be analyzed, as well. Individuals who gave the answer "I haven't participated yet but I could" will be considered as people who did not participate any political participation forms.

6.5.1. Gender and Political Participation

The relationship between gender and political participation has been found in favor of men in both national (Ozankaya, 1966; Baykal, 1970; Kalaycıoğlu, 1983; Tatar, 2003) and international (Almod and Verba, 1963; Milbrath, 1965; Wolfinger and Rosenstone, 1980; Conway, 2000) literature. These studies indicate that men are more involved in political participation than women. Furthermore, some studies who investigated the relationship between gender and political participation in terms of conventional and un-conventional participation have been found that men more involved in politics than women (Erdoğan, 1999), and that while women involved most in conventional participation, men involved most in un-conventional participation (Esgin, 1999). In this current study, an independent t-test is conducted to compare the political participation of males and females in terms of conventional, unconventional, post-modern and total political participation. Accordingly, for conventional political participation the mean of female is determined as 1.19, while the mean of male is 1.22. On the other hand, for un-conventional political participation the mean of female is seen as 1.48, while the mean of male is seen as 1.54. As regards to the postmodern political participation, there is no difference find between female and male respondents with the same mean 1.43 for both. Finally for total political participation it is seen that female has the mean of 1.37 while the male has 1.40. Apart from postmodern participation, male respondents show more political participation than female respondents for all conventional, un-conventional and total political participation in descriptive analysis. As a conclusion, it is possible to say from these findings that men are more involved in political participation than women as similar to the other studies in the literature.

If we look at the statistical results, it is seen from the table 6.86 that there is no significance difference in means for females (M=1.19, SD=0.355) and males (M=1.22, SD=0.366); t (870) = -0.970, p=.33 (two-tailed) for conventional political participation. There is also no significance for females (M=1.43, SD=0.448) and males (M=1.43 SD=0.439); t (870) = -0.103, p=.91 (two-tailed) for postmodern political participation. Additionally, there is also no significance has been found for females (M=1.37, SD=0.333) and males (M=1.40, SD=0.347); t (870) = -0.471, p=.14 (two-tailed) for total political participation. But, there is a significance for

females (M=1.48, SD=0.423) and males (M=1.54 SD=0.450); t (870) = -2.036, p=.04 (two-tailed) for un-conventional political participation at the p<.05 level. Although men are found more participated in politics than women in terms of total, conventional and unconventional participations descriptively, only unconventional political participation has been found statistically significant at p<.05 level. This result suggests that gender has no differentiate effect on total, conventional and postmodern political participations. However, it is determined that gender has a significant effect on un-conventional political participation in favor of men.

Table 6.86: T-test Results of Gender and PP

		N	Mean	Std. Dev.	t	df	P
CON	Female	502	1.19	0.355	-0.970	870	0.332
	Male	370	1.22	0.366			
UNCON	Female	502	1.48	0.423	-2.036	870	0.042
	Male	370	1.54	0.450			
PM	Female	502	1.43	0.448	-0.103	870	0.918
	Male	370	1.43	0.439			
POL.PART.	Female	502	1.37	0.333	-0.471	870	0.142
	Male	370	1.40	0.347			

6.5.2. Faculty and Political Participation

Table 6.87 displays the distribution of faculty results according to political participation in terms of conventional, un-conventional, postmodern and total political participation. For conventional political participation, faculty of divinity has the highest mean with 1.23 while the faculty of Arts and Sciences has the lowest with 1.19. Besides, for un-conventional political participation, faculty of economic and administrative sciences has the highest mean with 1.53, while the faculty of divinity has the lowest with 1.47. Similar results to un-conventional participation are seen for the same faculty as 1.49 and 1.38 respectively for the postmodern participation, and 1.41 and 1.37 respectively for the total political participation. Here, it is observed that the students of the faculty of divinity more participated in the form of conventional participation than the students of other faculties but that they occupied the last rank in the other forms of political participation. In total, it could be states that respondents mostly participated to un-conventional political participation.

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Table 6.87: Distribution of PP according to Faculty

	Faculty	N	Mean	Std. Dev.	Std. Error
CON	Arts and Sciences	482	1.19	0.355	0.016
	Economic and administrative science	183	1.22	0.359	0.026
	Divinity	207	1.23	0.370	0.025
	Total	872	1.21	0.360	0.012
UNCON	Arts and Sciences	482	1.50	0.447	0.020
	Economic and administrative sciences	183	1.53	0.446	0.033
	Divinity	207	1.47	0.397	0.027
	Total	872	1.50	0.436	0.014
PM	Arts and Sciences	482	1.43	0.433	0.019
	Economic and administrative sciences	183	1.49	0.487	0.036
	Divinity	207	1.39	0.427	0.029
	Total	872	1.43	0.444	0.015
POL.PART.	Arts and Sciences	482	1.38	0.344	0.015
	Economic and administrative sciences	183	1.41	0.348	0.025
	Divinity	207	1.37	0.318	0.021
	Total	872	1.38	0.339	0.011

Table 6.88: ANOVA Results of PP and Faculty

		Sum of Squares	df	Mean Square	Eta Squared	F	P
CON	Between Groups	0.408	2	0.204	0.003	1.575	0.208
	Within Groups	112.518	869	0.129			
	Total	112.926	871				
UNCON	Between Groups	0.323	2	0.161	0.018	0.849	0.428
	Within Groups	165.364	869	0.190			
	Total	165.687	871				
PM	Between Groups	1.045	2	0.523	0.006	2.650	0.071
	Within Groups	171.382	869	0.197			
	Total	172.427	871				
POL.PART.	Between Groups	0.232	2	0.116	0.002	1.007	0.366
	Within Groups	100.266	869	0.115			
	Total	100.498	871				

A one-way between subjects ANOVA is conducted to compare the effect faculty on political participation. Table 6.88 shows the ANOVA results of faculty and political participation relationship. There is no significant effect of faculty on all political participation dimensions at the $p<.01$ level for the three conditions as [$F_{(2, 869)} = 1.575$, $p=0.208$], [$F_{(2, 869)} = 0.849$, $p=0.428$], and [$F_{(2, 869)} = 1.007$, $p=0.366$] respectively. But, $p<.010$ significance level is seen for merely the postmodern

political participation. This result indicates that faculty has no effect on the mean of respondents' political participation.

6.5.3. Class and Political Participation

In order to see wheather there is a difference between the class and all forms of political participations, the relationships between them are investigated. Table 6.89 exhibits the distribution of class according to political participation. In general, it is observed that as the class year increases, political participation increases as well, but a little decrease is seen in the senior, except the case with the post-modern participation; however, it is still higher than the freshman and sophomore. This could be explained by giving reasons such as students in their senior year encounter anxiety of graduation and finding a job. As for postmodern participation, as the class year increases, political participation increases as well. It is noteworthy that for each form of participation, the means of the juniors and seniors are distinctively higher than the others.

Table 6.89: Distribution of PP according to Class

	Class	N	Mean	Std. Dev.	Std. Error
	Freshman	231	1.32	0.332	0.021
	Sophomore	205	1.36	0.363	0.025
POL.PART	Junior	219	1.43	0.342	0.023
	Senior	217	1.42	0.309	0.021
	Total	872	1.38	0.339	0.011
	Freshman	231	1.14	0.307	0.020
	Sophomore	205	1.21	0.357	0.024
CON	Junior	219	1.24	0.381	0.025
	Senior	217	1.22	0.384	0.026
	Total	872	1.21	0.360	0.012
	Freshman	231	1.43	0.461	0.030
	Sophomore	205	1.46	0.463	0.032
UNCON	Junior	219	1.57	0.422	0.028
	Senior	217	1.56	0.377	0.025
	Total	872	1.50	0.436	0.014
	Freshman	231	1.40	0.450	0.029
	Sophomore	205	1.40	0.455	0.031
PM	Junior	219	1.45	0.446	0.030
	Senior	217	1.46	0.426	0.028
	Total	872	1.43	0.444	0.015

A one way ANOVA is used to test for preference differences among four classes. As a result of this analysis it is seen from the table 6.90 that there is significant effect of class on total political participation, conventional and un-conventional participation at the p<.01 [F (3, 868) = 5.096, p=0.002], [F (3, 868) = 3.626, p=0.013], [F (3, 868) = 5.861, p=0.001] respectively. But there is no significant effect of class has been found on postmodern political participation [F (3, 868) = 0.004, p=0.295]. The effect size, calculated using eta-square, is .01 for general total participation, conventional and un-conventional participation and this means that mean scores between groups for all are quite small. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for freshman (M=1.14, SD= 0.307) is significantly different from the junior (M=1.24, SD= 0.381) for conventional participation. For un-conventional again freshman (M=1.43, SD=0.461) is significantly different from the junior (M=1.57, SD= 0.422) and senior (M=1.250, SD= 0.436) at the .05 level. As a result of this analysis, it is determined that, for both, the participation of the freshman is lower than the others, especially the seniors.

Table 6.90: ANOVA Results of PP and Class

		Sum of Squares	df	Mean Square	Eta Squared	F	P
POLPART	Between Groups	1.739	3	0.580	0.017	5.096	0.002
	Within Groups	98.759	868	0.114			
	Total	100.498	871				
CON	Between Groups	1.398	3	0.466	0.012	3.626	0.013
	Within Groups	111.528	868	0.128			
	Total	112.926	871				
UNCON	Between Groups	3.290	3	1.097	0.019	5.861	0.001
	Within Groups	162.397	868	0.187			
	Total	165.687	871				
PM	Between Groups	0.734	3	0.245	0.004	1.237	0.295
	Within Groups	171.693	868	0.198			
	Total	172.427	871				

6.5.4. Mother Education and Political Participation

The education variable in the political participation studies is considered in the socio-economic status and investigated together with the occupation and economic status. Since this research kept the education variable constant, the effect of the education

level of the participant's family will be investigated in here. It is thought that if the individual's own education level is influential on the participation, then the individual's having parents with higher education level could be influential on the participation level, as well. Thus, the relationship of the individual's mother's and father's education level with each form of participation will be investigated. Table 6.91 displays the distribution of respondent's political participation according to their mother's educational background. It is observed that, except the illiterate, as the mother's education level increases, participation also increases, in terms of total political participation and unconventional and postmodern participation. But, illiterate is lower than the secondary at every stage. As for total political participation, master/doctorate has the highest mean with 1.62, while literate has the lowest with 1.29. Similarly for un-conventional participation master/doctorate has the highest mean with 1.79, while the literate has the lowest with 1.38. As for postmodern participation once more master/doctorate has the highest mean with 1.67, while the literate has the lowest 1.33. It is determined here that there is a tendency of increase in all these three as the education of the mother increases. Although it is seem as the same educational level with the highest value of 1.39 as master/doctorate and lowest value of 1.19 as literate for the conventional participation, the distribution shows more variation. For all forms of participation the lowest rates are literate while the highests are master/doctorate.

A one-way between group analysis of variance ANOVA is conducted to compare the effect of mother education on political participation. Subjects are divided into seven groups according to their mother's educational background. Table 6.92 displays that there is a significant effect of mother's education on total political participation at the $p < .01$ level [$F_{(6, 865)} = 3.774$, $p = 0.001$] for the seven conditions. From here, it is seen that mother education has a determinant effect on total political participation. If we look at this significance from the point of eta squared, we see that this is 0.002. This means that reaching a statistical difference between the variables at $p < .01$, the real difference between them is quite small. There is also a significant effect of mother's education on un-conventional and postmodern political participation at the $p < .01$ level [$F_{(6, 865)} = 4241$, $p = 0.001$], [$F_{(6, 865)} = 4.201$, $p = 0.001$] respectively for the seven conditions.

Table 6.91: Distribution of PP according to Mother Education

		N	Mean	Std. Dev.	Std. Error
POL.PART.	Illiterate	83	1.36	0.298	0.032
	Literate	26	1.29	0.236	0.046
	Elementary	383	1.34	0.329	0.016
	Secondary	103	1.39	0.368	0.036
	High	158	1.42	0.335	0.026
	University	110	1.47	0.365	0.034
	Master-Doctorate	9	1.62	0.460	0.153
	Total	872	1.38	0.339	0.011
CON	Illiterate	83	1.19	0.331	0.036
	Literate	26	1.13	0.276	0.054
	Elementary	383	1.19	0.353	0.018
	Secondary	103	1.28	0.384	0.037
	High	158	1.22	0.364	0.029
	University	110	1.21	0.368	0.035
	Master-Doctorate	9	1.39	0.600	0.200
	Total	872	1.27	0.360	0.012
UNCON	Illiterate	83	1.49	0.408	0.044
	Literate	26	1.38	0.302	0.059
	Elementary	383	1.45	0.423	0.021
	Secondary	103	1.51	0.479	0.047
	High	158	1.54	0.413	0.032
	University	110	1.65	0.473	0.045
	Master-Doctorate	9	1.79	0.468	0.156
	Total	872	1.50	0.436	0.014
PM	Illiterate	83	1.38	0.426	0.046
	Literate	26	1.33	0.306	0.060
	Elementary	383	1.38	0.421	0.021
	Secondary	103	1.42	0.434	0.042
	High	158	1.51	0.490	0.039
	University	110	1.56	0.465	0.044
	Master-Doctorate	9	1.67	0.467	0.155
	Total	872	1.43	0.444	0.015

Findings indicate that mother education has also determinant effect on both un-conventional and postmodern political participation. For both eta squared is calculated as 0.028 and this means that despite reaching statistical significance, the actual differences on mean scores between groups are quite small. But there is no significant effect of mother's education on conventional participation at the $p < .05$

level [F (6, 865) = 0.844 p = 0.536] for the seven conditions. These results suggest that high levels of mother education has significant effect on respondents high level of total, un-conventional and postmodern political participation while low levels of education effect on low level of participation.

Table 6.92: ANOVA Results of PP and Mother Education

		Sum of Squares	df	Mean Square	Eta Squared	F	P
POL. PART.	Between Groups	2.564	6	0.427	0.025	3.774	0.001
	Within Groups	97.935	865	0.113			
	Total	100.498	871				
CON	Between Groups	0.657	6	0.110	0.005	0.844	0.536
	Within Groups	112.269	865	0.130			
	Total	112.926	871				
UNCON	Between Groups	4.735	6	0.789	0.028	4.241	0.000
	Within Groups	160.952	865	0.186			
	Total	165.687	871				
PM	Between Groups	4.882	6	0.814	0.028	4.201	0.000
	Within Groups	167.546	865	0.194			
	Total	172.427	871				

6.5.5. Father Education and Political Participation

Table 6.93 displays the distribution of respondent's political participation according to their father's educational background. As for total political participation, master/doctorate has the highest mean with 1.44, while literate has the lowest with 1.28. Besides, for conventional participation again master/doctorate has the highest mean with 1.25, while the illiterate and literate have the lowest with 1.16. It is observed that, except the illiterate, as the father's education level increases, participation also increases, in terms of total political participation, unconventional and postmodern participation with small changes. As for un-conventional participation master/doctorate has the highest mean with 1.59, while the elementary has the lowest with 1.40. The interesting point here is that the second high score is illiterate with the mean of 1.58. And finally, for the postmodern participation, master/doctorate has once again the highest mean with 1.52 while literate has the lowest with 1.25. In general, it is observed that there is a tendency that as the father's

education level increases, political participation also increases, for all political participation forms other than the conventional participation.

Table 6.93: Distribution of PP according to Father Education

		N	Mean	Std. Dev.	Std. Error
	Illiterate	21	1.36	0.295	0.064
	Literate	20	1.28	0.201	0.045
	Elementary	239	1.32	0.335	0.021
POL.PART.	Secondary	129	1.39	0.346	0.030
	High	200	1.38	0.342	0.024
	University	231	1.44	0.340	0.022
	Master-Doctorate	32	1.44	0.347	0.061
	Total	872	1.38	0.339	0.011
	Illiterate	21	1.16	0.351	0.076
	Literate	20	1.16	0.238	0.053
	Elementary	239	1.19	0.370	0.023
CON	Secondary	129	1.24	0.384	0.033
	High	200	1.19	0.336	0.023
	University	231	1.21	0.360	0.023
	Master-Doctorate	32	1.25	0.403	0.071
	Total	872	1.21	0.360	0.012
	Illiterate	21	1.58	0.485	0.105
	Literate	20	1.41	0.263	0.058
	Elementary	239	1.40	0.410	0.026
UNCON	Secondary	129	1.51	0.417	0.036
	High	200	1.52	0.446	0.031
	University	231	1.59	0.456	0.030
	Master-Doctorate	32	1.56	0.400	0.070
	Total	872	1.50	0.436	0.014
	Illiterate	21	1.27	0.378	0.082
	Literate	20	1.25	0.269	0.060
	Elementary	239	1.38	0.419	0.027
PM	Secondary	129	1.42	0.423	0.037
	High	200	1.42	0.469	0.033
	University	231	1.51	0.464	0.030
	Master-Doctorate	32	1.52	0.436	0.077
	Total	872	1.43	0.444	0.015

A one-way between group analysis of variance ANOVA is conducted to compare the effect of father education on political participation. Subjects are divided into seven groups according to their father's educational background. Table 6.94 presents that there is a significant effect of father's education on total, un-conventional and postmodern political participation at the p<.01 level [F (6, 865) = 2.971, p = 0.007] [F (6, 865) = 4.221, p = 0.000, [F (6, 865) = 3144, p = 0.005] respectively for the seven conditions. Eta squared is calculated as 0.02 for all and this means that despite

reaching statistical significance, the actual difference on mean scores between groups are quite small. But there is no significant effect of father's education has been found on conventional participation at the p<.01 level [F (6, 865) = 0.558 p = 0.764] for the seven conditions. These results suggest that high levels of father education has significant effect on respondents high level of total, un-conventional and postmodern political participation while low levels of education effect on low-participation.

Table 6.94: ANOVA Results of PP and Father Education

		Sum of Squares	df	Mean Square	Eta Squared	F	P
POL. PART.	Between Groups	2.029	6	0.338	0.020	2.971	0.007
	Within Groups	98.469	865	0.114			
	Total	100.498	871				
CON	Between Groups	0.435	6	0.073	0.003	0.558	0.764
	Within Groups	112.491	865	0.130			
	Total	112.926	871				
UNCON	Between Groups	4.713	6	0.786	0.028	4.221	0.000
	Within Groups	160.974	865	0.186			
	Total	165.687	871				
PM	Between Groups	3.679	6	0.613	0.021	3.144	0.005
	Within Groups	168.748	865	0.195			
	Total	172.427	871				

6.5.6. Family Economic Status and Political Participation

The economic status variable in the political participation studies is considered in the socio-economic status and investigated together with the education and occupation variables. Since this research study is conducted on university students, it is clear that the students do not have any job and, therefore, income yet. For this reason, the effect of the income level of the respondent's family on the political participation, instead of the income level of the respondent himself/herself is investigated. It is thought that the income level of the respondent's family has influence on the respondents' political participation. In the literature, many studies have found a positive relationship between income and political participation (Almond and Verba 1963; Baykal, 1970; Verba and Nie, 1972; Wolfinger and Rosenstone, 1980, Kalaycıoğlu, 1983; Verba, et.al., 1995; Conway, 2000; Pascarella and Terenzini 2005).

Table 6.95: Distribution of PP according to Family Economic Status

		N	Mean	Std. Dev.	Std. Error
POL. PART.	Low	20	1.33	0.287	0.064
	Lower-middle	112	1.41	0.344	0.032
	Middle	588	1.36	0.332	0.013
	Upper-middle	147	1.46	0.363	0.030
	Upper	5	1.38	0.244	0.109
	Total	872	1.38	0.339	0.011
CON	Low	20	1.07	0.166	0.037
	Lower-middle	112	1.23	0.367	0.034
	Middle	588	1.19	0.346	0.014
	Upper-middle	147	1.25	0.417	0.034
	Upper	5	1.33	0.408	0.182
	Total	872	1.21	0.360	0.012
UNCON	Low	20	1.55	0.420	0.094
	Lower-middle	112	1.55	0.421	0.039
	Middle	588	1.48	0.431	0.017
	Upper-middle	147	1.58	0.465	0.038
	Upper	5	1.43	0.101	0.045
	Total	872	1.50	0.436	0.014
PM	Low	20	1.35	0.454	0.101
	Lower-middle	112	1.41	0.459	0.043
	Middle	588	1.41	0.426	0.017
	Upper-middle	147	1.55	0.487	0.040
	Upper	5	1.35	0.418	0.187
	Total	872	1.43	0.444	0.015

Table 6.95 shows the distribution of respondent's political participation according to their economic status. It is seen clearly from the table that upper-middle class has the highest mean with 1.46 for the total political participation. The lowest mean belongs to low class with the mean of 1.33. For conventional participation the highest mean is 1.33 and it belongs to upper class while the lowest is 1.07 and it belongs to low economic class. For un-conventional participation the highest mean is 1.58 and it belongs to upper-middle class while the lowest is 1.43 and this belongs to upper economic class. Lastly for postmodern participation the highest mean is 1.55 and it belongs to upper-middle class while the lowest is 1.35 and this belongs to low and upper economic classes. When upper-class students are omitted since they are very few in numbers, it is observed that the highest rate of participation for each form of participation is in the upper-middle class. Except the un-conventional form of political participation, the lowest rate is observed in the low class. As a result, it is

possible to say that except un-conventional political participation, economic status has an influence on all other forms of participations, descriptively. In this respect, it is possible to argue that economic status is a factor that increases the political participation.

A one-way ANOVA is used to test for preference difference among these five economic status groups for all political participation dimensions. Table 6.96 presents that there is a significant effect of economic status on total political participation [F (4,867) =2.751, p =0.027] and postmodern participation [F (4,867) =3.385, p =0.009] at the p<.05 level. Eta squared is calculated as 0.01 for both and this shows the mean scores between the groups are quite small. But there is no significant effect of economic status on conventional and un-conventional participation at the p<.05 level [F (4,867) =1.887, p =0.111], [F (4,867) = 2.105, p = 0.078] respectively. It can be said that there is a significant effect of economic status for un-conventional participation at the p<.10 level.

Table 6.96: ANOVA Results of PP and Family Economic Status

		Sum of Squares	df	Mean Square	Eta Squared	F	P
POL. PART.	Between Groups	1.260	4	0.315	0.012	2.751	0.027
	Within Groups	99.239	867	0.114			
	Total	100.498	871				
CON	Between Groups	0.975	4	0.244	0.008	1.887	0.111
	Within Groups	111.951	867	0.129			
	Total	112.926	871				
UNCON	Between Groups	1.594	4	0.398	9.620	2.105	0.078
	Within Groups	164.093	867	0.189			
	Total	165.687	871				
PM	Between Groups	2.651	4	0.663	0.015	3.385	0.009
	Within Groups	169.776	867	0.196			
	Total	172.427	871				

6.5.7. Place of Settlement and Political Participation

It is expected that urbanization, as a result of the modernization, would increase the political participation. However, some studies conducted in Turkey have found a negative relationship between them (Özbudun, 1976; Kalaycıoğlu, 1983). Under the

scope of this study, it is expected that as the size of the place of settlement gets larger, political participation would increase. In addition, it is thought that especially un-conventional participation form which includes protests would occur in the cities. Table 6.97 displays the distribution of respondent's political participation according to their place of settlement. The highest mean is seen as metropolis with the mean of 1.32 while the lowest is seen as Village with 1.28 for total political participation. For conventional the highest mean is seen as district with 1.23 while the lowest is seen as Town with 1.13. For un-conventional participation, the highest mean is seen as metropolis with 1.57 while the lowest is seen as Village with 1.38. Lastly, for postmodern participation the highest mean is seen as metropolis with 1.48 while the lowest is seen as Village with 1.31. Thus, metropolis has the highest means for the three participation forms except conventional participation. Again, it could be argued that there is a tendency to increase in the participation as the size of the place of settlement get larger, except the conventional participation.

Table 6.97: Distribution of PP according to Place of Settlement

		N	Mean	Std. Dev.	Std. Error
POL. PART.	Village	86	1.28	0.277	0.029
	Town	43	1.31	0.265	0.040
	District	206	1.39	0.364	0.025
	City	264	1.37	0.333	0.020
	Metropolis	273	1.43	0.347	0.021
	Total	872	1.38	0.339	0.011
CON	Village	86	1.15	0.284	0.030
	Town	43	1.13	0.197	0.030
	District	206	1.23	0.388	0.027
	City	264	1.20	0.366	0.022
	Metropolis	273	1.22	0.370	0.022
	Total	872	1.21	0.360	0.012
UNCON	Village	86	1.38	0.387	0.041
	Town	43	1.42	0.384	0.058
	District	206	1.51	0.448	0.031
	City	264	1.48	0.419	0.025
	Metropolis	273	1.57	0.454	0.027
	Total	872	1.50	0.436	0.014
PM	Village	86	1.31	0.353	0.038
	Town	43	1.39	0.394	0.067
	District	206	1.42	0.466	0.032
	City	264	1.43	0.463	0.028
	Metropolis	273	1.48	0.438	0.026
	Total	872	1.43	0.444	0.015

A one-way between subjects ANOVA is conducted to compare the effect of settlement on political participation for village, town, district, city, metropolis conditions. There is a significant effect of settlement place on total, un-conventional and postmodern political participation at the p<.05 level for the five conditions [F (4, 867) = 3.705, p = 0.005], [F (4, 867) = 4.162, p = 0.002], [F (4, 867) = 2.481, p = 0.043] respectively. In addition, in order to see the proportion of variance of the political participation that is explained by the place of settlement, eta squared is calculated. Eta squared is 0.01 for all and this indicates a rather small difference. After Post-hoc analysis village (M=1.378, SD=0.387) has been found significantly differ than metropolis (M=1.575, SD=0.454) at .05 level for un-conventional participation. For postmodern again village (M=1.311, SD=0.353) significantly differ from metropolis (M=1.479, SD=0.444), at .05 level. In the line with these findings the village has the lower participation mean scores than the others, especially the metropolis, for the both political participation forms. Lastly, for conventional participation there has been no significant effect of settlement found at the p<.05 level for the five conditions [F (4, 867) = 1.354, p = 0.248].

Table 6.98: ANOVA Results of PP and Place of Settlement

		Sum of Squares	df	Mean Square	Eta Squared	F	P
POL. PART.	Between Groups	1.689	4	0.422	0.016	3.705	0.005
	Within Groups	98.809	867	0.114			
	Total	100.498	871				
CON	Between Groups	0.701	4	0.175	0.006	1.354	0.248
	Within Groups	112.225	867	0.129			
	Total	112.926	871				
UNCON	Between Groups	3.122	4	0.780	0.018	4.162	0.002
	Within Groups	162.565	867	0.188			
	Total	165.687	871				
PM	Between Groups	1.951	4	0.488	0.011	2.481	0.043
	Within Groups	170.476	867	0.197			
	Total	172.427	871				

6.6. Analyzes related to Religious Orientation

As previously determined that the religious orientation scale can be applied to the non-religious respondents, and that' why religious orientation will be investigated as

intrinsic, extrinsic and non-religious in here. In this section, the questions about political participation, religious and political attitudes given in the fourth part of the questionnaire form will be compared to religious orientation, and the differences among them will be tried to discover.

6.6.1. Religious Orientation and Interest in Politics

Political interest is appears as one of the most important determinants of participation in political participation studies. Here, it is aimed to see that how the political interest effects the political participation in terms of religious orientation. Table 6.99 displays the distribution of religious orientation according to interest in politics. It is seen clearly from the table that 'somewhat interested' has the highest rates for both religious orientations. For example as for intrinsic 'somewhat interested' has the highest rate with 54.5% while for extrinsic again has the highest with 60.4%. Similarly for non-religious 'somewhat interested' has the highest with the rate of 70.6%. In total, 64.4% of intrinsic respondents, 70.8% of extrinsic respondents and 82.4% of the non-religious respondents are stated that they are interested in politics.

It is observed that, as to participation, the non-religious show more participation than the extrinsic and the extrinsic, in turn; show more participation than the intrinsic while it is exactly the opposite in case of non-participation. The extrinsic remains in the middle position for both cases. From here, it is possible to say that if religiosity decreases, political participation increases.

Table 6.99: Distribution of RO according to Interest in Politics

	INT		EXT		Non-religious		Total	
	N	%	N	%	N	%	N	%
Very interested	58	9.9	24	10.4	6	11.8	88	10.2
Somewhat interested	318	54.5	139	60.4	36	70.6	493	57.0
Not interested	146	25.0	50	21.7	8	15.7	204	23.6
Not at all interested	62	10.6	17	7.4	1	2.0	80	9.2
Total	584	100	230	100	51	100	865	100

Table 6.100 presents the Chi-square result of respondents between interested in politics and religious orientations. This result indicates that there is no statistically

significant relationship between interested in politics and RO, χ^2 (6, n=865) =10.115, p=0.12. According to religious orientation of the respondents, it could be said that there is no difference between them in terms of interest in politics. Although differences are detected between religious orientations and political participation descriptively, there has not been found statistically significant relationships between them.

Table 6.100: Chi-Square Results of Interest in Politics and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.115	6	0.120
N	865		

6.6.2. Religious Orientation and Feeling Close to a Political Party

The result of the relationship between religious orientation and feeling close to a political party is seen from the table 6.101. 'Not close' option is stated as most for all religious orientations. However, the rate increases again from the intrinsic to the non-religious. Not close is stated by 42.6% of the intrinsic, 47.8% of the extrinsic and 62.7 of the non-religious respondents. On the other hand 'very close' is stated by 9.1% of intrinsic, 4.8% of extrinsic, and 2.0% of non-religious respondents. From the table it could be possible to say that intrinsic respondents feeling themselves close to a political party more than that of extrinsic and non-religious.

Table 6.101: Distribution of RO according to Feel Close to a Political Party

	INT		EXT		Non-religious		Total	
	N	%	N	%	N	%	N	%
Not close	249	42.6	110	47.8	32	62.7	391	45.2
Very close	53	9.1	11	4.8	4	7.8	68	7.9
Close	149	25.5	62	27.0	8	15.7	219	25.3
Somewhat Close	114	19.5	33	14.3	6	11.8	153	17.7
A little close	19	3.3	14	6.1	1	2.0	34	3.9
Total	584	100	230	100	51	100	865	100

Table 6.102 indicates the Chi-square results of respondents between feeling close to a political party and religious orientation. These results indicate that there is a statistically significant relationship between feeling close to a political party and

religious orientations, χ^2 (8, n=865) =18.139, p=0.02. As a result, this could be argued that; according to religious orientations of the respondents, there is a difference between them in terms of feeling close to a political party at the 0.05 significance level.

Table 6.102: Chi-Square Results of Close to a Political Party and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	18.139	8	0.02
N	865		

6.6.3. Religious Orientation and Right-Left Scale

Table 6.103 exhibits the distribution of religious orientations according to right-left scale. It is observed that intrinsic respondents take part in right side of the scale with the mean of 7.01. However, extrinsic respondents take part in the middle with the mean of 5.11 and non-religious take part in the left side of the scale with the mean of 2.58. It is observed that the intrinsic and non-religious yielded expected results. Although the extrinsic expected as "religious", this is not surprising when their characteristics are considered.

Table 6.103: Distribution of RO according to Right-Left Scale

ROS	N	Mean	Std. Dev.	Std. Error
INT	559	7.01	2.423	0.102
EXT	218	5.11	1.776	0.120
Non-Religious	50	2.58	1.197	0.169
Total	827	5.83	2.804	0.098

A one way ANOVA is used to test for preference differences among three religious orientations. As a result of this analysis it is seen from the table 6.104 that there is a significant effect of right-left scale on religious orientations at the p<.01 [F (2, 824) = 141.934, p=0.000]. In addition with reaching statistical significance, eta squared is calculated as .26 and this means that mean scores between groups are quite large. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for

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intrinsic for Group 1 (M=7.01, SD=2.423) is significantly different from Group 2 (M=5.11, SD=1.776) and Group 3 (M=2.58, SD=1.197) at 0.01 level. Here, it is possible to claim that the mean results of the intrinsic religious would take place at the right of the scale more than those of the extrinsic respondents and non-religious would do. As a result, it is detected in this study that right-left scale has an important influence on religious orientations.

Table 6.104: ANOVA Results of Right-Left Scale and ROS

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	1281.697	2	640.849	0.256	141.934	0.000
Within Groups	3720.450	824	4.515			
Total	5002.148	826				

6.6.4. Religious Orientation and Voting Party

Respondents are asked which party they vote in order to provide information about their political choice and political attitudes according to their religious orientations. Hypothesis 5 (H5) that the intrinsic students will cast their votes to religious parties, considering that more religious respondents will choose religious parties but this is not a very determining factor for the extrinsic is constituted. Table 6.105 shows the distribution of religious orientation according to voting party. It is seen that from the table, intrinsic respondents choose AKP most with the rate of 51.5%, not vote follows it with 19.75% while CHP follows with 11.6%. As for extrinsic, CHP is stated most with the rate of 49.5%, not vote follows it with 28.2% while other follows with 7.4%. For non-religious respondents CHP is stated most with the rate of 55.5%, and not vote follows it with 22.2%. As an important result to note that non-religious respondents stated that they did not cast their votes to the parties which attach importance to religion, such as AKP and SP.

It is observed that when the sampling of the faculty of divinity is omitted, this time for the intrinsic respondents AKP decreases to the rate of 35.1% but again it has the highest rate. CHP follows with 18.6%. As for extrinsic, CHP is stated most with 50% but there is not a distinct difference is seen here like it is seen for the intrinsic. It is

calculated that almost 80% of the respondents from faculty of divinity cast their votes to AKP and remained votes are shared by SP and MHP. As an important point, no vote to CHP is cast by the students of the faculty of divinity.

Table 6.105: Distribution of RO according to Voting Party

	INT		EXT		Non-religious		Total	
	N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
Not vote	102	19.7	57	28.2	10	22.2	169	22.1
CHP	60	11.6	100	49.5	25	55.6	185	24.2
AKP	267	51.5	9	4.5	0	0.0	276	36.1
BDP	7	1.4	12	5.9	4	8.9	23	3.0
MHP	47	9.1	9	4.5	1	2.2	57	7.5
SP	19	3.7	0	0.0	0	0.0	19	2.5
Other	16	3.1	15	7.4	5	11.1	36	4.7
Total	518	100	202	100	45	100	765	100

Table 6.106 presents the Chi-square results of respondents between voting party and religious orientation. These results indicate that there is statistically significant relationship between voting party and religious orientation: χ^2 (12, n=865) =257.865, p=0.000). According to religious orientation of the respondents, there is a difference between them in terms of voting party at the 0.01 significance level. This shows that there is a tremendous difference between the parties to which, especially, the intrinsic and extrinsic religious cast their vote, and that the intrinsic chose the parties which attaches importance to religion such as AKP and SP more than the extrinsic do, which supports Hypothesis 5.

Table 6.106: Chi-Square Results of Voting Party and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	257.865	12	0.000
N	865		

6.6.5. Religious Orientation and Never Voting Party

It is thought that the information on the political party which would never be preferred by the participants, just as information on the political party they would

cast their votes to; will provide valuable insights on the political attitude of the participants. Table 6.107 presents the distribution of religious orientation according to never voting party. Table indicates that BDP is stated as most with the rate of 46.7% by intrinsic respondents as the party they will never cast a vote. CHP is stated as the second party to not cast a vote with the rate of 40.2%. As for extrinsic, this time AKP is stated the most with 65.3%. BDP follows it with 20.8%. Finally, as for non-religious, AKP again stated most with 63.8% and MHP follows with 57.4%. It is observed that when the sampling of faculty of divinity is omitted, the sampling of AKP and CHP is selected equally, with 79 individuals. For intriniscs, here the number decreases to 166 for BDP and 79 for CHP. As a result of these figures, it is possible to argue that, given the large decrease in CHP, the students of the faculty of divinity stated to a large degree that they would not cast their votes to CHP.

Table 6.107: Distribution of RO according to Voting Party

	INT		EXT		Non-religious		Total	
	N	%	N	%	N	%	N	%
BDP	252	46.7	45	20.8	3	6.4	300	37.4
CHP	217	40.2	14	6.5	6	12.8	237	29.5
AKP	81	15.0	141	65.3	30	63.8	252	31.4
MHP	86	15.0	52	24.1	27	57.4	165	20.5
SP	10	1.9	23	10.6	5	10.6	38	4.7
TKP	25	4.6	7	3.2	1	2.1	33	4.1
BBP	3	0.6	7	3.2	1	2.1	11	1.4
All	9	1.7	8	3.7	1	2.1	18	2.2
I don't know	9	1.7	1	0.5	0	0.0	10	1.2
Other	49	9.1	6	2.8	1	2.1	803	100

6.6.6. Religious Orientation and Importance of Religion and Politics

Respondents are asked about how religion and politics important for their daily life in order to see how much religion and politics important for them, and it is also aimed to compare the differences according to their religious orientations. Table 6.108 indicates the distribution of religious orientation according to attaching importance to religion and politics together. It is seen that religion is very important for the intrinsic students with the mean of 9.15. However, it is understood from the mean of 4.79 that religion is not important for the extrinsic students as well as for

intrinsic students. This is also below the average score. As expected, non-religious are stated that religion is not important for them with the mean of 1.73. The noteworthy point here is that religion is not important for extrinsic students while it is very important for intrinsic students. This result is also confirms Allport's definition of extrinsic religiosity. Because extrinsic religious do not find their master motivation in religion and religion is not in the center of their daily life, however, it is an instrument to reach another gain. When we look at the importance of religion, this time the highest mean belongs to the non-religious with the rate of 6.71 and intrinsic follows with 5.53. Here, there is not seen such a big difference between intrinsic and extrinsic religiosity.

Table 6.108: Distribution of RO
according to Importance of Religion and Politics

	ROS	N	Mean	Std. Dev.	Std. Error
	INT	584	9.15	1.573	0.065
Religion	EXT	230	4.79	2.595	0.171
	Non-Religious	51	1.73	1.834	0.257
	Total	865	7.55	3.066	0.104
	INT	584	5.60	2.584	0.107
Politics	EXT	230	5.53	2.449	0.161
	Non-Religious	51	6.71	2.625	0.368
	Total	865	5.65	2.562	0.087

A one-way between subjects ANOVA is conducted to compare the effect attaching importance to religion and politics on religious orientation. There is a significant effect of attaching importance to religion on religious orientation has been found at the $p<.01$ level for the three conditions [F (2, 862) = 979.339, p=0.000]. There is also significant effect of attaching importance to politics on religious orientation at the $p<.01$ level for the three conditions [F (2, 862) = 4.696, p=0.009]. The effect size, calculated using eta-square, is .61 for religion and this means that mean scores between groups are quite large while it is 0.01 for politics and this means that mean scores between groups are quite small. Post-hoc comparisons using the Tukey HSD test indicates that the mean score for INT (M=9.15, SD= 1.573) is significantly different from the EXT (M=4.79, SD= 2.595) and Non-religious (M=1.73, SD= 1.834). For politics, non-religiosity (M=6.71, SD=2.625) is significantly different from the INT (M=5.60, SD=2.584) and EXT (M=5.53, SD=2.449). As a conclusion,

it is possible to say that intrinsic religious respondents attach much more importance to religion than the extrinsic religious and non-religious respondents. On the other hand, it is possible to say that non-religious respondents attach much more importance to politics than the intrinsic religious and extrinsic religious respondents.

Table 6.109: ANOVA Results of Importance of Religion-Politics and ROS

		Sum of Squares	df	Mean Square	Eta Squared	F	P
Religion	Between	4970.486	2	2485.243	0.611	679.339	0.000
	Within	3153.475	862	3.658			
	Total	8123.961	864				
Politics	Between	61.123	2	30.562	0.010	4.696	0.009
	Within	5609.438	862	6.507			
	Total	5670.562	864				

6.6.7. Religious Orientation and Political Participation

In order to see and detect the similarities and the differences among respondents in terms of their religious orientations, the relationships between religious orientation and political participation is investigated. Table 6.110 presents the distribution of all political participation questions according to respondents' religious orientation. It is seen from the table that intrinsic students are more involved in 'voting in an election' (76.4%), 'wear a sticker or a badge of a party or a candidate' (7.2%), and 'youth braches of a political party' (6.0%) than the others. On the other hand, extrinsic students have more rates only for three participations (number 8, 9 and 16) and non-religious have the highest rate for the remained twelve. In this scale number 2, 3, 4,5,6,7, and 11 are the questions which measure the un-conventional political participation. It seen that for all these questions the rate of Non-religious > EXT > INT. In addition, number 13, 14, 17 and 18 are used for measuring the postmodern political participation and non-religious have the highest rate for all of them. Here, except civic society organizations, extrinsic' rates are higher than the intrinsic'. Furthermore; number 8, 9, 10, 15 and 16 are the questions used for to measure conventional political participation in which the non-religious generally have the lowest rates except 16. Non-religious > EXT > INT is found for the number 12, EXT > INT > non-religious is found for numbers 8 and 9, and EXT > non-religious > INT is found for the number 16.

Table 6.110: Distribution of Political Participation according to RO

		INT		EXT		Non-Religious	
		N	**%**	**N**	**%**	**N**	**%**
1. Voting in an election	No	76	13.0	34	14.8	6	13.4
	Yes	446	76.4	171	74.3	42	76.2
	NY	62	10.6	25	10.9	3	10.4
2.Writing a letter of application	No	214	36.6	64	27.8	12	23.5
	Yes	237	40.6	121	52.6	31	60.8
	NY	133	22.8	45	19.6	8	15.7
3.Signing a petition	No	263	45.0	67	29.1	5	9.8
	Yes	241	41.3	137	59.6	46	90.2
	NY	80	13.7	26	11.3	0	0.0
4. Joining a boycott	No	412	70.5	113	49.1	10	19.6
	Yes	117	20.0	82	35.7	37	72.5
	NY	55	9.4	35	15.2	4	7.8
5.Attending a political Demonstration or meeting	No	426	72.9	121	52.6	12	23.5
	Yes	116	19.9	82	35.7	38	74.5
	NY	42	7.2	27	11.7	1	2.0
6. Joining an unofficial strike, demonstration	No	533	9.3	172	74.8	24	47.1
	Yes	30	5.1	33	14.3	18	35.3
	NY	21	3.6	25	10.9	9	17.6
7.Participating in a Protest march	No	401	68.7	91	39.6	12	23.5
	Yes	124	21.2	99	43.0	38	74.5
	NY	59	10.1	40	17.4	1	2.0
8. Working in a campaign of a party or candidate	No	502	86.0	192	83.5	40	78.4
	Yes	38	6.5	17	7.4	2	3.9
	NY	44	7.5	21	9.1	9	17.6
9.Collect signature or signed a petition for a candidate	No	535	91.6	194	84.3	42	82.4
	Yes	16	2.7	11	4.8	1	2.0
	NY	33	5.7	25	10.9	8	15.7
10.Wear a sticker or badge of a political party	No	514	88.0	194	84.3	43	84.3
	Yes	42	7.2	14	6.1	2	3.9
	NY	28	4.8	22	9.6	6	11.8
11.Organizing a demonstration meeting, protest march	No	522	89.4	184	80.0	32	62.7
	Yes	24	4.1	12	5.2	6	11.8
	NY	38	6.5	34	14.8	13	25.5
12.Persuade someone how to vote	No	440	75.3	161	70.0	28	54.9
	Yes	117	20.0	52	22.6	15	29.4
	NY	27	4.6	17	7.4	8	15.7
13.Joining a political protest t or signing a petition via internet	No	460	78.8	139	60.4	19	37.3
	Yes	97	16.6	72	31.3	30	58.8
	NY	27	4.6	19	8.3	2	3.9
14.Sharing videos/ opinions about a political subject from facebook	No	364	62.3	105	45.7	18	35.3
	Yes	196	33.6	115	50.0	29	56.9
	NY	24	4.1	10	4.3	4	7.8
15. Youth branches of a political party	No	512	87.7	207	90.0	45	88.3
	Yes	35	6.0	6	2.6	1	2.0
	NY	37	6.3	17	7.4	5	9.8
16. Political parties except Youth branch	No	556	95.2	211	91.7	48	94.1
	Yes	10	1.7	8	3.5	1	2.0
	NY	8	3.1	11	4.8	2	3.9
17. Politic civil society organizations	No	527	90.2	191	83.0	31	60.8
	Yes	26	4.5	10	4.3	9	17.6
	NY	31	5.3	29	12.6	11	21.6
18.Voluntary organizations	No	346	59.2	112	48.7	20	39.2
	Yes	101	17.3	60	26.1	15	29.4
	NY	137	23.5	58	25.2	16	31.4

In general, it is found that being non-religious is the determinant factor for both postmodern and un-conventional political participation while being religious is found determinant for the conventional political participation. In other words, there is a positive relationship between being non-religious and postmodern and un-conventional political participation while a negative relationships between conventional political participation. Furthermore, in religious respondents, extrinsics are more involved in politics than the intrinsics. As a result it could be argue that there is positive relationship between religiosity and conventional political participation, while there is a positive relationship between non-religiosity and un-conventional political participation.

Table 6.111: Chi-Square Results of Political Participation and RO

	Value	df	Asymp. Sig. (2-sided)
1.Pearson Chi-Square	1.929	4	0.749
2.Pearson Chi-Square	15.406	4	0.004
3.Pearson Chi-Square	59.917	4	0.000
4.Pearson Chi-Square	88.891	4	0.000
5.Pearson Chi-Square	90.839	4	0.000
6.Pearson Chi-Square	92.684	4	0.000
7.Pearson Chi-Square	108.429	4	0.000
8.Pearson Chi-Square	6.893	4	0.142
9.Pearson Chi-Square	14.156	4	0.007
10.Pearson Chi-Square	9.366	4	0.053
11.Pearson Chi-Square	35.717	4	0.000
12.Pearson Chi-Square	15.757	4	0.003
13.Pearson Chi-Square	66.533	4	0.000
14.Pearson Chi-Square	29.482	4	0.000
15.Pearson Chi-Square	5.906	4	0.206
16.Pearson Chi-Square	3.916	4	0.418
17.Pearson Chi-Square	43.793	4	0.000
18.Pearson Chi-Square	15.599	4	0.004

Table 6.111 displays the chi-square results of political participation and religious orientation as N 865. There is not found a statistically significant relationships between the questions 1,8,10, 15 and 16, and religious orientations. These questions are; voting in an election, working in a campaign of a party or candidate, organizing a demonstration or meeting, being a member of a political party except youth branches, being a member of a youth branches of a political party. All the questions

that measure the postmodern and un-conventional political participation have been found statistically significant at p<.01 level. It is seen that all the insignificant questions are measure the conventional political participation. Only number 9 and 12 have been found statistically significant at p<.01 level.

6.6.8. Religious Orientation and Contact a Political People

Table 6.112 presents the distribution of religious orientation according to contact a political people. It is seen from the table that intrinsic, extrinsic and non-religious are all display the similar results. There is no difference is detected among them in terms of to contact a political people. As a conclusion, at least 80% of the respondents are stated that they did not contact a political people for all religious orientations.

Table 6.112: Distribution of RO according to Contact a Political People

		INT		EXT		Non-religious		Total	
		N	%	N	%	N	%	N	%
No		471	80.7	184	80.0	41	80.4	696	80.5
Yes		113	19.3	46	20.0	10	19.6	169	19.5
	Total	584	100	230	100	51	100	865	100

Table 6.113 present that there is no statistically significant relationship between religious orientations and to contact a political people: χ^2 (2, n=865) =0.045, p=0.978). As a result it could be argued that religious orientation has no influence on contact a political people.

Table 6.113: Chi-Square Results of Contact a Political People and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	0.045	2	0.978
N	865		

6.6.9. Religious Orientation and Political Acquaintance

Table 6.114 indicates the distribution of religious orientation according to political acquaintance. For intrinsic, mayor has the highest rate with 36.8% and party member

follows with 35.8%. As for extrinsic, this time party member has the highest rate with 34.4%. Mayor occupies the second rank with 29.8%. Finally, for non-religious party member has the highest rate with 52% and mayor follows with 32%. If we look at generally, we see that non-religious have more acquaintances such as bureaucrat, local official, city assembly member and party member; than the others.

Table 6.114: Distribution of RO according to Political Acquaintance

	INT		EXT		Non-religious		Total	
	N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
No one	263	45.3	115	50.4	16	32.0	394	45.9
Minister/Parliamentarian	150	25.6	40	17.5	14	28.0	203	23.6
Mayor	214	36.8	68	29.8	16	32.0	298	34.7
Bureaucrat	68	11.7	22	9.6	8	16.0	98	17.6
Local official	92	15.8	48	21.1	11	22.0	151	17.5
City Assembly Member	98	16.9	39	17.1	13	26.0	150	36.3
Party member	208	35.8	78	34.2	26	52.0	312	1.0
Total	581	67.6	228	26.5	50	5.8	859	100

6.6.10. Religious Orientation and Membership Reason

When the reasons for being a member of a party or non-governmental organization based on a religious orientation are investigated, it is observed that they are concentrated on nine different options for this study. Hypothesis 6 (H6) that the extrinsic will state more reasons to become a member which involve the purpose of gaining a benefit than the intrinsic will do is constituted. Table 6.115 displays the distribution of results according to religious orientation. As it can be seen from the table, not member is stated by 65.7% of intrinsic, 56.8% of extrinsic and 54.0% of non-religious. In total, 62.6% of the respondents stated that they did not a member of any institutions. When we investigate the reasons why the respondents would like to join these institutions, we can see that moral obligation is in the first rank with 10.1% for intrinsic. In addition, social sensitivity is most stated the non-religious with 42%. Similarly, support political view is most stated by the non-religious with 22%. Here, the intrinsic and extrinsic religious have close results to one another. Another factor is make a circle of friends and it is most stated by extrinsic with the rate of 9.6%. Since it is already known to be one of the most important factors that define the

extrinsic, this is a very important result. Material and moral gains is almost not preferred by the participants at all. Religious faith is most stated by intrinsic with 16.5%, while obtain beneficial experience is most stated by extrinsic 24.5% as expected. Lastly, personal fulfillment is most preferred again by extrinsic with 18%. It is possible to argue based on this that the extrinsic students stated more reasons to become a member which involve gaining a benefit and these results suggest that hypothesis 6 (H6) is accepted.

Table 6.115: Distribution of RO according to Membership Reason

	INT		EXT		Non-religious		Total	
	N	%	N	%	N	%	N	%
Not member	379	65.7	130	56.8	27	54.0	536	62.6
Moral obligation	58	10.1	11	4.8	2	4.0	71	8.3
Social sensitivity	146	25.3	81	35.4	21	42.0	248	29.0
Support political view	45	7.8	18	7.9	11	22.0	74	8.6
Make a circle of friends	48	8.3	22	9.6	1	2.0	71	8.3
Material and moral gains	3	0.5	0	0.0	0	0.0	3	0.4
Religious faith	95	16.5	2	0.9	0	0.0	97	11.3
Obtain beneficial experience	97	16.8	56	24.5	7	14.0	160	18.7
Personal fulfillment	61	10.6	42	18.3	8	16.0	111	13.0
Other	576	67.2	229	26.8	50	5.8	855	100

6.6.11. Religious Orientation and Religious Attitudes

12 questions on the religious attitudes given in the last section of the questionnaire form are reviewed together under this title. Here the answers given by the intrinsic religious, extrinsic religious and non-religious to these attitude questions will be compared, and the differences and the similarities between them will be analyzed. Table 6.116 indicates the distribution of religious orientation according to religious attitudes. Statement 1: 'My religious life is affect whole my life' is most agreed by the intrinsic with the mean of 7.83. For the extrinsic, it is observed that it is not specifically determining. Here, again, it is observed that this statement expressing that while the master motive for the intrinsic is religion, religion is an instrument for the extrinsic to reach other goals could be true. As expected, this statement is not agreed by the non-religious, with the mean of 1.47. Statement 2: 'Religious political parties/candidates are important' again is most agreed by the intrinsic with the mean of 5.49. The extrinsics do not agree to this, with an average value (1.92) even lower

than the average of the non-religious (1.96). Statement 3: 'It is important to have a religious political leader' has a result similar to the above. This statement is most agreed by the intrinsic with 5.61, while it is seen almost not important for the extrinsic. It is noteworthy that non-religious totally disagree to this statement. Statement 4: 'It is not important that my friends be religious' is most agreed by extrinsic with 7.55. Non-religious follows this with 7.29 and intrinsic follows with 5.61. Statement 5: 'It is important that my spouse be religious' is most agreed by intrinsic with 7.81. Extrinsics seriously disagree to the statement with 2.76. Statement 6: 'Being religious is not essentially required to be a good person' is most agreed by non-religious with 8.76. Extrinsics also agree with a close mean 8.59. Statement 7: 'A religious person should perform rules of the religion' is most agreed by intrinsic with 8.66. Extrinsic follows it with 5.61 and non-religious with 4.51. Statement 8: 'I'd like to work with religious people in my work life' is again most agreed by intrinsic with 6.95. Extrinsics disagre with the mean of 2.30. Statement 9: I' think that being religious provide gains to a person nowadays' is most agreed by intrinsic with 7.20. It is seen that extrinsics are close to the average with 4.35. Statement 10: 'Nowadays, wearing a head scarf or dressing appropriately in accordance with religion does not show that the person is religious' is agreed by all religious orientations with high mean scores. Still, the extrinsic religious agree to it more than the others, no matter how little that "more" is. Statement 11: 'I obtained moral and material gains by being religious' is most agreed by intrinsic with 7.15. Nevertheless, it is observed that many intrinsics crossed out the "material gain" part and stated instead "moral gain", on the questionnaire form. The extrinsics stated that they disagreed to this statement. Statement 12: 'I often emphasize that I am a religious person in my daily life' is disagreed by all the religious orientations.

As a result, it is remarkable that extrinsic and non-religious give similar results to all statements. In addition, they give different answers to these questions from the intrinsic, in general. Another result that can be drawn here is that intrinsics are more prejudice than the extrinsics. These results indicate that contrary to Allport, intrinsic religious respondents have more religious attitudes and prejudices. The intrinsics have more prejudice than the extrinsics, and in turn, the extrinsics have more prejudice than the non-religious, although to a lesser degree than the intrinsics are.

These results support hypothesis 7 (H7) that supposes the intrinsics are more prejudiced than the extrinsics. Furthermore, hypothesis 8 (H8) that assumes that the extrinsic religious argue more being religious and seeming to be religious will provide benefits, express more benefits provided by being religious, and put emphasis more on their religiosity, than the intrinsic religious do, is rejected.

Table 6.116: Distribution of RO according to Religious Attitudes

	RO	N	Mean	Std. Dev.	Std. Error
1.My religious life	INT	584	7.83	2.337	0.097
is affect whole	EXT	230	3.22	2.382	0.157
my life	Non-Religious	51	1.47	1.488	0.208
2.Religious	INT	583	5.49	3.288	0.136
political parties/	EXT	230	1.92	2.008	0.132
candidates	Non-Religious	51	1.96	2.537	0.355
3.It is important to	INT	583	5.61	3.356	0.139
have a religious	EXT	230	1.63	1.645	0.108
political leader.	Non-Religious	51	1.00	0.000	0.000
4.It is not important	INT	584	5.85	3.122	0.129
that my friends	EXT	230	7.55	3.413	0.225
be religious	Non-Religious	51	7.29	3.613	0.506
5.It is important	INT	584	7.81	2.718	0.112
that my spouse	EXT	230	2.76	2.635	0.174
be religious	Non-Religious	51	1.22	1.286	0.180
6.Being religious	INT	584	5.93	3.166	0.131
is not required to be	EXT	230	8.59	2.569	0.169
a good person	Non-Religious	51	8.76	3.128	0.438
7.A religious person	INT	584	8.66	2.063	0.085
should perform rules	EXT	230	5.61	3.108	0.205
of the religion	Non-Religious	51	4.51	3.563	0.499
8.I'd like to work with	INT	584	6.95	2.888	0.120
religious people in my	EXT	230	2.30	1.931	0.127
work life	Non-Religious	51	1.24	0.907	0.127
9.I think that being	INT	584	7.20	2.964	0.123
religious provide gains	EXT	230	4.35	3.353	0.221
nowadays	Non-Religious	51	4.37	3.682	0.516
10.Wearing head scarf/	INT	584	7.79	2.913	0.121
dressing doesn't mean	EXT	230	7.99	2.932	0.193
the person is religious	Non-Religious	51	7.47	3.307	0.463
11.I obtained moral	INT	584	7.15	3.022	0.125
and material gains	EXT	230	2.79	2.427	0.160
by being religious	Non-Religious	51	1.35	1.369	0.192
12.I often emphasize	INT	584	3.98	2.859	0.118
that I am a religious	EXT	230	1.61	1.542	0.102
person in my daily life	Non-Religious	51	1.00	0.000	0.000

Table 6.117: ANOVA Results of RO according to Religious Attitudes

		Sum of Squares	df	Mean Square	Eta Squared	F	P
1	Between groups	4729.019	2	2364.510	0.507	443.665	0.000
	Within groups	4594.021	862	5.329			
	Total	9323.040	864				
2	Between groups	2403.326	2	1201.663	0.241	137.238	0.000
	Within groups	7538.978	861	8.756			
	Total	9942.304	863				
3	Between groups	3182.304	2	1591.152	0.307	190.949	0.000
	Within groups	7174.584	861	8.333			
	Total	10356.888	863				
4	Between groups	520.732	2	260.366	0.054	24.931	0.000
	Within groups	9002.302	862	10.444			
	Total	9523.034	864				
5	Between groups	5494.915	2	2747.458	0.478	395.979	0.000
	Within groups	5980.895	862	6.938			
	Total	11475.810	864				
6	Between groups	1370.038	2	685.019	0.148	75.266	0.000
	Within groups	7845.333	862	9.101			
	Total	9215.371	864				
7	Between groups	2050.285	2	1025.143	0.281	165.839	0.000
	Within groups	5328.496	862	6.182			
	Total	7378.782	864				
8	Between groups	4497.962	2	2248.981	0.438	336.658	0.000
	Within groups	5758.427	862	6.680			
	Total	10256.388	864				
9	Between groups	1535.009	2	767.504	0.154	79.006	0.000
	Within groups	8373.955	862	9.715			
	Total	9908.964	864				
10	Between groups	13.110	2	6.555	0.001	0.757	0.469
	Within groups	7462.180	862	8.657			
	Total	7475.290	864				
11	Between groups	4139.209	2	2069.605	0.379	263.662	0.000
	Within groups	6766.247	862	7.849			
	Total	10905.457	864				
12	Between groups	1178.717	2	589.358	0.181	95.651	0.000
	Within groups	5311.271	862	6.162			
	Total	6489.988	864				

Table 6.117 presents the ANOVA results of religious orientation according to religious attitudes. The numbers in the table are just the same as the statements in table 6.116. It is seen from the table that all the statements, except 'Nowadays, wearing a head scarf or dressing appropriately in accordance with religion does not show that the person is religious', are significant at p<.01 level. As a conclusion, it

could be argued that religious attitudes have significant effects on religious orientations. Eta squared results that are calculated for all indicate that the actual differences between groups are quite large except 'It is not important that my friends be religious' and the religious orientations. For this statement the difference is seen as quite small. According to religious orientations it could be argued that there are differences between the respondents' religious attitudes.

6.6.12. Religious Orientation and Political Attitudes

12 questions on the political attitudes given in the last section of the questionnaire form are reviewed together under this title. Here the answers given by the intrinsic religious, extrinsic religious and non-religious to these attitude questions will be compared, and the differences and the similarities between them will be analyzed. Table 6.118 indicates the distribution religious orientation according to political attitudes. Statement 1: 'My political opinion affects whole my life' is most agreed by the non-religious with the mean of 5.84. Extrinsic follows with 4.44. As expected the lowest mean belongs to the intrinsic with 4.09 and this is a situation that could be arisen from the negative relationship between the religion and politics. Statement 2: 'The fact that the politicians have religious propaganda does not mean that those politicians are religious indeed' is most agreed by intrinsic with 8.05. It is observed that the non-religious also have a close average with 8.02. It is important that the intrinsic religious agree this statement such a high degree. Statement 3: 'Political discourses should not contain religion, at all' is most agreed by extrinsic with 8.63. It is observed here that there are close distributions to each other. Statement 4: 'I'm thinking to be a candidate for a political position, in the future' is even though low for everyone, the extrinsics are state that they want to participate more than the others, with the mean of 3.32. Statement 5: 'I'd like to contact with the party leaders and members' is similar to statement 4, however in here intrinsics are in front with 4.39 mean. Statement 6: 'Politics is an instrument to obtain certain gains' is most agreed by extrinsic with 6.69 and non-religious follows with 6.44. Statement 7: 'I think religion is politicized' is most agreed by extrinsic with 8.50. Statement 8: 'I think that being interested in politics provides gains to a person nowadays' is most agreed by non-religious with 6.39 and extrinsic follows with 5.60. Statement 9: 'I

obtained moral and a material gain by interested in politics' is disagreed by all, but non-religious have the highest mean with 3.84. Statement 10: 'It is important to have a democratic, secular, constitutional state' is most agreed by extrinsic with 9.21. It could be inferred here that the extrinsic students have more democratic attitude than the non-religious, and that, in turn, the non-religious students have more democratic attitude than the intrinsic students. Statement 11: 'Religion should not interfere in state affairs' is almost totally agreed by extrinsic with 9.39. It is interesting here that the extrinsic students have higher mean than the non-religious. Statement 12: 'Turban is a political symbol' is most agreed by non-religious with 7.51. Extrinsic follows it with 6.57. It is possible to argue that, descriptively, the extrinsics are more interested in politics than the intrinsics do, and that they considered politics a tool to gain a benefit more than the intrinsics considered it that way.

Table 6.119 above shows the ANOVA results of religious orientation according to political attitudes. The numbers in the table are just the same as the statements in table 6.118. It is seen from the table that statement 1, 3, 7, 8, 9, 10, 11 and 12 have significant effects on political attitudes. All these statements are detected statistically significantly at p<.01 level. Eta squared results that are calculated for both 11 and 12 shows that the actual differences between groups are quite large while the others indicate quite small differences. There has not found statistically significant relationships between religious orientations and the statements such as: 'Politicians have religious propaganda does not mean those are religious', I'm thinking to be a candidate for a political position in the future, I'd like to contact with the party leaders and members and 'Politics is an instrument to obtain certain gains'. It could be argued that these shows that, hypothesis 9 (H9) that assumes the willingness of the extrinsic religious students to enter politics and to connect with the politicians is higher than that of the intrinsic religious, is partially accepted. Because the extrinsics are stated more to be involved in politics, but less would like to contact with the politicians than the intriniscs. These results also show that the hypothesis 10 (H10) that assumes the non-religious have more democratic attitude than the extrinsic religious, and the extrinsic religious have more democratic attitude than the intrinsic religious, is partially accepted, too. Because, it is found here that as extrinsic religious have more democratic attitude than the non-religious, and the non-religious have more democratic attitude than the intrinsic religious.

Table 6.118: Distribution of RO according to Political Attitudes

	RO	N	Mean	Std. Dev.	Std. Error
1.My political opinion affects whole my life.	INT	582	4.09	2.577	0.107
	EXT	230	4.44	2.531	0.167
	Non-Religious	51	5.84	2.671	0.374
2. Politicians have religious propaganda does not mean those are religious	INT	584	8.05	2.787	0.115
	EXT	230	7.82	3.101	0.204
	Non-Religious	51	8.02	2.768	0.388
3.Political discourses should not contain religion, at all.	INT	584	7.12	3.149	0.130
	EXT	230	8.63	2.625	0.173
	Non-Religious	51	8.55	2.715	0.380
4.I'm thinking to be a a candidate for a political position in the future	INT	583	3.22	2.929	0.121
	EXT	230	3.32	2.783	0.184
	Non-Religious	51	3.10	3.048	0.427
5. I'd like to contact with the party leaders and members.	INT	584	4.39	3.219	0.133
	EXT	230	4.27	3.012	0.199
	Non-Religious	51	3.86	3.256	0.456
6. Politics is an instrument to obtain certain gains.	INT	584	6.13	3.014	0.125
	EXT	230	6.44	2.988	0.197
	Non-Religious	51	6.69	3.114	0.436
7. I think religion is politicized.	INT	584	6.08	3.223	0.133
	EXT	230	8.50	2.476	0.163
	Non-Religious	51	8.31	2.387	0.334
8. I think that interested in politics provide gains to a person nowadays	INT	584	5.08	2.864	0.119
	EXT	230	5.60	2.835	0.187
	Non-Religious	51	6.39	3.047	0.427
9.I obtained moral and material gains by interested in politics	INT	583	2.66	2.344	0.097
	EXT	230	2.84	2.506	0.165
	Non-Religious	51	3.84	3.337	0.467
10. It is important to have a democratic, secular, constitutional state	INT	584	7.93	2.877	0.119
	EXT	230	9.21	1.789	0.118
	Non-Religious	51	8.35	2.356	0.330
11.Religion should not interfere in state affairs	INT	583	6.64	3.560	0.147
	EXT	230	9.39	1.709	0.113
	Non-Religious	51	9.14	1.980	0.277
12.Turban is a political symbol	INT	583	2.65	2.926	0.121
	EXT	230	6.57	3.563	0.235
	Non-Religious	51	7.51	3.062	0.429

		Sum of Squares	df	Mean Square	Eta Squared	F	P
1	Between groups	151.078	2	75.539	0.025	11.436	0.000
	Within groups	5680.500	860	6.605			
	Total	5831.578	862				
2	Between groups	8.754	2	4.377	0.001	0.530	0.589
	Within groups	7113.131	862	8.252			
	Total	7121.884	864				
3	Between groups	423.671	2	211.836	0.051	23.631	0.000
	Within groups	7727.319	862	8.964			
	Total	8150.990	864				
4	Between groups	2.647	2	1.323	0.0003	0.158	0.854
	Within groups	7230.237	861	8.397			
	Total	7232.884	863				
5	Between groups	13.620	2	6.810	0.001	0.679	0.508
	Within groups	8650.096	862	10.035			
	Total	8663.716	864				
6	Between groups	26.928	2	13.464	0.003	1.483	0.227
	Within groups	7825.114	862	9.078			
	Total	7852.042	864				
7	Between groups	1084.341	2	542.170	0.122	60.334	0.000
	Within groups	7746.013	862	8.986			
	Total	8830.354	864				
8	Between groups	110.273	2	55.136	0.015	6.707	0.001
	Within groups	7086.370	862	8.221			
	Total	7196.643	864				
9	Between groups	66.912	2	33.456	0.012	5.546	0.004
	Within groups	5193.865	861	6.032			
	Total	5260.777	863				
10	Between groups	273.373	2	136.687	0.044	20.189	0.000
	Within groups	5836.042	862	6.770			
	Total	6109.415	864				
11	Between groups	1394.009	2	697.004	0.144	72.833	0.000
	Within groups	8239.731	861	9.570			
	Total	9633.740	863				
12	Between groups	3209.059	2	1604.530	0.277	165.281	0.000
	Within groups	8358.478	861	9.708			
	Total	11567.537	863				

6.7. Analyzes related to Self-Monitoring

Self-monitoring will be investigated as high and low self-monitoring in here. With this, it is aimed to discover the differences in the relationship of low and high self-monitoring with the following variables; interest in politics, attaching importance to

religion and politics, contact a political people, political acquaintances and reasons of membership. Moreover, the relationship of self-monitoring with every political participation question will also be investigated, in order to see on which political participation questions self-monitoring is influential.

6.7.1. Self-Monitoring and Interest in Politics

It is though that self-monitoring level may have an influence on the respondents' political interest. Here, there is an expectation that especially high self-monitoring would increase the political interest. The relationship between self-monitoring and interest in politics is investigated in order to understand whether self-monitoring level of the participants is related to politics in any way. This would provide information on whether the persons who are interested in politics bear a certain personality trait. Table 6.120 displays the distribution of self-monitoring according to interest in politics. It is seen clearly from the table that 'very interested' and 'somewhat interested' are most stated by the respondents who have high self-monitoring level than the respondents who have low-self-monitoring. By contrast and expected the respondents who are not interested in politics have more low self-monitoring level than the respondents who have high-self-monitoring. In total, 62.1% of low self-monitors are stated that they interested in politics while 72.2% of high self-monitrings are stated they are not interested in. As another additional point; generally most of the respondents are stated that they are interested in politics in this research. It could be argued based on this that the persons interested in politics have more high-self-monitoring while persons who are not interested in politics at all are more of the low self-monitoring type. Thereby, it could be said that self-monitoring has an important influence on political interest.

Table 6.120: Distribution of SM according to Interest in Politics

	Low-SM		High-SM		Total	
	N	**%**	**N**	**%**	**N**	**%**
Very interested	32	7.6	59	13.1	91	10.4
Somewhat interested	229	54.5	267	59.1	496	56.9
Not interested	111	26.5	94	20.8	205	23.5
Not at all interested	48	11.4	32	7.0	80	9.2
Total	420	100	452	100	872	100

Table 6.121 shows the Chi-square results of respondents between interested in politics and self-monitoring level. The result indicates that there is a statistically significant relationship between interested in politics and self-monitoring: χ^2 (3, n=872) =14.377, p=0.002, at p<.01; significance level. According to self-monitoring of the respondents, there is a difference between them in terms of interest in politics; high self-monitoring respondents are interested in politics more than low self-monitoring respondents.

Table 6.121: Chi-Square Results of Interest in Politics and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	14.377	3	0.002
N	872		

a. 0 cells (0%) have expected less than 5. The minimum expected count is 38.53.

6.7.2. Self-Monitoring and Importance of Religion and Politics

Table 6.122 presents the distribution of self-monitoring according to attaching importance to religion and politics together. Here, it is expected that the HSM would attach importance on politics more than the LSM would do. Also, it is expected that the HSM would attach less importance to the religion than the LSM would do, since it is assumed that a link between the former and extrinsic religiosity could be linked. This is because of the fact that it is stated in the theoretical part of the study that a link between HSM and the extrinsic religiosity as well as between LSM and the intrinsic religiosity could be established. It is seen from the table that the LSM has the highest mean with 8.20 for attaching importance to religion. HSM are a little above the average with 6.94. As for attaching importance to politics, this time HSM has the highest mean with 5.78. LSM follows with 5.53. As a result, it can be stated that that the respondents who are giving importance to religion have LSM. However, even if the HSM have a little higher average in attaching importance to the politics, this is not as conspicuous as attaching importance to the religion.

Table 6.122: Distribution of SM according to Importance of Religion and Politics

	ROS	N	Mean	Std. Dev.	Std. Error
Religion	Low-SM	420	8.20	2.765	0.135
	High-SM	452	6.94	3.225	0.152
	Total	872	7.55	3.076	0.104
Politics	Low-SM	420	5.53	2.583	0.126
	High-SM	452	5.78	2.558	0.120
	Total	872	5.66	2.572	0.087

A one-way between subjects ANOVA is conducted to compare the effect attaching importance to religion and politics on self-monitoring. It is seen from the Table 6.123 that there is a significant effect of attaching importance to religion on self-monitoring at the p<.01 level for the two conditions [F (1, 870) = 979.339, p=0.000]. But, there is no significant effect of attaching importance to politics on self-monitoring at the p<.01 level for the two conditions [F (1, 870) =1.950, p=0.163]. Despite reaching a statistical significant difference, eta-square is calculated as .04 and this means that mean scores between groups are quite small. As to attaching importance to the religion, it is possible to argue that as SM decreases, attaching importance to the religion become lesser. However, as to attaching importance to the politics, even if SM is influential, no matter how little, on attaching importance to the politics descriptively, it has been found out that that is not statistically significant. There is no difference in being LSM or HSM in terms of attaching importance to the politics.

Table 6.123: ANOVA Results of Importance of Religion-Politics and SM

		Sum of Squares	df	Mean Square	Eta Squared	F	P
Religion	Between	346.885	1	346.885	0.042	38.236	0.000
	Within	7892.895	870	9.072			
	Total	8239.780	871				
Politics	Between	12.878	1	12.878	0.002	1.950	0.163
	Within	5746.965	870	6.606			
	Total	5759.843	871				

6.7.3. Self-Monitoring and Political Participation

Table 6.124 is created in order to review the distribution of the participants over each of the 18 questions that are formulated to measure political participation of the respondents, according to SM mean score. Here, it is aimed to see that to what

degree SM is influential on each question. In this study where it is assumed that there may be a relationship between HSM and political participation, it is observed that the SM mean of the respondents who stated that they participated in all of the questions is higher than the participants stating that they did not participated. In addition, the respondents who stated 'not yet' have the highest mean for eight questions. This option is asked in order to see the political tendency of the participants who has not participated yet, due to underage or because of not having a chance. This descriptive analysis depicts that the HSM performed more participation, for every question on political participation and every form of political participation (conventional, un-conventional and post-modern). As a result it could be possible to argue that having HSM has a positive effect on political participation.

A one-way between subjects ANOVA is conducted to compare the political participation on self-monitoring. It is seen from the Table 6.125 that there are significant effect of 2, 3,5,6,7,8,10,11,12,13 and 14 statements on self-monitoring at the $p<.01$ level for the three conditions. In addition, there are significant effect of 4 and 18 on self-monitoring at the $p<.05$ level for the three conditions. If $p<.010$ level is accepted than it can be said that 9 and 17 have a significant effect on self-monitoring at the $p<.010$ level for the three conditions. But, there are no effects of 1, 15 and 16 statements on self-monitoring at any significant level. As an additional information, as it is stated at the bottom of the table, for the all statements; total is 70.047 and N=872. ANOVA results are similar to the descriptive statistics that self-monitoring has considerable relationships between all political participation forms. At this point it is possible to say that when self-monitoring level increases, political participation increases, as well. In addition, there are statistically significant relationships have been found between self-monitoring and all the questions that measures un-conventional political participation such as 2, 3, 4,5,6,7, and 11; and the questions that measure postmodern political participation such as 13, 14 and 18. However, there are not statistically significant relationships have been found between self-monitoring and the questions 1,9,15 and 16 that measure the conventional political participation. At the end, self-monitoring has a determinant effect on all political participation form and especially on un-conventional and postmodern political participation.

Table 6.124: Distribution of SM according to Political Participation

		N	Mean	Std. Deviation	Std. Error
1. Voting in an election	No	119	2.46	0.322	0.002
	Yes	661	2.47	0.278	0.010
	Not Yet	92	2.46	0.271	0.028
2.Writing a letter of application	No	293	2.43	0.284	0.016
	Yes	390	2.50	0.281	0.014
	Not Yet	189	2.45	0.277	0.020
3.Signing a petition	No	337	2.42	0.028	0.015
	Yes	427	2.49	0.028	0.013
	Not Yet	108	2.51	0.027	0.026
4.Joining a boycott	No	540	2.45	0.281	0.012
	Yes	238	2.51	0.300	0.019
	Not Yet	94	2.45	0.238	0.024
5.Attending a political demonstration/meeting	No	563	2.44	0.281	0.011
	Yes	239	2.53	0.285	0.018
	Not Yet	70	2.49	0.255	0.030
6. Joining an unofficial strike, demonstration	No	735	2.45	0.277	0.010
	Yes	82	2.56	0.328	0.036
	Not Yet	55	2.53	0.260	0.035
7.Participating in a protest march	No	508	2.44	0.286	0.012
	Yes	264	2.51	0.285	0.017
	Not Yet	100	2.51	0.242	0.024
8. Working in a campaign of a party or candidate	No	739	2.45	0.285	0.010
	Yes	59	2.52	0.264	0.034
	Not Yet	74	2.55	0.261	0.030
9.Collect signature/signed a petition for a candidate	No	776	2.46	0.284	0.010
	Yes	30	2.48	0.242	0.044
	Not Yet	66	2.54	0.280	0.034
10.Wear a sticker or badge of a political party.	No	756	2.46	0.286	0.010
	Yes	60	2.50	0.263	0.034
	Not Yet	56	2.57	0.245	0.032
11.Organizing a demonstration meeting, protest march	No	743	2.45	0.278	0.010
	Yes	44	2.55	0.355	0.053
	Not Yet	85	2.57	0.261	0.028
12.Persuade someone how to vote	No	635	2.45	0.282	0.011
	Yes	185	2.53	0.295	0.021
	Not Yet	52	2.52	0.220	0.030
13.Joining a political protest or signing a petition via internet	No	625	2.44	0.271	0.271
	Yes	199	2.57	0.304	0.304
	Not Yet	48	2.47	0.246	0.246
14.Sharing videos/opinions about a pol. sub. from facebook	No	492	2.44	0.292	0.292
	Yes	342	2.51	0.268	0.268
	Not Yet	38	2.43	0.234	0.234
15. Youth branches of a political party.	No	769	2.46	0.286	0.010
	Yes	43	2.48	0.281	0.042
	Not Yet	60	2.51	0.251	0.032
16. Political parties except youth branches	No	820	2.46	0.285	0.009
	Yes	19	2.54	0.259	0.059
	Not Yet	33	2.53	0.248	0.043
17. Politic civil society organizations	No	755	2.46	0.288	0.010
	Yes	45	2.48	0.273	0.040
	Not Yet	72	2.54	0.225	0.026
18.Voluntary organizations	No	484	2.45	0.296	0.013
	Yes	176	2.51	0.271	0.020
	Not Yet	212	2.49	0.260	0.017

		Sum of Squares	df	Mean Square	Eta Squared	F	P
1	Between groups	0.013	2	0.007	0.000	0.082	0.922
	Within groups	70.034	869	0.081			
2	Between groups	1.023	2	0.511	0.014	6.438	0.002
	Within groups	69.024	869	0.079			
3	Between groups	1.096	2	0.548	0.015	6.909	0.001
	Within groups	68.951	869	0.079			
4	Between groups	0.581	2	0.290	0.008	3.631	0.027
	Within groups	69.467	869	0.080			
5	Between groups	1.446	2	0.723	0.020	9.161	0.000
	Within groups	68.601	869	0.079			
6	Between groups	1.022	2	0.511	0.014	6.434	0.002
	Within groups	69.025	869	0.079			
7	Between groups	1.086	2	0.543	0.015	6.845	0.001
	Within groups	68.961	869	0.079			
8	Between groups	0.799	2	0.400	0.011	5.015	0.007
	Within groups	69.248	869	0.080			
9	Between groups	0.408	2	0.204	0.005	2.543	0.079
	Within groups	69.639	869	0.080			
10	Between groups	0.739	2	0.369	0.010	4.630	0.010
	Within groups	69.308	869	0.080			
11	Between groups	1.447	2	0.723	0.020	9.164	0.000
	Within groups	68.600	869	0.079			
12	Between groups	1.043	2	0.522	0.014	6.568	0.001
	Within groups	69.004	869	0.079			
13	Between groups	2.857	2	1.428	0.040	17.474	0.000
	Within groups	67.190	869	0.077			
14	Between groups	1.219	2	0.609	0.017	7.693	0.000
	Within groups	68.828	869	0.079			
15	Between groups	0.123	2	0.062	0.001	0.764	0.466
	Within groups	69.924	869	0.080			
16	Between groups	0.234	2	0.117	0.003	1.453	0.234
	Within groups	69.814	869	0.080			
17	Between groups	0.443	2	0.221	0.006	2.762	0.064
	Within groups	69.605	869	0.080			
18	Between groups	0.483	2	0.242	0.006	3.018	0.049
	Within groups	69.564	869	0.080			
ALL	**Total**	70.047	871				

6.7.4. Self-Monitoring and Contact a Political People

There is an expectation between self-monitoring and contact a political people that there exists a relationship in favor of the HSM, since the HSM expressed high level

of social assertiveness. Table 6.126 indicates the distribution of self-monitoring according to contact a political people. From the table it is seen that the great majority of respondents (80.4%) are not contact a political people. However, among the individuals who expressed that they did so, the HSM (21.2%) has a higher rate than the LSM (17.9%).

Table 6.126: Distribution of SM according to Contact a Political People

		LSM		HSM		Total	
		N	%	N	%	N	%
No		345	82.1	356	78.8	701	80.4
Yes		75	17.9	96	21.2	171	19.6
	Total	420	100	452	100	872	100

Table 6.127 shows the Chi-square results of respondents between contact a political people and self-monitoring level. The result indicates that there is no statistically significant relationship has been found between contact a political people and self-monitoring: χ^2 (3, n=872) =14.377, p=0.002, at p<.01 significant level. It is seen here that self-monitoring has no effect on contact a political people. There has been no difference found for contact a political people in terms of self-monitoring.

Table 6.127: Chi-Square Results of Contact a Political People and SM

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	1.579	1	0.121
N	872		

6.7.5. Self-Monitoring and Political Acquaintance

Table 6.128 presents the distribution of self-monitoring according to political acquaintance. It is seen that HSM have more political acquaintance than the LSM except city assembly member. While 48.8% of the LSM state that they don't have any political acquaintances, 42.9% of HSM state they don't. Mayor has the highest rate with 34.5% for LSM, whereas party member has the highest rate with 39.3% for HSM. The biggest difference between them is seen in the bureaucrat choice. According to this, 8.4% of the LSM state to Bureaucrat as a political acquaintance, while this is stated by 17.4% of the HSM.

Table 6.128: Distribution of SM according to Political Acquaintance

	LSM		HSM		Total	
	N	%	N	%	N	%
No one	204	48.9	192	42.9	396	45.8
Minister/Parliamentarian	85	20.4	120	26.8	205	23.6
Mayor	144	34.5	158	35.3	302	34.9
Bureaucrat	35	8.4	64	14.3	99	11.4
Local official	72	17.3	80	17.9	152	17.6
City Assembly Member	79	18.9	72	16.1	151	17.5
Party member	137	32.9	176	39.3	313	36.2
Total	417	48.2	448	51.8	865	100

6.7.6. Self-Monitoring and Membership Reason

When the reasons for being a member of a party or non-governmental organization are investigated in terms of self-monitoring it is observed that they are concentrated on nine different options. Table 6.129 displays the distribution of results according to self-monitoring. As it can be seen from the table, not member is stated by 66.8% of LSM, and 58.6% of the HSM. In total, 62.9% of the respondents state that they are not member of any institutions. It is observed that among the members, the HSM constitutes higher ratio in every reason for being a member than the LSM do. When we investigate the reasons why the respondents would like to join these institutions, we can see that moral obligation is in the first rank with 8.9% for HSM. In addition, social sensitivity is stated most by the HSM with 33.1%. Similarly, support political view is stated by the HSM with 10.7%. Another factor is make a circle of friends and it is most stated by HSM with the rate of 10.5%. Material and moral gains is almost not preferred by the respondents at all. Religious faith is most stated by HSM with 12.1 % while obtain beneficial experience most stated again by HSM 19.9%. Lastly, personal fulfillment is most preferred once again by HSM with 15.9%. As a result, it could be argued that being HSM is a factor to increase becoming a member.

Table 6.129: Distribution of SM according to Membership Reason

	LSM		HSM		Total	
	N	%	N	%	N	%
Not member	278	66.8	262	58.6	540	62.6
Moral obligation	32	7.7	40	8.9	72	8.3
Social sensitivity	101	24.3	148	33.1	249	28.9
Support political view	27	6.5	48	10.7	75	8.7
Make a circle of friends	25	6.0	47	10.5	72	8.3
Material and moral gains	1	0.2	2	0.4	3	0.3
Religious faith	44	10.6	54	12.1	98	11.4
Obtain beneficial experience	72	17.3	89	19.9	161	18.7
Personal fulfillment	40	9.6	71	15.9	111	12.9
Other	417	48.2	447	51.8	859	100

6.8. Analyzes related to Political Participation

In this section that contains analyses on political participation, it is aimed to discover the differences that lead to realization of political participation and non-participation. The questions about political participation, religious and political attitudes given in the fourth part of the questionnaire form will be compared to political participation and the differences among them will be tried to be discovered. The respondents who stated 'not yet' are considered as not participated in this section. Since it is known that they have close results to the ones who participated, it may cause to a slight increase in the individuals who did not participate. It is considered appropriate to include them into those who did not participated because of the fact that no participation had occur despite all those.

6.8.1. Political Participation and Trust in Institutions

The relationship between political participation and trust in institutions are analyzed in order to compare the trust level of respondents who perform participation and the respondents who are not. For this aim, an independent t-test is conducted. From the Table 6.130, it is seen that for every institutions politically active respondents' means are lower than politically inactive respondents'. The highest trust level belongs to the 'religious organizations' with the mean of 7.28 and stated by the respondents who are politically inactive. This follows by 'police' with 5.91 and 'military' with 5.83. It is observed that the trust levels of all institutions are very low except 'religious

organizations', and especially the means of the respondents who are politically active are lower than the respondents who are politically inactive. As for the politically active respondents, 'religious organization' has the highest rate with 6.03. All the others are below 5 and this indicates that they are not trusted in the institutions. The most untrusted are found as 'politicians' and 'media'. Their means are 2.29-2.64 and 2.75-2.16 respectively for both politically inactive and politically active respondents. When we compare our results to the previous researches, there are seen great decreases in the trust level. As another results it could be argued that the university students do not trust in the institutions much, and especially it is seen much more the students who are politically active. When compared to the other studies in the literature, trust level obtained in current study are found considerably low and therefore put forward the conclusion that young people do not trust in the institutions as they did before.

Table 6.130: T-test Results of Trust in Institutions and PP

		N	Mean	Std. Dev.	t	df	P
Religious Organization	No	183	7.28	2.702	4.786	869	0.000
	Yes	688	6.03	3.232			
Religious leaders	No	183	5.58	3.096	2.508	869	0.012
	Yes	688	4.92	3.168			
Politicians	No	183	2.99	2.128	2.188	868	0.029
	Yes	687	2.64	1.876			
Government	No	183	4.23	2.805	3.158	868	0.002
	Yes	687	3.50	2.780			
Judgment	No	183	4.40	2.503	2.723	868	0.007
	Yes	687	3.83	2.508			
Media	No	183	2.75	2.068	4.140	868	0.000
	Yes	687	2.16	1.617			
Police	No	183	5.91	2.849	6.605	868	0.000
	Yes	687	4.32	2.908			
Military	No	183	5.83	2.939	5.211	867	0.000
	Yes	686	4.50	3.078			
Education System	No	182	4.09	2.739	2.012	866	0.045
	Yes	686	3.41	4.361			

The t-test result present that there are significant difference for politically active and politically inactive respondents at p<.05 level. Apart from 'education system' and 'politicians' there are also significant difference between for politically active and

politically inactive respondents at p<.01 level. The respondents who are politically active have the lower mean than the respondents who are politically inactive in every situations. Together with general non-trust, this situation of not trusting becomes even more evident in the individuals who are politically active.

6.8.2. Political Participation and Interest in Politics

Political interest is appears as one of the most important determinants that increases the political participation in political participation studies. For this reason, also in this study there is an expectation that it would increase participation. In addition hypothesis 11 (H11) that assumes there is a negative relationship between trust in institutions and attach importance to religion while a positive relationship between feeling close to a political party and taking place at the left scale and political participation, is constituted in the scope of the study. Table 6.131 displays the distribution of political participation according to interest in politics. It is seen clearly from the table that 'somewhat interested' is most stated both by the respondents who are politically active and inactive. If we look at the respondents who are not politically active, we see that 53.2% of them are interested in politics. It is seen as 71.1% for the respondents are politically active. As a result it could be said that political interest is highly influential on the political participation.

Table 6.131: Distribution of PP according to Interest in Politics

	NO		YES		Total	
	N	%	N	%	N	%
Very interested	5	2.7	86	12.5	91	10.4
Somewhat interested	93	50.5	403	58.6	496	56.9
Not interested	59	32.1	146	21.2	205	23.5
Not at all interested	27	14.7	53	7.7	80	9.2
Total	184	100	688	100	872	100

Table 6.132 shows the Chi-square results of respondents between interested in politics and political participation These results indicate that there is statistically significant relationship between interested in politics and political participation, χ^2 (3, n=872)=29.910, p=0.000, at p<.01 level. It could be said that the respondents who are politically active are more interested in politics than the respondents who are

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politically inactive. It is possible to argue here that political interest has an important effect on the political participation as the next level. It is also observed that hypothesis 11 (H11) that interest in politics would increase political participation is accepted here.

Table 6.132: Chi-Square Results of Interest in Politics and PP

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	29.910	3	0.000
N	872		

a. 0 cells (.0%) have expected count less than 5. The minimum expected count is 16.88

6.8.3. Political Participation and Close to a Political Party

Political participation and feeling close to a political party will be analyzed in order to see whether being politically active has any effect on close to a political party. The result of the relationship between being politically active and feeling close to a political party is seen from Table 6.133. Not close is stated by 51.6 % of the politically inactive and 47.8% of the politically active respondents. This is also means that politically active respondents feel themselves close to a political party much more than the politically inactive respondents. It is seen that politically active respondents' rates are higher in every situation than the politically inactive except 'somewhat close'.

Table 6.133: Distribution of PP according to Feel Close to a Political Party

	NO		YES		Total	
	N	%	N	%	N	%
Not close	95	51.6	301	43.8	396	45.4
Very close	6	3.3	64	9.3	70	8.0
Close	41	22.3	178	25.9	219	25.2
Somewhat Close	35	19.0	118	17.2	153	17.6
A little close	7	3.8	27	3.8	34	3.8
Total	184	100	688	100	872	100

Table 6.134 shows the Chi-square results of respondents between feeling close to a political party and political participation. This result indicates that there is statistically significant relationship between feeling close to a political party and

political participation, χ^2 (4, n=872) =9.626, p=0.047. According to political participation of the respondents, there is a difference between them in terms of feeling close to a political party at the 0.05 significance level. This result shows that politically active respondents are feel themselves more close to a political party than the politically inactive and supports the hypothesis 11 (H11).

Table 6.134: Chi-Square Results of Close to a Political Party and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	9.626	4	0.047
N	872		

a. 0 cells (0%) have expected count less than 5. The minimum expected count is 7, 17.

6.8.4. Political Participation and Right-Left Scale

An independent t-test is conducted to compare the right-left tendency level of politically active and inactive respondents. Table 6.135 presents the t-test result of the respondents according to their place in right-left scale. Politically inactive has the mean of 6.61, while political active has 6.17. It is seen that both mean scores are close to the average but take place in the right side of the scale. It is possible to argue as descriptively, politically inactive respondents are close to the right side more than the politically active respondents. It is also seen from the table that there is a significance difference between for politically inactive (M=6.61, SD=2.337) and politically active (M=6.17, SD=2.487); t (832) =2.127, p=.034. This finding also indicates that right-left scale has an influence on being politically active or inactive.

Table 6.135: T-test Results of Right-Left Scale and PP

		N	Mean	Std. Dev.	t	df	P
Right-Left	No	171	6.61	2.337	2.127	832	0.034
	Yes	663	6.17	2.487			

6.8.5. Political Participation and Importance of Religion and Politics

An independent t-test is conducted to compare the attaching importance to religion and politics of politically active and inactive respondents. Table 6.136 shows the t-

test results. It is seen from the table that there is a significance difference for attaching importance of religion at p<.01 level for politically inactive (M=8.53, SD=2.436) and politically active respondents, (M=7.29, SD=3.176); t (870) =4.913, p=.0000. In addition there is also a significance difference has been found for attaching importance of politics at p<.01 level for politically inactive (M=5.44, SD=2.478) and politically active respondents, (M=5.72, SD=2.595); t (870) = -1.302, p=.0000. It is seen from here that there are relationships between attaching importance to religion and politics, and being politically active and inactive. As for attaching importance to religion, politically inactive respondents mean is higher than the politically active respondents, on the other hand, as for attaching importance to politics, this time politically active respondents mean is higher than the politically inactive respondents. It is seen a negative relationship between attaching importance to religion and being politically active. On the other hand, it is possible to say that the respondents who attach importance to the politics are also the respondents who are politically active. As a result the concerning part of the Hypothesis 11 (H11) is accepted again.

Table 6.136: T-test Results of Importance on Religion and Politics and PP

		N	Mean	Std. Dev.	t	df	P
Religion	No	184	8.53	2.436	4.913	870	0.000
	Yes	688	7.29	3.176			
Politics	No	184	5.44	2.478	-1.302	870	0.000
	Yes	688	5.72	2.595			

6.8.6. Political Participation and Political Follow and Discussion

It is known that political socialization is one of the most important factors in political participation studies. Accordingly, it is determined that the persons having family and friends who actively participate in politics performed more participation. It is thought that the individuals who discuss political issues with their family at home and with friends outside would be politically more active than the others. In addition, it is thought that following up political agenda via newspapers and TV as the spectator activities would also increase political participation. Political participation

and political follow and discussion are analyzed in order to see the relationships between them. For this aim, Hypothesis 12 (H12) that assumes students who followed political issues via mass media and who discussed political issues with their family and friends have higher political participation is constituted. The distribution of political follow and discussion according to political participation is seen from Table 6.137. As seen from the table, it is observed that, for those states the option 'never', the rate of the people who are politically inactive is higher than the people who are politically active, for each case. On the other hand, for those states the option 'very often' and 'often', the rate of the people who are politically active is higher than the people who are politically inactive, for each case again. Only in 'somewhat close' the rate of the people who are politically inactive is higher than the people who are politically active.

Table 6.137: Distribution of PP
according to Political Follow and Discussion

		Very Often		Often		Somewhat often		Never	
		N	**%**	**N**	**%**	**N**	**%**	**N**	**%**
Tv	No	20	10.9	59	32.1	96	52.2	9	4.9
	Yes	137	19.9	237	34.4	283	41.1	31	4.5
Newspaper	No	18	9.8	51	27.7	101	54.9	14	7.6
	Yes	141	20.5	244	35.5	271	39.4	32	4.7
Friends	No	4	2.2	25	13.6	110	59.8	45	24.5
	Yes	93	13.5	184	26.7	357	51.9	54	7.8
Mother	No	2	1.1	11	6.0	82	44.6	89	48.4
	Yes	52	7.6	107	15.6	287	41.7	242	35.2
Father	No	4	2.2	24	13.0	93	50.5	63	34.2
	Yes	97	14.1	159	23.1	285	41.4	147	21.4
Writing	No	0	0.0	3	1.6	3	1.6	178	96.7
	Yes	11	1.6	12	1.7	53	7.7	612	89.0

As for the very often option, 20.5% of the respondents state that they follow the political agenda via newspaper. TV follows with 19.9%. The respondents state that they discuss the political agenda with their father', mother' and friends' are the respondents who are politically active. Interestingly, although at a very low rate, only the people who are political active state that they have written to the newspapers and magazines on political issues. If considered 'very often' and 'often' options together, it could be argued that the respondents who are politically active are more follow the

political agenda via newspapers and TV, and more discuss the political issue with their parents and friends than the politically inactive respondents.

Table 6.138 indicates the chi-square results. According to the results a statistically significant relationship has been found between following political issues from TV and political participation, χ^2 (3, n=872) =10.955, p=0.012. There is also a statistically significant relationship between following political issues from newspaper and political participation, χ^2 (3, n=872) =22.296, p=0.000. Similarly there is a statistically significant relationship between discussing political issues with friends, mother and father, and political participation, χ^2 (3, n=872)=64.236, p=0.000, χ^2 (3, n=872)=26.588, p=0.000, χ^2 (3, n=872)=37.608, p=0.000, respectively. Lastly, also a statistically significant relationship has been found between writing about political issues on journal and newspaper and political participation, χ^2 (3, n=872) =12.262, p=0.000. As a result it is possible to say that politically active respondents are more involved in the discussions and more follow the political agenda than politically inactive respondents. By this way, hypothesis 12 (H12) is supported.

Table 6.138: Chi-Square Results of Political Follow and Discussion and PP

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	10.955	3	0.012
N	872		
Pearson Chi-Square	22.296	3	0.000
N	872		
Pearson Chi-Square	64.236	3	0.000
N	872		
Pearson Chi-Square	26.588	3	0.000
N	872		
Pearson Chi-Square	37.608	3	0.000
N	872		
Pearson Chi-Square	12.262	3	0.007
N	872		

6.9. Relationships between Religiosity, Self-Monitoring and Political Participation

Under this title, the interrelationships of religious orientation, self-monitoring and political participation concepts as the three building blocks of this study will be reviewed. In theory section, it is mentioned that there is a similarity between the high self-monitoring and extrinsic religiosity. Here, whether there exists such a relationship or not will be investigated. Also, it is important to investigate that whether high self-monitoring is related to political participation or not. Another important point is that, when reviewing the relationship between religiosity and political participation whether it is different from the perspectives of the intrinsic and extrinsic, based on the common view in literature that religiosity decreases political participation. Herein, religiosity is divided as intrinsic and extrinsic and also non-religious will be analyzed with them.

6.9.1. Religious Orientation and Self-Monitoring

As mentioned before, there are limited studies reviewing the religious orientation and self-monitoring relationship in the literature. These studies found that intrinsic religiosity is linked to low-self-monitoring while extrinsic religiosity is linked to high-self-monitoring (Kojetin and Synder, 1986; Ragsdale, 1994; Koç, 2008). Hypothesis H13 is constituted in parallel to this argument. Table 6.139 displays the distribution of self-monitoring according to religious orientation. It is seen from the table that the majority of the intrinsic respondents have low self-monitoring (54.6%), while the majority of the extrinsic respondents have high-self-monitoring (66.5%). As for the non-religious, it is seen as 60.8%. The interesting point is here that the rate of extrinsic is higher than the rate of non-religious in terms of high self-monitoring. It is observed that the similarity between the extrinsic religiosity and high self-monitoring is supported theoretically in accordance with these results with this study. A similar relation is observed also for the low self-monitoring and intrinsic religiosity. However, it is apparent that the results are more impressive in terms of the extrinsic respondents.

Table 6.139: Distribution of RO according to SM

	Low-SM		High-SM	
	N	%	N	%
INT	319	54.6	265	45.4
EXT	77	33.5	153	66.5
Non-Religious	20	39.2	31	60.8
Total	416	100	449	100

Chi-square results indicates that there is statistically significant relationship between self-monitoring and religious orientation, χ^2 (2, n=865) =31.265, p=0.000. According to self-monitoring of the respondents, there is a difference between them in terms of religious orientation at 0.01, significant level. The result indicates that H13 Hypothesis is partially accepted because it is found that the self-monitoring of EXT>Non-religious>INT, contrary to Non-religious>EXT>INT.

Table 6.140: Chi-Square Results of SM and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	31.265	2	0.000
N	865		

a. 0 cells (,0%) have expected count less than 5. The minimum expected count is 24,53

The relationship among self-monitoring, intrinsic and extrinsic religious orientation and religiosity is also investigated using Pearson product-moment correlation coefficient. There is negative correlation, seen from the Table 6.141, between SM and INT religious orientation, r= -0.184, n= 872, p<.01 with high self-monitoring associated with low levels of intrinsic religiosity. Conversely there is a positive correlation between SM and EXT religious orientation, r=.176, n= 872, p<.01 with high self-monitoring associated with high levels of extrinsic religiosity. These results support H13 hypothesis. Another important correlation is between INT and EXT for this study; r=.-852, n= 872, p<.01. It is seen from here that there is a strong negative correlation between these variables and this means that high intrinsic religiosity associated with low extrinsic religiosity. The result of the individuals defining themselves as religious with these variables is vitally important, as well. Herein, religiosity is seen as negatively correlated with SM; r=.-131, n=878, p<.01 and EXT; r=.-433, n= 878, p<.01 while positively correlated with INT; r=.624, n= 878, p<.01. It could be argued here that the individuals who define their own religiosity as high are rather INT religious while the EXT religious define their own religiosity level as

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low. It is observed that as the individual's perception of his/her own religiosity increases, INT religious orientation increases, while as it decreases, EXT religious orientation increases. Here, since SM and EXT religiosity is positively correlated, the fact that the relationship between SM and religiosity is found negatively correlated is an expected result. In addition, in theory, High-SM and EXT religiosity similarity is verified also with this study. It is observed that as the self-monitoring increases, EXT religious orientation increases and INT religious orientation decreases, while as it decreases, INT religious orientation increases and EXT religious orientation decreases. Another impressive result here is that the EXT defines themselves as less religious, compared to the INT.

There are seen strong positive correlation between religiosity levels of mother, father, siblings, friends and respondent own religiosity in the previous sections[22]. Then it is possible to say here that if the respondents' EXT religiosity increases, their parents and peers religiosity decreases while the respondents' INT religiosity increases, their parents and peers religiosity increases, as well.

Table 6.141: Correlation of SM, RO and Religiosity

Variables		1	2	3	4
1-SM	Pearson Correlation	1	-0.184^{**}	0.176^{**}	-0.131^{**}
	Sig. (2 tailed)		0.000	0.000	0.000
	N	872	872	872	868
2-INT	Pearson Correlation		1	-0.852^{**}	0.624^{**}
	Sig. (2 tailed)			0.000	0.000
	N		872	872	868
3-EXT	Pearson Correlation			1	-0.433^{**}
	Sig. (2 tailed)				0.000
	N			872	868
4-Religiosity	Pearson Correlation				1
	Sig. (2 tailed)				
	N				868

**. Correlation is significant at the 0.01 level (2-tailed).

6.9.2. Religious Orientation and Political Participation

The relationship between religious orientation and political participation is investigated here. Religious orientation is analyzed as intrinsic, extrinsic and non-

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[22] Look at the Table 6.47 in page 261.

religious while political participation is analyzed as participated/non-participated, and conventional, unconventional and postmodern political participation forms. Çarkoğlu and Kalaycıoğlu (2009) and Erdoğan (1999) determine in the studies they conducted that religiosity is related with conventional participation and that it decreases un-conventional participation which involved pressure and protest activities. In order to investigate both the differences between religious and non-religious respondents' and their political participation form; H14, H15, H16 and H17 hypothesis are constituted, but here religiosity deal with as intrinsic and extrinsic religiosity.

Firstly, the relationship between religious orientation and being politically active and inactive is analyzed. Table 6.142 displays the distribution of religious orientation according to political participation. Due to the fact that voting is mandatory, voting is not included in political participation calculation. In addition, the respondents who stated 'not yet' are considered as not participated because of the fact that no participation has occurred yet. It is observed that while 74.5% of the intrinsic religious participated minimum one form of political participation, this rate is seen as 87.0% for the extrinsic religious. Furthermore, this rate reaches 94.1% for the non-religious. According to this distribution, it is possible to state that when religiosity decreases, political participation increases. Besides, it is seen that this is a result which is directly proportional to the literature. The important point here is that, since there is no distinction in the national and international studies as the intrinsic vs. extrinsic that investigate the relationship between religiosity and political participation, this study determine that the religious individuals who are politically active might be rather the extrinsic religious.

Table 6.142: Distribution of RO according to PP

	NO		YES	
	N	%	N	%
INT	149	25.5	435	74.5
EXT	30	13.0	200	87.0
Non-Religious	3	5.9	48	94.1
Total	182	21.0	683	79.0

Chi-square results indicate that there is statistically significant relationship between political participation and religious orientation, χ^2 (2, n=865)=22.941, p=0.000. According to political participation of the respondents, there is a difference between them in terms of religious orientation at 0.01, significant level. This finding means that being intrinsic, extrinsic or non-religious is an important determinant for political participation. The fact that participation decreases from the non-religious to the intrinsic and that a statistically significant relationship has been found both shows that: Hypothesis 14 (H14), as "the political participation of the non-religious students is higher than the extrinsic religious, and in turn, the political participation of the extrinsic religious is higher than that of the intrinsic religious" is supported.

Table 6.143: Chi-Square Results of PP and RO

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	22.941	2	0.000
N	865		

a. 0 cells (,0%) have expected count less than 5. The minimum expected count is 24, 53

The relationship among conventional, unconventional, postmodern political participation and intrinsic and extrinsic religious orientation is also investigated using Pearson product-moment correlation coefficient. It is seen from the Table 6.144, there is a negative correlation between political participation and INT religious orientation, r= -0.236, n= 872, p<.01 with high political participation associated with low levels of intrinsic religiosity. Conversely there is a positive correlation between PP and EXT religious orientation, r=.162, n= 872, p<.01 with high political participation associated with high levels of extrinsic religiosity. These results show that H15 and H16 hypotheses are accepted. In addition it is seen that there is also a positive correlation between PP and non-religious orientation, r=.171, n= 872, p<.01, with high political participation associated with high levels of non-religiosity. It is seen from here that non-religious have higher correlation with political participation than the extrinsic religious have. Also, there is a negative correlation between INT and non-religious orientation, r= -0.355, n= 872, p<.01 and there is also a negative correlation between EXT and non-religious orientation, r= -0.149, n= 872, p<.01. It is seen from here that the correlation between non-religious and INT is higher than the correlation between non-religious and EXT. And

also, this indicates that it could be possible to accept religiosity can be analyzed as intrinsic and extrinsic.

Table 6.144: Correlations of RO and PP

Variables	1	2	3	4	5	6	7
1-PP	1						
2-INT	-0.236[**]	1					
3-EXT	0.162[**]	-0.852[**]	1				
4-None	0.171[**]	-0.355[**]	-0.149[**]	1			
5-Con.	0.792[**]	-0.102[**]	0.600†	0.079[*]	1		
6-Uncon.	0.883[**]	-0.257[**]	0.184[**]	0.169[**]	0.510[**]	1	
7.PM	0.769[**]	-0.203[**]	0.136[**]	0.168[**]	0.482[**]	0.530[**]	1

†.Correlation is significant at the 0.10 level (2-tailed).
*. Correlation is significant at the 0.05 level (2-tailed).
**. Correlation is significant at the 0.01 level (2-tailed).

When we look at the relationship between INT and EXT religiosity and dimensions of political participation; firstly we can see that there is a negative correlation between INT religiosity and all political participation forms. These are found for conventional, un-conventional and postmodern participation as; r= -0.102 n= 872, p<.01; r= -0.257 n= 872, p<.01; r= -0.203, n= 872, p<.01, respectively. It is also observed that, likewise in the literature, the religiosity-political participation relationship has been found low, since there is a strong positive relationship between the INT religiosity and the individual's perception of his/her own religiosity.[23] Secondly, positive correlations are seen between EXT religiosity and all political participation forms. These are found for conventional, un-conventional and postmodern participation as; r= 0.60 n= 872, p<.10; r= 0.184, n= 872, p<.01; r= 0.136, n= 872, p<.01, respectively. Extrinsic religious respondents most perform un-conventional participation while intrinsic religious not perform political participation. From the table it is seen that extrinsic religious and non-religious respondents show similar results to each other. In line with these results, it would not be wrong to argue that the religious persons perform political participation are rather the EXT religious, when religiosity is not differentiated as the intrinsic and extrinsic. Especially, its relationship with un-conventional is important. Another noteworthy point is that un-conventional, which is considered associated with the university

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[23] Look at the Table 6.141 in page 343.

students and being non-religious in the literature, is found out to be associated with the EXT university students. Another finding is that EXT religiosity is found negatively correlated with the perception of none-religiosity; r= -0.149, n= 872, p<.01. As a result, it could be argued that EXT religious respondents do not define their religiosity in high levels, perform all political participation forms higher than the intrinsic respondents and perform un-conventional political participation most inversely proportional to the religiosity.

6.9.3. Self-Monitoring and Political Participation

In this part, self-monitoring and political participation will be investigated. Here, self-monitoring is considered as high and low while political participation is considered as participated/non-participated, conventional, un-conventional and postmodern political participation forms.

Under the title of analysis related with the self-monitoring[24], the relationship between 18 political attitude statements and SM has been investigated and it has been discovered that HSM is influential on all forms of participation. Here, the relationship between participated/non-participated of political participation and all forms of the political participation will be investigated. Hypothesis 18 (H18) that as to the relationship between these two, SM would have a positive relationship with political participation is established. Table 6.145 shows the distribution of the self-monitoring with the people who participated and who did not. 55.4% of the respondents who have low self-monitoring are found as politically inactive, while 46.2% of the respondents who have low self-monitoring are found as politically active. As for high self-monitoring, the rate of the respondents is found 44.6% for politically inactive, while it is found 53.8% for politically active. These findings indicate that the respondents who have high self-monitoring politically more active than the respondents who have low self-monitoring.

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[24] Look at the Table 6.124 in page 329.

Table 6.145: Distribution of PP according to SM

		Low-SM		High-SM	
		N	**%**	**N**	**%**
NO		102	55.4	82	44.6
YES		318	46.2	370	53.8
	Total	420	48.2	452	51.8

Chi-square results indicate that there is statistically significant relationship between political participation and self-monitoring, χ^2 (1, n=872) =4936, p=0.016. According to political participation of the respondents, there is a difference between them in terms of self-monitoring. This also shows that self-monitoring has a determinant effect on political participation.

Table 6.146: Chi-Square Results of PP and SM

	Value	**df**	**Asymp. Sig. (2-sided)**
Pearson Chi-Square	4936	1	0.016
N	872		

a. 0 cells (0%) have expected count less than 5. The minimum expected count is 88.62.

The relationship between conventional, unconventional, postmodern political participation and self-monitoring is also investigated using Pearson product-moment correlation coefficient. There is a positive correlation between political participation and self-monitoring, r= 0.116, n= 872, p<.01 with high political participation associated with high levels of self-monitoring. With this finding Hypothesis 18 is supported. If we look at the relationship between self-monitoring and the other dimensions of political participation, we see that there are strong positive correlation between self-monitoring and all forms of participation at p<.01 level. These results indicate that when self-monitoring increases, conventional, unconventional and postmodern political participation increases; as well. The most important result is that this study is the first study in the national and international literature that finds a relationship between self-monitoring and political participation.

Table 6.147: Correlations of SM and PP

Variables	1	2	3	4	5
1-SM	1				
2-PP	0.116^{**}	1			
3-Con.	0.099^{**}	0.792^{**}	1		
4-Uncon.	0.091^{**}	0.883^{**}	0.510^{**}	1	
5.PM	0.099^{**}	0.883^{**}	0.482^{**}	0.530^{**}	1

**. Correlation is significant at the 0.01 level (2-tailed).

6.9.4. Analyses Related to Religious Orientation, Self-Monitoring and Political Participation

Under this title, the relationship of self-monitoring and religious orientation will be analyzed at the same time with such variables; political participation, thinking to obtain benefits from politics, thinking to join politics, contact with politician. For this aim, two-way analysis of variance (Two-way ANOVA) will be used. This technique allows looking a joint effect of two independent variables on one dependent variable.

6.9.4.1. Religious Orientation, Self-Monitoring and Political Participation

Table 6.148 presents the distribution of political participation of respondents according to their self-monitoring and religious orientation level. It is expected here that, the non-religious HSM students have higher political participation than the extrinsic HSM students, and the extrinsic HSM students have higher political participation than intrinsic HSM students. In line with this argument, Hypothesis 19 (H19) is constituted. It can be seen clearly from the table that the highest political participation mean belongs to HSM non-religious respondents. In addition for all religious orientation, HSM score is seen higher than the LSM scores. It is also seen that the second highest mean belongs to extrinsic high-self-monitors. In generally, extrinsics' political participation is higher than intrinsics' participation and specifically EXT high-self-monitors mean is higher than INT low-self-monitors'. Finally, it can be said that non-religious' political participation is higher than extrinsics' and extrinsics' political participation is higher than instrinsics'. However, it is understood from the table that religious orientation is more effective than the

self-monitoring on political participation. Because, it is seen that LSM of extrinsic religious' mean is higher than the mean of HSM intrinsic religious. As a result, religious orientation has been found as an important variable for political participation as well as self-monitoring.

Table 6.148: Distribution of PP according to SM and RO

	SM	N	Mean	Std. Dev.
	Low-SM	319	1.30	0.282
INT	High-SM	265	1.35	0.344
	Total	584	1.32	0.313
	Low-SM	77	1.46	0.362
EXT	High-SM	153	1.48	0.360
	Total	230	1.47	0.360
	Low-SM	20	1.47	0.391
Non-Religious	High-SM	31	1.70	0.311
	Total	51	1.61	0.360

A two way ANOVA between groups analysis of variance is conducted to explore the impact of religious orientation and self-monitoring on political participation. Subjects are divided into two groups to their self-monitoring. The interaction effect between religious orientation and self-monitoring is not statistically significant $F (2,859 = 2.17, p= 0.11$. But, there is a statistically significant main effect for self-monitoring, $F (2,859) = 7.77$ $p= 0.005$, however, the effect size is medium (partial eta squared=0.05). Similarly, there has been found a statistically significant main effect for religious orientation, $F (2,859) = 25.10, p= 0.000$.

Table 6.149: Two-way ANOVA Results of PP according to SM and RO

	Sum of Squares	df	Mean Square	F	P	Eta Squared
RO	5.398	2	2.699	25.107	0.000	0.055
SM	0.836	1	0.836	7.776	0.005	0.009
RO*SM	0.468	2	0.234	2.175	0.114	0.005
Within Groups	92.344	859	0.108			
Total	1752.678	865				

6.9.4.2. Religious Orientation, Self-Monitoring and 'Politics is an Instrument'

Table 6.150 present the distribution of politics is an instrument according to respondents' religious orientation and self-monitoring. It is seen from the table that self-monitoring has no effect on non-religious respondents. However, both intrinsic and extrinsic high self-monitors agree the statement 'politics is an instrument' more than the low-self-monitors. Self-monitoring is very effective here because it is seen that the mean of high self–monitoring intrinsic' is higher than the mean of low self-monitoring extrinsic'. It could be said that, when the non-religious are omitted, self-monitoring is a determining factor for the religious, either intrinsic or extrinsic.

Table 6.150: Distribution of Politics is an Instrument according to SM and RO

	SM	N	Mean	Std. Dev.
INT	Low-SM	319	5.90	3.022
	High-SM	265	6.40	2.986
	Total	584	6.13	3.014
EXT	Low-SM	77	6.08	3.145
	High-SM	153	6.63	2.899
	Total	230	6.44	2.988
Non-Religious	Low-SM	20	6.70	3.294
	High-SM	31	6.68	3.048
	Total	51	6.69	3.114

Table 6.151: Two-way ANOVA Results of Politics is an Instrument according to SM and RO

	Sum of Squares	df	Mean Square	F	P	Eta Squared
SM	9.780	1	9.780	1.081	0.299	0.001
RO	16.858	2	8.429	0.931	0.394	0.002
SM*RO	3.398	2	1.699	0.188	0.829	0.000
Within Groups	7772.858	859	9.049			
Total	41588.000	865				

A two way ANOVA between groups analysis of variance is conducted to explore the impact of religious orientation and self-monitoring on politics is an instrument. Subjects are divided into two groups to their self-monitoring. The interaction effect between religious orientation and self-monitoring is not statistically significant F (2,859 =0.18, p= 0.82. And also, there is no statistically significant main effect for

religious orientation, F (2,859) = 0.93 p= 0.394. Similarly, there is no statistically significant main effect for self-monitoring, F (2,859) = 9.78, p= 0.000.

6.9.4.3. Religious Orientation, Self-Monitoring and Political Gain

Table 6.152 displays the distribution of the statement 'I think that interested in politics provide gains to a person nowadays' according to respondents' religious orientation and self-monitoring. The highest mean belongs to the LSM non-religious as 6.74; while the lowest mean belong to the LSM intrinsics as 4.79. It is interesting that the mean of (5.43) HSM extrinsic is found lower than the mean of (6.06) HSM intrinsic. Hypothesis 20 (H20) is constituted as "The intrinsic religious and low self-monitoring students thought that they will obtain a benefit from politics less than the extrinsic religious and high self-monitoring students."

Table 6.152: Distribution of Political Gain according to SM and RO

	SM	N	Mean	Std. Dev.
	Low-SM	319	4.79	2.022
INT	High-SM	265	6.06	2.618
	Total	584	5.85	2.344
	Low-SM	77	5.08	2.524
EXT	High-SM	153	5.43	2.504
	Total	230	5.37	2.506
	Low-SM	20	6.74	3.365
Non-Religious	High-SM	31	5.50	3.306
	Total	51	4.79	3.337

A two way ANOVA between groups analysis of variance is conducted to explore the impact of religious orientation and self-monitoring on political gain. Subjects are divided into two groups to their self-monitoring. The interaction effect between religious orientation and self-monitoring is statistically significant F (2,859 =4.38, p= 0.01, however, the effect size is quite small (partial eta squared=0.01). This finding indicates that H20 hypothesis is confirmed. And also, there is a statistically significant main effect for religious orientation, F (2,859) = 6.40, p= 0.002. But, there is no statistically significant main effect has been found for self-monitoring, F (2,859) = 0.79, p= 0.37.

Table 6.153: Two-way ANOVA Results of Political Gain according to SM and RO

	Sum of Squares	df	Mean Square	F	P	Eta Squared
SM	6.488	1	6.488	0.797	0.372	0.001
ROS	104.340	2	52.170	6.409	0.002	0.015
SM*RO	71.308	2	35.654	4.380	0.013	0.010
Within Groups	6992.812	859	8.141			
Total	31468.000	865				

6.9.4.4. Religious Orientation, Self-Monitoring and Material-Moral Gain

Table 6.154 presents the distribution of obtaining material and moral gain by interested in politics according to respondents' self-monitoring. HSM non-religious stated the highest mean as 4.26. An interesting point here is that except non-religious the Intrinsic HSM mean is found higher than the Extrinsic HSM. In general it is seen that HSM respondents mean is higher than the LSM respondents in each religious orientation level.

Table 6.154: Distribution of Material Moral Gain according to SM and RO

	RO	N	Mean	Std. Dev.
	INT	319	2.30	2.022
Low-SM	EXT	77	2.75	2.524
	Non-Religious	20	3.20	3.365
	Total	416	2.42	2.210
	INT	265	3.10	2.618
	EXT	153	2.89	2.504
High-SM	Non-Religious	31	4.26	3.306
	Total	449	3.11	2.647

A two-way ANOVA between groups analysis of variance is conducted to explore the impact of religious orientation and self-monitoring on material-moral gain. Subjects are divided into two groups to their self-monitoring. The interaction effect between religious orientation and self-monitoring is not statistically significant F (2,859 =1.59, p= 0.20. But, there is a statistically significant main effect for religious orientation, F (2,859) = 4.05, p= 0.018 and there is also statistically significant main effect for self-monitoring, F (2,859) = 6.18, p= 0.01.

**Table 6.155: Two-way ANOVA Results of Material Moral Gain
according to SM and RO**

	Sum of Squares	df	Mean Square	F	P	Eta Squared
SM	36.660	1	36.660	6.184	0.013	0.007
ROS	48.089	2	24.044	4.056	0.018	0.009
SM*RO	18.936	2	9.468	1.597	0.203	0.004
Within Groups	5086.221	858	5.928			
Total	11933.000	864				

6.9.4.5. Self-Monitoring and Political Position and Political Contact

H 21 Hypothesis (H21) is constituted in order to see the relationship between self-monitoring and joining a political position and political contact; as the willingness of the HSM students to enter politics and to connect with the politicians is higher than that of the LSM students. Table 6.156 displays the distribution of political position and political contact according to respondents' self-monitoring. It is observed that the people with high self-monitoring have higher means for both cases. They stated that they desired both to occupy a political position in the future and to contact with politicians more. It is observed that self-monitoring is influential when they compared to each other; even they have values below the average.

**Table 6.156: Distribution of Political Position and
Political Contact according to SM**

	ROS	N	Mean	Std. Dev.	Std. Error
Political position	Low-SM	419	2.88	2.727	0.133
	High-SM	452	3.60	3.031	0.143
	Total	871	3.25	2.910	0.099
Political contact	Low-SM	452	3.91	3.273	0.154
	High-SM	872	4.74	3.178	0.108
	Total	419	4.34	2.727	0.133

A one way ANOVA is used to test for preference differences among self-monitoring. As a result of this analysis it is seen from the Table 6.157 that there is a significant effect of self-monitoring on political position at the $p<.01$ [F (1, 869) = 13.494, p=0.000]. In addition with reaching statistical significance, eta squared is calculated as effect size statistics in order to see the actual difference in mean scores between

groups. The effect size, calculated using eta-square is .01 and this means that mean scores between groups are quite small. Similarly, there is a significant effect of self-monitoring on political contact at the p<.01 [F (1, 870) = 9.937, p=0.000]. In addition with reaching statistical significance, eta squared is calculated as .01 again and this means that mean scores between groups are quite small. Both descriptive and ANOVA analysis indicate that self-monitoring is influential on the respondents' desire both to occupy a political position in the future and to contact with politicians. These results also support H21 hypothesis.

Table 6.157: ANOVA Results of Material Moral Gain according to SM And RO

	Sum of Squares	df	Mean Square	Eta Squared	F	P
Between Groups	112.372	1	112.372	0.015	13.464	0.000
Within Groups	7252.553	869	8.346			
Total	7364.925	870				
Between Groups	150.566	1	150.566	0.017	9.937	0.000
Within Groups	8645.277	870	9.937			
Total	8795.843	871				

CHAPTER 7

CONCLUSION

7.1. Introduction

Although reviewing the religiosity, as a socio-psychological phenomenon, in two dimensions called intrinsic and extrinsic is highly popular in the international literature, it is rather a new subject of study for Turkey. In a country where the rates of religiosity increased in the last decades such as Turkey, it is important to conduct studies on why religiosity increased, the reasons for why people became religious, what will the reflections of the increase in the religiosity on society be and also to execute more religiosity studies by establishing links with different areas of research. In addition, studying religiosity with its different dimensions would enable the subject to be understood better. Similarly, it is observed that, for Turkey, limited number of studies investigated political participation in connection with the religiosity. Since political participation is considered an inseparable part of democracy, it is clearly important that the studies which determine the extent and direction of the political participation be conducted more.

This research is a study which investigates the religiosity with its psychological and social aspects. As to psychological aspect, the religious orientation of the individuals

(intrinsic, extrinsic) and as to social aspect, how such orientations reveal themselves in the forms of political participation is analyzed. Moreover, the self-monitoring concept is handled under the scope of the study as a factor which influences both religious orientation of the individuals and their political participation.

Religious orientation of the individuals is a subject that is as important as the religiosity itself, because it is known that measuring a sensitive issue like religiosity is not very easy. There are individuals who think themselves as less religious, considering their religiosity is not enough while there are also individuals who consider themselves more religious than they actually are. For this reason, measuring the religiosity with its different dimensions becomes even more important. Under the scope of this study, whether the individuals are religious or non-religious as well as whether they are intrinsic or extrinsic religious is considered as a social problem.

Investigating the religiosity with Allport's religiosity dimensions of intrinsic and extrinsic constitutes an important characteristic of this study, because it may be possible to determine the direction of the individuals' approach to religion with these dimensions. According to this differentiation, the individuals' religiosity could be the actual goal or an instrument to reach another goal. Therefore, it becomes possible to grasp why the individual prefers to be religious, rather than why the individual is religious. The advantage of such a differentiation is that it ensures understanding the difference between being actually religious and appearing to be religious. In addition, it is aimed under the scope of this study to reveal attitudes and behaviors of the extrinsic religious, especially. As mentioned before, individuals attain status within religious communities and groups, regardless of their socio-economic level or educational background. It is thought that this situation is significant especially in developing or poor countries, because there would be no need to attain such a status in the countries with high level of welfare. Therefore, it would not be wrong to argue that individuals who want to provide benefits and interests from religion would be living in rather developing or poor countries. According to Gallup and WWS surveys, the findings showing decrease in the religiosity in wealthy countries and increase in the religiosity in poor countries verify this situation. In addition, religiosity in Turkey was found higher and determined to have an increasing trend in

recent years, according to these surveys. For this reason, conducting a religiosity study in Turkey, and studying religiosity especially with the differentiation between intrinsic and extrinsic becomes more important.

Under the scope of this study, investigating also political participation with its different dimensions made it possible to understand both whether political participation is realized or not and by whom and to what extent and in which forms it is realized. Political participation divided into two, as conventional and unconventional, and also a postmodern form of participation included in the scope of the study. It is known that, according to the former studies, religiosity is a factor that decreases political participation. However, this study made it possible to observe both political participation of religious and non-religious as well as the form of the participation, since the religious orientation could be differentiated as intrinsic, extrinsic and non-religious.

Determining the factors which influence the religiosity, self-monitoring level and political participation would, first of all, contribute to the empirical knowledge. Also, it is aimed to contribute to the international literature, as the first research study to investigate the relationship among the religiosity, self-monitoring and political participation. When the religiosity is handled with its intrinsic, extrinsic and non-religious dimensions and analyzed its relationships with the self-monitoring and political participation separately, it is observed that this is again the only study available in the national and international literature in this respect. It is thought that the study would contribute to the literature of religiosity, self-monitoring and political participation, in terms of both in this context and the method it employed.

This study, titled 'The Relationships among Religiosity, Self-Monitoring and Political Participation: A Research on University Students' aims at determining the religious orientation and self-monitoring levels of the students and how and in what direction they influence the students' political participation. To this end, theoretical structure for all these three concepts is described and at this point, the religious orientation and self-monitoring of the individuals are attempted to be explained on

the axis of impression management and rational choice principle. In addition, the direction of their interrelationship is investigated.

After describing theoretical framework of the study, how the methodological structure was built is explained in methodology chapter. After detailed description of the religiosity, self-monitoring and political participation scales and analysis of the validity-reliability, the chapter on application of the research follows. In this chapter, firstly the analysis of the dependent variables with the religiosity, self-monitoring and political participation together with socio-demographical variables and later with all the affecting variables are analyzed, and the hypotheses are tested.

If we summarize socio-demografical findings as following: The research study was implemented on 872 university students of 17-26 years of age who are receiving undergraduate education at three universities in Turkey, by means of questionnaire technique.

- 57.6% of the participants are female while 42.4% are male.
- 24.1% stated mostly that they were born in Central Anatolia.
- 55.3% from the Faculty of Arts and Sciences.
- Respondents stated most that they had maximum 2 or 3 siblings.
- Respondents stated that their mothers' level of education mostly as elementary while their fathers' as elementary and university.
- Approximately three-quarter of the participants stated that their mothers were housewives while the most frequently stated for the fathers was "retired".
- 67.4% of the participants said that they were middle class.
- For the type of the high-school they graduated from, the general high school ranked first, followed by Anatolian high school and the religious vocational high school.
- 31.3 % of the participants lived in a metropol city and 30.3% lived in a city for most of their lives. This constitutes an outcome which is in favor of the urban.
- The participants stated most that they were Muslim, with 36.85%, Turkish republic 20.97% and Turkish with 19.35%.

- In addition, it could be argued that the religious faith of the participants is quite high, given that they scored on average 8 and higher over 10, for each level of faith.
- On the other hand, when participation in the religious services is handled together with the options "very often" and "often", it is determined that performing the salaat was 41.1%, fasting was 58.78% and praying was 75.8%.

The socio-demographical profiles of the participants are stated above briefly. Next, the main findings of the research will be mentioned and then, the suggestions for the future research studies will be given.

7.2. Main Findings

Under the scope of the study, first of all descriptive analyses of the questions other than those on the socio-demographic variables and then the relationship of the socio-demographic variables with the religiosity, self-monitoring and political participation are reviewed. This is followed by the analyses conducted for understanding the relationship of these three main variables with the political attitudes and behaviors. Lastly, the interrelationship of these three main variables is reviewed. Here, important outcomes discovered as a result of these analyses will be mentioned briefly.

Decsriptive results:

First, when the descriptive analyses results of the research are reviewed, it was possible to create a fourfold typology such as Allport and Ross's (1967) differentiation for the religious orientation of the participants. The important thing here is that non-religious individuals could be determined, as well. Therefore, the religious was separated into intrinsic and extrinsic on the one hand; it was possible to access the data on the non-religious on the other hand.

- One of the most important results attained in the descriptive section is that, with regard to the trust in organizations and institutions trust in the military and the judicial organ is lower than what it was before. In general, it is observed that there is a decrease in the trust for all of the organizations and institutions.

- In addition, the individuals stating that they are interested in politics constitute 67.3% of the total participants. On the other hand, 54.6% stated that they felt themselves close to a political party.

- Similar to the results of the general elections in the country, 60% of the participants is AKP and CHP voters. 35.97% out of these voters stated that they voted for AKP while 24.03% voted for CHP.

- The parties which the participants stated that they would never vote for are BDP, AKP and CHP. As a noteworthy note, it could be argued that the AKP and CHP voters stated that they would never vote for each other's party.

- In addition, the participants stated that, to them, religion was more important than politics.

When the answers given to the questions of political participation scale is investigated, it is determined that participation rates are found out higher in this study, compared to the other studied conducted on Turkey.

- It is observed that no form of political participation is higher than 49%, except voting.

- It is disovered that the students showed more unconventional and post-modern form of participation than the conventional form, according to the questions. The reason for that may be the fact that the sampling is composed of university students. This is because according to the literature; the highest rates of unconventional form of participation are seen among the university students.

- More than half of the participants stated that they followed up the political agenda both from the TV and newpapers.

- They also stated that they discussed political issues mostly with their friends and then their fathers.

- The students gave the answer of "education, economy and unemployment" to the question of the most important three problems of Turkey. It is observed that

these are the problems which interest the students most, making them anxious about their future.

- The last part of the descriptive analysis contains the answers given to the religious and political attitude. The interesting point here is all of the participants preferred either 1 or 10 most, for all questions with the 10-point scale. It is observed in these attitude questions that the students preferred to take place in the extremes and that different opinions are separated from each other with strict lines. The participants even concentrated on only one option with 50% in some questions. The fact that the students provided extreme answers, far from the average, may depict that they are polarized with clear lines.

In the section involving analysis with the socio-demographical variables, the analyses for determining to what extent the individuals define themselves as religious take place, first of all. The aim here is that first to determine what defines the religiosity and then to compare their differences and similarities between the intrinsic and extrinsic religiosity.

Results on the relationship between the socio-demographic variables and religiosity:

If what is determinant on the religiosity is taken into account,
- It is observed that women are more religious than men, similarly to the other studies in the literature.
- An important correlation was found out between their faculty and their religiosity. As expected, the highest rate of religiosity was found in the faculty of divinity, as 8.45. This may be a result of the fact that the already religious students chose that faculty.
- It is observed that one of the most important variables is the level of their mothers' education, because as the mother's level of education rises, the religiosity of the student decreases. It is even observed that while quite high level of religiosity is seen with the lowest level of education, the result of "non-

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religious" is seen with the highest level of education. A similar result is seen for the father's level of education. However, the difference here is that, even with the highest level of education, a moderate point of religiosity is scored. It could be argued that the mother's level of education is more influential on the religiosity than the father's level of education is. This case could be explained with the fact that the children spend more time with their mothers and that they receive the family education more from their mothers.

- The economic status is argued to be an important variable in the religiosity studies. The economic status, evaluated under the scope of the socio-economic status, is linked most to the religiosity and middle class. Also as a result of this study, the religiosity was found most in the middle class.

- Another important finding of the study is the effect of the high-school from which the individuals graduated on their religiosity. While religious vocational high school was associated with the high level of religiosity, the Anatolian High-school was associated with the low level of religiosity.

- The area of settlement is considered one of the important variables in the religiosity literature. According to the results of this study, as the area of settlement gets larger, the religiosity of the individuals shows a gradual decrease. Being from a rural origin was found to be one of the decisive factors of religiosity.

- A high correlation between the religiosity and frequency of participation in the religious practices and religious faith was discovered. As faith and frequency of participation in religious practices increase, religiosity increases, as well.

- The fact that the family and circle of friends have a positive effect on the individual's religiosity is among the important findings.

Results on the relationship between the socio-demographic variables and religious orientation:

- First, with regard to the gender - religious orientation relationship, it is observed that women are more religious then men, both in cases of the intrinsic and in case of extrinsic religious.

- As to the variable of faculty, it was found that there was a significant relationship between the students of the faculty of divinity and the intrinsic religiosity. Being a student of this faculty is a factor that affects being an intrinsic religious.

- In addition, it was found that there was a statistically significant relationship between the parent's level of education and both types of religiosity. In this context, it is observed that as the level of the mother's education increases, both the level of intrinsic and the level of extrinsic religious decreases. With decrease in both types of religiosity, this result appears to support the finding in the previous section that as the mother's level of education increases, religiosity decreases. Similar results were found for the father's level of education. As the father's level of education increases, both types of religiosity tend to decrease.

- As to the relationship with the income level, it was found to be statistically significant only for the intrinsic religiosity. The highest rate of the intrinsic religiosity is seen in the middle class.

- It is observed that the type of the high school the individuals graduated from is influential on their religious orientation. While intrinsic religiosity is observed most in the religious vocational high school graduates, the highest extrinsic religiosity rates are observed in the general high school graduates. Graduates of Anatolian high schools, determined as a decisive factor on the low religiosity, were found to have the lowest average scores both for the intrinsic and extrinsic religiosity.

- The area of settlement was observed also as an important variable for the religious orientation. Accordingly, as the area of settlement gets larger, both types of religiosity show a decline. However, the difference was larger for the intrinsic religiosity.

The most striking findings about religious orientation were found in the religious faith and religious services. As the most important decisive factors of being religious, these variables' similarities and differences in the intrinsic and extrinsic religious are crucially important to grasp where those individuals see themselves in their religious life. Throughout the study, it is stated that the intrinsics see their religion as the

master motive and that they live in line with their religion, while the extrinsics' master motivation is self-interest and that they use religion as a tool to reach their goal. In this context, it is expected that there should be differences among the faith and religious services as the prerequisites of the religion.

- According to the analysis results, it is observed that the intrinsic religious scored an average point above 9 over 10, in the questions on the religious faith. This could be an example for the fact that the intrinsics find their master motivations in the religion. For the extrinsics, this case was found in the option "I believe that God exists" most, with the mean of 7.97, followed by other options with the mean of 6.87 and lower. This shows the importance of investigating religiosity by separating it into two, namely as the intrinsic and extrinsic religiosity. As expected, the non-religious were found out to be non-believers.

- As to participation in the religious practices, while it is observed that most frequently given answer by the intrinsic religious was "very often" for every type of religious practice with very high rate of participation, the results for the extrinsics are quite different. Among the extrinsic religious, the rate of the individuals who stated that they never performed the salaat is 62.9%. As expected, it is observed that the non-religious don't perform the salaat and fasting. Only 19.6% of them stated that they sometimes prayed. The extrinsics perform praying the most, as a form of religious practice. This is a case that is parallel to what Allport and Ross state (1967), they also mentioned that the extrinsics prayed only in times of need. Also according to the results of this study, the extrinsics stated most that they prayed sometimes. Given the fact that they don't pray regularly on a daily basis, it would not be wrong to argue that they pray only in times of need, when they are having hard times. This, in turn, could be a sign that they don't live in line with their religion; rather, they resort to religion when they need.

Another difference is observed in the definitions of identity. In other words, the intrinsics define themselves mostly as Muslim while extrinsics define themselves as the citizens of the Turkish Republic. Also, it was determined that the non-religious

did not use any definition containing the word "Muslim", and that they defined their identity as human being at most.

Another highly noteworthy result is that the average of religiosity of the extrinsics is 4.45. The intrinsics have a religiosity average of 7.66. As expected, the non-religious stated that they were not religious at all, with 1.31. One of the important results here is the result achieved from the non-religious; because, this result shows that the scale is applicable also for the individuals who are actually non-religious and that it is capable of determining the non-religious, as well. This is an indicator that the study is successful in that the scale is made applicable also for the non-religious.

Results on the relationship between the socio-demographic variables and self-monitoring:

- It is found out that the gender is not influential on the self-monitoring level of the individual.
- On the other hand, the faculty is observed as a decisive variable for the self-monitoring. Self-monitoring averages of the students of the faculty of divinity are lower than others. Since it is determined in the previous chapter that the faculty of divinity increases intrinsic religiosity, the low self-monitoring observed here verifies the link between the low self-monitoring and intrinsic religiosity which the study attempts to establish.
- Another variable which is determined to be influential on the self-monitoring is the mother's education level. Here, as the mother's level of education increases, the level of self-monitoring increases. Likewise, the father's level of education was determined as a factor which increases the level of self-monitoring.
- Another variable defining the self-monitoring is the economic level. It is observed that as the income level increases, self-monitoring increase, as well.
- It is observed that also the high school from which the individuals graduated is a variable that defines the self-monitoring. Here, being a religious vocational high school graduate causes the level of self-monitoring to be significantly low.

Here, it is quite possible that the religious vocational high school may be preferred for the reasons of economic status and religiosity of the individual or the family. In this context, it is determined that the graduated high school is a decisive factor on the self-monitoring, directly or indirectly.

- The area of settlement where the individual lived for the longer periods was found out to be influential on the self-monitoring. Here, the self-monitoring increases as the area of settlement get larger. This may be because of the fact that relationships in the villages or small settlements are more informal and close, which is different from the cities where relationships between people are more determined by certain rules. As the individuals began to live in the cities, they may have started to pay more attention to their attitudes and behaviors, learning to put on masks, etc.

Results on the relationship between the socio-demographic variables and political participation:

This study will investigate whether the individuals perform political participation or not, as well as the effects of the variables on each form of political participation, namely conventional, unconventional and post-modern.

- According to our findings, the gender was found to be significant only with the unconventional form of political participation and it is observed that such form of political participation was rather performed by men. Also in other forms of participation, men showed higher rates of participation, descriptively.
- There are findings of the studies conducted on the students in the literature showing that as the class years rise, participation increases. This study determined in a way to verify the abovementioned case that as the class years increase, participation increases as well, with the only exception that participation in the fourth year declined a little compared to the third year. This result is applicable for all types of participation. In this context, it is determined that the students performed more participation in their 3rd and 4th year. The

small decline in the fourth year may be explained with orientation towards other directions due to the anxiety of graduation and having to find a job.

- The parents' educational background was found statistically significant only for the participation forms other than the conventional form of political participation. Increase in the level of education increases participation; however, variations in the averages of the mother's level of education are more than that of the father's. In this context, it is possible to argue that the mother's educational background is more influential factor on the participation than the father's. On the other hand, economic status of the family was found statistically significant only for total participation and postmodern form of participation.

- The area of settlement is statistically significant with the forms of participation other than the conventional one. This result could be explained by the fact that the unconventional forms of participation, such as pressure and protesting, are seen rather in the cities and that elements of postmodern forms of participation, such as membership to an association, are more widespread in the cities, as well.

Results on religious orientations:

- The political interest is considered one of the decisive factors for the political participation in the literature. Under the scope of this study, it was determined that the non-religious are more interested in politics than the extrinsics and the extrinsics, in turn, are more interested in politics than the intrinsics.

- In addition, it was observed that the intrinsics feel themselves more close to a political party than the extrinsics and non-religious do. While there is a very small difference between the extrinsics and intrinsics, the difference with the non-religious is bigger.

- As to their the distribution over the politically left-right scale, it is observed that the intrinsics close to the right end with 7.01 while the non-religious are close to the left end with 2.58. The extrinsics, on the other hand, stated that they occupied mostly the middle position, with 5.11.

- When asked about the party they preferred, the intrinsics stated most that they voted for AKP while the extrinsics and non-religious stated that they voted for CHP. In order to obtain a religious population before the study, the sampling of the faculty of divinity was included in the scope of the study. When the results are reviewed after omitting it, AKP votes decline. After the analysis conducted, it was found that 80% of the students of faculty of divinity voted for AKP and that the votes of the rest distributed among SP and MHP. One finding is that no vote to CHP was cast by the students of the faculty of divinity.

- As to the political party that will never be preferred, the intrinsics stated that they would never vote for BDP and CHP while extrinsics stated that they would never vote for AKP and BDP; the non-religious stated that it was AKP and MHP. The interesting result here was obtained again by omitting the sampling of the faculty of divinity. In this case, the intrinsics stated equally that they would not vote for AKP and CHP, because the faculty of divinity students largely specified CHP as the party they would never vote for and, when they are included, it leads to a consequence that the intrinsics consider CHP as the party not to be voted for.

- As an answer to the question which one, religion or politics, is important to their lives, the intrinsics stated "religion" with an average of 9.15 and "politics" with an average of 5.60. While the non-religious stated that they didn't attach any importance to religion, politics was considered important at most by the non-religious. The important thing here is that the extrinsics attach importance to politics (5.53) more than religion (4.78). This could be accepted as an indicator that the extrinsics don't consider religion central to their life, verifying Allport and Ross (1967).

- When the answers given to questions concerning the political participation scale, it is determined that the intrinsics performed more conventional participation than the extrinsics and non-religious do.

- As to the unconventional and postmodern forms of participation, the non-religious performed more such forms of participation than the extrinsics did, and the extrinsics, in turn, performed such forms of participation more than the intrinsics did. A general comment which could be drawn from here is that there is a relationship between religiosity and conventional form of participation as

well as between being non-religious and unconventional form of participation. As to the extrinsic religious, it is observed that their participation is higher than that of the intrinsics, in general. The extrinsics drew attention with their highest rate of participation in the activities especially where they could "shine out", such as becoming a member to a political party, being assigned duty in a political campaign or petition activities for a candidate or a party. Based on this, it could be argued that they want to stand closer to the politics.

- Another noteworthy outcome is that the extrinsics preferred the options "making a circle of friends" and "obtain benefits" as the reason for becoming a member to a party or an association more than the others. Making a circle of friends was already stated in the chapter of the theoretical framework, as their decisive characteristics.

- As to the questions on the religious attitude and political attitude, the extrinsics gave close answers to those of the non-religious, showing a big difference from the intrinsics. An important finding is that the intrinsics are more prejudiced than the extrinsics. This is exactly an opposite result to that of Allport and Ross. As to the political attitude questions, it is observed that the extrinsics have a more democratic attitude than the intrinsics, even than the non-religious.

Results on self-monitoring:

- The study determined that the high self-monitoring individuals are interested in the politics more than the low self-monitoring individuals are. Under the scope of the study, it was mentioned that self-monitoring is a variable that is influential on the political participation.

- Self-monitoring was found to have a statistically significant relationship with attaching importance to religion. As self-monitoring increases, attaching importance to religion decreases and vice versa. This could also be construed as an indicator of the relationship between self-monitoring and religiosity. When evaluated together with the previous results, it may be expected that as self-monitoring declines, religiosity increases. Here, the fact that attaching

importance to religion was found to be at the high rates makes such an expectation stronger.

- When the relationship between the political participation and self-monitoring, it was found that self-monitoring points of the individuals who stated that they performed political participation for each participation question were higher. Since there is no study conducted in the literature before on these topics, the fact that such results that are obtained for the first time makes them more important. In addition, the fact that the level of self-monitoring is higher for each question of political participation is an indicator that the self-monitoring is a decisive factor on every forms of political participation.
- Self-monitoring was found to be an influential factor for the questions concerning having a political acquaintance and membership.

Results on political participation:

Individuals who gave the answer "not yet" to the questions related with the political participation analyses were included in the individuals who did not perform any political participation.

- First, the effect of the trust in the organizations and institutions on the participation was investigated. In general, distrust was found out to be more in the individuals performed political participation, when the issue was reviewed in terms of the individuals who performed and who did not perform political participation.
- One of the findings is that the political interest is highly influential on the political participation. Individuals who performed political participation feel themselves close to a political party more than the individuals who didn't perform participation.
- Compared to the individuals who didn't perform political participation, the individuals who performed participation give more importance to politics while less importance to religion. Since the individuals who give importance to religion are found to be the individuals who performed less political

participation, this could be one of the reasons why religiosity was found lower in the political participation.

- From the political socialization point of view, it was determined that the individuals who performed political participation are the ones who discuss current issues with their friends and parents more than the others. Likewise, among the participants following up current issues from the newspapers and magazines, the number of the individuals who performed political participation is higher than the others.

Results on the interrelationships among RO, SM and PP:

After the relationship of the concepts of religious orientation, self-monitoring and political participation with the socio-demographic and other variables is reviewed and the factors affecting such relationship are determined, the most important issue for this study follows: Are these concepts interrelated with each other? Or, how could they be associated with each other? What kind of relationship exists among them? In order to answer the questions above, the interrelationships among these concepts were analyzed.

First of all, there are only three studies which review the relationship of the self-monitoring and the religious orientation were found in the international and national literature, and these studies found the intrinsic religiosity as associated with the low self-monitoring and extrinsic religiosity as associated with the high self-monitoring. This research study distinguishes itself from those studies by including the non-religious to the differentiation of religiosity as mentioned above, and goes one step forward.

- Under the scope of this research study, 54.6% of the intrinsics were found to have low self-monitoring while 66.5% of the extrinsics were found to have high self-monitoring, concerning the relationship between self-monitoring and religiosity. This rate is even higher than that of the non-religious (60.8%). In addition, with the correlation analysis conducted, it was found that the intrinsic

religiosity has a positive relationship with the low self-monitoring while the extrinsic religiosity has a positive relationship with the high self-monitoring. The results of this study are the same as those of the other studies. In addition, in theory, High-SM and EXT religiosity similarity is verified also with this study.

- Another correlation here is the individual's perception of his/her own religiosity. A positive correlation was found between the intrinsic religious and the individual's perception of his/her own religiosity; on the other hand, the correlation is negative in case of the extrinsics. This clearly shows that the intrinsics define themselves as highly religious while the extrinsics define themselves less religious. As expected, the extrinsics don't have high level of religiosity. This result constitutes an indication that they don't consider religion as the center point of their life.

No other study that investigates the relationship between religious orientation and political participation has been found in the international and national literature. This research study, however, not only investigates the effect of being religious and non-religious on the political participation, but also the effects of intrinsic and extrinsic religiosity, on an individual basis. This study foresees that religiosity has a diminishing effect on the political participation but that, among the religious, the ones who performed political participation could be largely the extrinsic religious:

- It was determined that 94.1% of the non-religious, 87% of the extrinsics and 74.5% of the intrinsics had performed at least one of the forms of the political participation. Here, it was drawn a conclusion that the religious performed less political participation but that the extrinsics performed more participation than the intrinsics. Following the correlation analysis conducted to acquire more detailed results, it was determined that performing political participation has a positive relationship with being non-religious, positive relationship with being extrinsic religious and negative relationship with being intrinsic religious. In this context, it is possible to argue that religiosity diminishes political participation in general and that the individuals who performed political participation are largely the extrinsic religious, in specific. When the results are

reviewed in terms of the forms of political participation, it is observed that the intrinsic religiosity is negatively associated with every form of political participation (conventional, un-convantional and postmodern). When the same results are reviewed for the extrinsics, however, it is observed that the extrinsic religiosity has a positive relationship with all three forms of the political participation. As the extrinsic religiosity increases, all of these three forms of participation increase, as well. The non-religious have the same results as the extrinsics. It would be argue that the religious persons perform political participation are rather the EXT religious.

Since there is no study in the international and national literature that investigates the relationship between the self-monitoring and political participation, results of this research study will be important for future studies. Under the scope of this study, not only whether the political participation is realized, but also which form of the political participation is realized could be observed. In this respect, it could be argued that the research results are highly comprehensive.

- Consequently, it was determined that, among the individuals who performed political participation, 53.8% was the high self-monitoring individuals. In addition, the correlation analysis found that the self-monitoring was positively associated with all of the three forms of political participation; in other words, as self-monitoring increases, so does political participation. In this context, the results of the study verify the estimation of the research study. Here, the relationship between high self-monitoring and the extrinsic religious and the fact that the political participation of the extrinsics was found high show that the said result is not surprising.

When the relationship among the religiosity, self-monitoring and political participation was reviewed under one single analysis, it was determined that the high self-monitoring individuals performed more political participation at every type of the religious orientation (intrinsic, extrinsic and non-religious), according to the results of the two-way ANOVA test. In addition, the high self-monitoring individuals stated more than the low self-monitoring individuals that they considered politics as

a tool, for both intrinsic and extrinsic religious orientation. One finding of the research study is that, for the individuals who think that people who are interested in politics would gain more benefits and interests, the self-monitoring and religious orientation have an interactive effect.

7.3. Implications for Further Research

Since the research study is the first one to be conducted in the international and national literature, with its subjects and results, it is clear that the results of this study should be supported with other studies. In this context, more studies need to be conducted in this field. Conducting similar research studies would also contribute researches on the religiosity, self-monitoring and political participation, individually. This study was implimented to the university students. However, according to the literature, both the religiosity and the political participation increase with the age of the individual. For this reason, it is clear that similar studies should be conducted also on adult samples.

The religiosity is investigated in terms of intrinsic and extrinsic orientation under the scope of the study and more research studies should be conducted at national level, based especially on such kind of differentiation. Turkey, above all, is a country with higher rate of religious population and has been increasingly become more religious. For this reason, it is important that more research studies should be conducted on both the religiosity and the reflections of the religiosity on the social life. It is clear that the individuals who become more religious or who pretend to be religious in order to acquire a profitable share from increased religiosity would damage the societal fabric and it is disturbing for public conscious that religion, as the most sacred and private area of the individual, is used as a tool for attaining other purposes. In this respect, there is a need for conducting both more studies with surveys and in-depth interviews due to the problems with measuring the religiosity. In this way, it could be possible to determine and differentiate more clearly these two types of religiosity.

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APPENDICES

Appendix A:
Questionnaire Form (Turkish)

Değerli Katılımcı,

Bu anket Orta Doğu Teknik Üniversitesi, Sosyoloji Bölümünde doktora öğrencisi olan Özlem Altunsu Sönmez'in doktora tezi kapsamında hazırlanmıştır.

Anket formu toplu olarak değerlendirilecek ve vereceğiniz cevaplar gizli tutulacaktır. Bu nedenle anket formuna kimlik bilgilerinizi **(adınız, soyadınız) yazmanıza gerek yoktur.** Araştırmada vereceğiniz cevaplar bilimsel bilgi sürecine katkı sağlayacak ve araştırmanın geçerliliği ve güvenilirliği açısından çok önemli olacaktır. Bunları göz önüne alarak lütfen sizin için en uygun seçeneği **işaretleyiniz (X)** ve anketinizin değerlendirmeye katılabilmesi için **boş bırakmayınız.**

Araştırmaya sağlayacağınız katkı için
çok teşekkür ederiz.

Özlem Altunsu Sönmez
Orta Doğu Teknik Üniversitesi
Sosyoloji Bölümü Araştırma Görevlisi ve Doktora Öğrencisi
altunsu@metu.edu.tr

BİRİNCİ BÖLÜM

1.Cinsiyetiniz: Kadın ( )   Erkek ( )

2. Yaşınız: …………

3. Doğum Yeriniz: ……………………………

4. Üniversiteniz:……………………………

5. Fakülteniz……………………………………

6. Kaçıncı Sınıftasınız: ………………………

7. Kaç kardeşsiniz: …………………………

8. Anne Babanızın Öğrenim Durumu:

Öğrenim durumu	Anne	Baba
Okur-yazar değil		
Okur-yazar		
İlkokul		
Ortaokul		
Lise		
Üniversite		
Yüksek Lisans/Doktora		

9. Anne-Babanızın mesleği:

Anne: **Baba:**
Çalışıyor (lütfen belirtiniz)…………   Çalışıyor(lütfen belirtiniz)………….
Çalışmıyor: Emekli   ( )   Çalışmıyor: Emekli   ( )
              Vefat Etti   ( )   Vefat Etti   ( )
              Ev hanımı   ( )
              Diğer(lütfen belirtiniz)………. Diğer(lütfen belirtiniz)…………….

10. Ailenizin ekonomik düzeyini nasıl tanımlarsınız?

Alt ( )   Orta alt ( )   Orta ( )   Orta üst   ( )   Üst ( )

11. Mezun olduğunuz lise türünü belirtiniz?

Düz Lise   ( )   İmam Hatip Lisesi   ( )
Anadolu Lisesi   ( )   Meslek Lisesi   ( )
Fen Lisesi   ( )   Süper Lise   ( )
Özel Lise   ( )   Diğer (lütfen belirtiniz)……..…………

12. Üniversite eğitiminize başlamadan önce **en uzun süre** kaldığınız yerleşim
yeri hangisidir?

Köy	( )	Belde/Kasaba	( )
İlçe	( )	Şehir	( )
Büyükşehir	( )		

13. Aşağıdaki sorulara katılıp katılmadığınızı 1 ile 10 arasında, 1 en düşük değer 10
en yüksek değer olarak belirtiniz.

1-Kesinlikle <u>KatılMIyorum</u> ⟶ **10-Kesinlikle Katılıyorum**

	1	2	3	4	5	6	7	8	9	10
Din insan hayatı için önemlidir										
Allahın varlığına inanıyorum										
Cennet-cehenneme inanıyorum										
Kıyamet gününe inanıyorum										

14. Aşağıdakileri **ne sıklıkla** yaptığınızı belirtiniz.

	Çok sık	Sık	Bazen	Hiç
Namaz kılmak				
Oruç tutmak				
Dua etmek				
İbadet dışında da bir cami cemaatinin ya da benzeri bir topluluğun yaptığı toplantılara katılmak				

15. Aşağıdaki kişilerin **dindarlık** düzeylerini 1 ile 10 arasında, 1 en düşük değer 10
en yüksek değer olarak belirtiniz.

1-Hiç dindar değil 10- Çok dindar	1	2	3	4	5	6	7	8	9	10
Anne										
Baba										
Kardeşler										
En Yakın Arkadaş										
Kendiniz										

16. Kendi kimliğimi aşağıdakilerden öncelikle …………..olarak tanımlarım. Lütfen
sizce boşluğa en uygun gelen seçeneği işaretleyiniz.

Müslüman	( )	Türk	( )
Tc vatandaşı	( )	Kürt	( )
Alevi	( )	Diğer (lütfen belirtiniz)………………	

İKİNCİ BÖLÜM

Lütfen aşağıdaki soruları dikkatlice okuyup, belirtilen *tutum ve davranış* cümlelerinin sizin için **geçerli** olup olmadığını belirtiniz ve **boş bırakmayınız.**

1-Kesinlikle GeçersSİZ, 2-GeçerSİZ, 3-Emin değilim, 4-GeçerLİ, 5-Kesinlikle geçerLİ sırası ile yer almaktadır.

	1	2	3	4	5
1. Dinimle ilgili kitaplar okumaktan hoşlanırım.					
2. İbadet yerlerine giderim çünkü bu sosyal çevre edinmeme yardımcı olur.					
3. İyi bir insan olduğum sürece neye inandığım çok da fark etmez.					
4. İnsanların hakkımda düşünebileceklerinden dolayı, bazen dinî inançlarımı ve görüşlerimi göz ardı etmek zorunda kaldığım olur.					
5. Kendimle baş başa kalıp dinî konuları düşünmek, dua ve ibadet etmek benim için önemlidir.					
6. Çoğunlukla bütün dinî görev ve ibadetlerimi yerine getirmeye özen gösteririm.					
7. Allah'ın varlığını daima güçlü bir şekilde hissederim.					
8. Büyük ölçüde rahatlamak, kötülüklerden korunmak ve güven duygusu hissetmek için dua ve ibadet ederim.					
9. Tüm hayatımı, dinî inançlarıma uygun olarak yaşamaya gayret ederim.					
10. Dinin bana sağladığı en önemli fayda, sıkıntılı ve üzüntülü dönemlerimde bana huzur vermesidir.					
11. Dinim, hayatın anlamıyla ilgili pek çok soruyu cevapladığı için benim için önemlidir.					
12. İbadet yerleri (cami, kilise, cem evi, kuran kursu vb.) yaptırma gibi çalışmalar yapan bir derneğe katılmaktansa, Kur'an okunulan ve dinî sohbetler yapılan bir gruba katılmayı tercih ederim.					
13. Dua ve ibadetler huzurlu ve mutlu bir hayat sağlayacağı için önemlidir.					
14. Dinî inançlarım olmasına rağmen bunlar günlük yaşamımı etkilemez.					
15. İbadet yerlerine (cami, kilise vb.), genellikle arkadaşlarımla vakit geçirmek için giderim.					
16. Hayata bakış açımın temelinde dinî inançlarım vardır.					
17. Genellikle ibadet yerlerine tanıdığım insanları görmekten hoşlandığım için giderim.					
18. Aslında, dua ve ibadet etmem gerektiği öğretildiği için dua ve ibadet ederim.					
19. Benim için yalnızken yaptığım dua ve ibadet, ibadethanede (cami, kilise vb.) yapılan dua ve ibadet kadar önemlidir.					
20. Dine inanmama rağmen, hayatta daha önemli olan pek çok şey vardır.					

ÜÇÜNCÜ BÖLÜM

Lütfen aşağıdaki soruları dikkatlice okuyup, belirtilen durumların sizin için **geçerli** olup olmadığını belirtiniz ve **boş bırakmayınız.** Cevaplar, **Kesinlikle GeçersSİZ**, G**eçerSİZ, GeçerLİ** ve **Kesinlikle GeçerLİ** sırası ile yer almaktadır.	Kesinlikle GeçerSİZ	GeçerSİZ	GeçerLİ	Kesinlikle GeçerLİ
1. Başkalarının davranışlarını taklit etmekte zorlanırım				
2. Sosyal toplantılarda başkalarının hoşuna gidecek şeyler söylemeye ve yapmaya çalışmam.				
3. Sadece inandığım fikirler hakkında tartışabilirim.				
4. Neredeyse hiçbir bilgiye sahip olmadığım konularda bile hazırlıksız olarak konuşmalar yapabilirim.				
5. İnsanları etkileyen veya eğlendirebilen biriyim.				
6. Muhtemelen iyi bir aktör/aktris olabileceğimi düşünüyorum.				
7. Bir topluluk içinde nadiren ilgi odağı olurum.				
8. Farklı durumlarda ve farklı kişilerle beraberken, çoğu kez ortamına göre farklı biri gibi davranırım.				
9. Başkalarına kendimi sevdirmede pek başarılı değilimdir.				
10. Her zaman göründüğüm kişi olmayabilirim.				
11. Birisini memnun etmek veya onların onayını almak amacıyla düşüncelerimi (veya davranış tarzımı) değiştirmem.				
12. Eğlenceli biri olduğum düşünülür.				
13. Sessiz sinema veya doğaçlama gerektiren oyunlarda hiçbir zaman başarılı olamam.				
14. Davranışlarımı farklı kişiler ve koşullara uyacak şekilde değiştirmekte zorlanırım.				
15. Sosyal ortamlarda hikâye, fıkra vb. anlatmayı ve şaka yapmayı başkalarına bırakırım.				
16. Sosyal ortamlarda kendimi mahcup ve sıkılgan hissederim ve kendimi yeterince iyi ifade edemem.				
17. Eğer doğru bir amaç içinse birinin yüzüne karşı gözlerinin içine bakarak yalan söyleyebilirim. (beyaz yalan gibi)				
18. Hoşlanmadığım insanlara bile arkadaşça davranabilir ve onları bir konuda ikna edebilirim.				

DÖRDÜNCÜ BÖLÜM

1. Lütfen aşağıdaki kurum, kuruluş ve kişilere ne kadar güvendiğinizi 1 ile 10 arasında, 1 en düşük değer, 10 en yüksek değer olacak şekilde belirtiniz.

1-Hiç güvenmiyorum ⟶ 10- Çok güveniyorum

	1	2	3	4	5	6	7	8	9	10
Cami/dini kuruluş										
Dini liderler										
Siyasetçiler										
Hükümet										
Yargı										
Medya										
Polis										
Ordu										
Eğitim sistemi										

2. Siyaset ile ne kadar ilgilenirsiniz?

Çok ilgilenirim   ( )
İlgilenirim   ( )
İlgilenmem   ( )
Hiç ilgilenmem   ( )

3. Kendinizi herhangi bir partiye yakın hissediyor musunuz?

Evet ( )   Hayır ( ) ⟹ **Lütfen 5. soruya geçiniz.**

4. Bir önceki soruya evet olarak cevapladıysanız, lütfen yakınlık derecenizi belirtiniz.

Çok yakın ( )   Yakın ( )   Biraz yakın ( )   Çok az yakın ( )

5. Aşağıdaki sağcılık-solculuk ölçeğinde kendinizi nerede konumlandırırsınız?

1-Sol ⟶ 10-Sağ

1	2	3	4	5	6	7	8	9	10

SOL   SAĞ

6. Son seçimlerde hangi partiye oy verdiniz?
……………………………………………………………..

7. Asla oy vermeyeceğinizi düşündüğünüz parti hangisidir? Lütfen belirtiniz.

……………………………………………………………………………….

8. Lütfen aşağıdakilerin sizin için ne kadar **önemli** olduğunu 1 en düşük değer 10 en yüksek değer olacak şekilde belirtiniz.

1-Hiç önemli değil ⟶ 10-Çok önemli										
	1	**2**	**3**	**4**	**5**	**6**	**7**	**8**	**9**	**10**
Din										
Siyaset										

9. Üniversiteye girdikten sonra aşağıdakilere **katılıp-katılmadığınızı** belirtiniz.

1- Katıldım 2- Katılmadım 3- Henüz katılmadım	**1**	**2**	**3**
1. Seçimlerde oy kullanmak			
2. Herhangi bir sorunla ilgili yetkili merilere dilekçe yazmak			
3. İmza kampanyasına katılmak			
4. Herhangi bir boykot eylemine katılmak			
5.Herhangi bir politik gösteri/mitinge katılmak			
6.Yasal olmayan greve, gösteriye ya da yürüyüşe katılmak			
7. Eylem amaçlı bir bina veya fabrika işgal etmek			
8. Toplu yürüyüş eylemine katılmak			
9.Bir siyasi partinin veya adayın seçim kampanyasında görev almak.			
10. Bir siyasi adayı desteklemek için imza toplamak, dilekçe yazmak			
11. Bir siyasi partinin stikerini ya da rozetini taşımak			
12. Gösteri, miting, yürüyüş organize etmek			
13. Bir kimseyi bir yönde (aday ya da parti) oy kullanmak için ikna etmek			
14. İnternet üzerinden herhangi bir politik konuda protesto, dilekçe, imza eylemine katılmak			
15. Facebook'dan siyasal içerikli video, görüş paylaşmak.			
16. Bir siyasi partinin gençlik kollarına üye olmak			
17. Bir siyasi partiye gençlik kolları dışında üye olmak			
18. Siyasi parti dışında siyasetle ilgili bir sivil toplum kuruluşuna			
19. Gönüllü çalışan bir kuruluşa (yardım derneği, kültürel dernek, kadın, çevre kuruluşları vb.)			

10. 9. sorunun son dört sorusundan herhangi birine **üyeyim** diye cevap verdiyseniz, bunun nedeni sizce aşağıdakilerden hangisidir? <u>Birden fazla seçenek işaretleyebilirsiniz.</u>

Ahlaki bir zorunluluk	( )	Toplumsal duyarlılık	( )
Siyasi görüşümü desteklemek	( )	Çevre edinmek	( )
Maddi menfaat elde etmek	( )	Dinsel inançlarım	( )
Fayda sağlayacak deneyimler kazanmak	( )	Kişisel doyum	( )

Diğer (lütfen belirtiniz)…………………......

11. Aşağıda yer alan seçeneklerdeki siyasi görevlilerinden **tanıdığınız** birileri varsa lütfen belirtiniz. <u>Birden fazla seçenek işaretleyebilirsiniz.</u>

Tanıdığım yok	( )	Bakan/Milletvekili	( )
Belediye Başkanı	( )	Bürokrat	( )
Yerel yönetici	( )	Parti Üyesi	( )
İl Meclis Üyesi	( )	Diğer (lütfen belirtiniz…………	

12. Üniversiteye geldikten sonra herhangi bir siyasetçi, hükümet görevlisi veya yerel yönetici ile irtibatta bulundunuz mu?

<div align="center">Evet ( )   Hayır ( )</div>

13. Yakın bir zamanda seçim olursa ne yaparsanız?

Sandığa gider, oy kullanırım	( )
Sandığa gider, boş oy kullanırım	( )
Sandığa gitmem	( )
Kararsızım	( )

14. Aşağıdakilere **ne sıklıkla** katıldığınızı belirtiniz.

	Çok Sık	Sık	Bazen	Hiç
Televizyondan siyasi haber ve güncel konuları takip ederim.				
Günlük gazetelerden siyasi haber ve güncel konuları takip ederim.				
Arkadaşlarımla siyasi konular hakkında konuşup, tartışırım				
Evde annemle siyasi konular hakkında konuşup, tartışırım				
Evde babamla siyasi konular hakkında konuşup, tartışırım				
Bir dergiye, gazeteye siyasi konuda yazı yazarım.				

15. Sizce Türkiye'nin **en önemli üç sorunu** nelerdir?

1. …………………………………………………………………….

2. …………………………………………………………………….

**3.** …………………………………………………………………….

16. Lütfen aşağıdaki ifadelerin sizin için geçerli olup olmadığını 1 ile 10 arasında, 1 en düşük değer 10 en yüksek değer olacak şekilde belirtiniz.

1-KesinlikleGeçersiz ⟶ 10-Kesinlikle Geçerli	1	2	3	4	5	6	7	8	9	10
1. Dini görüşüm hayatımın her alanında etkilidir.										
2. Oy verirken siyasi partilerin ve adayların dindar olması benim için önemlidir.										
3. Dindar bir siyasi lidere sahip olmak önemlidir.										
4. Arkadaş ilişkilerimde dindarlık önemli değildir										
5. Evlenirken eşimin dindar olması benim için önemlidir.										
6. İyi bir insan olmak için dindar olmak gerekli değildir.										
7. Dindar birinin dinin gereklerini yerine getirmesi gereklidir.										
8. İleride iş hayatımda dindar insanlarla birlikte çalışmak isterim.										
9. Günümüzde dindar olmanın kişiye fayda sağlayacağını düşünüyorum.										
10. Günümüzde birinin başörtüsü takması veya dine uygun giyinmesi dindar olduğu anlamına gelmez.										
11. Dindar olmanın bana sağladığı maddi ve manevi kazançlar oldu.										
12. Günlük hayatımda dindar biri olduğuma sıklıkla vurgu yaparım.										

17. Lütfen aşağıdaki ifadelerin sizin için geçerli olup olmadığını 1 ile 10 arasında, 1 en düşük değer 10 en yüksek değer olacak şekilde belirtiniz.
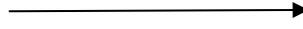
1-KesinlikleGeçersiz ⟶ **10-Kesinlikle Geçerli**

	1	2	3	4	5	6	7	8	9	10
1. Siyasi görüşüm hayatımın her alanında etkilidir.										
2. Siyasetçilerin din propagandası yapması dindar oldukları anlamına gelmez.										
3. Siyasal söylemlerde din yer almamalıdır.										
4. İleride bir siyasi makam için aday olmayı düşünüyorum										
5. Siyasi parti lideri ve üyeleri ile ilişki kurmak isterim										
6. Siyaset belli kazanımları elde etmek için bir araçtır.										
7. Dinin siyasallaştığını düşünüyorum.										
8. Günümüzde siyasetle ilgilenmenin kişiye fayda sağlayacağını düşünüyorum										
9. Siyasetle ilgilenmenin bana sağladığı maddi, manevi kazançlarım oldu.										
10. Demokratik, laik bir hukuk devletine sahip olmak önemlidir.										
11. Din devlet işlerine müdahale etmemelidir.										
12. Türban siyasal bir simgedir.										

Değerli zamanınızı ayırarak araştırmaya katkı sağladığınız için
çok teşekkür ederiz.

Appendix B:
Turkish Summary

**DİNDARLIK, KENDİNİ İZLEME VE SİYASAL KATILIM:
ÜNİVERSİTE ÖĞRENCİLERİ ÜZERİNE BİR ARAŞTIRMA**

En genel anlamda dindarlık, kendini izleme, siyasal katılım ve bunların birbirleri ile karşılıklı ilişkileri bu tezin konusunu oluşturmaktadır. Ayrıca, bireylerin dini yönelimlerinin içsel veya dışsal olmasında, kendini izleme düzeylerinin düşük veya yüksek olmasının etkili olduğu ve aynı zamanda hem dini yönelimin hem de kendini izlemenin siyasal tutum ve davranışlar üzerinde farklı etkileri olduğu ise bu tezin ana argümanını oluşturmaktadır. Araştırma Türkiye'nin üç üniversitesinde, fen-edebiyat, iktisadi idari bilimler ve ilahiyat fakültelerinde lisans düzeyinde öğrenimlerine devam eden 17-26 yaş arası 872 üniversite öğrencisine anket tekniği ile uygulanmıştır. Bu çalışma öncelikle dindarlığı psikolojik ve toplumsal boyutları ile incelemeyi hedeflemiştir. Bu bağlamda, dindarlığın psikolojik boyutunda bireylerin ne yönde (içsel, dışsal) dindar olduğunu ve toplumsal boyutunda ise bu farklı yönelimlerin siyasal tutum ve katılım biçimlerini nasıl etkilediği analiz edilmiştir. Ayrıca araştırma kapsamında kendini izleme kavramı hem bireylerin dini yönelimlerini hem de siyasal katılımlarını etkileyen bir unsur olarak ele alınmıştır. Sosyal-psikolojik bir olgu olarak dindarlığın içsel ve dışsal olarak iki boyutlu incelenmesi uluslararası literatürde oldukça popüler olmasına rağmen, Türkiye için

yeni bir araştırma konusudur. Benzer biçimde Türkiye için siyasal katılım çalışmalarının dindarlıkla beraber oldukça az sayıda araştırmada incelendiği görülmektedir.

Bu araştırma her şeyden önce en genel olarak dindarlık, kendini izleme ve siyasal katılım arasındaki ilişkileri içsel ve dışsal dindarlık ayrımı ile ele almayı hedeflemiştir. Buradan hareketle literatür incelendiğinde dindarlık, kendini izleme ve siyasal katılımı beraber inceleyen bir araştırmanın olmadığı görülmektedir. Bunun yanı sıra, siyasal katılım ve kendini izleme ilişkini araştıran ve benzer biçimde dindarlık siyasal katılım ilişkisini içsel ve dışsal dindarlık çerçevesinde ele alarak inceleyen araştırmalara da rastlanılamamıştır. Bu bağlamda çalışmamız konusu itibari yeni bir konudur ve araştırmanın bulguları ilk bulgular olarak literatürde yer alacaktır.

Bireylerin dini yönelimleri en az dindarlık kadar önemli bir konudur. Çünkü dindarlık gibi hassas bir konunun ölçümünün kolay olmadığı da bilinmektedir. Kendi dindarlığını yeterli görmeyip daha az dindar olduğunu düşünen bireyler olduğu gibi kendini olduğundan daha fazla dindar düşünenlerde olabilmektedir. Bu nedenle dindarlığı farklı boyutları ile ölçmek önemli hale gelmektedir. Dindarlığın ne olduğu, nasıl tanımlandığı, insanların neden dindar olduğu, nasıl ve ne kadar dindar olunduğu gibi sorular dindarlık çalışmalarının başlamasına neden olmuştur. Tam bu noktada da dindarlığın nasıl ölçüleceği tartışma konusu haline gelmiştir. Önceleri tek boyutlu olduğu düşünülen dindarlığın daha sonra çok boyutlu bir fenomen olduğu konusunda fikir birliğine varılmış ve 1960'lardan sonra dindarlık çok boyutlu bir fenomen olarak ele alınarak dindarlığı çok boyutlu ölçen ölçekler geliştirilmiştir. Dindarlığı çok boyutlu olarak ele alan bu ölçeklerden biri de Allport ve Ross (1967) tarafından dindarlığı içsel ve dışsal olarak iki boyutlu ele alan Dini Yönelim Ölçeğidir (Religious Orientation Scale). Bu iki boyutlu ölçek aynı zamanda literatürde dindarlık ölçme çalışmaları içinde en fazla kullanılan ve geliştirilen ölçek olarak da dikkat çekmektedir. İçsel dindarlar dinlerini yaşayan, ana motivasyonlarını dinde bulan gerçek dindarlar olarak kabul edilirken, dışsal dindarlar ise ana motivasyonu bireysel çıkar olan, dinlerini başka amaçlara ulaşmak için kullanabilen kimseler

olarak kabul edilir. Allport bu durumu içsel dindarların dini yaşayan, dışsal dindarların ise dini kullanan kimseler olduğu biçiminde özetler.

Dindarlık belli bir dinde bile farklı biçimlerde ortaya çıkabilirken tamamen kişiye özgü de olabilir. Dindarlığı anket veya başka bir metot ile ölçmeye çalışmak bu nedenle oldukça zordur. Bu araştırmada da amaç dindarlık ölçmekten daha çok bireylerin dine olan yönelimlerinin ne yönde olduğunu belirlemek ve bunun siyasal tutum ve davranışlar üzerinde ne gibi farklılıkları olduğunu görmektir. Bu noktada bireylerin inanç ya da dindarlıklarının ya da dindarlık içinde ibadet boyutu gibi farklı boyutlarla beraber bir dindarlık ölçümü yapmak söz konusu değildir. Aksine bireylerin dine yaklaşımlarını nasıl olduğunun tespiti önemlidir. Dindarlık bu çalışma kapsamında Allport'un içsel ve dışsal dindarlık boyutları ile incelenmiştir. Çünkü bununla bireylerin dine yaklaşımlarının ne yönde olduğu saptanabilir. Özellikle günümüz Türkiye'sinde artan dindarlık dindarlığı içsel ve dışsal olarak ayıran bir çalışma yapılmasının gerekliliğini açıkça ortaya koymaktadır. Bu ayrıma göre bireylerin dindarlıkları kendileri için asıl amaç (içsel) ya da başka bir amaca ulaşmak için bir araç (dışsal) olabilmektedir. Böylece bireyin neden dindar olduğundan daha çok neden dindar olmayı seçtiğini görebilmemiz sağlanmaktadır. Bu ayrımın avantajı gerçekten dindar olmak ve dindar görünmenin farkını anlamaya olanak sağlıyor olmasıdır. Dışsal dini yönelime sahip olan bireylerde din başka bir amaca ulaşmak için bir araç olarak görülür ve bu amaç makam mevki sahibi olma, statü elde etme, güven sağlama, maddi kazanç elde etme olabilir. Bu ihtiyaçlar karşılandığı sürece din önemli bir fonksiyona sahipken, bunları karşılamadığı durumlarda ise artık daha geri planda yer alır. Bunun tersine içsel dini yönelimli bireylerde ise din hayatlarının her alanında baskındır ve belirli dönemlerde artıp belirli dönemlerde azalan bir nitelik göstermez. Ayrıca bu araştırma kapsamında özellikle dışsal dindarların tutum ve davranışlarını ortaya çıkarmak amaçlanmıştır. Gallup ve Dünya Değerler Anketi (WWS) gibi büyük çaplı araştırmaların sonuçlarına göre Türkiye'nin yüksek bir dindarlığa sahip olduğu bulunmuş ve yıllara göre de artış gösteriyor olduğu tespit edilmiştir. Bu nedenle Türkiye'de dindarlık çalışması yapılması, özellikle de içsel dışsal ayrımı ile çalışılması daha önemli hale gelmektedir.

Araştırmanın bir diğer önemli kavramı olan kendini izleme Mark Snyder tarafından oluşturulan bir kavramdır. Snyder bireylerin yüksek ve düşük kendini izleme düzeylerine sahip olduklarını söyler. Sosyal etkileşim içinde diğerlerinin varlığı bireylerin benlik sunumlarını etkilemekte ve diğerlerinin düşüncelerini etkilemeyi ve kontrol etmeyi önemli kılmaktadır. Değişen bu koşullara bazı bireyler kolayca uyum sağlayıp bu doğrultuda davranışlarda bulunabilirken diğerleri aynı derecede başarılı olamayabilirler. Diğerlerinin izlenimlerini etkileyebilmek amacı ile davranışlarını düzenlemede ve kontrol etmede kişiler arası bu farklılıklardan hareketle Snyder kendini izleme kavramını 1974 yılında oluşturmuştur. Bu daha çok bireylerin sosyal ilişkilerinde ne derece maske kullandıklarını gösteren bir unsurdur. Yüksek kendini izleme düzeyine sahip olan bireyler en genel anlamı ile kendi çıkarları doğrultusunda duruma uygun olarak davranabilen ve sosyal ortamda beklenilen durumu ve davranışı sergileyebilen kişiler olarak tanımlanmaktadırlar. Bu kimselerin tutumları ve davranışları arasında farklılık olması da onların en belirgin özelliklerinden biri olarak görülür. Birinin anlattığı bir fıkraya gülmek, bir cenazede herkesten daha üzgün gözükebilmek, dindar bir toplulukta kendisi de çok dindar biri gibi davranabilmek, farklı politik fikirleri olan insanların yanında söylemlerini onlara göre ayarlamak gibi örnekler verilebilir. Bunlar hep kişinin pozitif bir imaj sağlamasını sağlar. Bazı durumlar sosyal uygunluk açısından gerekli olurken bazıları bir çıkar ya da amaç uğruna sonunda bir beklenti nedeniyle gerçekleştirilen davranışlar olabilmektedir.

Bu tez çalışmasında kendini izlemenin bireyin dini yöneliminde etkili olan unsurlardan biri olduğu düşünülmektedir. Ayrıca gerçek niyetini gizleyerek daha farklı biri gibi görünmek hem dışsal dindarların hem de yüksek kendini izleme düzeyi olan bireylerin benzer özellikleri olarak dikkat çekmektedir. Buradan hareketle, bu çalışma kapsamında dışsal dindarlığın yüksek kendini izleme ile içsel dindarlığın ise düşük kendini izleme ile ilişkilendirilebileceği düşünülmektedir. Çünkü dışsal dindarlar durumdan duruma göre daha dindar, daha az dindar ya da dindar olmayan biri gibi davranabilir ve o durumdan kendilerine fayda sağlamayı amaçlayabilirler. Benzer biçimde kendini izlemenin siyasal katılıma ne yönde etkisinin olacağının saptanması da kendini izleme ile ilgili bir diğer amaçtır. Bu

doğrultuda, sosyal girişkenlik ile yüksek kendini izleme düzeyine sahip bireylerin daha yüksek siyasal katılım göstermeleri beklenmektedir.

Araştırmanın bir diğer önemli kavramı ise siyasal katılımdır. Bu kavram demokrasilerin ayrılmaz bir parçası olarak kabul edilmiş ve yirminci yüzyılın ikici yarısında önem kazanmıştır. Bu bağlamda da siyasal katılım modernleşme sürecinin bir sonucu olarak modern toplumların bir parçası olarak ortaya çıkmaktadır. Dindarlık çalışmalarına benzer biçimde siyasal katılım çalışmalarında da katılım çok boyutlu olarak ele alınmaktadır. Ayrıca, dindarlıkla beraber yapılan siyasal katılım çalışmalarında ise katılım daha çok konvansiyonel ve konvansiyonel olmayan boyutları ile incelenmektedir. Bu çalışmalarda dindarların siyasal katılımlarının düşük olduğu tespit edilmiştir. Siyasal katılım gerçekleştiren dindarlara bakıldığında ise bunların daha çok konvansiyonel katılım gösterdikleri bulunmuştur. Bu çalışma kapsamında siyasal katılım çok boyutlu olarak ele alınmıştır. Siyasal katılımın bu farklı boyutlar ile incelenmesi hem siyasal katılımın gerçekleşip gerçeklemediğini, hem de kimler tarafından hangi boyutlarda gerçekleştirildiğini görmemizi sağlamıştır. Siyasal katılım konvansiyonel, konvansiyonel olmayan katılım olarak ikiye ayrılmış ve bir de post modern katılım boyutu araştırıma kapsamına dahil edilerek üç farklı boyutta katılım incelenmiştir ve özellikle dışsal ve içsel dindarlar arasında nasıl bir farklılık olduğuna bakılmıştır. Dışsal dindarların sosyal çevre edinmek ya da kendine fayda sağlayabilecek durumlar yaratmak adına içsellerden daha fazla siyasal katılım gösterecekleri çalışmanın beklentileri arasındadır. Literatürde, dindarlığın katılımı düşürdüğü ve dindarların katılımlarının daha çok konvansiyonel olduğu bilinmektedir. Buradan hareketle, dindarlığın katılımı düşüreceği ve içsel dindarların daha çok konvansiyonel, dışsal dindarların ise konvansiyonel olmayan katılım gösterecekleri beklenmektedir.

Kendini izleme siyasal katılım ilişkisine baktığımızda ise benzer biçimde kendini izleme düzeyi yüksek olan bireylerin, sosyal olarak daha girişken olmaları nedeni ile siyasal katılımlarının da yüksek olacağı beklenmektedir. Bu bağlamda kendini izlemenin siyasal katılımda etkili olabilecek bir unsur olduğu düşünülmektedir. Ayrıca onların durumdan duruma farklı davranabilme yeteneğine sahip olmaları ve

siyasetin de bu özelliğin en iyi kullanılabileceği alan olması, onların siyasal konularla daha ilgili ve aktif olmasına neden olabilir.

Bireylerin dini yönelimlerine, kendini izleme düzeylerine ve siyasal katılımlarına etki eden faktörleri saptamak her şeyden önce ampirik bilgi birikimine katkı sağlayacaktır. Dindarlık, kendini izleme ve siyasal katılım ilişkisini ilk inceleyen araştırma olarak da uluslararası literatüre katkı sağlamak amaçlanmıştır. Daha önce yapılan çalışmalardan dindarlığın siyasal katılımı düşüren bir etmen olduğu bilinmektedir. Ancak bu çalışma da dini yönelimi içsel, dışsal ve dindar olmayan olarak ayırabildiğimiz için hem dindar olanların hem de dindar olmayanların katılımını ve bununla beraber katılım türünü görmemizi de sağlamıştır. Ayrıca, dindarlığı içsel, dışsal ve dindar olmayan boyutları ile hem kendini izleme hem de siyasal katılım ilişkilerinde ayrı ayrı olarak ele aldığımız zaman bu konularda ulusal ve uluslararası literatürde bir boşluk olduğu görülmektedir. Hem bu bağlamda hem de kullandığı yöntem bakımından çalışmanın dindarlık, kendini izleme ve siyasal katılım literatüründeki bu boşluğa katkı sağlayacağı düşünülmektedir.

Rasyonel seçim teorisinin fayda-maliyet analizine ve dramaturgi yaklaşımda yer alan davranışın ön bölge – arka bölge ayrımına göre bu tezin teorik yapısı şekillendirilmiştir. Bu bağlamda hem yüksek kendini izleme düzeyine sahip olan bireylerin hem de dışsal dindarların bazı sosyal etkileşimlerde davranışlarının arka planında asıl oldukları kişi, ön planda ise olmak istedikleri kişinin yer aldığı varsayılmaktadır. Farklı kişi gibi davranma nedenleri ise yaptıkları fayda-maliyet analizi sonrasında o durumdan en fazla karlı çıkacakları durumu seçmeleri şeklinde özetlenebilir.

Rasyonel seçim teorisi bireylerin rasyonel davranışlarda bulunduğunu varsayarak; bireyin kendisine zarar veren şeylerden kaçınacağını ve yarar sağlayacağını düşündüğü şeylere ise yöneleceğini öngörmektedir. Birey fayda hesabı yaparak kendine en fazla yarar sağlarken en az zarar vereceğini düşündüğü davranışı seçer. Modern dünyada dinden giderek uzaklaşılacağı ve onun bireysel bir alanda varlığını sürdüreceğini ifade eden sekülerleşme teorilerinin aksine din ve dindarlıkta büyük oranda bir artış görülmüştür. Din kendini yeni bir formda yeniden sunmayı

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başarmıştır. Rasyonel seçim teorisi din sosyolojisi alanında modernleşme süreci ile birlikte dinin etkisinin ve dindarlığın azalacağına yönelik düşünceye karşı olarak ortaya çıkmıştır. Bu teori doğrultusunda bireyler hangi dini seçeceklerine, ne kadar katılacaklarına, hatta zaman içinde dini seçimlerini modifiye edebileceklerini, dini katılımlarında değişim gösterebileceklerini ve dinlerini bile değiştirebileceklerini söylemektedir. Buradan dışsal dindarlara baktığımızda belirli zamanlarda dini duygu, düşünce ve davranışlarında farklılık olmasını duruma uygun olarak dindar olmaktan sağlayacakları kazanca bağlı olabilir. Dinin ve dindarlığın popüler olduğu dönemlerde bunların herkesten daha fazla dindar olması ya da dindar görünmesi ise fayda-maliyet değerlendirmesi sonucu bu durumdan fayda sağlama beklentisi içinde oldukları ya da zarar görmek istememeleri gibi nedenlerle açıklanabilir.

Goffman'ın dramaturgi modeli ile yüksek kendini izleme düzeyine sahip bireyler arasında bir bağlantı kurmak ve yüksek kendini izleme düzeyine sahip olanların davranışlarını bu teori ile açıklamak mümkün olabilmektedir. Goffman'ın dramaturgi modelindeki ön bölge ve arka bölge kavramları ile kendini izleme arasındaki benzerlik şu şekilde özetlenebilir. Sosyal etkileşimde bireyler farklı bir imaj sergileme yeteneğine sahiptirler ve kimileri etraftaki ipuçlarını daha iyi değerlendirerek arzu edilen davranış doğrultusunda bir imaj yaratabilirler. Bireyin ön bölgede göstermek istediği izlenim daha çok beklenilen izlenime uyacaktır. Ancak arka planda birey aslında bambaşka bir kişi olabilir ve gerçek kişiliğini gizleyip, bambaşka bir beklenti doğrultusunda hareket edebilir. Goffman'ın dramaturgi yaklaşımını dindarlık ile ilişkilendirmek de mümkündür. Bu araştırma kapsamında yüksek kendini izleme ve dışsal dindarlık ve düşük kendini izleme ve içsel dindarlık arasında bir paralellik olduğu görülmüştür. Dışsal dini yönelime sahip bireyler dinlerini bir amaç uğruna kullanarak, durumdan kendilerine bir yarar sağlamayı planlarken aslında yüksek kendini izleme düzeyine sahip olan bireylerin izlenim yönetimi taktiklerini de kullanmaktadırlar. Benzer biçimde düşük kendini izleme ve içsel dini yönelim arasında da bir paralellik vardır. Her ikisi de içsel olarak hareket eden, değere önem veren ve tutum ve davranışları arasında benzerlik gösteren bireylerdir. Bu nedenle kendini izlemeyi açıklamak için kullanılan bu teori benzer biçimde dini yönelim içinde kullanılabilir. Çalışmamız dışsal dini yönelime sahip olan bireylerin davranış farklılıklarını kendini izleme ve siyasal katılım düzeyinde

incelediği için, bu yaklaşım dışsal dindarların dinlerini bir rant sağlamak amacıyla kullanırken kendilerini sunum biçimlerinde izlenim yönetimi taktiklerinden faydalandıkları ve ön bölge arka bölge arasında farklılıklarının olması bağlamında açıklamaktadır.

Dindarlığın popülaritesinin arttığı günümüz Türkiye'sinde, dindarlığın dini yönelim bağlamında içsel ve dışsal olarak incelenmesi gerekliliği bu çalışmayı motive etmiştir. Ülkemizde dine önem veren bir partinin tek başına iktidarlığı ve bunun sonucunda dindarlığın popüler hale gelmesi ve prim yapması gibi nedenlerle üniversite öğrencilerinin dine bakışları, dindarlık düzeyleri ve bunun siyasal yansımalarının ne durumda olduğu merak uyandırmıştır. Çünkü geleceği şekillendirecek ve ona yön verecek olan kişiler şu an üniversite sıralarında oturmaktadırlar. Ayrıca, bireylerin kişilik gelişiminin ve hayat tarzlarının belirlenmesinin üniversite yıllarına denk geldiği de bilinmektedir ve üniversite öğrencileri toplumsal, siyasal ve ekonomik gelişmenin öncü grubu olarak kabul edilmektedirler. Siyasal katılımın yaşla beraber artmasına rağmen genç nüfus içinde en fazla üniversite öğrencilerinde görüldüğü de bilinmektedir. Buna ek olarak yapılan çalışmalarda üniversite gençliği daha çok konvansiyonel olmayan siyasal katılım göstermektedir. Dindarlık ise daha önce yapılan çalışmalarda siyasal katılımı düşüren bir unsur olarak tespit edilmiştir. Bunları da değerlendirmeye alarak, içsel ve dışsal dini yönelim farkının en iyi bu örneklem grubu üzerinde görüleceği beklentisi ile araştırmanın üniversite öğrencilerine uygulanmasına karar verilmiştir. Ayrıca, üniversite öğrencilerinden elde edilecek olan sonuçlar Türkiye geneli içinde önemli, ipuçları sağlayabilir.

Bu araştırma da dindarlık ölçmek için Allport ve Ross'un (1967) 11'i dışsal dindarlığı 9'u içsel dindarlığı ölçen ve 20 sorudan oluşan dini yönelim ölçeğinin, Gorsuch and Venable (1983) tarafından her yaşa uygun hale getirilmiş versiyonu kullanılmıştır. Buna ek olarak Maltbly'ın (1996) yaptığı değişiklikler de eklenerek, dindar olmayan popülasyona uygulanabilmesi ve daha fazla geri dönüş almasının sağlanmıştır. Kendini izleme ise Snyder and Gangasted' in (1986) 18 sorudan oluşan Kendini izleme ölçeği kullanılarak ölçülmüştür. Bu ölçek orijinal 25 soruluk ölçekten hem soru sayısının daha az olması hem de güvenilirliğinin daha yüksek

olması nedenleri ile tercih edilmiştir. Siyasal katılım ise araştırmacı tarafından hazırlanan 19 soruluk bir ölçek kullanılarak ölçülmüştür. Bu sorulardan 7 tanesi konvansiyonel, 8 tanesi konvansiyonel olmayan ve 4 tanesi de post modern katılımı ölçer. Bir soru düşük faktör yüklemesi nedeniyle ölçekten çıkarılmış ve konvansiyonel olmayan katılımda 7 soru ile ölçülmüştür.

Dindarlığı Allport ve Ross'un orijinalinde öne sürdükleri gibi dörtlü tipoloji ile ayıran çok az sayıda çalışma vardır. Bizim çalışmamızın orijinalitesi ise hem bunu yapabilmesi hem de bunu yaparken Allport ve Ross'dan ayrılarak dindar olmayanlara da uygulayabilmesidir. Böylelikle ölçek hem dindar olmayanları hem de dindar olanların kendi içinde içsel, dışsal ya da ayrımsız dindar olup olmadıklarını da ölçebilmektedir. Çalışmanın bir diğer orijinal katkısı ise bu dörtlü tipolojinin oluşturulabilmesini sağlarken kullandığı yöntemdir. Bu yöntemde medyan yerine alt ölçekten alınan ortalama puanlar karşılaştırılarak yeni kategoriler yaratılmıştır. Bu bağlamda da bu araştırmanın hem konusu hem de yöntemi bakımından orijinal olduğu söylenebilir.

Bu çalışma ile üniversite öğrencilerinin siyasal katılımlarında hem kendini izlemenin hem de dini yönelimlerin farklılıklarının görülmesi beklenmiştir. Buradaki orijinal katkı ise dışsal ve içsel olarak dindarlığı ayırmanın yanı sıra bunun konvansiyonel ya da konvansiyonel olmayan siyasal katılımla incelenmesinin de ilk defa yapılıyor olmasıdır. Ayrıca bu çalışma Türkiye örnekleminde az sayıda olan konvansiyonel-konvansiyonel olmayan siyasal katılım çalışmalarına da katkı sağlayacaktır. Böylece siyasal katılım hem dindar olmayan- içsel-dışsal dindarlık ile hem de yüksek-düşük kendini izleme ile ölçülmüş ve bunların katılımlarının konvansiyonel mi konvansiyonel olmayan mı olduğuna etkisi tespit edilmiştir.

Araştırmanın teorik yapısı her birinde farklı bir kavramın anlatıldığı üç ana bölümden oluşmaktadır. Bunlar sırası ile dindarlık, kendini izleme be siyasal katılım bölümleridir. Öncelikle ikinci bölümde dindarlığın ne olduğu daha iyi anlayabilmek amacı ile öncelikli olarak din tanımı ve dinle ilgili tartışmalara yer verilmiştir. Burada din ve dindarlığın antropoloji, psikoloji ve sosyoloji gibi farklı disiplinler tarafından ele alındığı görülmektedir. İkinci olarak aynı biçimde dindarlık tanımı ve

tartışmaları yer almaktadır. Daha sonra, Türkiye'de ve dünyada dindarlığın nasıl ölçüldüğüne ve dini yönelimin boyutlarının neler olduğuna ve onun da nasıl ölçüldüğüne yer verilmiştir. Hem dindarlık hem de dini yönelimle ilgili literatürde yapılan çalışmalar da burada yer almaktadır.

Araştırmanın üçüncü bölümünde kendini izleme kavramının tanımı ve bununla ilgili tartışmalara yer verilmiştir. Daha sonra bu kavramın nasıl ölçüldüğü, yapılan eleştiriler ve katkılardan bahsedilmiştir. İkinci bölüme benzer biçimde Türkiye ve dünya da yapılan çalışmalara kısaca yer verilmiştir.

Araştırmanın dördüncü bölümünde siyasal katılım kavramı ele alınmıştır. Burada da diğer iki kavrama benzer biçimde öncelikle kavram tanımı ve tartışmalara yer verilmiş ve sonrasında siyasal katılımın belirleyicilerinden kısaca bahsedilmiştir. Daha sonra siyasal katılımın nasıl ölçüldüğüne ve farklı teori ve yaklaşımlara, siyasal katılımı daha iyi anlamak adına yer verilmiştir. Burada da daha önce olduğu gibi siyasal katılım çalışmalarından ve bulgularından bahsedilmiştir. Bu bölüm sonunda siyasal katılımın hem kendini izleme hem de dini yönelimle nasıl ilişkilendirildiği açıklanmıştır.

Araştırmanın teorik çerçevesi ikinci, üçüncü ve dördüncü bölümlerde anlatıldıktan sonra metodoloji bölümüne (beşinci) geçilmiş ve metodolojik yapının nasıl oluşturulduğundan bahsedilmiştir. Bu bölüm veri toplama ve veri analizi ile ilgili detaylı bilgiler içermektedir. Öncelikle araştırmanın metodolojisi, türü, kavramsal çerçevesi, hipotezleri ve sınırlılıklarından bahsedilmiştir. Ayrıca bu bölümde kullanılan veri toplama tekniği, anketin nasıl hazırlandığı ve içeriği, araştırmanın örneklemi ve evrenin ne olduğu, pilot çalışma, anketin nasıl uygulandığı, veri girişi ve kayıp veriler, kullanılan ölçeklerin geçerlilik ve güvenilirlik analizleri ve araştırma dizaynının nasıl oluşturulduğu gibi detaylı metodolojik bilgiler yer almaktadır. Ek olarak, araştırmaya katılanların sosyo-demografik profili de bu bölümde yer almıştır.

Altıncı bölüm veri analizlerinin yer aldığı bölümdür. Burada öncelikle betimsel analizlere sonrasında da daha kapsamlı analizlere yer verilmiştir. Araştırmanın ana

kavramları olan dindarlık, kendini izleme ve siyasal katılımın öncelikle sosyo-demografik değişkenlerle ilişkisine bakılmış daha sonra da bu kavramlarla ilgili analizler ve kavramların birbirleri ile olan ilişkilerine yönelik analizlere yer verilmiştir. Araştırmanın veri girişi ve veri analizlerinde SPSS 16 paket programı kullanılmıştır.

Araştırmanın yedinci ve son bölümünde ise araştırmanın genel bir değerlendirmesi yapılmış ve ana bulgularının özeti verilmiştir. Ayrıca bu bölümde bu araştırmadan sonraki araştırmalara yönelik önerilerde yer almaktadır.

Araştırma ana bulgularından bahsedersek; ilk olarak cinsiyet dini yönelim ilişkisine baktığımızda hem içsel hem de dışsal dini yönelime sahip olanlarda kadınların erkeklerden daha dindar oldukları tespit edilmiştir. Fakülte değişkeninde ise ilahiyat fakültesi öğrencilerinin içsel dini yönelim ile arasında anlamlı bir ilişki bulunmuştur. Ayrıca, anne ve baba eğitim düzeyleri ile her iki dindarlık türü arasında da anlamlı ilişkiler tespit edilmiştir. Bu bağlamda anne ve baba eğitimi yükseldikçe hem içsel hem de dışsal dindar olmanın düştüğü görülür. Bir diğer değişken ailenin gelir düzeyi ise sadece içsel dindarlıkla anlamlı bulunmuştur. En yüksek içsel dindarlık orta sınıf da görülmektedir. Dini yönelim üzerinde mezun olunan lise türünün oldukça etkili olduğu görülmektedir. İçsel dindarlık en fazla imam hatip lisesinde görülürken, en yüksek dışsal dindarlık ise düz lise de görülür. Dini yönelim için yerleşim yerinin de önemli bir değişken olduğu görülmüştür. Buna göre en uzun sure yaşanılan yerleşim yeri büyüdükçe her iki dindarlığın da düştüğü tespit edilmiştir. Ancak içsel dindarlık için farklar daha yüksek olarak bulunmuştur.

Dini yönelim ile ilgili en çarpıcı bulgular dini inanç ve ibadetlerde kendini göstermiştir. Dindar olmanın en önemli belirleyicisi olan bu değişkenlerin içsel ve dışsal dindarlarda benzerlik ve farklılıklarının olması onların dini, hayatlarının neresinde gördüğünü anlamak bakımından oldukça önemlidir. Çalışma boyunca içsel dindarların dinlerini ana motivasyon olarak gördüklerinden ve dinleri doğrultusunda yaşadıklarından bahsedilirken, dışsalların ise ana motivasyonlarının bireysel çıkar olduğu ve dinin amaç değil araç olarak kullanıldığı ve bu kimselerin dinlerini kullanan dindarlar olduklarından bahsedilmiştir. Bu bağlamda dinin gerekliliği olan

inanç ve ibadet konusunda aralarında farklılıklar olması beklenmiştir. Araştırma sonucunda içsel dindarların dini inanç sorularında 10 üzerinden 9'un üzerinde ortalama puana sahip olduğu görülür. Bu da içsellerin ama motivasyonlarını dinde bulduklarına örnek olarak olabilir. Bu durum dışsal dini yönelime sahip olanlarda ise en fazla "Allahın varlığına inanıyorum" seçeneğinde 7.97 diğerlerinde ise 6.87 ve altında olarak tespit edilmiştir. Burada dindarlığı içsel ve dışsal olarak ayırarak incelemenin önemini görülmektedir. Beklendiği gibi dindar olmayanlar da inançsız olarak tespit edilmişlerdir.

Dini ibadetlere katılımda ise içsel dini yönelime sahip olanlar yine çok yüksek oranda katılım sergilemektedirler. Onların her bir ibadet türü için en yüksek cevabı çok sık seçeneğinde belirtikleri görülürken, dışsal dini yönelime sahip olanlarda bu sonuçlar oldukça farklıdır. Onlarda ise hiç namaz kılmadığını belirtenlerin oranı %62,9'dur. Dindar olmayanların ise kendilerinden beklendiği üzere namaz ve oruç ibadetini gerçekleştirmediği görülmüştür. Dışsal dindarlar en fazla dua ibadetini gerçekleştirmektedirler. Bu durum Allport and Ross'un (1967) belirttiğine paralel bir durumdur; onlar dışsalların ihtiyaç anında dua ettiklerini söylemişlerdir. Bu araştırmanın sonuçlarına göre de dışsal dindarlar en fazla bazen dua ettiklerini belirtmişlerdir. Her gün düzenli olarak etmedikleri dikkate alındığında sadece ihtiyaç anında, zor zamanlarda dua ettiklerini söylemek yanlış olmayacaktır. Bu da dinleri doğrultusunda yaşamadıklarını daha çok ihtiyaç anında dine başvurduklarının bir göstergesi olabilir.

Bir diğer farklılık kimlik tanımlamalarında görülmektedir. Buna göre içsel dini yönelime sahip bireyler kendilerini en çok Müslüman olarak tanımlarken, dışsal dini yönelime sahip olanlar ise T.C. vatandaşı olarak tanımlarlar. Dindar olmayanların ise içinde Müslüman geçen hiç bir tanımı belirtmediği, kimliklerini en çok İnsan olarak tanımladıkları tespit edilmiştir. Oldukça dikkat çeken bir diğer sonuç dışsal dine yönelime sahip olanların dindarlık ortalamasının 4.45 olmasıdır. İçsel dine yönelime sahip olanlar ise 7.66 dindarlık ortalamasına sahiptirler. Beklendiği üzere dindar olmayanlar 1.31 ile hiç dindar olmadıklarını belirtmişlerdir. Buradaki önemli sonuçlardan biri de dindar olmayanların sonucudur. Çünkü bu sonuç bize ölçeğin gerçekten dindar olmayanlara da uygulanabildiğini ve dindar olmayanları da tespit

edebildiğini de göstermiştir. Bu durum, ölçeğin dindar olmayanlara uygulanabilir hale getirilmesinde araştırmanın başarılı olduğunun da bir göstergesidir.

Kişinin kendini izleme düzeyi üzerinde cinsiyetin etkili olmadığı bulunmuştur. Fakülte ise kendini izleme üzerinde belirleyici bir değişken olarak tespit edilmiştir. İlahiyat fakültesi öğrencilerinin kendini izleme ortalamaları diğerlerinden daha düşüktür. İlahiyat fakültesi öğrencisi olmanın içsel dindarlığı arttırdığı tespit edildiği için, burada da düşük kendini izleme düzeyine sahip olmalarının bulunması araştırma boyunca düşük kendini izleme içsel dindarlık arasında kurmaya çalıştığımız bağlantıyı da doğrular niteliktedir. Kendini izleme üzerinde en etkili olduğu tespit edilen değişkenlerden bir diğeri de anne eğitim durumudur. Burada anne eğitim düzeyi arttıkça kendini izleme düzeyi yükselmektedir. Aynı şekilde baba eğitim düzeyi de kendini izlemeyi arttıran bir unsur olarak tespit edilmiştir. Kendini izlemeyi belirleyen bir diğer değişken ekonomik düzeydir. Mezun olunan lisenin de belirleyici değişkenlerden biri olduğu görülmüştür. Burada imam hatip lisesi mezunu olmak belirgin derecede kendini izlemenin düşük olmasına neden olmaktadır. Ayrıca, elbette ekonomik durum ailenin ve kişinin dindarlığı gibi nedenlerle zaten imam hatip lisesi tercih edilmiş de olabilir. Bu bağlamda lisenin doğrudan ya da dolaylı da olsa kendini izleme üzerinde belirleyici olduğu tespit edilmiştir. En uzun süre yaşanılan yerleşim yeri de kendini izleme üzerinde etkili bulunmuştur. Yerleşim yeri büyüdükçe kendini izleme düzeyi artmaktadır. Bu köylerde ya da küçük yerlerde daha samimi ilişkilerin olmasından ve şehirlerde bu samimiyetin yerini daha kurallı ilişkilere bırakmasından kaynaklanabilir. Şehirlerde yaşamaya başladıkça bireyler daha fazla tutum ve davranışlarına dikkat etmeye başlamış ve ilişkilerinde maskeleme yapmayı öğrenmiş olabilirler.

Cinsiyet sadece konvansiyonel olmayan katılım ile istatistiksel olarak anlamlı bulunmuştur ve bu katılımı daha çok erkeklerin gösterdiği tespit edilmiştir. Diğer katılım türlerinde de betimsel olarak erkekler daha yüksek katılım göstermişlerdir. Literatürde öğrencilerle yapılan çalışmalarda öğrenim görülen sınıf arttıkça katılımın arttığı yönünde bulgular vardır. Bizim çalışmamızda bunu doğrular nitelikte, sınıf arttıkça katılımın arttığını sadece dördüncü sınıfta üçüncü sınıfa göre az bir düşüş olduğunu tespit etmiştir. Bu sonuç her katılım türü için geçerlidir. Bu bağlamda

öğrencilerin üçüncü ve dördüncü sınıfta daha fazla katılım gösterdikleri saptanmıştır. Dördüncü sınıftaki küçük düşüşün neden ise mezuniyet ve iş kaygısı gibi nedenlerle başka uğraşlara yönelme olabilir. Anne ve baba eğitim durumu da siyasal katılımla sadece konvansiyonel katılım dışında istatistiksel olarak anlamlı bulunmuştur. Eğitimin artması katılımı artırmaktadır ancak anne eğitim ortalamalarındaki değişim babadan daha fazladır. Bu bağlamda anne eğitim durumunun katılım üzerinde baba eğitim durumundan daha etkili bir değişken olduğunu söylemek mümkündür. Ailenin ekonomik durumu ise sadece toplam siyasal katılım ve post modern katılım ile anlamlı bulunmuştur. Yerleşim yeri ise konvansiyonel katılım dışında diğerleri ile istatistiksel olarak anlamlıdır. Bu sonuç konvansiyonel olmayan katılımın baskı ve protesto faaliyetlerinin daha çok şehirlerde görülmesi ve post modern katılımdaki dernek üyeliği gibi unsurların şehirlerde daha yaygın olması ile açıklanabilir.

Siyasal ilgi literatürde siyasal katılımın en önemli belirleyicilerinden biri olarak karşımıza çıkar. Bu araştırma kapsamında dindar olmayanların dışsal dindarlardan, onlarında içsellerden daha fazla politika ile ilgilendiği tespit edilmiştir. Ayrıca içsellerin kendilerini dışsallardan ve dindar olmayanlardan daha fazla siyasal bir partiye yakın hissettikleri de görülmüştür. Dışsal dindarlar ile içsel dindarlar arasında çok az bir fark varken, dindar olmayanlarla bu fark daha büyüktür. Katılımcıların, sağ-sol skalada nerede yer aldıklarına bakıldığında ise içsellerin 7.01 ile daha sağa yakın iken, dindar olmayanların ise 2.58 ile sola yakın oldukları tespit edilmiştir. Dışsallar ise 5.11 ile daha çok ortalarda yer aldıklarını belirtmişlerdir. Oy verilen parti de, içseller en fazla AKP'ye oy verdiklerini, dışsallar ve dindar olmayanlar ise CHP'ye oy verdiklerini belirtmişlerdir. Araştırma öncesinde dindar popülasyon elde etmek için ilahiyat fakültesi örneklemi araştırma kapsamına alınmıştır. İlahiyat fakültesini çıkararak sonuçlara baktığımızda ise AKP oyları düşmektedir. Yapılan analiz sonrası ilahiyat fakültesi öğrencilerinin 80%'inin AKP'ye oy verdiği, geri kalanının ise SP ve MHP arasında dağıldığı bulunmuştur. İlahiyat fakültesi öğrencilerinden CHP'ye hiç oy verilendiği de bulgular arasındadır. Asla oy vermeyecekleri partiye baktığımızda ise içseller BDP ve CHP derken, dışsallar AKP ve BDP'yi ve dindar olmayanlarda AKP ve MHP'yi söylemişlerdir. Burada ilginç olan sonuç yine ilahiyat örneklemi çıkarılarak elde edilmiştir. Bu durumda içseller AKP ve CHP'ye eşit oranda oy vermeyeceklerini belirtmişlerdir. Çünkü ilahiyat

fakültesi öğrencileri çok büyük oranda oy vermeyecekleri parti olarak CHP'yi seçmişlerdir ve bu durum onlar dahil olduğunda CHP'nin içseller içinde daha fazla oy verilmeyecek olarak görülmesine neden olmaktadır.

İçsel dini yönelime sahip olanlar dinin ve siyasetin hayatlarında ne kadar önemli olduğu sorusuna 9.15 ortalama ile din derken, 5.60 ile siyaset demişlerdir. Dindar olmayanlar dine hiç önem vermediklerini belirtirken, siyaset en fazla onlar tarafından önemli görülmüştür. Burada önemli olan dışsal dine yönelime sahip olanların siyasete 5.53 ile dinden (4.78) daha fazla önem vermeleridir. Bu durum yine Allport ve Ross'u (1967) doğrular nitelikte dışsalların hayatlarının merkezinde dini görmediklerinin bir göstergesi olarak kabul edilebilir.

Siyasal katılım ölçeğine verilen cevaplara baktığımızda ise içsellerin dışsal ve dindar olmayanlardan daha fazla konvansiyonel katılma gösterdikleri tespit edilmiştir. Konvansiyonel olmayan ve post modern katılıma ise dindar olmayanlar dışsallardan ve onlarında içsellerden daha fazla katılım göstermişlerdir. Buradan genel olarak çıkarılabilecek bir yorum dindarlık ile konvansiyonel, dindar olmamak ile konvansiyonel olmayan katılım arasında bir ilişki olduğudur. Dindar olanlara içsel dışsal olarak baktığımızda ise genel olarak dışsalların katılımının içsellerden daha yüksek olduğu görülmektedir. Özellikle parti üyesi olmak, bir kampanyada görev almak ve bir aday ya da parti için imza toplamak gibi kendini daha fazla gösterebilecekleri alanlarda dışsalların en yüksek katılımı gösteren grup olmaları dikkat çekmiştir. Buradan da onların siyasete daha yakın olmak istedikleri sonucunu çıkarılabilir. Bir diğer çarpıcı sonuç dışsalların parti ve dernek gibi kuruluşlara üye olmalarında diğerlerinden daha fazla arkadaş çevresi edinmek ve fayda sağlayacak deneyimler kazanmak seçeneklerini tercih etmeleridir. Arkadaş çevresi edinmek onların zaten belirleyici özelikleri olarak araştırmanın teorik çerçevesinde de belirtilmiştir.

Dini tutum ve siyasal tutumla ilgili sorularda ise dışsal dini yönelime sahip olanlar dindar olmayanlara daha yakın cevaplar vermiş ve içsel dini yönelime sahip olanlardan büyük ölçüde ayrılmışlardır. Önemli bir bulgu ise içsellerin dışsallardan daha fazla önyargılı olmalarıdır. Bu Allport ve Ross'un tam aksi bir sonuçtur. Siyasi

tutum sorularında ise dışsalların içsellerden ve hatta dindar olmayanlardan daha demokratik bir tutum sergiledikleri görülmektedir.

Araştırmamızda, yüksek kendini izleme düzeyine sahip olanların düşük kendini izleme düzeyine sahip olanlardan daha fazla politika ile ilgilendiği tespit edilmiştir. Kendini izleme dine önem verme ile istatistiksel olarak bulunmuştur. Kendini izleme arttıkça dine önem verme azalmakta, tam tersi biçimde azaldıkça da artmaktadır. Bu aynı zamanda kendini izleme dindarlık ilişkisinin de bir göstergesi olarak yorumlanabilir. Daha önceki sonuçlar ile beraber değerlendirildiğine kendini izleme azaldıkça dindarlığın artması da beklenebilir. Buradan dine önem vermenin de yüksek bulunması bunu daha kuvvetli bir beklenti düzeyine taşımaktadır.

Siyasal katılım ölçeği soruları ile kendini izleme ilişkisine baktığımızda ise her katılım sorusu için siyasal katılım gerçekleştirdiğini söyleyenlerin kendini izleme puanları daha yüksek olarak tespit edilmiştir. Ayrıca her katılım sorusu için kendini izlememenin daha yüksek olması kendini izlemenin siyasal katılımın tüm boyutlarında, katılım üzerinde belirleyici olduğunun da bir göstergesi olmaktadır. Bunlara ilaveten; kendini izleme siyasal tanıdık olması ve üyelikle ilgili sorularda da etkili bir unsur olarak tespit edilmiştir.

Siyasal katılım ile ilgili analizlerde "henüz katılmadım ama katılabilirim" cevabını verenler katılım göstermemiş olanlara dahil edilmiştir. İlk olarak kurum ve kuruluşlara olan güvenin katılım üzerindeki etkisine bakılmıştır. Genel olan güvensizlik, katılım gerçekleştiren ve gerçekleştirmeyenler olarak bakıldığında ise katılım gerçekleştirmiş olanlarda daha fazla olarak bulunmuştur. Siyasal ilginin ise siyasal katılım üzerinde oldukça etkili olduğu bulgular arasındadır. Siyasal katılım gerçekleştirenler katılım gerçekleştirmeyenlerden daha fazla kendilerini bir siyasal partiye yakın hissettiklerini belirtmişlerdir. Siyasal katılım gerçekleştirenlerin gerçekleştirmeyenlere göre dine hayatlarında daha az siyasete ise daha fazla önem verdiği de bir başka tespittir. Siyasal sosyalizasyon olarak baktığımızda ise siyasal katılım gerçekleştirenlerin arkadaşları, baba ve anneleri ile güncel konuları daha fazla tartışanlar olduğu saptanmıştır. Benzer şekilde gazete ve dergiden güncel konuları takip etme de de siyasal katılım gerçekleştirenler daha fazladır.

Dini yönelim, kendini izleme ve siyasal katılım kavramlarının sosyo-demografik değişkenler ve diğer değişkenlerle ilişkisine bakıldıktan ve nelerin bunlar üzerinde belirleyici olduğunu görüldükten sonra, bu araştırma içim asıl en önemi olan noktaya gelinmiştir. Bu kavramlar birbirleri ile ilişkili midir? Ya da nasıl ilişkilendirilebilirler? Aralarında nasıl bir ilişki vardır? Bu sorularını yanıtlamak amacı ile bu kavramların birbirleri ile ilişkileri analiz edilmiştir. Öncelikle uluslararası ve ulusal literatürde kendini izleme ve dini yönelim ilişkisine bakan sadece üç araştırmaya rastlanılmıştır ve bunların sonuçlarına göre içsel dindarlık düşük kendini izleme, dışsal dindarlık ise yüksek kendini izleme ile ilişkili olarak bulunmuştur. Bizim araştırmamızın bu araştırmalardan bir adım daha öne çıkan özelliği bu ayrıma dindar olmayanları da eklemiş olmasıdır. Bu araştırma kapsamında kendini izleme dindarlık ilişkisinde içsellerin %54,6'sı düşük kendini izleme ve dışsalların ise %66,5'i yüksek kendini izlenme düzeyine sahip olarak bulunmuştur. Bu oran %60,8 olan dindar olmayanlardan bile daha fazladır. Ayrıca yapılan korelasyon analizi ile de içsel dindarlık düşük kendini izleme ile dışsal dindarlık ise yüksek kendini izleme ile pozitif yönde ilişkili bulunmuştur. Bu araştırma da diğer araştırmalarla aynı sonuca ulaşmıştır. Burada yapılan bir diğer korelasyon kişinin kendi dindarlık algısıdır. İçsel dindarlar ile kişinin kendi dindarlık algısı arasında pozitif, dışsallarla ise negatif bir korelasyon bulunmuştur. Bu durumda açıkça görülmektedir ki içseller kendilerini oldukça dindar olarak tanımlarken, dışsallar ise daha az dindar olarak tanımlamaktadırlar. Bu sonuç onların dini, hayatlarının merkezinde görmediklerinin bir göstergesi olarak kabul edilebilir.

Uluslararası ve ulusal literatürde ise dini yönelim ve siyasal ilişkisini inceleyen başka bir araştırmaya rastlanılmamıştır. Bu araştırmada ise dindar ve dindar olmamanın katılım üzerindeki etkisi görüldüğü gibi dindarlığın içsel ve dışsal olarak etkileri de ayrıca saptanmıştır. Dindarlığın siyasal katılımı düşüren bir etkisi olduğu ancak dindar olanlar içinde katılım gerçekleştirenlerin ise daha çok dışsal olabileceğini öngören bu araştırmada; dindar olmayanların %94,1'i, dışsalların %87'si ve içsellerinde %74,5'inin siyasal katılım türlerinden en az birine katıldığı tespit edilmiştir. Burada dindar olanların daha az katıldığı ancak dışsal olanların içsellerden daha fazla katılım gösterdiği sonucuna ulaşılmıştır. Daha detaylı sonuçlar elde edilmek için yapılan korelasyon analizi sonrasında ise siyasal katılım gerçekleştirme

ile dindar olmama pozitif, dışsal dindar olma pozitif, içsel dindar olma ise negatif ilişkili bulunmuştur. Bu bağlamda genelde dindarlığın siyasal katılımı düşürdüğü, özelde ise dindarlar içinde katılım gösterenlerin daha çok dışsal dindarlar olduğunu söylemek mümkündür. Siyasal katılım boyutlarına göre sonuçlara bakarsak; içsel dindarlık her katılım türü (konvansiyonel, konvansiyonel olmayan ve post modern) ile negatif ilişkilidir. Aynı sonuçlara dışsallar için baktığımızda ise dışsal dindarlığın her üç katılım boyutu ile de pozitif yönlü bir ilişkisi olduğu görülür. Dışsal dindarlık arttıkça her üç katılımda artmaktadır. Burada, dindar olmayanlar ile dışsal dindarlar benzer sonuçlara sahiptirler.

Uluslararası ve ulusal literatürde ise kendini izleme ve siyasal katılım arasındaki ilişkiyi inceleyen bir araştırmaya da rastlanılmadığı için, bu araştırma sonuçları sonraki araştırmalar için önemli olacaktır. Bu araştırma kapsamında sadece siyasal katılımın geçekleşip gerçekleşmediği değil aynı zamanda katılımın türü üzerindeki etki de görülebilecektir. Bu açıdan, araştırma sonuçlarının oldukça kapsamlı olduğunu ifade etmek mümkündür. Sonuç olarak siyasal katılım gerçekleştirenlerin %53,8'nin yüksek kendini izleme düzeyine sahip olduğu tespit edilmiştir. Ayrıca yapılan korelasyon analizinde kendini izleme her üç siyasal katılım boyutu ile de pozitif yönde ilişkili olarak bulunmuştur yani, kendini izleme arttıkça siyasal katılım da artmaktadır. Bu bağlamda araştırma sonuçları, araştırmanın öngörüsünü desteklemiştir. Burada ayrıca daha önce yüksek kendini izleme dışsal dindarlık ilişkisi ve dışsal dindarların siyasal katılımının da yüksek olarak bulunması bu sonucun şaşırtıcı olmadığını göstermektedir.

İçinde bulunduğumuz zaman ve ülke şu an dindar olmanın ya da dindar görünmenin kazanç sağlanacağına inanıldığı bir dönemdir. Bu nedenle de bu gruba dahil olan bireyler olduklarından daha dindar görünme ve hatta belki de dindarmış gibi davranma ve bu durumdan fayda sağlama eğilimindedirler. Bunun toplumsal yansımasını da sürekli dindarlığına vurgu yapan ve dini sözcükleri daha fazla kullanmaya çalışan insanlarda görülür. Kadınlar için başörtüsü önemli bir belirleyici olmaktadır ayrıca daha önceden farklı olarak abartılı makyajlar ve daha kısa etek boyları ile başörtüsü kullananlara da rastlanılmaktadır. Bunlar dinin ne söylediğini tam olarak bilmeden ve anlamadan göstermelik dindar olmaya bir örnek teşkil

edebilmektedir. Benzer biçimde erkekler de daha önce gitmediği halde cuma namazına giderek, oruçlu olduğunu belirterek ya da söylemlerinde dini kelimelere daha çok yer vererek ve hatta bir cemaate dahil olarak dindar olduklarının görülmesini sağlayabilirler. Eşlerinin başörtüsü takmasını sağlamak da buna örnek verilebilir. Toplumda bu tarz insanların var olması dindar olmayan kesim kadar dindar olan ya da içsel dindar olan insanları da fazlası ile rahatsız etmektedir.

Dinini bir araç olarak kullanmaktan çekinmeyen kendini izleme düzeyi yüksek olan dışsal dini yönelime sahip olan bireyler en fazla da siyasi arena da bir rant elde etmek isteyebilirler. Bu bireylerin varlığı dinin kullanıldığı konusunda suçlama yapanları da haklı çıkarmakta hem de gerçekten dini için yaşayan, herhangi bir fayda amacı ile dinini kullanmayan dindarlara ya da içsel dindarlara zarar verebilmektedir. Artan dindarlıktan pay almak için dindarlaşan ya da dindarmış gibi görünen kimselerin topluma daha zararlı olacakları ve din gibi kişinin en kutsal ve özel alanının başka amaçlar için kullanılması toplum vicdanında da rahatsızlık vericidir. Sonuç olarak toplum içinde var olduğunu bildiğimiz bu yönelime sahip insanları anket yöntemi ile tespit etmek/edebilmek çok mümkün olmayabilir. Bu bireyler daha çok tutum ve davranışları arasındaki farklıklardan ya da aşırı, abartılı davranış ve söylemleri ile tespit edilebilir. Sürekli dindarlığına vurgu yaparak ve bunu özellikle dindar olduğunu bildiği insanların yanında yaparak kendilerini belli edebilirler. Bu nedenle bu araştırmanın dindarlıkla ilgili bölümünün daha çok derinlemesine mülakat ve gözlem yöntemleri ile desteklenmesinin gerekliliği de açıktır.

Appendix C:
Curriculum Vitae

PERSONAL INFORMATION

Surname, Name: Altunsu Sönmez, Özlem

Nationality: Turkish (TC)

Date & Place of Birth: 01 January 1979, Kütahya

Marital Status: Married

Languages: Advanced English, Turkish (Native Language)

E-mail: altunsu@metu.edu.tr, ozlemaltunsu@gmail.com

RESEARCH INTERESTS

Sociology of Religion, Political Sociology, Social Psychology, Moral Sociology, Criminology, Social Methodology, Social Statistics.

EDUCATION

Year	Degree	Institution
2003-Present	Ph.D. on B.S	METU, Department of Sociology, Ankara, Turkey
2002-2003	School of Foreign Languages	Department of Basic English, METU, Ankara, Turkey
1997-2001	B.S.	Hacettepe University, Ankara, Turkey Department of Sociology, (3,33/4; graduated with a first class honours degree), Ankara

WORK EXPERIENCE

Year	Place	Enrollment
September 2002 – Present	METU, Department of Sociology, Ankara, Turkey	Research Assistant
Jan 2011 – Jan 2012	University of Pennsylvania, Department of Religious Studies, Philadelphia, USA	Visiting Scholar
1-26 Jun 2002	DPT, Personal Ankara, Turkey	Trainee

INTERNATIONAL CONFERENCE PAPER

Full paper presented at and published in the proceedings of a refereed conference regularly held by an international organization

> *"Social and Economical Dimensions of Women's Visiting Day",* paper presented to the 10th International Entertainment on Folk Culture Conference, Nov 11-13, 2009, Kocaeli, TURKEY (with Gökhan Gökulu)

Abstract of a paper presented at and published in the proceedings of a refereed conference regularly held by an international organization

> *"Religious Orientation: A Research on University Students in Turkey,* The International Journal of Arts & Sciences Conference, (forthcoming), October 29 - November 11, 2010, Rome, ITALY

> *"Violence, Fanatism and Nationalism in Media Coverage of Sport News: The Case of Turkey",* The International Journal of Arts & Sciences Conference, Volume 2, Number 4, ISSN 1943-6114, June 8-11, 2010, Aix-En-Provence, FRANCE (with Gökhan Gökulu)

"Women's Magazine, Gender Ideology and Consumption: The Case of Turkey", The International Journal of Arts & Sciences Conference, Volume 3, Number 5, ISSN 1943-6114, June 8-11, 2010, Aix-En-Provence, FRANCE (with Mina Furat)

NATIONAL CONFERENCE

"Panel: Human Being from the Perspective of Several Disciplines" 1st National Nursing Conference, 12-14, May, 2001, Gülhane Military Medicine Academy (GATA), Ankara, TURKEY

RESEARCH PROJECTS

January 2007 - December 2008: *"Religiosity and Moral/Ethical Behavior",* project funded by BAP-METU (The Scientific Research Project), Researcher (with M. Kayhan Mutlu)

CERTIFICATE

10 April - 22 May 2001: "*Human Resources Management Certificated Education Program",* Hacettepe University Financial Research Center, Ankara, TURKEY

31 March - 20 May 2001: "*Financing and Business Management Certificated Education Program",* Hacettepe University Financial Research Center, Ankara, TURKEY

AWARDS

2001: İhsan Doğramacı High Achievement Award, Hacettepe University, Turkey