

EFFECT OF RELIGIOUS ATTITUDE AND PERSONAL RELATIVE DEPRIVATION ON MATERIALISTIC PERSONALITY

Doğan AYDOĞAN, Doç. Dr.
Karabük Üniversitesi, İşletme Fakültesi
ORCID: 0000-0002-6808-9107
doganaydogan@karabuk.edu.tr

Abstract

This study focuses to the effect of religious attitude and personal relative deprivation to materialistic personality. Data for the study were collected from Karabük University students in 2022. The questionnaire form prepared for the study was distributed electronically and 401 people were reached. IBM SPSS program was used to test the hypotheses. According to the results of the correlation test, a significant relationship was found between religious attitude, personal relative deprivation, demographic factors and materialistic personality tendency. While there was a negative correlation between demographic factors and religious attitude and materialistic personality tendency at low level of effect, a significant positive correlation was found between personal relative deprivation and materialistic personality tendency. According to the results of multiple regression analysis, personal relative deprivation, age and gender are significant predictors of materialistic personality tendency, religious attitude is not. According to the results of the independent groups t-test for the gender category, the materialistic personality tendency of women is significantly higher than that of men.

Keywords: RELIGIOUS ATTITUDE, PERSONAL RELATIVE DEPRIVATION, MATERIALISTIC PERSONALITY, CONSUMER SOCIETY, GLOBALISATION

Jel Codes: A12, A13, A14

DİNİ TUTUM ve KİŞİSEL GÖRELİ YOKSUNLUK ALGISININ MATERYALİST DAVRANIŞ ÜZERİNE ETKİSİ

Öz

Bu çalışma dini tutum ve kişisel görelî yoksunluk algısının, materyalist kişilik tipi üzerine etkisine odaklanmaktadır. Çalışmanın amacı kişisel görelî yoksunluk ve materyalist kişilik tipi arasındaki ilişkide dini tutumun olası etkisini ölçmektir. Çalışma için veriler 2022 yılı içinde Karabük Üniversitesi öğrencilerinden toplanmıştır. Çalışma için hazırlanan anket formu elektronik yollarla dağıtılmış ve 401 kişiye ulaşılmıştır. Hipotezleri test etmek üzere IBM SPSS programı kullanılmıştır. Korelasyon testi sonuçlarına göre dini tutum, kişisel görelî yoksunluk, demografik faktörler ve materyalist kişilik eğilimi arasında anlamlı bir ilişki bulunmuştur. Demografik faktörler ve dini tutum ile materyalist kişilik eğilimi arasında düşük etki düzeyinde negatif yönlü bir korelasyon bulunurken, kişisel görelî yoksunluk ile materyalist kişilik eğilimi arasında orta düzeyde pozitif yönlü bir ilişki bulunmuştur. Çoklu regresyon analiz sonuçlarına göre ise kişisel görelî yoksunluk, yaş ve cinsiyet materyalist kişilik eğilimi için anlamlı bir yordayıcı iken, dini tutum değildir. Cinsiyet kategorisi için yapılan bağımsız gruplar t-testi sonucuna göre kadınların materyalist kişilik eğilimi erkeklerden anlamlı bir şekilde yüksektir.

Anahtar Kelimeler: DİNİ TUTUM, KİŞİSEL GÖRELİ YOKSUNLUK, MATERYALİST KİŞİLİK, TÜKETİM TOPLUMU, KÜRESELLEŞME

Jel Kodları: A12, A13, A14

Introduction

In the 21st century in Turkey, a series of interrelated and seemingly contradictory concepts determine daily life. In the cultural field, two different trends draw attention; on the one hand, there is the rise of the rising consumer society and the materialist personality type, on the other hand, there is a rise of religious or nationalist tendencies as a reaction or a search for clinging to these developments.

It is possible to consider the materialistic personality type as a model that considers material life opportunities as the primary expression of personality and lifestyle. For this reason, there is an obvious adverseness between the materialistic personality type and the religious interpretation, which treats the material world as just one and unimportant of the existing worlds. However, the simultaneous rise of materialistic personality tendencies and religious tendencies, which are in contrast at the level of thought, needs to be explained.

Poverty is an financial concept, relative poverty is a sociological and psychological concept. Globalization and neo-liberalism have a considerable extent impression on both concepts. While tracked economic policies push the wealth and poverty towards the extremes, they prevent the political or social interaction of the people who are condemned to these phenomena. While wealth and poverty sacetter around extremes in this way, relative poverty emerges as a powerful phenomenon. According to the claim of this study, while the deepening of perceived poverty increases the materialist personality type, religion rises as an identity and narrative for the masses who are deprived of the practices of organization and social solidarity. For this reason, it is thought that the concepts of materialist personality type and religious attitude, which contradict each other, are used functionally and meet the different needs of the masses.

In this study, the predictive power of religiosity and personal relative deprivation factors on the materialistic personality type was investigated. Therefore, first of all, the concepts of economy and religion, the place of material life in Islam, relative deprivation and materialistic personality were explained; then, hypothesis tests were carried out on the data set obtained from the method and sample group.

Religion, Economy and Society

While explaining the notion of society, the founders of modern sociology had to be interested in the concepts of religion and economy, albeit from different perspectives. Despite the perspective differences of these thinkers, their inclination to religion indicates the close relationship between organization, sharing, society and religion.

According to Emile Durkheim, society produces its own form of organization and moral principles that govern human relations. Religion, on the other hand, is the incarnational and institutionalization of the moral principle that society expresses itself (Ritzer and Stepnisky 2014, 76-111). The significant factor in Durkheim's sociology is the division of labor and organization. According to this point of view, metaphysics is a practical product that emerges to support the point where social arrangements and explanations remain incapable (Douglas 2007, 118).

Weber explains the explanation of economy and society directly with a conversion in the religious field. The Protestant Ethic, which developed after the Reformation, severely limited the world's pleasures and consumption issues. On the other hand, it has become the most important lever for the spread of the capitalist spirit by freeing the property gain from the limitations of traditional moral understanding (Weber 2009, 146-8). Weber evidently argues that the economic sphere, and correspondingly the social sphere, is determined by religion and thought.

According to the Marxist point of view, Weber makes a mistake by interpreting a class movement -which cannot express itself as a class- as a religious movement. In

Marxist view, the Protestant Revolution is not a reason, but the result of a social and economic transformation that is taking place. As Norbert Elias (2015, 70-83) shows, the European economy has entered into a conversion and urbanization process since the 9th century. The surplus population that emerged in the rural areas has accumulated in the cities and the city has become economically and socially decisive over time. Therefore, the urban bourgeois, who wanted a share of power and social respect, had to question the legitimacy of traditional values and displace it. This opposition created by the economic transformation had to express itself religiously because the most important source of legitimacy and feudal actor of traditional social and economic organization was the Catholic church. The Protestant reform and the success of Calvin are born here (Engels 2015, 32-3), (Molyneux 2011). Therefore, according to the Marxist point of view, Weber considers the discourse conversion that took place in a period of historical restructuring of power as the beginning of a causal relationship and makes a mistake. According to Marx, religion is a form of organization of the masses who cannot express themselves in terms of class (Molyneux 2011). Thus, religion in Marxism is a way of coping with, enduring or organizing pain that is experienced individually but cannot be expressed socially.

By this point, 3 different sociological perspectives on the relationship between religion and society have been summarized. Islam acts in a Weberian line as defining economic structure by idea.

Islam and Economy

While Islam organizes this world economically and socially, it demands that all these be experienced with the responsibility of the after life. The desire to acquire property is legitimate in this world, but there is also a distrust of the individual in this regard. In the Islamic economic model, profit occurs within the chain of production and consumption, and profit obtained through interest in an abstracted way from

economic activities is prohibited (Ersoy 2015). In verse 276 from the Quran of Surah Baqarah, the expression "Allah consumes interest, increases alms, and Allah does not love any unbeliever sinner". However, in many verses from the Quran, resharing through charity and zakat is praised, interest and fondness for property are criticized. Ownership of property is legitimate for conducive to good works; In Surah Al-Baqara, Verse 274 from the Quran, "Those who spend on the right foot their wealth by night and day, secretly and obviously, have their reward with their God; there will be neither fear nor sorrow for them". In this context, it can be said that Islam supports the production economy and trade, but defend the spending of property through resharing, charity, zakat and good works. There are provisions in Tâha, Yusûf, AL-i Ĩmran and many other suras that contradict the basic motivations of the consumption culture of late capitalism, such as abstinence, avoiding the desires of the nafs, not indulging in fancy things.

There are also those who explain the legitimacy of enrichment in Islam and the warnings on this subject with the sociology of the conditions in which it emerged. Islam emerged in a city with a relatively strong commercial life and permeated the environment (Çelik 2012). Islam had to address both the wealthy urbanites and the pauper bedouins. For this reason, both the praise of wealth and the warning and suspicion against wealth exist at the same time (Molyneux 2011).

The tradition of Islamic thought spreading in the Mediterranean basin was heavily influenced by Plato and Aristotle. The distinction between the upper and lower, the biological body and the spiritual soul, which was shaped in Ancient Greece (Foucault 2020, 453), (Berkday 1996, 60); it has preserved its existence in Islamic tradition with the idea of nafs. While Ghazali transferred Plato's idea of dominating the body and will to Islamic culture with the concept of nafs (Mernissi 2018), he was influenced by Ibn Sina and Ibn Rushd Aristotle (Ahmed 2018). It is seen that the same distinction is made about the nafs in Kindi, which was inspired by Plato and Aristotle. The nafs and desire clearly contradict the religious principle; "Because it is certain that

a person who is a captive of his voluptuous passions will not be able to find the balance between right thinking and right doing (Uysal 2004)“

The core of the rooted transformation that capitalism has generated in creating a new world against religious indoctrination is the desire and ability to dominate nafs and desires in uncustomarily. While the religious tradition chooses to suppress desires and demands, capitalism pursues the policy of directing desires with the principle of interest. According to the capitalist point of view, the organization of individuals with predictable actions on the axis of their interests will eventually provide social benefit (Hirschman 2008, 58-9). Capitalism, in principle, establishes a new social system, not by suppressing interests, but by organizing interests in favor of society. For this reason, capitalism, which liberates desires, and the religious principle that pursues the policy of suppressing desires and demands are in conflict.

Since the Tanzimat Edict of 1839 when private property was legally accepted in the Ottoman Empire, the form of social organization and the position of the religious principle have been the central problem of Turkish society. However, it met with the effects of the process in the urbanization process after 1950 inasmuch as the Turkish society did not experience modernization with its own internal dynamics. On the one hand daily life which exhibits a dual structure in connecting to the city with strong ties and on the other hand taking refuge in the guidance of religion in order to interpret daily life, has undergone a great transformation in many aspects after 1980. Accompanied by neo-liberal policies, the withdrawal of the state from the economic sphere, popular culture spreading rapidly through private television broadcasts and the internet, and the radicalizing urbanization phenomenon have created very rapid transformations in daily life. It has been observed that religious lifestyles which are expected to decrease gradually with industrialization and urbanization, are rapidly returning to daily life with increasing modern crisis and instability (Güneş 2014). In the process, it has been observed that the phenomenon which contradict the religious

principle such as consumption, luxury and showing off are on the rise at the same rate while the political and cultural space filled increasingly with religious discourse and representation.

According to Yaran (2005), if it is necessary to reduce Islamic moral principles to 4 items in order to understand them pedagogically, these are; justice, renunciation, chastity and mercy. Renunciation means giving up earthly blessings and time for society or family. On the other hand, the principles of popular culture of consumer society such as "consume more, live in the moment, you are as much as you consume and you are respected" contradict the principle of renunciation. Karaca(1999) gives an important warning about the return of religion to the public sphere, the individual who is seduced by the blessings of the world forgets the relationship of the moral principle with the sacred and tries to fill his spiritual needs with material things, can produce a new and false identity regarding religion.

Patrick Haenni (2011) argues that a new Islamic discourse has emerged, in which the idea of social equality and justice, which does not contradict the idea of neo-liberalism's individualism, is thrown into the background within the process. These discourses, which try to gained a religious rhetoric about benefit from success, wealth and earthly pleasures, do not treat of sociable inequality and redistribution of resources (İskenderoğlu 2014). However, the idea of distributing the earnings through zakat, alms and charity is as essential as the idea of earning in Islam. Therefore, at this point, the conflict is not between Islam and capitalism as expected; it may arise between individual Islamism advocates and traditional Islamism advocates (İskenderoğlu 2014).

Poverty and Relative Poverty

The notions produced in the early period of capitalism are not enough to comprehend the current liquid phase of capitalism and the emerging problems (Bauman 2017, 26), (Baudrillard 2008, 64-5). Early period of capitalism describes itself

with material abundance, sovereignty over nature, and life standards escalate (Giddens 2003, 103). At this historical stage, the basic notion is requirement, the level of fulfilment of the needs draws the line between poverty and wealthiness. Poverty defined by requirement is a steady concept. The notion of relative poverty, which emerges based on social relations and interaction, is defined not by requirement but by desire and is more unsteady (Aksan 2012). In economic terms, it is defined as the state of being below the average compared to the income level of the country (Karakas 2010). However, the economic definition of relative poverty made in this manner is insufficient, because individuals associate themselves with the social strata they feel included in or desire to be involved , not with the structure called society. Relative poverty which is based on desire not on requirement; is a perception related to the phenomena social interaction, acceptance or exclusion.

In the culture which is shaped by liquid modernity; plural and unstable identities take the place of singular, constant and strong identity patterns (Bauman 2012, 198-233). Belonging and social acceptance break away from their traditional ties and become individualized and materialized within the process.

The integrative community is an anterior notion from the panoptic era, which strictly controlling the inside and the outside. At this stage, while security gives order to life against the outside, the law gives order to life against the inside. Therefore, this society is a conservative, protector, routinizing and suppressing society. There is not such a society in the liquid modernity conditions and it is becoming more and more dysfunctional (Bauman 2011, 127). In this process, individuals who lose their sense of belonging and meet face to face social issues more and more individually; self-regard, security and self-confidence feelings are the first loss they give (Bauman 2011, 136).

The sense of being included in a community is the most substantial condition of happiness (Myers 2017, 393-4), (Bauman 2012, 56). The individual, get rid of the

belonging and pressure of traditional and inclusive institutions, lives in social strata relations whose daily life and belonging are increasingly mediated by material signs. In the absence of a symbolic master or authority to set limits on behavior or identity, the individual stands face to face his own projection (Han 2015, 55). Deprivation means unhappiness, it contains worthlessness and humiliation apart from the financial difficulties. There is nothing new about deprivation. What is new is the uncertainty of the triangulation points and the context in which the sense of deprivation enters (Bauman 2011, 71).

New notions have been begun seeking in social sciences based on the inadequacy of the concept of poverty. This phenomenon has not only material, but also spiritual and symbolic aspects (Silver 1994). Social geometry, income distribution equality and economy of symbols are substantial notions at this point for poverty perception and reality.

Social geometry is a notion related to desire distance and group size by Georg Simmel (Ethington 1997). As urbanization and monetization increase, the desire that the individual feels will increase inasmuch as the size of the group and the things that can be desired will increase (Ritzer and Stepnisky 2014, 167-78). However, after a certain point, the mass becomes uninspectable and autonomous, and from this aspect, it shapes individual freedom and social interaction authoritatively. Mass consumes social relations (Baudrillard 2006, 12). Nowadays, social relations have been replaced by a mass interaction involved in a global liquidity. On the other hand, social interaction is experienced in digital space rather than physical space and the distance of desire is globalized accordingly. Aydoğan (2021), discovered that the size of the residential area did not have a significant relationship with the relative deprivation and materialistic personality type, but the duration of social media usage was a substantial predictor of these notions in his study.

Another notion in which the phenomenon of relative deprivation is affected is income inequality. The enrichment of societies could not completely demolish the

notion of poverty (Silver 1994), (Karakas 2010). When poverty is experienced collectively, it is a socio-psychological sufferable circumstance. The sense of hindered and injustice is not related to poverty, relative poverty which is significant. It arises from the difference between expectations and what is obtained (Myers 2017, 361). While everyone is in poverty, the expectations of individuals are low and the sense of justice is high, but the discovery that the blessings of the world are withheld only from certain groups, leads to substantial consequences such as crime, violence and depression (Myers 2017, 362), (Hari 2020, 144). Furthermore, distribution of income equality cannot be carried out only with national policies, because social interaction now occurs on a global scale (Kongar 2017, 385).

Lastly, it is necessary to associate the notion of relative deprivation with symbols. The distinctions of late capitalism shaped by visual communication tools are taken form by the consumption of signs. Because for the capitalism of this period, the way to manage of consumption can reveal a consumption based on desire, even if it is not based on requirement, by creating a symbolic poverty. In this regard, communication tools, culture industry and popular culture generate a complicated relationship. First of all, social life always appears faded and ugly in front of digital screens (Bauman 2017, 138). It requires to be able to problematize daily life in order that an advertisement or a popular mass communication text to attract attention by arousing anxiety or attraction. For this reason, many products are unrelatedly equipped with symbols of social strata, gender and exclusive life, and accordingly deprivations are generated. Meantime, gender and body are one of the most easily provoked elements. As the body discourse is generated and spread in popular culture develops the practices of inclusion or social exclusion, individuals feel a sense of deprivation on this topic and put into practice of consuming material elements to overcome this. Men and women have increasingly consulted to aesthetic operations

since 1960 (Vigarello 2013, 250-6). What the culture industry does during these processes is to place symbols among natural phenomena (Williamson 2000, 176).

As a result, capitalist modern life shapes the phenomena of inclusion or social exclusion, increasingly through a stratification movement based on the consumption of material goods. The widening of the social geometry, the inability to ensure the equality of income distribution nationally and globally, the tendency of inclusion or exclusion practices to symbolic consumption and especially physical consumption elements cause individuals intensely sense the feeling of relative poverty even if they are not poor.

Materialistic Personality

The matter of materialistic personality or fetishistically attach importance to earthly objects has been criticized in many respects. Durkheim says that if the individual cannot adhere to a moral principle, he will surrender to the blind and aimless infinity of his own inner pleasures and finds a contrast between the moral principle and the desires of the individual (Ritzer and Stepnisky 2014, 76-112). On the other hand, Weber argued that instrumental rationality, which replaces value rationality, will transform modern society into an iron cage by creating an autonomous bureaucratic machine (Weber 2011, 409). According to Marx, objects which have a usage value become exchange values within the capitalist process and begin to move within economic structures that progressively become autonomous (Marx 2007, 171). Thus, individuals become slaves to the system of objects they create.

Capitalism breaks inequalities based on birth characteristics through legal equality; but at this point it creates an inequality based on money. Originally, this point is the basic element of capitalism, which Marx both criticizes and praises (Berman 2005, 162). Money what creates personal freedom, turns into a new kind of power and violence instrument and becomes a fetish in itself within the capitalist process. Moreover, when the fetishization of money, that is, the ancient "the will to power",

dominates money; money gets rid of its commercial and social purposes and turns into a pure purpose, and individuals become automatized in the face of this power (Han 2015, 37-45).

Liquid modernity erodes distributional structures such as community and state. Power flows, becomes to a state of exterritorial. All existing political institutions remained stuck in the ground (Bauman 2000, 83). In culture shaped by liquid modernity, the idea of sharing a common fate of citizenship has rapidly disappeared. At this point, the behavior of the power and the way of self-reproduction changes form. While the agents who share the place and a common experience have to create a sense of common responsibility, the requirement for responsibility of the agents who produce random associations in fluidity weakens gradually; power which is autonomous from place, does not take responsibility (Bauman 2003, 357). The ambiguity of potency and the distancing of social relations from the senses of common destiny, sharing and responsibility have individualized the public sphere; public sphere have been occupied by individual issues (Zizek 2014, 52), (Bauman 2017, 69-70). Social acceptance or exclusion has become increasingly individualized and materialized in this process.

While the transition from absolute poverty to average life standards provides a significant increase in happiness, the return of materialism to happiness decreases as a transition from average life standards to high life standards occurs (Myers 2017, 600). For this reason, Richins and Dawsons (1992) approach to materialism in two ways as positive and negative; while they call the materialism which is in the desire to get rid of poverty and lead an autonomous life they call instrumental materialism, they call the material is becoming fundamentally aim as purposive materialism. The reason for the rise of materialism as the norm which is not with the aim of getting out of poverty is structural enrichment and perceived relative deprivation. Individuals who desire to evaluate their own life experience through social comparison evaluate the acceptable

norm level with more and more objects as societies become wealthier and social geometry expands. Materialistic behavior is on the rise as a defensive behavior that stems from fear of inadequacy and anxiety of social exclusion (Kasser and Kasser 2001). "Survival strategies have always reflected and creates social inequality (Bauman 2012, 234)." Individuals are increasingly driven towards a materialistic lifestyle, even if they do not make them happy because the social messages they perceive are that their acceptability in gender, friendships or social relationships depends on certain material and symbolic norms. For this reason, although the rise of materialistic worldview and culture and the rise of religious tendencies are apparently conflicting to each other, it is thought that they rise depending on different dynamics such as belonging and narrative and social acceptance or rejection.

Research:

In this section, the hypotheses of the study, population and the sample, data collection methods and tools and the analysis method are explained.

Relationships Between Concepts and Hypotheses

H1 – There is a significant relationship between religious attitude and materialistic personality tendency.

In accordance with the Weberian perspective, it is expected that religious attitude has a significant relationship with materialistic personality disposition, but it is weakly correlated.

H2 – There is a positive relationship between personal relative deprivation and materialistic personality tendency.

It is expected that the perception of personal relative deprivation will increase the materialistic personality tendency by creating the anxiety of falling outside the norm in people through social comparison.

Participants

The survey form prepared within the framework of the study was distributed electronically in 2022. 401 individuals were reached through easy sampling and

analyses were carried out on this data set. However, as it can be seen from the data set, the age distribution of the sample is concentrated on the participants under the age of 25 depending on the data collection technique. Distribution of participants shown in Table-1.

Variables	Category	N	%
Gender	Female	253	63
	Male	148	37
Age	<25	317	79,1
	25-35	67	16,6
	35-45	9	2,2
	>45	8	1,9
Educational Status	Primary School	3	0,7
	Middle School	7	1,7
	High School	90	22,3
	University	288	72
	Postgraduate	13	3,2
Total		401	100

Data Collection Tools

OK- Religious Attitude Scale

The cross-cultural validity of religious tendency scales, which are carried out in different countries within the framework of different values, is a matter of debate. Therefore, it was approved the usage the "Ok-Religious Attitude Scale" developed for Turkey by Üzeyir Ok (2011). The scale which consists of 8 items has a single factor structure, 5th and 6th items of the scale were coded in reverse. Calculations are performed after that these two items are reversed.

Confirmatory factor analysis aims to verify a predetermined structure (Yaşlıoğlu 2017), therefore, according to the confirmatory factor analysis realised during the study, the factor loads of the statements vary between 0.53 and 0.84. Goodness of fit criteria analyze results; χ^2/sd ; 3.95, GFI; 0.96, NFI; 0.96, TLI; 0.95, CFI; 0.97 and RMSEA; 0.086. When these values are analyzed, it is seen that all goodness of

fit values have acceptable fit values, and the RMSEA value is close to the acceptable fit value. Cronbach Alpha coefficient for reliability calculated 0.89 and scale's reliability accepted.

Personal Relative Deprivation Scale

The Personal Relative Deprivation Scale which was developed by Callan, Shead, and Olson (2011), was adapted to Turkish by Yilmaz (2019). According to the confirmatory factor analysis carried out during the study, the factor loads of the statements are changed between 0.50 and 0.71. 2th and 4th items with a factor load value of less than 0.40 were excluded from the analysis and the analyzes were realised in this respect (Brown 2015, 30). Goodness of fit criteria analyze results; χ^2/sd ; 1.53, GFI; 0.99, NFI; 0.98, TLI; 0.98, CFI; 0.99 and RMSEA; 0.037. It is seen that all goodness of fit values have acceptable fit values. Cronbach Alpha coefficient was calculated as 0.675. Although the expected value for the Cronbach Alpha coefficient is .700, it can be accepted to till the level of .60 (Hair et al. 2014, 123).

Materialistic Personality Scale

The Materialistic Personality Scale was developed by Richins and Dawson (1992). The scale was adapted to Turkish by Purutçuoğlu (2008). The scale which consists of 18 items presents a 3-dimensional structure. As a result of the confirmatory factor analysis, 3 items in the dimension of success, 4 items in the dimension of meta-centrism, and 2 items in the dimension of happiness-centered materialism were excluded from the analysis because their factor loads were below 0.40 (Brown 2015, 30). Goodness-of-fit criteria analyze results; χ^2/sd ; 1.58, GFI; 0.98, NFI; 0.96, TLI; 0.98, CFI; 0.98 and RMSEA; 0.038. It is seen that all goodness-of-fit values were provided. The Cronbach Alpha coefficient of the scale was calculated as 0.806.

Test Results

Normality test was performed for religious attitude, personal relative deprivation perception and materialistic personality tendency scales. There are

different criteria for acceptance the normal distribution of the data. However, it is a widely accepted criterion that skewness and kurtosis values are between -1.5 and +1.5 (Tabachnick, Fidell, and Ullman 2007). It was determined that the data set was within the specified range in all three scales. After then inter-scale correlation analysis was realised and results shown in Table-2.

Variables	N	r	p
Religious Attitude- Materialistic Personality	401	-.166	.001
Religious Attitude – Personal Relative Deprivation	401	-.199	.000
Personal Relative Deprivation – Materialistic Personality	401	.440	.000

According to the results of the Pearson correlation test which executed intended to religious attitude, personal relative deprivation and materialistic personality tendency scales, there is a low level, negative linear relationship between religious attitude and materialistic personality tendency ($r = -.166$, $p = .001$); a low level, negative linear relationship between religious attitude and personal relative deprivation ($r = .199$, $p = .000$); there is a moderate, positive linear relationship between personal relative deprivation and materialistic personality tendency ($r = .440$, $p = .000$). H1 and H2 hypotheses were accepted in accordance with these results.

After the correlation test, multiple linear regression analysis was realised so as to analyze prediction levels of personal relative deprivation, religious attitude, age and gender variables on materialistic personality tendency dependent variable.

Independent Variables	B	Sh.	β	t	p	R	R²	F	p
Age	-.019	.006	-.143	-3.218	.001	.479	.229	29,451	.000
Gender	-.150	.070	-.094	-2.129	.034				

Religious Attitude	-.051	.033	-.071	-1.576	.116				
Personal Relative Deprivation	.332	.037	.410	9.073	.000				

According to the result of multiple regression analysis which realised so as to analyze the prediction level of the variables of age, gender, religious attitude and personal relative deprivation on the variable of materialistic personality tendency, age, gender and personal relative deprivation were significant predictors of materialistic personality tendency ($p < .05$), however religious attitude was not a significant predictor ($p > .05$) ($F(4,396)=29,451$, $p < .001$). Variables explain 22 percent of materialistic personality tendency. The order of importance of the variables in predictiveness materialistic personality is in the form of personal relative deprivation ($\beta = .410$), age ($\beta = -.143$) and gender ($\beta = -.094$). The increase in materialistic personality tendency as decrease age may be related to the materialist pretension culture created by popular culture and social media. However, middle age and over middle age individuals can't adequately represented in the data set, therefore, this data should be re-analyzed with a data set which indicates normal distribution accord age.

After it was determined that the gender variable was a significant predictor, independent groups t-test was performed to examine the difference between genders.

Groups	N	\bar{x}	Ss	sd	t	p
Female	253	3.398	0.779	399	2.175	.030
Male	148	3.225	0.746			

There is a significant relationship between the materialistic personality tendency and the gender variable, and a significant difference between the male and female categories in the gender variable ($t=2.175$, $p < 0.05$). However, a theoretical explanation doesn't exist for this gender-based result. The relationship between gender and materialistic personality tendency requires to be repeated with highly representative data sets.

Conclusion and Assessment

It was determined that all three variables produced a significant correlation with materialistic personality type in the study in which materialistic personality tendency was analyzed to the accompaniment of personal relative deprivation, religious attitude and demographic factors. However, it is seen that religious attitudes and demographic factors have a low level of influence, and materialistic personality tendency is determined by personal relative deprivation perception with a moderate effect. Nevertheless, correlation doesn't create a causal relationship, therefore, according to performed the results of multiple regression analysis so as to analyze the level of explanation of materialistic personality tendency of these variables, religious attitude is not a significant variable in explaining materialistic personality type.

Individuals who can't feel a positive life experience go towards consumer behavior so as to increase their perceived social support, social acceptance and sense of achievement. This leads to an increase in materialistic personality tendencies. However, the increasing return of religious notions to social and political life does not conflict with materialist behaviors and capitalism as it is expected. This indicates that individuals who feel negativity in their life experience enter into a relationship with the meaning and sense of belonging created by the phenomenon of religion. Thus, individuals come into contact with the features of materialistic behavior and religious attitudes that positively affect their life experience, and create an eclectic structure. As it was stated earlier, this situation may cause a conflict between the Islamic principle of justice based on renunciation and the understanding of Islamism in which individual benefits are looked out for, not between Islamism and capitalism. In addition, religion has been a form of self-expression for the lower classes, as Marxist literature claims in the political history of Turkey. Some articulation of religious values with capitalism may result in the rise of different, especially nationalist, ideology for the lower classes.

The study has limitations. Due to the data collection method, the research was able to collect data from a certain age group. For this reason, the research should be repeated with a larger sample group in which the age variable is normally distributed.

Data set shows a weak negative relationship between the age variable and materialistic values. This finding should be complemented with a normally distributed data set. In addition, the materialistic personality type does not necessarily have a negative connotation. If the materialistic personality tendency increases as the age decreases, it should be determined whether it is due to concerns arising from social interactions and popular culture or an entrepreneurial desire to articulate with the world socio-economy.

The sample group reached shows that women have more materialistic tendencies than men. This finding needs to be explained by reanalyzing with different samples. This finding contradicts the assumption that men are more conditioned socially and psychologically for economic success. For this reason, a generational comparison should be made between the materialist tendencies of women, and it should be understood whether there is a transformation in the role of women, and if there is, this transformation should be explained theoretically.

When the relationship between religion and economy is viewed from a Weberian perspective, the lack of a strong relationship between religion and materialistic personality type cannot be explained. When social life is considered as an interaction and a reaction to these interactions, it becomes possible to explain the rise of religious tendency and materialist personality type as contradictory concepts in order to alleviate the anxiety that arises in conditions where globalization, individualization and economic performance determine belonging and social acceptance. However, this process can produce cognitive dissonance. For this reason, studies on the relationship between the meaning sphere of individuals and their economic demands and the methods of struggling possible contradictions can produce significant results.

REFERENCES

- Ahmed, L. (2018). Arap kültürü ve kadınların bedenlerinin yazılışı. In P. İlkaracan (Ed) *Müslüman toplumlarda kadın ve cinsellik* (pp. 55-74.) İstanbul: İletişim Yayınları.
- Aksan, G. (2012). "Yoksulluk ve yoksulluk kültürünün toplumsal görünümüleri." Review of. *Selçuk Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* (27):9-19.
- Aydoğan, D. (2021). "Sosyal medya kullanımının kişisel görelî yoksunluk algısı ve materyalist kişilik eğilimi üzerine etkisi." Review of. *İnönü Üniversitesi İletişim Fakültesi Elektronik Dergisi (İNİF E-Dergi)* 6 (2):193-212. doi: <https://doi.org/10.47107/inifedergi.887666>.
- Baudrillard, J. (2006). *Sessiz yağınların gölgesinde toplumsalın sonu*. (O. Adanır, Trans) Ankara: Doğu Batı Yayınları.
- Baudrillard, J. (2008). *Tüketim toplumu*. (H. Deliçaylı; F. Keskin, Trans) İstanbul: Ayrıntı Yayınları.
- Bauman, Z. (2000). *Siyaset arayışı*. (T. Birkan, Trans) İstanbul: Metis Yayınları.
- Bauman, Z. (2003). *Modernlik ve müphemlik*. (İ. Türkmen, Trans) İstanbul: Ayrıntı Yayınları.
- Bauman, Z. (2011). *Yaşam sanatı*. (A. Sarı, Trans) İstanbul: Versus Kitap.
- Bauman, Z. (2012). *Ölümlülük ölümsüzlük ve diğer hayat stratejileri*. (N. Demirdöven, Trans) İstanbul: Ayrıntı Yayınları.
- Bauman, Z. (2017). *Akışkan modernite*. (S. Okan, Trans) İstanbul: Can Sanat Yayınları.
- Berktaş, F. (1996). *Tektanrılı dinler karşısında kadın*. İstanbul: Metis Yayıncılık.
- Berman, M. (2005). *Katı olan her şey buharlaşıyor*. (B. Peker; Ü. Altuğ, Trans) İstanbul: İletişim Yayınları.
- Brown, A. T. (2015). *Confirmatory factor analysis for applied research*. New York: Guilford Publications.

Callan, J. M., Sheard, N. W. & Olson, J. M. (2011). "Personal relative deprivation, delay discounting, and gambling." Review of. *Journal of personality and social psychology* 101 (5):955. doi: <https://doi.org/10.1037/a0024778>.

Çelik, C. (2012). "İslam şehri'nden şehir İslamı'na: Tarihsel tecrübeden sosyolojik pratiğe şehrin medeniyet kodları." Review of. *Milel ve Nihal* 9 (3):137-56.

Douglas, M. (2007). *Saflık ve tehlike*. (E. Ayhan, Trans) İstanbul: Metis Yayınları.

Elias, N. (2015). *Uygarlık süreci: Cilt 2*. (E. Özbek, Trans) İstanbul: İletişim Yayınları.

Engels, F. (2015). *Ütopik sosyalizm ve bilimsel sosyalizm*. (C. G. İspir, Trans) Ankara: Sol Yayınları.

Ersoy, A. (2015). "İslam iktisadı ve iktisadi yapısı: İnsan merkezli fitri iktisat ve iktisadi yapısı." Review of. *İslam Ekonomisi ve Finansı Dergisi/Journal of Islamic Economics and Finance (JIEF)*.

Ethington, J. P. (1997). "The intellectual construction of "Social Distance": Toward a recovery of Georg Simmel's social geometry." Review of. *Cybergeo: European journal of geography*. doi: <https://doi.org/10.4000/cybergeo.227>.

Foucault, M. (2020). *Cinselliğin tarihi*. (H. U. Tanrıöver, Trans) İstanbul: Ayrıntı Yayınları.

Giddens, A. (2003). *Modernliğin sonuçları*. (E. Kuşdil, Trans) İstanbul: Ayrıntı Yayınları.

Güneş, A. (2014). "Sosyolojik olarak din ve toplum ilişkileri." Review of. *Fırat Üniversitesi Sosyal Bilimler Dergisi* 24 (1):153-64. doi: <https://doi.org/10.18069/fusbed.06220>.

Haenni, P. (2011). *Piyasa islamı: islam suretinde neoliberalizm*. (L. Ünsaldı, Trans) Ankara: Heretik Yayınları.

Hair, J. F., Black, W.C., Babin, B.J., Anderson, R. E. & Tatham, R. L. (2014). *Multivariate data analysis, Seventh Edition*. Harlow, Essex: Pearson Education Limited.

Han, B. C. (2015). *Şiddetin topolojisi*. (D. Zaptçiođlu, Trans) İstanbul: Metis Yayınları.

Hari, J. (2020). *Kaybolan bağlar. depresyonun gerçek nedenleri ve beklenmedik çözümler*. (B. E. Aksoy, Trans) İstanbul: Metis Yayınları.

Hirschman, A. O. (2008). *Tutkular ve çıkarlar*. (B. Cezar, Trans) İstanbul: Metis Yayınları.

İskenderođlu, M. (2014). "Piyasa islamı: islam suretinde neoliberalizm." Review of. *Usul İslam Araştırmaları* 22 (22):189-98.

Karaca, F. (1999). "Dini pratikler, nefis muhasebesi ve Allah şuurı." Review of. *Ekev Akademi Dergisi* 1 (4):113-21.

Karakaş, M. (2010). "Küresel yoksulluđun öteki yüzü: yeni yoksulluk ve sosyal dışlanma." Review of. *Afyon Kocatepe University Journal of Social Sciences* 12 (2).

Kasser, T. & Kasser, V. G. (2001). "The dreams of people high and low in materialism." Review of. *Journal of Economic Psychology* 22 (6):693-719. doi: [https://doi.org/10.1016/S0167-4870\(01\)00055-1](https://doi.org/10.1016/S0167-4870(01)00055-1).

Kongar, E. (2017). *Toplumsal deđişme kuramları ve Türkiye gerçeđi*. İstanbul: Remzi Kitabevi.

Marx, K. (2007). *Yabancılaşma*. (K. Somer; A. Kardam; S. Belli; A. Gelen; Y. Fincancı; A. Bilgi, Trans) Ankara: Sol Yayınları.

Mernissi, F. (2018). İslam'da aktif kadın cinselliđi anlayışı. In P. İlkaracan (Ed) *Müslüman toplumlarda kadın ve cinsellik*, (pp. 33-53.) İstanbul: İletişim Yayınları.

Molyneux, J. (2011). "Marksizm ve din." Review of. *marx-21*:122.

Myers, D. G. (2017). *Sosyal psikoloji*. (S. Akfırat, Trans) Ankara: Nobel Yayınevi.

Ok, Ü. (2011). "Dini tutum ölçeđi: ölçek geliştirme ve geçerlik çalışması." Review of. *Uluslararası İnsan Bilimleri Dergisi* 8 (2):528-49.

Purutçuođlu, E. (2008). "Üniversite öğrencilerinin demografik özellikleri ve materyalist eğilimleri ile çevreye yönelik tutum ve davranışları arasındaki ilişkinin

incelenmesi." [Doctoral dissertation, Ankara Üniversitesi Fen Bilimleri Enstitüsü].
<https://dspace.ankara.edu.tr/xmlui/handle/20.500.12575/34516>

Richins, M. L. & Dawson, S. (1992). "A consumer values orientation for materialism and its measurement: Scale development and validation." Review of *Journal of consumer research* 19 (3):303-16. doi: <https://doi.org/10.1086/209304>.

Ritzer, G. & Stepnisky, J. (2014). *Sosyoloji kuramları*. (H. Hülür, Trans) Ankara: De Ki Basım Yayım.

Silver, H. (1994). Social exclusion and social solidarity: Three paradigms. *International Labour Review*, 133(5-6), 531-578.

Tabachnick, B. G., Fidell, L. S. & Ullman, J. B. (2007). *Using multivariate statistics*. Vol. 5: pearson Boston, MA.

Uysal, E. (2004). "Kindî ve Fârâbî'de akıl ve nefis kavramlarının ahlâkî içeriği." Review of. *Uludağ Üniversitesi İlahiyat Fakültesi Dergisi* 13 (2).

Vigarello, G. (2013). *Güzelliğin tarihi*. (E. Ataçay, Trans). Ankara: Dost Kitabevi Yayınları.

Weber, M. (2009). *Protestan ahlakı ve kapitalizmin ruhu*. (M. Köktürk, Trans) Ankara: Ayraç Kitabevi.

Weber, M. (2011). *Sosyoloji yazıları*. (T. Parla, Trans) İstanbul: Metis Yayınları.

Williamson, J. (2000). *Reklamın dili*. (A. Fethi, Trans) Ankara: Ütopya Yayınevi.

Yaran, C. (2005). "İslamda ahlakın şartı kaç? İslam "erdem etiğinin (yeniden) yapılandırılması önerisi " Review of. *Journal of Istanbul University Faculty of Theology* (11):35-55.

Yaşlıoğlu, M. (2017). "Sosyal bilimlerde faktör analizi ve geçerlilik: keşfedici ve doğrulayıcı faktör analizlerinin kullanılması." Review of. *İstanbul Üniversitesi İşletme Fakültesi Dergisi* 46:74-85.

Yılmaz, N. (2019). "Hastanelerde çalışan kurum ev idaresi personelinin görelî yoksunluk duygusunun performansa etkisinin incelenmesi." [Doctoral dissertation,

Hacettepe niversitesi Sosyal Bilimler Enstits].

<http://www.openaccess.hacettepe.edu.tr:8080/xmlui/handle/11655/7987>

Zizek, S. (2014). *İmkansız istemek*. (C. Semerciođlu, Trans) İstanbul: Dođu Kitabevi.