

RELIGIOUSNESS AND EVERYDAY VIOLATIONS

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ABSTRACT

RELIGIOUSNESS AND EVERYDAY VIOLATIONS

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The present thesis aimed to investigate everyday violations in terms of a sociocultural variable, i.e. religiousness. For this purpose, first, a qualitative pilot study was done within the framework of the Social Representations Theory to uncover the collective understanding about ordinary problems and their relation to religion/religiousness. Interviews were done with 27 participants (14 male, 13 female) who were left free to articulate whatever they considered as problematic in the society. Since the topic was broad and should be narrowed down, interviews started with asking about problems in a typical everyday context, i.e. road environment; afterwards, other problems were asked. Results revealed that interpersonal violations (traffic as a subarea), rule violations (traffic as a subarea), and environmental violations were the prevailing acts in the Turkish society. Moreover, participants heavily mentioned that there was a lack of relationship between religion and traffic problems. However, they

mostly claimed that religion ideally influenced, i.e. had the potential to decrease, other problems.

Based on the pilot study, the main (questionnaire) study was done to investigate individual differences regarding the topic. In this sense, religiousness was considered as a multidimensional construct including religious orientation, religious belief, and religious practice. Violations were taken from the pilot study and empirically categorized into traffic violations, misdemeanors, and interpersonal violations. Furthermore, as probable mediator variables, moral emotions and social norms were taken into account. The data were collected on the internet via questionnaires. The sample was examined in regard to study purposes and 247 participants remained in the analyses. Results revealed that religiousness was not directly but indirectly related to everyday violations. Accordingly, religious practice positively predicted guilt which in turn negatively predicted traffic violation as well as interpersonal violation. Besides, intrinsic religious orientation positively predicted guilt which in turn negatively predicted interpersonal violation. The findings were evaluated in terms of social desirability. Limitations, contributions, and implications of the study and suggestions for future research were also provided.

Keywords: Everyday violation, religiousness, moral emotion, social norm, social representation, questionnaire

ÖZ

DİNDARLIK VE SIRADAN İHLALLER

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Bu tez, sıradan ihlalleri sosyokültürel bir faktör olan dindarlık açısından incelemeyi amaçlamıştır. Bu doğrultuda, öncelikle sıradan sorunlara ve bunların din/dindarlıkla olan ilişkisine dair toplumdaki ortak anlayışı incelemek için Sosyal Temsiller Teorisi çerçevesinde niteliksel bir pilot çalışma yapılmıştır. Toplam 27 kişiyle (14 erkek, 13 kadın) yapılan mülakatlarda katılımcılar toplumda sorun olarak gördükleri ne varsa belirtmeleri konusunda serbest bırakılmıştır. Konunun geniş olmasından ve daraltılması gerektiğinden tipik bir gündelik bağlam olan trafiğe dair problemler sorularak mülakatlara başlanmıştır. Sonrasında, diğer sorunlar hakkında bilgi alınmıştır. Sonuçlar, Türk toplumunda kişilerarası ihlallerin (trafik bağlamı dahil), kural ihlallerinin (trafik bağlamı dahil) ve çevre ihlallerinin yaygın olduğunu göstermiştir. Katılımcılar, dinle trafikteki sorunlar arasında bir ilişkinin olmadığını ağırlıklı olarak belirtmiştir. Öte yandan, dinin diğer sorunlarla ideal anlamda ilişkili olduğu, yani dinin bu gibi davranışları azaltma potansiyelinin olduğu, çoğunlukla beyan edilmiştir.

Pilot çalışma temel alınarak konuya dair bireysel farklılıkları incelemek için ana (anket) çalışması yapılmıştır. Buna göre dindarlık; dini yönelim, dini inanç ve dini pratikleri içerecek şekilde çok boyutlu bir kavram olarak değerlendirilmiştir. Sıradan ihlaller pilot çalışmadan alınmış, görgül olarak üç kategoriye ayrılmıştır (trafik ihlalleri, kabahatler ve kişilerarası ihlaller). Olası aracı değişkenler olarak ahlaki duygular ve sosyal normlar çalışmaya dahil edilmiştir. Veri, anket yoluyla internet üzerinden toplanmıştır. Örneklem, çalışmanın amacı doğrultusunda incelenmiş ve sonuçta 247 kişi analizlere alınmıştır. Bulgular, dindarlığın sıradan ihlallerle doğrudan değil dolaylı olarak ilişkili olduğunu göstermiştir. Buna göre, dini pratikler pozitif şekilde suçluluğu, suçluluk da negatif şekilde hem trafik ihlallerini hem de kişilerarası ihlalleri yordamıştır. Bunun yanı sıra, içsel dini yönelim pozitif şekilde suçluluğu, suçluluk da negatif şekilde kişilerarası ihlalleri yordamıştır. Bulgular sosyal istenirlik açısından incelenmiştir. Son olarak, çalışmanın sınırlılıkları, katkıları, ve çıkarımları ile sonraki araştırmalar için önerilerden bahsedilmiştir.

Anahtar Kelimeler: Sıradan ihlal, dindarlık, ahlaki duygu, sosyal norm, sosyal temsil, anket

To my hero, Emrah Yenier

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CHAPTER I

GENERAL INTRODUCTION

Aberrant behaviors have become a public concern in different societies (Rubin, Rabinovich, Hallsworth, & Nason, 2006; ADT Europe, 2006). It was reported, for example, that vandalism, rowdy or disrespectful acts are perceived as common in Europe (see ADT Europe, 2006). Not limited to a single behavioral category and whether under one name or another (e.g. violating, antisocial, or immoral), these kinds of acts may be various including environmental damage, petty crime, or interpersonal violations. More importantly, they can be costly and may lead to negative consequences such as distress, harassment, or accidents (Rubin, et al., 2006; de Winter & Dodou, 2010) which necessitate their examination.

A mostly cited behavioral taxonomy by Reason (1990; 2008) differentiated violations from other aberrant behaviors based on psychological origins and types of remediation (see also Reason, Manstead, Stradling, Baxter, & Campell, 1990; Parker, Reason, Manstead, & Stradling, 1995). Violation concerns deliberate infringement of a regulated or socially accepted code of act and includes a motivational component. These acts can be considered as a social phenomenon and should be understood in a broader (i.e. organizational or societal) context. Acts mentioned in the previous paragraph can be evaluated in this manner. On the other hand, error as an umbrella term concerns mental or physical failure of an intentional act which impedes achieving the intended outcome. Errors are understood in terms of cognitive functions such as information processing problems. The focus of the present study is on violations rather than errors.

In order to examine aberrant acts, in particular violations, road safety literature provides fruitful frameworks and analysis tools. In this sense, distal factors such as social and cultural characteristics were suggested to influence proximal factors such as road user behaviors (which in turn may cause accidents) (for details see Özkan, 2006). In other words, in the socialization process, many social factors shape road users and their representations, decisions, and behaviors. Therefore, consideration of social and cultural context is necessary while examining drivers and their acts (Engel, 2007). These claims can be applied to other domains of life beside road environment.

Based on these points, violations as a social phenomenon were examined here in terms of the sociocultural context. In particular, violations were studied in relation to religion, a cultural structure including beliefs, customs, and traditions as well as individual experiences (Beit Hallahmi & Argyle, 1997; Spinks, 1963). Religions furthermore have principles regulating tendencies of individuals towards their surrounding, e.g. social environment (Donahue & Nielsen, 2005). In this sense, religions provide clear standards about what is right and wrong as well as motivate toward these “rights” guiding the individuals to base their everyday behaviors upon high level principles specified by their religion. As individuals monitor their behaviors and manage inappropriate wills, they may behave in line with religious prescriptions (Geyer & Baumeister, 2005).

With these social features, religion is likely to influence social attitudes or behaviors. Literature have focused on religion in relation to diverse topics as honesty and cheating, criminal behavior and delinquency, domestic abuse, prejudice and discrimination, and helping behavior (Donahue & Nielsen, 2005; Hood, Hill, & Spilka, 2009). The present study focused on religiousness and its relation to everyday violations. Accordingly, available literature on the concerned relationship is presented below.

1.1. Literature review

So far, various measures of religiousness and violations were included in empirical studies which were heavily done at the individual level. In this sense, sociology scholars emphasized individual differences together with group or society related factors (e.g. parish, denomination) and studied the topic heavily (e.g. religion and criminal acts). Psychology scholars mainly examined the topic at the individual level. Studies were generally done in the Christian context in Western countries. Majority of the findings indicated that religiousness was related to a decrease in violations. In Table 1.1, religiosity measures and violations of these studies can be seen.

Table 1.1. *Summary of empirical studies on religiosity-violation link*

Authors	Religiosity measures	Violations
Tittle and Welch (1983)*	Church attendance	Small theft
		Large theft
		Pot smoking
		Illegal gambling
		Assault
		Lie to intimate
		Tax evasion
		Disrespect to anthem
		Role specific deviance

Table 1.1 continued

Grasmick, Kinsey, and Cochran (1991)	a) Denomination	Theft
	a1) fundamentalism	Tax cheating (a1-) (b-)
	a2) no affiliation	Littering (b-)
	b) Frequency of attending worship service	
Welch, Tittle, and Petee (1991)	a) Private level religiosity	Tax evasion (a-) (b-)
	b) Parish level religiosity	Excessive drinking (a-) Unauthorized use of an employer`s equipment (a-) (b-)
Evans, Cullen, Dunaway, and Burton (1995)	a) Personal religiosity	Total score of behaviors
	b) Denominational affiliation	(e.g. drug use, violence, tax evasion, illegal parking, being rowdy in a public place) (a-)
	c) Interpersonal religious networks (e.g. family church attendance)	
Güneş (2003)	a) Religious belief	Insults against someone (b-)
	b) Religious practice	Use of physical force Cheating in exams

Table 1.1 continued

Chliaoutakis, Koukouli, Lajunen, and Tzamalouka (2005)	a) Religious lifestyle	Drivers` ordinary viol. (a-)
Saroglou, Pichon, Trompette, Verschueren, and Dernelle (2005)	a) Religiousness b) Religious fundamentalism	Aggression (a-)
Greer, Berman, Varan, Bobrycki, and Watson (2005)	a) Intrinsic religious orientation b) Extrinsic religious orientation c) Quest religiousness d) Church variables d1) activity d2) donation	Actual aggression (c-) (d2+) Self-reported aggression (a-) (b+) (d1-) (d2+)
Welch, Tittle, and Grasmick (2006)	a) Personal religiosity	Illegal gambling (a-) Petty theft Drunk driving (a-) Assault (a-) Tax evasion Total score (a-)

Table 1.1 continued

Yıldırım (2007)	a) Intrinsic religious orientation b) Extrinsic religious orientation	Ordinary traffic viol. (a-) Aggressive traffic viol. (b-)
Özbay (2008)	a) Social capital a1) family religion a2) personal religion	Cheating on exam Alcohol use (a1-) Political violence (a1+) Other violence
Leach, Berman, and Eubanks (2008)	a) Intrinsic religious orientation b) Extrinsic religious orientation c) Religious activity (e.g. prayer)	Actual aggression (b+) Self-reported aggression (a-) (b+)
Bremner, Koole, and Bushman (2011)	a) Prayer	Anger (a-) Aggressive behavior (a-)

Note 1. See the original references for other used factors (i.e. control variables and other included variables). (*) means the relation was tested within contextual factors.

Note 2. (–) means there is a negative relation and (+) means there is a positive relation, e.g. (a-) means variable (a) had a negative relation to the concerned violation.

1.2. Religious background

It is furthermore crucial to know about the religious background and content in order to study any factor in relation to religiousness. Below, cultural characteristics regarding religion and main characteristics of religion (Islam, in this context) are presented first. Religion and its relation to social behaviors, in particular violations, are presented second.

1.2.1. Turkish case

Turkish society is one of the most religious societies in Europe. Esmer (2012) reported that the percentage of persons identifying themselves as religious is 85%, much higher than people in countries such as France, Britain, or Sweden. Moreover, Çarkoğlu and Kalaycıoğlu (2009) reported religiosity levels in Turkey in 2008-2009. Accordingly, 16% of the participants told that they are very much religious, 39% very religious, 32% a bit religious (totalling 87% of the participants). The rest composed of 6% neither religious nor non religious, 4% not much religious, 1% almost non religious, and 2% not religious at all. These studies further showed that 93% of the participants reported belief in God and being sure about their belief. The importance of God was higher than 9 out of a 10-point scale. Some participants defined their religious stand as being committed to religion and doing religious duties (46.5%); others as not strictly committed to religion but doing religious duties (27.8%); or as being interested in sacred values though not doing religious duties (20%); or as not doing any religious duties and not being interested in sacred values (3.7%). The percentage of people fasting 30 days in Ramadan and pray 5 times a day was 29%. Sixty percent of the participants told that only one religion represents the truth, whereas 34% told that basic truths exist in many religions and 6% told that there exists a little truth in any religious doctrine. Majority of the people said that religion is mainly about after life than this life (76%) and about obeying the prescribed rules rather than having a good manner (around 64%) (see Çarkoğlu & Kalaycıoğlu, 2009; Esmer, 2012).

People in Turkey mostly believe in Islam. The main elements of Islam are faith, worship, and morality (Ilmihal I, 2007). Faith in God and the belief system made up around this faith is the base of religion. Believers should show their faith by being involved in worship; that is, religious practice is the formal indicator of submission to God. Faith and worship provide a person to have direct relation with God and represent the metaphysical aspect of believer-God relation. Morality, aside from believer`s sincerity of faith and worship, is about applying one`s religiousness on every kind of worldly attitude and behavior and also about statements/rules about these issues. That is to say, religiousness does not include faith and worship only; a believer should live his/her religion in every aspect of life. Beside the dominant formal/organized religion, there exist beliefs and practices of lay people arising from past religions and traditions (e.g. old Turkish beliefs, traces of old cultures in Anatolia) such as making a vow, visiting tombs, and wearing amulet (Uğurlu & Koca, 2010; Arslan, 2003; Küp, 2006). Sufi religious leaders` (e.g. Yunus Emre, Mawlana) approaches are furthermore part of the cultural heritage.

1.2.2. Islam and social behaviors

On a general basis, Islamic principles based on Koran and Hadith suggest that goodness should be generalized and badness be prevented to create a righteous society (Ilmihal II, 2007). However, what is good or bad are not one by one detailed in Koran; the decision is left to the general principles and rules of Islam and the collective stand of the society. Principally, being religiously moral means reflecting one`s belief in and love towards God upon others, treating them in a good way and not harming them, not violating their rights, and avoiding annoyance. These kinds of acts should be natural results of being religious and they are considered as valuable as worship. Other than these general principles, being religiously moral have connotations in different aspects of life the main ones being self, family, society, work and trade, and politics. As can be seen, religion has the potential to influence individual, relational and societal issues.

Social behaviors not approved by religion can be roughly divided into serious and ordinary. Regarding the former, acts of murder, theft and the like are forbidden by religion and become sin when committed. These acts also have serious legal and societal consequences. The latter can be seen more commonly in daily life. In this sense, protecting the natural environment and social environment were emphasized. That is, religion attaches importance to protecting the natural environment and maintaining its balance. Beside natural environment, religion aims to regulate the social environment to make individuals not harm each other. It should be acknowledged that defining the latter category as ordinary do not reduce the weight and importance of such behaviors which is heavily emphasized in Koran, Hadith, and Sufi principles.

1.3. The present study

1.3.1. Aim

Violations are negative by nature and may lead to harmful consequences. It is therefore necessary to examine them within factors that may be preventive. A probable factor is religion which has social connotations and which may increase desirable acts and decrease undesirable ones in the society. Accordingly, the aim of this study was to examine everyday violations in terms of religiousness. Though there have been studies on the topic, the present one differs from others in two important senses. First, the study examined the collective understanding about violations and their relation to religion before getting into individual differences. This is the overall approach of the study which has not been adopted previously in the literature within this topic. Second, studies on religion and violations have been mostly done in the Christian context in Western societies. Those done on this topic in the Islamic context are scarce. In this sense, Turkish studies mostly focused on acts of university students (e.g. cheating in exams). This study, however, examined a broader range of violations in a wider sample.

1.3.2. Outline

In order to fulfill the aim, first, a qualitative pilot study was done to uncover the collective (i.e. shared) understanding about ordinary problems and their relation to religion/religiosity. For this purpose, Social Representations Theory was adopted as a framework. Based on the pilot study, the main (quantitative) study was conducted to explore individual differences with regard to the investigated topic. In this sense, religiousness was evaluated as a multidimensional construct. Violations which were uncovered in the pilot study were included in the main study. Furthermore, in line with the sociocultural background of the overall thesis, probable mediator variables (i.e. social norms and moral emotions) were also examined. Below, details of the pilot study and main study were presented.

CHAPTER II

A QUALITATIVE PILOT STUDY

2.1. Introduction

2.1.1. Social Representations Theory

Social Representations Theory, originally developed by Moscovici (1961/2008), is a framework to examine psychosocial phenomena in modern societies (Wagner, et al., 1999). Social representation can be mainly defined as “the elaborating of a social object by the community for the purpose of behaving and communicating” (Moscovici, 1963). In more detail, it is a system of values, practices, and notions which provides establishment of an order for individuals to orient themselves in their material and social world and which supplies them with codes for social exchanging, naming, and classifying various aspects of their environment and individual and collective history (Moscovici, 1961/2008; 1973). As Moscovici (1973) further stated, “They do not represent simply opinions about, images of or attitudes towards, but theories and branches of knowledge in their own right, for the discovery and organization of reality”.

Social representations are developed by the community in daily talk and action (Wagner, et al., 1999) and built on an understanding of common reality and knowledge; thus, they emerge in everyday life in a natural manner and get deeply embedded in the cultural fabric (Philogène & Deaux, 2001). They are learned as mother-knowledge at the same time mother-tongue is being learned, as Moscovici (2001) put it. Moreover, a representation is both process and product: They are the processes to talk about events and objects and to construct reality, as well as are the products of social thinking and structuring knowledge and beliefs (Philogène & Deaux, 2001). In other words, social

representations do not only reflect or inform about the reality, they are also the co-constructed phenomena (Howarth, 2006).

Regarding representations, “the existence of the social process explains the individuals' knowledge system” (Wagner, 1995) which means that the group's collective system of rationalization, comprehension, and justification provides the frame within which individuals can understand the socially significant phenomena. Representations, therefore, can be claimed to be in the minds of individuals as well as in the fabric of society (Gervais, Morant, & Penn, 1999). In this sense, the outside world and the inner world of the individual (or group) are not separated from each other in a clear-cut manner (Moscovici, 1973).

Historically and originally, individual and society were considered separately from each other. Durkheim, similar to Wundt, proposed the study of mythology, language, and religion as reflecting the shared cognitive structure of the societies and distinguished collective representations from individual representations in a strict way. Moscovici (1961/2008; 2001), on the other hand, integrated the individual sphere with the collective sphere and developed social representation theory based on Durkheim's collective representation notion (see Farr, 1990; Philogene & Deaux, 2001; Öner, 2002). Accordingly, social representations are dynamic, diverse, almost tangible, and non-static (Moscovici, 1984 as cited in Cirhinlioğlu, Aktaş, & Öner-Özkan, 2006) which are characteristics of more contemporary and detraditionalized societies (Jovchelovitch, 2001; Wagner, et al., 1999). However, collective representations are widely distributed, culturally entrenched, and resistant to experience, argumentation and logical proof which are characteristics of traditional societies (Jovchelovitch, 2001; Wagner, et al., 1999).

There are two main processes in the construction of representations: anchoring and objectification (Moscovici, 1961/1976/2008). Regarding anchoring, the social object is placed into the social values and operations. By this way, the society changes the social object into an instrument that it can use and inserts the object into existing social

relations (Moscovici, 1961/1976/2008). In simple terms, an unfamiliar object is made familiar and recomposed in ordinary categories by categorizing it into prior knowledge and beliefs (Philogene & Deaux, 2001). Individuals use their own group's values, beliefs, and notions to anchor the new object in the preexisting mental system, which means social positioning (Clemence, 2001). In modern societies, representations take shape in a network of powers, interests, and other representations which compete with each other (Jovchelovitch, 2001). As Moscovici (2001) claimed, sharing representation does not mean that the representation is unique, it means that it is normative; thus, each social representation has its alternative. This also provides prospect of transformation, communication, innovation, resistance, and negotiation (Howarth, 2006).

The second process, objectification, demonstrates how the elements of a represented object are integrated into the social reality. By this way, abstract information (e.g. inference) is transferred almost to a perceptibly concrete knowledge like a physical organization (e.g. figurative or metaphorical meaning) (Moscovici, 1961/2008; Philogene & Deaux, 2001; Clemence, 2001). As a direct extension of the theory and in regard to objectification, Abric (2001) proposed the structure of a social representation to be composed of the central (structuring) core and the peripheral elements around the core. Accordingly, the central core is established by the represented object's nature, the relations the group has with the object, and the norms and values of the group and the moment. The central core unifies and stabilizes the constitutive elements, establishes the nature of the associations among these elements, and assures the existence of the representation in changing situations. Besides, the elements adopt a meaning and a value. The peripheral elements around the core are more concrete and accessible. They are the interface between the central core and the concrete situation. They adapt the representation to the changing contexts, as a result any new information or transformation is inserted in the periphery. By this way, the peripheral elements defend the structuring core and prevent its change.

Knowledge is shaped by temporal, cultural, and public contexts and varies based on these dimensions (Jovchelovitch, 2001). Social representations, as a form of social

knowledge (Jovchelovitch, 2001), reflect also culturally and historically embedded social objects and they are examined within everyday knowledge and practices (Gervais et al., 1999). There are various methods of investigating socially represented phenomena. These are ethnography, focus groups, interviews, media analysis, analysis of word associations, questionnaires, and experiments. As social representation is heavily embedded in language, examination of language is a more preferred way of doing research. Besides, a specific research can begin with qualitative methods and continue with quantitative ones. The method to study a specific social phenomenon, however, can be selected based on the match between the topic and the most appropriate methodology for it (for details see Wagner, et al., 1999). In the present context, qualitative method (i.e. interviews) will be adopted before quantitative measurement.

Individuals construct representations with regard to three main areas (Wagner & Hayes, 2005). One of the areas is science in which scientific theories and notions are transferred to everyday discourse. While transference, the actual theory or concepts are not absorbed or copied as a whole; but as a fragmented construct, which is functional for the needs and knowledge guidelines of the group/culture. Science, furthermore, has a socially attributed authority in current societies. Some examples of science-based representations are psychic phenomena, biology, medicine, and biotechnology. Also, Moscovici (1961/2008), in his seminal work on social representations, mainly dealt with how a theory (i.e. the psychoanalysis theory) is turned into common sense by lay people. Another area is social structures and political events including history which is collectively experienced. These kinds of representations can provide individuals with a social identity beside interpretative models. Some examples for these representations are the perception of social structure and inequality, social conflicts, human rights, abortion, and aggression. The last area is cultural knowledge. These kinds of representations determine and structure the features of the object they refer to and generate their significance. The mentality of social groups, therefore, can be defined by examining these representations. Some examples are health and illness, gender roles,

being disabled, and intelligence. Topic of the present study also reflects cultural representations.

2.1.2. Representations, religion, and aberrant acts

Social representations exist both in the fabric of society and in the minds of individuals. Its framework helps to uncover, at the intersection of the individual sphere and the collective sphere, the shared understanding about social objects. Regarding everyday violations, social representation approach has been used wholly or partly in terms of littering, incivilities in the urban (e.g. spitting), and formal and informal rules towards driving and tax evasion (Yasak & Öner, 1998 as cited in Öner, 2002; Gaymard, 2009; Gaymard, Allain, Osiurak, & Le-Gall, 2011; Verkuyten, Rood-Pijpers, Elffers, & Hessing, 1993; Liu & Sibley, 2004; Félonneau, 2004). Still, violations can be various and wide ranging in a society which necessitate revealing significant ones. Therefore, one aim of this study was to uncover prevailing violations in the Turkish society.

Historically and initially, religion was considered to be a kind of collective representation, a widely distributed and culturally entrenched concept. This may have affected its examination in relation to other factors. However, in modern societies, concepts are more open to interpretation and elaboration since viewpoints of individuals are not shaped in a strict and dominant sense. Regarding religion, this, of course, does not mean to change the nature and principles of it, but gives the opportunity to study how religion is understood and elaborated on its own and in relation to other factors. As mentioned previously, religions have social connotations making it a probable factor influencing violations. Hence, the second aim of this study was to examine everyday violations in terms of religion.

2.2. Method

2.2.1. Procedure

Before initiating the study, ethics committee approval was obtained from the Research Center for Applied Ethics of Middle East Technical University.

Semi-structured interviews were conducted to examine social representations of the investigated topic. At the beginning of each interview, participants were provided with the written informed consent form in which confidentiality and anonymity of them were assured (e.g. names not used and coded during the interviews) and voluntary participation was emphasized (e.g. participants can quit the interview whenever they want). Besides, their consent was obtained about recording their answers via a voice-recording device. All the participants permitted the use of the device. Length of interviews ranged from 04:04 min. to 22:42 min. Total interview duration was 4 hours, 40 minutes, and 9 seconds.

2.2.2. Instruments

Questions were prepared as clear, not guiding, and straightforward as possible; those which might guide the participants were asked late in the interview. Respondents were left free to articulate whatever they considered as problematic in the society; they talked about problems which may include violations but not necessarily so. Thus the present study's focus is larger than the other chapters. Still, the topic was broad and thus interviews started with asking a daily life domain to narrow down the topic into social aberrancies. In this sense, the first question was about traffic related problems since road environment is a typical everyday context in which problems can be both individually and socially aberrant. Afterwards, other problems were asked to see whether they differ from those in the traffic context. Questions and sequence of asking them are presented below in Table 2.1. in English.

Table 2.1. *Interview questions of the pilot study*

- 1- In your opinion, what are the main problems in traffic caused by people?
 - 1a- According to you, why do people behave in this manner?
 - 2- In your opinion, what are other aberrant behaviors shown in society in general?
 - 2a- According to you, why do people behave in this manner?
 - 3- Do you think is there any relationship between problems in traffic and religion/religiosity?
 - 4- Do you think is there any relationship between other behaviors you mentioned and religion/religiosity?
 - 5- How much religious do you consider yourself?
 - 6- Age:
Sex:
Occupation:
Economic status:
-

2.2.3. Sample

Twenty seven individuals (14 male, 13 female) participated in the study. Age of the participants ranged from 20 to 45 ($M=26.81$, $SD=6.18$). Other demographic variables and the degree of religiousness can be seen in Table 2.2.

Table 2.2. *Background variables in the pilot study*

Main Category	Thematic Unit	No. of Participants
Economic Status		
	Lower	2
	Lower middle	3
	Middle	13
	Lower upper	8
	Upper	1
Occupation		
	Undergraduate student	7
	Graduate student and/or research assistant	11
	Engineer	2
	Caretaker	3
	Academician	2
	Waiter	1
	Worker	1
Degree of Religiousness		
	Non/A little religious	10
	Moderately religious	7
	Very religious	10

2.3. Results & Discussion

After data collection, the interviews were transcribed verbatim. Content analysis was performed on the transcribed data, in which thematic units (i.e. meaningful words or sentences) regarding the investigated topic were explored. Frequency of each unit and number of participants mentioning each unit were also computed. While analyzing, units were compared to each other in order to categorize similar ones, which resulted in main descriptive categories. If a category was mentioned by more than half of the sample, it was considered as a social representation. Besides, some thematic units which were strongly emphasized were also considered as representations in their own rights. Participants sometimes referred to most of the main categories, thus they contributed to more than one category in responding questions. A few answers that are much unrelated to the topic were discarded from the analyses. The analysis was repeated by the author to obtain the reproducibility score, which was found to be 0.89. Findings are presented below in terms of sequence of asking them.

2.3.1. Main problems

Question 1. In your opinion, what are the main problems in traffic caused by people?

With regard to traffic problems, four main categories emerged as interpersonal violations, ordinary (i.e. rule) violations, cognitive failures & inexperience, and consequences of aberrant behaviors (see Table 2.3). As the first category, twenty interviewees mentioned interpersonal violations mostly including aggressive, disrespectful, and selfish behaviors. Both aggressive driving and disrespectful driving were social representations in their own rights (see Quote 1 for aggressive driving). Other related problems were being impatient or intolerant, inconsiderate behaviors towards women, performing stunts, and horn honking.

Table 2.3. *Main problems in traffic*

Main Category	Thematic Unit	Number of Participants	Frequency
1. Interpersonal Violations		20	
	Aggressiveness	7	12
	Disrespect	7	7
	Selfishness	7	14
	Impatience	5	5
	Intolerance	5	7
	Inconsiderate behaviors towards women	4	8
	Performing stunts	4	8
	Horn honking	2	2
2. Ordinary Violations		15	
	Speeding	5	6
	Driving without control	1	1
	Driving under the influence of alcohol	3	3
	Faulty parking	1	1
	Driving without a driver license	2	2
	Running red light	5	5
	General rule violation	8	8
	Pedestrians not using overpass or underpass	1	1
	Not yielding to pedestrians	2	5

Table 2.3 continued

Faulty overtaking	2	2
Erratic parking	1	1
Erratic road using	1	1
Faulty lane changing	1	1
Overloading	1	1
Trucks blocking traffic	1	1
3.Consequences of Aberrant Behaviors	9	
Accident	9	13
Harming others	2	3
Traffic congestion	1	1
Fatality	1	1
Getting disabled	1	1
Dispute	2	2
Getting injured	1	1
4.Cognitive Failures and Inexperience	7	
Making error	1	1
Distracted attention	1	1
Inattention, excessive inattention	6	6
Mobile phone use	2	2
Being inexperienced	1	1

Quote 1	
Bir başta çok sinirliler, çok agresifler, herhangi en ufak bir şeyde birbirlerine bağırma, çağırma. Özellikle artık hani duymuyor zannettiklerinden midir bilmiyorum, aracın içinde küfretme çok yaygın. Genel olarak bu sinir fazla yani bizim ülkede trafikte.	First of all, they are very angry, very aggressive, when anything slightest happens, they shout and yell at each other. Especially, I am not sure whether it is because they think that others do not hear as such, swearing in the vehicle is very common. In general, anger is high, I mean, in our country in the traffic.

As the second category, fifteen interviewees pointed out ordinary violations. Eight of them talked about general rule violation in traffic, which was a social representation in its own right. Running red light and not yielding to pedestrians were also social representations in their own rights (see Quote 2 for running red light). Other mentioned behaviors were speeding, driving under the influence of alcohol, faulty overtaking, driving without a driver license, faulty parking, pedestrians not using overpass and/or underpass, driving without control, erratic parking, erratic road using, faulty lane changing, overloading, and trucks blocking traffic.

Quote 2	
Özellikle kırmızı ışık ihlali çok fazla. Hani polis noktasının olmadığı bir yerde veya fazla merkezi olmayan bir yerdeki ışıklarda adam geçiyor mesela. Bu yaygın ülkemizde.	Especially red light violation is very common. Well, in a vicinity where there is no police control or in the lights in a place not so central, the person passes, for example. This is common in our country.

As the third category, nine interviewees told about consequences of aberrant behaviors such as accidents, fatalities, injuries, traffic congestion, and the like. As the fourth

category, seven participants pointed out cognitive failures and inexperience (e.g. being inattentive or inexperienced).

Question 1a. According to you, why do people behave in this manner?

With regard to this question, participants reported various reasons for various problems. As not the primary concern, these are not reported here. Still, whether religion was emphasized in relation to traffic problems without being directly asked may be informative. Three participants referred to such a relationship.

Question 2. In your opinion, what are other aberrant behaviors shown in society in general?

With regard to other problems, analysis revealed five main categories as interpersonal violations, environmental violations, general rule violation, behaviors of university students, and felonies (see Table 2.4). One of the participants could not make his mind about these kinds of problems and did not respond. Responses were evaluated out of 26 persons. Most of the interviewees (21 out of 26) pointed out interpersonal violations making up the first category. In this sense, the most mentioned behaviors were about disrespect, selfishness/self-interest, and inconsiderateness; the last two were social representations on their own (see Quote 3 and Quote 4). Another salient behavior was aggressiveness which was also a social representation on its own. In Quote 5, aggressiveness representation which was underpinned by a provocative behavior (in this case, smoking) can be examined. Other problems were inconsiderate acts towards women, not greeting others, and inconsiderate acts in the workplace.

Table 2.4. Other main problems

Main Category	Thematic Unit	No. of Particip.	Freq.
1. Interpersonal Problems		21	
	Aggressiveness	3	6
	Inconsiderateness	8	28
	Disrespect	8	15
	Selfishness/self-interest	7	11
	Inconsiderate acts towards women	3	7
	Not greeting others	2	3
	Inconsiderate acts in the workplace	3	5
2. Environmental Problems		4	
	Littering (including spitting on the floor)	4	10
3. General Rule Violation		1	
	General rule violation	1	1
4. Behaviors of University Students			
	Excessive drinking, excessive fun, etc.	1	3
5. Felonies			
	Theft, murder, rape, etc.	4	12

Note. The last interviewee did not answer this question.

Quote 3	
<p>Toplum içerisinde yani ne var mesela, yine insanların birbirine karşı hoşgörüsüzlüğü. Belki bu eskiden daha fazla hani şu devlet dairelerindeki suratsız memurlarla filan karşılaşmamız daha fazlaydı. Bu birazcık şimdi değişti ama yine de insanların hakikaten birbirine karşı hoşgörüsüz, tahammülsüz davrandığını çok fazla görüyoruz.</p>	<p>In the society, I mean, what is there, for example, again inconsiderateness of people towards each other. Maybe, it was more common in the past, you know, it was more common to encounter with sulky civil servants as such in the public service. This has changed a little bit nowadays, but we still see people treating each other really inconsiderately and intolerantly, a lot.</p>

Quote 4	
<p>...Yani, bilmiyorum, bana en çok gelen şey bu bencillik, yani toplumumuz çok bencil...</p>	<p>...I mean, I am not sure, I think the commonest is this selfishness, I mean, our society is so selfish...</p>

Quote 5	
<p>Yine biz biraz toplum olarak biz kendi ülkemize göre değerlendirecek olursak asabi bir toplumuz, erkeklerimiz özellikle... Toplum içinde şu an kendi açımdan düşündüm en kötü problem sigara. Çünkü, caddede yürürsün, şurada burda yürürsün, sigara içmeyi sevmiyorum dersin, içildiği yeri sevmiyorum dediğin zaman hemen yanında biri çıkarıp sigara içebilir sırf bunu duydu diye. Hemen</p>	<p>Again, we as a society a bit, we to evaluate according to our country, we are an aggressive society, especially our men...In the society, I think from my own perspective now, the worst problem is smoking. Because, you walk on the street, you walk here and there, if you say that you do not like smoking, when you say that you do not like places where smoking is common, a person close to you may</p>

insanlar tepkisel davranıyor. Bu böyle bir şey var toplumumuzda.	instantly take out his cigarette and smoke just because he has heard this. People react instantly. There is something like this in our society.
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As the second main category, four interviewees pointed out environmental violations including spitting on the floor and littering. This category was mentioned strongly by three of the participants as can be seen from Quote 6, Quote 7, and Quote 8, which indicates that environmental violations are social representations on their own.

Quote 6	
Başka olarak çevre sorunu da var çok fazla. Biz çevreye hiç dikkat etmiyoruz. İnsanlar olarak elimizdeki bir kâğıdı hemen yere atabiliyoruz.	What else, environmental problems are abundant. We never take care of the environment. As humans we throw a paper in our hand on the floor.

Quote 7	
Mesela çevreyi kirletme. Mesela yürüyorsun, adam yere tükürüyor veya bir şey düşürdüğünde, mesela çöp düşüyor cebinden, adam onu almıyor, ona tenezzül bile etmiyor...Bu toplumun genelinde umumiyetle yani uyulmayan bir kaide de kimse pek riayet etmiyor.	For instance, littering. For instance, you are walking, a man spits on the floor, or when he drops something, for example, a litter drops out of his pocket, he does not take it, he does not even consider it...This is a rule which is largely, I mean, violated society-wide, nobody observes it.

Quote 8	
(Aklıma) gelen olumsuz davranışların çoğu, mesela en önemlisi, çevre temizliği (ile ilgili), yani eline arabayla giderken bir bakıyorsun pat diye sigarayı attı, kağıdı attı, bilmem çöpünü attı vesaire. Bu en büyük sıkıntılarımızdan birtanesi bu.	Most of the aberrant behaviors that come (to my mind), for example, the most important one, (about) environmental cleanliness. I mean, while driving when you look at his hands, he throws his cigarette, papers, so-and-so, his litter, etc. One of our biggest problems is this.

The third category was general rule violation which was mentioned by only one interviewee but strongly. This was also a social representation on its own as can be seen in Quote 9.

Quote 9	
Yine genelde de bir kurallara uymama var. Türk toplumunda genel olarak yapmak istediğini nasıl kurala uydurursuna bakılıyor kurala uymaktansa.	Again also in general there exist rule violations. In the Turkish society in general how to fit what you want to do in the rule is tried rather than observing the rule.

The fourth category was aberrant acts of university students such as excessive drinking and having excessive fun. The last category was about felonies including theft, murder, and rape.

Question 2a. According to you, why do people behave in this manner?

With regard to this question, participants reported various reasons for various problems. As not the primary concern, these are not reported here. Still, whether religion was emphasized in relation to other problems without being directly asked may be informative. Four participants referred to such a relationship.

2.3.2. Problems and religion/religiosity

Question 3. Do you think is there any relationship between problems in traffic and religion/religiosity?

With regard to traffic problems and their relation to religion/religiosity, five main categories emerged (see Table 2.5). As the most frequently mentioned category, almost 78% of the interviewees (21 out of 27) pointed out that there is no relationship between religion and traffic problems (e.g. “religion may not be adopted in traffic, since traffic is a closed system having its own rules”). As the second category, eleven individuals pointed out that there are other or more important factors regarding traffic problems (e.g. personality, education level). Some of them also told that religiosity of a person can be affected by some other factors (e.g. attitudes). Third, ten interviewees stated that religion can ideally be related to a decrease in aberrant behaviors in traffic (e.g. “religions recommend being respectful and tolerant”). The second and third categories were mentioned with the same frequency and by similar number of participants. Fourth, seven interviewees told that the relationship between religion and traffic problems is unclear or indirect (e.g. “there is no concrete and direct relationship”). Lastly, four participants claimed there to be a relationship between these problems and religion (e.g. “individuals who do not express their religiosity are less disrespectful, more sensitive and neat in traffic”).

Table 2.5. Traffic problems and religion

Main category	Number of participants	Frequency
1. There is no relationship	21	30
2. There are other or more important factors	11	20
3. Ideally, there is a relationship	10	20
4. The relationship is indirect or unclear	7	9
5. There is a relationship	4	7

Question 4. Do you think is there any relationship between other behaviors you mentioned and religion/religiosity?

With regard to other problems and religion, analysis revealed five main categories (see Table 2.6). As the first category, 15 participants told about an ideal relationship between problems in the society and religion (e.g. “religion’s rules are beneficial for the society in general”). As the second category, 10 interviewees claimed that there is a relationship between problems in the society and religion (e.g. “religious individuals engage in less aberrant behaviors as compared to non religious ones”). Frequency of the thematic units was the same for the first and second category (23 times). As the third category, 9 individuals pointed out that there is no relationship between religion and problems (e.g. “individuals do not actualize religion in their lives”). As the fourth category, 5 interviewees claimed 10 times that there are other or more important factors regarding problems rather than religion (e.g. “upbringing and social environment are more important than religion/religiosity”). Lastly, 5 interviewees claimed 7 times that

the relationship between religion and problems is unclear or indirect (e.g. “religion does not influence aberrant acts in a definite way”).

Table 2.6. Other problems and religion

Main Category	Number of Participants	Frequency
1. Ideally, there is a relationship	15	23
2. There is a relationship	10	23
3. There is no relationship	9	13
4. There are other or more important factors	5	10
5. The relationship is indirect or unclear	5	7

Overall, with regard to traffic context, participants mentioned interpersonal violations, ordinary violations, cognitive failures & inexperience, and consequences of aberrant behaviors. Among these categories, interpersonal violations and ordinary violations seem to be the prevailing representations in Turkish traffic. These categories are furthermore in line with the theoretical definition of violations and thus in accordance with the focus of the overall study. Remaining categories (i.e. consequences of aberrant behaviors and cognitive failures & inexperience) were emphasized less strongly and not considered as representations. With regard to general problems, participants mentioned interpersonal violations, environmental violations, general rule violation, felonies, and acts of university students. Among these categories, interpersonal violations were emphasized by most of the participants. Besides, environmental violations and general rule violation were mentioned by a few participants but strongly. These are considered

as the prevailing representations of other problems which were also in accordance with the focus of the overall study. Remaining categories of felonies and behaviors of university students were emphasized weakly and were not considered as representations.

It seems that interpersonal violations are highly represented in the Turkish society in general. This result is in line with other studies conducted in Europe which revealed that these kinds of acts (i.e. vandalism, rowdy or disrespectful acts) are perceived as common (ADT Europe, 2006). Still, as different from the ADT study which adopted a forced choice format, participants of this study articulated aberrant acts themselves. Moreover, interpersonal violations also prevail in the traffic context. Two prominent characteristics describing Turkish traffic are having external demands on the driver (e.g. chaotic, pressurizing) and inducing competitiveness (e.g. aggressive, a context for power shows) (see Özkan & Lajunen, in preparation). Such a context may be likely to trigger interpersonal violations on the road. Rule violations also prevail in general and particularly in traffic. In this sense, participants mentioned rule violations in traffic more than others contexts. It is obvious that traffic system is a regulated environment with specific rules and its own code. It can even be said that “there are few areas of human activity that are as regulated by legal restrictions as the traffic system” (Åberg, 1998). Thus, it can be associated with more rule governed acts, in the present context with “non rule governed acts”. In contrast, other rule violations were mentioned by only one participant but as a representation. Further efforts can examine and uncover significant rule violations in other contexts. Lastly, environmental violations (i.e. littering and spitting on the floor) seemed to be represented in the society. These kinds of violations may be perceived to be simpler and less serious than other kinds of acts (Krauss, Freedman, & Whitcup, 1978) which may increase their commitment and therefore commonness.

Despite similarities mentioned above, problems were not associated to religion in similar ways. Regarding traffic context, a lack of relationship between problems and religion was the dominating view. It was theoretically claimed that absences are meaningful in themselves, which should be examined at the theoretical, methodological,

empirical, and analytical/interpretative levels. These levels are heuristic tools for such an investigation and are interrelated (see Gervais, Morant, and Penn, 1999). In this research, the dominating absence of a relation between religion and traffic problems is an empirical absence: The question of an association was directly adopted (theoretically), asked (methodologically), and analyzed (analytically). There was, however, a lack of relationship as an empirical result. In this sense, traffic context as understood today is a matter of roughly the last century. Acts in this context, therefore, may not have been directly associated to religious principles and suggestions, which may impede their activation. In contrast, regarding other problems, religion was mostly claimed to ideally influence these acts. This result is in line with the purpose of religious principles and suggestions targeting social conduct.

Based on this pilot research, a survey study was conducted to investigate individual differences regarding everyday violations and their relation to religion, of which details were presented below.

CHAPTER III

MAIN STUDY

3.1. Introduction

3.1.1. Everyday violations

As mentioned previously, violations were the focus of this study rather than other aberrant acts (e.g. errors). Violation differs from other aberrancies in that it concerns deliberate infringement of a regulated or socially accepted code of act (Reason, 1990; Parker, et al., 1995). In the literature violations have been studied as single acts (e.g. speeding, littering; Haglund & Åberg, 2000; Cialdini, Reno, & Kallgren, 1990) or a composite measure of several acts (e.g. ordinary traffic violations; Reason, et al., 1990; Parker, et al., 1995). Furthermore, researchers sometimes brought together different domains in terms of everyday rule violations (combining traffic violations with misdemeanors; Tyler, 2006); mild social deviance (combining negative ordinary acts; West, Elander, & French, 1993); or crime (combining ordinary and serious types; Evans, et al., 1995). Here, prevailing behaviors uncovered by the previous study were evaluated in terms of the theoretical classification. In this sense, interpersonal violations (traffic as a sub area), rule violations (traffic as a sub area), and environmental violations were included in this study.

3.1.2. Religiousness

Allport (1950/1960) likened religion to a rich pudding; a smooth and simple composite having intricate elements. So is personal religiousness since the influence and internalization of religion can change from one person to another. In order to search for this variance, the common paradigm has been the empirical (i.e. measurement)

approach. Lots of concepts and instruments have been developed, which can be evaluated under two major headings as dispositional religiousness and functional religiousness (Hill, 2005; Gorsuch, 1984) which can be considered as hierarchically structured (Tsang & McCullough, 2003 as cited in Pepper, Jackson, & Uzzell, 2010). The former refers mainly to broad “dispositional” differences in religiousness, being unidimensional and differentiating the religious from the nonreligious. The latter is about how a person lives and experiences religion, being multidimensional and differentiating among the religious. Since it is more informative to learn about how religion takes place in individuals` lives beside their religiousness (Allport & Ross, 1967; Allport, 1950/1960), multidimensional measurement of religiousness were adopted here. In this manner, intrinsic and extrinsic religious orientations (Allport, 1950/1960; 1966; Allport & Ross, 1967) are one of the mostly used concepts, contributing to multi-dimensional measurement of religiousness (Kirkpatrick & Hood, 1991) and being the backbone of empirical research in the psychology of religion (Kirkpatrick & Hood, 1990; Hood, 1985).

3.1.2.1. Intrinsic and extrinsic religious orientations

Intrinsic and extrinsic religious orientations, as concepts, have developed over time. Initially, Allport (1950/1960) elaborated on mature and immature religious sentiments without overtly emphasizing intrinsicness and extrinsicness. Accordingly, mature and immature religious sentiments are opposite to each other: Mature religiousness is autonomously motivated in which religion is a master rather than a servant; it denotes a critical, flexible, and questioning approach; and it is morally consistent, harmonious, and tentatively held. On the other hand, immature religiousness is related to self gratification and self centered interests; it does not foster reflection on experiences and acts (i.e. self-objectification); and it is segmented, fitful, and partly unifying the personality. Later, first formal definitions of intrinsic and extrinsic religiousness were suggested in 1960, but the most complete ones given in 1966 and 1967 (with J. M. Ross) (Hunt & King, 1971). Accordingly, intrinsic religious orientation denotes religion being a master motive in one`s life and an end in itself. This orientation fills the whole

life with motivation and meaning, thus other needs are less important or brought into harmony with the religious beliefs and prescriptions. The person internalizes the whole religious doctrine and wants to serve religion rather than make it serve him/her.

Extrinsic religious orientation denotes a utilitarian, instrumental, and self serving approach towards religion. The person uses religion to get gains as security, comfort, sociability, and status. In this manner, religion serves other needs rather than being a value on its own. The religious doctrine is lightly held or selectively shaped to be consistent with other needs, thus the person wants religion to serve him.

There exist much research, revision, and debate on the intrinsic and extrinsic religious orientations (Leach, Berman, & Eubanks, 2008). One of the most crucial point in this sense has been whether these terms are two separate dimensions or two polar opposites of a single dimension. Allport originally conceptualized the orientations being polar opposites of a single dimension. Nevertheless, initial empirical studies (Feagin, 1964; Allport & Ross, 1967) showed that they were separate dimensions. Donahue (1985a) further reported that the mean correlation between the orientations was -0.06 across studies. However, correlations between the orientations ranged from -0.58 to 0.24, variance of which originated mainly from the nature of the specific samples (Donahue, 1985a; Beit Hallahmi & Argyle, 1997). Conservative samples, for example, may have higher negative correlation than less conservative samples since they may have higher intrinsic scores and lower extrinsic scores (see Donahue, 1985a; Donahue, 1985b; Gorsuch, 1984).

The nature of the orientations was also questioned in the literature. Originally, Allport elaborated on the functions of religion in personal lives rather than general religiousness. In this manner, he considered orientations as motives associated with religious belief and practice, a stand also adopted by other researchers (e.g. Hoge, 1972; Gorsuch, et al., 1997; Hill, 2005). Some researchers also contributed to this approach theoretically. For example, Gorsuch (1994) showed that individuals develop intrinsic orientation for different reasons (see also Gorsuch, et al., 1997). Still, other researchers claimed that the orientations are a kind of personality (Hunt & King, 1971) or

personality dimension of religious life (Pargament, 1992) reflecting a general form of religious expression. Some others, as a result of their evaluation and review of the literature, concluded that intrinsic religiosity measures religious commitment as distinct from religious belief, church membership, liberal-conservative theological orientation, and related measures. Besides, extrinsic orientation measures motives serving self interest (Kirkpatrick & Hood, 1990; Donahue, 1985). All these approaches reflect a general style of relating to religion, which is the stand of the present study (see also upcoming lines).

Review and meta analysis of intrinsic and extrinsic religiousness showed that the former was associated well with religiosity measures; for example, it was related to religious belief, religious orthodoxy, importance of religion, religious commitment and religious activity much higher than the latter (Donahue, 1985a; Beit Hallahmi & Argyle, 1997). Apart from religious measures, intrinsic religiousness was shown to be positively related to such traits as self control, sociability, responsibility, wellbeing, internal locus of control, purpose in life, and tolerance. It was negatively related to ego weakness, anxiety, paranoid insecurity, lack of self-sentiment, etc. (Masters, 1991). Low correlations of extrinsic religiosity with religious measures led to the question whether it is a `religious` measure at all. The utilitarian and selfish nature of extrinsic religiosity makes religion one of the many influences in life, but not a master one. Regarding non religious measures, extrinsic religiosity was related to being prejudiced, dogmatic, and fearful (see Donahue, 1985a; Donahue, 1985b).

3.1.2.2. Quest religiousness

Batson and colleagues were not content about the development of religious orientations and claimed that Allport`s approach might be inadequate and premature (Batson, 1976; Batson, Naifeh, & Pate, 1978; Batson, Schoenrade, & Ventis, 1993). Accordingly, intrinsic and extrinsic religious orientations quite much represent Allport`s previous distinction between mature and immature religiousness. However, the intrinsic orientation does not emphasize skepticism, flexibility, and resistance to absolutistic

thinking as conceptualized in mature religion; the main emphasis was on religion as a master motive in the believer's life (The extrinsic scale was not criticized, by the way) (Batson, Schoenrade, & Ventis, 1993). This leads to the possibility for the intrinsic scale to be scored highly by a mature religious person (as defined by Allport) as well as by a religious conformist who is rigid, uncritical, and dependent (Batson, Schoenrade, & Ventis, 1993; Batson, 1976). To have a better differentiation, Batson (1976) proposed a third orientation which represents an open ended and questioning style towards religion, called 'religion as quest' (Batson, 1976).

Quest orientation is defined as an ongoing process of questioning and probing caused by the tensions, tragedies, and contradictions in the believer's own life and in society. A quest oriented person raises ultimate whys both towards the social structure and the structure of the life itself (Batson, 1976). He/she does not rely on traditional answers about religious matters and adopts an open ended search (Batson & Schoenrade, 1991a). Three main elements of the quest dimension are honestly facing existential questions without reducing their complexity; perception of doubts as positive and self criticism; and openness to change (Batson, Schoenrade, & Ventis, 1993; Batson & Ventis, 1985). Moreover, a person with this orientation finds questions important and also searches for answers and recognizes that "...she or he does not know and probably never will know the final truth about such matters." (Batson, Schoenrade, & Ventis, 1993).

The quest, intrinsic, and extrinsic orientations were conceptualized and empirically shown to be independent, orthogonal, and not interchangeable (Batson, 1976; Batson & Schoenrade, 1991a; 1991b). Besides, the orientations were considered as dimensions, not types (Batson, Schoenrade, Ventis, 1993; Batson & Ventis, 1985).

The quest dimension received criticisms from other researchers (e.g. Donahue, 1985a; Hood & Morris, 1985) especially about the validity of the dimension; whether it is a religious measure at all. In response, Batson et al. (1991a) empirically revealed that members of a non traditional Bible study group scored higher on the quest dimension than a traditional Bible study group. Furthermore, seminarians had higher quest scores

than undergraduate students with moderate levels of religiousness. Quest was also differentiated from agnosticism; there was a low correlation between quest and an orthodoxy measure. Lastly, quest does not represent religious conflict; the quest measure refers to a more active search where doubts are central, positive and not threatening.

3.1.2.3. Religious fundamentalism

Another religious orientation similar to a reversed quest orientation is religious fundamentalism, which is defined as “the belief that there is one set of religious teachings that clearly contains the fundamental, basic, intrinsic, essential, inerrant truth about humanity and deity; that this essential truth is fundamentally opposed by forces of evil which must be vigorously fought; that this truth must be followed today according to the fundamental, unchangeable practices of the past; and that those who believe and follow these fundamental teachings have a special relationship with the deity” (Altemeyer & Hunsberger, 1992). There seems to be little differentiation between quest and religious fundamentalism; empirical results showed that these concepts were highly negatively associated to each other (see Altemeyer & Hunsberger, 1992). In a similar vein, greater fundamentalism was associated to less complexity of thought about existential issues (e.g. Hunsberger, Pratt, & Pancer, 1994) and to fewer doubts (see Altemeyer & Hunsberger, 2005). Still, religious fundamentalism includes a larger range of religious topics than quest. Besides, factor analysis results revealed that these concepts “are consistently digging away more at their own particular aspect of religiosity than at the other” (Altemeyer & Hunsberger, 1992).

The above conceptualization of fundamentalism reflects a religious orientation (Hunsberger, 1995) which is free from specific religious content (e.g. the Bible or the return of Jesus in the Christian context) as different from other approaches (Hunsberger, 1996; Hunsberger, Pratt, & Pancer, 1994). That means fundamentalism is not conceptualized specific to Christianity or any other religion (Altemeyer & Hunsberger,

1992; 2005; Hunsberger, 1996). Empirical results also showed that the concept was applicable to adults from Hindu, Muslim, and Jewish backgrounds (Hunsberger, 1996).

Research done in the West indicates that religious fundamentalism is highly correlated with Christian orthodoxy which reflects central tenets of Christianity (Altemeyer & Hunsberger, 1992; 2005; Hunsberger, Pratt, & Pancer, 1994). Similarly, religious fundamentalism was positively associated to church attendance and scripture reading outside of church (Altemeyer & Hunsberger, 1992). Nevertheless, highly fundamentalists are likely to be zealous and dogmatic, to be religiously ethnocentric, and to proselytize their religious stand (Altemeyer & Hunsberger, 2005). Beside such negative connotations, there may be some advantages of being a fundamentalist (Pargament, 2002). Fundamentalism, including strict religious beliefs and practices, can provide a sense of right and wrong; closeness to believers similar to oneself; rules for living; identity; religious and spiritual satisfaction; feeling close to God; and such gains.

Another highly correlated factor to religious fundamentalism is right wing authoritarianism (Altemeyer & Hunsberger, 2005; Beit Hallahmi & Argyle, 1997); religious fundamentalism was even conceived to be a religious manifestation of right wing authoritarianism (Altemeyer & Hunsberger, 2005; Hunsberger, 1995). In this sense, fundamentalists are likely to endorse attributes associated with right wing authoritarianism such as obeying the authorities (i.e. being submissive to the authorities in their lives), condemning the evildoers (i.e. being aggressive toward targets which they sanction such as homosexuals), and following the rules (i.e. adhering to the conventions of their religions) (see Altemeyer & Hunsberger, 1992). This finding was valid both in Christian and non Christian groups (Hunsberger, 1996).

Turkish case

Overall, religious orientations have also been included in research conducted in Turkey. Accordingly, some researchers used only intrinsic and extrinsic religiousness (e.g. Cirhinlioğlu, 2010; Koç, 2009) and others used three of (Öner-Özkan, 2007; Harlak, Eskin ve Demirkıran, 2008 as cited in Ercan, 2009) or all of the orientations (Ercan,

2009). These concepts have been studied in relation to future time orientation (Öner-Özkan, 2007), physical wife abuse (Ercan, 2009), prejudice (Cirhinlioğlu, 2010), empathy (Koç, 2009-2010), self-monitoring (Koç, 2009), traffic violations (Yıldırım, 2007), and system justification (Dirilen-Gumus, 2011).

3.1.2.4. Religious belief and practice

Religious orientations reflect how the person relates to his/her religious beliefs (Batson & Ventis, 1985) and were conceptualized as free of specific content involving an open-ended definition of religion (Donahue, 1985a; Kirkpatrick & Hood, 1990; Pargament, 1992). However, what a person believes should also be considered besides how he/she believes (Kirkpatrick and Hood, 1990) and if beliefs are lacking, they should be separately assessed (Gorsuch, 1994). In order to include religious content, religious belief and practice were considered in this study besides religious orientations.

Religious belief, which means accepting the existence of a Beyond, is the core of all religions. Religions construct a system of belief principles and expect from adherents to accept them (Glock, 1962/1998). Nevertheless, assessing basic tenets may not have much explanatory power since they may “reflect collective representations rather than inner states” (Beit-Hallahmi & Argyle, 1997; for an empirical evidence see Güneş, 2003). Instead, how the believer conceptualizes God can be more informative than belief principles (Gorsuch, 1967 as cited in Noffke & McFadden, 2001). In this sense, God concept reveals the meaning and nature of God for the person and can be perceived in terms of omniness, wrathfulness, benevolence, etc. (Spilka, Armatas, & Nussbaum, 1964; Gorsuch, 1968).

God concepts can be shaped by religious teachings and content, i.e. religious culture, which can lead to denominational differences (Eurelings-Bontekoe, Hekman-Van Steeg, & Verschuur, 2005). God concepts were shown to vary among liberal, moderate, and fundamentalist denominations in that a fundamentalist denomination scored higher in vindictive, stern, and supreme ruler concepts than liberal and moderate denominations.

Fundamentalists also scored higher in allness and kindness concepts than liberals as well as they perceived God as accessible the most (Noffke & McFadden, 2001). Moreover, concepts of God were shown to be related to commitment to God (Hammersla, Andrews-Qualls, and Frease, 1986). Those more committed had more positive concepts such as benevolent, majestic and valuable as well as less negative concepts such as irrelevant and distant. Other than religion related measures, God concepts were shown to be related to self esteem in that self esteem was positively associated with loving images and negatively associated with rejecting, impersonal and controlling images (Benson & Spilka, 1973).

God concept can be confused with God image, the differentiation of which was introduced by Rizzuto (1970) (as cited in Lawrence, 1997). Accordingly, God concept represents the character statements the person attributes to God (i.e. mental-dictionary definitions of the word God) and it is mainly conceptual. In contrast, God image represents a working internal model regarding the person's imagination of the God and it is mainly experiential (i.e. personal experience and feelings regarding the God image and relationship with the God image). God image includes such matters as presence ("Is God there for me?"), acceptance ("Am I good enough for God to love?"), and influence ("How much can I control God?") (for details see Lawrence, 1997).

The second main component of religion is religious practice, being the outward expression of religious belief (Glock, 1962/1998; Ilmihal I, 2007). In Islam, religious practice is the formal indicator of submission to the God; the believer should show his/her faith by being involved in worship (Ilmihal I, 2007). Theologically, it was claimed that practices may provide the person to consider God as salient and to feel in front of God (Tezekici, 2007; Hayta, 2000).

Though religiousness can be shown in many ways (e.g. prayer, contribution to religious funds), private religious acts may better reflect real behavior of believers since non religious motives may not influence private acts (Argyle, 1958/2000). In this study, private religious practices which can be done by people in general such as performing

salat, saying bismillah and fasting were considered rather than those acts which may necessitate extra source such as going to pilgrimage.

3.1.3. Religiousness and violations

Religious orientation, God concept, and religious practice have been little studied in relation to everyday violations. Studies were generally done on interpersonal violations, particularly anger and aggression. Self-report measures revealed that intrinsic religious orientation was negatively associated to retaliatory aggression, while extrinsic religious orientation was positively associated to it (Greer, Berman, Varan, Bobrycki, & Watson, 2005; Leach, Berman, & Eubanks, 2008). Religious fundamentalism was further unrelated to aggression (Saroglou et al., 2005). Other than these results, Yıldırım (2007) found that intrinsic religious orientation negatively predicted ordinary traffic violations whereas extrinsic religious orientation negatively predicted aggressive traffic violations.

As can be seen, religiousness has been narrowly adopted with regard to everyday violations. In this study, religiousness was explored in relation to a variety of violations in traffic, environmental, and interpersonal contexts. In this sense, religiousness can be differentially related to types of violations. As indicated by the previous (social representations) study, a high percentage of people mentioned a lack of relationship between religion and traffic context. Moreover, religious principles and suggestions are likely to be more salient with regard to interpersonal and environmental contexts since their main characteristics may remain similar from past to present in contrast to traffic which, as understood today, is a matter of roughly the last century. Based on these points, in the present study it was expected that religiousness would be less associated to traffic violations as compared to interpersonal and environmental violations.

Intrinsic religious orientation is about “living” religion; having religion in the center of life and internalizing it. Persons having this orientation are likely to behave in line with religious principles and suggestions. When other correlates of intrinsic religiousness (sociability, responsibility, self-control, etc.) and empirical results are considered,

intrinsic orientation may decrease committing everyday violations. Religious fundamentalism is similar to intrinsic religious orientation in that religious doctrine is internalized and strictly held. For fundamentalists, religion provides rules for living and the sense of what is right or wrong. This orientation can be expected to decrease violations. In contrast to these dimensions, extrinsic religious orientation is about lightly holding the religious doctrine and selectively shaping it in relation to other needs. This kind of religiousness may not decrease violations in the sense of intrinsic religious orientation and religious fundamentalism. Whether it is unrelated to or positively related to committing violations remain to be seen. Quest religiousness is about resisting clear cut and traditional answers about religious matters and being open-minded. Research revealed that quest was not related to self-report of antisocial (i.e. aggression) or prosocial (i.e. helping) acts; while it was related to a decrease in actual aggression or an increase (when help was wanted) or a decrease (when help was not wanted) in actual helping (see Batson et al., 1993; Greer et al., 2005). Thus, it may be hard to reveal the relation of quest with violations here via self-reports. Lastly, religious practice and God concepts have not been theoretically associated to self-reported violations before, thus their role on violations would be exploratory. Based on all these points, in the current study it was expected that religiousness would be related to violations. In particular, higher intrinsic religious orientation and religious fundamentalism would be related to lower levels of violations.

As mentioned above, religiousness was explored whether it would directly predict everyday violations. Another possibility is that religiousness would predict violations through other factors. Therefore, probable mediator variables were also considered in this study in accordance with the sociocultural background of the dissertation. Accordingly, moral self-conscious emotions and social norms were included, details of which are presented below.

3.1.4. Moral emotions

Emotions regarding the welfare and interests of the society as a whole or individuals other than the actor are called moral emotions (Haidt, 2003). One main type of moral emotions is self-conscious emotions which occur in situations with real or imagined implications of others' judgments of the individual. Protecting the person's social well being, these emotions function to make the person conform to rules and uphold the social order in order not to trigger negative evaluations of others (contempt, anger, etc.) (Haidt, 2003; Leary, 2007). They further provide immediate reinforcement or punishment of an act like "an emotional moral barometer" which can influence both actual and anticipatory behaviors (Tangney, Stuewig, & Mashek, 2007).

More specifically, self-conscious emotions are evoked by self-reflection and self-evaluation, which can be experienced within or beyond awareness and explicitly or implicitly (Tangney, 2001; Tangney, Stuewig, & Mashek, 2007; Eisenberg, 2000). Complex cognitive processes focusing on the self are needed for these emotions to occur (M. Lewis, 2003; 2008). Elicitors of these emotions are the way the individual thinks or what (s)he thinks about. A self-conscious emotion model made up of three statements (M. Lewis, 2003; 2008) can exemplify this point: Individuals internalize standards, rules and goals as a result of socialization process (the first statement). When they behave in a certain way, they evaluate their behavior according to these references and infer whether they succeed or fail (the second statement). Following this, they make global or specific attributions about their self about the consequence (the third statement). Different emotions (shame, pride, etc.) can occur as a result of these steps. Overall, how self-conscious emotions differ from basic emotions (e.g. fear, joy), which appear more automatically, can be seen from these processes.

As moral self-conscious emotions, the present study adopted shame and guilt since these emotions are much more related to moral implications and behaviors than other similar emotions (e.g. embarrassment) (Eisenberg, 2000; Tangney, Mashek, & Stuewig, 2005; Tangney et al., 2007).

Shame and guilt were often confused and considered as alike; nevertheless, studies in the last decades revealed differences between these emotions. Efforts to distinguish shame and guilt were based on the role of the self, public/private nature of the act, and types of eliciting events (Tangney, Stuewig, & Mashek, 2007). Among these, the role of the self in the experiences of shame and guilt (H. B. Lewis, 1971 as cited in Tangney, Miller, Flicker, & Barlow, 1996) is widely accepted in the literature. Accordingly, when shamed, a bad act is perceived as reflecting a bad self (“*I did that horrible thing*”), so the global self is evaluated negatively. When guilty, the focus is on the bad behavior (“*I did that horrible thing*”). The self is evaluated negatively, but the focus is on the bad behavior, either behaviors of the self alone or as they have affected another (M. Lewis, 2003). Regarding the second proposition (i.e. nature of the act), evidence indicated that both shame and guilt were most often experienced when other people were around as well as they can be experienced when the person is alone, in contrast to the view that shame occurs as a result of public exposure and disapproval whereas guilt occurs in private (Tangney, Marschall, Rosenberg, Barlow, & Wagner, 1994 as cited in Tangney, Miller, Flicker, & Barlow, 1996). Regarding the third proposition (i.e. type of situation), it was found that situations leading to shame and guilt are similar and there are few typical situations giving rise to shame or guilt (Tangney et al., 1994 as cited in Tangney, Miller, Flicker, & Barlow, 1996). In connection to most types of events (e.g. stealing, lying, failing to help another), some people reported shame and other people guilt.

The actual experiences of shame and guilt also differ from each other (Lindsay-Hartz, 1984; Tangney, 2001; Tangney, Mashek, & Stuewig, 2005; Lewis, 2003; 2008). Shame is a painfully negative emotion of the self, in which the person is both the object and subject of the experience: When shamed, individuals view their selves through the eyes of others and realize that they are the ones who they do not want to be. They feel unworthy, inadequate, small, disgusted with the self, isolated from others, and powerless. Guilt is less intense and negative than shame and is not as self-destructing as shame. Guilt occurs when individuals violate the moral order for which they take

responsibility. When guilty, individuals feel out of place, lost, and isolated. They feel as if they are bad, but there is not a complete change in the image of the self (see also Bedford and Hwang, 2003).

Consequences and correlates of guilt and shame are controversial in the literature regarding behavioral outcomes. On the one hand, guilt and shame have not been equated as moral emotions in that guilt has more moral implications than shame (Eisenberg, 2000; Tangney, 1995; 2001). Evidence showed that guilt proneness was related to less antisocial and risky behaviors, whereas shame proneness was related to more such behaviors (see Tangney, Stuewig, & Mashek, 2007). In a similar line, guilt and shame were differentially related to empathy and anger (Tangney, 1991; 2001). Empathic responsiveness was inversely associated to shame proneness, whereas it was positively associated to guilt proneness (Tangney, Mashek, & Stuewig, 2005). Furthermore, shame proneness was positively related to anger arousal and maladaptive responses to anger. Guilt proneness, however, was negatively related to anger and positively related to constructive means of handling anger (Tangney, Wagner, Fletcher, & Gramzow, 1992; Tangney, Wagner, Hill-Barlow, Marschall, & Gramzow, 1996).

On the other hand, other researchers found different results using various measures of shame and guilt. In contrast to findings mentioned above, de Hooge, Breugelmans, and Zeelenberg (2008) revealed positive interpersonal effects of shame (measured as imagined, recalled, or experienced): In their experiment, participants acted in a prosocial way when they were in situations related to the shame event rather than in a situation unrelated to the shame event. In addition, Tibbetts (1997) assessed shame in two main forms as shame proneness and anticipated shame states if an offence to be committed. He found that shame proneness was positively related to intentions to commit offences whereas anticipatory shame states were inversely related to these intentions (e.g. in regard to drunk driving). In a similar line, Grasmick, Bursik, and Kinsey (1991) and Grasmick, Bursik, and Arneklev (1993) showed that expected moral emotions (including shame but not differentiating shame from guilt) decreased littering and drunk driving, respectively.

Another important issue to be addressed is the cross-cultural generalizability of shame and guilt. Self-conscious emotions can be shaped by culture since self concept and self's relation to others can be affected by culture (Kitayama, Markus, & Matsumoto, 1995). In order to account for this influence, independent and interdependent self-construals have been adopted in the literature. In cultures emphasizing independence, mainly Western cultures (e.g. North American), self concept is bound to the individual; the person is mainly responsible for his/her self and acts. Moral standards are applicable to every individual in the same manner not changing from one situation to another. As a result, guilt is the main social control mechanism in these cultures (Bedford & Hwang, 2003). In cultures emphasizing interdependence, mainly non-Western cultures (e.g. Asian), self is part of ongoing relationships; the construal of the self includes significant others. Thus, fitting into significant relations; meeting duties, obligations, and social responsibilities; and keeping one's proper place are important tasks. Moral standards are constructed based on relational concerns. These features make shame the main social control mechanism (see Bedford & Hwang, 2003; Kitayama, et al., 1995). Shame, furthermore, may have more moral consequences in non-Western cultures since the self is more relational (Bedford, 2004; Kitayama, et al., 1995).

Researchers have studied cultural influences on shame and guilt. Fischer, Manstead, and Mosquera (1999), for example, studied shame in the Netherlands and Spain, the former of which can be considered as more individualistic than the latter. The authors showed that many features of shame were similar across the two cultures; nevertheless, some antecedents, consequences and normative beliefs of shame differed between the cultures. For example, Spanish participants told more about negative effects on social relationships. Bedford (2004), furthermore, showed that the central features of shame and guilt were similar in Western and non-Western contexts, guilt being related to responsibility and shame being related to self, though there were differences regarding antecedents and experiences.

3.1.5. Religiousness, emotions, and violations. The relation of moral standards to moral behaviors can be mediated by moral emotions (Tangney, Stuewig, & Mashek,

2007). In a similar vein, the relation of religiousness, as a likely source of moral standards, to violations may be influenced by these emotions. As reported, shame and guilt were studied to various socially relevant acts, i.e. antisocial and risky behaviors. In this sense, form of moral emotions and cultural influences on them seem to be critical. In this study, shame and guilt were measured as anticipated states. When cultural features are also considered, i.e. Turkish culture being mainly collectivistic (Hofstede, 2001), the emotions may not differ widely from each other in terms of their effects on violations. In the literature, shame and guilt were also shown to be related to religiousness. Evidence indicated that intrinsic religiosity was positively related to guilt while extrinsic religiosity was positively related to shame (Chau, Johnson, Bowers, Darvill, and Danko, 1990; Woien, Ernst, Patock-Peckham, & Nagoshi, 2003). Moreover, religious fundamentalism was positively related to guilt (among males) (Helm Jr., Berecz, & Nelson, 2001). Based on these points, in the current study it was expected that the relation of religiousness to violations would be mediated by self-conscious emotions. In particular, as intrinsic orientation and religious fundamentalism increased, shame and guilt would increase which, in turn, would decrease violations.

3.1.6. Social norms

Social norms can be thought under the larger heading of social influence which refers to how an individual's acts change according to other(s) (e.g. conforming, complying, or obeying). In this sense, social influence may take two main forms as, first, normative influence of conforming to the expectations of others and changing acts, values, or thoughts to be liked and accepted by others (Deutsch & Gerard, 1955; Monin, 2007; Barrett, 2007). As a result, individuals conform to be more like what they perceive to be the norm. For example, Asch's (1956) classic experiment (on matching line lengths in a group situation) in which some subjects conformed to confederates' faulty decision mainly reflects normative influence (Monin, 2007). The second one concerns informational influence of getting information from others to know what is right and to have an accurate view of reality (Deutsch & Gerard, 1955; Monin, 2007; Barrett, 2007). Informational influence occurs when individuals are not certain about the reality and/or

the correct behavior in a given situation, thus they look to others (Barrett, 2007). For example, Sherif's (1936) seminal experiment (on constructing a norm about an ambiguous situation) mainly reflects informational influence (Monin, 2007).

Social norms can be defined as standards and rules which are understood by individuals in a group, and which guide and/or restrain behaviors without the force of laws. In more detail, social norms have sanctions emerging from the social system instead of the legal system; can be stated explicitly or implicitly; and emerge based on interaction of individuals (Cialdini & Trost, 1998). Social norms are mainly divided into two as descriptive norm and injunctive norm, which are conceptually and motivationally distinct. Descriptive norm refers to what most people do (i.e. what is typical or normal) and informs about what is effective and adaptive action (Cialdini, Reno, & Kallgren, 1990; 1991). In this sense, descriptive norm clarifies reality as similar to informational social influence (Prentice, 2007; Monin, 2007; Cialdini & Trost, 1998). Injunctive norm refers to what others approve/disapprove across the culture (i.e. what ought to be done) and enjoins conduct by the likelihood of social sanctions (social rewards and punishments) (Cialdini, Reno, & Kallgren, 1990; 1991). Injunctive norm clarifies the acts expected by others in the society as similar to normative social influence (Prentice, 2007; Monin, 2007; Cialdini & Trost, 1998).

Social norms, both descriptive and injunctive, can influence behaviors, of which influence has been evaluated mainly through field experiments (e.g. Cialdini et al., 1990; 1991; Van Houten, Nau, & Marini, 1980) and surveys (e.g. Elliot, et al., 2010; Forward, 2009; 2010). Field experiments (Cialdini et al., 1990; 1991; Reno, Cialdini, & Kallgren, 1993) revealed that when a norm was made salient (i.e. focused on), the related behavior increased much more in line with that norm. That is, when individuals were focused on the descriptive norm (or the injunctive norm), their behavior changed in line with the descriptive norm (or the injunctive norm). Moreover, it was shown that descriptive norms are situation-specific; they influence behaviors only in the particular place where the norm is activated and can be changed and influenced by situational characteristics. On the contrary, injunctive norms have transsituational influences; they

reflect what people have been socialized to approve/disapprove in the culture, thus may change little from one situation to another. It was further claimed that descriptive norms have limited applicability to increase prosocial behavior, whereas injunctive norms may work even in problematic situations where aberrant conduct is prevailing.

Later, it was argued that adopting these two types of norms in tandem would be more functional; Cialdini (2003) asserted that if descriptive and injunctive norms are joined together having the same stand rather than competing with each other, social influence will be strengthened. Schultz, Nolan, Cialdini, Goldstein, & Griskevicius (2007) also showed the increased influence of combining descriptive and injunctive norm: Descriptive norm messages can have both constructive effects (decreasing the act of those above mean) and destructive effects (increasing the act of those below mean); but, when descriptive information was joined with injunctive information, the behavior of those below mean continued to be the same. Besides, other researchers (Keizer, Lindenberg & Steg, 2008; 2011) revealed that when injunctive norm (i.e. prohibition sign) was not supported and aligned by descriptive norm, this increased the violation of the rule in question and even of other rules, which may lead to spreading of disorder.

Social norms were highly studied in relation to violations. Studies of Cialdini and colleagues (1990; 1991; Reno, Cialdini, & Kallgren, 1993), just mentioned above, focused on littering behavior to test their theoretical expectations (see also Keizer, Lindenberg, & Steg, 2008; de Kort, McCalley, & Midden, 2008). Other than these, social norms were associated to driver behaviors. Traffic system represents a social environment in which road users interact with each other (Haglund & Åberg, 2000), in this sense one of the determining factors of driver behavior is social norms (Bjorklund & Åberg, 2005). Field studies indicated that public posting about the percentage of non speeding drivers decreased speeds of drivers (Van Houten, Nau, & Marini, 1980), in which the effect was stronger when percentages were higher (Van Houten & Nau, 1983). This public posting effect was further tested in a simulation study (Groeger & Chapman, 1997) which indicated that actual behaviour of other traffic determined the

effect of the posted information, i.e. drivers committed fewer speed violations and drove slowly when other traffic was not speeding.

Moreover, there are self report studies including social norms mainly within the framework of the Theory of Planned Behavior (TPB). In this framework, subjective norm (beside attitude and perceived behavioral control) is theorized to influence behavior through intention. Subjective norm reflects the perceived influence of others on the behavior (i.e. what the actor thinks significant others think he/she should do). Some researchers suggested that subjective norm may not be useful in the traffic context since significant others may not be present during driving (e.g. Åberg, Larsen, Glad, & Beilinson, 1997; Haglund & Åberg, 2000). Instead, other road users` acts may be more influential on the act of the driver. Based on this approach, Åberg, et al. (1997) and Haglund and Åberg (2000) found that drivers` speed was related to the perception of other drivers` speed. Other researchers claimed that subjective norm is more similar to injunctive norm, but it is inadequate on its own to explain behaviors (Forward, 2009; 2010; Elliott & Thomson, 2010). Thus, these researchers used descriptive norms in addition to subjective norms. Accordingly, researchers found injunctive norm (Paris & van den Broucke, 2008), descriptive norm (Elliott & Thomson, 2010; Moan & Rise, 2011) or both (Forward, 2009; 2010) to be significantly related to violations (i.e. speeding or drunk driving).

3.1.7. Religiousness, norms, and violations. As reported, violations have been evaluated in terms of social norms in the literature. Research, in this sense, revealed that descriptive norm (e.g. commonness) and injunctive norm (e.g. acceptance) of a violation may increase its commitment (Paris et al., 2008; Elliott & Thomson, 2010; Moan & Rise, 2011; Forward, 2009; 2010). In this study, social norms were assessed not according to close others (e.g. parents) or a specific group of people (e.g. drivers) but according to the general public. Beside social norms, evaluation of violations with respect to religion may be informative. In this sense, religious norm (i.e. to what degree individuals consider violations to be religiously acceptable) was also considered in this

study since religion (i.e. in this context, Islam) prescribes good conduct and proscribes bad ones. Religious non acceptance of a violation may decrease its commitment.

So far, the relation of religiousness to norms has remained unexamined. In other words, how religious persons perceive descriptive, injunctive or religious norms regarding violations have not been investigated. Assuming that highly religious individuals are likely to internalize religious principles and suggestions, as violations are contrary to their stand, they may perceive violations as religiously not acceptable. On the other hand, how religious people perceive social norms of societal issues, i.e. violations, is less clear. Based on these points, in the current study the probable mediating role of social and religious norms between religiousness and violations was investigated. It was expected that the relation of religiousness to violations would be mediated by norms. Specifically, as intrinsic religious orientation and religious fundamentalism increased, religious norm would decrease which would in turn decrease violations.

Based on all the expectations, a full model was tested statistically to see all direct and indirect effects (see Figure 3.1).

3.1.8. Socially desirable responding

Socially desirable responding was found to be related to religiousness and violations. Social desirability is the tendency to give positive descriptions about the self and mainly has two components as impression management and self-deception (Paulhus, 1984; 1991). Impression management is a conscious bias to present oneself to others in a favorable way, while self-deception is an unconscious, positively biased but subjectively honest description of the self. Literature review indicated that the average correlation between intrinsic religious orientation and social desirability was .17, correlations ranging between .02 and .36. The average correlation between extrinsic religious orientation and social desirability was .01, correlations ranging between -.21 and .22

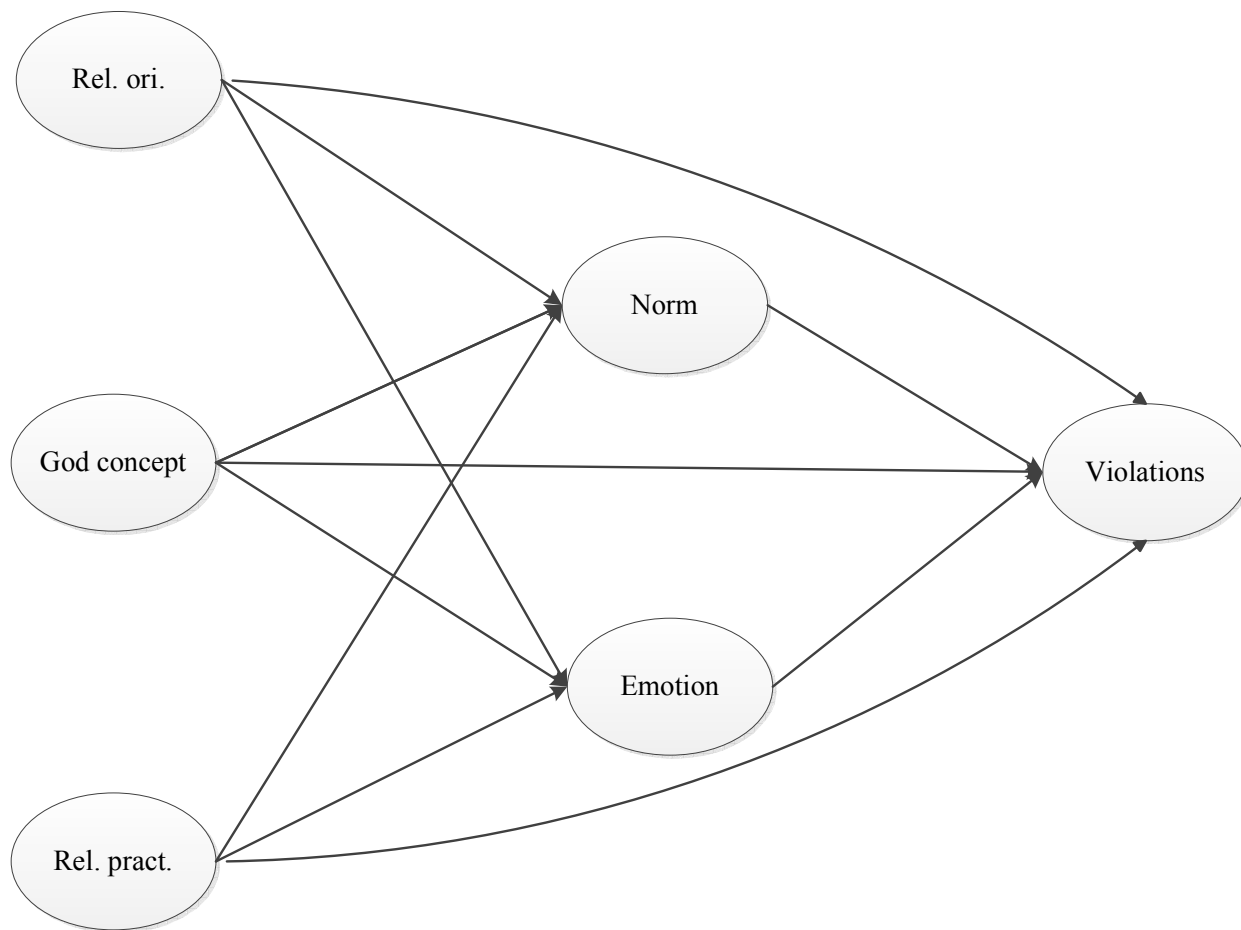


Figure 3.1. The tentative (to be tested) model

(Trimble, 1997). Still, social desirability measures may differ among themselves regarding whether they assess impression management, self deception or both together (Paulhus, 1991) and differentiating impression management from self deception is crucial. In this sense, Leak and Fish (1989), for example, found that impression management, self deception and the combination of impression management and self deception were positively correlated to intrinsic religious orientation, whereas not correlated to extrinsic or quest religious orientations. Socially desirable responding was also studied in relation to violations, in particular traffic behaviors and aggression. In this sense, impression management was negatively related to reckless driving and aggression in traffic and positively to traffic rule compliance. Self-deception was positively related to self-reported competence in traffic (Lajunen, Corry, Summala, & Hartley, 1997). Moreover, Lajunen and Summala (2003) showed that impression management was stronger when measures were taken in the public setting than anonymous setting. Still, the effects of social desirability was shown to be small when responses given in public and private settings were compared. Other than these, Vigil-Colet, Ruiz-Pamies, Anguiano-Carrasco and Lorenzo-Seva (2012) found that self-reported aggression was highly affected by social desirability. For these reasons, effects of social desirability were also investigated in the present study.

3.2. Method

3.2.1. Procedure

Before initiating the study, ethics committee approval was obtained from the Research Center for Applied Ethics of Middle East Technical University.

A survey study was conducted to investigate religiousness and its relation to everyday violations. The data of the study were collected through the internet using SurveyMonkey online survey tool. At the beginning of the survey, an informed consent form was given. It was stated that participation was totally voluntary and the participant could quit the study if disturbed by the questionnaire or anything else. It was also

emphasized that no specific identity information was requested before, during, or after the study as well as the responses would be kept confidential. In order to avoid order effect, violations and related measures were presented before religiousness measures.

3.2.2. Instruments

3.2.2.1. Everyday violations

In order to measure violations, a 17-item scale was constructed based on the results of the social representation study. Items were generated mainly about interpersonal violations in general (e.g. “acting disrespectfully towards others”); interpersonal violations in traffic (e.g. “acting selfishly while driving”); general rule violation (e.g. “violating the rules”); rule violations in traffic (e.g. “exceeding the legal speed limit”); and environmental violations (e.g. “littering”). The frequency of committing the act in the last year was indicated by the participants on a 6-point Likert type scale (0=never; 5=almost always).

3.2.2.2. Religiousness

Intrinsic and extrinsic religious orientations are highly used and revised measures (Beit-Hallahmi & Argyle, 1997). The first scale based on Allport’s conceptualization appeared in Feagin (1964) who worked in collaboration with Allport. Following this, Allport and Ross (1967) conducted their seminal study and developed the Religious Orientation Scale (ROS). Later, Gorsuch and Venable (1983) revised the ROS to simplify its language and to increase its usage by children and low-educated individuals, which they called the Age Universal Religious Orientation Scale. Then, single items representing the orientations (Gorsuch & Mc Pherson, 1989) and a shorter version of the scale (the Age Universal IE Scale-12) (Maltby, 1999) were generated.

Batson (1976) initially developed the Quest scale within Religious Life Inventory which also included internal and external motives for being religious. He used these scales with intrinsic and extrinsic orientation, and an orthodoxy measure; as a result he found

three orientations as means (including extrinsic orientation), end (including intrinsic orientation, internal and external motives, and orthodoxy), and quest (this factor structure was replicated by Finney & Malony, 1985 and Batson, Naifeh, & Pate, 1978 with an exception). Later, Batson and Schoenrade (1991b) developed a new 12-item Quest scale with higher reliability than the previous scale beside similar validity results. The latest version of the scale can be found in Batson, Schoenrade and Ventis (1993) who claimed that researchers can use only intrinsic, extrinsic, and quest dimensions rather than Means, End and Quest dimensions for practical reasons. Other than these efforts, Maltby and Day (1998) proposed an amended version of the 12-item Quest scale by changing instructions and response format of the scale to increase its use among both religious and non religious persons.

In order to measure religious fundamentalism, Altemeyer and Hunsberger (1992) developed the 20-item unidimensional Religious Fundamentalism Scale having good validity and reliability records. Later, Altemeyer and Hunsberger (2004) revised and shortened this scale to increase its construct validity by making it reflect better the definition of fundamentalism as well as to increase the usability of the scale. The revised 12-item Religious Fundamentalism Scale had also good psychometric properties.

Use of religious orientation measures varied widely in Turkey. Some researchers adopted only intrinsic and extrinsic religious orientations and adapted the original scales into Turkish (e.g. Cirhinlioğlu, 2010; Koç, 2009). Some other researchers developed their own scale: Öner-Özkan (2007) constructed a religious orientation scale including intrinsic orientation, quest orientation, and fundamentalism, excluding extrinsic orientation in line with her study purposes. Harlak, Eskin and Demirkıran (2008; as cited in Ercan, 2009) developed Muslim Religious Orientation Scale (MROS) by reviewing already developed scales and writing new items. Their scale included items measuring intrinsic, extrinsic and quest orientations. Later, Ercan (2009) revised MROS by retaining or rewording some of the original items, writing new items, and translating two items from other scales. Besides, she added the fundamentalism subscale originated

from Öner-Özkan (2007). She brought together intrinsic, extrinsic, quest, and fundamentalism orientations in an all-in-one instrument, called the Muslim Religious Orientation Scale-Revised (MROS-R) with 21 items. Item examples are “I often feel deeply the presence of Allah” for the intrinsic orientation (6 items in total); “The most important reason for praying is to get help from and protection of Allah” for the extrinsic orientation (5 items in total); “I question the rules of religion and apply them as I see” for the quest orientation (5 items in total); “I try to carry out all the rules required by my religion” for religious fundamentalism (5 items in total). This scale was used in the present study. The items were measured on a 7-point Likert type scale (0: Not at all true of me-6: It is very true of me).

In the literature, God concepts have been measured with adjective ratings describing the characteristics of God (e.g. loving, distant, and wrathful) (Spilka, Armatas, & Nussbaum, 1964; Gorsuch, 1968). Regarding Islam in Turkey, Güler (2007) developed a 22-item God concept scale with full sentences: Factor analysis of this scale revealed five different factors as loving God (e.g. “I can feel God’s love towards me”); frightening and punishing God (e.g. “God is frightening for me”); distant/indifferent God (e.g. “I do not think that God is close to me”); positive feelings towards the God (e.g. “Thinking God makes me feel happy and be bursting with joy”) and negative feelings towards the God (e.g. “I worry for myself when I think about God”). This questionnaire was adopted in the present study. A Likert type scale ranging from 0 (not representative at all) to 4 (totally representative) was used.

Religious practices were measured as the frequency of engaging in various acts with respect to Islam. A scale composed of nine behaviors which can be performed by believers in general were developed by the author. Items include performing salat, fasting during Ramadan, saying bismillah, etc. Likert type scales were used as customized to individual items (e.g. never/almost never (0) to often (3) for saying bismillah).

2.2.3. Social norms and religious norms

In the literature, social influence of others on the individual has been measured through surveys (e.g. Elliot, et al., 2010), field experiments (e.g. van Houten, et al., 1980), or interviews (e.g. Fleiter, Lennon, & Watson, 2010). In survey studies like the present one, injunctive norms were assessed as whether an act is acceptable (Forward, 2010), approved (La Brie, Kenney, Mirza, & Lac, 2011; Elliott & Thomson, 2010), or should be done (Moan & Rise, 2011). Descriptive norms were assessed as asking the usual behavior of others (Forward, 2010; Elliott & Thomson, 2010; Moan & Rise, 2011), perceived percentage of violating drivers (Haglund, et al., 2000; Åberg, et al., 1997), comparison with other drivers (Haglund, et al., 2000), or a wish to drive like others (Åberg, et al., 1997). In this study, norms were measured based on each individual violation. An item example for descriptive norm is “How common do you think this behavior is?” An item example for injunctive norms is “In your opinion, how acceptable is this behavior in the society?” In parallel, religious norms were measured by asking “In your opinion, how acceptable is this behavior in terms of religion?” The items were scored on a 5-point Likert type scale ranging from 0 (not at all) to 4 (very much). Items were measured based on each violation and then categorized according to each subscale (e.g. traffic related norms).

2.2.4. Moral emotions

Shame and guilt were generally assessed in two main forms as state or disposition (Tangney, 1996; Tangney & Dearing, 2002). State measures reflect one`s current feeling state (i.e. feelings of shame and guilt in the moment). Dispositional (trait) measures reflect the tendency to experience one or both of these emotions across different situations (i.e. shame proneness and guilt proneness). In this study, as similar to and together with norms, shame and guilt were measured based on individual violations. An item example for guilt is “Littering: If you behave like this, how much guilty will you feel?” An item example for shame is “Littering: If you behave like this, how much ashamed will you feel?” In this sense, individuals rated their anticipatory

feeling states across different situations. The items were scored on a 5-point Likert type scale ranging from 0 (not at all) to 4 (very much). Items were measured based on each violation and then categorized according to each subscale (e.g. traffic related emotions).

2.2.5. Social desirability

In the literature, many social desirability scales have been developed measuring either self deception or impression management or both (see Paulhus, 1991). In Turkey, by reviewing scales constructed up to now, Akin (2010) developed a 29-item Two-dimensional Social Desirability Scale composed of impression management and self deception. This scale was adopted in this study and presented at the end of the main questionnaire with a 5-point Likert type scoring (0=not appropriate at all; 4=totally appropriate). Impression management and self deception scores were controlled for their variance simultaneously in the analyses.

2.2.6. Demographic information

Three main areas were inquired in regard to demographic information. Participants answered questions about general demographics (i.e. age, gender, occupation, city, education level, and SES); traffic related features (i.e. holding a license, license age, annual mileage, lifetime mileage, driving frequency and active and passive accidents in the last three years); and religion related features (e.g. belief in a religion, belief in which religion, and the degree of their belief).

3.2.3. Sample

The sample was first examined in regard to religious belief. Participants who declared that they believe in religion, specifically in Islam, were retained in the analyses; 51 non believer participants were discarded. Religious belief degrees were “almost none” for 4 people, “a little” for 50 people, “much” for 92 people, and “very much” for 100 people. There was 1 participant who did not indicate belief but filled the religion related scales. Second, driving related features were examined. Fifteen participants who did not hold a

driving license; 5 participants who held a license but did not have driving experience; and 17 participants who did not drive in the last one year were discarded. License age ranged from 1 to 42 years. Mean of annual mileage was 7,891 km ($SD=10,394$ km; range=1-75,000 km). Mean driving frequency was 3.84 times ($SD=1.40$) on a 5-point scale (1=very rarely; 5=almost everyday). Lastly, 7 participants who filled the questionnaire abroad were deleted. As a result, out of 337 participants, 247 of them remained in the sample. The age of the participants ranged from 19 to 70 ($M=31.56$; $SD=8.96$). There were 132 males and 115 females. Since age, gender, and annual mileage (in the traffic context) may be related to responses of religiousness and violations (e.g. Grasmick, Kinsey, & Cochran, 1991; Welch, Tittle, & Grasmick, 2006; Evans, Cullen, Dunaway, & Burton, 1995; Reason, Manstead, Stradling, Baxter, & Campell, 1990; Parker, Reason, Manstead, & Stradling, 1995), these variables were controlled in all the analyses.

3.3. Results

3.3.1. Overview

Analyses were done in four main parts and results were presented accordingly. First, factor analysis of each scale was done to see number of factors and their structures. Second, means and standard deviations of the factors and correlations among the factors were computed. Third, main analyses were conducted in which simple regression analyses were done initially to see significant individual predictors. Afterwards, structural equation modeling was adopted to test variables together; for this purpose, measurement models were tested before getting into structural models. Lastly, results were evaluated in terms of social desirability.

3.3.2. Exploratory factor analyses

3.3.2.1. Factor structure of violations

Violation items were subjected to a principle axis factor analysis with promax rotation. The number of factors was determined based on Kaiser's criterion of eigenvalues over 1.0, Cattell's scree plot test, and interpretability of the factors. The Kaiser-Meyer-Olkin measure of sampling adequacy (0.85) and Bartlett's test of sphericity ($\chi^2(136) = 1240.89, p < .001$) indicated that the scale was factorable. Scree plot and criterion of eigenvalues suggested two factors. However, three factor solution was more interpretable than two factor solution. Items 15 and 13 (originally traffic violation items) did not load on any factor. The first factor measured traffic violations with 8 items accounting for 27.61% of the variance. The second factor measured misdemeanors with 3 items, accounting for 6.93% of the variance. The last factor measured interpersonal violations with 4 items accounting for 3.76% of the variance (See Table 3.1). Internal reliabilities (i.e. Cronbach's alpha values) of the scales were 0.84, 0.61, and 0.66, respectively.

Table 3.1. *Violations. Factor Loadings and Communalities (Comm.) of Items and Eigenvalues, Alpha Reliability Coefficients, and Explained Percentage of Factors*

Items	Traffic viol.	Misdem.	Interper. viol.	Comm.
12.Araç kullanırken sabırsız davranmak	0.86			0.56
8.Yasal hız sınırını aşmak	0.69			0.49
10.Araç kullanırken öfkeli davranmak	0.67			0.41
16.Araç kullanırken başkalarına anlayışsızlık göstermek	0.66			0.46
9.Araç kullanırken saygısızca davranmak	0.59			0.55
11.Kırmızı ışıkta geçmek	0.59			0.30

Table 3.1 continued

14.Araç kullanırken bencilce davranmak	0.49		0.46
17.Araç kullanırken gösteriş yapmak	0.37		0.34
2.Yere çöp atmak		0.71	0.45
5.Yere tükürmek		0.58	0.27
3.Kuralları çiğnemek		0.42	0.34
4.Başkalarına öfkeli davranmak		0.72	0.46
1.Başkalarına anlayışsız davranmak		0.59	0.33
7.Başkalarına saygısız davranmak		0.52	0.34
6.Çıkar sağlamak için bencilik etmek		0.44	0.33
15.Yayalara yol vermemek			0.14
13.Alkollü olarak araç kullanmak			0.29
Eigenvalues	4.69	1.18	0.64
Alpha reliability coefficients	0.84	0.61	0.66
Explained percentage	27.61	6.93	3.76

3.3.2.2. Factor structure of Muslim Religious Orientation Scale-Revised

Religious orientation items were subjected to a principle axis factor analysis with promax rotation. The number of factors was determined based on Kaiser's criterion of eigenvalues over 1.0, Cattell's scree plot test, and interpretability of the factors. The Kaiser-Meyer-Olkin measure of sampling adequacy (0.84) and Bartlett's test of sphericity ($\chi^2(210) = 1771.25, p < .001$) indicated that the scale was factorable. There were three factors having eigenvalues over 1. The scree plot also indicated a three factor solution which was interpretable. Item 13 (an originally intrinsic item) did not load on any factor. Items 19 and 21 (originally quest and fundamentalism items, respectively) cross loaded on the fundamentalism and extrinsic factors but both were

retained in the fundamentalism factor. Item 16 (an originally extrinsic item) cross loaded on the fundamentalism and extrinsic factors; this item was discarded. The first factor included fundamentalism and quest items; this factor was named as religious fundamentalism with 10 items accounting for 23.10% of the variance. Since the literature indicated quest and fundamentalism to be empirically opposite dimensions, quest items were examined via item-total correlations. It was shown that original quest items of 4, 6, 9, 14, and 19 were negatively correlated to the fundamentalism scale. Thus, these items were reverse coded before further analysis. The second factor measured extrinsic religious orientation with 4 items, accounting for 9.98% of the variance. The last factor measured intrinsic religious orientation with 5 items accounting for 5.98% of the variance (See Table 3.2). Internal reliabilities (i.e. Cronbach's alpha values) of the scales were 0.85, 0.65, and 0.70, respectively.

Table 3.2. *Muslim Religious Orientation Scale-Revised. Factor Loadings and Communalities (Comm.) of Items and Eigenvalues, Alpha Reliability Coefficients, and Explained Percentage of Factors*

Items	RF	ERO	IRO	Comm.
9.Dinin kurallarını sorgular ve kendime göre uygulam.	-0.79			0.54
5.Din kuralları deęiřtirilemez bir bütündür; ya hepsini olduęu gibi kabul edersiniz, ya da hepsini reddedersiniz.	0.70			0.50
19.Dine řüpheci yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum.	-0.69	0.31		0.44
3.Dinimin gerekli gördüęü bütün kuralları yerine getirmeye çalışırım.	0.66			0.65
20.Hayatta her konuda dini kuralları temel alırım.	0.60			0.61

Table 3.2 continued

6.Dini sorgulamadan sunulduğu gibi kabul edemem.	-0.59		0.33
21.Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım.	0.56	0.34	0.51
12.İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım.	0.51		0.36
14.Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir.	-0.51		0.25
4.Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir.	-0.42		0.17
15.İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır.		0.67	0.42
11.Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder.		0.65	0.38
10.Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir.		0.54	0.36
17.Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım.		0.44	0.19
7.Allah'ın varlığını sık sık derinden hissederim.		0.67	0.56
1.İçimden geldiği için Allah'a inanırım.		0.60	0.32
2.Allah'ın varlığını hissettiğim zamanlarda şükrederim		0.56	0.29
8.İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur.		0.56	0.41

<i>Table 3.2 continued</i>				
18.İçimden geldiği için dua ederim.			0.52	0.25
13.Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan daha önemli olduğunu düşünüyorum.				0.10
16.Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım.	0.54	0.45		0.57
Eigenvalues	4.85	2.10	1.26	
Alpha reliability coefficients	0.85	0.65	0.70	
Explained percentage	23.10	9.98	5.98	

Note. RF means Religious Fundamentalism, ERO means Extrinsic Religious Orientation, IRO means Intrinsic Religious Orientation, and Comm. means Communality.

3.3.2.3. Factor structure of God Concept Scale

God concept items were subjected to a principle axis factor analysis with promax rotation. The number of factors was determined based on Kaiser's criterion of eigenvalues over 1.0, Cattell's scree plot test and interpretability of the factors. The Kaiser-Meyer-Olkin measure of sampling adequacy (0.91) and Bartlett's test of sphericity ($\chi^2(231) = 3229.62, p < .001$) indicated that the scale was factorable. Two factors had eigenvalues over 1. The scree plot also suggested two interpretable factors. Items 8 (originally frightening God concept item) and item 16 (originally distant/indifferent God concept item) did not load on any factor. Item 21 (originally distant/indifferent God concept item) cross loaded on the first and second factor; this item was discarded from further analysis. The first factor measured positive God concept with 12 items accounting for 36.55% of the variance. The second factor measured negative God concept with 7 items, accounting for 8.81% of the variance (See Table 3.3). Internal reliabilities (i.e. Cronbach's alpha values) of the scales were 0.95 and 0.66, respectively.

Table 3.3. *God Concept Scale. Factor Loadings and Communalities (Comm.) of Items and Eigenvalues, Alpha Reliability Coefficients, and Explained Percentage of Factors*

Items	Positive GC	Negative GC	Comm.
9.O'nu düşünmek bana güven veriyor.	0.89		0.79
11.O'nu düşünmek beni mutlu ediyor ve içim sevinçle doluyor.	0.86		0.74
6.O'nun bana şefkatle davrandığını hissedebiliyorum.	0.86		0.74
22.O'nun beni her durumda koruduğunu biliyorum.	0.83		0.69
5.O'nun bana olan sevgisini hissedebiliyorum.	0.83		0.69
1.O'nun bana karşı çok merhametli olduğunu hissediyorum.	0.82		0.67
19.O'nu düşünmekle huzur buluyorum.	0.81		0.66
20.O, bence gerçekten de çok bağışlayıcıdır.	0.81		0.65
13.O, her zaman güvenebileceğim tek kaynaktır.	0.79		0.64
12.O, ne yaparsam yapayım kusurlarımı örtüyor.	0.70		0.49
17.O, bütün insanları karşılık beklemeden sever.	0.65		0.44
4.O'nu düşündüğümde içimden gelen tek duygu: sevgi.	0.63		0.41
14.O'nu düşününce kendim için kaygılanıyorum.		0.58	0.38
15.O, benim için korkutucudur.		0.50	0.25
3.O'nun beni bağışlayacağını zannetmiyorum.		0.49	0.24
18.O, yaptıklarım için beni cezalandırıyor.		0.48	0.24
7.O'nu düşündüğümde utanıyorum ve kendimi suçlu hissediyorum		0.47	0.30
10.O aklıma geldiğinde O'ndan kaçıp uzaklaşmak istiyorum.		0.40	0.20

Table 3.3 continued

2.O'nu düşünmek bana sıkıntı veriyor.		0.39	0.17
21.O'nun bana yakın olduğunu sanmıyorum.	-0.39	0.39	0.31
16.Zor zamanlarımda, O'nun, yanımda olmadığını hissediyorum.			0.13
8.O'nun bana karşı çok acımasız olduğunu düşünüyorum.			0.15
Eigenvalues	8.04	1.94	
Alpha reliability coefficients	0.95	0.66	
Explained percentage	36.55	8.81	

3.3.2.4. Factor structure of religious practices

Religious practice items were subjected to a principle axis factor analysis with promax rotation. The number of factors was determined based on Kaiser's criterion of eigenvalues over 1.0, Cattell's scree plot test and interpretability of the factors. The Kaiser-Meyer-Olkin measure of sampling adequacy (0.88) and Bartlett's test of sphericity ($\chi^2(36) = 895.11, p < .001$) indicated that the scale was factorable. Though the scree plot indicated two factors, there was one factor having an eigenvalue over 1 which is interpretable. The item measuring "making a vow" did not load on any factors. The extracted factor was named as religious practices with 8 items accounting for 43.11% of the variance (see Table 3.4). Internal reliability (i.e. Cronbach's alpha value) of the scale was 0.86.

Table 3.4. *Religious Practices. Factor Loadings and Communalities (Comm.) of Items and Eigenvalues, Alpha Reliability Coefficients, and Explained Percentage of Factors*

Items	Rel. beh.	Comm.
Ne kadar sık besmele çekersiniz?	0.79	0.63
Ne kadar sık kelime-i şhadet getirirsiniz?	0.79	0.62
Ne kadar sık Hz. Muhammed'in tavsiyelerini ve davranışlarını kendinize örnek alırsınız?	0.79	0.62
Ne kadar sık namaz kılırsınız?	0.77	0.59
Ramazan ayında ne kadar sık oruç tutarsınız?	0.68	0.46
Ne kadar sık Kuran okursunuz?	0.65	0.42
Ne kadar sık cennet, cehennem ve ölümden sonra hayat gibi kavramları düşünürsünüz?	0.56	0.31
Ne kadar sık sadaka verirsiniz?	0.41	0.17
Bir dileğinizin gerçekleşmesini istediğinizde ne kadar sık adak adarsınız?		0.05
<i>Table 3.4 continued</i>		
Eigenvalue	3.88	
Alpha reliability coefficient	0.86	
Explained percentage	43.11	

As reported before, a subaim of this study was to explore whether religiousness was differentially related to violations. Factor analysis also showed that violations were not categorized under a single general factor but were three-fold. Thus, main analyses were conducted within each violation category separately. Results are presented below in relation to traffic violation, misdemeanor, and interpersonal violation, respectively.

3.3.3. Traffic violations

3.3.3.1. Correlation analysis

To begin with, correlations were computed among the variables. Religious fundamentalism was positively correlated to intrinsic religious orientation, positive God concept, negative God concept, and religious practice; it was negatively correlated to injunctive norm and religious norm. Extrinsic religious orientation was positively related to intrinsic religious orientation and positive God concept. Intrinsic orientation was positively related to positive God concept and religious practice. Positive God concept was positively related to religious practice, shame and guilt and negatively to religious norm. There was a positive correlation between negative God concept and religious practice. Religious practice was negatively related to religious norm and positively to shame and guilt. Descriptive norm was positively related to injunctive norm and shame. Injunctive norm was positively related to religious norm; these two norms were negatively related to shame and guilt. There was a very high positive correlation between shame and guilt. Traffic violation was positively related to injunctive norm and religious norm and negatively to shame and guilt (see Table 3.5).

3.3.3.2. Main analysis

Regression analysis

Simple regression analyses were done with each religiousness indicator predicting each emotion or norm; with each religiousness indicator predicting traffic violation; and with each norm or emotion predicting traffic violation. Results showed that religious fundamentalism, positive God concept, and religious practice negatively predicted religious norm. Religious fundamentalism predicted injunctive norm in a negative way. Religious practice positively predicted both shame and guilt. Positive God concept also positively predicted both shame and guilt. Injunctive norm and religious norm positively predicted traffic violation, whereas shame and guilt negatively predicted these acts (see Table 3.6).

Table 3.5. *Correlations among and means and standard deviations of variables*

Note 1. *** denotes $p \leq .001$; ** denotes $p \leq .01$; * denotes $p \leq .05$.

Variables	M/SD	1	2	3	4	5	6	7	8	9	10	11
1.Fund.	2.69/1.29	1										
2.Extrinsic	2.71/1.29	.12	1									
3.Intrinsic	5.17/0.84	.29***	.20**	1								
4.Pos. GC	3.04/0.90	.47***	.27***	.69***	1							
5.Neg. GC	0.81/0.62	.18**	.03	.05	.10	1						
6.Rel. prac.	1.88/0.86	.68***	.09	.52***	.65***	.24***	1					
7.Descrp. norm	3.33/0.60	-.11	-.09	-.02	-.02	-.10	-.09	1				
8.Inj. norm	1.52/1.10	-.18**	-.08	.01	.02	-.04	-.09	.25***	1			
9.Rel. norm	0.64/0.75	-.18**	.07	-.08	-.15*	-.07	-.25***	.03	.47***	1		
10.Shame	2.64/0.78	.11	.02	.12	.18**	.04	.15*	.14*	-.24***	-.34***	1	
11.Guilt	2.68/0.80	.10	.00	.09	.15*	.04	.14*	.11	-.27***	-.35***	.96***	1
12.Trf. viol.	0.92/0.61	-.08	.05	-.06	-.05	.08	-.10	.06	.22***	.19**	-.33***	-.32***

Note 2. Age, sex (1=male, 2=female), and annual mileage were controlled.

Table 3.6. *Results of simple regression analyses within traffic violation*

IV	DV	β	$p \leq$
	<i>Injunctive norm</i>		
Rel. fundamentalism		-0.18	0.01
	<i>Religious norm</i>		
Rel. fundamentalism		-0.17	0.01
Positive God concept		-0.13	0.05
Religious practice		-0.24	0.001
	<i>Shame</i>		
Positive God concept		0.17	0.01
Religious practice		0.14	0.05
	<i>Guilt</i>		
Positive God concept		0.14	0.05
Religious practice		0.13	0.05
	<i>Traffic violation</i>		
Injunctive norm		0.22	0.001
Religious norm		0.16	0.01
Shame		-0.33	0.001
Guilt		-0.32	0.001

Structural equation modeling

A structural equation modeling approach was adopted to test the tentative model in terms of traffic violations. For this purpose, LISREL 9.1 Student Version was used. Measurement models were assessed before conducting structural models. In order to evaluate the fit of the model, chi square/degree of freedom ratio, root mean square error

of approximation (RMSEA), comparative fit index (CFI) and standardized root mean square residual (SRMR) were examined.

As presented in Figure 3.2, measurement model specified latent variables of religious orientation consisting of intrinsic religiosity, extrinsic religiosity, and religious fundamentalism; God concept consisting of positive and negative God concepts; religious practice with one indicator; norms consisting of descriptive, injunctive and religious norms; emotions consisting of shame and guilt; and lastly, traffic violations with one indicator. The fit of the overall model to the data was low ($\chi^2/df=136.53/41$; RMSEA=.10; SRMR=.06; CFI=.91) (see Figure 3.2). Main modification indices were about correlated errors between religiosity measures. When modifications were done, the fit of the model to the data did not improve much. Three models were tested in which religious measures were treated separately.

The first measurement model included religious orientation, norm, emotion, and traffic violation as latent variables. Initial fit indices of this model were low ($\chi^2/df=59.71/22$; RMSEA=.08; SRMR=.06; and CFI=.92). Modification indices suggested to correlate the measurement errors of descriptive and injunctive norms, which improved the model fit ($\chi^2/df=41.58/21$; RMSEA=.06; SRMR=.05; CFI=.96). This modified model was retained. The factor loading of descriptive norm became insignificant in this model (see Figure 3.3). After the measurement model, the structural model was tested as full mediation model to investigate all direct and indirect effects. The fit of the overall model to the data was low ($\chi^2/df=63.86/22$; RMSEA=.09; SRMR=.07; CFI=.92). Nine percent of the total variance was explained in this model. Religious orientation did not

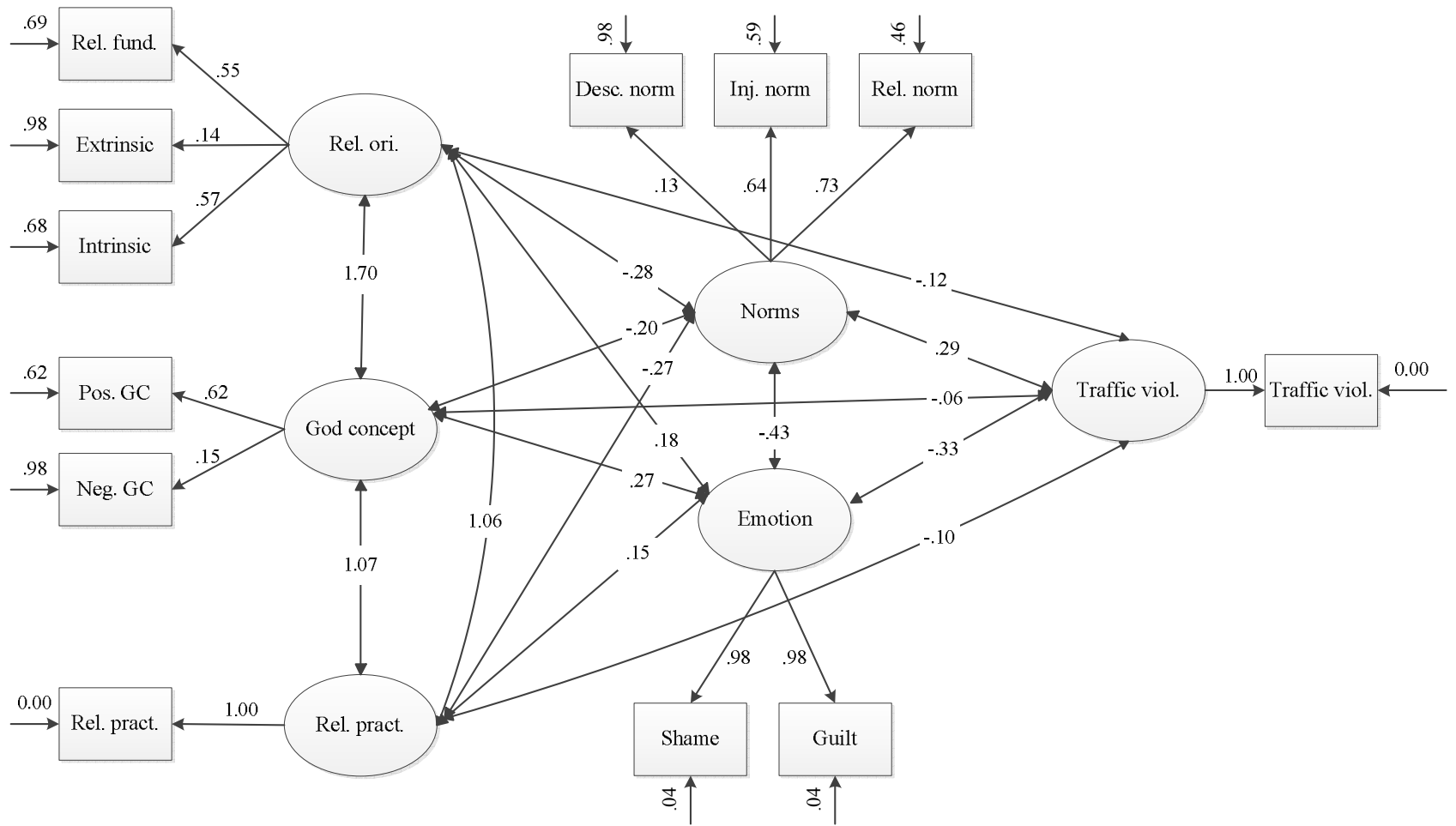


Figure 3.2. The overall measurement model regarding traffic violation

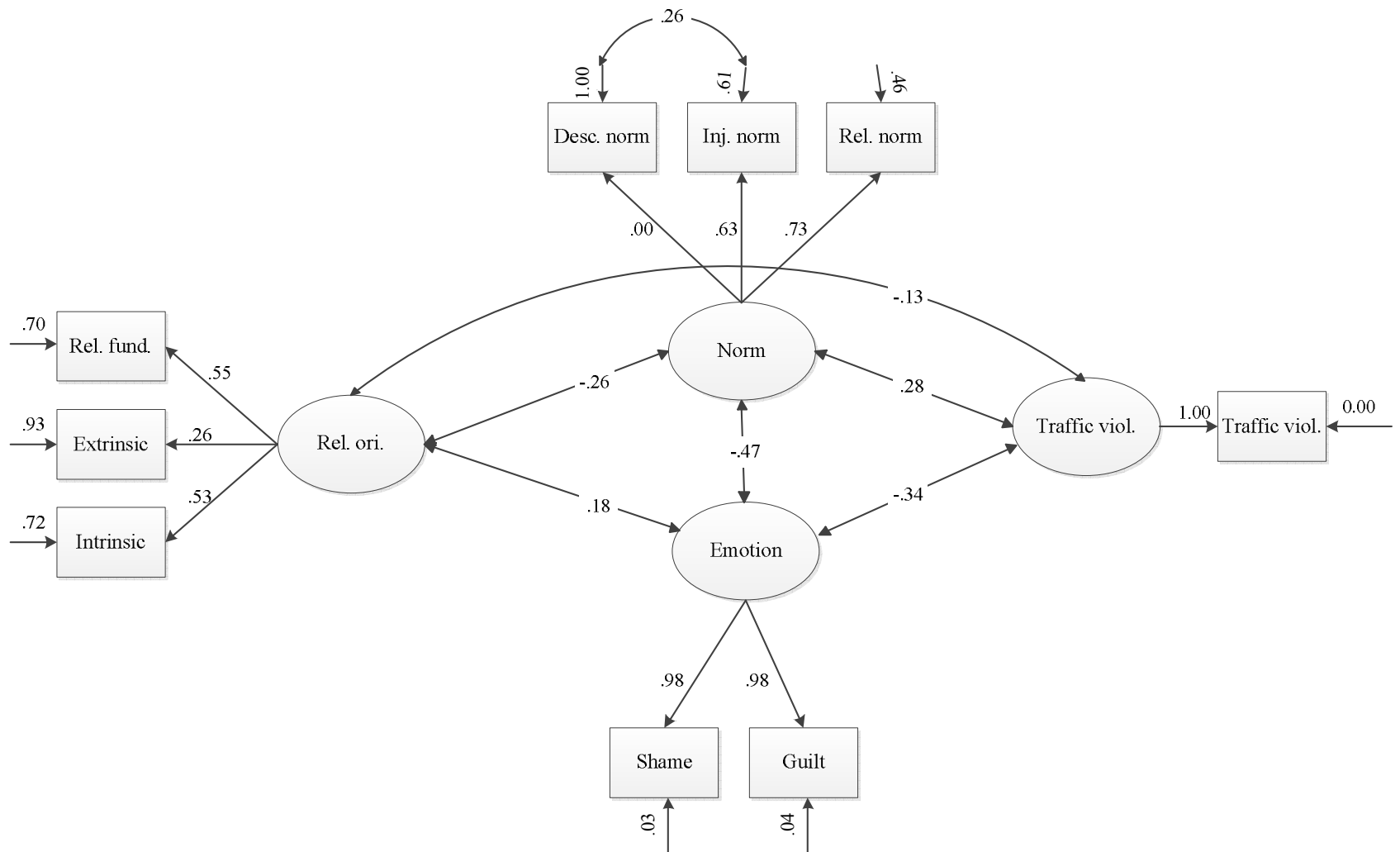


Figure 3.3. Measurement model including religious orientation, norm, emotion, and traffic violation

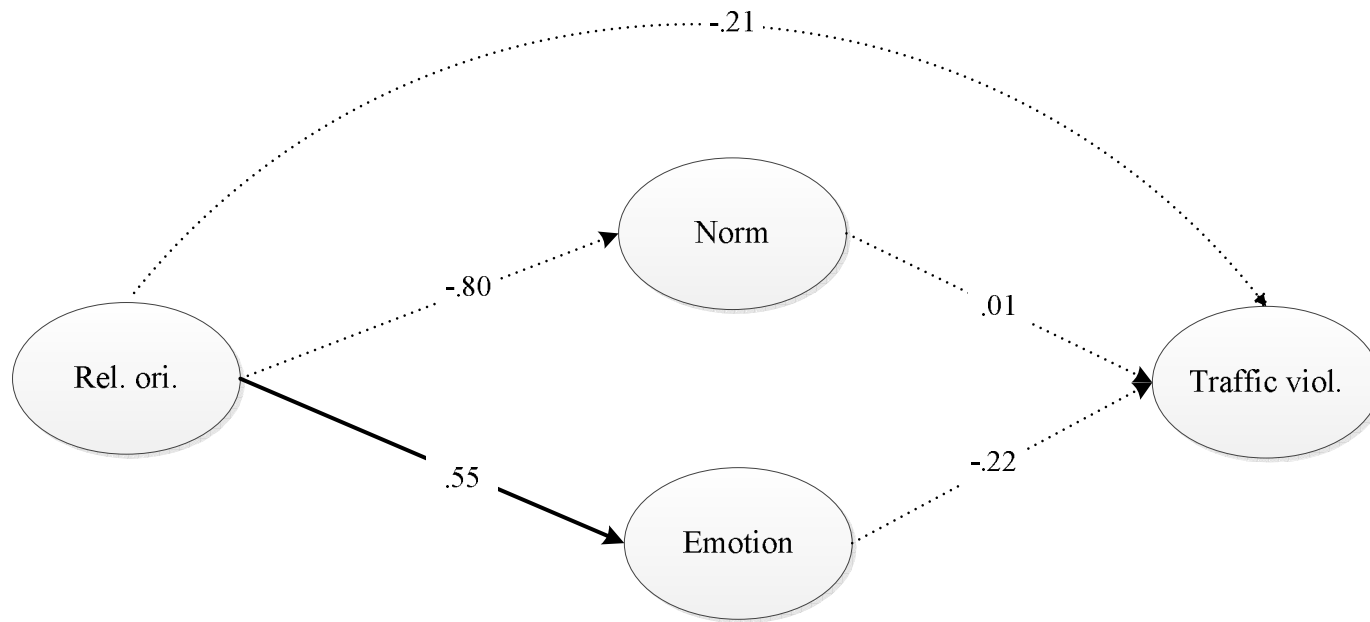


Figure 3.4. Structural model including religious orientation, norm, emotion, and traffic violation. (Solid lines indicate significant paths. Dotted lines indicate nonsignificant paths.)

directly or indirectly predict traffic violation. The only significant variable was religious orientation predicting emotion ($\beta=0.55$, $t=4.92$) (see Figure 3.4). A regression analysis was done to search which observed variables accounted for this relation including religious fundamentalism, intrinsic orientation, and guilt. Nevertheless, the variables were not significant on their own.

The second model included God concept, norm, emotion, and traffic violation as latent variables. Initial fit indices of this model were low ($\chi^2/df=48.71/15$; RMSEA=.10; SRMR=.07; and CFI=.93). Modification indices suggested to correlate the measurement errors of descriptive norm and injunctive norm, which improved the model fit ($\chi^2/df=31.58/14$; RMSEA=.07; SRMR=.05; CFI=.96). This modified model was retained. The factor loadings of positive and negative God concepts and descriptive norm were insignificant in this model (see Figure 3.5). After measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit of the overall model to the data was good ($\chi^2/df=33.08/15$; RMSEA=.07; SRMR=.05; CFI=.96) in which 8% of the total variance was explained. God concept did not directly or indirectly predict traffic violation. God concept only predicted emotion ($\beta=0.80$, $t=3.19$) (see Figure 3.6). Regression results revealed that positive God concept predicted guilt ($\beta=0.15$; $t=2.36$).

The third model included religious practice, norm, emotion, and traffic violation as latent variables. Initial fit indices of this model were low ($\chi^2/df=44.63/10$; RMSEA=.12; SRMR=.06; and CFI=.93). Modification indices suggested to correlate the measurement errors of descriptive norm and injunctive norm, which improved the model fit ($\chi^2/df=25.88/9$; RMSEA=.09; SRMR=.05; CFI=.97). This modified model was retained. The factor loading of descriptive norm was insignificant in this model (see Figure 3.7). After measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit of the overall model to the data was again low ($\chi^2/df=59.45/10$; RMSEA=.14; SRMR=.13; CFI=.90) in which 7% of the total variance was explained. Religious practice did not directly

predict traffic violation. There was an indirect relation between religious practice and traffic violation through emotion. In this sense, religious practice positively predicted emotion ($\beta=0.14$, $t=2.24$) which in turn negatively predicted traffic violation ($\beta=-0.32$, $t=-5.14$) (see Figure 3.8). A mediation analysis was done with significant measured variables. It was seen that religious practice predicted guilt ($\beta=0.14$; $t=2.22$) which in turn predicted traffic violation ($\beta=-0.32$; $t=-5.24$).

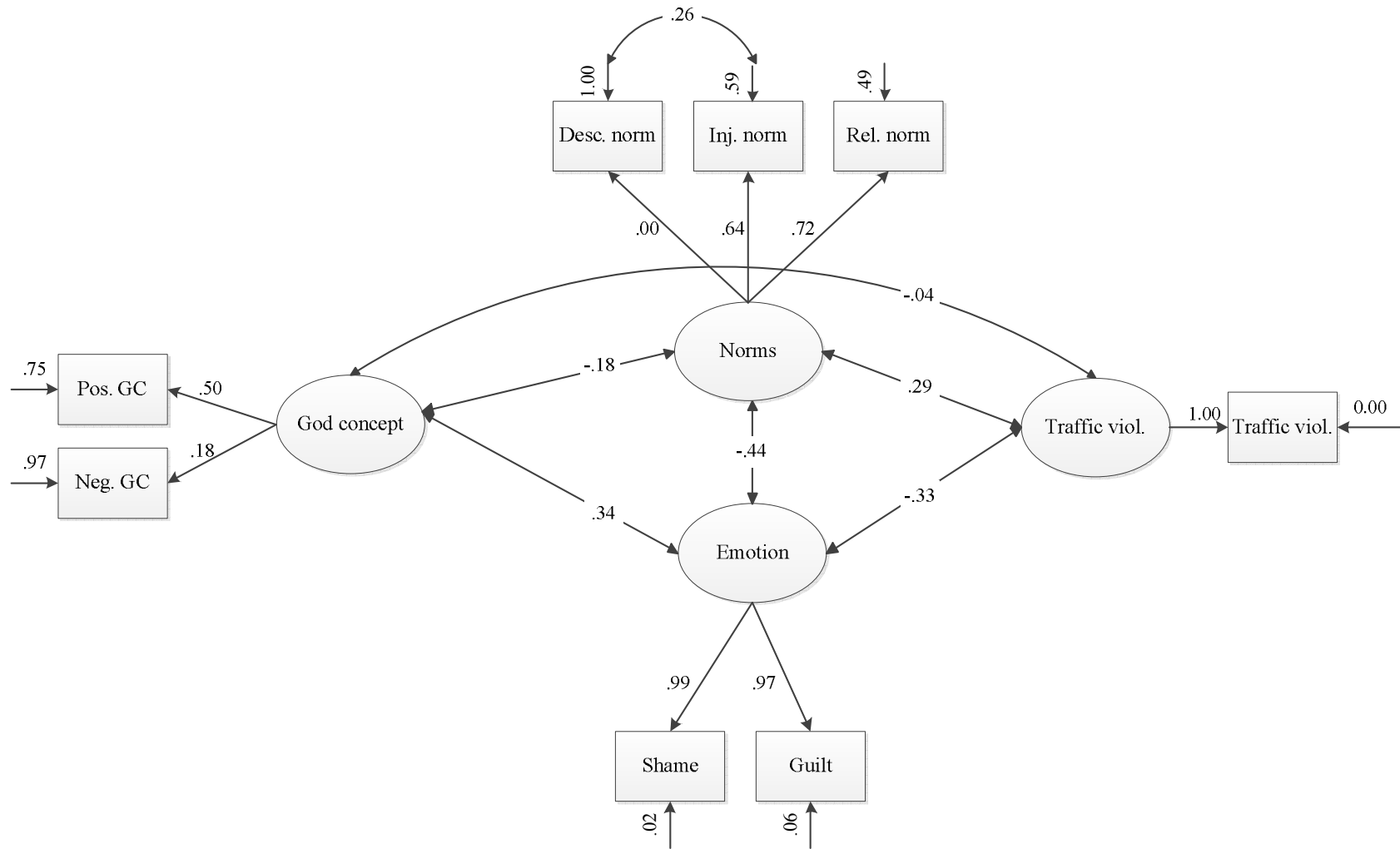


Figure 3.5. Measurement model including God concept, norm, emotion, and traffic violation

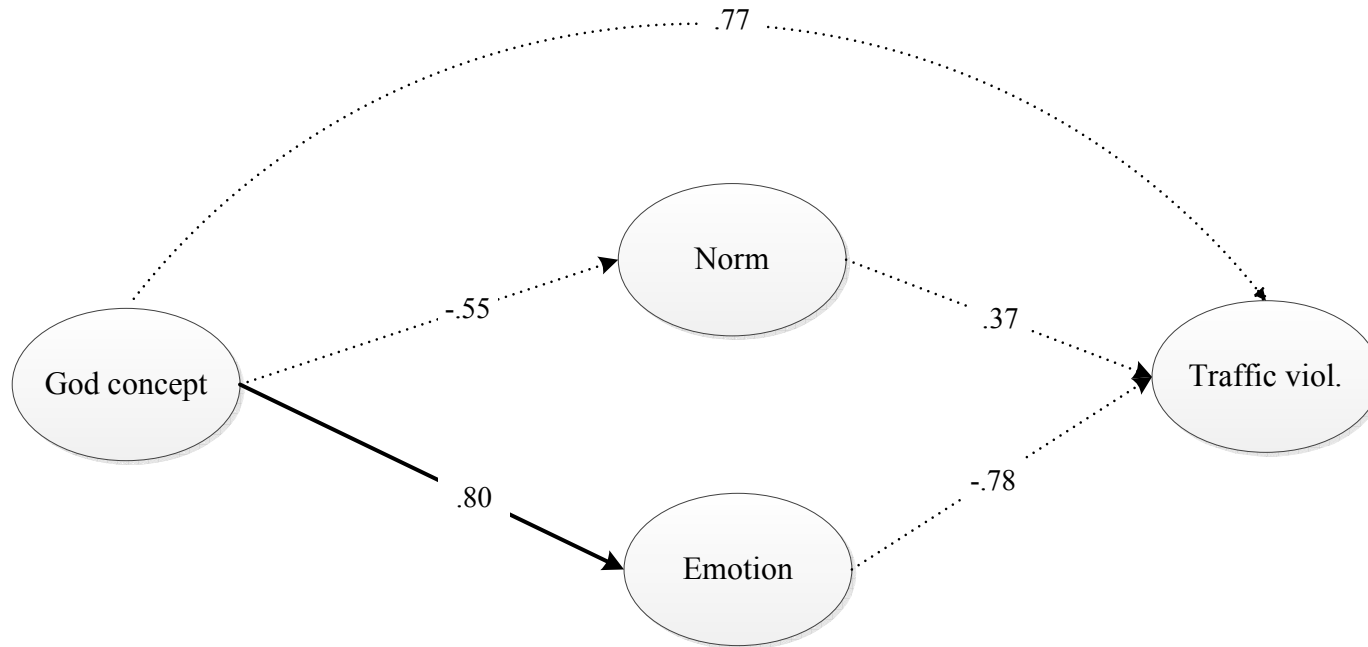


Figure 3.6. Structural model including God concept, norm, emotion, and traffic violation. (Solid lines indicate significant paths. Dotted lines indicate non significant paths.)

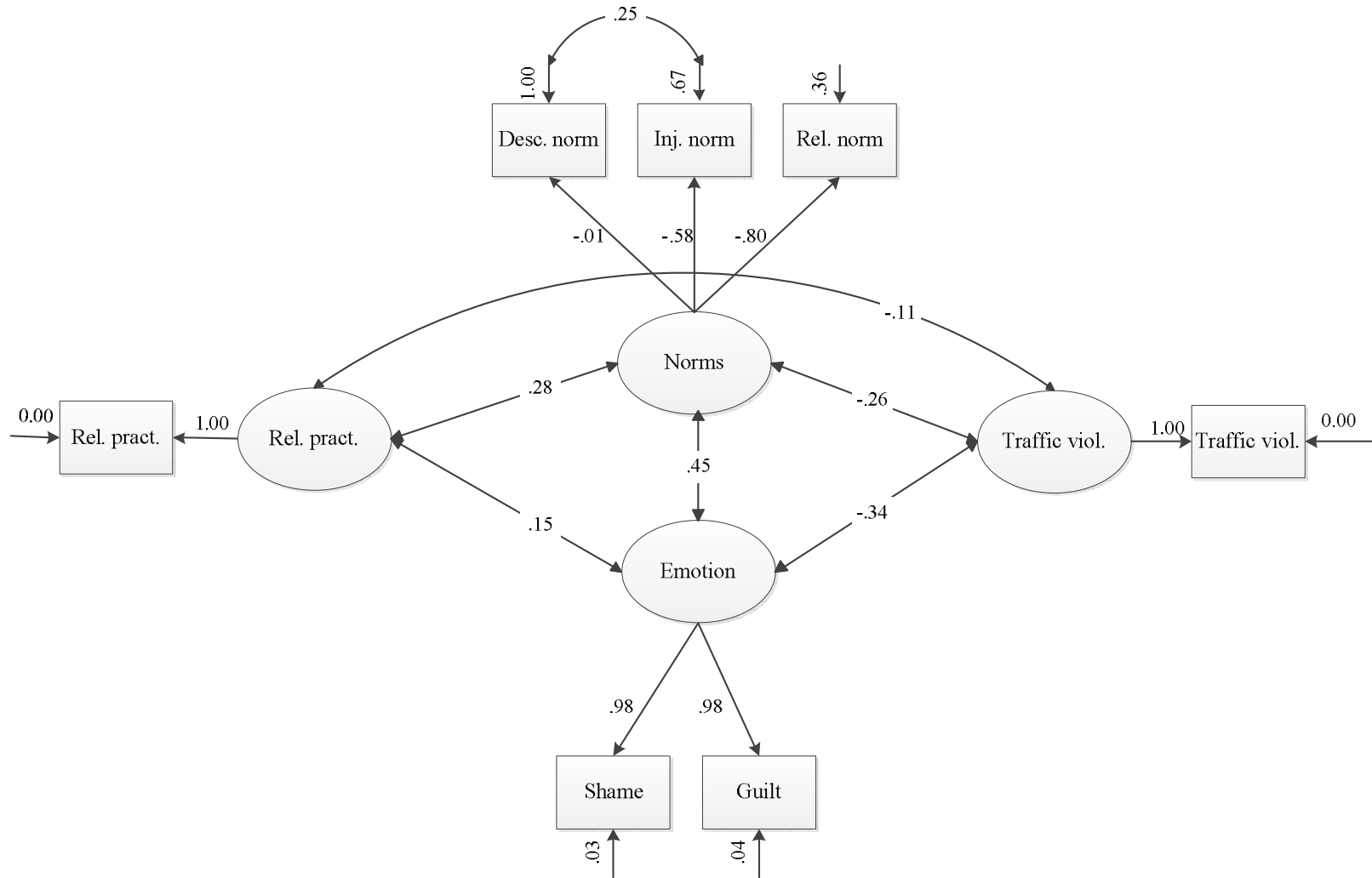


Figure 3.7. Measurement model including religious practice, norm, emotion, and traffic violation

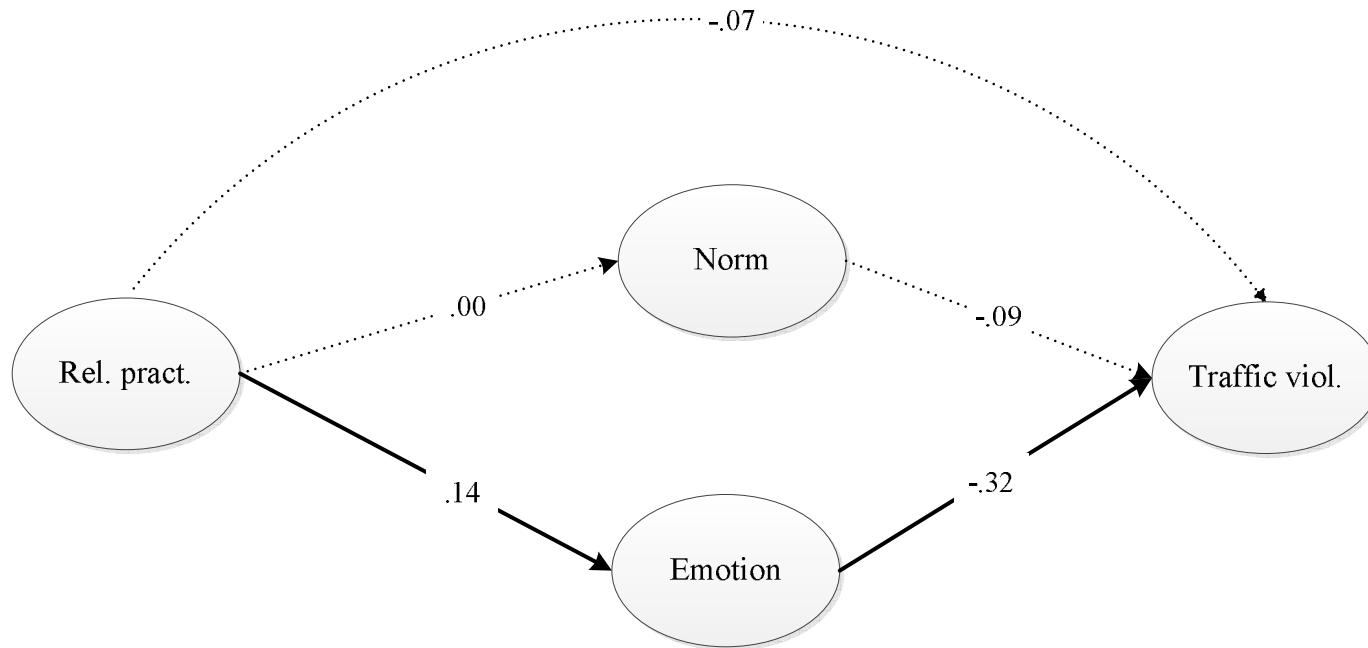


Figure 3.8. Structural model including religious practice, norm, emotion, and traffic violation (Solid lines indicate significant paths. Dotted lines indicate non significant paths.)

3.3.4. Misdemeanors

3.3.4.1. Correlation analysis

Correlations among the religiousness variables were similar to the ones reported previously; except one more positive correlation between positive and negative God concepts, which was barely significant. Guilt and shame were negatively related to religious norm and injunctive norm. Shame was highly positively related to guilt. Injunctive norm was positively related to religious norm. Descriptive norm was positively related to injunctive norm and guilt. Religious fundamentalism and religious practice were negatively related to religious norm. Positive God concept was positively related to shame and guilt. Misdemeanor was positively related to extrinsic religious orientation, negative God concept, and injunctive norm; while it was negatively related to shame and guilt (see Table 3.7).

3.3.4.2. Main analysis

Regression analysis

Regression results revealed that religious fundamentalism negatively predicted injunctive norm and religious norm. Religious practice negatively predicted religious norm. Positive God Concept predicted shame and guilt in a positive way. Injunctive norm and religious norm positively predicted and shame and guilt negatively predicted misdemeanor. Besides, negative God concept was the only significant religious measure directly predicting misdemeanor (in a positive way) (see Table 3.8).

Structural equation modeling

As presented in Figure 3.9, measurement model specified latent variables of religious orientation consisting of intrinsic religiosity, extrinsic religiosity, and religious fundamentalism; God concept consisting of positive and negative God concepts; religious practice with one indicator; norms consisting of descriptive, injunctive and

Table 3.7. *Correlations among and means and standard deviations of variables*

Variables	M/SD	1	2	3	4	5	6	7	8	9	10	11
1.Fund.	2.70/1.29	1										
2.Extrinsic	2.70/1.29	.12	1									
3.Intrinsic	5.16/0.85	.29***	.18**	1								
4.Pos. GC	3.04/0.90	.48***	.27***	.69***	1							
5.Neg. GC	0.82/0.62	.19**	.03	.06	.12*	1						
6.Rel. pract.	1.88/0.85	.69***	.09	.51***	.65***	.24***	1					
7.Descp. norm	3.22/0.62	-.08	-.02	-.02	.00	-.04	-.07	1				
8.Inj. norm	1.48/1.05	-.12	-.10	-.05	-.04	.08	-.08	.22***	1			
9.Rel. norm	0.61/0.75	-.17**	.09	-.06	-.09	-.05	-.24***	-.02	.39***	1		
10.Shame	3.20/0.67	-.06	-.01	.08	.16*	-.06	.03	.11	-.18**	-.21***	1	
11.Guilt	3.14/0.74	-.02	-.04	.09	.17**	-.05	.05	.16*	-.16*	-.17**	.87***	1
12.Misdem.	0.75/0.47	-.01	.14*	-.04	-.05	.17**	-.04	-.03	.17*	.12	-.38***	-.35***

Note 1. *** denotes $p \leq .001$; ** denotes $p \leq .01$; * denotes $p \leq .05$.

Note 2. Age and sex (1=male, 2=female) were controlled.

Table 3.8. Results of simple regression analyses within misdemeanor

IV	DV	β	$p \leq$
	<i>Injunctive norm</i>		
Rel. fundamentalism		-0.13	0.05
	<i>Religious norm</i>		
Rel. fundamentalism		-0.18	0.01
Religious practice		-0.24	0.001
	<i>Shame</i>		
Positive God concept		0.13	0.05
	<i>Guilt</i>		
Positive God concept		0.17	0.01
	<i>Misdemeanor</i>		
Injunctive norm		0.14	0.05
Religious norm		0.13	0.05
Shame		-0.33	0.001
Guilt		-0.31	0.001
Negative God concept		0.17	0.01

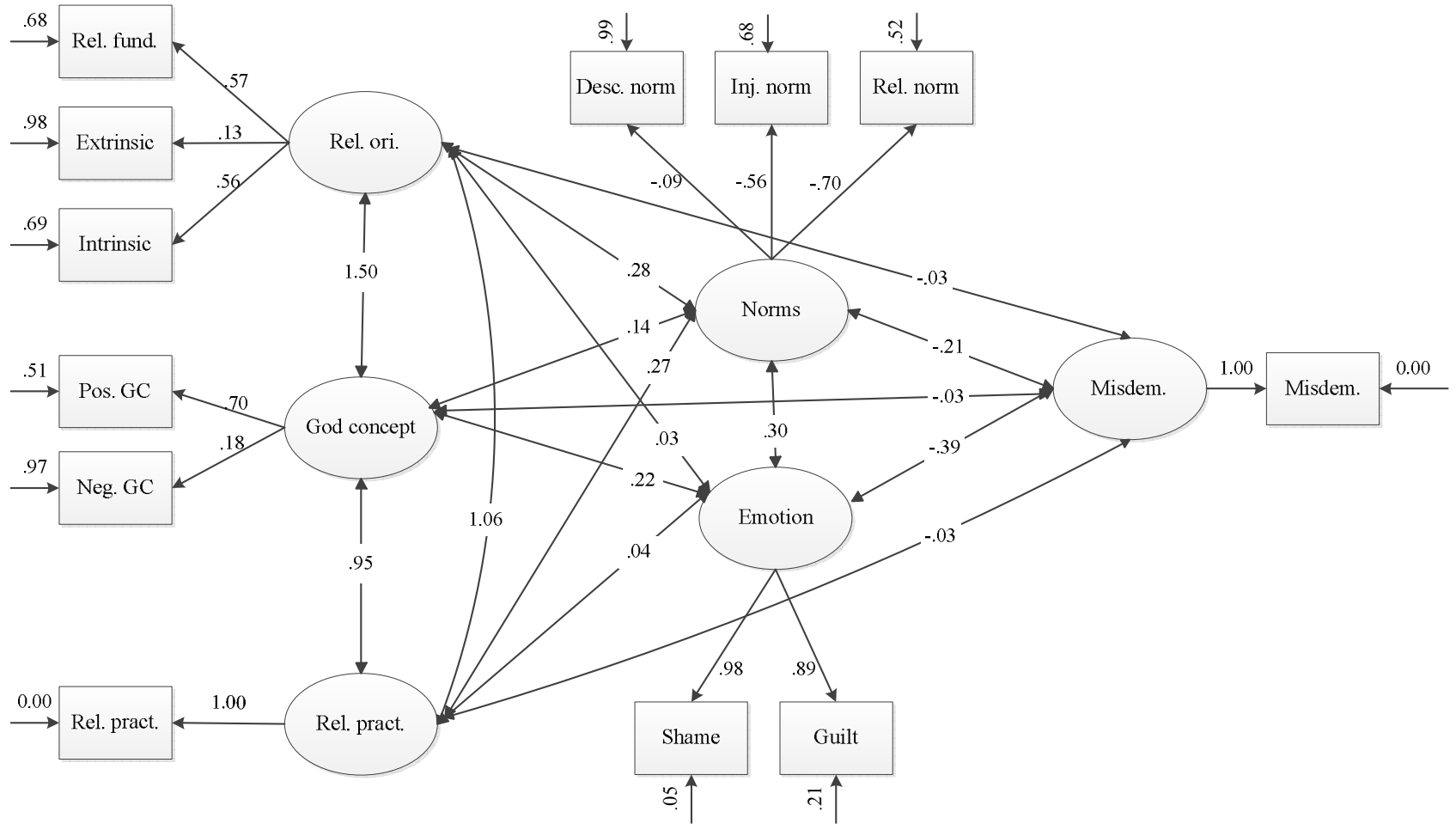


Figure 3.9. The overall measurement model regarding misdemeanor

religious norms; emotions consisting of shame and guilt; and lastly, misdemeanors with one indicator. The fit of overall model to the data was low ($\chi^2/df=127.24/41$; RMSEA=.09; SRMR=.06; CFI=.90). Main modification indices were about correlated errors between religiosity measures. When modifications were done, the fit of the model to the data did not improve much. Thus, three models were tested in which religious measures were treated separately.

The first model included religious orientation, norm, emotion, and misdemeanor as latent variables. Initial fit indices of this model were $\chi^2/df=49.20/22$; RMSEA=.07; SRMR=.07; and CFI=.93. Modification indices suggested to correlate the measurement errors of descriptive and injunctive norms, which improved the model fit ($\chi^2/df=38.25/21$; RMSEA=.06; SRMR=.05; CFI=.95). This modified model was retained. The factor loading of descriptive norm was insignificant in this model (see Figure 3.10). After measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects but the model did not work.

The second model included God concept, norm, emotion, and misdemeanor as latent variables. Fit indices of this model were $\chi^2/df=31.11/15$; RMSEA=.07; SRMR=.07; and CFI=.95. There were no modification indices about correlated errors. The factor loadings of descriptive norm and positive and negative God concepts were insignificant (see Figure 3.11). After measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit indices were satisfactory ($\chi^2/df=38.25/16$; RMSEA=0.08; SRMR=0.08; CFI=0.94) in which 8% of the total variance was explained. God concept did not directly or indirectly predict misdemeanor. The only significant predictor was emotion predicting misdemeanor ($\beta=-0.39$, $t=-6.05$) (see Figure 3.12). Regression analysis revealed that guilt predicted misdemeanor ($\beta=-0.36$; $t=-6.00$).

The third model included religious practice, norm, emotion, and misdemeanor as latent variables. Initial fit indices of this model were $\chi^2/df=31.21/10$; RMSEA=.09;

SRMR=.06; and CFI=.94. Modification indices suggested to correlate the measurement errors of descriptive and injunctive norms, which improved the model fit ($\chi^2/df=16.56/9$; RMSEA=.06; SRMR=.04; CFI=.98). This modified model was retained. The factor loading of descriptive norm was insignificant in this model (see Figure 3.13). After measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit indices were low ($\chi^2/df=30.90/10$; RMSEA=0.09; SRMR=0.09; CFI=0.94) in which 7% of the total variance was explained. Religious practice did not directly or indirectly predict misdemeanor. The only predictor was emotion predicting misdemeanor ($\beta=-0.39$, $t=-5.99$) (see Figure 3.14). Regression results showed guilt to predict misdemeanor ($\beta=-0.35$; $t=-5.87$).

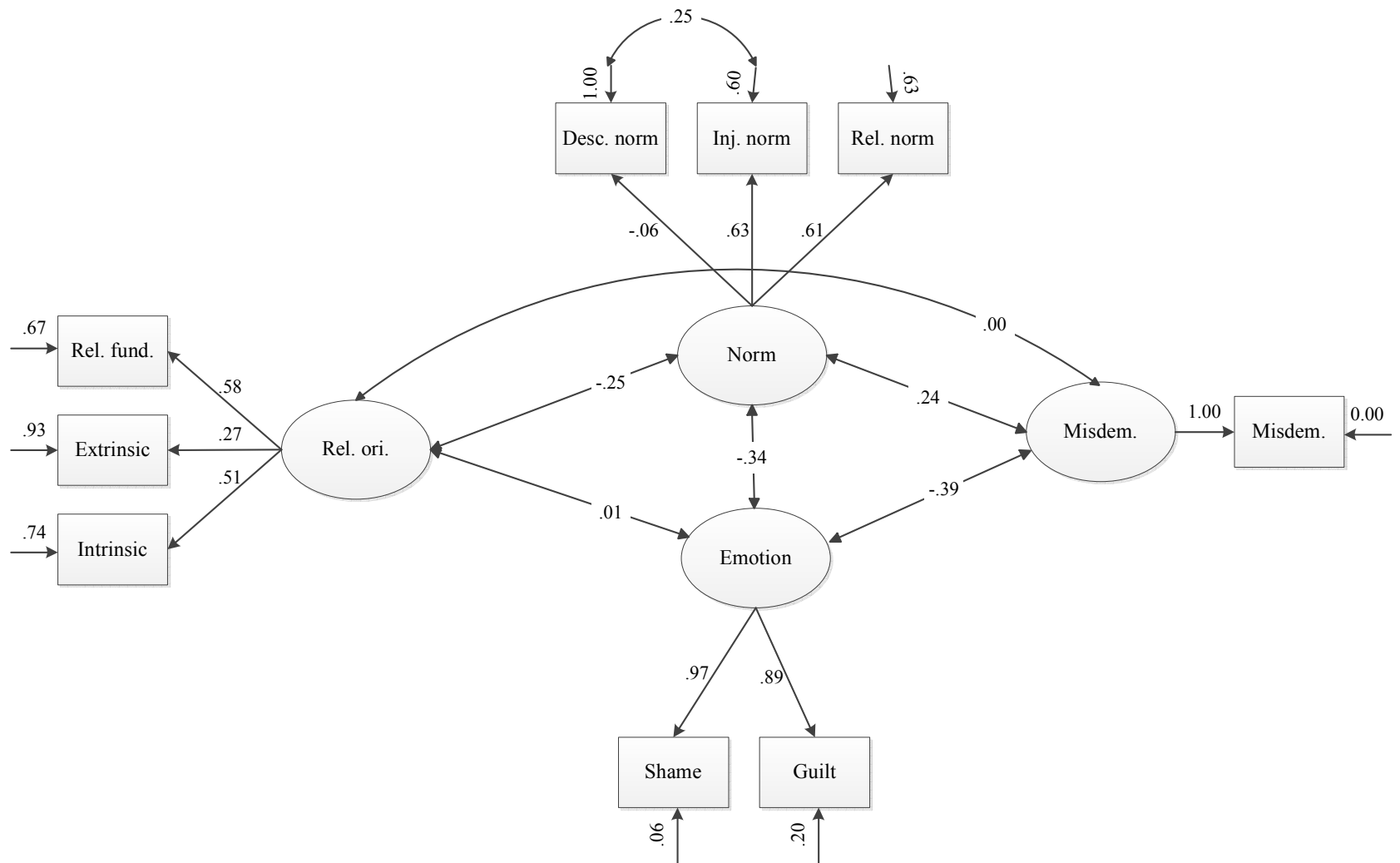


Figure 3.10. Measurement model including religious orientation, norm, emotion, and misdemeanor

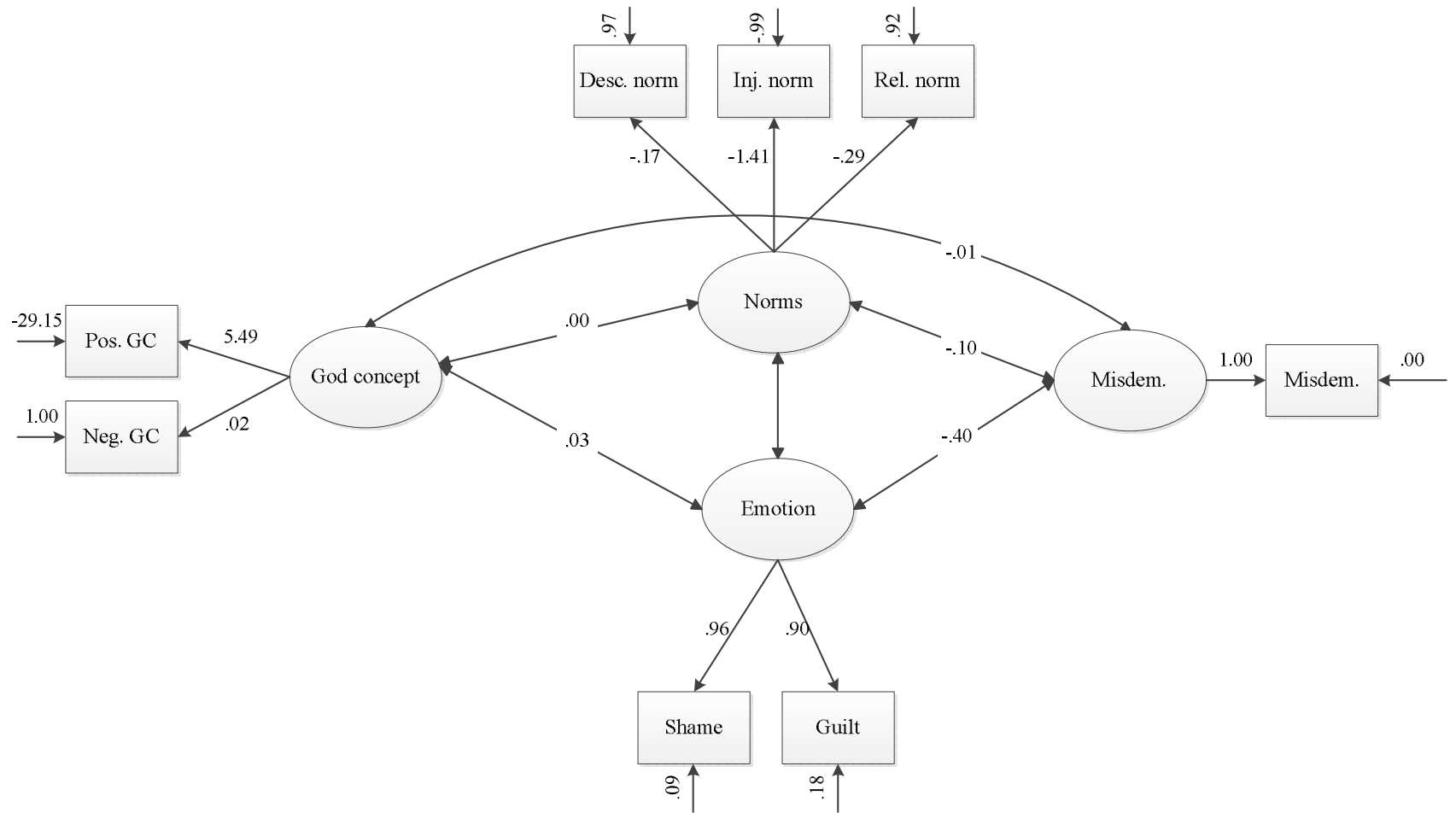


Figure 3.11. Measurement model including God concept, norm, emotion, and misdemeanor

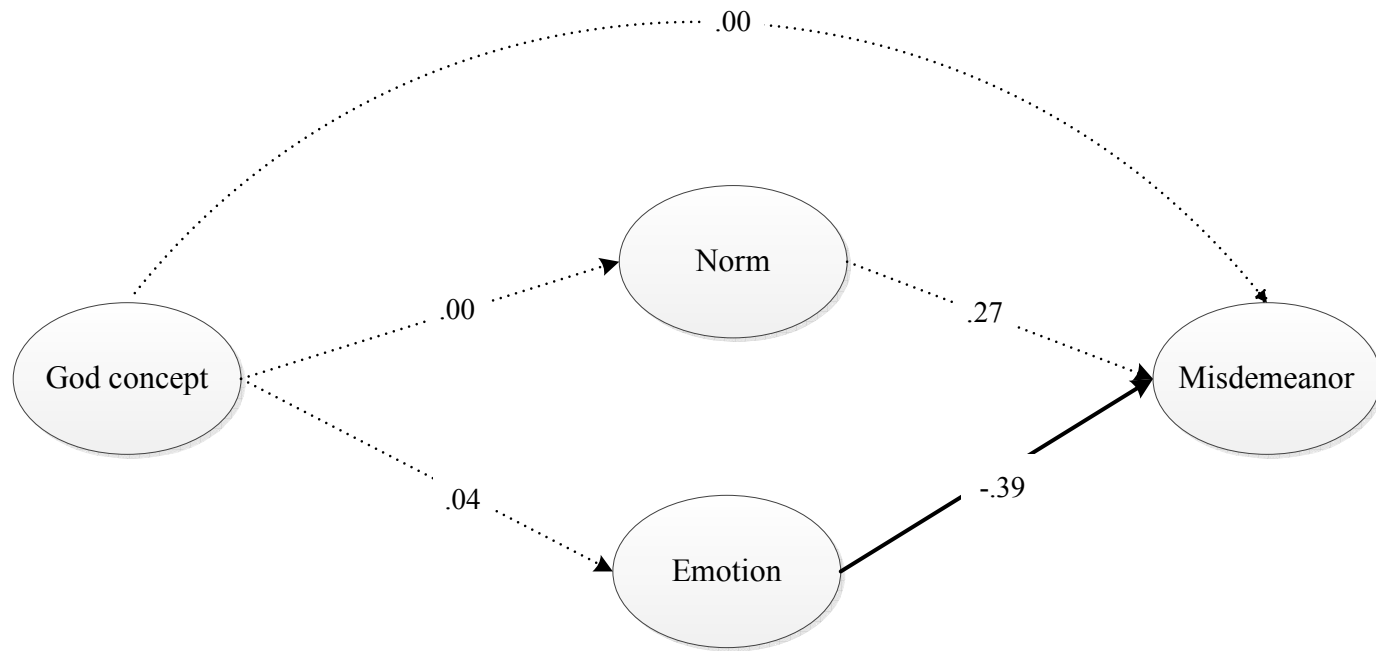


Figure 3.12. Structural model including God concept, norm, emotion, and misdemeanor
Solid lines indicate significant paths. Dotted lines indicate non significant paths.

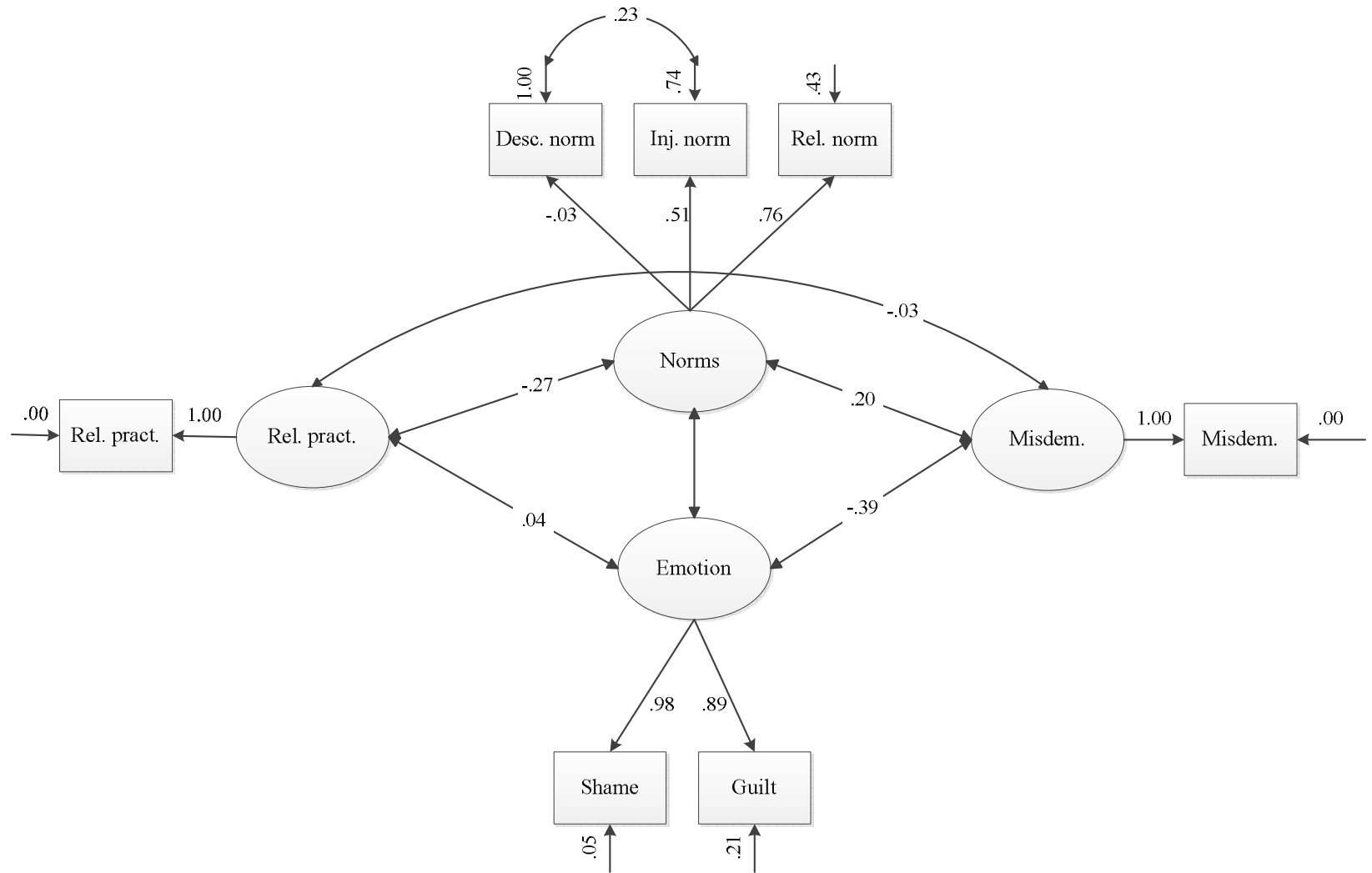


Figure 3.13. Measurement model including religious practice, norm, emotion, and misdemeanor

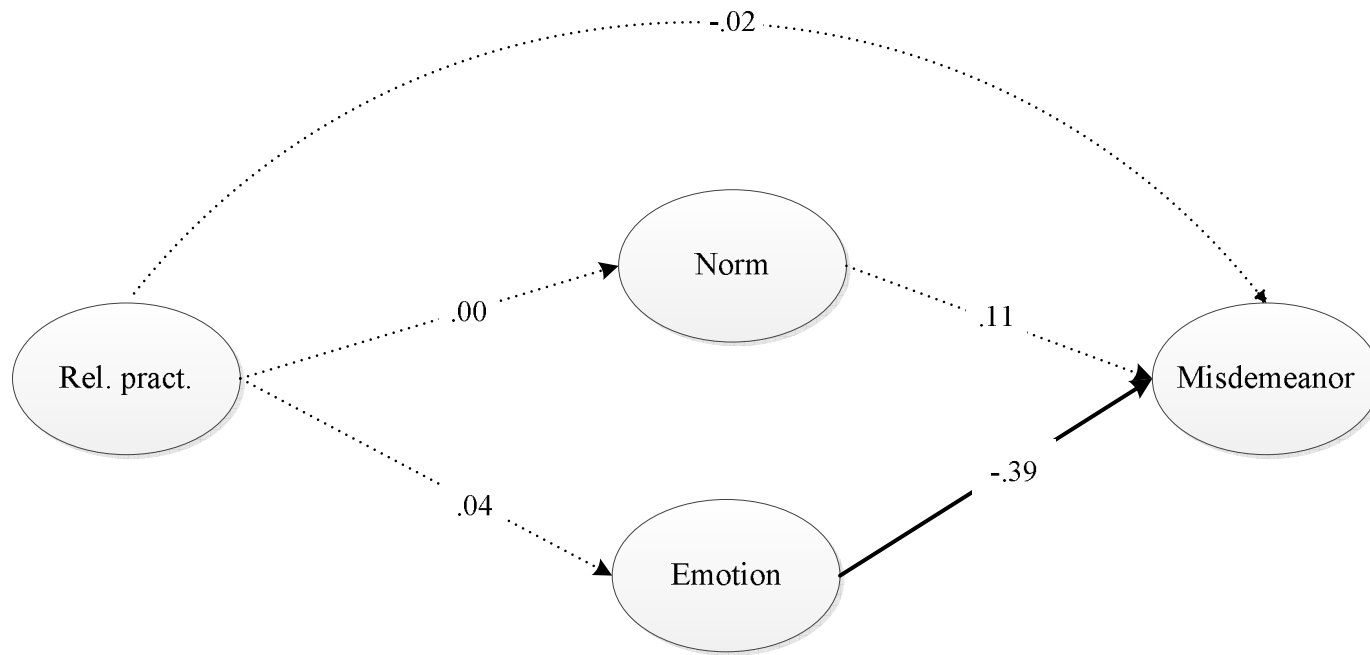


Figure 3.14. Structural model including religious practice, norm, emotion, and misdemeanor. Solid lines indicate significant paths. Dotted lines indicate non significant paths.

3.3.5. Interpersonal violations

3.3.5.1. Correlation analysis

Correlations among the religiousness variables were similar to the ones reported previously; except one more positive correlation between positive and negative God concepts, which was barely significant. Shame and guilt were positively related to each other. Both were negatively related to injunctive and religious norm, but positively to descriptive norm. Injunctive norm was positively related to descriptive norm and religious norm. Religious fundamentalism and religious practice were negatively correlated to religious norm. Intrinsic religious orientation, positive God concept, and religious practice were positively related to shame and guilt. Interpersonal violations were negatively related to religious fundamentalism, positive God concept, religious practice, shame, and guilt but positively to injunctive norm (see Table 3.9).

3.3.5.2. Main analysis

Regression analysis

Regression results showed that intrinsic religious orientation, religious fundamentalism, positive God concept, and religious practice negatively predicted interpersonal violation. Injunctive norm and religious norm positively predicted and shame and guilt negatively predicted interpersonal violation. Intrinsic religious orientation predicted religious norm in a negative way and guilt in a positive way. Religious fundamentalism predicted religious norm in a negative way and shame in a positive way. Positive God concept predicted religious norm in a negative way and shame and guilt in a positive way. Religious practice predicted religious norm in a negative way and shame and guilt in a positive way (see Table 3.10).

After simple regression analyses, mediations were tested with significant variables using Baron and Kenny (1986) steps. In order to see whether mediations were significant, Sobel test was conducted. Results indicated that emotions (i.e. shame and guilt)

mediated the relationship between religiousness and interpersonal violations. First, positive God concept predicted shame ($\beta=.21, p\leq.001$) which in turn predicted interpersonal violation ($\beta=-.32, p\leq.001$). Second, religious fundamentalism predicted shame ($\beta=.13, p\leq.05$) which in turn predicted interpersonal violation ($\beta=-.30, p\leq.001$). Third, religious practice predicted shame ($\beta=.15, p\leq.05$) which in turn predicted interpersonal violation ($\beta=-.31, p\leq.001$). Shame fully mediated the relationship between religiousness and interpersonal violation except the second relationship. Fourth, intrinsic religious orientation predicted guilt ($\beta=.13, p\leq.05$) which in turn predicted interpersonal violation ($\beta=-.32, p\leq.001$). Fifth, positive God concept predicted guilt ($\beta=.23, p\leq.001$) which in turn predicted interpersonal violation ($\beta=-.30, p\leq.001$). Lastly, religious practice predicted guilt ($\beta=.14, p\leq.05$) which in turn predicted interpersonal violation ($\beta=-.31, p\leq.001$). Guilt fully mediated the relationship between religiousness and interpersonal violation.

Structural equation modeling

As presented in Figure 3.15, measurement model specified latent variables of religious orientation consisting of intrinsic religiosity, extrinsic religiosity, and religious fundamentalism; God concept consisting of positive and negative God concepts; religious practice with one indicator; norms consisting of descriptive, injunctive and religious norms; emotions consisting of shame and guilt; and lastly, interpersonal violations with one indicator. The fit of the overall model to the data was low ($\chi^2/df=127.08/41$; RMSEA=.09; SRMR=.07; CFI=.91). Main modification indices were about correlated errors between religiosity measures. When modifications were done, the fit of the model to the data did not improve much. Thus, three models were tested in which religious measures were treated separately.

The first model included religious orientation, norm, emotion, and interpersonal violation as latent variables. Fit indices of this model were $\chi^2/df=57.63/22$; RMSEA=.08; SRMR=.07; and CFI=.92. There were no modification indices about

Table 3.9. *Correlations among and means and standard deviations of variables*

Variables	M/SD	1	2	3	4	5	6	7	8	9	10	11
1.Fund.	2.70/1.29	1										
2.Extrinsic	2.68/1.27	.12	1									
3.Intrinsic	5.16/0.85	.29***	.18**	1								
4.Pos. GC	3.04/0.90	.48***	.27***	.68***	1							
5.Neg. GC	0.82/0.62	.19**	.03	.06	.12*	1						
6.Rel. pract.	1.88/0.86	.70***	.11	.52***	.66***	.25***	1					
7.Descrip. norm	3.21/0.54	-.07	-.11	.01	.03	-.08	-.05	1				
8.Inj. norm	1.41/0.95	-.09	-.08	.01	.01	.03	-.02	.18**	1			
9.Rel. norm	0.40/0.59	-.20**	.09	-.11	-.12	-.09	-.22***	.06	.43***	1		
10.Shame	3.09/0.63	.11	.07	.15*	.26***	-.02	.15*	.20**	-.14*	-.19**	1	
11.Guilt	3.13/0.66	.09	.03	.16*	.26***	-.02	.14*	.19**	-.15*	-.23***	.92***	1
12.Interp. viol.	1.03/0.51	-.19**	.02	-.10	-.17**	.06	-.14*	.08	.22***	.11	-.34***	-.33***

Note 1. *** denotes $p \leq .001$; ** denotes $p \leq .01$; * denotes $p \leq .05$.

Note 2. Age and sex (1=male, 2=female) were controlled.

Table 3.10. Results of simple regression analyses within interpersonal viol.

IV	DV	β	$p \leq$
	<i>Religious norm</i>		
Intrinsic rel. ori.		-.16	.01
Rel. fundamentalism		-.18	.01
Positive God concept		-.15	.05
Religious practice		-.21	.001
	<i>Shame</i>		
Rel. fundamentalism		.13	.05
Positive God concept		.21	.001
Religious practice		.15	.05
	<i>Guilt</i>		
Intrinsic rel. ori.		.13	.05
Positive God concept		.23	.001
Religious practice		.14	.05
	<i>Interpersonal violation</i>		
Rel. fundamentalism		-.19	.001
Intrinsic religious ori.		-.13	.05
Positive God concept		-.17	.01
Religious practice		-.14	.05
Injunctive norm		.21	.001

Table 3.10 continued

Religious norm	.13	.05
Shame	-.35	.001
Guilt	-.32	.001

correlated errors (see Figure 3.16). After the measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit of the overall model was low ($\chi^2/df=61.63/23$; RMSEA=.08; SRMR=.08; CFI=.91) in which 9% of the total variance was explained. Religious orientation did not directly predict interpersonal violation. Religious orientation indirectly predicted interpersonal violation through emotion. Religious orientation predicted emotion ($\beta=0.26$, $t=2.83$) which in turn predicted interpersonal violation ($\beta=-0.29$, $t=-4.28$) (see Figure 3.17). Regression analysis showed intrinsic religious orientation to predict guilt ($\beta=0.15$; $t=2.24$) which in turn predicted interpersonal violation ($\beta=-0.33$; $t=-5.54$).

The second model included God concept, norm, emotion, and interpersonal violation as latent variables. Fit indices of this model were $\chi^2/df=26.76/15$; RMSEA=.06; SRMR=.06; and CFI=.97. There were no modification indices about correlated errors. Factor loadings of the positive and negative God concepts were insignificant in this model (see Figure 3.18). After the measurement model, a structural model was tested as full mediation model to investigate all direct and indirect effects. The fit indices of the model was high ($\chi^2/df=31.08/16$; RMSEA=.06; SRMR=.06; CFI=.96) in which 8% of the variance was explained (see Figure 3.19). Nevertheless, there were no variables significantly predicting interpersonal violation.

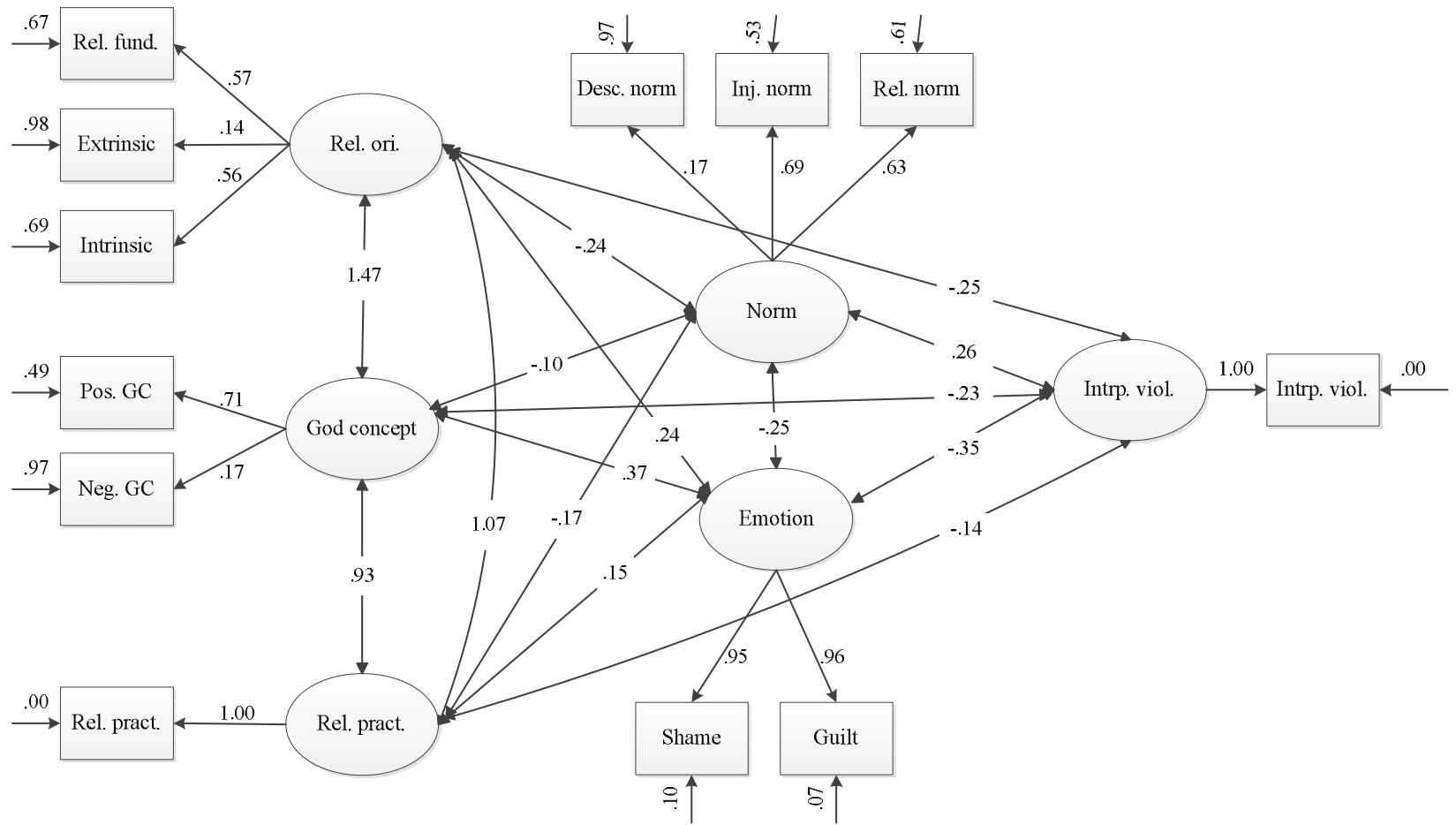


Figure 3.15. The overall measurement model regarding interpersonal violations

The third model included religious practice, norm, emotion, and interpersonal violation as latent variables. Initial fit indices of this model were low: $\chi^2/df=35.11/10$; RMSEA=.10; SRMR=.07; and CFI=.93. Modification indices suggested correlating the errors between religious norm and interpersonal violations. With this modification, the fit indices were $\chi^2/df=23.91/9$; RMSEA=.08; SRMR=.06; and CFI=.96. Factor loading of descriptive norm was insignificant in this model (see Figure 3.20). After the measurement model, a structural model was tested as full mediation models to investigate all direct and indirect effects. The fit indices were satisfactory ($\chi^2/df=30.79/10$; RMSEA=.09; SRMR=.08; CFI=.94) in which 7% of the variance was explained. Religious practice did not directly predict interpersonal violation. Religious practice indirectly predicted interpersonal violation through emotion. Religious practice predicted emotion ($\beta=0.18$, $t=2.76$) which in turn predicted interpersonal violation ($\beta=-0.32$, $t=-5.01$) (see Figure 3.21). Regression analyses showed that religious practice predicted guilt ($\beta=0.17$, $t=2.75$) which in turn predicted interpersonal violation ($\beta=-0.32$, $t=-5.31$).

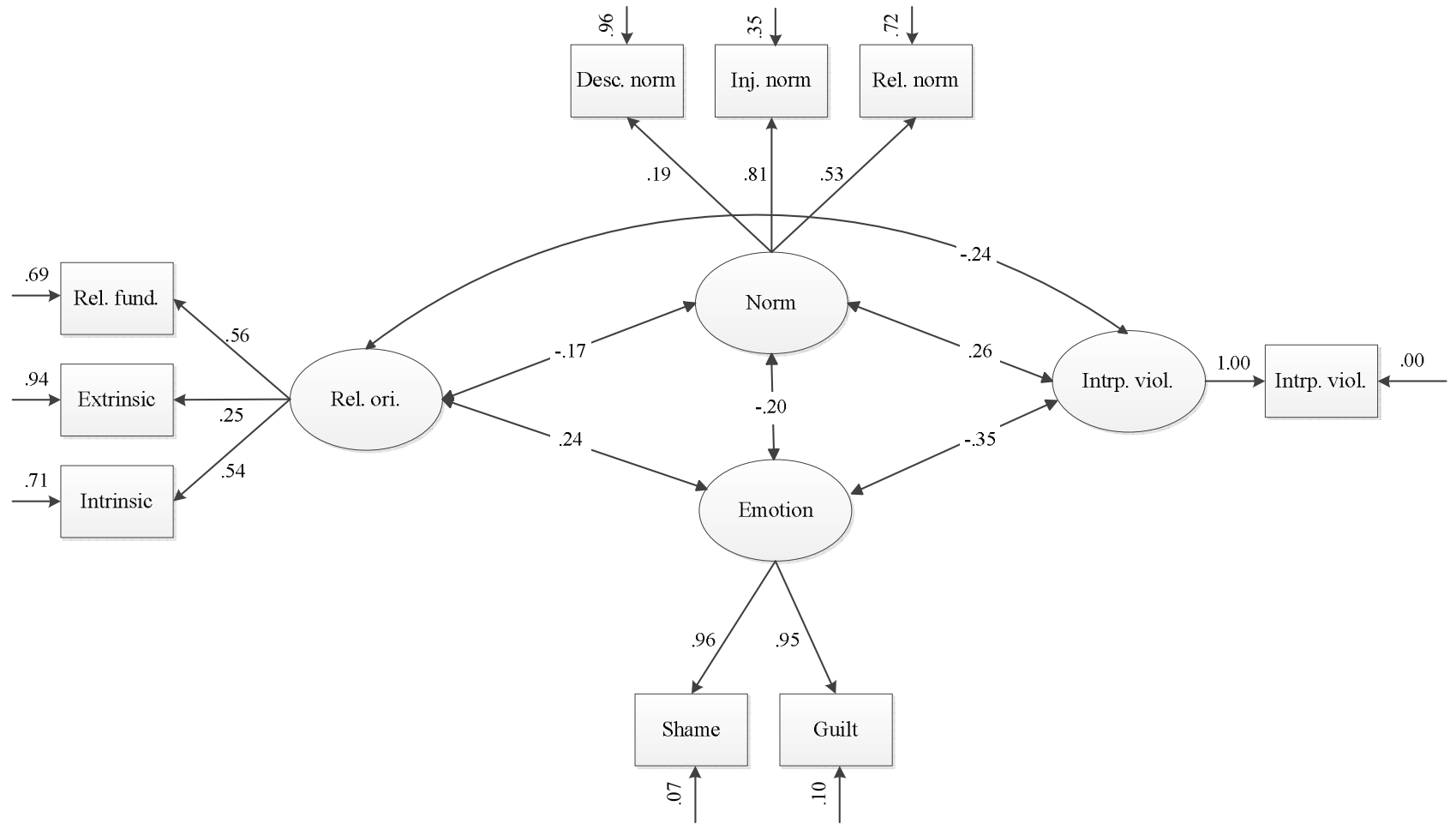


Figure 3.16. Measurement model including religious orientation, norm, emotion, and interpersonal violation

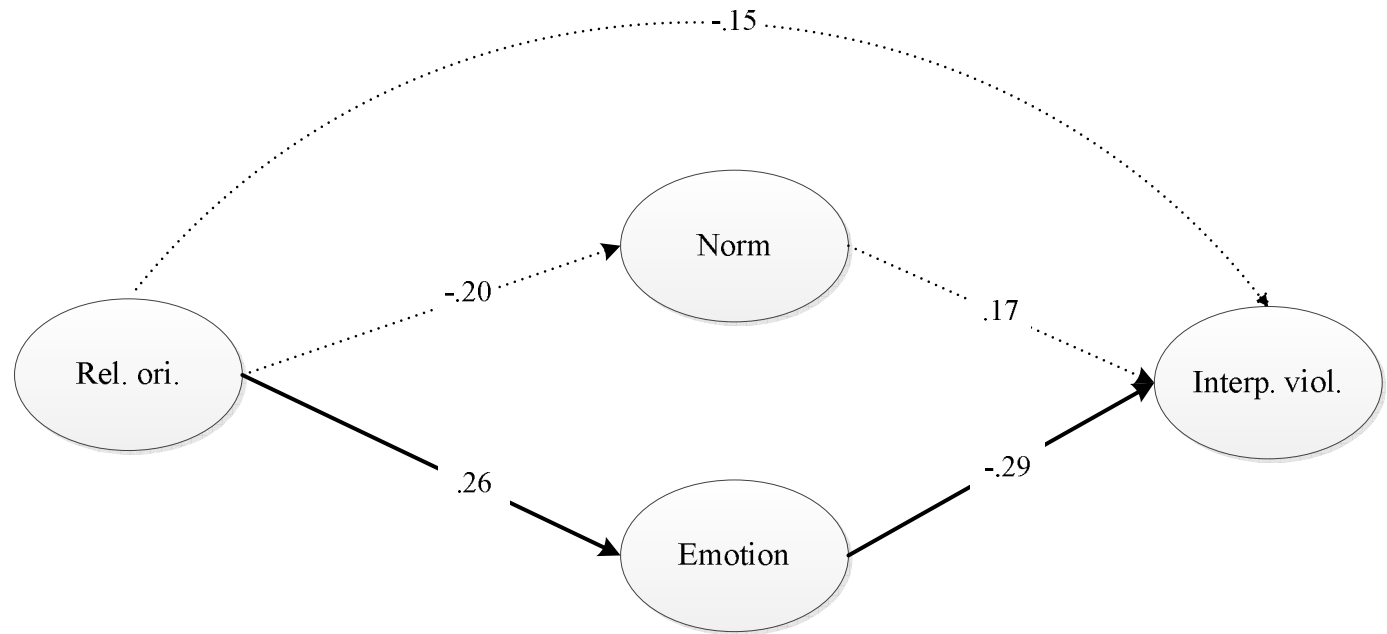


Figure 3.17. Structural model including religious orientation, norm, emotion, and interpersonal violation. Solid lines indicate significant paths. Dotted lines indicate non significant paths.

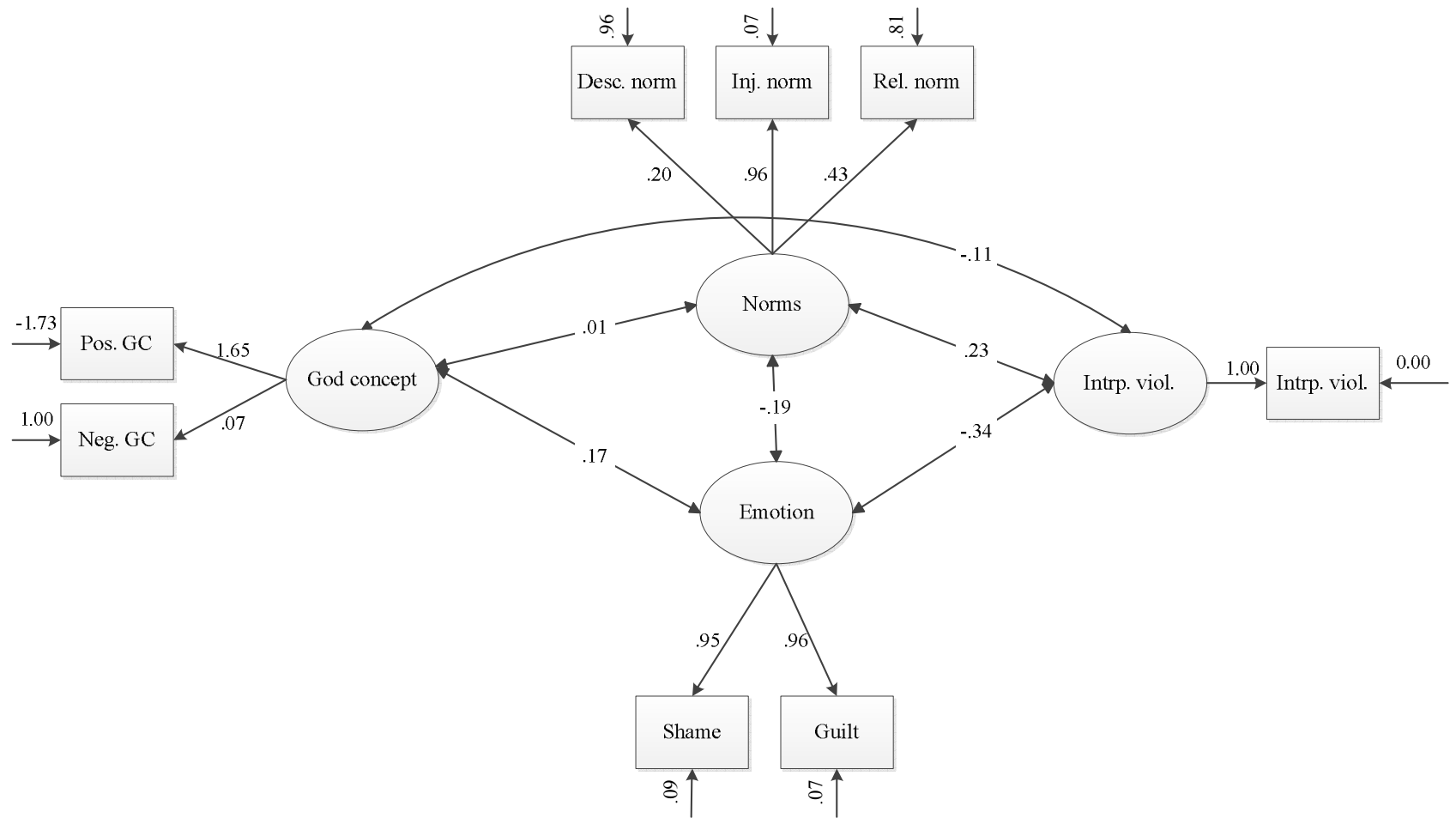


Figure 3.18. Measurement model including God concept, norm, emotion, and interpersonal violation

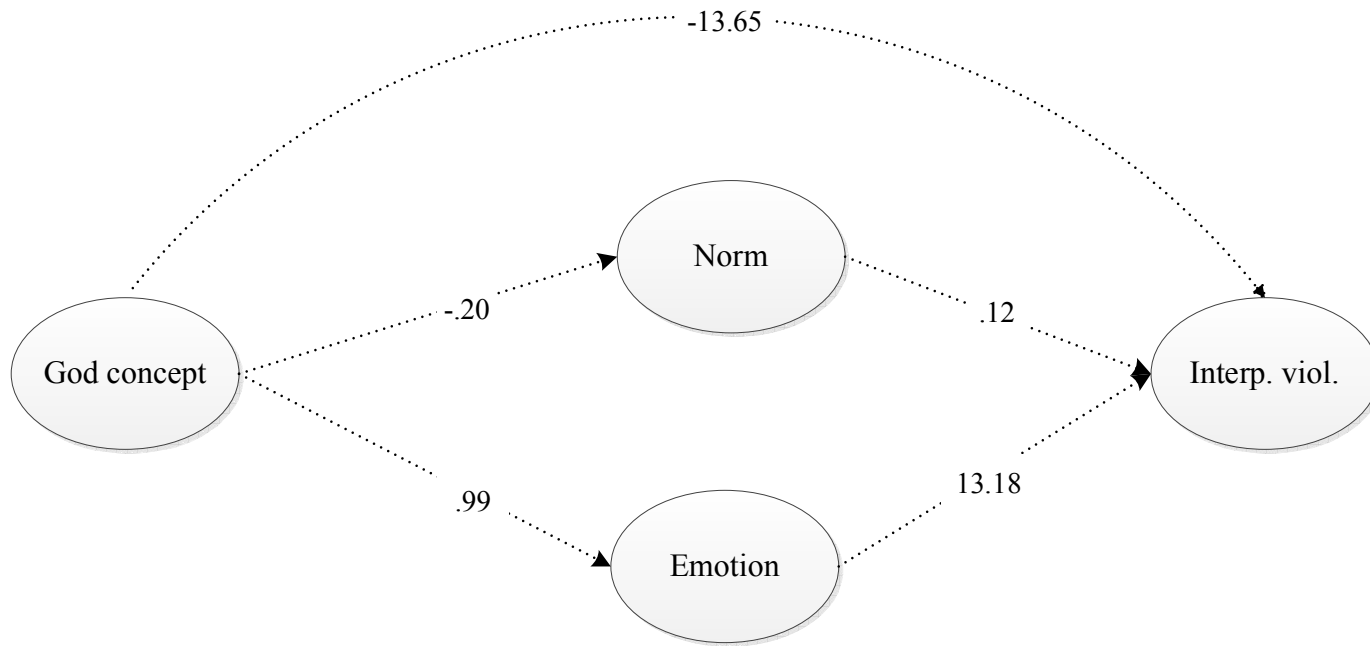


Figure 3.19. Structural model including God concept, norm, emotion, and interpersonal violation
Solid lines indicate significant paths. Dotted lines indicate non significant paths.

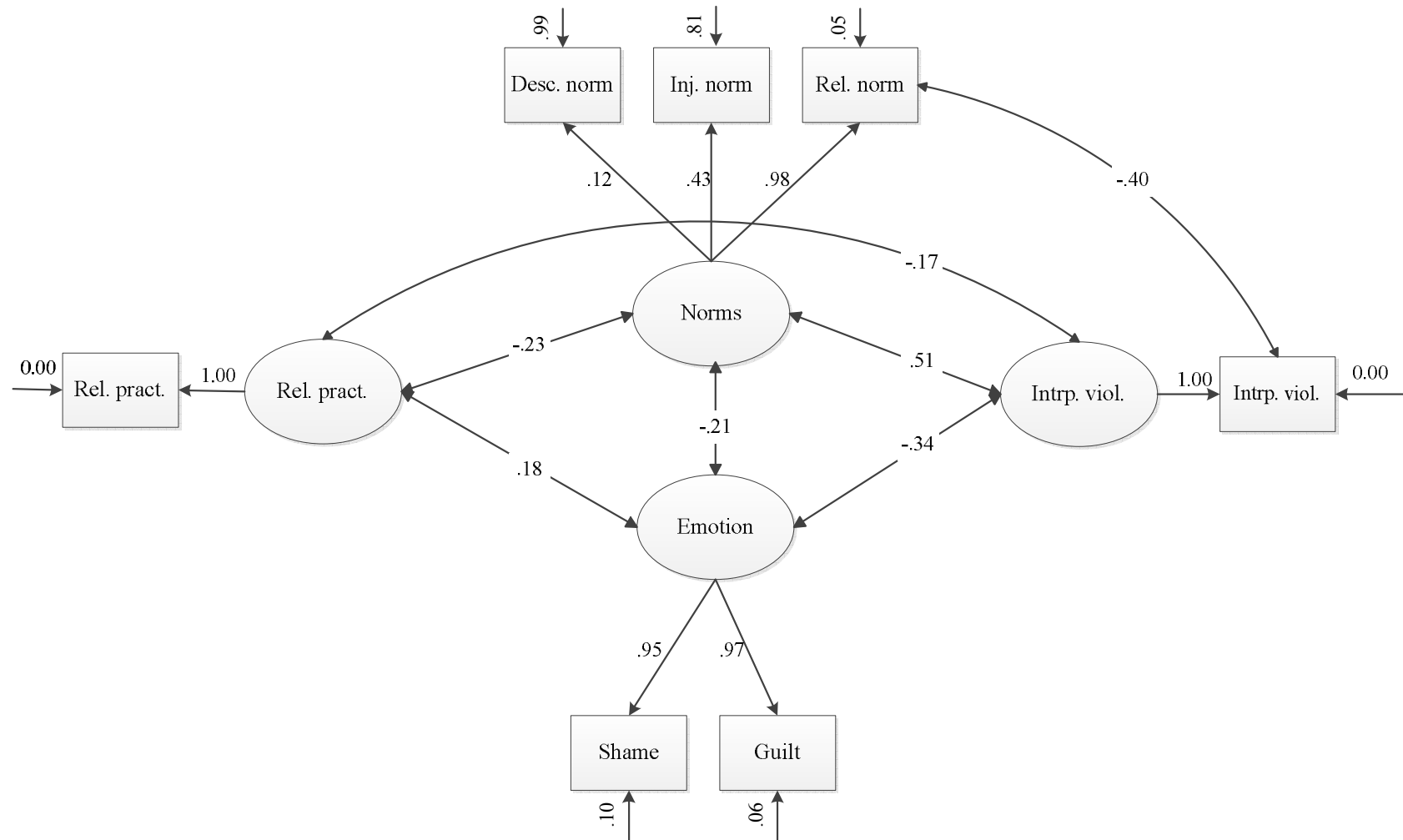


Figure 3.20. Measurement model including religious practice, norm, emotion, and interpersonal violation

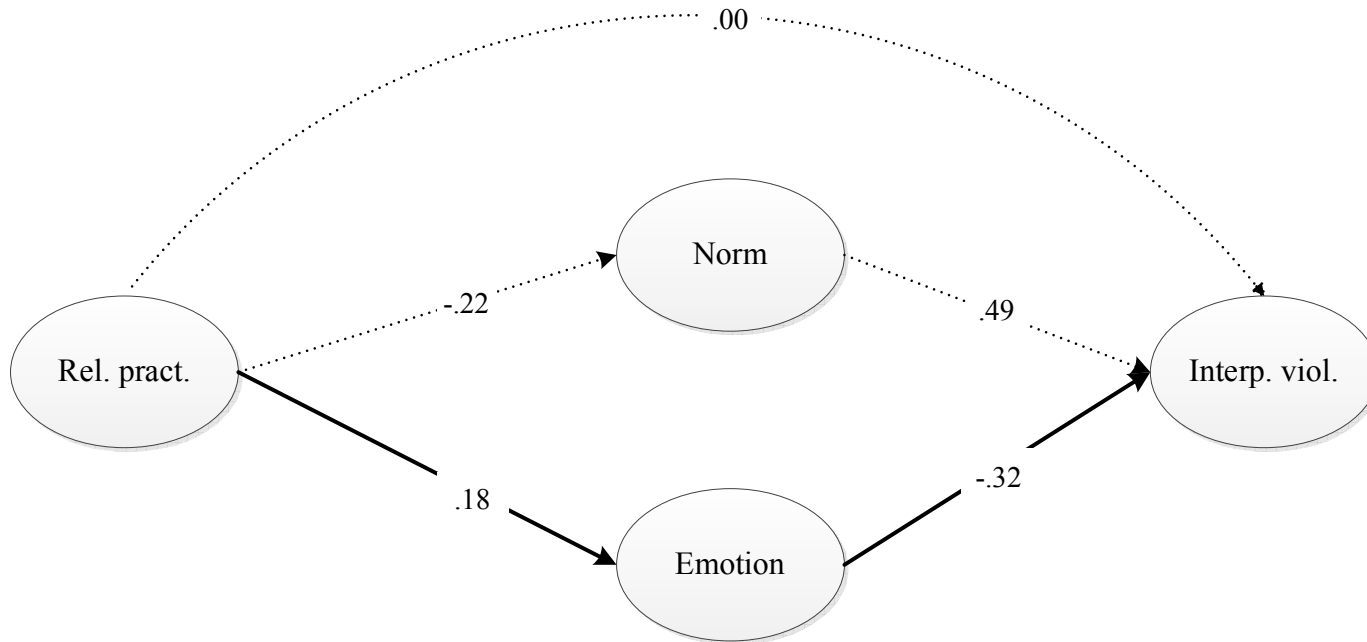


Figure 3.21. Structural model including religious practice, norm, emotion, and interpersonal violation. Solid lines indicate significant paths. Dotted lines indicate non significant paths.

Summary model

An empirically based summary model was examined as a last step. Accordingly, significant variables of the mediated relationships were tested together. For this purpose, first, a measurement model was tested including intrinsic religious orientation, religious practice, overall guilt (including traffic-guilt and interpersonal-guilt), traffic violation, and interpersonal violation. Fit indices of this model was low ($\chi^2/df=19.59/3$; RMSEA=.15; SRMR=.03; CFI=.95). Modification indices suggested correlating the errors between traffic violation and traffic-guilt which improved the fit indices ($\chi^2/df=4.89/2$; RMSEA=.08; SRMR=.01; CFI=.99). This modified model was retained (see Figure 3.22). After measurement model, a structural model was tested including paths from intrinsic religious orientation and religious practice to guilt and from guilt to traffic violations and interpersonal violations. It was seen that intrinsic and religious practice did not predict guilt, whereas guilt predicted traffic violation ($\beta=-.21$; $t=-3.31$) as well as interpersonal violation ($\beta=-.34$; $t=-5.16$) (see Figure 3.23).

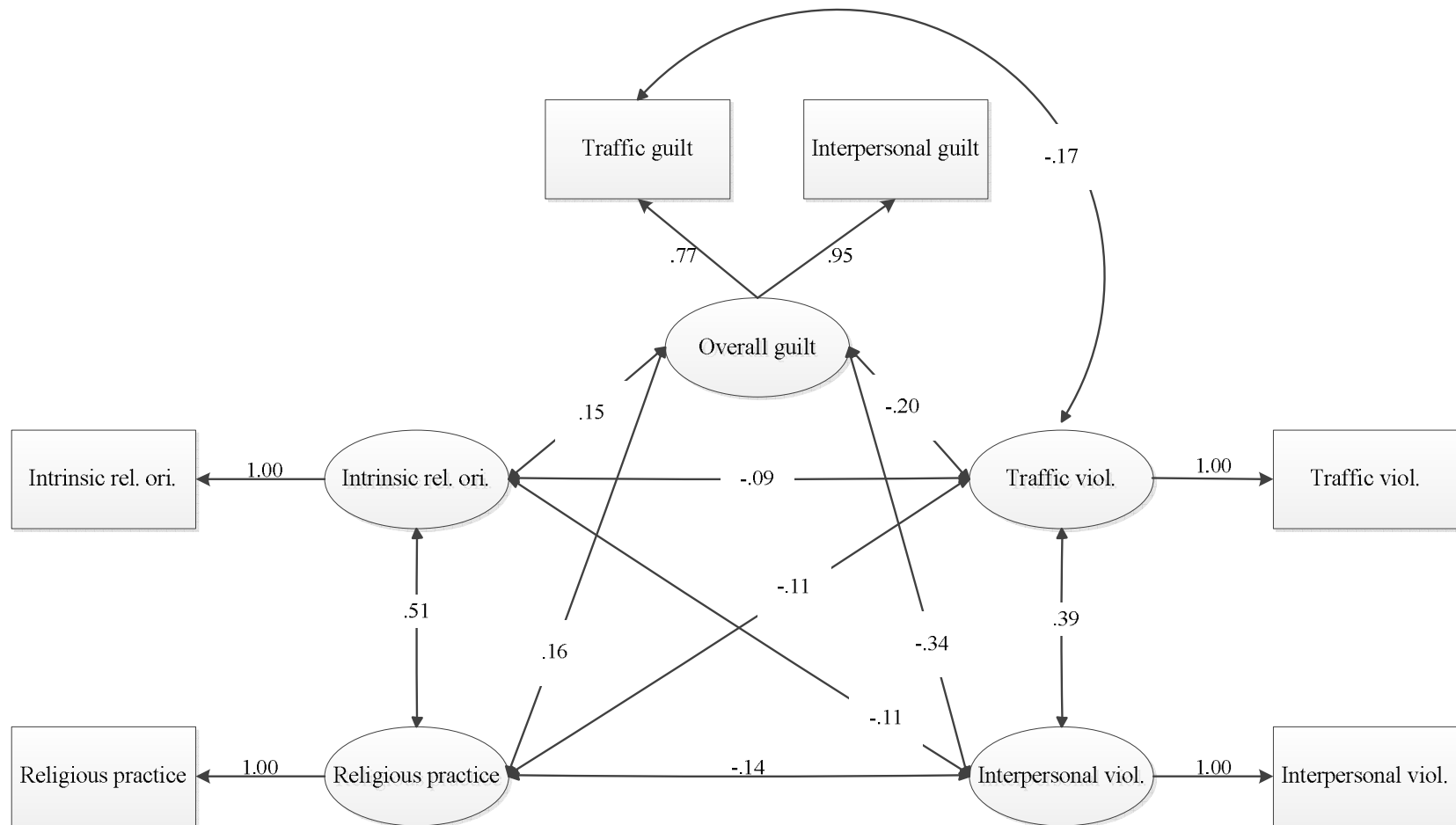


Figure 3.22. Measurement model of the empirically based summary model

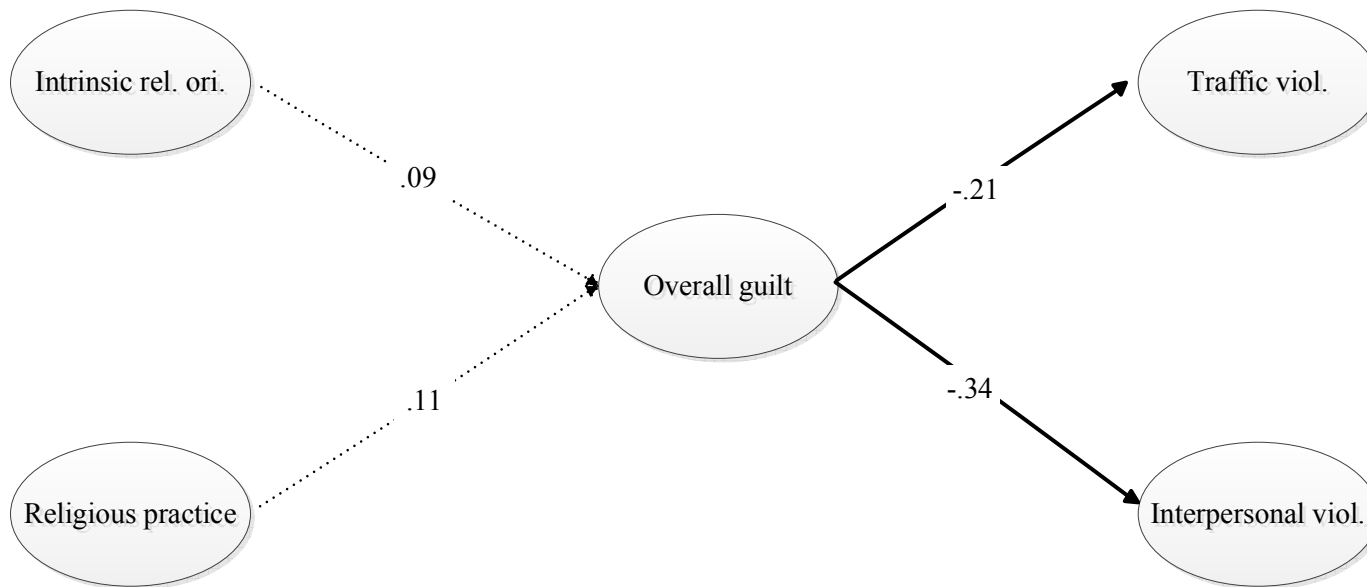


Figure 3.23. The empirically based summary model

3.3.6. Social desirability effects

3.3.6.1. Factor structure of the Two-dimensional Social Desirability Scale

Social desirability items were subjected to a principle axis factor analysis with promax rotation. The number of factors was determined based on Kaiser's criterion of eigenvalues over 1.0, Cattell's scree plot test, and interpretability of the factors. The Kaiser-Meyer-Olkin measure of sampling adequacy (0.88) and Bartlett's test of sphericity ($\chi^2(406) = 2565.19, p < .001$) indicated that the scale was factorable. Though the scree plot showed 5 factors, there were 4 factors having eigenvalues over 1. Three, four and five factor solutions were examined. The three factor solution was the most interpretable. Items 13 and 6 (originally self deception items) and item 27 (originally impression management item) did not load on any factors. Items 8 and 25 closely loaded on more than one factor and were discarded from the final scale. Item 3 (originally a self deception item) loaded on the first factor and was discarded. The first factor measured interpersonal impression management with 5 items accounting for 25.83% of the variance. The second factor measured general impression management with 8 items, accounting for 4.73% of the variance. The last factor measured self deception with 10 items accounting for 3.59% of the variance. Internal reliabilities (i.e. Cronbach's alpha values) of the scales were 0.79, 0.76, and 0.79, respectively (see Table 3.11). Parenthetically, items evidently overlapping with the everyday violations (i.e. items 10 about littering and item 11 about speeding) were discarded before factors were computed.

3.3.6.2. Descriptive and correlation analyses

Social desirability factors were fairly high. There were positive correlations among social desirability factors (see Table 3.12).

Table 3.11. *Social Desirability Scale. Factor Loadings and Communalities (Comm.) of Items and Eigenvalues, Alpha Reliability Coefficients, and Explained Percentage of Factors*

Items	Interp. I.M.	General I.M.	Self decep.	Comm .
22.Diğer insanlar hakkında dedikodu yapmam.	0.98			0.69
2.Birinin arkasından kesinlikle kötü şeyler konuşmam.	0.85			0.44
16.İnsanların özel bir şeyler konuştuğunu duyarsam dinlemekten kaçınırım.	0.55			0.41
24.Çok mecbur olsam bile yalan söylemem.	0.52			0.49
18.Hatalarımı kesinlikle gizlemem.	0.36			0.32
11.Araç kullanırken hız limitini aşmam.	-0.33	0.74		0.42
14.Suçlu duruma düşme ihtimalim olmasa bile her zaman yasalara uyarım.		0.64		0.40
10.Kesinlikle sokağa çöp atmam.		0.62		0.31
7.Bana ait olmayan şeyleri asla almam.		0.56		0.35
29.Alışverişlerde para üstünü fazla aldığım durumlarda hemen geri veririm.		0.49		0.25
21.Mağaza eşyalarına zarar verirsem kesinlikle bu durumu görevlilere bildiririm.		0.47		0.42
4.Hayatımda hiç hırsızlık yapmadım.		0.44		0.20
28.Kesinlikle küfür etmem.		0.41		0.33
9.Verdiğim kararlara çok güvenirim.			0.68	0.40
26.Yaptığım işlerde her zaman doğru adımlar atarım.			0.63	0.62

Table 3.11 continued

1. Verdiğim kararlardan dolayı asla pişmanlık duymam.			0.62	0.33
15. Tamamen mantıklı bir insanım.			0.53	0.40
23. İnsanlara yönelik ilk izlenimimde yanılmam.			0.51	0.24
12. Diğer insanların benim hakkımda ne düşündüğünü dikkate almam.			0.42	0.10
20. Duygularımın yoğunlaşması düşüncelerimde önyargılı olmama neden olmaz.	0.32		0.39	0.42
19. Kötü alışkanlıklarımı terk etmek bana zor gelmez.			0.35	0.38
17. Zihnimi dağıtan bir düşünceden uzaklaşmak benim için zor değildir.			0.35	0.30
5. Bir şeyi kafama koyduğumda diğer insanlar nadiren fikrimi değiştirebilir.			0.32	0.07
3. Bana yönelik eleştirileri her zaman dikkate alırım.	0.45			0.20
6. Kendi kaderimi yazabileceğimi düşünürüm.				0.03
8. İş veya okuldan izin almak için hasta numarası yapmam.	0.39	0.36		0.31
13. Kendime karşı her zaman dürüst davranırım.				0.40
25. Hiçbir kötü alışkanlığım yoktur.		0.34	0.36	0.47
27. Asla cinsel içerikli kitap veya dergi okumam.				0.23
Eigenvalues	7.49	1.37	1.04	
Alpha reliability coefficients	0.79	0.76	0.79	
Explained percentage	25.83	4.73	3.59	

3.3.6.3. Main analyses

Significant relationships were tested in regard to social desirability effects. The first one included religious practice, guilt, and traffic violation. Correlations showed that self-deception, general impression management and interpersonal impression management were negatively correlated to traffic violation whereas positively to religious practice. General impression management and interpersonal impression management were positively related to guilt (see Table 3.9). A regression analysis was done in which social desirability factors were controlled. Results showed that religious practice did not predict guilt whereas guilt predicted traffic violation ($\beta = -.29$; $t = -4.85$).

Table 3.12. *Correlations among religious practice, guilt, traffic violation and social desirability factors*

Variables	M/SD	1	2	3	4	5	6
1.Rel.pract.	-	1					
2.Guilt	-	.15*	1				
3.Trf.viol.	-	-.10	-.32***	1			
4.Intrp. IM	2.35/0.76	.27***	.21***	-.17**	1		
5.Gen. IM	2.87/0.69	.40***	.18**	-.16*	.48***	1	
6.Self-decp.	2.22/0.59	.33***	.09	-.14*	.51***	.52***	1

The second analysis included intrinsic religious orientation, guilt, and interpersonal violation. Self-deception, general impression management and interpersonal impression management were negatively correlated to interpersonal violation. Self deception and general impression management were positively correlated to intrinsic religious orientation. Guilt was positively correlated to general impression management and interpersonal impression management (see Table 3.13). Regression analysis controlling

for social desirability factors revealed that intrinsic orientation did not predict guilt whereas guilt predicted interpersonal violation ($\beta=-.24$; $t=-3.95$).

Table 3.13. *Correlations among intrinsic religious orientation, guilt, interpersonal violation and social desirability factors*

Variables	1	2	3	4	5	6
1.Intrinsic ori.	1					
2.Guilt	.15**	1				
3.Interp.viol.	-.09	-.32***	1			
4. Intrap. IM.	.10	.24***	-.44***	1		
5.Gen. IM	.23***	.19**	-.26***	.46***	1	
6.Self-decp.	.15*	.03	-.23***	.49***	.50***	1

The third analysis included religious practice, guilt, and interpersonal violation. All the social desirability factors were negatively related to interpersonal violation whereas positively to religious practice. Guilt was positively related to general and interpersonal impression management (see Table 3.14). Regression analysis controlling social desirability factors revealed that religious practice did not predict guilt whereas guilt predicted interpersonal violation ($\beta=-.25$; $t=-4.08$).

Table 3.14. *Correlations among religious practice, guilt, interpersonal violation and social desirability factors*

Variables	1	2	3	4	5	6
1.Rel. pract.	1					
2.Guilt	.15*	1				
3.Interp.viol.	-.14*	-.32***	1			
4.Intrap. IM.	.26***	.22***	-.44***	1		
5.Gen. IM	.40***	.17**	-.26***	.49***	1	
6.Self-decp.	.33***	.02	-.24***	.51***	.52***	1

3.4. Discussion

The present study investigated how religiousness was related to everyday violations at the individual level. In this sense, religiousness was considered as a multidimensional construct including religious orientation, God concept, and religious practice. Besides, violations represented different categories as traffic violations, misdemeanors, and interpersonal violations. Furthermore, probable mediator variables were considered in accordance with the sociocultural background of the dissertation. Accordingly, moral self-conscious emotions as well as social and religious norms were included in the study. In the following lines, results are discussed first regarding the study variables and second regarding main findings of the study. Afterwards, social desirability effects and limitations were mentioned.

3.4.1. Preliminary examination of study variables

With regard to everyday violations, analysis revealed three factors as traffic violation, misdemeanor, and interpersonal violation. Traffic violation mostly had interpersonal content such as acting impatient or angry while driving. There were also two rule violations of speeding and running red light, whereas not yielding to pedestrians and drunk driving did not load on the factor. This factor structure was in accordance with the results of the previous (social representations) study in which interpersonal violations were more emphasized than ordinary violations. In the literature, driving violations have been mainly classified into ordinary (i.e. rule) violation and aggressive violation (as part of the Driver Behavior Questionnaire taxonomy) (Lawton, Parker, Manstead, & Stradling, 1997; Özkan & Lajunen, 2005; Özkan, Lajunen, Chliaoutakis, Parker, & Summala, 2006). Results of this study showed that road violations having interpersonal content are not limited to aggressive driving. Thus, further efforts can incorporate these newly uncovered items into already used scales. Unfortunately, the factor was short of ordinary violations in comparison to other road safety studies (e.g. DBQ studies). The second factor of the scale was misdemeanor consisting of littering, spitting on the floor, and violating rules. Behaviors of environmental violations and

general rule violation of the previous study loaded on this factor. It can be said that the factor did not have a clear content as traffic or interpersonal violations. Still, its items can be thought as types of misdemeanor which is defined as a wrongdoing against which administrative sanctions (e.g. fine) are implemented by the law and which are related to violating social order, public health, environment and the like (see Kabahatler Kanunu, 2005). The third factor of the scale was interpersonal violations which consisted of acting angry, selfish, inconsiderate, or disrespectfully. Whether in general or particularly in traffic, these kinds of behaviors seem to outnumber other acts. This result is also in line with perceived problematic behaviors of other European societies in which interpersonal violations (e.g. vandalism, rowdy or inconsiderate acts) were rated as common (ADT Europe, 2006). Average scores of the present violations showed that interpersonal violations were higher than other ones.

Violations were further examined in terms of norms and moral emotions (the tested mediator variables of this study). Results showed that all the violation factors were thought as fairly common as shown by the descriptive norm. In this sense, commonness can be likened to representations; both of them reflect prevalence of an act. Therefore, the results can be said to validate those of the previous study. Besides, while the average frequency of committing violations was between “never” and “rarely”, average commonness was rated between “pretty much” and “much”. It seems that participants reported not committing violations which they perceive as fairly common. This may result from the tendency to perceive having more favorable features in comparison to others (i.e. better-than-average effect; e.g. Alicke, Klotz, Breitenbecher, Yurak, & Vredenburg, 1995). Contrary to commonness, average score of religious acceptance (i.e. religious norm) were low; even the lowest among norms. This means that participants perceived violations to be unacceptable in terms of religion. On the other hand, average societal acceptance (i.e. injunctive norm) was much lower than commonness and higher than religious acceptance. By nature, injunctive norm refers to what ought to be done and clarifies the acts expected by others in the society (Cialdini, et al., 1990; Cialdini & Trost, 1998). However, its significance and effect may be

shaped by culture, which may be open to subjective evaluation (especially in contrast to religious norms which target ideal states). With these features, injunctive norm can be in between descriptive norm and religious norm. Injunctive norm was also positively correlated to descriptive norm and religious norm, which is in line with this interpretation.

Furthermore, moral emotions of shame and guilt were fairly high. It seems that participants anticipated feeling shame and guilt if they were to commit everyday violations. Moreover, both shame and guilt were negatively correlated to violations in contrast to Western studies which indicated shame and guilt as not equated within morally related domains. This is likely to result from cultural characteristics (i.e. Turkey being mainly collectivistic) and form of moral emotions (i.e. anticipated states rather than proneness). Nevertheless, the correlation between shame and guilt was also very high though these emotions were measured in the same manner as norms which were not highly correlated to each other. Literature indicated that there was a substantial correlation between these emotions (in terms of proneness) (see Tangney, Wagner, Fletcher, & Gramzow, 1992). Nevertheless, very high correlation between shame and guilt in this study can be a measurement issue. Most probably, participants may have not differentiated between these feelings because of adjective-like measurement which may necessitate the ability to distinguish between the emotions in an abstract way (see Tangney, 1996).

Religiousness was considered as a multidimensional construct in this study. With regard to the first measure, religious orientation, analysis revealed three factors as intrinsic religious orientation, extrinsic religious orientation, and religious fundamentalism instead of original four-factor solution (Ercan, 2009). Accordingly, religious fundamentalism and quest orientation loaded on the same factor. This result is not surprising in the sense that other studies also reported highly negative correlations between these factors (e.g. $r=-0.79$; Altemeyer & Hunsberger, 1992). Besides, the main difference between the factors was reported to be religious fundamentalism referring to more religious content than quest orientation. In the present scale, however, the main

emphasis was not on religious content but mainly on religious rules both in religious fundamentalism and quest orientation. This may increase having similar underlying mechanism and loading on the same factor. When average scores of the orientations were examined, intrinsic orientation was much higher than extrinsic orientation and religious fundamentalism which were moderate and close to each other. It seems that the sample of this study was on average highly intrinsic but moderately fundamentalist and extrinsic. Besides, intrinsic orientation was positively correlated to religious fundamentalism and extrinsic orientation but the correlations were low. This may indicate the distinctiveness of the factors from each other.

With regard to the second measure, God concept, analysis revealed two factors as positive and negative God concepts with high loadings especially for the former. This factor solution was not in line with the original five-factor solution of Güler (2005). However, the results were consistent with her expectation of two factors based on loving and frightening perceptions of God. The factors of this study were named as positive and negative God concepts to be more inclusive and to reflect the meanings of the original five factors (i.e. distant/indifferent, loving, frightening, positive and negative feelings towards God). When average scores of the concepts were examined, it was seen that positive God concept was much higher than negative God concept. This finding is in line with Çarkoğlu and Kalaycıoğlu's study which revealed that Turkish people had positive schemas about God. Besides, the factors were not significantly correlated to each other. This may indicate that the factors are distinct from each other.

With regard to the third measure, religious practice, analysis revealed one factor with high item loadings. The factor included acts which any believer can perform and which may not necessitate extra source (e.g. property). Besides, it included not only prescribed acts such as performing salat and fasting during Ramadan, but also others as alms giving. Still, the item about making a vow did not load on the factor. It is obvious that, beside the dominant formal religion, lay people in the Turkish society have beliefs and practices arising from past religions and traditions (e.g. old Turkish beliefs) which is called folk religion. Accordingly, making a vow may have connotations about folk

religion apart from the formal religion. This may lead it not to load on the factor which is mainly composed of formal religion.

When correlations among religiousness indicators were examined, it was seen that religious fundamentalism, intrinsic religious orientation, and religious practice were positively correlated to each other. Having religion in the center of life and strictly adhering to it seemed to go hand in hand, which correlated with carrying out religious practices in line with other studies (e.g. Altemeyer, et al., 1992; Donahue, 1985a). However, intrinsic religious orientation was also positively correlated to extrinsic religious orientation, whereas religious fundamentalism was not correlated to it. This signifies that intrinsic orientation share variance with these two different orientations. Moreover, religious fundamentalism and religious practice were positively related to positive and negative God concepts. In contrast, intrinsic and extrinsic orientations were positively related to only positive God concept. As the literature indicated, religious culture can influence concepts of God (Eurelings-Bontekoe, et al., 2005). In religious fundamentalism, there is strict adherence to God and religion; this may highly activate both positive and negative concepts towards God. This result is also in line with other studies which showed that fundamentalist denominations scored higher in negative God concepts than liberal and moderate denominations; they also scored higher in positive concepts than liberals (Noffke & McFadden, 2001).

3.4.2. Main findings of the study

Analyses revealed that religiousness (i.e. religious orientation, God concept, and religious practice) did not directly predict traffic violation. This overall result is in accordance with that obtained from the pilot study where the main representation was a lack of relationship between religion/religiousness and traffic problems. It is obvious that basic religious principles can not directly address traffic related issues since traffic system is a matter of roughly the last century. This may impede the construction of representations, schemas, and saliency about the link between religiousness-traffic violations. Still, religion-based moral principles can have preventive effects in the

traffic context such as not violating other road users` rights or not being rowdy to others, but these kinds of principles also seem not to be activated in this context.

Simple regression analyses revealed that religious fundamentalism negatively predicted injunctive norm and religious norm. Religious fundamentalism, with strictly held religious doctrine, may provide the believer with rules for living and the sense of what is right or wrong (Pargament, 2002). With these features, it seems to decrease acceptance of violations in the religious sphere and social sphere. Moreover, religious practice positively predicted both shame and guilt and negatively predicted religious norm. Engaging in religious practices may increase self-regulation and responsibility beside salience of religion and feeling in front of God. This may enhance anticipating moral emotions of shame and guilt, the first based on evaluating oneself from others` eyes and the second based on responsibility, while it decreased acceptance of violations in the religious sphere.

In a similar line, positive God concept positively predicted both shame and guilt and negatively predicted religious norm. God concept has not been studied with these kinds of outcome variables before; this study showed that it should also be considered beside other religious measures. In the present context, conceptualizing God in positive terms seems to facilitate anticipating moral emotions of shame and guilt, while it decreased religious acceptance of violations. Having a positive God concept may increase one`s commitment to God, religion, and religious principles, which may result in moral emotions and norms. Other than these results, it was also shown that injunctive norm and religious norm positively predicted and shame and guilt negatively predicted traffic violation. Anticipatory guilt and shame decreased violations in traffic, which is in line with the literature revealing the inhibiting role of moral emotions on violations (Tibbetts, 1997; Grasmick, Bursik, & Kinsey, 1991). Besides, perceiving norms as socially and religiously accepted increased engaging in violations (Paris et al., 2008; Forward, 2009; 2010).

Results discussed thus far were based on individual relationships. When variables were tested together in a model, there was an indirect effect of religiousness on traffic violation in that religious practice positively predicted guilt which in turn negatively predicted traffic violation. As mentioned before, engaging in religious practices may increase self-regulation and responsibility beside salience of religion and feeling in front of God; this may enhance anticipating moral emotion of guilt that is based on responsibility, which in turn decreases traffic violations.

The second dependent variable of this study, misdemeanor, was heavily composed of environmental violations together with general rule violation. These kinds of acts have not been studied much in terms of religiousness in the literature. In the current study, regression results revealed that only negative God concept directly predicted misdemeanor; in this sense, negative God concept predicted misdemeanor in a positive way. Conceptualizing God in mainly negative terms such as punishing, distant, and the like may lead to a formalistic religious approach. If this approach does not cover refraining from misdemeanors which are likely to be perceived as simpler and less serious than other acts (Krauss, Freedman, & Whitcup, 1978), this may increase their commitment. As similar to the results regarding traffic violation, injunctive norm and religious norm positively predicted and shame and guilt negatively predicted misdemeanor. Moreover, religious fundamentalism negatively predicted injunctive norm and religious norm. Religious practice negatively predicted religious norm. Positive God Concept predicted shame and guilt in a positive way.

When variables were tested together in a model, results indicated that religiousness did not directly or indirectly predict misdemeanor. This means that on an overall basis individuals do not associate their religiousness to such aberrancies though protecting the environment and obeying rules of the society are emphasized in Islam (see Ilmihal II, 2007). Moreover, misdemeanors may be perceived to be simpler and less serious than other acts (Krauss, Freedman, & Whitcup, 1978). This may result in disassociation with inhibiting factors such as religiousness.

In the literature, interpersonal acts have been studied more than other violations in regard to religiousness. Various influences of religiousness were shown on violations (specifically, religious orientations on anger/aggression) (see Greer, et al., 2005; Leach, et al., 2008; Saroglou et al., 2005). Also, in this study religiousness was more associated to interpersonal violations in comparison to other acts. Simple regression results revealed that intrinsic religious orientation, religious fundamentalism, positive God concept, and religious practice negatively predicted interpersonal violation. Moreover, injunctive norm and religious norm positively predicted and shame and guilt negatively predicted interpersonal violation. Religious practice and positive God concept predicted religious norm in a negative way and shame and guilt in a positive way. Besides, intrinsic religious orientation predicted religious norm in a negative way and guilt in a positive way. Religious fundamentalism predicted religious norm in a negative way and shame in a positive way. These significant variables were tested together in separate mediation analyses. Results showed that emotions (i.e. shame and guilt) mediated the relation between religiousness and interpersonal violations. In this sense, shame partially mediated the relationship between religious fundamentalism and interpersonal violation. Religious fundamentalism can provide a person with rules for living and the sense of what is right or wrong, which seems to decrease interpersonal violations. Besides, a feature of religious fundamentalism is having traditionally shaped answers towards dealings in life. This may increase anticipatory shame which is mainly about evaluating oneself from others' eyes, which seems to decrease interpersonal violations. Another significant mediation was that shame and guilt fully mediated the relationship between positive God concept and interpersonal violation. Conceptualizing God in positive terms like caring, loving and the like increased anticipatory moral emotions which decreased violations. Shame and guilt also fully mediated the relationship between religious practice and interpersonal violation. Engaging in religious practices may increase self-regulation and responsibility beside salience of religion and feeling in front of God. This may enhance anticipation of feeling moral emotions which in turn decreased interpersonal violations. Lastly, guilt fully mediated the relationship between intrinsic religious orientation and interpersonal violation. As

revealed in the literature, intrinsic religious orientation has connotations regarding self-control, sociability, responsibility, and the like (Masters, 1991). These kinds of features may be related to anticipation of feeling guilt which is a moral emotion mainly based on responsibility, which in turn decreased interpersonal violations.

When variables were tested together in a model, it was seen that none of the religiousness factors directly predicted interpersonal violation. This result is similar to the results of mediation analyses mentioned above (except religious fundamentalism). Religious principles focus much on morality by making virtues salient and regulating one's conduct towards others. These principles also have been much emphasized by Sufi approaches (e.g. Yunus Emre, Mawlana). Despite this, religiousness was not an inhibitory factor in relation to interpersonal aberrancies. Still, religiousness was indirectly related to interpersonal violations. Accordingly, intrinsic religious orientation positively predicted guilt which in turn negatively predicted interpersonal violation. Another significant relationship was that religious practice positively predicted guilt which in turn negatively predicted interpersonal violation. These results have been discussed in the preceding paragraph.

Overall, the main results (i.e. modeling results) showed that religiousness did not directly predict everyday violations. Moreover, it indirectly predicted interpersonal violations and traffic violations but not misdemeanors. These results were against the first two expectations of the study. It seems that individuals do not apply their religiousness to everyday affairs contrary to moral principles of religion. This may result from perceiving religiousness as doing what religion commands more than having morally good conducts as shown by Esmer (2012). Still, religiousness indirectly predicted violations (i.e. traffic violations and interpersonal violations). In this sense, religiousness predicted violations through emotions, in particular guilt, rather than norms; these results are partially in line with the third expectation but not in line with the fourth expectation. Guilt is a moral self-conscious emotion having implications directly related to self and conduct. This kind of an internal factor can become an internal punishment in the case of aberrant acts (Grasmick, Bursik, & Kinsey, 1991;

Grasmick, Bursik, & Arneklev, 1993). In other words, a person may refrain from socially negative conduct if he/she anticipates having negative feelings. As compared to emotions, norms of the present study were not directly related to self but related to a general societal schema (e.g. commonness of a violation in the society). This may relatively decrease their effect on violations.

In the main analyses of this study, indicators of religiousness and violations were treated separately within the models. As a last step, an empirically based summary model was tested including significant variables of the mediated relationships. Results revealed that intrinsic religious orientation and religious practice did not predict guilt. When these two religiousness factors, positively and moderately correlated to each other, were tested together, their unique effects on guilt disappeared. Contrary to this, guilt was still significant in predicting traffic violation as well as interpersonal violation. This result again signifies the strength of guilt in predicting violations.

Guilt and shame

Moral emotions of guilt and shame should be further discussed in terms of their significance. Correlations showed that shame was negatively related to violations in the same manner with guilt. Besides, regression analyses revealed the mediating role of both shame and guilt. That is to say, both variables have an inhibiting role on violations in line with the study's expectations. Accordingly, both were expected to decrease violations because they were measured as anticipated states rather than dispositions (see Tibbetts, 1997; Grasmick, et al., 1993). Moreover, the emotions were measured in a mainly collectivistic society (Individualism score of Turkey was 37 out of 100; Hofstede, 2001). In such a context where the self is likely to be more relationally formed, shame, based on evaluating one's self through other's eyes, may have moral implications in comparison to Western societies in which shame was shown to lead to negative behavioral outcomes. Despite these results, structural equation modeling showed that guilt was the only mediating variable between religiousness and violations. In this sense, the very high correlation between shame and guilt should be considered.

Though these emotions could form a latent variable within the measurement models, the effect of shame disappeared when the structural models were tested, i.e. shame was masked by guilt. Thus, the non significance of shame in modeling seems to be mainly a statistical outcome and results should be evaluated accordingly.

3.4.3. Social desirability effects

The relation between religiousness and violations was further examined in terms of social desirability effects (i.e., self deception and impression management), considering mediated relationships. Religiousness became insignificant in predicting guilt when social desirability factors were controlled in regression analyses. However, guilt was still significant in predicting violation in these analyses. Social desirability and its relation to religiousness have been explained in different ways in the literature. For example, Batson, Naifeh and Pate (1978) claimed that religiousness includes presenting oneself in a favorable manner (i.e., appearing good to others). However, Trimble (1997) stated that religiousness is not theoretically distinct from social desirability which may have religion-related connotations. Therefore, social desirability may not be interpreted as a response bias within religiousness context. Present results of religiousness and its relation to guilt can be evaluated in this manner. Social desirability-controlled regression analyses also indicated that guilt was still significant in predicting violation. This means that the relation between guilt and violation was a strong one and distant from social desirability effects.

3.4.4. Limitations of the study

This study has certain limitations that should be considered while interpreting the findings. Accordingly, the limitations concern the sample and method of the study. First of all, the sample was mostly composed of individuals identifying themselves as very much religious. The ratio of very much religious persons to the sample was 33.7% when the total sample (believers and non believers) was considered but it was 40% when non believers were discarded from the sample. These ratios are higher than those revealed in other studies conducted in Turkey (e.g. 16% in Çarkoğlu & Kalaycıoğlu, 2009). It

seems that religious individuals were more interested in participating in the study, which may have influenced variance and findings.

Second, the method of the study was based on self report which may be open to biases in reporting (e.g. forgetting or underestimating violations). More importantly, in the literature, experimental method has also been used regarding religiousness and social acts (e.g. Greer, et al., 2005). In this sense, experimental method can reveal findings that can not be obtained via self reports. It was shown, for example, that quest religiousness was related to a decrease in actual retaliatory aggression but not to self-reported aggression (see Greer, et al., 2005). Based on these points, further studies can evaluate the present topic with other kinds of methods and the obtained findings can be compared to the present study`s findings.

Third, for this study`s purposes, two scales (measuring violations and religious practices) were developed by the author. The scale measuring everyday violations was formed based on the previous (qualitative) study and thus its content validity was assured. Nevertheless, a pilot study was not conducted to test the scale`s criterion-related validity. This also applies to the scale measuring religious practice. Still, this scale`s criterion-related, e.g. concurrent, validity can be seen from its correlations with the study`s religiousness indicators. Religious practice, for example, was highly positively correlated to religious fundamentalism and intrinsic religious orientation, whereas it was not correlated to extrinsic religious orientation, which is in line with the literature and theoretical background. Still, the scale was not evaluated in terms of content validity.

CHAPTER IV

CONCLUSION

4.1. Overview of the study

This thesis explored everyday violations in terms of a sociocultural variable, i.e. religiousness. A qualitative pilot study and a survey study were conducted for this purpose. The pilot study was within the framework of the Social Representations Theory to uncover the collective understanding about everyday problems and their relation to religion/ religiousness. The main conclusions drawn from this study are:

- Interpersonal violations highly prevail in the Turkish society in general and particularly in traffic. Moreover, rule violations (in general and in traffic) and environmental violations are also prevailing acts.
- Despite similarities mentioned above, traffic problems and general problems do not associate to religion/religiousness in similar ways. Regarding traffic, the dominating view is a lack of relationship between religion and traffic problems. On the other hand, regarding other problems, religion is mostly claimed to ideally influence, i.e. has the potential to decrease, these problems.

The main study, which was based on questionnaires, examined individual differences regarding the relation of religiousness with everyday violations. Accordingly, religiousness was considered as a multidimensional construct including religious orientation, religious belief, and religious practice. Violations, taken from the first study, were categorized into traffic violations, misdemeanors, and interpersonal violations. Probable mediator variables of norms and emotions were further included. The main conclusions drawn from the study are:

- Religious measures did not directly predict everyday violations.

- Religious measures indirectly predicted everyday violations. Accordingly, intrinsic religious orientation positively predicted guilt which in turn negatively predict interpersonal violation. Moreover, religious practice positively predicted guilt which in turn negatively predicted traffic violation as well as interpersonal violation.

4.2. Limitations and future research directions

There are some limitations of the overall thesis beside those specific to substudies. Along with limitations, suggestions for future research are also provided below. First and most important, the present study is culture specific in that salient violations in Turkey were examined particularly. The findings may not be directly applied to different cultures for two reasons: First, significance and types of violations may differ from country to country. It was reported, for example, that aggressive violations were higher in Southern Europe (e.g. Turkey) than Northern Europe (e.g. Sweden) (Özkan, et al., 2006). Second, religiosity levels of countries and as a result significance of religiousness may differ. For example, aggregated religiosity levels of some countries (e.g. Britain, France) are not higher than fifty percent, whereas those in others (e.g. Georgia) are close to a hundred percent (Esmer, 2012). This may impede cross cultural generalizability (Beit Hallahmi & Argyle, 1997). Still, the overall methodology, which included the collective understanding and individual differences regarding the topic, may be fruitful and can be adopted to study violations in different societies.

Moreover, this study is the first large-scale study investigating everyday violations in the Turkish society and thus can be considered as a beginning. These acts can be further explored in terms of other individual, societal, or cultural factors. In this study, the acts were examined in the context of religion-based morality which is likely to increase prosocial acts and decrease antisocial acts; yet, the study showed limited role of this factor on violations, which necessitate examination of other probable factors.

In addition, morality can arise from different sources (e.g., individual, collective, and spiritual; Shweder, et al., 1997 as cited in Tangney et al., 2007). In the present context, self-conscious emotions can be considered to be individual based whereas norms were more societal based. This may have influenced results. Other studies can examine everyday violations based on different moral sources in a more homogeneous way.

4.3. Contributions of the study

This study has made some important contributions to the literature, which can be evaluated under three statements. First, the main significance of the study lies in its methodology. In regard to the investigated topic, it is the first and only study that used social representations approach before getting into individual differences. By this way the topic was examined first at the intersection of individual and collective spheres and then at the individual level. Second, everyday violations in the Turkish society were revealed on a large-scale, which has remained mainly unexamined up to now. Third, the study was conducted in the backdrop of Islam which has scarcely been examined in the psychology of religion literature.

4.4. Implications of the study

Aberrant behaviors are negative by their nature and in regard to their consequences. Thus, preventive efforts should aim to uncover and as a result decrease such acts. This study showed that interpersonal violations and rule violations prevail in the Turkish society in general and particularly in traffic. Moreover, environmental violations are also common. Thus, preventive efforts (e.g. attitude change campaigns) can be directed towards these issues. In this study, the acts were further examined in relation to religion/religiousness which can be thought as a preventive factor since it has principles likely to regulate positive and negative social behaviors. Still, the study showed that religiousness was not directly related to everyday violations. Religion/religiosity may be more emphasized in relation to everyday violations to create representations in line with religious principles and morality. Moreover, the study showed that religion's influence on everyday violations is indirect through a non religious measure: moral self-

conscious emotion. Thus, religiousness should be more associated to moral emotions to decrease everyday violations (especially, interpersonal acts and traffic acts). At the same time, moral emotions can be more activated in preventive efforts.

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APPENDICES

Appendix A. Informed consent form (The social representations study)

Gönüllü Katılım Formu

Bu çalışma, Orta Doğu Teknik Üniversitesi (ODTÜ) Psikoloji bölümü doktora öğrencisi Uzm. Psk. Zümrüt YILDIRIM tarafından, öğretim görevlisi Doç. Dr. Timo LAJUNEN danışmanlığında yürütülmektedir. Çalışmanın amacı, dindarlığın günlük hayattaki olumsuz davranışlarla ilişkisini araştırmaktır. Çalışmaya katılım tamamen gönüllülük temelinde olmalıdır. Mülakat öncesinde, sırasında ve sonrasında sizden kimlik belirleyici herhangi bir bilgi istenmemektedir. Cevaplarınız tamamen gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir; elde edilecek bilgiler bilimsel yayınlarda kullanılacaktır.

Mülakatın gidişine bağlı olarak, mülakat 15-30 dk arası sürebilmektedir. İçtenlikle vereceğiniz yanıtlar, çalışmanın sonuçları açısından çok önemlidir. Mülakat, genel olarak kişisel rahatsızlık verecek soruları içermemektedir. Yine de, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakıp çıkmakta serbestsiniz. Böyle bir durumda mülakatı yapan kişiye mülakata devam etmek istemediğinizi söylemeniz yeterli olacaktır. Mülakat esnasında ses kayıt cihazı kullanılacaktır, bunun için izniniz gerekmektedir. Mülakat sonunda, bu çalışmayla ilgili sorularınız cevaplanacaktır. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü doktora öğrencisi Zümrüt YILDIRIM (Tel: 210 31 54; E-posta: zumruty@gmail.com; e122842@metu.edu.tr) veya Doç. Dr. Timo LAJUNEN (Tel: 210 51 13; E-posta: timo@metu.edu.tr) ile iletişim kurabilirsiniz.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum. (Formu doldurup imzaladıktan sonra uygulayıcıya geri veriniz).

Tarih

İmza

Appendix B. Interview questions (The social representations study)

Mülakat soruları

- 1- Sizce, trafikte insanların sebep olduğu temel sorunlar nelerdir?
 - Size göre, insanlar neden böyle davranıyorlar?
- 2- Sizce, toplumun genelinde gösterilen diğer olumsuz davranışlar nelerdir?
 - Size göre, insanlar neden böyle davranıyorlar?
- 3- Trafikteki sorunlarla din ve dindarlık arasında herhangi bir ilişkinin olduğunu düşünüyor musunuz?
- 4- Bahsettiğiniz diğer davranışlarla din ve dindarlık arasında herhangi bir ilişkinin olduğunu düşünüyor musunuz?
- 5 - Kendinizi ne kadar dindar görüyorsunuz?
 - Nasıl bir dindar olduğunuzdan bahsedebilir misiniz?
- 6- Yaş:
 - Cinsiyet:
 - Meslek:
 - Ekonomik durum:

Appendix C. Informed consent form (The survey study)

Gönüllü Katılım Formu

Bu çalışma, Orta Doğu Teknik Üniversitesi (ODTÜ) Psikoloji bölümü doktora öğrencisi Uzm. Psk. Zümrüt YILDIRIM tarafından, öğretim görevlisi Doç. Dr. Timo LAJUNEN danışmanlığında yürütülmektedir. Çalışmanın amacı, toplumda gösterilen bazı davranışları ve bu davranışlara yönelik yaklaşımları (örn; dindarlık) araştırmaktır. Çalışmaya katılım tamamen gönüllülük temelinde olmalıdır. Anket uygulaması öncesinde, esnasında ve sonrasında sizden kimlik belirleyici herhangi bir bilgi istenmemektedir. Yanıtlarınız tamamen gizli tutulacak ve bireysel değerlendirme yapılmayacaktır; elde edilecek bilgiler sadece araştırmacılar tarafından değerlendirilecek ve bilimsel yayınlarda kullanılacaktır.

Anketin doldurulması 15-30 dk arası sürebilmektedir. Soruların doğru veya yanlış yanıtı yoktur; önemli olan sizi en iyi tanımlayan yanıtı vermenizdir. İçtenlikle vereceğiniz yanıtlar, çalışmanın sonuçları açısından çok önemlidir. Anket, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Yine de, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Çalışma hakkında daha fazla bilgi almak için Psikoloji Bölümü doktora öğrencisi Zümrüt YILDIRIM (Tel: 210 31 54; E-posta: e122842@metu.edu.tr) veya Doç. Dr. Timo LAJUNEN (Tel: 210 51 13; E-posta: timo@metu.edu.tr) ile iletişim kurabilirsiniz. Değerli katkılarınızdan dolayı en içten teşekkürlerimizi sunarız.

** Bu çalışma, Orta Doğu Teknik Üniversitesi Uygulamalı Etik Araştırma Merkezi tarafından onaylanmıştır.

Bu çalışmaya tamamen gönüllü olarak katılıyorum ve istediğim zaman yarıda kesip çıkabileceğimi biliyorum. Verdiğim bilgilerin bilimsel amaçlı yayınlarda kullanılmasını kabul ediyorum.

O Evet

O Hayir

Appendix D. Scales of the survey study (in the data collection order)

D1. Everyday violations

Aşağıda verilen durumların her birini NE SIKLIKLA yaparsınız? Lütfen son 1 yıldaki davranışlarınızı temel alarak değerlendirmelerinizi yapınız ve size göre doğru olan seçeneği işaretleyerek belirtiniz.

		Hiç bir zaman	Nadiren	Bazen	Oldukça sık	Sık sık	Neredeyse her zaman
1.	Başkalarına anlayışsız davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.	Yere çöp atmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.	Kuralları çiğnemek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.	Başkalarına öfkeli davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.	Yere tükürmek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.	Çıkar sağlamak için bencillik etmek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.	Başkalarına saygısız davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8.	Yasal hız sınırını aşmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9.	Araç kullanırken saygısızca davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10.	Araç kullanırken öfkeli davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11.	Kırmızı ışıkta geçmek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12.	Araç kullanırken sabırsız davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13.	Alkollü olarak araç kullanmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14.	Araç kullanırken bencilce davranmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15.	Yayalara yol vermemek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16.	Araç kullanırken başkalarına anlayışsızlık göstermek	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17.	Araç kullanırken gösteriş yapmak	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

D2. Norms and emotions

Aşağıda, her bir soru grubunda bir davranış belirtilmiştir. Lütfen, belirtilen davranışı göz önünde bulundurarak soruları yanıtlayınız.

Başkalarına anlayışsız davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizece bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizece bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Yere çöp atmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizece bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizece bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Kuralları çiğnemek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Başkalarına öfkeli davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Yere tükürmek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Çıkar sağlamak için bencillik etmek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Başkalarına saygısız davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Yasal hız sınırını aşmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken saygısızca davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken öfkeli davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Kırmızı ışıkta geçmek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken sabırsız davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Alkollü olarak araç kullanmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken bencilce davranmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Yayalara yol vermemek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken başkalarına anlayışsızlık göstermek					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Araç kullanırken gösteriş yapmak					
	Hiç	Çok az	Biraz	Oldukça	Çok
Bu davranışın ne kadar yaygın olduğunu düşünüyorsunuz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış toplumda ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Sizce bu davranış dini açıdan ne kadar kabul edilebilir?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız ne kadar utanç duyarsınız?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
Bu davranışı yaparsanız kendinizi ne kadar suçlu hissedersiniz?	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

D3. Demographic information form

1- Yaş: ____

2- Cinsiyet: Erkek Kadın

3- Meslek (Öğrenci iseniz hangi bölümde okuduğunuzu belirtiniz): _____

4- Çalışmaya hangi şehirden katılıyorsunuz? _____

5- Eğitim Düzeyi (en son aldığınız derece)

Okuryazar İlkokul Ortaokul Lise

Yüksekokul Üniversite Yüksek Lisans/Doktora

6- Aşağıdakilerden hangisi sosyo- ekonomik durumunuzu tanımlar?

Alt Ortanın altı Orta Ortanın Üstü Üst

7- Ehliyetiniz var mı? Evet Hayır

8- Kaç yıldır ehliyet sahibisiniz? _____

9- Son 1 yılda yaklaşık olarak toplam kaç km araç kullandınız? _____

10- Bütün hayatınız boyunca yaklaşık olarak toplam kaç kilometre araç kullandınız?

11- Genel olarak, ne sıklıkla araç kullanırsınız?

Hemen hemen her gün Haftada 3-4 gün Haftada 1-2 gün

Ayda birkaç kez Çok nadir

12- Son üç yılda kaç kez araç kullanırken **aktif olarak** (sizin bir araca, bir yayaya veya herhangi bir nesneye çarptığınız durumlar) kaza yaptınız? (hafif kazalar dahil) _____ kez

13- Son üç yılda kaç kez araç kullanırken **pasif olarak** (bir aracın ya da bir yayanın size çarptığı durumlar) kaza geçirdiniz? (hafif kazalar dahil) _____ kez

14- Herhangi bir dine inanıyor musunuz? Evet Hayır (*Cevabınız hayır ise, en son sayfaya geçiniz*)

15- Hangi dine inanıyorsunuz? (örn; İslamiyet, Hristiyanlık, Yahudilik..) _____

16- Ne dereceye kadar inanıyorsunuz?

Neredeyse hiç Biraz Çok Son Derece

D4. Muslim Religious Orientation Scale-Revised (MROS-R)

Aşağıda, kişilerin dini tutumlarıyla ilgili ifadeler verilmiştir. Lütfen, verilen maddeleri dikkatlice okuyunuz ve mensubu olduğunuz dini nasıl hissediyorsanız ve yaşıyorsanız ona göre yanıtlayınız. Yanıtlarınızı uygun seçeneği işaretleyerek belirtiniz.

		Kesinlikle uygun değil	Uygun değil	Biraz uygun değil	Belirsiz	Biraz uygun	Uygun	Tamamen uygun
1.	İçimden geldiği için Allah'a inanırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.	Allah'ın varlığını hissettiğim zamanlarda şükrederim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.	Dinimin gerekli gördüğü bütün kuralları yerine getirmeye çalışırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.	Birçok dini konu hakkındaki görüşlerim hâlâ değişmektedir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.	Din kuralları değiştirilemez bir bütündür; ya hepsini olduğu gibi kabul edersiniz, ya da hepsini reddedersiniz.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.	Dini sorgulamadan sunulduğu gibi kabul edemem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.	Allah'ın varlığını sık sık derinden hissederim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8.	İbadet, benim için Allah'tan bir şey dileme fırsatı değil, sükûnet ve Allah'ın varlığını hissetme yoludur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9.	Dinin kurallarını sorgular ve kendime göre uygularım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10.	Dua etmemin amacı mutlu ve sakin bir hayatı garanti etmektir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11.	Din, her şeyden önce, başıma acı ve felaket geldiği zaman beni teselli eder.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12.	İnançlı bir kişi olarak dini kuralların yarım yamalak uygulanmasına karşıyım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13.	Allah'a gönülden bağlı olmanın doğru ve mükemmel bir din anlayışına sahip olmaktan	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	daha önemli olduğunu düşünüyorum.							
14.	Ben değiştikçe dini inançlarım da benimle birlikte değişip gelişir.	O	O	O	O	O	O	O
15.	İbadet etmek için en önemli sebep Allah'ın yardımını ve korumasını sağlamaktır.	O	O	O	O	O	O	O
16.	Öbür dünyada cezalandırılmamak adına dini kurallara bağlı yaşamaya çalışırım.	O	O	O	O	O	O	O
17.	Toplumda iyi bir yer edinmek için dinime bağlı kalmaya çalışırım.	O	O	O	O	O	O	O
18.	İçimden geldiği için dua ederim.	O	O	O	O	O	O	O
19.	Dine şüpheli yaklaşmanın beni yeni açılımlara yönlendirdiğini düşünüyorum.	O	O	O	O	O	O	O
20.	Hayatta her konuda dini kuralları temel alırım.	O	O	O	O	O	O	O
21.	Dinimin ön gördüğü kurallar üzerinde sorgulanıp, yorum yapılmasını dine karşı gelmekle bir tutarım.	O	O	O	O	O	O	O

D5. God Perception Scale

(called as God concept in this study)

Aşağıda “Allah” hakkındaki duygu, düşünce ve davranışlarınıza ilişkin ifadeler bulunmaktadır. Sizden istenen, her bir ifadeyi dikkatlice okuyup, ifadenin sizi ne kadar yansıttığını belirtmenizdir. Araştırmadan sağlıklı ve doğru bilgiler elde edilebilmesi için lütfen çekinmeden gerçek fikirlerinizi belirtmeye çalışınız.

	Hiç Yansıtmıyor	Biraz Yansıtıyor	Kısmen Yansıtıyor	Oldukça Yansıtıyor	Tamamen Yansıtıyor
1.O'nun bana karşı çok merhametli olduğunu hissediyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2.O'nu düşünmek bana sıkıntı veriyor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3.O'nun beni bağışlayacağını zannetmiyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4.O'nu düşündüğümde içimden gelen tek duygu: sevgi.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5.O'nun bana olan sevgisini hissedebiliyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6.O'nun bana şefkatle davrandığını hissedebiliyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7.O'nu düşündüğümde utanıyorum ve kendimi suçlu hissediyorum	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8.O'nun bana karşı çok acımasız olduğunu düşünüyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9.O'nu düşünmek bana güven veriyor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10.O aklıma geldiğinde O'ndan kaçıp uzaklaşmak istiyorum..	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11.O'nu düşünmek beni mutlu ediyor ve içim sevinçle doluyor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12.O, ne yaparsam yapayım kusurlarımı örtüyor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13.O, her zaman güvенеbileceğim tek kaynaktır.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

14. O'nu düşününce kendim için kaygılanıyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15. O, benim için korkutucudur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16. Zor zamanlarımda, O'nun, yanımda olmadığını hissediyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17. O, bütün insanları karşılık beklemeden sever.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18. O, yaptıklarım için beni cezalandırıyor.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19. O'nu düşünmekle huzur buluyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20. O, bence gerçekten de çok bağışlayıcıdır	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
21. O'nun bana yakın olduğunu sanmıyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22. O'nun beni her durumda koruduğunu biliyorum.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

D6. Religious practice

Aşağıda, İslam dininde yer alan ibadetlerle ilgili sorular verilmiştir. Lütfen, verilen soruları olabildiğince samimi ve doğru yanıtlamaya özen gösteriniz. Sizi en iyi yansıttığınızı düşündüğünüz yanıtı işaretleyiniz.

1. Ne kadar sık namaz kılarıyorsunuz?

- a. Her gün b. Haftada bir kaç gün c. Haftada bir gün
d. Ayda birkaç gün e. Yılda birkaç gün f. Hiç/ Neredeyse hiç

2. Ne kadar sık besmele çekersiniz?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

3. Ne kadar sık Hz. Muhammed'in tavsiyelerini ve davranışlarını kendinize örnek alırsınız?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

4. Bir dileğinizin gerçekleşmesini istediğinizde ne kadar sık adak adarsınız?

- a. Her defasında b. Çoğu zaman c. Ara sıra d. Nadiren
e. Hiçbir defa

5. Ramazan ayında ne kadar sık oruç tutarsınız?

- a. Ramazan ayında her gün b. Ramazan ayında çoğu gün
c. Ramazan ayında ara sıra d. Ramazan ayında nadiren
e. Hiç/ Neredeyse hiç

6. Ne kadar sık cennet, cehennem ve ölümden sonra hayat gibi kavramları düşünürsünüz?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

7. Ne kadar sık Kuran okursunuz?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

8. Ne kadar sık sadaka verirsiniz?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

9. Ne kadar sık kelime-i şehadet getirirsiniz?

- a. Sık sık b. Ara sıra c. Nadiren d. Hiç/ Neredeyse hiç

D7. Two-dimensional Social Desirability Scale

Aşağıda, bazı kişisel özelliklerle ilgili sorular verilmiştir. Lütfen, verilen maddeleri dikkatlice okuyunuz ve size uygun olan yanıtı belirtiniz.

		Hiç uygun değil	Uygun değil	Biraz uygun	Uygun	Tamamen uygun
1	Verdiğim kararlardan dolayı asla pişmanlık duymam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
2	Birinin arkasından kesinlikle kötü şeyler konuşmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
3	Bana yönelik eleştirileri her zaman dikkate alırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
4	Hayatımda hiç hırsızlık yapmadım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
5	Bir şeyi kafama koyduğumda diğer insanlar nadiren fikrimi değiştirebilir.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
6	Kendi kaderimi yazabileceğimi düşünürüm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
7	Bana ait olmayan şeyleri asla almam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
8	İş veya okuldan izin almak için hasta numarası yapmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
9	Verdiğim kararlara çok güvenirim.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
10	Kesinlikle sokağa çöp atmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
11	Araç kullanırken hız limitini aşmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
12	Diğer insanların benim hakkımda ne düşündüğünü dikkate almam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
13	Kendime karşı her zaman dürüst davranırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
14	Suçlu duruma düşme ihtimalim olmasa bile her zaman yasalara uyarım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
15	Tamamen mantıklı bir insanım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
16	İnsanların özel bir şeyler konuştuğunu duyarsam dinlemekten kaçınırım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
17	Zihnimi dağıtan bir düşünceden uzaklaşmak benim için zordur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
18	Hatalarımı kesinlikle gizlemem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
19	Kötü alışkanlıklarımı terk etmek bana zor gelmez.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
20	Duygularımın yoğunlaşması düşüncelerimde	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

	önyargılı olmama neden olmaz.					
21	Mağaza eşyalarına zarar verirsem kesinlikle bu durumu görevlilere bildiririm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
22	Diğer insanlar hakkında dedikodu yapmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
23	İnsanlara yönelik ilk izlenimimde yanılmam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
24	Çok mecbur olsam bile yalan söylemem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
25	Hiçbir kötü alışkanlığım yoktur.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
26	Yaptığım işlerde her zaman doğru adımlar atarım.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
27	Asla cinsel içerikli kitap veya dergi okumam.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
28	Kesinlikle küfür etmem.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>
29	Alışverişlerde para üstünü fazla aldığım durumlarda hemen geri veririm.	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>	<input type="radio"/>

Appendix E. Curriculum Vitae

CURRICULUM VITAE

PERSONAL INFORMATION

Surname, Name: Yıldırım-Yenier, Zümrüt

Date of Birth: September, 17, 1982

Marital Status: Married

Contact: zumruty@gmail.com

+90 533 658 49 52

EDUCATION

M.Sc. 2005-2007, Middle East Technical University (METU), Social Psychology (CGPA: 3.71/4.00)

B.Sc. 2000-2005; Middle East Technical University (METU), Psychology (CGPA: 3.60/4.00)

High school Anamur Anatolian High School

WORK EXPERIENCE

Employment 2007-2010, Project Assistant, “Accident Prevention Options with Motorcycle Helmet” Project, Safety Research Unit, Department of Psychology, METU.

Voluntary work 2006, Testing and translation, “Psychotechnical Testing of Elderly Professional Drivers in Turkey” Project, Safety Research Unit, Department of Psychology, METU (for 10 months).

2006-2007, Paperwork, “Towards Safer Road Traffic in Eastern Mediterranean Region” Project, Safety Research Unit, Department

of Psychology, METU.

2009, Translation, “Toward Safer Road Traffic in Turkey through Continuous Education and Lifelong Learning of Driving Instructors” Project, Safety Research Unit, Department of Psychology, METU (for 2 weeks).

SCHOLARSHIPS

- * 2010-2012, National Doctoral Program scholarship provided by the Scientific and Technological Research Council of Turkey
- * 2011, Congress Participation scholarship provided by METU

PUBLICATIONS

Özkan, T., Lajunen, T., Doğruyol, B., Yıldırım, Z., & Çoymak, A. (2012). Motorcycle accidents, rider behaviour, and psychological models. *Accident Analysis and Prevention*, 49, 124-132.

Yıldırım, Z., Özkan, T., & Lajunen, T. (in preparation). Driving in Ramadan: An observational study.

SELECTED PRESENTATIONS

- * Yıldırım, Z., Özkan, T., & Lajunen, T. (2011). Do individuals drive as they walk? *XIIth European Congress of Psychology*, Istanbul, Turkey (Oral presentation).
- * Yıldırım, Z. & Lajunen, T. (2009). Risky driving during Ramadan: An observational study. *XIth European Congress of Psychology*, Oslo, Norway (Oral presentation).
- * Yıldırım, Z. & Lajunen, T. (2008). Religiousness, conservatism and their relationship with traffic behavior. *IVth International Conference on Traffic & Transport Psychology*, Washington DC, USA (Oral presentation).
- * Özkan, T., Lajunen, T., Çiçek, B., Öztekin, C., & Yıldırım, Z. (2008). Psychological models for motorcycle helmets usage. *IVth International Conference on Traffic &*

Transport Psychology, Washington DC, USA (Oral presentation).

RESEARCH INTERESTS

Everyday violations, religiousness, social norms, shame and guilt, social representations, social psychology of driving

COMPUTER & LANGUAGE SKILLS

Software

Microsoft Office Applications (Word and PowerPoint), Statistical Package for the Social Sciences (SPSS), Linear Structural Relations (LISREL)

Foreign Language

English (advanced level)

Appendix F. Turkish summary (Türkçe özet)

Genel giriş

Olumsuz davranışlar çeşitli ülkelerde toplumu ilgilendiren bir sorun haline gelmiştir (Rubin, Rabinovich, Hallsworth, & Nason, 2006; ADT Avrupa, 2006). Bu gibi davranışlar, tek bir kategoriye indirgenmeden ve farklı isimler altında (örn., ihlal, antisosyal davranış), çevreye zarar verme, hafif suç veya kişilerarası ihlal gibi çeşitli şekillerde görülebilir; daha da önemlisi, taciz, kaza, maddi kayıp gibi olumsuz sonuçlara yol açabilir (Rubin ve ark., 2006; de Winter & Dodou, 2010). Sıklıkla atıf alan Reason'ın (1990; 2008) davranış sınıflandırması, ihlalleri diğer olumsuz davranışlardan psikolojik köken ve iyileştirme temelinde ayırmıştır (ayrıca bkz. Reason ve ark., 1990; Parker ve ark., 1995). Buna göre, ihlaller, tanzim edilmiş olan veya toplumsal kabul gören davranış kurallarını niyetli şekilde çiğnemekle ilgilidir ve güdüsel bir yönü vardır. Bu davranışlar toplumsal bir olgu olarak kabul edilmeli ve geniş bir bağlamda (yani, kurumsal veya toplumsal) incelenmelidir. Girişte belirtilen davranışlar bu açıdan değerlendirilebilir. Öte yandan, hatalar niyetli bir davranışın bilişsel veya fiziksel olarak başarısız olmasıyla ilgilidir ve bilişsel işlevler (örn., bilgi işleme sorunları) çerçevesinde anlaşılır. Bu çalışmanın odak noktası ise hatalar değil ihlallerdir.

Yol güvenliği literatürü olumsuz davranışları incelemek için yararlı teorik çerçeveler ve analiz araçları sağlamaktadır. Bu bağlamda, bir toplumun sosyal ve kültürel özellikleri gibi uzak faktörlerin yol kullanıcı davranışları gibi yakın faktörleri etkilediği ileri sürülmüştür (ayrıntılar için bkz. Özkan, 2006). Başka bir deyişle, sosyalleşme sürecinde, pek çok sosyal faktör yol kullanıcılarının kararlarını, davranışlarını ve zihinsel temsillerini biçimlendirir. Dolayısıyla, yol kullanıcı davranışlarını incelerken sosyal ve kültürel bağlamın göz önünde tutulması gereklidir (Engel, 2007). Bahsedilen ifadeler yol güvenliğinin yanı sıra hayatın diğer alanlarına da uygulanabilir. Bu noktalardan hareketle, sosyal bir olgu olan ihlaller burada sosyokültürel bağlamda incelenmiştir. İhlaller bilhassa dinle ilgili olarak çalışılmıştır; din, inanç ve geleneklerin

yanı sıra bireysel deneyimleri de içeren kültürel bir değişken olarak kabul edilebilir (Beit Hallahmi & Argyle, 1997; Spinks, 1963). Dinler ayrıca kişilerin etraflarına, örneğin sosyal çevrelerine, yönelik eğilimlerini düzenleyen prensipleri içinde barındırır (Donahue & Nielsen, 2005). Bu bağlamda, dinler neyin doğru neyin yanlış olduğuna dair açık standartlar belirler ve kişileri, gündelik yaşamdaki davranışlarını din tarafından belirlenen prensipler üzerine inşa etmeleri yönünde güdüler (Geyer & Baumeister, 2005). Bu gibi toplumsal yönleriyle din sosyal tutumları ve davranışları etkileyebilir. Literatürde din dürüstlük, suç işleme, önyargı, ayrımcılık, yardım etme gibi çeşitli konularla ilişkili olarak çalışılmıştır (Donahue & Nielsen, 2005; Hood, Hill, & Spilka, 2009). Bu araştırma ise din ve sıradan ihlaller üzerine odaklanmıştır.

İlgili konuya dair şimdiye kadar yapılan görgül çalışmalarda çok çeşitli dindarlık ve ihlal ölçümleri kullanılmıştır. Buna göre, sosyologlar bireysel farklılıkların yanı sıra grup veya toplumla ilgili faktörleri (örn., mezhep) vurgulamış ve konuyu ağırlıklı olarak incelemiştir (örn., dindarlık ve suç işleme). Psikologlar ise konuyu çoğunlukla bireysel düzeyde incelemiştir. Çalışmalar genel olarak Batılı ülkelerde Hristiyanlık bağlamında yapılmıştır. Bulgular çoğunlukla dindarlığın ihlallerde düşüşle ilgili olduğunu göstermiştir.

Konu dini arkaplan açısından ele alındığında, Avrupa'nın en dindar toplumlardan biri olan Türk toplumu (Esmer, 2012) çoğunluklu olarak İslamiyet'e inanmaktadır. İslami prensipler en genel anlamda sağlıklı bir toplum için iyiliğin yaygınlaştırılması ve kötülüğün önlenmesini önerir (İlmihal II, 2007). Şöyle ki, dinen onaylanmayan sosyal davranışlar ciddi ve sıradan olmak üzere kabaca ikiye ayrılabilir. İlkiyle ilgili olarak cinayet, hırsızlık ve bunun gibi davranışlar dinen yasaklanmıştır. İkincisiyle ilgili davranışlar günlük hayatta daha sık görülebilir ve temel olarak doğal çevreyi ve sosyal çevreyi koruma ekseninde yer alır.

Tüm bu noktalardan hareketle bu tez sıradan ihlalleri sosyokültürel bir faktör olan din/dindarlık açısından incelemeyi amaçlamıştır. Literatürde konu üzerine yapılan çalışmalar olmasına rağmen bu çalışma diğerlerinden iki önemli açıdan ayrılmaktadır.

İlk olarak, konuya dair toplumdaki ortak anlayış bireysel farklılıklara inmeden önce ortaya çıkarılmıştır; tezin genel yaklaşımı bu şekildedir. İkinci olarak, şimdiye kadar yapılan çalışmalar genelde Batı toplumlarında Hristiyanlık bağlamında yapılmıştır. İslamiyet bağlamında yapılan çalışmalar azdır; bu kapsamda Türkiye`de yapılan araştırmalar üniversite öğrencilerinin davranışları üzerine odaklanmıştır. Bu tezde ise ihlaller daha geniş bir çapta incelenmiştir. Sonuç olarak, biri niteliksel pilot çalışma, diğeri de ana çalışma olmak üzere iki alt çalışma yürütülmüştür. Pilot çalışma, Sosyal Temsiller Teorisi çerçevesinde, sıradan sorunlara ve bunların dinle olan olası ilişkisine dair ortak anlayışı ortaya koymak için yapılmıştır. Ana çalışma, dindarlığın sıradan ihlallerle olan olası ilişkisine dair bireysel farklılıkları incelemiştir.

Niteliksel pilot çalışma

Moscovici (1961/2008) tarafından geliştirilen Sosyal Temsiller Teorisi, modern toplumlardaki psikososyal olguları incelemeye yarayan teorik bir çerçevedir (Wagner ve ark., 1999). Sosyal temsiller, bireylerin yaşamlarında kendilerini yönlendirmelerine düzen oluşturan ve toplumsal nesnelere adlandırma, sınıflandırma ve tartışmayı mümkün kılan değerler, davranışlar ve fikirler sistemidir (Moscovici, 1961/2008; 1973). Sosyal temsiller toplum tarafından gündelik konuşma ve davranışlar esnasında üretilir ve ortak bir kavrayış ve biliş üzerine inşa edilir, böylelikle günlük hayatta kendiliğinden ortaya çıkar ve kültürel dokuya derinlemesine işler (Wagner ve ark., 1999; Philogène & Deaux, 2001). Ortak bir anlayış, gerekçelendirme ve mantığa oturtma sistemi sağlayan sosyal temsiller, kişilerin toplumsal açıdan manidar olguları anlamalarına çerçeve çizer (Wagner, 1995).

Toplum içerisinde başlıca üç alana yönelik olarak temsiller oluşabilir (Wagner & Hayes, 2005). Bu alanlardan biri bilimsel bilgidir; kişiler karşılaştıkları bilimsel kavramları ve kuramları gündelik söyleme aktarır ve kullanır. Aktarım sırasında bilimsel bilginin aslı birebir veya bütünüyle kopya edilmez, toplumun/grubun ihtiyaçlarını karşılamada işlevsel olacak şekilde parçalanmış olarak alınır. Psikoloji, tıp, biyoloji, biyoteknoloji gibi çeşitli konularla ilgili temsiller oluşabilir. Diğer bir alan ortak tarihi içinde

barındıran sosyal yapı ve siyasi olgulardır. Bu gibi temsiller, olan biteni yorumlamayı ve kavramayı sağlamasının yanında kişiye sosyal kimlik sağlar. Toplumsal yapı, eşitsizlik veya insan hakları hakkında oluşabilecek temsillerin bu alanı yansıttığı söylenebilir. Diğer bir alan kültürel bilgi birikimidir. Bu alanla ilgili temsiller ilgili nesnenin özelliklerini belirler, yapılandırır ve önemini ortaya koyar. Böylesi temsiller incelenerek toplumun/grupların zihniyeti tanımlanabilir. Toplumsal cinsiyet, engellilik, zeka gibi konularla ilgili temsiller bu alanı yansıtır. Bu çalışmanın konusu da kültürel bir temsil olarak değerlendirilebilir.

Sosyal temsiller hem toplumsal dokuda hem de kişilerin zihinlerinde varlıklarını sürdürür (Gervais, Morant, & Penn, 1999). Bu kuramsal çerçeve daha önce de belirtildiği gibi sosyal nesnelere hakkındaki paylaşılan anlayışı ortaya çıkarmaya yarar. Sıradan ihlallerle ilgili olarak, çevreyi kirletme, yere tükürme ve araç kullanma gibi konular dahilinde sosyal temsiller incelenmiştir (Yasak & Öner, 1998 akt. Öner, 2002; Gaymard, 2009; Gaymard, Allain, Osiurak, & Le-Gall, 2011; Verkuyten, Rood-Pijpers, Elffers, & Hessing, 1993; Liu & Sibley, 2004; Félonneau, 2004). Yine de, bir toplumda ihlaller çok çeşitli olabilir, bu da manidar olanlarını ortaya çıkarmayı gerekli kılar. Bu yüzden, bu çalışmanın amaçlarından biri Türk toplumundaki yaygın sıradan sorunları ortaya çıkarmaktır. Çalışmanın geneli dahilinde ikinci amaç olarak da sorunlar din/dindarlık ile ilişkili olarak incelenmiştir.

Bu doğrultuda, toplam 27 kişi (14 erkek, 13 kadın) ile yarı-yapılandırılmış mülakatlar yapılmıştır. Katılımcılar toplumda sorun olarak gördükleri ne varsa belirtmeleri konusunda serbest bırakılmıştır. Konunun geniş olmasından ve daraltılması gerektiğinden tipik bir gündelik bağlam olan trafiğe dair problemler sorularak mülakatlara başlanmıştır. Sonrasında, diğer sorunlar hakkında bilgi alınmıştır. Ses kayıt cihazı ile kaydedilen mülakatlar daha sonra bire bir yazıya dökülmüştür ve içerik analizi yoluyla irdelenmiştir.

Katılımcılar, trafikteki sorunlara dair; kişilerarası ihlaller, sıradan ihlaller (yani, kural ihlalleri), bilişsel hatalar & deneyimsizlik ve olumsuz davranışların sonuçları olmak

üzere dört kategori belirtmiştir. Bunlardan kişilerarası ihlaller ve sıradan ihlaller ağırlıklı olarak ifade edilmiştir. Diğer sorunlarla ilgili olarak ise kişilerarası ihlaller, genel kural ihlali, çevre ihlalleri, üniversite öğrencilerinin davranışları ve ağır suçlar olmak üzere beş kategori belirtilmiştir. Bu kapsamda kişilerarası ihlallerden çoğunlukla bahsedilirken, genel kural ihlali ve çevre ihlalleri az ama güçlü biçimde belirtilmiştir. Trafik sorunları ve diğer sorunlar arasındaki benzerliklere rağmen, sorunlar din/dindarlık ile benzer biçimde ilişkilendirilmemiştir. Şöyle ki, trafikteki sorunlar din/dindarlık ile büyük oranda bağdaştırılmamıştır. Öte yandan, diğer sorunların din/dindarlık ile ideal anlamda ilişkili olduğu, yani dinin bu gibi davranışları azaltma potansiyelinin olduğu, çoğunlukla beyan edilmiştir.

Pilot çalışma temel alınarak dindarlığın sıradan ihlallerle olan ilişkisine dair bireysel farklılıkları incelemek için aşağıda bahsedilen ana çalışma yapılmıştır.

Ana çalışma

Giriş

Sıradan ihlaller

Daha önce belirtildiği gibi, bu çalışmanın odak noktasını ihlaller oluşturmaktadır. İhlaller, tanzim edilmiş olan veya toplumsal kabul gören davranış kurallarını niyetli olarak çiğnemekle ilgilidir ve bu yönüyle diğer olumsuz davranışlardan (örn; hata) ayrılır (Reason, 1990; Parker ve ark., 1995). Literatürde, ihlaller tekil olarak (örn., hız yapma, yere çöp atma; Haglund & Åberg, 2000; Cialdini, Reno, & Kallgren, 1990) veya çeşitli davranışların bileşiği olarak (örn., sıradan trafik ihlalleri; Reason ve ark., 1990) çalışılmıştır. Ayrıca, araştırmacılar kimi zaman farklı alanları sıradan kural ihlalleri (trafik ihlalleri ve kabahatler; Tyler, 2006); hafif sosyal sapma (olumsuz sıradan davranışlar; West, Elander, & French, 1993) veya suç davranışı (sıradan ve ciddi suçlar; Evans ve ark., 1995) adları altında bir araya getirerek çalışmıştır. Bu çalışmada ise önceki çalışmada ortaya çıkarılan davranışlar teorik sınıflandırma açısından değerlendirilmiştir; sonuç olarak, aynı zamanda toplumda yaygın olduğu gösterilmiş

olan, kişilerarası ihlaller (trafik alt alan), kural ihlalleri (trafik alt alan) ve çevre ihlalleri çalışmaya dahil edilmiştir.

Dindarlık

Bu çalışmada dindarlık; dini yönelim, dini inanç ve dini pratikleri içerecek şekilde çok boyutlu bir kavram olarak değerlendirilmiştir. Dini yönelim, kişilerin inançlarına nasıl bağlandığını ve inançlarını nasıl yaşadığını yansıtır ve literatürde bir hayli çalışılmıştır. Başlangıçta içsel ve dışsal dini yönelimler, sonrasında bu yönelimlere eklenen arayış dindarlığı ve aşırı tutucu dindarlık sıklıkla kullanılmıştır.

İçsel dini yönelimde, din kişinin hayatında ana motivasyon kaynağıdır ve kendi başına bir değerdir. Bu yönelim kişinin bütün hayatını motivasyonla doldurur ve anlamlandırır. Dolayısıyla, diğer ihtiyaçlar daha önemsizdir ya da dini inançlar ve öğretilerle uyumlu hale getirilir. Kişi tüm dini öğretiyi içselleştirir ve dinin kendisine hizmet etmesinden ziyade kendisi dine hizmet etmek ister. Bu anlamda dini yaşar. Dışsal dini yönelimde ise din kişinin çıkarlarına hizmet eder. Bu anlamda kişinin faydacı bir yönelimi vardır; kişi dini güvenlik, rahatlık, sosyalleşme, statü edinme ve sosyal destek sağlama gibi faydalar elde etmek için kullanır. Yani, din başlı başına bir değer olmaktan ziyade kişinin ihtiyaçlarını karşılar. Dini öğretiler diğer ihtiyaçlarla tutarlı olacak şekilde kısmi olarak hayata geçirilir ve az benimsenir (Allport, 1966; Allport & Ross, 1967).

Allport başlangıçta bu iki yönelimin aynı kavramın zıt kutupları olduğunu öne sürmesine rağmen, yapılan ilk görgül çalışmalar (Feagin, 1964; Allport & Ross, 1967) bu iki yönelimin birbirinden farklı kavramlar olduğunu göstermiştir. Diğer sonuçlar da bu iki kavramın birbirinden ayrı olduğunu desteklemekte, kavramlar arasındaki korelasyonlar incelendiğinde ortalama korelasyonun -.06 olduğu görülmektedir. Bunun yanı sıra, içsel ve dışsal yönelim arasındaki korelasyonlar -.58 ve .24 arasında değişmektedir (Donahue, 1985a); bu değişkenlik kullanılan örneklemelerin doğasından kaynaklanmaktadır (Donahue, 1985a; Beit Hallahmi & Argyle, 1997). Örneğin,

muhafazakar olmayanlara nispeten muhafazakar kişiler daha yüksek içsel dindarlık ve daha düşük dışsal dindarlık puanlarına sahip olabileceğinden, böylesi bir örneklemede içsel ve dışsal dindarlık arasındaki ilişki hayli negatif olacaktır (bkz. Donahue, 1985a; Donahue, 1985b; Gorsuch, 1984).

Yapılan literatür taramaları içsel yönelimin diğer dindarlık ölçümleriyle iyi derecede ilişkili olduğunu göstermiştir; içsel yönelim, dışsal yönelime nispeten, dini inanç, dini gelenek, dine atfedilen önem, dine bağlılık ve ibadet gibi değişkenlerle daha çok ilişkilidir (Donahue, 1985a; Beit Hallahmi & Argyle, 1997). İçsel dindarlığın ayrıca benlik kontrolü, sosyallik, sorumluluk, iyilik hali, içsel kontrol odağı ve tolerans gibi özelliklerle pozitif yönde; kaygı, ego zayıflığı gibi özelliklerle negatif yönde ilişkili olduğu gösterilmiştir (Masters, 1991). Dışsal yönelimin dini değişkenlerle daha az ilişkili olması bu yönelimin bir dindarlık ölçümü olup olmadığı sorusunu akla getirmektedir. Bu durum, bu yönelimin faydacı ve bencil doğasının, dini hayattaki diğer birçok faktörden sadece biri yapmasıyla açıklanabilir. Dışsal dindarlığın ayrıca önyargı, dogmatik olma gibi özelliklerle ilişkili olduğu bulunmuştur (see Donahue, 1985a; Donahue, 1985b).

Batson ve arkadaşları dini yönelimlerin yetersiz kavramlaştırıldığını ileri sürmüştür (Batson, 1976; Batson, Naifeh, & Pate, 1978; Batson, Schoenrade, & Ventis, 1993). Buna göre içsel yönelimde Allport'un başlangıçta teorik olarak (olgun ve olgunlaşmamış dindarlık kapsamında; Allport, 1950/1960) vurguladığı esneklik, açık fikirlilik ve şüphe duyma eksiktir; temel vurgu dinin inanan kişinin hayatında ana motivasyon kaynağı olması üzerinedir (Batson, Schoenrade, & Ventis, 1993). Bu durum, hem Allport'un tanımladığı olgun bir dindarın, hem de katı ve açık fikirli olmayan bir dindarın kendini içsel yönelimli olarak tanımlayabileceği ihtimalini doğurmaktadır (Batson, Schoenrade, & Ventis, 1993; Batson, 1976).

Batson (1976) bu eksikliği gidermek ve kavramları daha iyi ayırmak amacıyla `arayış dindarlığı`nı ortaya atmıştır (Batson, 1976). Arayış dindarlığı inananların kendi hayatlarındaki ve toplumdaki olumsuzluklara dair fikir yürütmesini ve düşünmesini

kapsayan devamlı bir süreç olarak tanımlanmaktadır. Arayış yönelimli bir kişi sosyal yapıya ve hayatta olan bitene yönelik olarak ‘neden?’ sorusunu yöneltir (Batson, 1976), dini konular hakkında genel geçer yanıtlara sığınmaz ve açık uçlu bir arayışa sahiptir (Batson & Schoenrade, 1991a). Arayış yöneliminin üç temel unsuru; varoluşa dair sorularla genel geçer yanıtlara kapılmadan dürüstçe yüzleşmek; emin olamamayı/şüphe duymayı olumlu bulmak ve kendini eleştirmek; ve yeniliklere açık olmaktır (Batson, Schoenrade, & Ventis, 1993; Batson & Ventis, 1985). Bu yönelime sahip biri soru sormayı önemli bulur ve bu sorulara yanıtlar arar; sorduğu sorulara dair mutlak doğruyu bilmediğini ve muhtemelen bilemeyebileceğini hisseder (Batson, Schoenrade, & Ventis, 1993).

Batson içsel ve dışsal yönelimin yerine arayış yönelimini koymayı amaçlamamıştır. İçsel, dışsal ve arayış yönelimleri hem kavramsal hem de görgül olarak birbirinden bağımsız ve birbirinin yerine koyulamayacak kavramlardır (Batson, 1976; Batson & Schoenrade, 1991a; 1991b).

Arayış yönelimine benzeyen diğer bir kavram aşırı tutucu dindardır (religious fundamentalism). Bu yönelime göre, Tanrı`ya ve insanlığa dair temel, hakiki ve mutlak doğru olan tek bir dini öğreti vardır ve bu öğretiyi geçmişten gelen temel ve değişmeyecek olan pratiklere bağlı kalarak günümüzde yaşanmalıdır. Ayrıca, bu öğretye inanan ve bunu uygulayan kişilerin Tanrı`yla özel bir bağı olduğuna inanılır (Altemeyer & Hunsberger, 1992). Arayış yönelimi ve aşırı tutucu dindardlık arasında az bir fark var gibi görülmektedir; bulgular bu iki kavramın birbiriyle hayli zıt olduğunu göstermiştir (bkz. Altemeyer & Hunsberger, 1992). Benzer şekilde, aşırı tutucu dindardlık varoluşsal konularda daha az çetrefilli düşünmeyle (Hunsberger, Pratt, & Pançer, 1994) ve daha az şüphe duymayla (Altemeyer & Hunsberger, 2005) ilişkilidir. Yine de, arayış yönelimine nispeten aşırı tutucu dindardlık bünyesinde daha çok dini içerik barındırır (Altemeyer & Hunsberger, 1992).

Batı`da yapılan araştırmalar aşırı tutucu dindardlığın Hristiyanlığın temel ilkelerini yansıtan ölçümlerle yüksek derecede ilişkili olduğunu göstermiştir (Altemeyer &

Hunsberger, 1992; 2005; Hunsberger, Pratt, & Pancer, 1994). Benzer şekilde, aşırı tutucu dindarlık kiliseye gitme ve kilise dışında kutsal kitap okumayla hayli ilişkilidir (Altemeyer & Hunsberger, 1992). Yine de, aşırı tutucu dindar olanlar daha dogmatiktir ve kendi dinlerini başkalarına kabul ettirmeye çalışır (Altemeyer & Hunsberger, 2005). Bu gibi olumsuz çıkarımların yanı sıra, aşırı tutucu dindar olmanın olumlu yönleri de bulunabilir (Pargament, 2002). Disiplinli bir inanç ve davranışlar barındıran aşırı tutucu dindarlık, kişiye neyin doğru neyin yanlış olduğunu gösterir, kimlik kazandırır, dini ve manevi doyum sağlar. Aşırı tutucu dindarlıkla hayli ilişkili olan bir diğer kavram sağ kanat otoriteriyenliktir (Altemeyer & Hunsberger, 2005; Beit Hallahmi & Argyle, 1997); hatta aşırı tutucu dindarlığın sağ kanat otoriteriyenliğin dini bir yansıması olduğu ileri sürülmektedir (Altemeyer & Hunsberger, 2005; Hunsberger, 1995). Aşırı tutucu dindarlar, sağ kanat otoriteriyenlikle ilişkili olan otoriteye uyma, kötülük yapanları ayıplama ve kuralları takip etme gibi özellikleri gösterme eğilimine sahiptir (bkz. Altemeyer & Hunsberger, 1992).

Kişinin dini nasıl yaşadığını gösteren dini yönelimler dini içerik ve öğretilerden bağımsız olarak tanımlanmıştır (Donahue, 1985a; Kirkpatrick & Hood, 1990; Pargament, 1992). İnananların neye inandığı bilinmeden nasıl inandığını ölçmek yeterli bilgi vermeyebilir (Kirkpatrick & Hood, 1990) ve eğer inanca dair ölçüm yoksa bunlar ayrıca ölçülmelidir (Gorsuch, 1994). Dini içerikle ilgili olarak bu çalışmaya dini inanç ölçümü eklenmiştir. İnançın temel ilkelerine dair bilgi edinmek kişinin içsel durumundan ziyade genel geçer inanışları yansıtabileceğinden (Beit-Hallahmi & Argyle, 1997), kişinin Tanrı'yı nasıl kavramsallaştırdığı daha bilgilendirici olabilir (Gorsuch, 1967 akt. Noffke & McFadden, 2001). Bu bağlamda, Tanrı kavramı kişi için Tanrı'nın ne anlama geldiğini ve ne ifade ettiğini (örn., yüce, sevgi dolu) yansıtır (Spilka, Armatas, & Nussbaum, 1964; Gorsuch, 1968). Yapılan çalışmalar, Tanrı kavramının Tanrı'ya bağlılıkla ilişkili olduğunu göstermiştir; olumlu Tanrı kavramına sahip olanlar Tanrı'ya daha çok bağlıken, olumsuz kavrama sahip olanlar Tanrı'ya daha az bağlıdır (Hammersla, Andrews-Qualls, & Frease, 1986). Bunun yanı sıra, Tanrı kavramı kişiye öğretilmiş olan dini içeriğe ve öğretilere göre şekillenebilir, bunun da Tanrı kavramına dair mezhepler arası

farklılıklara yol açtığı görülmüştür (Noffke & Mc Fadden, 2001). İçerikle ilgili olarak Tanrı kavramının yanı sıra kişilerin dini pratikleri ne kadar yerine getirdikleri de ölçülmüştür. Dini pratikler dinin temel unsurlarındandır ve kişinin inancını davranışa dökerek göstermesidir. Dini pratiklerin kişinin Tanrı'yı belirgin biçimde zihninde tutmasını ve kendini Tanrı'nın karşısında hissetmesini sağladığı öne sürülmüştür (Tezekici, 2007; Hayta, 2000). Bu çalışmada, namaz kılmak, besmele çekmek veya oruç tutmak gibi pek çok kişi tarafından yapılabilecek dini davranışlar ölçülmüştür.

Dini yönelim, Tanrı kavramı ve dini pratikler sıradan ihlallerle ilgili olarak az çalışılmıştır. Bu kapsamda araştırmalar genel olarak kişilerarası ihlaller, bilhassa öfke ve saldırganlık üzerine yoğunlaşmıştır. Beyana dayalı ölçümler saldırganlığın içsel dini yönelimle negatif, dışsal dini yönelimle pozitif olarak ilişkilendiğini göstermiştir (Greer, Berman, Varan, Bobrycki, & Watson, 2005; Leach, Berman, & Eubanks, 2008). Ayrıca, aşırı tutucu dindarlık saldırganlıkla ilişkili bulunmamıştır (Saroglou vd., 2005). Bu gibi davranışların dışında, içsel dini yönelimin trafikteki kural ihlallerini negatif yönde, dışsal dini yönelimin ise trafikteki saldırgan ihlalleri negatif yönde yordadığı bulunmuştur (Yıldırım, 2007).

İçsel dini yönelim dini yaşamak, hayatın merkezine almak ve içselleştirmekle ilgilidir. Bu yönelime sahip bireylerin dini prensipler ve öneriler doğrultusunda yaşamaları olasıdır. İçsel dindarlığın ilgili olduğu diğer faktörler (sosyallik, sorumluluk, benlik kontrolü vb.) de göz önünde tutulduğunda, içsel dindarlığın ihlalleri azaltacağı beklenebilir. Aşırı tutucu dindarlık dini doktrinin içselleştirilmesi ve sıkı sıkıya benimsenmesi açısından içsel dini yönelime benzetilebilir. Aşırı tutucu dindarlar için din neyin doğru neyin yanlış olduğunu belirler ve yaşam için kurallar sunar. Bu yönelimin de ihlalleri düşürmesi beklenebilir. Bahsedilen yönelimlerin aksine dışsal dini yönelimde dini öğretiler diğer ihtiyaçlarla tutarlı olacak şekilde kısmi olarak hayata geçirilir ve az benimsenir. Böylesi bir yönelim içsel dindarlık ve aşırı tutucu dindarlık gibi ihlalleri azaltmayabilir. İhlallerle ilişkili veya pozitif yönde ilişkili olup olmadığı araştırma sonucunda görülecektir. Arayış dindarlığında dini konulara dair geleneksel yanıtlara sığınmadan açık fikirli olmak söz konusudur. Araştırmalar, arayış

dindarlığının beyan edilen sosyal davranışlarla değil, deneylerde ölçülen gerçek davranışlarla ilgili olduğunu göstermiştir (bkz. Batson vd., 1993; Greer vd., 2005). Dolayısıyla, arayış dindarlığının ihlallerle olan ilişkisini burada kişi beyanına dayalı olarak ortaya çıkarmak güç olabilir. Son olarak, Tanrı kavramı ve dini pratikler şimdiye kadar teorik olarak ihlallerle bağdaştırılmamıştır, dolayısıyla bu kavramların ihlaller üzerindeki rolleri araştırma sonucunda görülecektir. Tüm bu noktalardan hareketle, bu çalışmada dindarlığın ihlallerle ilişkili olması beklenmiştir. Özellikle, içsel dini yönelim ve aşırı tutucu dindarlık arttıkça ihlaller düşebilir.

Buraya kadar dindarlığın sıradan ihlalleri doğrudan yordayıp yordamadığı üzerinde durulmuştur. Diğer bir olasılık ise dindarlığın sıradan ihlalleri diğer değişkenler aracılığıyla yordamasıdır. Dolayısıyla, tezin sosyokültürel arkaplanıyla uyumlu olacak şekilde olası aracı değişkenler (ahlaki duygular ve sosyal normlar) çalışmaya dahil edilmiştir.

Ahlaki duygular

Toplumun genelinin veya bireyin dışında kalan kişilerin iyiliği ve yararına yönelik olan duygular ahlaki duygular olarak adlandırılmıştır (Haidt, 2003). Ahlaki duyguların başlıcalarından biri, kişinin başkaları tarafından değerlendirilebileceğine dair gerçek veya hayali çıkarımları içeren kendilik bilincine dayalı duygulardır (self-conscious emotions). Bu kapsamda bu çalışmada ahlaki çıkarımlar ve davranışlarla daha çok alakalı olan suçluluk ve utanç duyguları kullanılmıştır (Eisenberg, 2000; Tangney, Mashek, & Stuewig, 2005; Tangney ve ark., 2007). Genel anlamda, kişi utanç duyduğunda global benliğini olumsuz biçimde değerlendirir ve kötü davranışını olumsuz bir benlikten kaynaklı olarak algılar; kendi benliğini başkalarının gözünden değerlendirir ve olmak istemediği biri olduğunu hisseder. Suçlulukta ise kötü davranış üzerine odaklanma vardır. Suçluluk utançtan daha az olumsuz ve daha az yoğundur ve utanç kadar yıpratıcı değildir. Kişiler sorumluluk aldıkları bir durumu ihlal ettiklerinde kendilerini suçlu hissedebilir (H. B. Lewis, 1971 akt. Tangney, Miller, Flicker, & Barlow, 1996; Lindsay-Hartz, 1984; Tangney, 2001; Lewis, 2003; 2008).

Suçluluk ve utanç duyguları davranışsal sonuçları bakımından tartışmalıdır. Bir yandan suçluluğun, utanca nispeten, daha çok ahlaki ve olumlu çıktısının olduğu savunulmuştur (Eisenberg, 2000; Tangney, 1995; 2001). Bulgular suçluluk hissetmeye yatkın olmanın antisosyal ve riskli davranışlarla daha az ilişkili, utanca yatkınlığın ise daha çok ilişkili olduğunu göstermiştir (bkz. Tangney, Stuewig, & Mashek, 2007). Öte yandan, diğer bazı araştırmacılar çeşitli ölçümler kullanarak bu konuda farklı sonuçlara ulaşmıştır. Örneğin, Tibbetts (1997) utanç hissetmeyi; utanca yatkınlık ve bir ihlalin gerçekleşmesi halinde olası utanç hissetme durumu olmak üzere iki farklı formda ölçmüştür ve ilkinin ihlal etme niyetiyle pozitif şekilde, ikincisinin ise negatif şekilde ilişkili olduğunu göstermiştir (ayrıca bkz. Grasmick, Bursik, & Kinsey, 1991; Grasmick, Bursik, & Arneklev, 1993). Suçluluk ve utancın sonuçlarına dair diğer önemli bir nokta bu duyguların kültürden etkilenebileceğidir (Kitayama, Markus, & Matsumoto, 1995). Kısaca değinmek gerekirse, ilişki benliğinin vurgulandığı toplumlarda suçluluk gibi utancın da olumlu sonuçları olabilir çünkü kişilerin benliği, özerk benliği vurgulayan kültürlerle nispeten, daha çok ilişkiseldir (Bedford, 2004; Kitayama ve ark., 1995).

Ahlaki standartlar ile ahlaki davranışlar arasındaki ilişkiye ahlaki duygular aracılık edebilir (Tangney, Stuewig, & Mashek, 2007). Benzer biçimde, olası bir ahlaki standart kaynağı olan dindarlığın ihlallerle olan ilişkisi de bu duygular tarafından etkilenebilir. Bahsedildiği üzere suçluluk ve utanç olumsuz davranışları yordayabilir ve bu noktada kültürel etkiler ve duyguların ölçülme biçimi belirleyici olabilir. Bu çalışmada ahlaki duygular, bir ihlal halinde hissedilebilecek olası duygu durumu olarak ölçülmüştür. Bunun yanı sıra, Türk toplumunun temel olarak toplulukçu bir toplum olduğu düşünülürse (Hofstede, 2001) suçluluk ve utancın davranışlarla olan ilişkisi birbirlerinden farklı olmayabilir. Literatürde söz konusu duyguların dindarlık ile de ilişkili olduğu gösterilmiştir. Bu kapsamda, içsel dini yönelim suçluluk ile pozitif yönde dışsal dini yönelim ise utançla pozitif yönde ilişkilendirilmiştir (Chau, Johnson, Bowers, Darvill, & Danko, 1990; Woien, Ernst, Patock-Peckham, & Nagoshi, 2003). Dahası, aşırı tutucu dindarlık da suçluluk hissetmeyle pozitif yönde ilişkilidir (Helm Jr., Berecz, & Nelson, 2001). Bu noktalardan hareketle, bu çalışmada ahlaki duyguların dindarlık

ve ihlaller arasında aracılık etmesi beklenmektedir. Özellikle, içsel dini yönelim ve aşırı tutucu dindarlık arttıkça suçluluk ve utanç duyguları artabilir ve dolayısıyla ihlaller azalabilir.

Normlar

Sosyal normlar, kişinin davranışlarının başkasına/başkalarına göre nasıl değiştiğini yansıtan sosyal etki (örn., uyma, kabul, itaat) geniş başlığı altında düşünülebilir. Sosyal normlar, bir gruptaki kişiler tarafından kavranan ve yasalar olmadan davranışları yönlendiren veya kısıtlayan standartlar ve kurallar olarak tanımlanabilir. Daha ayrıntılı değinmek gerekirse, sosyal normlar yasal sistem değil sosyal sistem kaynaklı yaptırımlara vurgu yapar; kişilerin etkileşimleri sonucu ortaya çıkar; ve açık veya örtük olarak görülebilir (Cialdini & Trost, 1998). Sosyal normlar, kavramsal ve güdüsel temelde tanımlayıcı norm (descriptive norm) ve buyruksal norm (injunctive norm) olmak üzere ikiye ayrılır (Cialdini, Reno, & Kallgren, 1990; 1991). Tanımlayıcı normlar, çoğu kişinin nasıl davrandığını (yani, neyin normal olduğunu) yansıtır ve neyin etkili ve adaptif olduğu konusunda bilgi verir. Buyruksal normlar ise başkalarının neyi onaylayıp onaylamadığını (yani, neyin yapılması gerektiğini) yansıtır ve sosyal ödül ve ceza olasılığıyla davranışa yön verir.

Hem tanımlayıcı hem de buyruksal normlar davranışları, bilhassa ihlalleri, etkileyebilir. Araştırmalar, bir ihlale dair tanımlayıcı normların (örn., yaygınlık) ve buyruksal normların (örn., onaylama) o ihlali artırabileceğini göstermiştir (Paris ve ark., 2008; Elliott & Thomson, 2010; Moan & Rise, 2011; Forward, 2009; 2010). Bu çalışmada sosyal normlar yakın kişiler (örn., aile) veya belirli bir gruptan (örn., sürücüler) ziyade genel toplum göz önünde tutularak değerlendirilmiştir. Sosyal normların yanı sıra ihlallerin dini açıdan da değerlendirilmesi bilgilendirici olabilir. Bu kapsamda dini norm (kişilerin ihlalleri dini açıdan ne kadar kabul edilebilir olarak algıladıkları) da incelenmiştir çünkü din (bu bağlamda, İslam) olumsuz davranışların engellenmesini, olumlu davranışların ise artırılmasını önerir. Bir ihlalin dini olarak kabul edilmemesi o ihlalin yapılmasını azaltabilir.

Şimdiye kadar normlar dindarlık açısından incelenmemiştir. Diğer bir deyişle, dindar kişilerin ihlallerle ilgili tanımlayıcı, buyruksal ve dini normları nasıl algıladığı araştırılmamıştır. Hayli dindar kişilerin dini prensipleri ve önerileri içselleştirdikleri varsayılırsa, ihlaller dini duruşlarına zıt olacaktır; dolayısıyla, bu kişiler ihlalleri dini açıdan kabul edilemez olarak algılayabilir. Öte yandan, dindar kişilerin ihlallere dair sosyal normları nasıl algıladıkları belirgin değildir. Bu noktalardan hareketle bu çalışmada normların dindarlık ve ihlaller arasında aracılık etmesi beklenmektedir. Özellikle, içsel dini yönelim ve aşırı tutucu dindarlık arttıkça, dini norm azalabilir, bu da ihlalleri azaltabilir.

Yöntem

Veri anket yoluyla internet üzerinden toplanmıştır. Örneklem, çalışmanın amacı doğrultusunda dini inanç ve aktif araç kullanma açısından incelenmiştir ve sonuç olarak 247 kişi (132 erkek, 115 kadın) analizlere alınmıştır. Katılımcıların yaşı 19-70 arasında değişmektedir (Ort.=31.56; SS=8.96). Çalışmada değişkenleri ölçmek için çeşitli ölçekler kullanılmıştır. Bu kapsamda, sıradan ihlaller ilk çalışmada ortaya konan yaygın davranışların dahil edildiği 17 maddelik bir ölçekle ölçülmüştür. Dini yönelimleri ölçmek için 21 maddelik Gözden Geçirilmiş Müslüman Dini Yönelim Ölçeği (Ercan, 2009) kullanılmıştır. Tanrı kavramı 22 maddelik Tanrı Algısı Ölçeği (Güler, 2007) ile ölçülmüştür. Dini pratikleri ölçmek için çalışma kapsamında 9 maddelik bir ölçek geliştirilmiştir. Ahlaki duygular ile normlar her bir davranışa özel olarak ölçülmüştür.

Bulgular ve tartışma

Bulgular, dindarlığın sıradan ihlalleri doğrudan yordamadığını göstermiştir. Bu sonuçlar bir önceki sosyal temsil çalışmasının sonuçlarıyla paralellik göstermektedir. Görüldüğü üzere, dinin bu gibi davranışları azaltma potansiyeli olmasına rağmen, dindarlık böylesi durumlarda aktive olmamaktadır. Yine de, dindarlık ihlalleri dolaylı olarak yordamıştır. Buna göre, dini pratikler pozitif şekilde suçluluğu, suçluluk da negatif şekilde hem trafik ihlallerini hem de kişilerarası ihlalleri yordamıştır. Dini

pratikler kişinin Tanrı'yı belirgin biçimde zihninde tutmasını ve kendini Tanrı'nın karşısında hissetmesini sağlamasının yanı sıra kişinin sorumluluk hissini ve benlik düzenlemesini artırabilir. Bu durum olası bir ihlal durumunda sorumluluk bazlı ahlaki bir duygu olan suçluluk duymayı artırabilir. Dolayısıyla, literatürle uyumlu olarak ihlaller azalabilir (Tibbetts, 1997; Grasmick, Bursik, & Kinsey, 1991). Bunun yanı sıra, içsel dini yönelim pozitif şekilde suçluluğu, suçluluk da negatif şekilde kişilerarası ihlalleri yordamıştır. İçsel dini yönelimin, benlik kontrolü, sosyallik, sorumluluk, iyilik hali gibi değişkenlerle ilgili olduğu ortaya konmuştur (Masters, 1991). Bu gibi özelliklerin suçluluk duymayı artırabileceği ve dolayısıyla ihlallerin azalabileceği söylenebilir.

Sonuç

Bu çalışma, Türk toplumunda yaygın olan sıradan ihlalleri büyük çapta ortaya çıkaran ilk araştırmadır ve bu açıdan başlangıç çalışması olarak düşünülebilir. Davranışlar aynı zamanda sosyokültürel bir değişken olan dindarlık bağlamında çalışılmıştır. Görüldüğü üzere, dindarlığın ihlaller üzerinde sınırlı bir etkisi vardır, dolayısıyla böylesi davranışlar, ilgili olabilecek başka bireysel, sosyal veya kültürel faktörler açısından incelenebilir. Çalışma kültüre özgüdür; ihlallerin yaygınlığı ve etkisi toplumdan topluma fark gösterebilir (Özkan, vd., 2006). Benzer bir durum din/dindarlık için de geçerlidir (Esmer, 2012). Bu noktalar çalışmanın kültürler arası genelleme ihtimalini etkilemektedir. Yine de, tezin genel yaklaşımı (yani, konuya dair ortak anlayışı inceledikten sonra bireysel farklılıkları çalışmak) ileriki araştırmalar için yararlı olabilir.

Appendix G: Photocopy permission form

Tez fotokopisi izin formu

ENSTİTÜ

Fen Bilimleri Enstitüsü

Sosyal Bilimler Enstitüsü

Uygulamalı Matematik Enstitüsü

Enformatik Enstitüsü

Deniz Bilimleri Enstitüsü

YAZARIN

Soyadı : YILDIRIM-YENİER

Adı : ZÜMRÜT

Bölümü : Psikoloji

TEZİN ADI (İngilizce) : Religiousness and Everyday Violations

TEZİN TÜRÜ : Yüksek Lisans Doktora

1. Tezimin tamamından kaynak gösterilmek şartıyla fotokopi alınabilir.
2. Tezimin içindekiler sayfası, özet, indeks sayfalarından ve/veya bir bölümünden kaynak gösterilmek şartıyla fotokopi alınabilir.
3. Tezimden bir (1) yıl süreyle fotokopi alınmaz.

TEZİN KÜTÜPHANEYE TESLİM TARİHİ: