Research Article

Relationship between Religiosity and Public Service Motivation: An Empirical Research in Nevşehir Province on Primary School Teachers

Dindarlık ve Kamu Hizmeti Motivasyonu İlişkisi: Nevşehir İlinde İlkokul Öğretmenleri Üzerinde Ampirik Bir Araştırma

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Abstract

This paper aims to reveal the relationship between religiosity and public service motivation (PSM). The population consists of (730) primary school teachers employed in state schools of Nevşehir Province. The sample of the study consists of (253) subjects determined by convenience sampling method. The data were gathered by a questionnaire form consisting of 50 items in total. Although extensive research has been carried out on the relationship between PSM and religiosity, no single study has been declared this relationship within the context of Islam. One of the limitations of the study is that the findings cannot be generalized to a large population due to the sampling method. The findings suggest that intrinsic religiosity (RELIRO) predicts Compassion (PSMC); querier religiosity (RELQRO) predicts Self-sacrifice (PSMSS); sectarian religiosity (RELSRO) predicts Attraction to Policy-making (PSMAPM) and PSMSS significantly and positively. On the other hand, extrinsic religiosity (RELERO) predicts PSMAPM; (RELQRO) and RELSRO predict PSMC significantly and negatively. No significant predictive relationship was found between other dimensions of religiosity and public service motivation.

Keywords: Public Service Motivation (PSM), Religion, Religiosity, Religious Orientation, Islam.

Öz

Bu araştırma dindarlık ve kamu hizmeti motivasyonu (KHM) arasındaki ilişkiye açıklık getirmeyi amaçlamaktadır. Araştırma evreni Nevşehir ilinde devlet okullarında görevli 730 ilköğretim okulu öğretmeninden oluşmaktadır. Araştırmanın örneklemi kolayda örnekleme yöntemiyle belirlenmiş 253 katılımcıdan oluşmaktadır. Araştırmanın verileri toplam 50 sorudan oluşan anket formu kullanılarak derlenmiştir. Dindarlık ve kamu hizmeti motivasyonu arasındaki ilişkiyi ele alan çok sayıda araştırma olmasına ragmen bu ilişkiyi İslam Dini bağlamında ele alan araştırmaya literatür taramasında rastlanmamıştır. Uygulanan örneklem yöntemi nedeniyle, elde edilen bulguların geniş bir evrene genellenememesi araştırmanın kısıtları arasındadır. Araştırmanın bulguları içsel dindarlığın kamu hizmeti motivasyonunun merhamet boyutu arasında; sorgulayan dindarlığın kamu hizmeti motivasyonunu fedakarlık boyutu arasında; tutucu dindarlığın kamu hizmeti motivasyonunun politikaya ilgi ve fedakarlık boyutları arasında pozitif yönlü ve istatistiksel olarak anlamlı bir ilişki olduğunu göstermektedir. Diğer yandan bulgular dışsal dindarlık ile kamu hizmeti motivasyonunun politikaya ilgi boyutu arasında; sorgulayan dindarlık ve tutucu dindarlık ile kamu hizmeti motivasyonunun merhamet boyutu arasında negatif yönlü ve istatistiksel olarak anlamlı bir ilişki olduğunu göstermektedir. Sıralananlar dışında kamu hizmeti motivasyonu ve dindarlığın diğer alt boyutları arasında istatistiksel olarak anlamlı bir ilişkiye rastlanmamıştır.

Anahtar Kelimeler: Kamu Hizmeti Motivasyonu (KHM), Din, Dindarlık, Dini oryantasyon, İslam.

1. Introduction

Motivation of employees has been a core research subject of both academics and practitioners in private and public sectors. Increasing the motivation level of the staff provides qualitative and quantitative improvement on organizational outputs. Thus, it is vital for an organization to identify the motives of employees to increase the efficiency and effectiveness.

Initial PSM researches (Crewson, 1997; Rainey, 1982) tended to investigate the differences between private and public sector employees' job attitudes and reward preferences. In the successive researches, PSM has been considered equaled to self-sacrifice and compassion (Bright, 2008; Perry and Hondeghem, 2008; Rainey and Steinbauer, 1999; Wright and Pandey, 2008), job preferences (Georgellis et al., 2010; Liu et al., 2008) and commitment to public interest (Clerkin et al., 2009). In recent PSM researches, Perry's (1997) approach, which is based on the assumption that intrinsic motives motivate public employees at a higher level compared to private sector employees and vice versa, has been widely accepted and supported by empirical findings.

More current studies, factors thought to be influencing PSM such as gender (Georgellis et al., 2010; Vandenabeele, 2011), age (Perry, 1997; Camilleri, 2007; Steijn, 2006; Taylor, 2007; Vandenabeele, 2011), education level (Perry, 1997; Camilleri, 2007; Moynihan and Pandey, 2007; Vandenabeele, 2011), hierarchical status (Camilleri, 2007; Moynihan and Pandey, 2007; Taylor, 2007), the level of religiousity (Perry, 1997; Vandenabeele and Walle, 2007; Paine, 2009; Bellè and Cantarelli, 2010; Clerkin and Fotheringham, 2017) have been explored.

The role of religiosity on shaping the PSM level has been studied extensively (Vandenabeele and Walle, 2007; Perry et al., 2008; Paine, 2009). Despite its common usage, religiosity is used in different disciplines such as psychology, philosophy, anthropology, economics, sociology, and theology to mean different things (Spinks, 2008). In this paper, the term religiosity refers to its sociological meaning.

Results from earlier studies demonstrate a strong and consistent association between religiosity and PSM. For instance, Perry et al. (2008) found that individuals with high PSM tend to attend religious meetings and activities. Vandenabeele and Walle (2007) revealed that the Catholic Sect of Christianity is an important determinant of participants' PSM levels. In his research on US local governments, Paine (2009) found religiosity the most important determinant of PSM. All of these researches were conducted in Western societies and predominantly on the Christian faith and these studies have failed to investigate the effect of Islamic religion on PSM.

Presented study aims to contribute to PSM and religiosity literature by exploring the relationship between these two phenomenons in context of Islamic religion. The study begins by reviewing the religiosity and PSM literatures. Second title will consider both the sources and methods of study which will include the aim of the research, population and sample, data collection method and tools, model and hypotheses. Third, the strategies used to test the hypotheses will be presented. Final section presents the findings of the research and discussion.

2. Conceptual Framework
2.1. Religion and Religiosity

Religion has long been a question of great interest in a wide range of fields such as phenomenology, psychology philosophy, anthropology, literature, economics, sociology, and theology. Depending on a variety of perspectives, individual experiences and cultural diversities, several definitions of religion have been attempted (Spinks, 2008, pp. 307-318). From anthropological perspective, Tylor (1871) define religion as "belief in spiritual beings." As a sociologist, Durkheim (1912) describes religion as the embodiment of society's highest goals and ideals and God is a projection and reflection of society. For Malinowski (1948), who emphasized the psychological function of concept, religion arises as a response to emotional stress. Geertz (1973, p. 4) defined religion as "A system of symbols which acts to establish powerful, pervasive, and long-lasting moods and motivations in men by formulating conceptions of a general order of existence and clothing these conceptions with such an aura of factuality that the moods and motivations seem uniquely realistic". According to Flood (1999, p. 47) religions is "value-laden narratives and behaviors that bind people to their objectivities, to each other, and to non-

empirical claims and beings". From a theological aspect, Yavuz (1982) listed the common features in definitions of religion. Firstly, the acceptance and testification of a divinity that is superior and powerful above all else. Second, the wisdom of this Supreme Being, which is accepted and testified, is above all else. Third, the existence of sacred commands of this divinity on human beings about to do and not to do. Lastly, as a result of the acceptance and acknowledgment of these commands, the establishment of a religious life.

Religiosity, on the other hand, refers to the religious attitude, experience and behavior of a person on the basis of belief and practice. It is a phenomenon with dimensions such as belief, knowledge, experience, emotion, worship, influence and organization (Okumuş, 2006, p. 173). Religiosity has different meanings depending on individual experiences, cultural diversities and principles of religion. Not to speak of diversities of its meaning between religions, even among individuals who share the same religious belief, religiosity takes on different meanings (Uysal, 2006, p. 74). Although believing in a Supreme Being and performing religious rituals had been accepted as religiosity for a period, researches in recent times argue that religiosity consists of more complex components (Wulff, 1996, p. 403). Glock (1998, p. 257) found that the failure of a believer to perform her prayers in accordance with the requirements of the religion does not affect that person's religiosity.

In this context, a number of religiosity typologies have been theorized. One of the foremost classification of religiosity in Psychology and Psychology of Religion was developed by Allport and Ross (1967) as extrinsic religious orientation and intrinsic religious orientation. This well-accepted typology still maintains its validity. While the intrinsic religious individual has set himself as the main goal to follow the rules of religion and lifestyle in order to attain both worldly and eternal happiness, the extrinsic religious individual has only adopted religion as a means to achieve his/her goals and objectives in world life. He/she sets out a religious profile for benefitting from the social factors. In their work based on Allport and Ross (1967) classification, Batson and Ventis (1982, p. 151) developed the third dimension "religion as quest" in addition to extrinsic and intrinsic religious orientations. Religion as quest, on the other hand, includes existential inquiries and cognitive actions related to the meaning of life, which is an important factor in the mind of the believer. It is the typology in which believers have an investigative and querier religious profile.

Another typology of religiosity was developed by Allen and Spilka (1967) with a dual classification. In the first type, in which devotion is a prominent feature, the individual is willing and devoted to his religion and has a sincere belief. These devoted people are interested in religious beliefs and teachings. These individuals are very sincere and careful in their daily activities and social relationships about acting according to the rules of their religion. The other religiosity type in this classification expresses the belief of the individual in the religion that has become a part of the cultural structure. For such religious people, religion is nothing more than a simple and appropriate belief, both cognitively and behaviorally.

Fromm (1993) developed two typologies of religiosity; authoritarian and humanistic. In authoritarian religiosity, the individual considers obedience to religious rules, rituals and obligations as the most important virtue in his/her life. In humanistic religiosity, there is no obedience to any religion that is accepted as the absolute authority for the individual. On the contrary, the most important virtue in this religiosity approach is the ability of a person to develop and realize himself through his capabilities and talents. It is seen that the person tries to perform rituals that are not usually of divine origin.

Crapps (1986), who deals with religiosity in terms of all religions in the world, identified three different types of religiosity and stated that each of these religiosity types have many sub-dimensions. According to Crapps (1986), the first type of religiosity is authoritarian religiosity. In this type, religious life is shaped around certain structures and institutions. Individuals with authoritarian religiosity see these structures and institutions as representatives of God, the absolute authority and liberating power. The second type of religiosity is existential religiosity. In this approach, the individual approves the religion by having a lifestyle according to his abilities, and the person who believes in the existence of a continuous formation and transformation in the world tries to improve himself and his life in the best way with his free will and potential in this cycle. The religious characteristics of people who believe in religions such as Buddhism and Hinduism exemplify this type of belief. The third type of religiosity is

experiential-mystical religiosity. In this type of religiosity, mystical features are in the foreground. The individual tries to have intense religious feelings by isolating himself from the outside world and to experience divine power.

Religiosity is divided into typologies in the Turkish literature, especially based on the religion of Islam. According to Yavuz (1982, p. 100); people differ from each other in genetic traits such as intelligence, ability, and temperament. Accordingly, it is expected that the religious attitudes, behaviors, understanding and perceptions that develop in line with the religious education will also differ. The more possible it is to have two identical people, the more likely two people with the same vision of God. In his study focusing on the effect of religion based on the harmony between religious thought, feelings and behaviors, Yapıcı (2002, p. 80) mentions four different types of religiosity; liberal, conservative, dogmatic and fanatic, and named this classification as socio-cognitive religiosity typology. According to this typology, liberal religious people do not place their religious feelings and thoughts at the center of life. Although they report that they respect the faithful and sacred texts, there is no religious influence in their daily lives. It can be said that conservative religious people clearly reflect their religious beliefs and attitudes in their daily lives and behave very sensitive about their religious identity. The most important element that makes sense of religious life within the framework of respect for faithful and sacred texts is worship. Although their worship is performed more seriously than religious believers with a liberal understanding, negligence can also be expected. Another type, the dogmatic religious type, shapes all of their attitudes and behaviors in their lives according to religion, and religion is an essential concept for them. Unlike religious conservatives, it is seen that they are closed to new ideas, change, innovation and modernization. Finally, while the fanatical religious people are mentally extremely rigid and firmly devoted to what they believe; they are extremely opposed to other religious groups, their views and diversities. In this religious typology, where the tendency to violence is widespread at a sickly level, they do not hesitate to harm those they see as rivals and enemies of their own beliefs.

Another typology of religiosity created with an Islamic perspective is classified religiosity in two groups; simulated religiosity and aware religiosity. In simulated one, it can be said that the individual's perception of religiosity is shaped according to the family, social environment and cultural structure in which he was born and raised, and the religious accumulation he gained from these experiences. It is seen that simulate religious people are not the ones who fully think and interpret what and why they believe in, what their practices and worship mean. Although these people have not been able to internalize religion and become fully aware of the belief, they perform worship and rituals as a habit. On the other hand, the piety of a person who is aware of what, why and how he believes is considered as aware religiosity. In this typology, religion is lived within an assimilated and internalized way (Hökelekli, 1998).

2.2. Public Service Motivation

Early researches considered PSM as a value that is unique to public organizations. These researches tended to examine the differences between the job attitudes and reward preferences of private and public sector employees (Crewson, 1997; Rainey, 1982). According to these researches, PSM involves the motives originated from primarily or unique to public organizations (Perry and Wise 1990, p. 368). Depending on the increase in volume of PSM literature, its scope has expanded. In several studies, PSM has been considered equal to self-sacrifice (Bright, 2008; Perry and Hondeghem, 2008; Rainey and Steinbauer, 1999; Wright and Pandey, 2008), job and sector preferences (Georgellis et al., 2010; Liu et al., 2008; Perry and Hondeghem, 2008), pro-social behavior (Andersen et al., 2013; Clerkin et al., 2009). In a small number of studies, the main causes of PSM and their connection with the development of concepts and structures have been examined. While some conceptualizations that draw the direction of PSM focus on individual tendencies (Pandey et al., 2008; Perry et al., 2008; Perry and Wise 1990), some others (Houston and Cartwright, 2007; Perry and Hondeghem, 2008) emphasized institutional and ethical factors.

Initial definitions of PSM contain more general expressions, whereas the recent ones are more detailed. Its popularity has complicated the conceptualization (Bozeman and Su, 2014, p. 700). The variety of public services also raised the question of what PSM really is. According to Vandenabeele (2007), who consider PSM from the general sacrifice motivation perspective, the main elements of PSM are values

that require self-sacrifice. PSM refers to the orientation of individuals to act in accordance with beliefs, values and attitudes that concern the interests of society rather than individual and corporate interests. Vandenabeele (2007) stated that there are beliefs, values and attitudes that focus on a more important political formation and motivate individuals in this direction.

Another definition that emphasizes the self-sacrifice aspect of PSM belongs to Bright (2008, p. 151). Bright defined PSM as the self-sacrificing intention that motivates individuals to serve the public interest. According to Liu et al. (2008, p. 720), who approached from the same point of view, PSM is an expression of positive and negative oriented motivations and values and actually represents the tendency of the individual to recognize the priorities to the others or conduct pro-social behaviors regardless of the environment. Maesschalck et al. (2008) argues that self-sacrifice, together with values such as loyalty to the public interest and compassion, is one of the elements that shape the PSM.

According to the approach that treats PSM as a determining factor in preferring one of the public or private sector options of the individual, PSM can be characterized as the belief that intrinsic motivation is more important than extrinsic one (Kim, 2006, p. 726). PSM is an intrinsic motivation form created by work-based psychological satisfaction factors such as finding the job interesting, intellectual impulse (Steijn, 2008, p. 14). In addition to referring to individual motivations involving large-scale self-sacrifice, it is also possible to analyze as the type of motivation associated with public organizations (Perry and Hondeghem 2008, p. 6). It assumes that there are a number of motives that act with the characteristics specific to public institutions (Ritz, 2009, p. 55). It is a form of self-sacrifice and pro-social motivation that is fed by specific tendencies and values originating from public institutions and public duties (Perry et al., 2010, p. 682). It is shaped on the feelings that the struggle to protect the rights of others are important even if it requires individual devotion; that personal interests are less important than fostering social equality; that a meaningful public service is very important (Stazyk and Davis, 2015, p. 640). It can be seen as a way of improving the quality and quantity of public services without bearing the transaction costs associated with strong incentives such as performance fees (Myers, 2008, p. 6).

It has been widely supported that PSM is having a pro-social attitude. In their research Brewer and Selden (1998, p. 417) defined PSM as the motivational power that encourages individuals to do meaningful work towards the general society, sub-social groups and social services. It is a mixture of motives that drives the individuals to act for benefits of society (Taylor, 2007, p. 934).

Studies functionalize PSM as work-related values or reward preferences, such as employees' desire to help others, help society, or participate in meaningful public services (Wright and Pandey, 2008, p. 503). Consisting of a series of motives, values and attitudes towards serving the public good (Taylor, 2008, p. 67), PSM is a common focus on motives and actions aimed treating others well and shaping the well-being of society (Perry and Hondeghem, 2008, p. 3). It is a mixture of normative, emotional, and rational motivations that trigger a desire to strive to create social well-being. This definition is important in terms of drawing its boundaries and relations with close concepts such as behavioral motivation and altruism clearly (Schott and Ritz, 2016, p. 5). PSM is characterized by an ethical understanding of public employees dedicated to social good and built on philanthropy and assumes that they are public servants who desire a life dedicated to others and contribute to the society (Houston and Cartwright, 2007, p. 89).

3. Methodology
3.1. Aim of the Study

Aim of the current study is to explore the relationship between religiosity and public service motivation. The population of the research consists of (732) primary and secondary school teachers employed in Nevşehir province of Turkey. Of the study population, by convenience sampling method, 383 subjects completed and returned the questionnaire. Because of not being suitable for statistical analysis, 130 of the questionnaires were eliminated. Thus, the sample of the study consists of 253 subjects.

The data of the research were compiled by applying an electronic questionnaire involved in 5 demographic variable items, 24 PSM Scale items, and 21 Religious Orientation Scale items in form of 5 point Likert Scale between 1 (Strongly Disagree) and 5 (Strongly Agree).

3.2. Measurement Tools

Religiosity is measured by Religious Orientation Scale for Islamic Religion developed by Ercan (2009). The original form of the scale consists of 4 sub-dimensions; 6 items for Intrinsic Religious Orientation-RELIRO (1, 2, 7, 8, 13 and 18); 5 items for Extrinsic Religious Orientation-RELERO (10, 11, 15, 16 and 17); 5 items Sectarian Religious Orientation-RELSRO (3, 5, 12, 20 and 21) and 5 items Querier Religious Orientation-RELQRO (4, 6, 9, 14 and 19).

Public Service Motivation was measured by PSM Scale developed by Perry (1996). The original form of PSM Scale consist of four sub-dimensions; 3 items for Attraction to Policy Making (PSMAPM) (11, 27, 31); 5 items for Commitment to Public Interest (PSMCPI) (16, 23, 30, 34, 39); 8 items for Compassion (PSMC) (2, 3, 4, 8, 10, 13, 24, 40); and 8 items for Self-Sacrifice (PSMSS) (1, 5, 6, 9, 12, 17, 19, 26).

3.3. Models and Hypothesis

Values such as altruism and self-sacrifice are described by religions mostly as sacred and virtuous behaviors. It is often emphasized that man will be rewarded by the Supreme Being in return for these behaviors. These values constitute relationship between religiosity and PSM. Empirical findings proved the statistically significant positive relationship between religiosity and PSM (Arslan, 2018).

Perry (1997) argues that an individual's PSM level is shaped by a number of factor associated with religious belief. Experiences based on an individual's childhood, parental behavior, familial socialization, religious socialization, and religious environment significantly affect PSM levels. In another study with his colleagues Perry et al. (2008) found that individuals with high PSM levels have a higher tendency to attend prayer, religious meetings and activities.

In a comparative study conducted on France, the Netherlands, Germany and the United Kingdom public employees, it was found that PSM-related values such as attraction to politics, public interest, sacrifice and religion are distinguished values that affect motivation in the same way (Hondeghem and Vandenabeele, 2005). In another research on South American countries, Vandenabeele and Walle (2008) revealed that the Catholic Sect of Christianity is an important determinant factor in the formation of PSM levels of individuals. Similar findings were reached in another empirical research conducted by Paine (2009) on US local governments, and it was revealed that religious belief is the most important determinant of PSM. Bellè and Cantarelli (2010, p. 14) classified the factors that shaped the PSM level of the individual; personal factors and social factors, and they considered the religion among individual factors. Clerkin and Fotheringham (2017), in their study on a sample of Evangelic Protestant beliefs, found a statistically significant relationship between informal volunteering behavior and the civic duty, sacrifice and compassion dimensions of PSM.

We can argue that the relationship between religiosity and PSM has been examined extensively in the Western World and in the context of Christianity. Literature finding demonstrate that there has been no investigation that examined the relationship between PSM and Islamic Religion. However, Turkey is a constitutionally secular state with a Muslim population of 98,7 percent (Heyet, 2014). In distinction from other Islamic societies, Turkish social structure is combination of two groups; conservative and secular, in terms of individuals' stand to the religion. Thus, the generalizability of this research to all Islamic societies is limited and problematic.

Based on the literature findings, the research model and hypothesis were developed as follows;
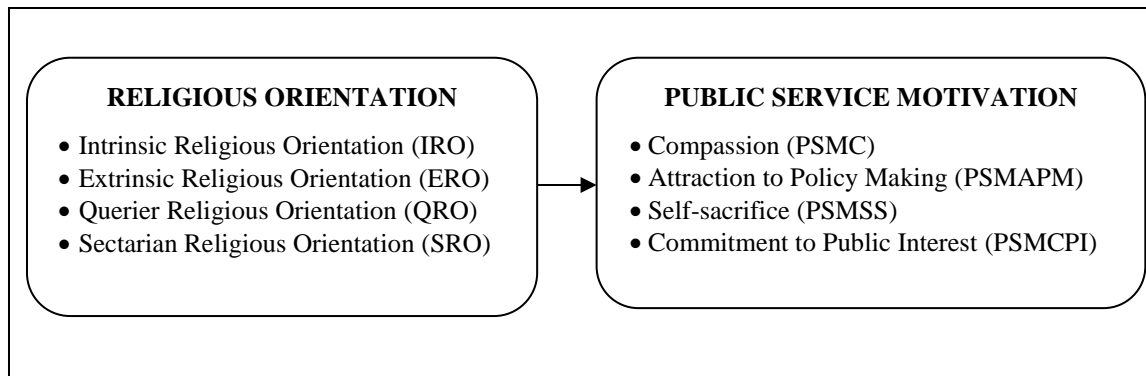
Figure 1: Conceptual Research Model

Based on the findings listed above, the H1 is hypothesized as follows;

H1a: There is a positive relationship between RELIRO and PSMC.

H1b: There is a positive relationship between RELIRO and PSMAPM.

H1c: There is a positive relationship between RELIRO and PSMSS.

H1d: There is a positive relationship between RELIRO and PSMCPI.

H2a: There is a positive relationship between RELERO and PSMC.

H2b: There is a positive relationship between RELERO and PSMAPM.

H2c: There is a positive relationship between RELERO and PSMSS.

H2d: There is a positive relationship between RELERO and PSMCPI.

H3a: There is a positive relationship between RELQRO and PSMC.

H3b: There is a positive relationship between RELQRO and PSMAPM.

H3c: There is a positive relationship between RELQRO and PSMSS.

H3d: There is a positive relationship between RELQRO and PSMCPI.

H4a: There is a positive relationship between RELSRO and PSMC.

H4b: There is a positive relationship between RELSRO and PSMAPM.

H4c: There is a positive relationship between RELSRO and PSMSS.

H4d: There is a positive relationship between RELSRO and PSMCPI.

4. Analyses and Findings
4.1. Frequency and Descriptive Analyses

The sample is consisted of 127 women (% 50,2) and 126 men (%49,8). Of the 205 subjects (% 81) are graduate and 48 subjects (% 19) are postgraduate and doctor; 219 subjects (% 86,6) are primary and secondary school teachers and 34 subjects (% 13,4) are principals and deputy principals. 21 subjects (% 12,3) are in (20-30) age group; 108 subjects (% 42,7) are in (31-40) age group; 94 subjects (% 37,1) are in (41-50) age group, and 20 subjects (%7,9) are over 51 age group.

Two determinants of normally distributed data are skewness and kurtosis values. The skewness and kurtosis values of a normally distributed are required to be between -3 and +3 (Tabachnick and Fidell, 2012). As a result of the descriptive analysis for determining whether the data normally distributed, the skewness or kurtosis values of PSM13, PSM1, PSM12, PSM17, PSM16, PSM23, PSM30, PSM34,

PSM39, REL1, REL8 and REL18 were found out of these range. So, these items were not included in the following analysis.

4.2. Factor Analyses

The original version of the Religious Orientation (RO) Scale has four sub-dimensions. Explanatory Factor Analysis was conducted to check the compatibility of the data with the original structure. Since factor load of REL17 is below the cut-off value of 0.50, this item is not included in the analysis (Hair et al., 2010). Factor analysis results show that the four dimensions explain 61,24 % of the total variance and KMO value of 0.86 is sufficient for factor analysis. According to these results, it was found that the Religious Orientation data were divided into four sub-dimensions as in the original scale and reflects the distribution of items by dimensions (Table 1). The RO Scale has a high reliability-Cronbach Alpha: ,82 (Hinton, et al., 2004, p. 364).

Table 1: Exploratory Factor Analyze Results of RO Scale

Factor	Factor Loads	Variance	Cronbach Alpha	Mean	Std. Deviation
Factor 1: Intrinsic Religious Orientation					
RELIRO2	,708				
RELIRO7	,711	11,46	,581	4,15	,70
RELIRO13	,587				
Factor 2: Extrinsic Religious Orientation					
RELERO10	,749				
RELERO11	,668	12,11	,732	3,30	,93
RELERO15	,623				
RELERO16	,417				
Factor 3: Querier Religious Orientation					
RELQRO4	,700				
RELQRO6	,679				
RELQRO9	,801	18,86	,816	3,24	,96
RELQRO14	,753				
RELQRO19	,761				
Factor 4: Sectarian Religious Orientation					
RELSRO3	,581				
RELSRO5	,741				
RELSRO12	,547	18,82	,832	3,32	,93
RELSRO20	,781				
RELSRO21	,794				
Kaiser-Meyer-Olkin KMO 0,86 Sig., 000. Ratio of Explained Total Variance % 61,24					

The original version of the PSM Scale has four sub-dimensions. But all items of PSMCPI (PSM16, PSM23, PSM30, PSM34, PSM39) are not distributed normally. So, Explanatory Factor Analysis was conducted to check the compatibility of the data of the other three dimensions with the original structure. Since factor loads of PSM1, PSM2, PSM6, PSM9, PSM12, PSM13, PSM17, PSM24, and PSM40 are below the cut-off value of 0.50, these items are not included in the analysis (Hair et al., 2010). Factor analysis results show that the three dimensions explain 57,40 % of the total variance and KMO value of 0.65 is sufficient for factor analysis. According to these results, it was seen that the PSM data are divided into dimensions as in the original scale and reflected the distribution of items by dimensions (Table 2). The PSM Scale has a moderate reliability- Cronbach Alpha: ,51 (Hinton, et al., 2004, p. 364).

Table 2: Exploratory Factor Analyze Results of PSM Scale

Factor	Factor Loads	Variance	Cronbach Alpha	Mean	Std. Deviation
Factor 1: Compassion					
PSM3	,660				
PSM4	,709	20,63	,681	3,46	,61
PSM8	,762				
PSM10	,707				
Factor 2: Attraction to Policy Making					
PSM11	,694				
PSM27	,835	20,16	,720	3,52	,79
PSM31	,839				
Factor 3: Self-Sacrifice					
PSM5	,678				
PSM19	,730	16,61	,530	3,41	,50
PSM26	,713				
Kaiser-Meyer-Olkin KMO 0,653, Sig., 000. Ratio of Explained Total Variance % 57,40					

In regression analysis, there should not be multiple linear connections between independent variables. Tolerance and VIF values are one of the indicators of the multiple linear connection. If the tolerance value is low while the VIF value is high, it is concluded that there are multiple connections between the variables and it is not possible to estimate the parameters of the model. In lack of any correlation, the VIF value is expected to be 1. If this value is greater than 1, it can be said that the variables (regressors) are partially related. A VIF value between 5 and 10 is an indicator of a high correlation. Finally, if the VIF value is above 10, there may be a serious multi-linearity (Gujarati, 1999; Akinwande et al., 2015, p. 756). The analysis results shown in Tables 3, 4 and 5 show that the Tolerance and VIF values are within the specified range and there is no multiple linear connection between the independent variables (RELIRO, RELSRO, RELQRO and RELERO).

In order to understand whether the statistical model is successful, residuals that indicate the autocorrelation, were also examined. Autocorrelation is the situation where error terms are related to each other (Karacaoğlu and Yörük, 2012). Thus, the Durbin-Watson value, a statistical calculation proposed by Durbin and Watson (1950) that reveals whether there is autocorrelation between the variables in the model was examined. A Durbin-Watson value close to 2 means that the residuals do not show a serial correlation (MacKinnon, 2008, p. 1). Since the Durbin-Watson value (1.783) is close to 2, there is no autocorrelation problem.

4.3. Hypothesis Tests

As a result that all items of PSMCPI (PSM16, PSM23, PSM30, PSM34, PSM39) were not distributed normally, they were not involved in the following analyses. So, H1d, H2d, H3d, and H4d hypotheses based on PSMCPI are rejected. The analyses are continued over the other three PSM dimensions.

Table 3: Multi Linear Regression between Dimensions Religious Orientation and PSMC

Variable	B	St. Err	Beta (β)	t	p	Tolerance	VIF
Constant	3.32	.25		13.51	.000		
RELIRO	.24	.06	.27	3.93	**.000**	.72	1.39
RELERO	.07	.05	.11	1.34	.181	.53	1.89
RELQRO	-.20	.04	-.32	-5.12	**.000**	.88	1.13
RELSRO	-.13	.05	-.19	-2.46	**.015**	.56	1.79
*PSMC- (Dependent Variable) Constant							
R² Adj =.13 F(4-248)=10.581 p= .000ᵇ D.W.= 1.783							

A multivariate linear regression analysis was conducted to predict the effect of RELIRO, RELSRO RELQRO, and RELERO on PSMC in order to test the H1a, H1b and H1c hypothesis.

As a result of the analysis, a significant regression model is found [F (4, 248) = 10.58, p <.001)] and 13% (R2Adj.= .13) of the variance in the dependent variable (PSMC) are explained by the independent variables (RELIRO, RELSRO, RELQRO). Accordingly;

RELIRO predicts PSMC positively and significantly (β= .24, t(248)= 3.93, p< .001, pr2= .06);

RELERO does not significantly predict PSMC (β= .07, t(248)= 1.34, p> .05, pr2= .007);

RELQRO predicts PSMC negatively and significantly (β= -.20, t(248)= -5.12, p< .001, pr2= .09);

RELSRO predicts PSMC negatively and significantly (β= -.13, t(248)= -2.46, p< .05, pr2= .02).

As a result of the analyses;

"H1a: There is a positive relationship between RELIRO and PSMC." is accepted.

"H2a: There is a positive relationship between RELERO and PSMC." is rejected.

"H3a: There is a positive relationship between RELQRO and PSMC." is rejected.

"H4a: There is a positive relationship between RELSRO and PSMC." is rejected.

$\hat{Y}= \beta0+ \beta1*X1+ \beta2*X2+ \beta3*X3+… \beta n*Xn$

PSMC=3.32+0.24*RELIRO-0.20*RELQRO

Table 4: Multi Linear Regression between Dimensions Religious Orientation and PSMATP

Değişken	B	Std. Error	Beta (β)	t	p	Tolerance	VIF
Constant	3.70	.34		10.97	.000		
RELIRO	-.14	.08	-.13	-1.75	.081	.72	1.39
RELERO	-.15	.07	-.17	-2.04	**.043**	.53	1.89
RELQRO	.08	.05	.10	1.49	.139	.88	1.13
RELSRO	.19	.07	.23	2.72	**.007**	.56	1.79
*PSMATP- (Dependent Variable) Constant							
R^2 Adj.= .027 F(4-248)= 2.763 p= .028^b D.W.= 1.793							

As a result of the analysis, a significant regression model is found [F (4, 248) = 2.76, p <.001)] and 3% (R2Adj. = .03) of the variance in the dependent variable (PSMATP) are explained by the independent variables (RELSRO, RELERO). Accordingly;

RELIRO does not significantly predict PSMATP (β= -.14, t(248)= -1.75, p> .05, pr2= .01);

RELERO, predicts PSMATP negatively and significantly (β= -.15, t(248)= -2.04, p< .05, pr2= .02).

RELQRO, does not significantly predict PSMATP (β= .08, t(248)= 1.49, p> .05, pr2= .008);

RELSRO predicts PSMATP positively and significantly (β= .19, t(248)= 2.72, p< .05, pr2= .03);

"H1b: There is a positive relationship between RELIRO and PSMAPM." is rejected.

"H2b: There is a positive relationship between RELERO and PSMAPM." is rejected.

"H3b: There is a positive relationship between RELQRO and PSMAPM." is rejected.

"H4b: There is a positive relationship between RELSRO and PSMAPM." is accepted.

$\hat{Y}= \beta0+ \beta1*X1+ \beta2*X2+ \beta3*X3+… \beta n*Xn$

PSMC=3.70-0.15*RELERO+019*RELSRO

Table 5: Multi Linear Regression between Dimensions Religious Orientation and PSMSS

Değişken	B	Std. Error	Beta (β)	t	p	Tolerance	VIF
Constant	2.169	.197		11.010	.000		
RELIRO	.077	.048	.107	1.606	.110	.72	1.39
RELERO	.23	.042	.041	.533	.595	.53	1.89
RELQRO	.063	.032	.121	2.001	**.047**	.88	1.13
RELSRO	.193	.041	.354	4.677	**.000**	.56	1.79
PSMSS- (Dependent Variable) Constant							
R^2 Adj. =.193 F(4-248)=16.055 p= .000^b D.W.= 1.967							

As a result of the analysis, it was found that a significant regression model [F (4, 248) = 16.06, p <.001)] and 19% (R2Adj. = .19) of the variance in the dependent variable (PSMSS) are explained by the independent variables (RELSRO, RELQRO). Accordingly;

RELIRO, does not significantly predict PSMSS (β= .08, t(248)= 1.61, p> .05, pr2= .01);

RELERO, does not significantly predict PSMSS (β= .23, t(248)= .53, p> .05, pr2= .001).

RELQRO, predicts PSMSS positively and significantly (β= .06, t(248)= 2.00, p< .05, pr2= .02);

RELSRO, predicts PSMSS positively and significantly (β= .19, t(248)= 4.68, p< .001, pr2= .08);

"H1c: There is a positive relationship between RELIRO and PSMSS." is rejected.

"H2c: There is a positive relationship between RELERO and PSMSS." is rejected.

"H3c: There is a positive relationship between RELQRO and PSMSS." is accepted.

"H4c: There is a positive relationship between RELSRO and PSMSS." is accepted.

$\hat{Y}= \beta_0+ \beta_1*X_1+ \beta_2*X_2+ \beta_3*X_3+… \beta_n*X_n$

PSMC=2.169+0.063*RELQRO+0.19*RELSRO

5. Discussion

Content analyses of RELIRO items prognosticate to the activities and behaviors of individuals without an extrinsic factors such as reward, personal benefit or impunity of The God, but intrinsic factors such as quietude while fulfilling the requirements of the religion. RELIRO dimension involves obeying the religious rules by understanding and endogenising them instead of superficial obedience. An individual with high RELIRO points, which alienates external rewards, should not be expected to make an effort to change external factors such as politics, society, social issues etc. One of the explanation of the fact that RELIRO does not predict the PSMATP and PSMSS can be this argument. Additionally, depending on 20-years conservative party power and current political atmosphere in Turkey might have caused these participants to lose their hopes and keep their distance to politics or policy making. These reasons can be the explanation of the insignificant prediction of RELIRO on PSMATP and PSMSS. On the other hand, RELIRO predicts PSMC positively. It is an expected result that the compassion of an individual who lives the religion by feeling the existence of God is high. Because religious persons who internalize the existence of the creator are likely to be merciful in their feelings and actions towards people, animals and the environment.

The RELERO dimension, on the other hand, expresses fulfilling the requirements of religion with the expectation of extrinsic reward, benefits or impunity of the God in the hereafter and the expectation of achieving a social status in the worldly life. In this dimension, religion is seen as a protection tool from harm or bad fate. It is seen that this dimension of religion in which individual interests come to the fore does not coincide with values such as self-sacrifice and compassion. So individuals with high RELERO score remain unresponsive to the social problems that requires self-sacrifice and compassion. Attraction to policy making level of these individuals, what is more, are predicted in negative way. In other words, high RELERO score indicates low attraction to policy making level. Because attraction to policy making

requires doing something for wellbeing of society, and that is oppose to the values of an individual whose main motives are extrinsic and benefits only for him/her.

Querier religiosity is the most extraordinary dimension of religiosity. This approach, which rejects absolute obedience to the rules imposed by religion, is completely oppose to the sectarian religiosity. It is based on commending the rules of religion. It assumes that the individual's opinions and attitudes towards religion may change depending on their life time experiences. Contrary to expectations, the analysis showed that there is no significant relationship between querier religiosity and attraction to policy making. The reason may be that the Turkish equivalents of both English concepts "politics" and "policy" are "politika" and the theoretical differences between these two English concepts is not reflected in Turkish language. For instance, while the type of government system or the period of elections are the subject of the "politics" and politicians' job, increasing the quality of public services or motivation of the personnel are the subjects of the "policy" and related to the public bureaucracy. Therefore, while the concept of "politics" is a distant concept to the public officials, on the contrary, "policy" is an important part of their missions. While PSM Scale items measure "policy", it is evaluated that the participants perceive "politics". Because, the active participation of civil servants in politics is banned by laws in Turkish public personnel regime. Despite the deep conceptual and philosophical differences between these two term and the fact that these two terms correspond to a single concept in Turkish language creates a problem even in the Turkish public administration literature and needs to be explained. In this study, it is evaluated that the conceptual confusion in the participants' mind is effective in the formation of the findings related to the attraction to policy making dimension of PSM.

It is a complex and inexplicable finding that querier religiosity predicts the Compassion dimension of PSM negatively while predicts the dimension of Self-sacrifice positively. In other words, it requires additional effort to explain the completely opposite attitude of compassion of an individual who can sacrifice for the benefit of others. These results may have been caused by other influential factors, such as ethics, culture, social values other than questioning religiosity that affect participants' scores of compassion and self-sacrifice.

The content analysis of the scale items shows that sectarian religiosity is the strictest dimension, opposes the stretching of religious rules and refuses to act in violation of the rules or criticize them. This dimension means not only the individual's strict adherence to religious rules, but also the intervention of others to adhere to these rules. A participant with high sectarian religiosity score is expected to refuse to violate or criticize the religious rules and show no tolerance. Sectarian religiosity predicts compassion negatively while predicting attraction to policy making and self-sacrifice positively. The finding that sectarian religiosity negatively predicts compassion can be explained (requires affirmation by a qualitative study) by the probability that individuals with high sectarian religiosity scores perceive compassion as making concessions or deviating from the uncompromising rules. For an individual with high sectarian score, the political and social environment that will pave the way for the implementation of God's commands on earth is only possible by influencing public policies. At the core of conservative piety is self-sacrifice which refers to giving up everything one has, includes his/her life.

As stated in the limitations, the findings of this study can be generalized to teachers employed in Nevşehir Province. In subsequent studies, the relationship between religiosity and public service motivation is open to research. In addition, the issues related to attraction to policy making dimension of public service motivation caused by insufficiency of the scale can be researched in depth with qualitative methodology.

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Relationship between Religiosity and Public Service Motivation: An Empirical Research in Nevşehir Province on Primary School Teachers

Dindarlık ve Kamu Hizmeti Motivasyonu İlişkisi: Nevşehir İlinde İlkokul Öğretmenleri Üzerinde Ampirik Bir Araştırma

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Genişletilmiş Özet

Araştırmanın Amacı:

Özgecilik ve fedakarlık gibi değerler dinler tarafından ulvi davranışlar olarak kabul edilirler ve bu davranışları sergileyen kulların yaratıcı tarafından ödüllendirileceği vadedilir. Bu değerler aynı zamanda kamu hizmeti motivasyonu (KHM) yaklaşımının içeriğinde de yer alırlar. Iki din ve kamu hizmeti motivasyonu olgularının arasında köprü vazifesi gören bu değerler, bu yönleriyle iki olgu arasında kurulacak bir ilişkinin de kaynağı durumundadırlar (Arslan, 2018). Perry (1997) bireylerin KHM düzeylerinin dinle bağlantılı bir çok faktör tarafından şekillendiğini ileri sürmektedir. Araştırmacıya göre din bireyin çocukluk geçmişi, ebeveyn davranışları, ailevi sosyalleşme gibi değerlerl birlikte KHM düzeyinin belirleyicisidir. Araştırmacı meslektaşlarıyla birlikte 2008'de kaleme aldığı bir diğer çalışmasında da bu hipotezini sınamış ve araştırmada yükek KHM düzeyine sahip bireylerin kilise toplantılarına, dini faaliyetlere ve toplantılara katılım eğilimlerinin yüksek olduğu bulgusuna ulaşmıştır. Benzer bulgulara Hondeghem ve Vandenabeele (2005) de ulaşmıştır. Hristiyanlığın Katolik mezhebine bağlılık ile KHM arasında güçlü bir korolasyon olduğu yönündeki bulgular Vandenabeele ve Walle (2008) tarafından ortaya konurken, Paine (2009) benzer bulgulara ABD yerel yönetim çalışanları üzerinde gerçekleştirdiği çalışmada ulaşmıştır. Clerkin and Fotheringham (2017) ise Evanjelist Hristiyanlık bağlamında benzer bulgulara ulaşmıştır. Yapılan araştırmalar Batı dünyasında ve Hristiyanlık Dini bağlamında konuyu ele alırken KHM'nin dinle olan ilişkisini İslam Dini bağlamında ortaya koyan çalışmaya rastlanmamıştır. Bu durum araştırmanın özgün yanını oluşturmaktadır.

Bu bağlamda bu araştırmanın amacı İslam Dini bağlamında din ile KHM arasındaki ilişkiye açıklık getirmek olarak belirlenmiştir. Araştırmanın evreninin Nevşehir İli'nde devlet okullarında görev yapan 732 ilköğretim elemanı oluşturmaktadır. Araştırmanın örneklemini kolayda örnekleme yöntemiyle belirlenen 253 katılımcı oluşturmaktadır.

Araştırmanın Yöntemi:

Araştırmada nicel metodoloji kullanılmış olup araştırmanın verileri beşli Likert Formatında, (5)'i demografik özelliklere dair, (24) KHM, (21) Dini Oryantasyona ilişkin toplam (50) araştırma sorusundan oluşan elektronik anket formuyla derlenmiştir. Dindarlığın ölçümünde Ercan (2009) tarafından geliştirilen Dini Oryantasyon Ölçeği kullanılmıştır. Ölçek İçsel Dini Oryantasyon (1, 2, 7, 8, 13 ve 18), Dışsal Dini Oryantasyon (10, 11, 15, 16 ve 17), Sorgulayıcı Dini Oryantasyon (4, 6, 9, 14 ve 19) ve Tutucu Dini Oryantasyon (3, 5, 12, 20 ve 21) olmak üzere dört alt boyuttan oluşmaktadır. KHM'nin ölçümünde ise Perry (1996) tarafından geliştirilen KHM ölçeği kullanılmıştır. Ölçek

politikaya ilgi (11, 27, 31), kamu yararı (16, 23, 30, 34, 39); merhamet (2, 3, 4, 8, 10, 13, 24, 40), fedakarlık (1, 5, 6, 9, 12, 17, 19, 26) olmak üzere dört alt boyuttan oluşmaktadır. Araştırmada elde edilen veriler SPSS-20 Analiz Programında analizlere tabi tutulmuştur.

Araştırmanın Bulguları:

Yapılan regresyon analizleri içsel dindarlığın KHM'nin merhamet boyutunun istatistiksel olarak anlamlı pozitif yönlü yordayıcısı olduğunu; buna karşılık tutucu ve sorgulayan dindarlığın merhamet boyutunu istatistiksel olarak anlamlı ancak negatif yönlü yordayıcı olduğunu ortaya koymuştur. Dışsal dindarlığın ise KHM'nin merhamet boyutuyla anlamlı bir ilişkisinin olmadığı bulgusuna ulaşılmıştır.

KHM'nin politikaya ilgi boyutu açısından elde edilen bulgular ise içsel dindarlık ile sorgulayan dindarlığın politikaya ilgi ile aralarında anlamlı bir ilişki olmadığını ortaya koymuştur. Bulgulara göre, dışsal dindarlık politikaya ilginin negative yönlü yordayıcısı iken tutucu dindarlık politikaya ilginin pozitif yönlü yordayısıdır.

KHM'nin fedakarlık boyutu açısından yapılan regresyon analizleri ise içsel ve dışsal dindarlık ile fedakarlık arasında anlamlı bir ilişki ortaya koymazken sorgulayan ve tutucu dindarlıkların fedakarlığın pozitif yönlü yordayıcısı olduğunu ortaya koymaktadır.

Sonuç ve Tartışma:

İçsel Dindarlık Oryantasyon Ölçek ifadeleri analiz edildiğinde, bu tür dindarlık anlayışının maddi ya da manevi herhangi bir dışsal ödül beklentisi olmaksızın, yalnızca içinden geldiği için dinin gereklerini yerine getirmeye atıf yapıldığı görülmektedir. Dışsal bir ödüle ihtiyaç duymayan yüksek içsel dindarlık puanına sahip bireylerin politika gibi dışsal faktörleri değiştirmeye meyilli olmayacakları, bunun için kendilerinden birşeyler vermeyecekleri söylenebilir. Bu durum içsel dindarlık ile politikaya ilgi ve fedakarlık boyutları arasında bir ilişki olmamasını açıklayabilir. Diğer yandan, yaratıcısını sürekli içinde hisseden bir bireyin merhamet duygusunun yüksek olacağına yönelik beklenti, İçsel dindarlık ile merhamet alt boyutu arasındaki ilişkinin açıklayıcısı olabilir.

Dışsal Dindarlık Oryantasyonu ifadelerinin ise bu dünyada toplumda saygı kazanmak, ölümden sonrasında ise yaratıcıdan cennet ve ödül beklentisi içinde dinin gereklerini yerine getirmeyi içerdiği görülmektedir. Bu anlayışta din cezadan ve kötü bir sondan korunma aracı olarak görülür. Bireysel çıkarcılığın öne çıktığı bu anlayışa mensup bireylerde merhamet ve fedakarlık duygusu gelişmemiş olabilir. Dolayısıyla bu tür bireyler fedakarlık ve merhamet gerektiren sosyal sorunlara kayıtsız kalırlar. Bunun da ötesinde bu tür bireylerin, dışsal çevrede değişiklik yapmaya dönük aktif eyleme geçme eğilimleri dışsal dindarlık düzeyleriyle ters orantılıdır. Dolayısıyla bu bireylerin topluma katkı sağlamaya dönük politika önerileri getirmesi, aktif eyleme geçme düzeyleri düşüktür. Çünkü politikaya ilgi toplum yararı için birşeyler yapmayı gerektirir; şahsi çıkar için değil.

Sorgulayıcı dindarlık, daindarlığın en sıradışı boyutudur. Dinin getirdiği kurallara mutlak itaati reddeden bu yaklaşım, tutucu dindarlığın tam zıddıdır. Sorgulayıcı dindarlık yaşam deneyimlerinin bireyin din kurallarına yönelik düşünce ve tutumlarını değiştirebileceğini Kabul eder. Beklentilerin aksine, analizler sorgulayan dindarlık ile politikaya ilgi arasında anlamlı bir ilişki olmadığını ortaya koymaktadır. Bunun nedeni, İngilizce "politics" ve "policy" kavramlarının her ikisinin de Türkçe karşılığının "politika" kelimesiyle karşılanması olabilir. KHM ölçeğinde, herhangi bir örgütün bir yönetsel sürece ilişkin tercihlerini içeren policy kavramına atıf yapılırken, Türkçe ölçeği dolduran kamu görevlileri kavramı siyasi faaliyetleri çağrıştıran politics anlamında ele almış olabilirler. Türk kamu personel rejiminde kamu görevlilerine aktif politikanın yasak olması muhtemel ilişkiyi ortadan kaldıran faktör olabilir. Sorgulayan dindarlığın merhamet ile ilişkisi negative yönlüyken fedakarlıkla ilişkisinin pozitif yönlü olması açıklaması güç bir durumdur. Bu sonucun pekçok nedeni olabilir. Bunlardan belki de en önemlisi bireylerin dindarlık skorlarını etkileyen etik, kültür, ahlak ve toplumsal değerler gibi başka faktörler olabilir.

Tutucu dindarlık, dindarlığın en katı boyutudur. Dini kuralların esnetilmesi veya çiğnenmesini reddeder. Din kurallarına şahsen itaat etmenin yanında diğerlerini de itaate zorlamayı içerir. Tutucu dindarlık ile merhamet arasında negative yönlü ilişki varken politikaya ilgi ve fedakarlık arasında pozitif yönlü ilişki vardır. Merhamet ile arasındaki negatif yönlü ilişki, merhamet göstermeyi, kuralları esnetmek biçiminde yorumlamaktan kaynaklanmış olabilir ancak bu fikir nitel araştırmalarla desteklenmelidir. Diğer yandan

politikaya ilgiyle olan pozitif yönlü ilişki, yaratıcının kurallarını yeryüzünde hakim kılmanın ancak politik süreçlere hakim olmakla gerçekleşeceği yönündeki inançtan da kaynaklanmış olabilir.