




# Impact of Perceived Stress and Religious Attitude on Life Satisfaction in Generation Y

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## Abstract

This study aimed to discuss the relationship between the religious attitude, perceived stress, and life satisfaction of Generation Y, born between 1980 and 1995. Additionally, the study examined the degree of how religious attitude, perceived stress, and life satisfaction differed by age group, gender, employment status, educational status, worship, religious belief of the self, religious belief of the family, receiving religious education, and income status. The correlational design was used in this research. The study sample comprised 387 adults who were born between 1980 and 1995, selected from office workers in different sectors with the appropriate sampling method. The Ok Religious Attitude Scale, Perceived Stress Scale, and Life Satisfaction Scale were used as data collection tools. The findings revealed that there was a statistically significant relationship between the Ok Religious Attitude Scale, Perceived Stress Scale, and Life Satisfaction Scale. In addition to this finding, the results also pointed out that religious attitude and perceived stress predict life satisfaction. Moreover, it was found that the Perceived Stress Scale scores differed significantly according to gender, employment status, perceived income status, and religious belief status; the Ok Religious Attitude Scale scores differed significantly according to gender, religious education, worship, religious belief, and family's religious belief. Likewise, the scores of the Life Satisfaction Scale differed significantly according to variables of gender, worship, perceived income level, religious belief, and educational status.

**Keywords:** Religious Attitude, Generation Y, Life Satisfaction, Perceived Stress

## Y Kuşağında Algılanan Stres ve Dini Tutumun Yaşam Doyumu Üzerindeki Etkisi

### Öz

Bu çalışmada 1980-1995 arasında doğan Y kuşağının dini tutum ile algılanan stres ve yaşam doyumu arasında ilişki olup olmadığı araştırılmıştır. Aynı zamanda dini tutum, algılanan stres ve yaşam doyumunun yaş grubu, cinsiyet, çalışma durumu, eğitim durumu, ibadet etme, dini inanç, ailenin dini inancı, dini eğitim alma ve gelir durumu göre nasıl farklılaştığı incelenmiştir. Araştırmada 'İlişkisel Tarama Modeli' kullanılmıştır. Çalışmanın örneklemini 1980-1995 yılları arasında doğan, farklı sektörlerdeki ofis çalışanlarından uygun örnekleme yöntemi ile seçilmiş 387 yetişkinden oluşmaktadır. Veri toplama aracı olarak Ok Dini Tutum Ölçeği, Algılanan Stres Ölçeği ve Yaşam Doyumu Ölçeği kullanılmıştır. Ok Dini Tutum Ölçeği, Algılanan Stres Ölçeği ile Yaşam Doyumu Ölçeği puanları arasında istatistiksel olarak anlamlı ilişki olduğu belirlenmiştir. Bu bulguya ek olarak, dini tutum ve algılanan stresin yaşam doyumunu yordadığı belirlenmiştir. Ayrıca, Algılanan Stres Ölçeği puanlarının cinsiyet, çalışma durumu, algılanan gelir durumu ve dini inanç durumuna göre; Ok Dini Tutum Ölçeği puanlarının cinsiyet, dini eğitim, ibadet etme, dini inanç ve ailenin dini inancına göre; Yaşam Doyumu Ölçeği puanlarının cinsiyet, ibadet etme, algılanan gelir düzeyi, dini inanç ve eğitim durumu değişkenlerine göre anlamlı farklılaştığı belirlenmiştir.

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The generation born between 1980 and 1995 is called Generation Y (millennium belt) (Broadbidge, Maxwell & Ogden, 2007). Generation Y was born in an era in which technology reached establishment; hence, they live and work in deep harmony with technology. In today's globalized world, Generation Y has much faster access to information than the previous generation, namely Generation X, and has the potential to be more equipped and cultured when compared to the former one. While those born at the beginning of Generation Y have progressed to middle age, the tag end born between 1990 and 1995 has now become university graduated young adults, who began to enter the workforce and started having families.

A large body of research undertaken to date in Turkey has generally examined the work-life balance and job satisfaction of Generation Y (Saracel, Taşseven & Kaynak 2016; Akin, Ulukök & Arar, 2017). Again, a group of research has also been carried out on the purchasing habits of Generation Y (Baycan, 2017). Regarding the outer literature, especially in the USA, it has been witnessed that research over generations has been conducted in various fields. There has been a wide range of interdisciplinary research, such as the learning behaviors of Generation Y (Weiler, 2005), inappropriate behaviors related to e-ethics, and the internet (Freestone and Mitchell 2004), psychographic analysis of Generation Y as university students (Wolburg & Pokrywczynski, 2001). Most of these studies were conducted a long time ago. Since the beginning of the 2000s, there have been many changes in the cultural and political climate of the world, and the fact that technological developments have progressed much faster than before has caused the habits, cultural accumulation, and daily lives of Generation Y to have many different characteristics from the previous generations. Nevertheless, there is a lack of research that puts the focus on the opinions and thoughts of the members of Generation Y, and the place where they position themselves in life. In studies on sociological and organizational psychology on work-life satisfaction, a negative correlation between stress and employee happiness was detected (Majidi, 2012, cited in Akduman, 2015). The happiness levels of employees in the workplace dramatically affect their stress levels. At the same time, personal relationships can be a source of stress and this has an impact on other areas of life, including business life (Akduman, 2015).

At this point, the necessity to investigate the factors affecting stress and happiness comes into play. The effects of religion on the individual and society cannot be denied. Accordingly, one of the most critical subjects on which philosophy, social sciences, and science have concentrated, has been religion and religious belief. Religion also plays a key role in the life of a person in terms of meaningfulness, emotional state and inner peace, and existence in social life (Karacoşkun, 2004). According to a survey conducted by Gallup (2012), the percentage of people who identified themselves as religious was 23% in Turkey, while the rate of those identifying as not religious was 73%. However, the rate of those who defined themselves as atheists was 2%.

Stress also has profound effects on overall life satisfaction. It is assumed that the general life satisfaction of an individual who is unhappy at work, experiencing destructive life events, and struggling with family and professional problems is low. Although there have been several studies investigating whether the views of life, living conditions, and religious beliefs of these individuals supported them in coping with difficult situations, it has been proclaimed that it would be beneficial to include more studies on Generation Y in the literature. Although studies in the foreign literature investigating Baby Boomers and Generation X have been carried out in Western countries, there remains no local data.

This research examined the relationship between the life satisfaction, perceived stress levels, and religious attitudes of individuals in Generation Y. Although there are many factors other than work in the lives of Generation Y, most of the research has been in the field of organizational psychology and has concentrated on the profile of the employee. The study aimed at measuring the effect of the belief levels of the individual or whether they have faith in their life satisfaction and perceived stress levels. One of the primary objectives of the study was to set forth an academic publication encompassing Turkey's cultural fabric under the scope and into the calculation through obtaining local data. The basic hypothesis of the research was designated as: Religious Attitude Scale scores predict statistically significantly Perceived Stress Scale scores and Life Satisfaction Scale scores.

## **Method**

### **Research Model**

This research was completed by following a relational model, wherein correlational design was utilized to examine the relationship between Generation Y, religious attitude, and life satisfaction and perceived stress in adults, and to determine how these variables differed by age, gender, employment status, educational status, worship, religious belief, religious belief of family, religious education, and income status. The relational screening model is a research model that examines the existence of the relationship between multiple variables and the level of this change (Karasar, 2010).

### **Study Group**

The study group for this research comprised 387 adults, of whom 218 were female (56.3%) and 169 were male (43.7%), who voluntarily responded to the scale items that had been transferred to the internet platform. Of the participants, 283 (73.1%) were born between 1980 and 1987, and 104 (26.9%) were born between 1988 and 1995. While the number of respondents who indicated their perceived income level as low was 60 (15.5%), it was specified as a medium by 276 (71.3%) respondents, and as

high by 51 (13.2%). Moreover, 121 (31.3%) of the participants held master/doctorate degrees, 253 (65.4%) held undergraduate/associate degrees, and 13 (3.4%) held high school diplomas. Of the participants, 278 (71.8%) were employed, while 109 (28.2%) were unemployed. As specified in the survey, 196 (50.6%) participants received religious education in childhood, while 191 (49.4%) participants did not. With regards to religious beliefs, 201 (51.9%) participants stated that they had, 116 (30.0%) declared that they did not, and 70 (18.1%) participants did not specify. Moreover, 344 (88.9%) stated that their family or the people who had raised them had religious beliefs and 16 (4.1%) participants indicated that they were raised by non-religious people, while 27 (7.0%) participants did not specify. Finally, 146 (37.7%) participants responded that they worshiped regularly, while 241 (62.3%) denoted that they did not.

### **Data Collection Tools**

In this research, the Sociodemographic Information Form was used to collect information about the sociodemographic characteristics of the participants in the study group, The Ok Religious Attitude Scale was used to determine the religious attitudes of the participants, the Perceived Stress Scale was used to measure their perceived stress levels, and the Life Satisfaction Scale was used to measure their life satisfaction levels.

### **Sociodemographic Information Form**

The Sociodemographic Information Form applied to the participants in this research included items about their age, gender, year of birth, educational background, perceived income level, religious beliefs, whether they received religious education, and whether their family has religious beliefs.

### **Ok Religious Attitude Scale**

The Ok Religious Attitude Scale was developed by Ok (2016) to measure the perception of religiosity in Islamic culture. It is a 5-grade Likert-type scale that consists of 8 items in total. Each item in the scale is evaluated by recognizing scores between 1 and 5. The total score is calculated by adding up the points obtained from each item. The total amount of points that can be obtained from the scale is 8 as the lowest and 40 as the highest. A high total score obtained from the scale indicates an excessively positive attitude towards religion, and a low total score indicates a negative attitude towards religion. Validity analysis of the scale was performed using exploratory and confirmatory factor analyses. As a result of the exploratory factor analysis, it was observed that the factor loads varied between 0.68 and 0.89 and the total variance was revealed as 78%. Additionally, it was determined that the scale was statistically significantly related to the Inner-Guided Religiosity scale in the criterion validity.

As a result of the confirmatory factor analysis, it was identified that the scale had an acceptable level of compliance. The internal consistency reliability coefficients of the scale and its subdimensions were determined to be between 0.73 and 0.92.

### **Life Satisfaction Scale**

The Life Satisfaction Scale was developed by Diener, Emmons, Lars, and Griffin (1985) to determine the level of life satisfaction of individuals. It is 7-grade Likert-type scale that consists of a total of 5 items. Each item in the scale is evaluated by scoring between 1 and 7. The total score is calculated by adding up the points obtained from each item. A minimum of 5 points and a maximum of 35 points can be scored from the scale. A high score obtained from the scale indicates that satisfaction with life is high. On the contrary, a low total score refers to the inference that life satisfaction is low.

Its adaptation to Turkish, validity, and reliability studies were completed by Köker (1991) and Dağlı and Baysal (2016). In the study of Köker (1991), the test-retest reliability coefficient of the scale was determined as 0.85 and the Cronbach alpha reliability coefficient was 0.82. According to Dağlı and Baysal (2016), the Cronbach alpha reliability coefficient of the scale was 0.88 and the test-retest reliability coefficient was 0.97. It is a 7-grade Likert-type scale that consists of a total of 5 items. Each item in the scale is evaluated by giving scores between 1 and 7.

### **Perceived Stress Scale**

The Perceived Stress Scale was developed by Cohen, Kamarck, and Mermelstein (1983) to measure the perceived stress levels of individuals. It is a 5-grade Likert-type scale that consists of 14 items in total. Each item in the scale is evaluated by scoring between 0 and 4. The total score is obtained by adding up the points from each item. A minimum score of 0 and a maximum of 56 can be obtained from the scale. While a high total score obtained from the scale means that the perceived stress is high, a low total score means the perceived stress is low.

Validity and reliability studies were completed by Eskin, Harlak, Demirkıran, and Dereboy (2013) in Turkey. As a result of the factor analysis conducted to determine the construct validity of the scale, it was found that it consisted of 2 subdimensions with 4.75 and 1.77 eigenvalues that explained 54.6% of the variance. The test-retest reliability coefficient of the scale was calculated as 0.87 and the Cronbach Alpha reliability coefficient was calculated as 0.84.

### **Ethical Considerations**

Ethical approval for this study was obtained from the Beykent University Publication Ethics Committee for Social Sciences and Humanities (Date: 12.28.2018; Number: 15).

## Data Analysis

When the distribution of the data was analyzed, it was seen that the skewness and kurtosis values were between +1.5 and -1.5, which proved that the distribution was normal and parametric tests were used (Tabachnick & Fidell, 2013). Pearson Product Moment correlation and multiple linear regression analyses were used to analyze the relationship between the scores of the Ok Religious Attitude Scale, Perceived Stress Scale, and Life Satisfaction Scale. T-test and 1-way ANOVA were used to determine whether the mean scores of the independent groups differed according to the demographic data. The Scheffe test was applied to determine the sources of differences between the groups. In instances where the number of groups was below 30, the Kruskal Wallis H test, a non-parametric test, was utilized.

## Findings

**Table 1.**

*Pearson Product Moment Correlation Analysis on Examining the Relations between Ok Religious Attitude (RAS), Perceived Stress (PSS), and Life Satisfaction (LSS)*

		PSS	LSS	RAS
Perceived Stress (PSS)	r	1	-.371**	-.123*
	p		0.000	0.016
Life Satisfaction (LSS)	r	-.371**	1	.215**
	p	0.000		0.000
Ok Religious Attitude (RAS)	r	-.123*	.215**	1
	p	0.016	0.000	

\*<0.05; \*\*<0.01

A negative and statistically significant relationship was detected between perceived stress and life satisfaction ( $r = -0.371$ ;  $p < 0.01$ ). A negative and statistically significant relationship was found between perceived stress and religious attitude ( $r = -0.123$ ;  $p < 0.05$ ). There was a positive and statistically significant relationship between life satisfaction and religious attitude ( $r = 0.215$ ;  $p < 0.01$ ).

The findings indicated that the Perceived Stress Scale mean scores varied significantly according to the year of birth ( $t_{(385)} = -4.156$ ;  $p < 0.01$ ). The data also showed that the Perceived Stress Scale scores were lower in participants the born

**Table 2.**

*Independent Groups T-test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores by Year of Birth*

	Group	N	$\bar{X}$	SD	t	df
Perceived Stress (PSS)	1988-1995	104	32.24	4.168	-4.156*	385
	1980-1987	283	34.47	5.226		
Life Satisfaction (LSS)	1988-1995	104	14.25	4.303	0.154	385
	1980-1987	283	14.17	4.656		
Ok Religious Attitude (RAS)	1988-1995	104	19.65	10.291	-0.961	385
	1980-1987	283	20.72	9.494		

\*<0.05; \*\*<0.01

between 1988 and 1995 ( $\bar{X} = 32.24$ ) than in those born between 1980 and 1987 ( $\bar{X} = 34.47$ ). The data revealed that the mean scores of the Life Satisfaction Scale and Ok Religious Attitude Scale did not differ statistically significantly regarding the year of birth ( $p > 0.05$ ).

**Table 3.**

*Independent Groups T-test Results for Comparison of Perceived Stress, Life Satisfaction, and Religious Attitude Scores by Gender*

	Group	N	$\bar{X}$	SD	t	df
<b>Perceived Stress (PSS)</b>	Female	218	34.23	4.545	1.456	385
	Male	169	33.46	5.616		
<b>Life Satisfaction (LSS)</b>	Female	218	14.97	4.147	<b>3.827*</b>	385
	Male	169	13.18	4.841		
<b>Ok Religious Attitude (RAS)</b>	Female	218	23.33	9.423	<b>7.066*</b>	385
	Male	169	16.70	8.786		

\* $<.05$ ; \*\* $<.01$

It was found that the Perceived Stress Scale score averages differed significantly according to gender ( $t_{(385)} = 3.827$ ;  $p < 0.01$ ). The data revealed that the Life Satisfaction Scale scores of the female participants ( $\bar{X} = 14.97$ ) were higher than those of the male participants ( $\bar{X} = 13.18$ ), and the difference between the average Ok Religious Attitude Scale scores of the male and female participants was statistically significant ( $t_{(385)} = 7.066$ ;  $p < 0.01$ ). The data indicated that the Ok Religious Attitude Scale scores of the female participants ( $\bar{X} = 23.33$ ) were higher than those of the male participants ( $\bar{X} = 16.70$ ). And finally, the data showed that the Perceived Stress Scale mean scores did not statistically significantly differ according to gender ( $p > 0.05$ ).

**Table 4.**

*Independent Groups T-test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores by Employment Status*

	Group	N	$\bar{X}$	SD	t	df
<b>Perceived Stress (PSS)</b>	Working	278	33.28	4.649	<b>-3.928*</b>	385
	Non-working	109	35.48	5.671		
<b>Life Satisfaction (LSS)</b>	Working	278	14.46	4.484	1.861	385
	Non-working	109	13.50	4.696		
<b>Ok Religious Attitude (RAS)</b>	Working	278	20.25	9.682	-0.609	385
	Non-working	109	20.92	9.781		

\* $<0.05$ ; \*\* $<0.01$

The difference between the Perceived Stress Scale score averages of the employed and unemployed participants was found to be statistically significant ( $t_{(385)} = -3.928$ ;  $p < 0.01$ ). The findings indicated that the Perceived Stress Scale scores of the unemployed participants ( $\bar{X} = 35.48$ ) were higher than those of the employed participants ( $\bar{X} = 33.28$ ). The results confirmed that the mean scores of the Life Satisfaction Scale and Ok Religious Attitude Scale did not statistically significantly differ according to employment status ( $p > 0.05$ ).

**Table 5.**

*Independent Groups T-test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores According to Receiving Religious Education Status*

	Group	N	$\bar{X}$	SD	t	df
<b>Perceived Stress (PSS)</b>	Received	196	33.94	5.109	0.186	385
	Not Received	191	33.85	4.998		
<b>Life Satisfaction (LSS)</b>	Received	196	14.33	4.566	0.613	385
	Not Received	191	14.05	4.559		
<b>Ok Religious Attitude (RAS)</b>	Received	196	22.88	10.615	<b>5.203*</b>	361.649
	Not Received	191	17.93	7.969		

\*<0.05; \*\*<0.01

The findings showed that the difference between the Ok Religious Attitude Scale score averages of the participants who received and did not receive religious education was statistically significant ( $t_{(361.649)} = 5.203$ ;  $p < 0.01$ ). The data also revealed that the Ok Religious Attitude Scale scores were higher in participants who received religious education ( $\bar{X} = 22.88$ ) than in those who did not ( $\bar{X} = 17.93$ ). The findings showed that the mean scores of the Life Satisfaction Scale and Perceived Stress Scale did not statistically significantly differ according to religious education status ( $p > 0.05$ ).

**Table 6.**

*Independent Groups T-test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Score Averages According to Worship Status*

	Group	N	$\bar{X}$	SD	t	df
<b>Perceived Stress (PSS)</b>	Worshiper	146	33.39	4.854	-1.538	385
	Non-worshiper	241	34.20	5.148		
<b>Life Satisfaction (LSS)</b>	Worshiper	146	15.19	4.031	<b>3.547*</b>	344.625
	Non-worshiper	241	13.59	4.757		
<b>Ok Religious Attitude (RAS)</b>	Worshiper	146	29.34	7.302	<b>19.445*</b>	278.558
	Non-worshiper	241	15.05	6.492		

\*<0.05; \*\*<0.01

The findings illustrated that the difference between the Life Satisfaction Scale score averages of the participants who worshiped and those who did not was statistically significant ( $t_{(344.625)} = 3.547$ ;  $p < 0.01$ ). The data revealed that the Life Satisfaction Scale scores were higher in participants who worshiped ( $\bar{X} = 15.19$ ) than in those who did not ( $\bar{X} = 13.59$ ). The difference between the Ok Religious Attitude Scale scores of the participants who worshiped and those who did not was statistically significant ( $t_{(278.558)} = 19.445$ ;  $p < 0.01$ ). The findings revealed that the Ok Religious Attitude Scale scores were higher in participants who worshiped ( $\bar{X} = 29.34$ ) than in those who did not ( $\bar{X} = 15.05$ ). The data showed that the Perceived Stress Scale mean scores did not statistically significantly differ according to worship status ( $p > 0.05$ ).



**Table 7.**

*ANOVA Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores According to Perceived Income Status*

	Group	N	$\bar{X}$	SD	F	df	Difference
<b>Perceived Stress (PSS)</b>	Low	60	36.38	5.132	<b>10.454*</b>	2/384	<b>1&gt;2</b>
	Middle	276	33.64	5.096			<b>1&gt;3</b>
	High	51	32.37	3.561			
<b>Life Satisfaction (LSS)</b>	Low	60	10.37	4.198	<b>43.351*</b>	2/384	<b>1&gt;2</b>
	Middle	276	14.39	4.137			<b>1&gt;3</b>
	High	51	17.59	3.996			<b>2&gt;3</b>
<b>Ok Religious Attitude (RAS)</b>	Low	60	18.38	9.370	1.693	2/384	
	Middle	276	20.92	9.879			
	High	51	20.25	9.026			

\*<0.05

The difference between the mean Perceived Stress Scale scores according to income level was found to be statistically significant ( $F_{(2, 384)} = 10.454$ ;  $p = 0.000 < 0.05$ ). The Perceived Stress Scale scores were higher in participants who indicated their perceived income status as low ( $36.698 \pm 14.751$ ) when compared to those who indicated it as medium ( $29.906 \pm 11.893$ ) and in those who indicated it as high ( $24.333 \pm 8.596$ ). Likewise, the Perceived Stress Scale scores were higher in participants who indicated their perceived income status as medium than in those who indicated it as high. The data revealed that the mean scores of the Ok Religious Attitude Scale did not statistically significantly differ according to perceived income status ( $p > 0.05$ ).

**Table 8.**

*ANOVA Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores According to Religious Belief Status*

	Group	N	$\bar{X}$	SD	F	df	Difference
<b>Perceived Stress (PSS)</b>	No	116	33.53	4.585	<b>5.227*</b>	2/384	<b>3&gt;1</b>
	Yes	201	33.48	5.129			<b>3&gt;2</b>
	Unstated	70	35.64	5.834			
<b>Life Satisfaction (LSS)</b>	No	60	14.92	4.302	<b>5.473*</b>	2/384	
	Yes	276	13.31	4.467			<b>2&gt;1</b>
	Unstated	51	13.57	5.112			
<b>Ok Religious Attitude (RAS)</b>	No	60	27.78	7.337	<b>349.650*</b>	2/384	<b>2&gt;1</b>
	Yes	276	10.72	2.830			<b>2&gt;3</b>
	Unstated	51	15.46	4.207			<b>3&gt;1</b>

\*<0.01

According to the religious belief status, the difference between the Perceived Stress Scale score averages of the participants was found to be statistically significant ( $F_{(2, 384)} = 5.227$ ;  $p < 0.01$ ). The Perceived Stress Scale scores were higher in the participants who did not want to disclose their religious beliefs ( $35.64 \pm 5.834$ ) when compared to those with religious beliefs ( $33.48 \pm 5.129$ ) and non-religious beliefs ( $33.53 \pm 4.585$ ). It was determined that the Life Satisfaction Scale mean scores statistically significantly differed according to religious belief status ( $F_{(2, 384)} = 5.473$ ;

$p < 0.01$ ). The Life Satisfaction Scale scores were lower in the participants without religious beliefs ( $14.92 \pm 4.302$ ) than in those with religious beliefs ( $13.31 \pm 4.467$ ). Ok Religious Attitude Scale scores differed significantly according to religious beliefs ( $F_{(2, 384)} = 349.65$ ;  $p < 0.01$ ). Ok Religious Attitude Scale scores were higher in the participants who had religious beliefs ( $10.72 \pm 2.83$ ) when compared to those who did not ( $27.78 \pm 7.337$ ) and those who chose to not disclose their religious belief status ( $15.46 \pm 4.207$ ). Likewise, the data revealed that the Ok Religious Attitude Scale scores of the participants whose religious beliefs were not disclosed were higher than those without religious beliefs.

**Table 9.**

*Kruskal Wallis-H Test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores Regarding the Family's Religious Beliefs*

	Group	N	$\bar{X}_{rank}$	$\chi^2$	df	Difference
<b>Perceived Stress (PSS)</b>	No	16	196.63	0.895	2	
	Yes	344	195.41			
	Unstated	27	174.43			
<b>Life Satisfaction (LSS)</b>	No	16	171.47	1.226	2	
	Yes	344	193.77			
	Unstated	27	210.26			
<b>Ok Religious Attitude (RAS)</b>	No	16	93.50	<b>33.748*</b>	2	2>1
						2>3
						3>1

\*<0.01

The Ok Religious Attitude Scale scores of the participants differed significantly according to the religious beliefs status of the family ( $\chi^2_{(2)} = 33.748$ ;  $p < 0.01$ ). Bonferroni correction was applied due to the large difference in the number of participants between the groups. The Ok Religious Attitude Scale scores were higher in the participants whose parents had religious beliefs (205.65) when compared to those whose parents did not (93.50) and those who responded as non-applicable (105.16). Similarly, the Ok Religious Attitude Scale scores of the participants who

**Table 10.**

*Kruskal Wallis – H Test Results for Comparison of Perceived Stress, Life Satisfaction and Religious Attitude Scores According to Educational Status*

	Group	N	$\bar{X}_{rank}$	$\chi^2$	df	Difference
<b>Perceived Stress (PSS)</b>	High School	13	180.23	1.883	2	
	Undergrad/ Associate	253	199.65			
	Graduate	121	183.67			
<b>Life Satisfaction (LSS)</b>	High School	13	167.88	<b>12.624*</b>	2	3>1
	Undergrad/ Associate	253	181.15			3>2
	Graduate	121	223.68			2>1
<b>Ok Religious Attitude (RAS)</b>	High School	13	227.85	1.241	2	
	Undergrad/ Associate	253	193.13			
	Graduate	121	192.17			

\*<0.01

did not disclose the religious beliefs of their parents were higher than those who responded that their parents were non-believers. The Life Satisfaction Scale and Perceived Stress Scale scores did not differ significantly according to the religious beliefs of the family ( $p > 0.05$ ).

The Life Satisfaction Scale scores of the participants differed significantly according to their educational background ( $\chi^2_{(2)} = 12.624$ ;  $p < 0.01$ ). Bonferroni correction was utilized since there was a large difference in number of participants between the groups. The Life Satisfaction Scale scores were higher in the participants with a graduate degree (223.68) when compared to those with an undergraduate/associate degree (181.15) and those with a high school diploma (167.88). In the same vein, the Life Satisfaction Scale scores of the participants with undergraduate/associate degrees were higher than those of the participants with only high school education. The Ok Religious Attitude Scale and Perceived Stress Scale scores did not differ significantly according to educational status ( $p > 0.05$ ).

**Table 11.**

*Testing the Assumptions Required for Multiple Linear Regression Analysis*

Multicollinearity Assumption		Autocorrelation Assumption		Normality of Residual Values Assumption	Average of Residual Values Assumption	Constant Variance assumption
VIF	Tolerance	Durbin	Watson			
,985	1.015			Skewness: -.035	.000	$\chi^2(5) = 1.935$
,985	1.015	.571		Kurtosis: -.329		

The findings obtained as a result of testing the assumptions of the regression model designed to predict the Life Satisfaction Scale scores using the Perceived Stress Scale and Ok Religious Attitude Scale scores are given in Table 11. In order to get valid results from regression analyses, a group of assumptions must be met. The assumptions that regression models should provide are as follows (Güriş and Astar, 2014):

- a. Multicollinearity assumption
- b. Autocorrelation assumption
- c. Normality of residual values assumption
- d. Average of residual values assumption
- e. Constant variance assumption

When the tolerance coefficient is higher than 0.10 and the variance inflation factor value is close to 1, it can be interpreted that there is no problem in the multiple linear relations. To avoid autocorrelation problems among the variables in the regression model, the Durbin Watson value must be close to 2. Skewness and kurtosis values between +1.5 and -1.5 indicate that there is normal distribution. The average of the

residual values must be 0. The final assumption is that the chi-square value should be in the appropriate range ( $11.071 > \chi^2$ ) according to the degree of freedom in the fixed variance.

Multiple linear regression analysis was performed on the regression models designed to predict the Life Satisfaction Scale scores by means of the Perceived Stress Scale and Ok Religious Attitude Scale scores.

**Table 12.**

*Multiple Linear Regression Analysis Results for Predicting Life Satisfaction Scale Scores by Perceived Stress Scale and Ok Religious Attitude Scale*

Dependent Variable	Independent Variable	B	Standard Error B	Beta	t	p
	<b>Constant</b>	23.237	1.572		14.783	<b>.000**</b>
<b>Life Satisfaction</b>	<b>Perceived Stress</b>	-.316	.042	-.349	-7.445	<b>.000**</b>
	<b>Religious Attitude</b>	.081	.022	.172	3.669	<b>.000**</b>
R= .571    R <sup>2</sup> = .167    df:2/384    F: 38.372    p= <b>.000**</b>						
* $<.05$ ; ** $<.01$						

Table 12 illustrates the multiple linear regression analysis results regarding predicting the Life Satisfaction Scale scores using the Perceived Stress Scale and Ok Religious Attitude Scale scores. Multiple linear regression analysis was applied to determine the predictors of the Life Satisfaction Scale scores. The stepwise method was chosen to build up the regression model. In the establishment of the regression model, the Perceived Stress Scale and Ok Religious Attitude Scale scores were taken as predictors of the Life Satisfaction Scale scores. The established model was found to be statistically significant. The Perceived Stress Scale and Ok Religious Attitude Scale scores were determined to be significant predictors of the Life Satisfaction Scale scores ( $F_{(3, 392)} = 38.372$ ;  $p < 0.001$ ).

## Discussion

This study preliminarily aimed at examining the relationship between the life satisfaction, perceived stress levels, and religious beliefs of Generation Y. When the relationship among the variables was examined, it was seen that perceived stress had an average negative relationship with life satisfaction, while there was a low negative relationship with religious attitude. However, religious attitude and life satisfaction had an average positive relationship. Furthermore, the findings revealed the fact that religious attitude predicted life satisfaction, although at a low level. In a study with university students, Dost (2007) found that participants with strong religious beliefs had higher life satisfaction than those who did not or those who were non-believers. Additionally, the studies of Cirhinlioğlu and Üzeyir (2010) and McKnight (2005) supported these findings. Interestingly, when life satisfaction was analyzed according to religious belief status, the life satisfaction scores of the participants with religious

beliefs were higher than those of the participants who enounced themselves as non-believers, with reference to the findings of the research, yet it did not differ in those who chose to not disclose their religious beliefs.

Inconsistent with the other findings, participants who worshiped achieved more life satisfaction than those who did not. Yet again, life satisfaction did not differ significantly depending on the religious beliefs of the family or whether they received religious education or not. In their meta-analysis study, Harvey and Sanders (2003) indicated that there was a strong positive relationship between life satisfaction, self-realization, and well-being, including meaningful positive relationships, and religiosity comprising institutional, ideological, and personal commitment sub-dimensions. Diener, Suh, Lucas, and Smith (1999) divided subjective well-being into 3 dimensions, as life satisfaction, pleasant affect, and unpleasant affect. They also stated that religious belief was related to subjective well-being and religion was prone to supporting people both psychologically and socially. Moreover, it was pointed out that religion gives meaning to life and that with people participating in religious activities, their social support mechanisms raise, and their subjective well-being is positively affected. In parallel with the findings of this study, those of Güldaldı (2010), Demir (2019), and Küçükköse and Bedel (2015) showed that there was a negative relationship between perceived stress and life satisfaction. These findings can be interpreted in the direction that stress causes a decrease in the life satisfaction of individuals, as it uncovers many factors that can negatively affect the lives of individuals.

In terms of perceived stress, while it showed a significant negative relationship with religious attitude, the perceived stress level of the participants with uncertain religious beliefs was found to be significantly higher than those with and without a religious belief. Moreover, perceived stress did not show any significant difference according to the state of worship, the religious belief of the family, or the state of religious education. While Kavas (2013a) found a weak positive relationship between religious attitudes and coping with stress, it was interpreted that religious attitudes might have a limited effect on coping with stress in their study. Moreover, Cufta (2016) asserted that it was obvious that people with religious ambiguity would experience more stress, in that encountering different religious thoughts, having a lack of religious knowledge, encountering uncertainties in sources, and feeling under social pressure are stress-causing factors. In the literature, it is possible to find studies that support the findings of this study (Pollard & Baste, 2004) and also those that do not (Mann, Mannan, Quiñones, Palmer & Torres, 2010). Previous studies examined the stress levels of individuals of Generation Y in business life (Majidi 2012 cited in Akduman 2015), and the stress and negativities that might correspondingly be caused in personal relationships were identified (Akduman, 2015). To date, a satisfying study about Generation Y, in which an in-depth examination of factors other than work-life

that affect their stress and happiness, has not yet been carried out in Turkey. As for the foreign literature, there are larger sources related to Generation X. According to Gallup (2012), perception of religion in Turkey varies. This study propounded the concept that even if people do not define themselves as either religious or non-religious, religion has a significant effect on stress levels.

Young adulthood has developmental characteristics, such as job selection, determining a new lifestyle, starting a family, and becoming a parent. Marriage and parenting roles in young adulthood are labored to be in coordination with other roles, especially when approaching mid-adulthood, and economic situations are taken into account. Overlapping of these roles might prove troublesome for adults (Santrock, 2015). Within this context, the study group in the current study was divided into age groups according to those who were at the beginning of young adulthood and those close to middle adulthood. The stress scores of the participants born between 1980 and 1987 were higher than those of the participants born between 1988 and 1995, which might have been because the older participants had a whole range of additional problems, such as family livelihood, problems with children, and problems with aging family elders when compared to the other study group, because they were approaching middle age.

When the gender factor was examined, it was seen that women had higher scores than the men on the Ok Religious Attitude Scale and Life Satisfaction Scale. Kavass (2013b) set reported that religious attitude did not differ according to gender, while Ok (2011), on the other hand, observed that the religious attitude scores of women in his study were higher when compared to the scores of the men, which was consistent with the findings of the current study. Ayten, Göcen, Sevinç, and Öztürk (2012) examined life satisfaction and gratitude in terms of gender and in their study, and the findings showed that women scored significantly higher than men, only when they were externally grateful; however, it did not differentiate in the other ways of expressing gratitude. In other words, the findings revealed that women were more successful than men in having and giving gratitude to others, but they were not so successful at internalizing it. In a study of university students, Satan (2014) also deduced that men and women did not differ in terms of subjective well-being.

When the variables were compared according to employment status, a significant difference was only found in the perceived stress. According to the findings, unemployed participants had higher stress levels than those who were employed. When the related literature was examined, it was observed that perceived stress was examined for employees in general, but the respondents were not divided into groups in terms of their employment status. The findings in the current study did not support the opinion that those who did not work perceived more stress. Among the many reasons that led to this result, there might be factors, such as society putting pressure

on unemployed people to work, unemployed people being economically dependent on the families, or other people, and people with lower income levels.

When the variables according to the perceived income level were analyzed, it was found that participants with a low income had higher stress than those with middle and high income. Meanwhile, in terms of life satisfaction, it was found that participants with higher income had more life satisfaction than those with lower income. Moreover, Aşçı, Hazar, Kılıç, and Korkmaz (2015) found that the methods of coping with stress did not differ according to monthly income in their study of university students. Nevertheless, income level and economic woes could be deemed to be a decisive factor in terms of stress (Brown & Ralph, 1999: cited in Durna, 2006). It should also be added that, consistent with our findings, it is possible to attain studies in the literature supporting the opinion that socioeconomic level is a critical factor for life satisfaction (Edwards & Klemmack, 1973; Gündoğar, Gül, Uskun, Demirci & Keçeci, 2007; Satan, 2014).

Finally, life satisfaction differed significantly when comparing the level of education. Correspondingly, participants with higher education levels had higher Life Satisfaction Scale scores than those with lower education levels. Diener et al. (1999) stated that there was a minor and indirect effect of education on subjective well-being and pointed out that when the other factors, such as income, were examined, the relationship between them was negative. However, Fernández-Ballesteros, Zamarrón, and Ruiz, (2001) reported that education and socioeconomic level were more crucial factors for life satisfaction than age and gender, as they also unearthed that participants with higher education levels get more life satisfaction than those with low education levels. Although the literature presents inconsistent results, the findings of the current study support the assertion that people with higher levels of education have higher life satisfaction.

Considering the limitations of the study, solely yes/no/unstated options were given in the question of religious belief on the Sociodemographic Information Form, and the answers were not detailed to cover other belief systems. For this reason, inconsistencies were observed in the responses given to the Ok Religious Attitude Scale. In the feedback received, the participants stated that they did not consider themselves members of a religion, yet they believed in God. Moreover, it was realized that the difference between the number of people in the groups was quite high in the analyses made on the education status and religious beliefs of the family. Further studies can be enriched with more detailed question items related to religious beliefs and stress factors. This study was intended to form a basis for a similar study with a larger sample group.

## Suggestions

- It should be noted that the number of studies on religious attitude is limited in the literature. Therefore, religious attitude can be examined in terms of a great number of considerable variables.
- One of the limitations was that the number of people in the comparison groups was not the same. By making sure that the number of people in the groups is similar, the analyses to be made for the differences between the groups can be made more accurately.
- Different variables might mediate the relationship between religious attitude, perceived stress, and life satisfaction. Thus, research regarding the mediating roles of different variables can be planned.

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