

THE PREDICTORS OF PRO-ENVIRONMENTAL ATTITUDES:
RELIGIOUSNESS, ECOLOGICAL DOMINANCE ORIENTATION AND
NATURE CONNECTEDNESS

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Approval of the Board of Graduate Programs

Prof. Dr. Cumali Sabah
Chairperson

I certify that this thesis satisfies all the requirements as a thesis for the degree of Master of Science

Asst. Prof. Dr. Canraş Batunlu
Program Coordinator

This is to certify that we have read this thesis and that in our opinion it is fully adequate, in scope and quality, as a thesis for the degree of Master of Science.

Instr. Dr. Nazan Avcı
Co-Supervisor

Asst. Prof. Dr. Reşit Kışlıoğlu
Supervisor

Examining Committee Members

Asst. Prof. Dr. Reşit Kışlıoğlu METU NCC/PSYC _____

Instr. Dr. Nazan Avcı METU NCC/PSYC _____

Asst. Prof. Dr. Canraş Batunlu METU NCC/EEE _____

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Name, Last name: Ezgiřan, zdemir

Signature:

ABSTRACT

THE PREDICTORS OF PRO-ENVIRONMENTAL ATTITUDES: RELIGIOUSNESS, ECOLOGICAL DOMINANCE ORIENTATION AND NATURE CONNECTEDNESS

Özdemir, Ezgişan

Master of Science, Sustainable Environment and Energy Systems Program

Supervisor: Asst. Prof. Dr. Reşit Kışlıoğlu

Co-Supervisor: Instr. Dr. Nazan Avcı

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The aim of this thesis is to examine the relationships between religiousness, ecological dominance orientation and nature connectedness with pro-environmental attitudes. Our world is rapidly changing in a negative way with global warming and climate change. It is important to take sustainable measures. People's pro-environmental attitudes and behaviors are closely related to the concept of sustainability. The study was conducted with 223 undergraduate students and 54 non-student adults from Northern Cyprus. Different four surveys and demographic questions were assessed. This thesis work hypothesizes that (1) there is a significant relationship between religiousness and pro-environmental attitudes: 1(a) intrinsic religious orientation is positively related to pro-environmental attitudes, 1(b) extrinsic religious orientation has a negative relationship with pro-environmental attitudes, 1(c) quest religious orientation is positively associated with environmental attitudes, 1(d) fundamentalist religious orientation is negatively associated with environmental attitudes; (2) there is a positive relationship between nature connectedness and pro-environmental attitudes: 2(a) feeling integrated with nature is positively related with pro-environmental attitudes, 2(b) feeling part of nature is positively related with pro-environmental attitudes; (3) individuals with a strong

belief in ecological dominance tend to exhibit less pro-environmental attitudes; (4) nature connectedness (integration with nature, part of nature) is expected to mediate the relationship between religiousness dimensions and pro-environmental attitudes; (5) ecological dominance orientation is expected to mediate the relationship between religiousness dimensions and pro-environmental attitudes. The findings indicate that intrinsic religious orientation is positively associated with pro-environmental attitudes. Conversely, extrinsic religious orientation is negatively associated with these attitudes. In addition, quest religious orientation and fundamentalist religious orientation had no relationship with pro-environmental attitudes. Moreover, the mediation analysis revealed that the sense of being part of nature (PON) significantly mediates the relationship between intrinsic religious orientation and pro-environmental attitudes, indicating that individuals with high intrinsic religious orientation tend to develop more pro-environmental attitudes through their sense of belonging to nature. Moreover, ecological dominance orientation showed weak negative relationship with pro-environmental attitudes for students sample but not for non-student adults sample. The study's contributions, limitations, and conclusions were all discussed.

Keywords: Pro-environmental Attitudes, Religious Orientation, Nature Connectedness, Ecological Dominance Orientation, Sustainability

ÖZ

ÇEVRE YANLISI TUTUMLARIN YORDAYICILARI: DİNDARLIK, EKOLOJİK ÜSTÜNLÜK YÖNELİMİ VE DOĞA BAĞLILIĞI

Özdemir, Ezgişan

Yüksek Lisans Programı, Sürdürülebilir Çevre ve Enerji Sistemleri

Tez Yöneticisi: Asst. Prof. Dr. Reşit Kışlıoğlu

Ortak Tez Yöneticisi: Dr. Öğr. Üyesi Nazan Avcı

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Bu tezin amacı, dindarlık, ekolojik üstünlük yönelimi ve doğa bağlılığı ile çevre yanlısı tutumlar arasındaki ilişkileri incelemektir. Dünyamız küresel ısınma ve iklim değişikliği ile olumsuz yönde hızla değişmektedir. Sürdürülebilir önlemler almak önemlidir. İnsanların çevre dostu tutumları ve davranışları sürdürülebilirlik kavramıyla yakından ilişkilidir. Çalışma, Kuzey Kıbrıs'tan 223 lisans öğrencisi ve 54 öğrenci olmayan yetişkinle yürütülmüştür. Farklı dört anket ve demografik sorular değerlendirilmiştir. Bu çalışmada hipotez edilmiştir ki (1) dindarlık ile çevre yanlısı tutumlar arasında olumlu bir ilişki vardır: 1(a) içsel dindarlık yönelimi çevreye yanlısı tutumlarla olumlu bir ilişki içindedir, 1(b) dışsal dindarlık yönelimi çevre yanlısı tutumlarla olumsuz bir ilişki göstermektedir, 1(c) sorgulayıcı dindarlık yönelimi çevre yanlısı tutumlarla olumlu bir ilişkiye sahiptir, 1(d) köktendinci dinsel yönelim çevre yanlısı tutumlarla olumsuz ilişkilidir; (2) doğa bağlılığı ile çevre yanlısı tutumlar arasında olumlu bir ilişki vardır: 2(a) doğayla bütünleşmiş hissetmek çevre yanlısı tutumlarla olumlu ilişkilidir, 2(b) doğanın bir parçası hissetmek çevre yanlısı tutumlarla olumlu ilişkilidir; (3) ekolojik üstünlüğe güçlü bir inancı olan bireyler daha az çevre yanlısı tutumlar sergilemektedir; (4) doğaya bağlı olmanın (doğayla bütünleşme, doğanın bir parçası olma), dindarlığın boyutları ile çevre

yanlısı tutumlar arasındaki ilişkiye aracılık etmesi beklenmektedir; (5) ekolojik üstünlük yöneliminin dindarlık boyutları ile çevre yanlısı tutumlar arasındaki ilişkiye aracılık etmesi beklenmektedir. Bulgular, içsel dini yönelimin çevre yanlısı tutumlarla pozitif yönde ilişkili olduğunu göstermektedir. Tersine, dışsal dini yönelim bu tutumlarla olumsuz yönde ilişkilidir. Ek olarak, sorgulayıcı dindarlık yönelimi ve köktendinci dindarlık yöneliminin çevre yanlısı tutumlarla ilişkileri yoktur. Dahası, aracılık analizi, doğanın bir parçası olma duygusunun, içsel dini yönelim ile çevre yanlısı tutumlar arasındaki ilişkiye önemli ölçüde aracılık ettiğini ortaya çıkardı; bu, yüksek içsel dini yönelime sahip bireylerin, doğaya ait olma hisleri aracılığıyla daha çevre yanlısı tutumlar geliştirme eğiliminde olduklarını gösteriyor. Öte yandan, ekolojik üstünlük yöneliminin çevre dostu tutumlarla öğrenci grubu için zayıf negatif ilişkisi bulundu ama öğrenci olmayan yetişkinler grubunda herhangi bir ilişki bulunamadı. Bulgular, çalışmanın katkıları ve limitasyonlar tartışıldı.

Anahtar Kelimeler: Çevre Yanlısı Tutumlar, Dindarlık Yönelimi, Doğa Bağlılığı, Ekolojik Üstünlük Yönelimi, Sürdürülebilirlik

To My Family, Friends and Everyone Who Touched My Life

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LIST OF ABBREVIATIONS

ABBREVIATIONS

EDO	Ecological Dominance Orientation
ERO	Extrinsic Religious Orientation
FRO	Fundamentalist Religious Orientation
IRO	Intrinsic Religious Orientation
IWN	Integration with Nature
PEA	Pro-Environmental Attitudes
PON	Part of Nature
SDO	Social Dominance Orientation
QRO	Quest Religious Orientation

CHAPTER 1

INTRODUCTION

1.1 General Introduction

According to the Intergovernmental Panel on Climate Change IPCC report (2021), there has been a significant increase in global warming in recent years, primarily attributed to human activities rather than natural factors. This warming has a significant impact on various aspects of Earth, including land, oceans, ice fields, and the atmosphere. The Earth is experiencing a significant increase in temperature compared to previous years, surpassing any recorded heat in the last four decades since 1850. The acidity of the oceans is increasing as they absorb carbon dioxide from the atmosphere. Furthermore, the outcomes are a direct consequence of the impact of human activities on the environment, specifically the release of greenhouse gases. Furthermore, the actions of humans are amplifying the intensity and frequency of extreme events caused by climate change. For instance, the increase in the strength of hurricanes, the occurrence of intense heat waves, and the rise in sea levels have led to coastal flooding. At least until 2050, there will be a rise in global warming. Extreme events are expected to intensify, with land temperatures rising more rapidly than those of the ocean, resulting in increased aridity in certain regions. Given these factors, it is crucial to prioritize the reduction of greenhouse gas emissions. Also, understanding and focusing on these challenges require a transition towards sustainability (Masson-Delmotte, et al., 2021).

This study was conducted in Northern Cyprus. That is why, mentioning Cyprus's climate condition and how island get affected by global warming is important. Cyprus is a Mediterranean island. Lionello et al. (2006) mentioned that Mediterranean climate means that summers are dry and hot, winters are mild wet. Therefore, according to Zachariadis (2012), simulated 21st century projections show that Cyprus will experience a sharp decrease in precipitation and an increase in temperature by the end of the century.

Environmental Protection Agency (2023) defined the rooted fundamental principle of sustainability as human wellness and survival are closely linked to the natural environment, whether we realize it or not. Aiming for sustainability entails establishing circumstances that allow nature and humanity to coexist peacefully and productively while also providing for future generations (United States Environmental Protection Agency, 2023). The United Nations (2024) has outlined a range of sustainability goals, including the promotion of sustainable cities, the provision of affordable and clean energy, the improvement of health and well-being, the encouragement of responsible consumption and production, the availability of clean water and sanitation, life on land and below water (United Nations, Department of Economic and Social Affairs, 2024). Efforts are currently being implemented to achieve these goals, for instance UNEP Sustainability Action Plan (2022). This plan brings together different groups from academia, government, citizens, and UN organizations to promote sustainability. It places emphasis on resource efficiency and addressing global environmental challenges. Also, such as Paris Agreement (2015) which has all-embracing two goals: "to limit the temperature increase to

1.5°C above pre-industrial level” and “the increase in the global average temperature to well below 2°C above pre-industrial levels” (Paris Agreement , 2015).

Various examples were provided of collective, institutional, and organizational actions aimed at mitigating the effects of global warming. In addition to these, individuals also take actions. Krajhanzl (2010) mentioned that the actions that support a healthy environment and are recognized as efforts to protect the environment are commonly referred to as pro-environmental behaviors. For instance, opting for a vegetarian diet instead of consuming steak as a result of widespread breeding practices (Krajhanzl, 2010). The focus of this study is not on investigating pro-environmental behaviors, but rather on examining pro-environmental attitudes.

The concept of attitudes involves three main components: the emotional aspect, which involves the feelings and emotions associated with an attitude object; the behavioral aspect, which refers to the intention to behave in a certain way; and the cognitive aspect, which involves the beliefs and thoughts, including negative as well as positive attributes, towards the attitude object. Attitude formation can be attributed to four different influences: associative learning, mere exposure, the functional approach, and self-perception (Srivastava & Rojhe, 2021).

Pro-environmental attitudes include beliefs and values that prioritize sustainable practices and the protection of the environment. They are driven by a genuine desire to minimize environmental harm and a deep concern for the negative consequences of human actions on our planet (Dunlap, 2000). Stern (2000) proposed that the influence of pro-environmental attitudes on pro-environmental behavior is

contingent upon various factors, including social norms and personal norms. "Expectancy-value model" of Fishbein and Ajzen (1975) which says that beliefs about the object of the attitude shape attitudes. In attitudes towards behavior, each belief connects the behavior in question to a certain outcome or other characteristic, such as the expense of functioning that behavior (Ajzen & Fishbein, 1975). The Theory of Planned Behavior suggests that the adoption of environmental behaviors, such as supporting green products, recycling, and energy saving, is likely to be higher when individuals have strong environmental attitudes and a sense of responsibility (Ajzen, 1991). The mentioned sources showed that attitudes affect behaviors in some manners. Even though mentioned studies explained that attitudes might shape behaviors, sometimes different factors might affect behaviors differently than the individuals' thoughts. Gleim and Lawson (2014) indicated that while consumers express environmental concerns, fewer take action and they identified that factors such as the availability of green products, market costs, and negative judgments of quality influence consumer behavior. Lorenzoni et al.'s (2007) mixed-method analysis demonstrated that individual failure to act on climate issues is affected by conflicting precedencies, fatalistic attitudes, and skepticism towards information sources, uncertainty and externalized responsibility. Attitude-behavior relationship is a very complex construct to comprehend regarding environmental acts. Mentioning some ideas and findings about this relationship can be beneficial for the reader to understand more attitudes' relatedness with environmental acts. However, study will not cover this relationship and behavior aspects of chosen topic for the thesis.

The aim of this study is to investigate the relationship between religiousness and pro-environmental attitudes with mediator variables which are ecological dominance orientation and nature connectedness. Firstly, we hypothesized that there is a significant relationship between religiousness dimensions and pro-environmental attitudes. Hitzhusen (2006) summarized that multiple concepts such as ownership, admiration for God's creation, and a feeling of being involved in God's work, as expressed in religious texts, can contribute to a favorable connection between religious beliefs and concern for the environment. This implies that religious individuals may perceive a moral duty to protect the environment. Additionally, we propose that intrinsic religious orientation is positively related to pro-environmental attitudes, as individuals with intrinsic motivations may view environmental stewardship as a moral duty (Hitzhusen, 2006), whereas extrinsic religious orientation is expected to have a negative relationship with these attitudes, given its focus on social and personal gains rather than genuine environmental concern (Arlin & Tjiptono, 2017). Furthermore, quest orientation, characterized by openness to existential questions, is anticipated to be positively associated with environmental attitudes, as it encourages a broader perspective on ecological issues (Batson, 1976). Lastly, fundamentalist orientation, characterized by dogmatic ideology and strong literal truth belief, is expected to have negative relationship with pro-environmental attitudes, as it displays refusal to new ideas and inflexible thinking (Preston & Shin, 2022). The second hypothesis is that there is a positive relationship between nature connectedness and pro-environmental attitudes. According to Nisbet et al. (2009), those who have a strong sense of connection to nature are more likely to take actions

that protect and preserve the environment. The third hypothesis is that individuals with a strong belief in ecological dominance tend to exhibit less pro-environmental attitudes. Uenal et al. (2022) stated that people who have a high "EDO" often see nature as a mere resource to be exploited, resulting in reduced supporting for environmental conservation and sustainability efforts. The fourth hypothesis is that nature connectedness dimensions (IWN, PON) are expected to have mediation effects between religiousness and pro-environmental attitudes. Lastly, the fifth hypothesis is that ecological dominance orientation is expected to have mediation effect between religiousness and pro-environmental attitudes.

Current study is the first work in Northern Cyprus which includes variables mentioned above. Also, there is almost no study from a psychological perspective like this one. For this reason, this thesis work has the potential to be the one of the pioneering studies in the literature.

1.2 Religious Orientation

According to research about faith concepts (Harris, Howell, & Spurgeon, 2018), based on an increasing amount of research, it is crucial to incorporate the concept of religion within the discipline of psychology and, "religiousness", along with its synonyms religiosity and religion, has been explained in various manner.

Multiple definitions of the concept of religion can be found in the literature. Religiousness encompasses a diverse range of aspects, such as behaviours, beliefs, affiliations with structured religion, and personal experiences. According to

Bolletino (2001), religion is characterised as the act of systematizing or structuring spirituality. On the other hand, another research suggested that religiousness is that as a form of spirituality that includes the establishment of institutions, practices, and culture (Burke, et al., 1999). Some researchers in the field defined religiousness as the subjective view of an internalized higher power. Alston (1975) characterised religiousness as the affiliation with or endorsement of a religious institution. Shafranske and Malony (1990) provided a definition of religiousness as the act of supporting and participating in the rituals and traditions of a church or religious organization. Therefore, Wolf and Stevens (2001) asserted that religiousness involves collective values and beliefs about God, typically within a structured religious community, while Blass (2001) said that religions offer an important structure for comprehending life.

The current research particularly measures four dimensions of religiousness in literature: intrinsic religious orientation (IRO), extrinsic religious orientation (ERO), quest religious orientation (QRO), and fundamentalist religious orientation (FRO). The dimensions belonging to the scale used in assessing the degree of religiosity will be thoroughly explained in the next section.

Allport and Ross (1967) introduced the religious orientation concept specifically two different orientations which are intrinsic and extrinsic religious orientations in their study investigating the connection between one's own faith and ethnic prejudice. Researchers suggest that it is beneficial to examine religiosity from two distinct perspectives. These perspectives can be defined as intrinsic religiosity, which is characterized by a devout way of life, and extrinsic religiosity, which involves

utilizing religion for personal gain. When these two ideas are further clarified, people with an intrinsic religious orientation exhibit a pattern of internalizing religion and perceiving it as their primary motivation. On the opposite pole, individuals consider the external advantages associated with religion, such as societal standing and increased security coming from community (Allport & Ross, 1967).

Third religious orientation concept which is quest religious orientation presented first time by Batson (1976). Quest religious orientation is more inquisitive and doubtful in nature (Batson, Religion as prosocial: Agent or double agent?, 1976). It is a path that emphasizes spiritual growth rather than rigid doctrinal and dogmatic views. Quest orientation cannot be fully defined by a single explanation. It also has different characteristics, such as "self-criticism and perceptions of religious doubts", "openness to change" and "readiness to face existential questions without reducing their complexity" (Batson & Schoenrade, 1991a, s. 431).

Lastly, fundamentalist religious orientation, which is another orientation that has been studied in the literature will be explained. Religious fundamentalism is a dogmatic ideology in which individuals firmly adhere to their religious beliefs and assert the existence of literal truth (Altemeyer & Hunsberger, 1992).

This study aims to investigate the relationship between four different religious orientations and pro-environmental attitudes in contemporary research. This section provided explanations for the definitions of the four different orientations, which are incorporated in the religiosity scale utilized.

1.2.1 Religiousness as a Predictor of Pro-Environmental Attitudes

Existing literature has already explored the concepts of faith, religion, religiosity, and environmental concerns. In this section, we will delve into comprehensive summaries of the research conducted on these concepts thus far.

In the study being discussed, Felix et al. (2018) thoroughly analyzed the effects of religion on environmental concerns, considering both the negative and positive aspects. Given the inclusion of concepts like holiness, spiritual values, and moral concerns, it is likely that individuals who are religious will also exhibit concerns for the environment. Given the religious concepts of dogmatic thought, end-of-the-world beliefs, and ideas of sovereignty, it is likely that individuals who are religious will show little concern for the environment (Preston & Baimel, 2021). Based on the researchers' statements, it appears that individuals may interpret the subjective aspects of religion in various ways.

In a multinational study, Schultz, Zelezny and Dalrymple, (2000) explored the correlation between religious beliefs and environmental concern, shedding light on the psychological connection between religion and the environment. The study measured religious importance, biblical literalism, and pro-environmental behaviors as part of the research. The findings of the study revealed a positive correlation between Christian belief and a human-centered perspective, while indicating a contrasting association between Christian belief and an environmentally focused viewpoint (Schultz, Zelezny, & Dalrymple, 2000). The findings of this study provide support for White's research, which suggests a negative relationship between Judeo-Christian belief and environmental concern (White Jr, 1967).

In another research, Arli and Tjiptono (2017) suggested that Christian and Muslim consumers who had higher intrinsic orientation tend to have positive environmental attitudes. However, it's worth noting that the results vary for Muslims and Christians with extrinsic orientation. For the Muslim sample, there is a negative correlation between extrinsic orientation and positive environmental attitudes. On the other hand, the Christian sample shows a positive correlation between extrinsic orientation and pro-environmental identity (Arli & Tjiptono, 2017). Therefore, in order to find the relationship between religiousness and environmental concern, Felix et. al. (2018) conducted a study with 47,130 people from 34 countries. They found a generally positive correlation between environmental concern and religiosity. Based on the Buddhist sample, there was a positive correlation between environmental concern and religiousness. The Orthodox sample exhibited similar values to the Buddhist sample. However, the Sunni sample showed a negative relationship between religiousness and environmental concern (Felix, Hinsch, Rauschnabel, & Schlegelmilch, 2018).

In order to find the relationship between consumers' love, commitment and motivation (mostly recycling) for nature, Arli, Pentecost and Thaichon (2021) conducted a study with 827 participants. Based on the research findings, it was noted that there is a positive correlation between the economic motivation of consumers and their level of religiosity, both extrinsic and intrinsic. Specifically, when consumers have a high level of economic motivation, their motivation to engage in recycling activities is also high. Additionally, it has been noticed that if individuals with religious beliefs do not have economic motivation, they may not recognize the

significance of recycling, despite their appreciation for nature (Arlı, Pentecost, & Thaichon, 2021). Pasaribu et al. (2022) examined that the connection between extrinsic and intrinsic orientations and indifference towards the environment and harm to animals are as follows: there is a negative relationship between a strong intrinsic orientation and the indifference towards the environment and harm to animals, while a positive relationship exists between a strong extrinsic orientation and the environment-animal harm relationship (Pasaribu, Takwin, & Martens, 2022).

While there is existing research on intrinsic and extrinsic religious orientations and the environment, it can be challenging to locate enough information on quest and fundamentalist orientations. Lastly, this section will encompass sources that are relevant to these two orientations.

The research which conducted by Arlı et al. (2023) is about the attitudes of religious and non-religious consumers towards nature analyzed the impact of non-religious recycling advertisements on various orientations: extrinsic, quest, intrinsic, and non-religious. According to results, the presence of quest religiosity and extrinsic religiosity did not have a considerable influence on the development of recycling identity and individuals who possess a strong intrinsic religiosity are less predisposed to have faith in the beneficial effects of recycling. Moreover, based on the research findings, it has been noted that atheism has a positive impact on individuals' recycling habits, while religious individuals tend to have a weaker connection to nature (Arlı, Van Esch, & Cui, 2023).

According to Preston and Shin (2022)'s research on religious fundamentalism, spirituality and environmentalism, there exists a correlation between spiritualism and environmental attitudes, with a tendency towards a positive association. Conversely, there is a negative connection between religious fundamentalism and environmental attitudes. Also, this research showed that the resistance to new ideas exhibited by strong right-wing authoritarianism may play a role in mediating religious fundamentalism. Similarly, Skalski et al. (2022) worked on cross-sectional study about right-wing authoritarianism, spirituality, religious fundamentalism and environmental concerns, behaviors. They found that spiritualism predicts more environmental concerns than religious fundamentalism. Right-wing authoritarianism was a mediator for spirituality. The mediator in this study enhanced the connection between the variables (spirituality and religious fundamentalism) but also had a suppressive impact. Nevertheless, the mediator weakened the connection between the dimensions of spirituality and the environmental variables. In addition, the research detailed that, believers (mostly Catholics), this is where fundamentalism comes into play; showed that they had low scores on pro-environmental behaviors and climate change (Skalski, et al., 2022).

The samples of current study were from Turkish Republic of Northern Cyprus. So it is important to find studies with Turkish people sample. Ugur (2019) hypothesized that Islam led to environmentally friendly behavior theoretically that is why studying religiousness was important. Ugur (2019) studied the following variables environmental concern, willingness to make economic sacrifices, pro-environmental behavior, environmental citizenship behavior and religiousness. However, results

showed that there was no significant relationship between religiousness and pro-environmental behaviors.

1.3 Ecological Dominance Orientation

United Nations (1997) stated that “Ecological dominance refers to the exertion of a major controlling influence of one or more species upon all other species by virtue of their number, size, productivity or related activities”. Moreover, Vitousek et al. (1997) mentioned that due to human actions, the Earth's surface has changed significantly, more than half of the accessible freshwater has been used, the carbon dioxide concentration in the atmosphere has increased, and approximately 4 percent of bird species have been driven to extinction. These reasons show that we live on a planet under human domination. Ecological dominance is explained biologically but there is not enough psychological research in literature on that. Uenal et al. (2022) investigated the concept of ecological dominance as a psychological construct in their studies: its relationship with humans, beliefs, and behaviors. Uenal et al. (2022) brought EDO (Ecological dominance orientation) to the literature by blending the concepts of ecological dominance and Social Dominance Orientation (SDO). The definition of SDO is “the general desire to establish and maintain hierarchically structured intergroup relations regardless of the position of one’s own group(s) within this hierarchy” (Bratt, Sidanius, & Sheehy-Skeffington, 2016). Even though SDO and EDO related with each other Uenal et al. (2022) mentioned that EDO is a practical method for evaluating human preferences, predicting attitudes and behavior

that are socially and ecologically significant, and outperforming traditional measures.

1.3.1 Ecological Dominance Orientation as a Predictor of Pro-Environmental Attitudes

There is gap about EDO concept and ecological concern in literature because EDO is a new concept in research field. In their study, Uenal et al. (2022) found a strong positive correlation between SDO and EDO. They also discovered that both EDO and SDO were negatively linked to support for policies aimed at limiting climate change. Additionally, they observed a strong correlation among EDO with reduced pro-environmental behaviors, while SDO did not show the same level of significance in this regard. Moreover, Uçar et al. (2023) investigated correlations among EDO, SDO, climate change denial and Pro-environmental behavior with Turkey sample. The study's findings revealed that SDO had a significant influence on environmental behaviors and climate change denial. However, EDO only had a significant effect on denial of guilt. Interestingly, there was no observed relationship between PEB and EDO (UÇAR, MALATYALI, & KAYNAK, 2023).

1.4 Nature Connectedness

Schultz (2002, s. 67) described self-nature connection as “the extent to which an individual includes nature within his/her cognitive representation of self”. Pritchard et al. (2020) said that one's connection to the natural world is a deeply personal and subjective experience. Moreover, Richardson and Butler (2022) stated that our

connection to nature is shaped by our experiences, emotions, and thoughts. As our connection with nature deepens, our sense of belonging to the natural world strengthens, leading us to appreciate it even more.

1.4.1 Nature Connectedness as a Predictor of Pro-environmental Attitudes

Numerous studies have been conducted in the literature to explore the relationship between connectedness to nature and environmental concerns. These studies will be summarized under this heading.

In order to observe how education and nature exposure during childhood shapes individuals' pro-environmental attitudes and behaviors, Deville et al. (2021) did literature review from different researches. Based on their evaluation of 67 publications, they found that spending time in nature enhances one's appreciation for the natural world and positively influences pro-environmental attitudes and behaviors in adulthood. Moreover, there is another research conducted by Cheng and Monroe (2012) with 5,500 fourth grade students on childhood and attitudes towards nature that will support this research. Cheng and Monroe (2012) discovered that children's attentiveness in nature-based activities is significantly impacted by their connection to nature, family values, previous experience in nature, and self-efficacy, according to the study. Devoting plenty time to spending time oneself in nature not only deepens this profound connection, but also fosters an increased enthusiasm for embracing environmentally conscious practices (Cheng & Monroe, 2012). Another research conducted by Müller et al. (2009) to investigate the influence of emotional affinity towards nature (EAN) in adolescents and its association with their desire to

protect the environment. They found that emotional affinity toward nature (EAN) increases willingness to make pro-environmental responsibilities. It means that having a strong emotional connection to nature can significantly enhance one's willingness to make pro-environmental commitments (Müller, Kals, & Pansa, 2009). In addition to this result, study showed that there are consistent gender effects that highlight the differences between boys and girls in their connection to nature. It shows that girls tend to spend more time in nature, have a greater awareness of environmental risks, and are more willing to support conservation efforts (Müller, Kals, & Pansa, 2009). Gender differences will also be taken into account in this present study.

Research which investigated the relationship between connectedness and environmental concern, specifically focusing on values and opinions will be shown in this paragraph. Pereira and Forster (2015) investigated the relationship between nature connectedness, pro-environmental behaviors, and environmental values found a positive association between pro-environmental behaviors and nature connectedness, without any influence from social desirability. In addition, the study demonstrated a favorable correlation between biospheric “people judge phenomena on the basis of costs or benefits to ecosystems or the biosphere” (Stern & Dietz, 1994) and altruistic (being selfless and valuing others) values and pro-environmental behaviors (Pereira & Forster, 2015).

Multiple researches which investigated the relationship between connectedness and environmental concern, specifically focusing on the concept of "contact with nature" will be shown in this paragraph. Martin et al. (2020) conducted a study and results

showed strong correlation between different types of nature contact (incidental, intentional and indirect) and individual connectedness with positive outcomes for health, well-being, and pro-environmental behaviors. Being connected to nature has a positive impact on both our overall well-being and our willingness to engage in pro-environmental actions. The level of nature connectedness played a significant moderator role in influencing the relationships between nature contact, wellbeing, and pro-environmental behaviors. Geng et al. (2015) found a favorable correlation between explicit (consciously) connectivity and intentional environmental behaviors, as well as between implicit (unconsciously) and spontaneous environmental behaviors. Findings from the study provide support to the idea that fostering stronger bonds between humans and the natural world may promote environmentally conscious actions. Lastly, the study conducted by Ojala (2009) about nature contact investigates the correlation between spare time and emotional connection towards the natural world, with the objective of predicting an ecological perspective. The findings indicate that those with a strong emotional bond to nature engage in a greater number of leisure activities, whereas those with a weak emotional connection do not. This implies that having pleasant encounters with nature during visits to natural environments fosters an ecological perspective (Ojala, 2009).

Lastly, some literature review from Turkey will be shown under this heading. Atik et al. (2023) conducted a study with 518 college students from South-eastern Turkey to explore the connections between nature connectedness, eco-friendly behavior, and environmental identity. The study's findings revealed a noteworthy correlation between a nature connectedness and engaging in eco-friendly behavior. Bahar

(2015) hypothesized that “Elementary students’ self-experiences, perspective related to nature and their motive concerns (egoistic, altruistic and biospheric) significantly predict their environmental responsible behaviors.” According to results of the study, children’s environmentally friendly behaviors was significantly related with biospheric, altruistic concerns and nature connectedness in terms of self-experience. However, children’s environmentally friendly behaviors was negatively related with nature connectedness in terms of perspectives (Bahar, 2015).

CHAPTER 2

CURRENT STUDY

This study aims to investigate the pro-environmental attitudes of undergraduate students at Middle East Technical University Northern Cyprus Campus as well as non-student adults residing in Northern Cyprus. Specifically, we measured the participants' pro-environmental attitudes with their religious orientation type, their sense of ecological dominance, and their level of connectedness to nature. Prior to analyzing pro-environmental attitudes, three different types of survey were given to participants and data were gathered to assess participants' reactions to these three distinct predictors. The study firstly hypothesizes that (1) there is a significant relationship between religiousness and pro-environmental attitudes, as religious beliefs can promote a moral responsibility to protect the environment (Hitzhusen, 2006), 1(a) there is a positive relationship between intrinsic religious orientation and pro-environmental attitudes, as individuals with intrinsic motivations may see environmental stewardship as a moral duty (Hitzhusen, 2006), 1(b) there is a negative relationship between extrinsic religious orientation and pro-environmental attitudes, as it may focus more on social and personal gains than on genuine environmental concern (Arli & Tjiptono, 2017), 1(c) quest orientation, characterized by openness to existential questions, might be positively associated with environmental attitudes, encouraging a broader perspective on ecological issues (Batson, 1976), 1(d) there is a negative relationship between fundamentalist religious orientation and pro-environmental attitudes, as it displays refusal to new ideas and

inflexible thinking (Preston & Shin, 2022). Secondly, (2) there is a positive relationship between nature connectedness (IWN, PON) and pro-environmental attitudes, with individuals who feel connected to nature more likely to engage in behaviors that protect the environment (Nisbet, Zelenski, & Murphy, 2009). Third hypothesis is that (3) individuals with a strong belief in ecological dominance tend to exhibit less pro-environmental attitudes, as they may view nature primarily as a resource to be exploited (Uenal, Sidanius, & van der Linden, 2022). Moreover, fourth hypothesis (4) nature connectedness dimensions, IWN and PON, mediate the relationship between religiousness dimensions and pro-environmental attitudes. Lastly, fifth hypothesis (5) ecological dominance orientation mediates the relationship between religiousness dimensions and pro-environmental attitudes. Furthermore, In addition to exploring the impact of these variables on current pro-environmental attitudes, the study also investigated if the participants' demographic characteristics, such as age and gender, had any influence.

2.1 Methodology

2.1.1 Participants

Following the acquisition of ethics committee approval, four different quantitative surveys were administered to two distinct groups: undergraduate students from METU Northern Cyprus and non-student individuals residing in Northern Cyprus.

The data was gathered from individuals who are fluent in the Turkish language and are inclined to adhere to the Islamic faith. The research involved a total of 282

participants. The final number of undergraduate students was 234 in the study, but 11 of these participants were excluded due to their different religions. The participants excluded were: 2 Christians, 5 agnostics, 1 shamanist and 3 atheists. After the execution of specific participants, total number is 223. It consisted of 145 females (65.5%) and 75 males (34.5%). Age of the undergraduate students varied between 18 and 30 with a mean of 22.53 (SD= 2.19) and mode of 22. Moreover, the final number of non-student participants was 59 in the study but 4 of these participants were excluded due to their different beliefs. Also, even minimum age to take the survey mentioned before they take the survey, there was one participant who is 17 years old, we excluded that participant's data. The participants excluded were: 1 Christian, 2 agnostics and 1 Tengri (old Turk god) faith. After the execution of these participants, total number is 54. Non-student sample consisted of 33 females (61.1%), 19 males (35.2%) and 2 others (3.7%) (Not considered). Age of non-student participants varied between 18 and 58 with a mean of 35.78 (SD= 11.12). As it said before, participants were chosen from people who might have Islamic faith. We inquired about the significance of their religious beliefs by asking them, "To what extent do your religious views have importance to you?" Participants were required to provide responses on a scale ranging from 1 (indicating no importance) to 7 (indicating high importance). Based on the responses of 221 individuals (undergraduate students), with 2 missing data, the mean for this question is 3.16 (SD=1.74) and for 53 individuals (non-student adults), with 1 missing data, the mean is 3.23 (SD=1.84).

Participants were additionally requested to describe their political perspectives with an open-ended question and indicate the degree to which they assign importance to their political orientations. The significance of political orientations was classified according to specific definitions (as shown in table 1 and table 2). Political orientations were assessed using a Likert-type scale ranging from 1 (indicating no importance) to 7 (indicating high importance). Based on 223 responses (undergraduate students), the mean is 4.37 (SD=1.61). 38.6% of the participants categorized as “Uninterested” (N=86), 16.6% categorized as “LeftWing” (N=37), 12.1% categorized as “Independent” (N=27), 10.8% categorized as “Kemalist” (N=24), 7.2% categorized as “Nationalist” (N=16), 5.4% categorized as “Liberal” (N=12), 3.1% categorized as “Republican” (N=7), 2.7% categorized as “Democrat” (N=6), 2.1% categorized as “Socialist” (N=5) and lastly 1.3% categorized as “Interested” (N=3). Moreover, based on 53 responses (non-student adults), with 1 missing data, the mean is 4.19 (SD=1.99) for the question of importance of political orientation. 33.3% of the participants categorized as “Uninterested” (N=18), 31.5% categorized as “LeftWing” (N=17), 11.1% categorized as “Democrat” (N=6), 5.6% categorized as “Nationalist” (N=3), 3.7% categorized as “Independent” (N=2), 3.7% categorized as “Interested” (N=2), 3.7% categorized as “RightWing” (N=2), 1.9% categorized as “Kemalist” (N=1), 1.9% categorized as “Apolitic” (N=1), 1.9% categorized as “Liberal” (N=1), 1.9% categorized as “Socialist” (N=1).

Table 1. Political Orientations of Participants (Undergraduate Students) in One Word

	Frequency	Percent
Uninterested	86	38.6
LeftWing	37	16.6
Independent	27	12.1
Kemalist	24	10.8
Nationalist	16	7.2
Liberal	12	5.4
Republican	7	3.1
Democrat	6	2.7
Socialist	5	2.1
Interested	3	1.3
Total	223	100.0

Table 2. Political Orientations of Participants (Non-student Adults) in One Word

	Frequency	Percent
Uninterested	18	33.3
LeftWing	17	31.5
Democrat	6	11.1
Nationalist	3	5.6
Independent	2	3.7
Interested	2	3.7
RightWing	2	3.7
Kemalist	1	1.9
Apolitic	1	1.9
Liberal	1	1.9
Total	54	100.0

2.1.2 Materials

Testing measurements will be explained under this heading. The surveys used for the research are as follows: “Muslim Religious Orientation Scale-Revised” (Ercan, 2009), “Ecological Dominance Orientation Scale”, (Uenal, et al., 2022), “The Connectedness to Nature Scale” (Bektaş, 2017) and final one is “Pro-environmental Attitudes Questionnaire” (Félonneau* & Becker**, 2008).

Muslim Religious Orientation Scale

The scale was devised by Harlak, Eskin, and Demirkiran (2008). Nevertheless, the present study utilized a revised version developed by Ercan (2009), rather than the original scale. The current study utilized the 21-item Muslim Religious Orientation Scale-Revised, which was obtained from the revision study. The new version consists of four distinct dimensions. First dimension is “Intrinsic” (e.g., “Worship is not about asking God for something, but rather about experiencing peace and God's presence”) which means that individuals that embrace this orientation derive their major drive from religion, while also maintaining a balance with other demands through their religious beliefs. They attempt to embrace and commit to their beliefs, embracing their religion through integrating it into their daily existence (Allport & Ross, 1967). Second dimension is “Extrinsic” (e.g., “Above all, when sorrow and misfortune strike, religion comforts me”) which means that individuals with this perspective utilize religion for their own goals, emphasizing functional and pragmatic values. Religion offers individuals a sense of safety, social standing, social interaction, comfort, and a means to validate oneself. The adopted belief system is carefully tailored to meet essential requirements, directing attention towards God

without minimizing a sense of self (Allport & Ross, 1967). Third dimension is “Quest” (e.g., “I think that approaching religion with skepticism leads me to new perspectives”), quest-oriented people perceive religion as an ongoing journey of inquiry and investigation, motivated by personal and societal conflicts and misfortunes. They frequently challenge the social and existential framework, without necessarily adhering to any one religious organization (Batson, Religion as prosocial: Agent or double agent?, 1976). Last dimension is “Fundamentalist” (e.g., “Religious rules are an unchangeable whole; You either accept them all as they are, or you reject them all”), people who has fundamentalist religious orientation most likely are rigid and narrow-minded mindset characterized by a strong attachment to one's own culture or ethnicity, which frequently results in discriminatory attitudes and behaviors (Altemeyer & Hunsberger, 1992).

The Likert-type scale has a scoring system that goes from 1 (not at all true for me) to 7 (very true for me). For intrinsic religious orientation items, the highest (7) score means that the person has strong internal faith to Allah. For extrinsic religious orientation items, the highest score means that the person cares about external benefits of believing. For quest religious orientation items, highest score means that the person is questioning religion. Lastly, for fundamentalist religious orientation, the highest score means that the person strictly accepts the rules of the religion.

Reliability analyses were conducted separately for the items belonging to four distinct dimensions of the scale in this study. Intrinsic dimension consisted of 6 items

($\alpha = .920$) for undergraduate students' sample, ($\alpha = .933$) for non-students' sample; extrinsic dimension consisted of 5 items ($\alpha = .818$) for undergraduate students' sample, ($\alpha = .791$) for non-students' sample; quest dimension consisted of 5 items ($\alpha = .689$) for undergraduate students' sample, ($\alpha = .737$) for non-students' sample and fundamentalist dimension consisted of 5 items ($\alpha = .714$) for undergraduate students' sample, ($\alpha = .799$) for non-students' sample.

Ecological Dominance Orientation Scale

The Ecological Dominance Orientation Scale was developed by Fatih Uenal et al. (2022). The research findings were officially released in the year 2022. The Ecological Dominance Orientation Scale explores the relationship between the natural environment, people, and nonhuman animals. This single-item measure is designed to address the dichotomy between anthropocentric and ecocentric viewpoints. The ecocentric worldview is represented by a circular graphic that illustrates the harmonious connection between the natural environment, humans, and non-human creatures. It conveys the idea that humans consider themselves equal with the natural environment and non-human animals. The illustration showing the apocentric approach (in the form of a pyramid) suggests that people perceive themselves as being hierarchically superior to non-human species and the natural environment. The scale utilized is of the Likert-type, with a scoring system that spans from 1 (indicating a lower degree of hierarchy) to 7 (indicating a higher degree of hierarchy). If participant choose the option which is closer to score 1, it means that individual does not see himself higher than other living organisms and, this states that he feels that he belongs to nature more than individual who chooses the option

which is closer to score 7. Furthermore, the participants were provided with textual instructions on how to utilize the scale, in addition to the illustrations.

Uenal et al. (2022) indicated that the EDO is a highly stable construct, with a substantial and high test-retest correlation coefficient ($r=.81$, $p.001$; four-week interval).

The Connectedness to Nature Scale

The Connectedness to Nature Scale, developed by Mayer and Frantz (2004), seeks to measure the extent to which individuals are connected to the environment. The original, English form of this scale comprises 14 items. The scoring system of this scale follows a Likert-type rating system, ranging from 1(Strongly Disagree) to 5 (Strongly Agree). The original edition of the scale had a maximum score of 70 and a minimum score of 14. A positive correlation occurs between the score and the level of connectedness to nature.

The study utilized the Turkish version which is adapted by Bektaş et al. (2017) of the scale rather than the original English version. Turkish version of the scale consists 8 items and 2 sub-dimensions, “Integration with nature” (e.g., “I often feel a sense of oneness with the natural world around me”) and “Part of Nature” (e.g., “When I think of my life, I imagine myself to be part of a larger cyclical process of living”), rather than 14 items. Research has been done with 678 participants and Turkish version of the scale was found reliable and valid for Turkish culture.

Reliability analyses were conducted separately for the items belonging to two different dimensions which are “Integration with nature” and “Part of nature”. “Integration with nature” dimension consisted of 2 items ($\alpha= .511$) for undergraduate

students' sample, ($\alpha = .561$) for non-students sample and "Part of nature" dimension consisted of 6 items ($\alpha = .826$) for undergraduate students sample, ($\alpha = .788$) for non-students sample.

Pro-environmental Attitudes Questionnaire

This questionnaire was devised by Félonneau and Becker (2008). Questionnaire consists of 28 items which are related with environmental attitudes. Items are categorized into two different groups. The two categories, "favorable" (e.g. "To consume organic food is a way of protecting the planet for the future generations") and "unfavorable" (e.g. "Watching my electricity consumption is pointless, given that industries, rather than households, are the big consumers"), are actually opinions regarding the environment. There are 13 items categorized as favorable and 15 items categorized as unfavorable. Favorable items reflect pro-environmental attitudes, whereas unfavorable items reflect non-environmental attitudes. The scoring system of the scale is Likert-type, ranging from 1 (Strongly disagree) to 4 (Strongly agree). Because of the differences between favorable and unfavorable items, unfavorable items' scores were reversed. After reversing these specific items, reliability analyses were conducted for both samples of the study. Environmental attitudes consisted of 28 items ($\alpha = .889$) for undergraduate students' sample, ($\alpha = .871$) for non-student adults' sample.

2.1.3 Procedure

Before data gathering, the approval of Scientific Research and Publication Ethic Committee (Bayek) of Middle East Technical University Northern Cyprus Campus

(METU NCC) was acquired. All questionnaires were conducted through an online survey application (Google forms). The surveys link shared via Facebook group of the university, WhatsApp group of university students and e-mail. All participants were volunteers to participate in this study. The study was introduced to participants as “General Worldview Study”.

The language of all questionnaires was Turkish. Survey started with informed consent form (see Appendix A). Participants who accepted to participate in the study were directed to survey. Firstly, participants filled demographic questions (Appendix B). Then, they moved with four different questionnaires of study in the order presented below. After completing all questionnaires, the participants were demonstrated with the debriefing form (see Appendix G), presenting the comprehensive purpose of the study and the contact details of the researcher. Lastly, they were appreciated for their participation. The survey took around 30 minutes.

CHAPTER 3

RESULTS

3.1 Descriptive Information Concerning Study Variables

Age, gender, income level of the students', political orientations, religious orientations, how much participants care about their political orientations and how much participants care about their religion were incorporated as demographic variables of the subjects. The means, standard deviations and Cronbach's alpha coefficients of the study variables for both samples are given in Table 3 and Table 4.

Table 3. Descriptive Statistics of the Major Study Variables (Undergraduate Students)

Variables	<i>M</i>	<i>SD</i>	<i>Cronbach α</i>
IRO	4.22	1.84	.92
ERO	2.75	1.34	.82
QRO	4.66	1.26	.69
FRO	2.32	1.21	.71
IWN	3.00	.87	.51
PON	3.41	.84	.83
EDO	3.65	2.26	-
PEA	3.06	.45	.89

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

*For IRO, ERO, QRO, FRO and EDO minimum score=1, maximum score=7; for IWN and PON minimum score=1, maximum score=5; for PEA minimum score=1, maximum score=4

Table 4. Descriptive Statistics of the Major Study Variables (Non-student Adults)

Variables	<i>M</i>	<i>SD</i>	<i>Cronbach α</i>
IRO	4.75	1.78	.93
ERO	2.94	1.25	.79
QRO	4.44	1.42	.74
FRO	2.49	1.36	.80
IWN	3.10	.94	.56
PON	3.60	.74	.79
EDO	3.56	2.30	-
PEA	3.04	.43	.87

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

*For IRO, ERO, QRO, FRO and EDO minimum score=1, maximum score=7; for IWN and PON minimum score=1, maximum score=5; for PEA minimum score=1, maximum score=4

Series of independent sample t-tests and ANOVA test (for non-student sample) were conducted to descriptively analyze probable mean differences in the investigated variables. Gender-based mean scores and standard deviations of the variables for both samples are given in Table 5 and Table 6. Female participants in undergraduate students' sample scored substantially greater on intrinsic religious orientation, extrinsic religious orientation and part of nature variables. Moreover, female and participants who described their gender as "other" in non-student adults sample scored significantly higher on integration with nature variable.

Table 5. Gender Differences for the Major Study Variables (Undergraduate Students)

Variables	General		Women (N=145)		Men (N=75)		<i>t</i>	<i>p</i>
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
1. IRO	4.22	1.84	4.54	1.61	3.63	2.08	3.57	.00*
2. ERO	2.75	1.34	3.02	1.30	2.21	1.27	4.38	.00*
3. QRO	4.66	1.26	4.76	1.20	4.49	1.37	1.50	.13
4. FRO	2.32	1.21	2.23	1.13	2.44	1.27	-1.22	.22
5. IWN	3.00	.87	3.09	.83	2.85	.94	1.93	.05
6. PON	3.41	.84	3.57	.75	3.13	.91	3.80	.00*
7. EDO	3.65	2.26	3.52	2.25	3.92	2.27	-1.25	.21
8. PEA	3.06	.45	3.13	.42	2.94	.49	2.97	.00*

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

For IRO, ERO, QRO, FRO and EDO minimum score=1, maximum score=7; for IWN and PON minimum score=1, maximum score=5; for PEA minimum score=1, maximum score=4

**p* < .05

Table 6. Gender Differences for the Major Study Variables (Non-student Adults)

Variables	General		Women (N=33)		Men (N=19)		Other (N=2)		F	p
	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>	<i>M</i>	<i>SD</i>		
1. IRO	4.75	1.78	4.82	1.70	4.82	1.92	3.17	1.19	.81	.44
2. ERO	2.94	1.25	2.99	1.17	2.83	1.46	3.40	1.13	.21	.81
3. QRO	4.44	1.42	4.58	1.43	4.15	1.47	4.90	.42	.66	.52
4. FRO	2.59	1.36	2.33	1.15	2.72	1.68	3.0	1.37	.60	.55
5. IWN	3.10	.94	3.38	.90	2.60	.88	3.25	.35	4.63	.01*
6. PON	3.59	.74	3.65	.76	3.50	.71	3.53	1.23	.25	.78
7. EDO	3.56	2.30	3.06	2.22	4.11	2.25	6.50	.70	3.17	.05
8. PEA	3.04	.43	3.13	.44	2.91	.41	2.90	.39	1.73	.18

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

For IRO, ERO, QRO, FRO and EDO minimum score=1, maximum score=7; for IWN and PON minimum score=1, maximum score=5; for PEA minimum score=1, maximum score=4

* $p < .05$

3.2 Correlations between the Study Variables

Understanding the associations between study variables to indicate thoughts on them is important, so the study aims to determine whether variables have correlations with each other or not. Firstly, independent samples t-test (shown in Appendix H) was applied to see if there are differences between the two samples (undergraduate students and non-student adults). Although Levene's test indicated that there was a homogeneity of variance between the two groups, the t-test results revealed no statistically significant differences in pro-environmental attitudes ($t(272) = .200, p =$

.842) or other variables such as intrinsic religious orientation ($t(272) = -1.90, p = .059$) and quest religious orientation ($t(272) = 1.16, p = .244$), indicating similar levels of these variables across both groups. We showed correlations separately for both samples to see even small differences. For this reason, we computed Pearson's product moment correlations among the major study variables for both samples separately, presenting them in Tables 7 and 8.

We expected significant correlations specifically among the four dimensions we analyzed within the framework of religiousness for both study samples because these dimensions are all in one scale. That is why, correlations between four dimensions of religiousness were calculated. Results for undergraduate student sample (Table 7) showed that IRO had the high positive correlation with ERO ($r = .67, p < .001$) and moderate positive correlation with FRO ($r = .31, p < .001$). Likewise, FRO had the moderate positive correlation with ERO ($r = .43, p < .001$). However, FRO had negative correlation with QRO ($r = -.28, p < .001$). Moreover, results for non-student adults sample (Table 8) showed that IRO correlated positively with ERO ($r = .41, p = .002$) and FRO ($r = .32, p = .018$). ERO had positive correlation with FRO ($r = .51, p < .001$). On the other hand, FRO had negative correlation with QRO ($r = -.32, p = .017$).

Other than religiousness dimensions, correlation results of study variables for undergraduate students' sample showed that PON had moderate positive correlation with IRO ($r = .34, p < .001$), ERO ($r = .25, p < .001$) and IWN ($r = .42, p < .001$). EDO had low negative correlation with both IWN ($r = -.18, p = .006$) and PON ($r = -.19, p = .005$). Lastly, PEA had positive correlation with PON ($r = .26, p < .001$) and

negative correlation with EDO ($r = -.20, p = .002$). Moreover, correlation results for non-student adults sample showed that PON had positive correlation with IWN ($r = .36, p = .007$) like undergraduate students' sample and PEA had slight negatively correlated with FRO ($r = -.35, p = .011$)

Table 7. Correlations between the Study Variables (Undergraduate Students)

Variables	1	2	3	4	5	6	7	8
1. IRO	1							
2. ERO	.67**	1						
3. QRO	.10	.01	1					
4. FRO	.31**	.43**	-.28**	1				
5. IWN	.13	.16*	.05	.12	1			
6. PON	.34**	.25**	.16*	.08	.42**	1		
7. EDO	-.01	.13*	.01	.07	-.18**	-.19**	1	
8. PEA	.16*	-.03	.17*	-.07	.03	.26**	-.20**	1

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

* $p < 0.05$, ** $p < 0.01$

Table 8. Correlations between the Study Variables (Non-student Adults)

Variables	1	2	3	4	5	6	7	8
1. IRO	1							
2. ERO	.41**	1						
3. QRO	.07	.14	1					
4. FRO	.32*	.51**	-.32*	1				
5. IWN	-.07	.03	-.14	-.05	1			
6. PON	.25	-.11	-.05	.03	.36**	1		
7. EDO	-.14	.13	-.18	.25	.00	.10	1	
8. PEA	.24	-.11	.22	-.35*	.17	.22	-.10	1

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Pro-environmental Attitudes

* $p < 0.05$, ** $p < 0.01$

The associations among the studied variables and demographics for both samples are presented in Table 9 (Undergraduate Students) and Table 10 (Non-student adults). The results for undergraduate students sample showed that age were not significantly correlated with any major study variable. The importance of political opinion had weak positive correlation with PEA ($r = .18, p < 0.01$). Moreover, the importance of religious beliefs had moderate positive correlation with IRO ($r = .50, p < 0.01$), ERO ($r = .33, p < 0.01$) and FRO ($r = .43, p < 0.01$). Also, it had weak positive correlation with PON ($r = .18, p < 0.01$). The results for non-student adults sample showed that age and importance of political opinion were not significantly correlated with any major study variable. On the other hand, the importance of religious beliefs had high positive correlation with IRO ($r = .61, p < 0.01$), moderate positive correlation with ERO ($r = .47, p < 0.01$) and FRO ($r = .44, p < 0.01$).

Table 9. Correlations between the Major Study Variables and Demographics
(Undergraduate Students)

Variables	Age	The importance of Political opinion	The importance of religious beliefs
IRO	.05	.09	.50**
ERO	-.02	.00	.33**
QRO	.70	.11	-.05
FRO	.01	-.00	.43**
IWN	.08	.13	.11
PON	.01	.09	.18**
EDO	-.08	-.04	-.00
PEA	.02	.18**	.12

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Environmental Attitudes

**p< 0.01

Table 10. Correlations between the Major Study Variables and Demographics (Non-student Adults)

Variables	Age	The importance of Political opinion	The importance of religious beliefs
IRO	.25	-.03	.61**
ERO	.27	.24	.47**
QRO	.07	.07	-.02
FRO	.16	.18	.44**
IWN	.08	.10	.10
PON	.27*	.01	.07
EDO	.20	.25	.14
PEA	.02	.01	.09

Note: IRO= Intrinsic Religious Orientation, ERO= Extrinsic Religious Orientation, QRO= Quest Religious Orientation, FRO= Fundamentalist Religious Orientation, IWN= Integration with Nature, PON= Part of Nature, EDO= Ecological Dominance Orientation, PEA= Environmental Attitudes

*p<.05, **p< .01

3.3 Mediation Analysis

Mediational analysis was conducted using JASP (Version 0.16.2; JASP Team, 2024) to evaluate the hypotheses of the current study. In the mediation model, intrinsic religious orientation, extrinsic religious orientation, quest religious orientation and fundamentalist religious orientation were taken as predictor variables, while integration with nature, part of nature and ecological dominance orientation were designated as mediating variables. The mediation model were tested all together for the outcome variable which is pro-environmental attitudes.

3.3.1 Predicting Pro-Environmental Attitudes

To find the relationship between four dimensions of religiousness and pro-environmental attitudes were mediated by IWN, PON and EDO. The direct effect of intrinsic religious orientation ($\beta=0.127, z=3.084, p=0.002, 95\%$ CI [0.051, 0.206]) on pro-environmental attitudes (PEA) was positive and significant. This indicates that individuals with higher intrinsic religiousness tend to have more positive environmental attitudes. The direct effect of extrinsic religious orientation ($\beta=-0.128, z=-2.182, p=0.029, 95\%$ CI [-0.241, -0.009]) on PEA was negative and significant. This suggests that individuals with higher extrinsic religiousness are associated with less positive environmental attitudes. The effect of fundamentalist religious orientation on PEA was not significant. The direct effect of quest religious orientation on PEA approached significance ($\beta=0.087, z=1.885, p=0.059, 95\%$ CI [-0.010, 0.194]). This suggests a potential positive relationship, although it is not statistically significant at the conventional level.

The indirect effect of intrinsic religious orientation via the "Part of Nature" mediator was positive and significant ($\beta=0.038, z=2.584, p=0.010, 95\%$ CI [0.013, 0.075]). This implies that feeling part of nature mediates the relationship between intrinsic religious orientation and PEA. Most other indirect pathways did not show significance, with confidence intervals including zero, suggesting these mediators do not significantly explain the relationships between religiousness dimensions and pro-environmental attitudes.

The total effect of intrinsic religious orientation on PEA was significant ($\beta=0.178$, $z=4.444$, $p<0.001$, 95% CI [0.104, 0.253]), indicating an overall positive relationship. The total effect of extrinsic religious orientation was negative and significant ($\beta=-0.155$, $z=-2.643$, $p=0.008$, 95% CI [-0.275, -0.036]), showing an overall negative influence on pro-environmental attitudes.

The analysis revealed that intrinsic religious orientation and quest religious orientation were positively associated with pro-environmental attitudes, with significant indirect pathways identified through the sense of being part of nature. Quest religious orientation did not show a significant relationship with pro-environmental attitudes in this model. This suggests that while quest-oriented individuals engage in open-ended exploration of religious beliefs, this does not necessarily translate into influencing pro-environmental attitudes within the context of this study. Moreover, fundamentalist religious orientation did not show significant effects in this model. These findings suggest that different dimensions of religiousness uniquely influence pro-environmental attitudes, mediated by connectedness to nature and ecological dominance orientation. Significant results can be seen as a path graph style in *Figure.1*.

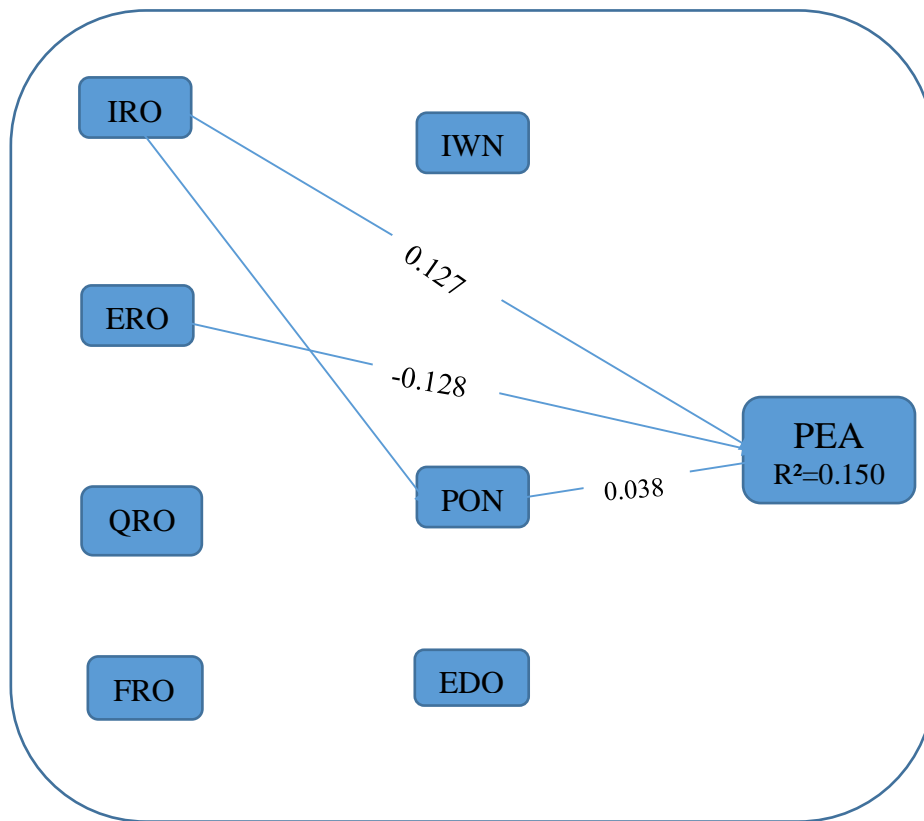


Figure 1. Mediation Model Predicting the Pro-Environmental Attitudes

*Written numbers are standardized regression coefficients.

*R² shows the explained variance of the mediational model.

CHAPTER 4

DISCUSSION

In our rapidly evolving world, it is increasingly important to understand the factors that motivate individuals to prioritize protecting the environment. Present thesis work aimed to investigate the influence of different dimensions of religiousness, attitudes towards ecology in terms of dominance, and connection to the natural world on pro-environmental attitudes among both students and non-student adults in Northern Cyprus.

Conducting environmental studies in regions which are at risk regarding global warming because of their climate types is crucial. Because of this conducting this study in Northern Cyprus was important because of the hot and dry weather conditions, which might lead to aridity and water scarcity more, of the island. Other than climate factors of the island, there was no enough studies conducted in terms of psychological factors and environment in Northern Cyprus. The present thesis makes a distinct and original contribution to the literature for the reasons stated.

The descriptive analysis unveiled significant patterns in the data. The participants, on average, displayed modest levels of pro-environmental attitudes. Regarding nature connectedness, participants expressed a notably significant feeling of connection with the natural world, indicating a generally favorable tendency towards environmental awareness. This is consistent with the idea that persons who have a feeling of belonging with nature are more inclined to participate in actions that

promote ecological sustainability (Mayer & Frantz, 2004). There was no significant difference between female and male participants in terms of study variables. However, when we look at the descriptive statistics such as mean score, it seems to be females display higher pro-environmental attitudes. This result might come from the culture of Northern Cyprus people such as hunting. According to Avfed (2011), approximately 12 percent of the Turkish Republic of Northern Cyprus are defined as hunters and Betz-Heinemenn (2021) mentioned that hunting trips consist of small groups of men. In light of these findings, it can be said that men exhibit a specific bad behavior (hunting) against nature. However, this is the only one aspect of this results.

Mediational analysis results in terms of religious orientations showed that individuals who deeply internalize their beliefs and view them as a moral compass tend to have strong pro-environmental attitudes which is conforming the first hypothesis of the thesis: There is a positive relationship between religiousness and pro-environmental attitudes. This finding is in line with Hitzhusen (2006) concept of stewardship, which proposes that various religious teachings promote a sense of accountability for the Earth and author found that intrinsic religiousness positively correlates with environmental stewardship, suggesting that when religion is a core part of one's identity, it more strongly influences attitudes toward environmental responsibility. Conversely, when religion is pursued for external rewards or social status, it seems to reduce concern for the environment. We expected this result because we thought that people who acts for their external advantages would show more selfish attitudes in general. Arli and Tjiptono (2017) discovered similar

patterns, suggesting that when faith is employed as a tool to achieve certain goals, the underlying principles of environmental stewardship may be disregarded. This highlights the importance of religious communities prioritizing teachings that promote looking beyond immediate personal benefits. The concept of quest orientation, while not showing statistical significance in this study, is quite fascinating. According to Batson (1976), quest orientation involves an open-ended exploration of religious questions. Even though there was no research which suggested positive relationship between quest orientation and pro-environmental attitudes, we wanted to see if there is a relationship with our study area and sample. We expected that open-minded, questioning people would accept new challenges in the world such as global warming, climate change and they would be more sensitive in terms of environment. However, results did not support our hypothesis. Moreover, there was no notable impact found from a fundamentalist religious orientation on pro-environmental attitudes. We hypothesized that fundamentalist religious orientation would have negative relationship with pro-environmental attitudes because Hunsberger (1995) defined religious fundamentalism as a rigid view of faith, marked by strict compliance with cultural norms and antipathy towards opponents of established beliefs and Shavarani (2024) mentioned that Muslim people are the supreme species and the Earth is a creation for them to use according to Islam. In light of these information, expecting that people who follows literal truth in sacred books would show negative attitudes towards environment is not surprising. However, our hypothesis did not supported. Maybe, this neutrality implies a chance to seamlessly incorporate ecological stewardship into these frameworks without any

clashes. The religious orientation dimensions were identified as the primary predictors of this thesis study. While the outcomes were admirable a significant variable influencing these results was the religiosity of the research sample. The findings indicated that the study subjects exhibited low levels of religiosity. In other words, we encountered a population that had low levels of religiosity. Different outcomes may arise if a more religious sample were examined.

The mediation analysis in this study provides insights into the specific pathways through which religious orientations influence pro-environmental attitudes. It was found that the effect of intrinsic religious orientation (IRO) on pro-environmental attitudes is mediated only by the sense of being part of nature (PON). This suggests that individuals with a strong intrinsic religious orientation who feel a sense of belonging to nature are more likely to exhibit pro-environmental attitudes. Contrary to our expectations, the other two mediators, integration with nature (IWN) and ecological dominance orientation (EDO), were not effective in explaining the impact of different dimensions of religiousness on environmental attitudes.

The mediation effect of PON might be related to the measurement of the variables. It could be that PON, as a mediator, captures a deeper, more holistic sense of connection that resonates with intrinsic religious values. In contrast, IWN and EDO might not align as closely with the specific aspects of religious belief measured in this study, which could explain their lack of mediation effect. Furthermore, the generally low impact of religiousness on pro-environmental attitudes may be related to the low importance placed on religious views by participants.

Participants who rated their religious beliefs as highly important tended to have higher intrinsic religious orientation and pro-environmental attitudes. Moreover, the importance of religious beliefs was positively associated with nature connectedness. Some participants who valued their religious beliefs highly still engaged in religious practices for external rewards.

The importance of political opinions had a weak positive correlation with pro-environmental attitudes among undergraduate students. Interestingly, this association was not significant among the non-student adult sample, suggesting that the influence of political opinions on environmental attitudes may vary across different demographic groups. This variation could be attributed to differences in life experiences, levels of political engagement, or exposure to environmental issues, which may shape how political beliefs translate into environmental action.

The study's findings highlight the vital role that a person's connection to nature through the sense of being part of nature (PON) plays in encouraging attitudes that support the environment which is partially conforming the second hypothesis: There is a positive relationship between nature connectedness and pro-environmental attitudes. The results of our study are consistent with the research conducted by Schultz (2002) and Mayer and Frantz (2004), which showed that people who have a strong connection with nature tend to be more prone to engaging in environmentally sustainable actions. This connection serves as a source of inspiration, motivating individuals to engage in conservation efforts and embrace behaviors that protect the environment. Moreover, ecological dominance orientation showed weak negative relationship with pro-environmental attitudes for undergraduate students sample but

there was no relationship between ecological dominance orientation and pro-environmental attitudes for non-student adults sample. Results were like this because of sample size differences between two samples. It can be said that ecological dominance orientation had weak negative relationship between pro-environmental attitudes. With more participants, results might be more reliable in future research. Even though there was a weak negative correlation, we can say that these results still can be taken into consideration. Uenal et al.'s (2022) EDO scale showed that people with high anthropocentric view showed less support for climate change reduction policies. Moreover, our results revealed that EDO also negatively related with pro-environmental attitudes. What does it mean? According to scale which used in this work, it can be said that individuals who sees themselves as a higher creature on the pyramid show less pro-environmental attitudes. We thought that perceiving other living beings as inferior and less significant than one-self would result in an uncaring attitude towards nature, and the results showed that this was indeed the case. As mentioned before, also Muslims might have anthropocentric view towards to Earth, as they see themselves superior in the universe. That is why we expected negative relationship with our sample and our results slightly supported.

Results of this thesis might have significant implications for education and religious teachings. Promoting intrinsic values and a profound bond with nature within these frameworks can cultivate a sense of environmental responsibility. Exploring the moral and ethical dimensions of environmental stewardship in educational programs has the potential to bring about significant transformations. Picture a curriculum that goes beyond teaching the science of climate change and delves into the

personal reasons and values for protecting our planet. Also, educational programs that foster a strong bond with nature and encourage a more egalitarian outlook, ultimately leading to more sustainable interactions with our environment. Incorporating outdoor environmental activities into the school curriculum, alongside the instruction of values and moral principles related to nature, can be highly advantageous, as exposure to outdoors foster a sense of connection with the environment. Furthermore, as previously said, Northern Cyprus is a place where hunting is prevalent and culturally significant. Conducting seminars and educational courses may facilitate the modification of such behaviors on the island.

In future research, it would be valuable to examine how these dynamics manifest in various cultural contexts. Specifically, do cultural nuances, such as differing religious practices and beliefs, shape these patterns of pro-environmental attitudes differently across the globe? For example, we might expect that in cultures where religious teachings emphasize stewardship and harmony with nature, there would be stronger positive correlations between religiousness and pro-environmental attitudes. Conversely, in cultures where human dominion over nature is a prevalent belief, there may be less emphasis on pro-environmental behaviors. Such studies could provide insights into how cultural values and norms influence the relationship between religious beliefs and environmental attitudes. Moreover, longitudinal studies provide useful insights into how changing religious beliefs and the level of connection to nature affect environmental attitudes. Future study could longitudinally monitor the evolution of pro-environmental attitudes among undergraduate students and non-student adults in Northern Cyprus, using the data

obtained from this master's thesis. Preliminary results indicate a direct relationship between individuals' intrinsic religious beliefs and supportive attitudes toward protecting the environment. Longitudinal studies could investigate the progression of these interactions when individuals experience changes in their religious views or strengthen their bond with nature. By longitudinally studying the same subjects, researchers can acquire a more holistic comprehension of the dynamic relationship between religiosity, affinity for nature, and attitudes towards the environment.

Despite the valuable insights gained from this study, several limitations should be noted. First, the cross-sectional design of the research limits the ability to infer causal relationships between the variables studied. Longitudinal studies are needed to establish the directionality and causality of the observed relationships. Second, the sample size was relatively small and geographically limited to Northern Cyprus, which may affect the generalizability of the findings to other populations and cultural contexts. Third, the study relied on self-reported data, which can be subject to social desirability bias and may not accurately reflect participants' true attitudes and behaviors. Fourth, the measurements used for religious orientations and environmental attitudes may not have fully captured the complexity and nuance of these constructs. Future research could benefit from incorporating more comprehensive and diverse measures. Finally, the study did not account for potential confounding variables, such as socioeconomic status or education level, which could influence the observed relationships. Addressing these limitations in future studies would enhance our comprehension of the intricate connections between religiousness, nature connectedness, and pro-environmental attitudes.

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APPENDICES

APPENDIX A

Bilgilendirilmiş Onam Formu

Amaç:

Bu onam formu, çalışmanın ne ile ilgili olduğunu anlamanıza yardımcı olacak ve ve çalışmaya katılmak isteyip istemediğinize karar vermenize yardımcı olacak, çalışma hakkında size bilgi verecektir. Çalışmada politik ve sosyal olaylarla ilgili görüşleriniz sorulacaktır. Bu çalışma Sürdürülebilir Çevre ve Enerji Sistemleri Yüksek Lisans Programı dahilinde yürütülen bir yüksek lisans tezidir. Çalışma Dr. Öğr. Üyesi Reşit Kışlıoğlu ve Öğr. Gör. Dr. Nazan Avcı süpervizyonu altında gerçekleştirilmektedir.

Prosedür:

Bu çalışmaya katılmayı kabul ederseniz sizden aşağıdakiler istenecektir:

Politik ve sosyal konularla ilgili görüşlerinizi alacağımız dört farklı anket tamamlayacaksınız. Anketlerde sizden sadece sizin görüşleriniz istenecek. Anketlerde doğru ya da yanlış cevaplar yoktur.

Eğer çalışmaya katılmayı kabul ederseniz, anketleri bitirmeniz için gereken toplam süre yaklaşık 30 dakika olacaktır.

Çalışmanın Gönüllülük ve Gizlilik Boyutu:

Bu çalışmaya katılım gönüllülük esasına dayanmaktadır. Toplanan veriler anonim olacak ve gizli tutulacaktır. Herhangi bir durumda anketleri cevaplandırmaya devam etmek istemezsiniz, istediğiniz anda çalışmadan çekilebilirsiniz.

Çalışmayla ilgili herhangi bir sorunuz olursa araştırmacılarla şu adresler ile iletişime geçebilirsiniz: ozdemirezgisan@gmail.com, naavci@metu.du.tr ve resit@metu.edu.tr

Rıza Beyanı:

Yukarıdaki bilgileri okudum. Prosedürle ilgili her türlü soruyu sordum. Bu çalışmaya katılmayı kabul ediyorum.

Katılımcının İmzası:

Tarih:

APPENDIX B

DEMOGRAFİK BİLGİ FORMU

Yaş:

Cinsiyet:

Eğitim Seviyesi:

Aylık Gelir Düzeyi:

1. 0-10.000 TL

2. 10.000-30.000 TL

3. 30.000-50.000

4. 50.000- 70.000 TL

5. 70.000- 100.000 TL

Şu an herhangi bir işte çalışıyor musunuz?

Evet

Hayır

Siyasi görüşlerinizi nasıl tanımlarsınız?

Siyasi görüşleriniz sizin için ne kadar önemlidir?

(1 hiç önemli değil

2

3

4 nötr

5

6

7 çok önemli)

Kendinizi ait hissettiğiniz din ve mezhep nedir? (Yoksa Bir Şey Yazmayınız)

Dini görüşleriniz sizin için ne kadar önemlidir?

(1 hiç önemli değil 2 3 4 nötr 5 6 7 çok önemli)

APPENDIX C

YENİDEN YAPILANDIRILMIŞ MÜSLÜMANLIK DİNİ YÖNELİM ÖLÇEĞİ

Lütfen bu soruların her birini genel olarak nasıl hissettiğinize göre yanıtlayın. Doğru ya da yanlış cevap yoktur. Aşağıdaki ölçeği kullanarak, her sorunun yanında verilen alana, şu anda deneyimlediğiniz şeyi olabildiğince dürüst ve samimi bir şekilde 1(Benim için hiç doğru değil)'den 7(Benim için çok doğru)'ye kadar puanlayınız.

1: Benim için hiç doğru değil 2 3 4 5 6 7: Benim için çok doğru

1. İçimden geldiği için Allah'a inanırım
2. Allah'ın varlığını hissettiğim zamanlarda şükrederim
3. Dinimin gerekli gördüğü bütün kuralları yerine getirmeye çalışırım
4. Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir
5. Din kuralları değiştirilemez bir bütündür; ya hepsini olduğu gibi kabul edersiniz, ya da hepsini rededersiniz
6. Dini sorgulamadan sunulduğu gibi kabul edemem
7. Allah'ın varlığını sık sık derinden hissederim
8. İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur
9. Dinin kurallarını sorgular ve kendime göre uygularım
10. Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir
11. Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder

12. İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım
13. Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan daha önemli olduğunu düşünüyorum
14. Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir
15. İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır
16. Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım
17. Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım
18. İçimden geldiği için dua ederim
19. Dine şüphecî yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum
20. Hayatta her konuda dini kuralları temel alırım
21. Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım

APPENDIX D

EKOLOJİK HAKİMİYET YÖNELİMİ ÖLÇEĞİ

Aşağıdaki görseli rehber olarak kullanarak kişisel tercihinizi temsil ettiğini düşündüğünüz düzenlemeyi belirtiniz. Doğru ya da yanlış cevap yoktur: sadece kişisel tercihinizi belirtmeniz yeterlidir.

Sağ taraftaki rakamlardan (5, 6, 7) bir tanesini seçerseniz, insanlar, hayvanlar ve doğal çevre arasında daha hiyerarşik bir ilişkiyi tercih ettiğinizi o kadar çok belirtirsiniz. Sol taraftaki rakamlardan (1, 2, 3) bir tanesini işaretlerseniz, daha az hiyerarşik bir ilişkiyi tercih ettiğinizi belirtirsiniz.



Daha Az Hiyerarşik

Daha Çok Hiyerarşik

1

2

3

4

5

6

7

APPENDIX E

DOĞAYA BAĞLILIK ÖLÇEĞİ

Lütfen bu soruların her birini genel olarak nasıl hissettiğinize göre yanıtlayın. Doğru ya da yanlış cevap yoktur. Aşağıdaki ölçeği kullanarak, her sorunun yanında verilen alana, şu anda deneyimlediğiniz şeyi olabildiğince dürüst ve samimi bir şekilde 1 (Kesinlikle Katılmıyorum)'den 5 (Kesinlikle Katılıyorum)'e kadar puanlayınız.

1	2	3	4	5
Kesinlikle			Nötr	Kesinlikle
Katılmıyorum				Katılıyorum

1. Sıklıkla çevremdeki doğal dünyayla bir olduğumu düşünüyorum.
2. Doğal dünyayı ait olduğum toplum olarak düşünürüm.
3. Hayatımı düşündüğümde, kendimi daha geniş döngüsel bir yaşam sürecinin bir parçası olarak hayal ediyorum.
4. Dünyanın bana ait olduğu kadar benim de ona ait olduğumu hissediyorum.
5. Davranışlarımın doğal dünyayı nasıl etkilediği konusunda derin bir anlayışa sahibim
6. Sıklıkla yaşam ağının bir parçası olduğumu hissedirim.
7. Bence yeryüzünün insan olan ve olmayan tüm sakinleri ortak bir 'yaşam gücü'nü paylaşıyor.
8. Bir ağacın bir ormanın parçası olduğu gibi, ben de kendimi geniş doğal dünyaya

gömülü hissediyorum.

APPENDIX F

ÇEVRE YANLISI TUTUM ANKETİ

Lütfen bu soruların her birini genel olarak nasıl hissettiğinize göre yanıtlayın. Doğru ya da yanlış cevap yoktur. Aşağıdaki ölçeği kullanarak, her sorunun yanında verilen alana, şu anda deneyimlediğiniz şeyi olabildiğince dürüst ve samimi bir şekilde 1(Kesinlikle Katılmıyorum)'den 4(Kesinlikle Katılıyorum)'e kadar puanlayınız.

1: Kesinlikle Katılmıyorum 2: Katılmıyorum 3: Katılıyorum 4:Kesinlikle Katılıyorum

1. Temizlik ürünlerinin ve oda spreylерinin toksik (zararlı) olmaları görüşü abartılıyor*
2. Su tüketiminin gezegenin geleceği ve gelecek kuşakların üzerinde oluşturabileceği etkiler abartılıyor*
3. Potansiyel olarak zehirli olabilecek temizlik ürünlerinin ve oda spreylерinin kullanılmamasındaki çaba, kişilerin hasta olmasını önlemeye yardımcı olur
4. Elektrik tüketimini düşürmeye çalışmaya dikkat etmem, doğa için hiçbir şeyi deęiştirmez*
5. Atıklarımı dönüştürmek toplum için iyi bir şeydir
6. Çevreye çöp atmamaya sürekli dikkat etmek zorlu bir eylemdir*
7. Su tüketimi temelde endüstriyel alanda daha fazla iken, benim kişisel olarak su tüketimime dikkat etmem anlamsızdır*
8. Organik ürünler tüketmenin gezegeni korumaya yardımcı olacağını düşünmek, idealist bir düşünmedir*
9. Daha az elektrik tüketmek, benim vatandaş olarak görevimdir
10. Çevreye çöp atmamaya çalışmak, benim vatandaş olarak görevimdir

11. Atıklarımı dönüştürmek, her şeyden önce kendime saygı duymanın bir yoludur
12. Arabamı kullanmaktansa toplu taşımayı kullanmak, herhangi bir çevresel problemi çözmez*
13. Atıklarımı ayırmak gerçekten yararsız bir iş*
14. Sprey (Örn. Deodorant) kullanımını sınırlandırmak sıkıcı bir iştir*
15. Olabildiği kadar az sprey (Örn. Deodorant) kullanmak, gezegeni gelecek nesiller için korur
16. Olabildiği kadar az sprey (Örn. Deodorant) kullanmak, sağlığımı korumama yardımcı olur
17. Toplu taşımayı kullanmanın birçok dezavantajı vardır (ekonomik, zamansal...)*
18. Organik ürünler tüketmek sağlığım üzerinde farklı bir etki yaratmaz*
19. Atıklarımı geri dönüştürmek doğa için çok da yararlı bir eylem değildir*
20. Organik ürünler tüketmek, gelecek nesiller için gezegeni korumanın bir yoludur
21. Arabamın oluşturduğu kirlilik için endişe duymak zorlu bir eylemdir*
22. Evlerden daha çok elektrik tüketimi yapan endüstriyel alanlarken, benim elektrik tüketimime dikkat etmemin bir amacı yoktur*
23. Potansiyel olarak zehirli olabilecek temizlik ürünlerinin ve oda spreylerinin kullanılmaması için çaba göstermek, doğayı korumanın bir yoludur
24. Aracımın oluşturduğu kirliliği azaltmak, çevre için herhangi bir fark yaratmaz
25. Organik yiyecekler tüketmek kansere yakalanmamaya yardımcı olur
26. Olabildiğince toplu taşıma kullanmak, enerji kaynaklarını korumanın bir yoludur
27. Su tüketimimi azaltmak, doğal kaynakları korumaya yardımcı olur
28. Temizlik ürünleri ve oda spreyi kullanımımı sınırlandırmam, özgür seçimlerimin kısıtlanmasıdır

APPENDIX G

Bilgilendirme Formu

Öncelikle bu araştırmaya katıldığınız için teşekkür ederim. Bu çalışmanın başlığı “Çevre Yanlısı Tutumların Yordayıcıları: Dindarlık, Doğaya Bağlılık ve Ekolojik Hakimiyet”tir. Bu çalışma “dindarlık, doğaya bağlılık, ekolojik egemenlik” ile “çevre yanlısı tutumlar” arasındaki ilişkiyi bulmayı amaçlamaktadır. Ayrıca bu çalışmada bu üç yordayıcı arasında bir ilişki olup olmadığı da incelenecektir. Katılımcılara 1 ölçek verilecektir. Bu ölçek çalışmanın başlığında yer alan “çevre yanlısı tutumlar” ile ilgilidir. Katılımcılar tarafından sağlanan tüm bilgiler kesinlikle gizlidir. Bu çalışmadan kaynaklanan hiçbir yayında veya sunumda hiçbir kişisel tanımlayıcı açıklanmayacaktır. Bu nedenle, bu çalışmaya katılım gönüllülük esasına dayalı olup, katılımcılar herhangi bir olumsuz sonuçla karşılaşmadan herhangi bir noktada çalışmadan ayrılma hakkına sahiptir. Katılımcılardan Psyc 113, Psyc 252 ve Psyc 342 derslerinden herhangi birini alan öğrencilere bonus puan verilecektir.

Araştırmayla ilgili herhangi bir sorunuz veya endişeniz varsa lütfen iletişime geçmekten çekinmeyin:

Araştırmacının Adı: Ezgişan Özdemir

E-posta Adresi: ozdemirezgisan@gmail.com

Katılımcının Öğrenci Numarası:

APPENDIX H

Independent Samples T-Test of Study Variables for Study Samples

Levene's Test for										
Equality of Variances										
					(Students)		(Non-students)		Significance	
	F	Sig.	t	df	M	SD	M	SD	One-Sided p	Two Sided p
IRO	0.18	.892	-1.90	272	4.23	1.83	4.75	1.78	.030	.059
ERO	1.03	.311	-.989	272	2.74	1.34	2.94	1.25	.164	.329
QRO	1.05	.305	1.16	272	4.67	1.26	4.44	1.42	.122	.244
FRO	1.60	.206	-1.01	272	2.30	1.86	2.49	1.36	.156	.313
IWN	.257	.613	-.668	272	3.01	.88	3.10	.94	.252	.505
PON	.186	.667	-1.38	272	3.42	.84	3.59	.74	.084	.168
EDO	.029	.865	.287	272	3.65	2.26	3.56	2.30	.387	.774
EA	.003	.955	.200	272	3.06	.45	3.05	.43	.421	.842

*Note= "Equal Variances Assumed" values used in table

APPENDIX I

BİLİMSEL ARAŞTIRMA VE YAYIN ETİĞİ KURULU
SCIENTIFIC RESEARCH AND PUBLICATION ETHICS COMMITTEE
BAYEK

DÖNÜ ALDEY KIBRIS KAMPUSU
KALINLI, GÖZKURT, K.K.T.C.
MERKEZİ YERİNE

T: +90 392 861 1861
E: info@bayek@metu.edu.tr
www.metu.edu.tr/bayek



ORTA DOĞU TEKNİK ÜNİVERSİTESİ
MIDDLE EAST TECHNICAL UNIVERSITY
KIBRIS KAMPUSU • NORTHERN CYPRUS CAMPUS

February 24, 2024

Scientific Research and Publication Ethics Committee (BAYEK)

Dear Ezgişan Özdemir,

The METU Northern Cyprus Campus Scientific Research and Publication Ethics Board has completed the evaluation of your application for ethics clearance of your research.

Title of the study:

The Predictors of Pro-Environmental Attitudes: Religiousness, Ecological Dominance Orientation and Nature Connectedness

Your application has been approved and has been found to be in compliance with the code of ethics within 01/02/2024 - 05/09/2024 dates.

On behalf of the Scientific Research and Publication Ethics Committee, I wish you success in your research. Please feel free to contact to Committee should you have any queries reading this approval.

Yours truly,

Assoc. Prof. Dr. Murat SÖNMEZ
Head of BAYEK