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**The Impact of Patriotism and Religiosity on Life Satisfaction**

*Vatanseverlik ve Dindarlığın Yaşam Memnuniyeti Üzerindeki Etkisi*

**ABSTRACT**

Social scientists have persuasively documented the relationship between religion and life satisfaction in Western societies; however, the empirical findings or related theory about how religion shapes life satisfaction in Islamic countries is limited. There is a scarcity of research that examines how patriotism may impact satisfaction with life among Muslims as well as Western societies. Therefore, the present study examines the relationships between patriotism, religion, and life satisfaction in Turkey, which is known for its Muslim culture. Using World Value Survey 2017-2020 (n = 2415), related to two different approaches, four hypotheses were created and attempted to be tested. This study provides compelling evidence in which direction patriotism and religion impact life satisfaction. Findings from this work suggest that people who can be considered patriots have more favorable satisfaction with life. In the same direction, the importance of religion, traditional religious faith, and prayer practice seem to predict positive overall satisfaction with life in Turkey. The findings of the research analysis were discussed and concluded in the social and cultural context of Turkey.

**Keywords:** Patriotism, Religiosity, Life Satisfaction, Well-being

**ÖZ**

Sosyal bilimciler, batı toplumlarında din ve yaşam memnuniyeti arasındaki ilişkiyi ikna edici bir şekilde belgelemiş olsalar da, İslam ülkelerinde dinin yaşam memnuniyetini nasıl şekillendirdiğine dair ampirik bulgular veya ilgili teori sınırlıdır. Ayrıca, vatanseverliğin batı toplumlarına benzer şekilde Müslümanlar arasında da hayattan duyulan memnuniyeti nasıl etkileyebileceğini inceleyen araştırma neredeyse bulunmamaktadır. Bu nedenle, bu çalışma bir İslami kültürüyle bilinen Türkiye'de vatanseverlik ve din olgularının yaşam doyumu üzerindeki etkisini incelemektedir. Çalışmada 2017-2020 Dünya Değer Anketi (n = 2415) kullanılarak iki farklı yaklaşımla ilgili dört hipotez oluşturulmuş ve test edilerek ortaya konulmaya çalışılmıştır. Bu çalışma, vatanseverlik ve dinin yaşam memnuniyetini hangi yönde etkilediğine dair ikna edici kanıtlar sunmaktadır. Bu çalışmadan elde edilen bulgular, vatansever olarak kabul edilebilecek insanların yaşamdan daha olumlu bir doyuma sahip olduklarını göstermektedir. Aynı doğrultuda, dine verilen önem, geleneksel dini inanç ve dua uygulamaları Türkiye'deki bireyler arasında olumlu genel yaşam memnuniyetini öngörmüştür. Araştırma analizinin bulguları Türkiye'nin sosyal ve kültürel bağlamında tartışılmış ve sonuçlandırılmıştır.

**Anahtar Kelimeler:** Vatanseverlik, Dindarlık, Yaşam Doyumu, İyi Oluş

## Introduction

Life satisfaction is referred to as the extent to which a person positively assesses the overall quality of his or her life in its entirety (Veenhoven, 1996: 6). Life satisfaction assesses how people see their life overall, instead of focusing on the moment (Organisation for Economic Co-operation and Development (OECD), 2022). The average rating of life satisfaction has been greater in developed countries compared to developing countries. For example, according to the OECD (2022), with an average rating of 4.9, Turkey has a comparatively lower level of general life satisfaction compared to the OECD average of 6.7 and some developed countries in Europe including Denmark and the Netherlands have an average of more than 7.5. Turkey is in the medium-low category in subjective well-being rankings of 82 societies based on combined life satisfaction and happiness scores and life satisfaction decreases stepwise in Turkey (Selim, 2008: 535).

Previous research has suggested the importance of life satisfaction and indicated that life satisfaction is mightily correlated with health-related factors such as anxiety, chronic illness, obesity, physical problems, pain, and smoking (Strine et al., 2008). Since the 1990s the number of empirical research on life satisfaction has increased significantly. Along with aspects of religion, the relationship between demographic factors and life satisfaction has been explored in earlier research. In other words, the relationship between gender (Abdel-Khalek and Naceur, 2007), educational level (Bergan and McConatha, 2001), income (Diener and Biswas-Diener, 2002), employment status (Assari, 2013), marital status (Okulicz-Kozaryn, 2010), age (Elliot and Hayward, 2009), and life satisfaction well documented in previous studies.

The relationship between political, and religious factors and life satisfaction generally has been conducted in Western and developed countries. Among religious works, most of these studies have focused on the influence of participatory religion such as attendance at religious services on life satisfaction. However, there is limited research that includes more factors to focus on this relationship in developing and Islamic countries such as Turkey. Despite the important relationship between religion and life satisfaction, most of the studies have focused on the relationship between some demographic characteristics and life satisfaction in Turkey (Dumludag et al., 2016; Eroglu et al., 2009; Gitmez and Morcol, 1994; Selim, 2008) but the relationship between patriotism, aspects of religiosity and life satisfaction has not been systematically explored. In a country where different religious practices are acted upon, mental practitioners and researchers need to comprehend the link between religious beliefs and behavior, and life satisfaction. Therefore, along with participatory religion and personal religion, the relationship between canonical prayer and life satisfaction needs to be explored in Turkey.

The objective of this work is to explore self-reported satisfaction with life in Turkey and identify patriotism and religious factors associated with it. The goal is to improve the understanding of the social contexts of life satisfaction in Turkey. The authors hope that findings from the study will contribute to the knowledge about the influence of religiosity and patriotism on life satisfaction and at the same time provide inputs for intervention programs aimed at understanding and treating mental health and well-being in Turkey.

### 1. Conceptual Framework

Rather than one perspective, two different approaches may assist to give scholars a better understanding of a social issue. Hence, this study focuses on two different perspectives, namely patriotism and religiosity, which can be related to life satisfaction.

### **1.1. Patriotism**

Regarding its context, patriotism may have many definitions. According to the Stanford Encyclopedia of Philosophy, love of one's country, affiliation with it, and specific care for its welfare and that of fellow citizens are all characteristics of patriotism (Primoratz, 2020). In other words, patriotism is a unique commitment to one's country and fellow citizens that goes beyond the obligations that we owe other individuals and communities (Primoratz, 2020). Patriots, or citizens who have learned the concept of patriotism, are crucial to any nation (Öztürk et al., 2016: 205). As a political term, patriotism emphasizes feelings of love, respect, and concern for a nation and suggests a commitment to it without focusing on any moral virtues (Öztürk et al., 2016: 205). Patriotic allegiance originates from the primary origins of human motivation and behavior that are subjective norm sources. It entails a person's intense devotion to his or her country, one that is quick and spontaneous rather than the consequence of thought or calculation (Yonah, 1997). According to Yonah (1997), patriotism offers a dependable and powerful moral force that binds.

However, rather than patriotism, previous studies mostly have focused on the relationship between national identity and the aspects of subjective well-being (Baltatescu, 2009; Grozdanovska, 2016), and these studies indicated that national identity is related to well-being. In other words, A robust sense of national identification has consistently been demonstrated to be linked to higher levels of well-being (Reeskens & Wright, 2011), public health (Van Bavel et al., 2022), and meaning in life (Grozdanovska, 2016) across a variety of cultural communities. This study found only one research that has focused on the association between patriotism and nationalism on satisfaction with life (Dixon, 2020). The findings of that study indicated that life satisfaction was significantly and positively correlated with nationalism and patriotism. However, this study used life satisfaction as a predictor of patriotism and nationalism.

### **1.2. Religiosity and Life Satisfaction**

Religion is a multifaceted concept that comprises practices that can be carried out in public or private but that in any way stem from long-standing customs that have been created over time within a society (Koenig, 2012: 2-3; Tanhan & Young, 2022: 26). Religiosity can be described as the extent to which a person practices and holds beliefs in particular religious goals and values of a religion (Delener, 1990: 27). According to Okulicz-Kozaryn (2010), it is not possible to directly observe religiosity, but by using the responses of individuals, we can work up measures of religiosity. Okulicz-Kozaryn (2010: 155) has developed two types of religiosity: social and personal religiosity. Social religiosity can be observed as attendance at religious services or belonging to religious organizations while personal religiosity is explained by the belief that religion is important or being religious (Okulicz-Kozaryn, 2010: 155). This perspective may be very beneficial to explain the relationship between religion and life satisfaction. In addition to this perspective, Ellison (1991), in his work, included private religious devotion to explaining the relationship between religion and life satisfaction.

Attendance in institutional religion may enhance well-being by way of social integration that supplies (Tanhan & Strack, 2020: 2016). Religious convictions are typically held and practiced by social groupings that can serve as vital social supports and fortify familial relationships (Hintikka, 2001: 158). Therefore, when an individual identifies more closely with the group, his/her attributes are generalized to the self, hence, more integration occurs into the group (Elliot and Hayward, 2009). Whereas self-categorization theory has not frequently been applied to religious groups (Elliot and Hayward, 2009), it may be useful for comprehending the influence

of religion on well-being. In other words, the source of social identity or a shared sense of self that is provided by religion may have an affirmative impact on well-being.

According to Ellison et al. (1989: 103), a participatory dimension of religiosity may be positively linked with life satisfaction for at least two reasons. Both statements propose that religion may conduce to well-being by enhancing the social integration of people. First, a place of worship may supply an institutional setting in which people with shared value orientations can interact on a more or less regular basis, teaching friendships, and social bonds. Second, continual attendance at a religious service leads people into contact with other individuals in prevalent experiences to which those actors frequently attribute a significant meaning. Therefore, comprehension and activity can be dialectically linked, with religious attendance strengthening and consolidating personal religious convictions and the subjective remarks of individual experiences (Ellison et al., 1989: 103). Additionally, measures of participatory behavior should include both the number of organizational activities and the density of personal ties with a definable religious collectivity.

Life satisfaction that is increased by religious involvement promotes a sense of community and belonging (Bergan and McConatha, 2001: 25; Vang et al., 2019). Research has provided support for the perspective that emphasizes attendance at religious services as the underlying improvement of life satisfaction (Elliot & Hayward, 2009; Hintikka et al., 2001; Lim, 2016). For example, a study conducted in Trinidad revealed that forty-nine percent of respondents frequently attended religious services, and life satisfaction correlated with attendance of religious services (Habib et al., 2018). This is observed because participation in religious services increases social capital and networking in the congregation (Lim & Putnam, 2010).

As seen in previous work, religious attendance has been a major focus on the relationship between religiousness and satisfaction with life. In other words, earlier social research generally appraised religiosity as a unidimensional concept focusing on attendance at religious services. Therefore, this study, rather than religious attendance, focus on aspects of personal religiosity. Personal religious identity is defined as when a person describes herself/himself as religious with or without reference to a specific religious group (Elliot & Hayward, 2009: 5). Religiosity refers to the miscellaneous dimensions linked to religious beliefs. For example, belief in God, the importance of God, belonging to a religious denomination, belief that religion is important in life, and being religious can be dimensions of personal religiosity (Okulicz-Kozaryn, 2010: 155).

In the context of personal religiosity, one trait of religious people is their adherence to religious beliefs that provide explanations of the real world and the correct placement of the individual within it (Ten Kate et al., 2017: 138). Religious symbols and beliefs are just one of many different methods for creating a feeling of coherence and purpose (Ellison, 1991: 83). A strong context for interpreting both minor and significant life events can be provided by a strong religious faith or belief and these beliefs may make up for a dearth of more complex cognitive abilities. (Ellison, 1991: 83). Previous research suggests that those who identify as religious reported better levels of pleasure than those who did not, suggesting that such a belief system may aid in understanding why religiousness may be positively associated with satisfaction with life (Ten Kate et al., 2017: 138).

In addition to religious faith, another dimension of personal religiosity is the importance of religion for individuals. Given the importance of religion may assist in understanding why personal religiosity is linked to greater levels of any aspects of well-being. Due to the growth of faith, the importance of religion is a factor that evolves during adolescence (Calandri and Graziano, 2022: 2). People who are more devoted to their religious beliefs and spiritual

convictions are happier, healthier, and have more coping mechanisms available to them than people who place less value on religion (Jackson and Bergeman, 2011: 2). Research conducted in Europe demonstrated that the importance of religion is connected with improved well-being among adolescents (Calandri and Graziano, 2022: 2). Although the importance given to religion has not seen the necessary importance in previous studies, it is a religious concept that should be emphasized in the religious studies.

Private religious devotion such as prayer or religious practices is also regarded as an essential component of religion (Ellison, 1991: 89). Religious practices in a private setting are an extent of religiosity, which can play an important role to improve a sense of security and consistency (Ten Kate et al., 2017: 139). Religious practices such as praying individually are essential to developing a relationship with a sacred other (Ellison and Gay, 1990; Ellison and Levin, 1998). Personal religious practice and dependence may serve as a source of support and fellowship in daily life and in disruptive consequences of stressful times. Through prayer and divine interaction, people can further acquire an increased sense of self-worth and control, as it reinforces the feeling that they are valued and assisted by a divine force (Ellison, 1991; Ten Kate et al., 2017). Maltby et al. (1999: 366) stated that religious practices rather than religious orientation should predominate the link between religiosity and well-being such as life satisfaction. Private religious practices and commitment can maintain a comprehensive interpretative framework in which people can place and interpret both the rhythms of daily life and the devastating results of crises (Ellison and Gay, 1990: 124). Frequent prayers or spiritual encounters can persuade people of their originality, and improve self-esteem, and a sense of personal activity (Ellison and Gay, 1990: 124-125). Moreover, prayer or meditation can enhance the order and predictability of people to interpret daily events and even potential stress factors. This is empirically supported by researchers who indicated that religious practices have been associated with improved levels of coping with life struggles (Rosmarin et al., 2009), decreased post-traumatic stress symptoms (Watlington and Murphy, 2006), self-reported health (Meisenhelder and Chandler, 2001), and these practices plays important role in accounting for variations in well-being (Whittington and Scher, 2010), and life satisfaction (Lazar, 2015) while some research did not find a coherent link between prayer and life satisfaction (Markides et al., 1987).

In brief, the association between prayer and life satisfaction is limited and needs more clarification. Whereas some research has found positive and significant relations, others have found opposite relations, and still, some others have failed to find a coherent association between prayer and life satisfaction. Moreover, much of the existing research has been conducted in Western countries. However, the relationship between religious practices and life satisfaction measures in an Islamic society is limited. In Islam, some religious practices such as prayer are different from Christian practices. Especially, there are canonical prayers that are universally shared among Muslims. These prayers can be practiced individually anywhere else or at the mosques and Friday prayers are a weekly coming together in which Muslims listen to a sermon and pray together. Therefore, this relationship needs to be examined in the context of a Muslim country to see whether there are differences between Christian countries and Islamic countries that use different types of prayer. Overall, in the literature of Western or Christian societies, the relationship between religion and life satisfaction has been well documented, but differences in religious aspects need to be recognized. Because there is no universal life satisfaction, this relationship must be theorized and interpreted within the context of the social religiosity, personal

religiosity, and personal religious practices of a specific country, particularly non-Christian, to have a better understanding of contributing factors.

### **1.3. Islamic Theology on Well-Being**

There are scarce studies that have been carried out to improve understanding of the impacts of different dimensions of Islamic religiosity on subjective well-being. Like all religions, Islam has an influence on a person's daily life through its beliefs and practices (Najam et al, 2019: 2). Practices, like in other religions, are a crucial part of Islam and assist in describing the characters of Muslim people. Five important fundamentals of Islam consist of al-shahada, prayers (al-salat), zakat, fasting, and pilgrimage. Among the five pillars, prayer is the most important component, because, in Islam, it is stated that namaz is the pillar of Islam (Parveen, 2018). Prayer is practiced five times a day as a duty toward God (Abdel-Khalek, 2014: 74) and the most important day to pray for Muslims is Friday. In other words, on Friday, there is an exception regarding the afternoon ritual prayer (Hussain, 2019). This prayer is also known as Jummah, which is obligatory for men while recommended for women, and carried out this prayer with the congregation at mosques.

The association between Muslim religiosity and subjective well-being may be explained in the context of specific behaviors and practices. In Islam, several practices are existing to overcome everyday stresses and difficulties to relieve anxiety and other negative mental issues (Abdel-Khalek, 2014). Among these practices, prayer five times a day, wudu (ablution), reading Qur'an, giving importance to religion and God, attendance as the congregation at Friday prayer, and fasting a whole month in a year (Ramadan) are prominent for Muslims. The Holy Qur'an stated (2:153): "O you who believe! Seek help in patience and the prayer. Truly! Allah is with As-Sabirin (the patient)". Additionally: "Those who believed (in the oneness of Allah – Islamic Monotheism), and whose heart find rest in the remembrance of Allah: verily, in the remembrance of Allah do hearts find rest" (13:28) (Abdel- Khalek, 2014: 76). In Islamic theology, prayer is defined as showing servitude to God through certain practices (Hussain, 2019). The prayer is believed to refresh and foster belief in God and inspire individuals to greater morality. These practices purify the hearth and keep away from temptations, doing anything wrong, and evil. Najam et al. (2019: 4) found that Islamic rituals play an important role in developing the personality of the worshipper where some practices are considered to encourage a disciplined lifestyle, and some play a part in enhancing self-control. Most Islamic practices are effective in treating stress and depression in everyday life.

Besides prayer, fasting (Ramadan) is one of the important practices that may impact the well-being of Muslims. In the month of Ramadan, Muslims are prohibited by Allah (God) to avoid food, drinking, medications, drugs, and smoking during the daylight for 29-30 days depending on the geographical location. There is a general belief among Islamic scholars that fasting is a means of cleansing the body and the psyche (Bayani et al., 2018: 3271). Several studies revealed the impact of fasting on individuals' physical and mental health (Lauche et al, 2016; Mousavi et al., 2014). Moreover, the month of Ramadan is an opportunity for many Muslims to use the time for reflection and spiritual pursuits, whereas others will spend most of the evening socializing with friends and family. (Alkandari et al., 2012: 9). Therefore, these religious activities may possess positive impacts on Muslims' subjective well-being including satisfaction with life.

## **2. Research Hypotheses**

Regarding two perspectives and previous literature, four hypotheses were created to test the effect of patriotism and religiosity on life satisfaction:

Hypothesis 1: Self-identification as a “patriot of the country” will be associated with a greater level of satisfaction with life.

Hypothesis 2a: Greater self-reported importance given to religion will be related to a higher level of satisfaction with life.

Hypothesis 2b: Having more personal religious faith will be linked to a higher level of satisfaction with life.

Hypothesis 2c: More personal prayer practice will be linked to a greater level of satisfaction with life.

### **3. Method**

#### **3.1. Sample and Data**

Data for the present work were obtained from the World Value Survey (WVS) 7th wave of Turkey (2017-2020). A renowned and skilled data collection company (BINOM), a member of ESOMAR, carried out the 7th wave of the World Values Survey in Turkey. The WVS, which was derived from the 1981 European Values Survey, has tracked social, political, and cultural change in nearly 100 nations across six continents. The target demographic was made up of families with Turkish citizens over the age of 18, and every geographic region and its subregions were well represented. The Survey was conducted through face-to-face interviews. The present study used data collected from Turkey’s sample of 2,415 respondents. After cases with missing values independent, key independent, and control variables were sifted by listwise deletion, the final sample was lower than the original sample.

#### **3.2. Variables**

##### **3.2.1. Dependent Variable**

The current work has one dependent variable, which is life satisfaction was measured as a single indicator, as an index created by WVS-EVS, varying from (1) dissatisfied (10) to satisfied.

##### **3.2.2. Independent Variables**

Patriotism: *Patriotism* is a binary variable that was created by WVS-EVS by asking respondents that “Of course, we all hope that there will not be another war, but if it were to come to that, would you be willing to fight for your country?” This variable was coded as 0 = Not willing to fight for the country and 1 = willing to fight for the country.

Religiosity: The present study includes three variables that represent personal religiosity. The first one is *the importance of religion* for individuals is a categorical variable with four Values (1 = not at all important, 2 = not very important, 3 = rather important, 4 = very important). This variable was used as a Likert-type scale.

The second religious variable is *faith* or *religious beliefs*. This variable was created as a combination of four items that require an unfavorable (no) positive (yes) response to a variety of questions: (1) believe in God, (2) believe in the afterlife, (3) believe in heaven, and (4) believe in hell. After a combination of these four items, a scale variable was created from 0-4. Cronbach's Alpha coefficients were calculated for the reliability of the scale and it was highly reliable (.81).

The last personal religious activity was measured by the frequency of *prayer* individually on an eight-point scale from “never, practically never” (1) to “several times a day” (8).

##### **3.2.3. Control variables**

The present study includes seven control variables in multivariate analysis to control for their impacts on the life satisfaction

*Age:* Research showed that age has a negative relationship with life satisfaction (Elliot & Hayward, 2009). In the present study, the age of respondents is a continuous variable with values of 18 years and above.

*Gender:* Literature in religious studies suggests that women have lower life satisfaction compared to men (Abdel-Khalek and Naceur, 2007). In the present study, gender is a binary variable contrasting 1 = women (ref.) and 2 = men

*Marital status:* Research shows that marital status is positively related to life satisfaction (Okulicz-Kozaryn, 2010). Married respondents reported higher levels of life satisfaction than their non-married counterparts. Marital status is a categorical variable reflecting 1 = unmarried (ref.), 2 = married, and 3 = others.

*The number of children:* According to previous research, people who live in big cities often feel more unsatisfied (Migheli, 2016). The number of children was used as a continuous variable in this work.

*Size of the town:* The data of this work include the size of the town where respondents were interviewed. It is a categorical variable ranging from 1 = under 5000 population to 5 = 500,000 and more population.

*Education:* Previous research indicates that an increase in educational level is linked with higher general life satisfaction (Bergan & McConatha, 2001). Education was measured on a nine-point scale ranging from 0 = Less than primary to 8 = Doctorate or equivalent.

*Income:* Research shows that higher income may help people with their subjective well-being if they are very poor. (Ed Diener & Biswas-Diener, 2002). Besides, a fundamental finding of the literature indicates that for middle and upper-income individuals in economically developed countries, obtaining more income is not likely to mightily improve subjective well-being (Ed Diener & Biswas-Diener, 2002). The income variable was created by the WVS as an index. The index values range from 1(lower step) to 10 (tenth step).

## **4. Data Analysis and Findings**

### **4.1. Sample Characteristics**

For demographic characteristics, the age of the participants in the sample ranged from 18 years and above was 38.83 years ( $SD = 12.65$ ). Half of the respondents were women and the other half were men (50%) the majority of those respondents were married or living as married (62.3%) while 32.5% of them were single. The mean of the respondents' number of children was 1.35 ( $SD = 1.41$ ). The mean level of the size of the town was 3.72 ( $SD = .95$ ) on a five-point scale representing the majority of the respondents living in the bigger cities. The mean of respondents' educational level was 4.02 on a nine-point scale ( $SD = 2.55$ ). The mean of respondents' income level was 5.34 on a ten-point scale ( $SE = 1.72$ ). Regarding independent variables, almost four-fifths of the respondents report that they are willing to fight for their country if the country joins a war (%79.9). In the context of religious variables, the mean level of the importance of religion was 3.47 on a four-point Likert-type scale ( $SD = .78$ ), the mean level of faith (traditional religious beliefs) was 3.74 on a five-point scale (0-4) ( $SD = .72$ ), and the mean level of prayer was 6.37 ( $SD = 1.92$ ) reflecting that personal religiosity among respondents seems high. Finally, the mean of respondents' general life satisfaction was 6.52 on a ten-point scale ( $SD = 1.90$ ).



Variables	<i>n</i>	<i>percentage</i>	<i>M</i>	<i>SD</i>
Age	--	--	38.83	12.65
Women	1208	50.0%	--	--
Men	1207	50.0%		
Single	783	32.5%	--	--
Married	1503	62.3%		
Others	126	5.2%		
Children	--	--	1.35	1.41
Size of Town	--	--	3.72	0.95
Education			4.02	2.55
Income			5.34	1.72
Non-patriot	463	20.1%	--	--
Patriot	1844	79.9%		
Imp. of Religion	--	--	3.47	0.72
Faith			3.74	0.78
Prayer			6.37	1.92
Life Satisfaction			6.52	1.90

**Table 1.** Sample Characteristics: Means, Standard Deviations, and Proportions

#### 4.2. Multivariate Analysis

Four models of OLS were used to determine the effects of patriotism and personal religiosity on life satisfaction in Turkey independently from the effects of control variables. Model 1 is the control model in statistical analysis and included only the dependent variable and six control variables. Model 2 (patriotism) and Model 3 (religiosity) were independent models that reflected the effect of each predictor variable independently on general life satisfaction whereas control variables were controlled. Model 4 (full model) contained all variables together to examine the impact of each predictor variable on life satisfaction solely.

Table 2 shows the results of the linear regression for the four models of life satisfaction. Model 1 reveals that marital status, size of the town, and household income were positively linked to life satisfaction while the number of children was negatively associated with it. More specifically, the mean level of life satisfaction is .411 units higher for male respondents than for female respondents ( $b = .411$ ,  $t = 3.50$ ,  $p < .001$ ). For one unit increase in the number of children, the expected favorable life satisfaction decreases by a factor of .125 ( $b = -.125$ ,  $t = -3.31$ ,  $p < .01$ ). For one unit increase in the size of the town where respondents live, the expected favorable life satisfaction increases by .218 units ( $b = .218$ ,  $t = 5.43$ ,  $p < .001$ ). For one-step increases in household income, the expected favorable life satisfaction increases by a factor of .250 ( $b = .250$ ,  $t = 10.78$ ,  $p < .001$ ).

Model 2 displays that patriotism was significantly and positively associated with favorable life satisfaction. All else being equal, the mean level of life satisfaction is .554 units greater for

individuals who are willing to fight for the country than for people who are not willing to fight for the country ( $b = .554, t = 5.80, p < .001$ ).

Model 3 exhibits that the importance of religion, personal religious faith, and prayer practice were significantly and positively related to general life satisfaction. First, holding all other variables constant, for one level increase in given importance to the religion, the expected positive life satisfaction increases by .179 units ( $b = .179, t = 3.04, p < .01$ ). For per unit increase in religious faith, the expected favorable life satisfaction increases by a factor of .120 ( $b = .120, t = 2.20, p < .05$ ). Finally, for one unit increase in frequency of prayer practice, the expected favorable life satisfaction increases by a factor of .051 ( $b = .051, t = 2.32, p < .05$ ).

Model 4, as stated above, is a full model that includes all variables in regression analysis. As seen in the table, control variables- marital status, number of children, size of the town, and income- that were significant in other models still preserve their significance in the same direction. Regarding predictor variables, although a small amount of decrease occurs in their effect on life satisfaction patriotism, the importance of religion, and religious faith remain statistically significant. In other words, compared to non-patriot respondents, patriots had more favorable life satisfaction ( $b = .442, t = 4.33, p < .001$ ). The importance of religion ( $b = .129, t = 2.13, p < .05$ ) and religious faith ( $b = .117, t = 2.12, p < .05$ ) increases the expected positive life satisfaction. Furthermore, in the full model, prayer practice loses its significance and this may mean that an individual's prayer practice possesses a moderate effect on general life satisfaction.

Variables	Model 1	Model 2	Model 3	Model 4
Age	-.001	.002	.001	.003
Men	.014	-.020	-.011	-.045
Married	.411***	.383**	.398**	.373**
Others	-.031	-.033	-.051	-.050
Children	-.125**	-.139***	-.169***	-.167***
Size of town	.218***	.221***	.213***	.215***
Education	-.009	-.013	.001	-.005
Income	.250***	.259***	.250***	.263***
Patriot		.554***		.442***
Imp. of Religion			.179**	.129*
Faith			.120*	.117*
Prayer			.051*	.030
F	25.04***	26.42***	22.32***	21.93***
R <sup>2</sup>	.080	.097	.102	.112
N	2315	2220	2184	2102

\* $p < .05$ ; \*\* $p < .01$ ; \*\*\* $p < .001$ .

**Table 2.** OLS Regression: The Effect of Independent Variables on Life Satisfaction

## Conclusion and Discussion

The purpose of this study is to determine the relationship between patriotism, three dimensions of religiosity, and one particular characteristic of well-being, general life satisfaction in Turkey. This study provides a clear understanding of how patriotism, religion, and life satisfaction are related in a secularized and religious society by using Turkey as a strategic case study. The present work makes contributions to the literature on general life satisfaction and by concentrating on a case study that is not Christian, it advances earlier research. Apart from research hypotheses, The study's findings support the significance of a fundamental set of demographic traits in determining an individual's level of life satisfaction. The majority of the illustrative power of the models used in this study was attributed to this group of variables. The majority of the demographic factors persisted as important across the four models. Among these factors, those that have a significant relationship with life satisfaction are marital status, number of children, size of the town where they live, and income. Findings related to demographic characteristics were consistent with the results of previous research (Alesina et al., 2004; Ball and Robbins, 1986; Diener et al., 2013). These findings provide a better understanding of the differential effects of demographic characteristics on general life satisfaction in an Islamic country.

Data for the present research generally promote the hypotheses. First, concerning the relationship between patriotism and general life satisfaction, it was hypothesized that self-identification as a “patriot of the country” would be associated with a greater level of general life satisfaction (Hypothesis 1). The findings from the statistical analysis provided strong support for this hypothesis. Compared to people who are not willing to fight for their country, individuals who are willing to fight for the country had more satisfaction in Turkey. This finding was coherent with previous research, which showed that life satisfaction was positively correlated with patriotism (Dixon, 2020). Based on this finding it is possible to state that the more loyal people feel to their country, the more satisfaction they get from their lives. In addition, this finding also supports the idea that the national pride varieties influence a rise in subjective well-being (Reeskens and Wright, 2011).

Previous studies suggested that religiosity has a highly important and positive impact on general life satisfaction across cultures (Dorahy et al., 1998; Elliot and Hayward, 2009; Ellison et al. 1989; Habib et al., 2018, Lim and Putnam, 2010). For the current work, three different aspects of religiosity were used to determine the association between religiosity and life satisfaction in Turkey. First of all, the importance of religion may be predictive of general life satisfaction. Therefore, it was hypothesized that greater self-reported importance given to religion would be associated with a higher level of life satisfaction (Hypothesis 2a). The analysis findings yielded supportive evidence for this hypothesis and the increase in giving importance to religion increased the favorable life satisfaction among individuals in Turkey. The second aspect of religiosity was considered personal religious faith. Related to that aspect, it was hypothesized that having more religious faith would be linked to a higher level of general life satisfaction (Hypothesis 2b). Similar to the importance of religion, all models of statistical analysis supplied full support for this hypothesis. In other words, religious faith has a positive effect on life satisfaction. Based on results from both aspects of religiousness, it seems that to carry out religious practices and beliefs, Muslim individuals need to spend much more thinking, planning, time, and energy. These practices and beliefs play important roles in the day of Muslims (Abu-Raiya & Aytan, 2019), therefore, they might lead to higher physical and psychological benefits.

Third, concerning the relationships between private religious devotion (prayer) and life satisfaction, Hypothesis 2c predicted that personal religious practices such as prayer would be associated with a greater level of general life satisfaction. The findings from the statistical analysis provided partial support for this hypothesis. Only in the religiosity model, this study found that as prayer practice increases the positive level of life satisfaction enhances among Turkish people. This result is consistent with previous research that explains the importance of the effects of devotional intensity on life satisfaction (Ellison et al. 1989). In particular, the present study reveals that the intensity of prayer among Muslim Turkish people has a favorable influence on life satisfaction. That result may be explained that possessing a devotion toward a particular religious worldview assists to feel positive emotions. Therefore, Muslim people in Turkey may learn more adaptive strategies to regulate their emotions. Furthermore, it is possible to suppose that private religious devotion among Turkish citizens enhances the adherence to their life, enhancing, in turn, the evaluation of satisfaction with life. Overall, to properly understand how prayer affects life satisfaction, it is crucial to take into account both the underlying motivation for praying addition to the way other believers in the religion view this behavior and the goal it serves. According to these findings, it is essential to identify and include the various elements of religion that may be connected to satisfaction with life.

The present study possesses several limitations to induce future research directions. First, using World Value Survey data compels restrictions on the measuring of predictor variables. The data includes only a few items of religiosity, especially the WVS 2017-2020 wave, and in a comparatively religious nation including Turkey. For example, belief variables such as belief in prophets and holy books have not been included in this wave of WVS. Even though these instruments are useful, they cannot represent all potentially significant features of religion and the WVS items may not be entirely convenient for a study carried out in Islamic contexts (Acevedo et al, 2015). Because many aspects of Islam such as reading the Qur'an, fasting the month of Ramadan, giving zakat/sadaqah, and wearing the headscarf (for women) are not available in the current data. Similar to religious items, more variables that represent patriotism should add to the data. Moreover, life satisfaction is the sole scale variable in WVS. Therefore, the survey should contain more satisfaction questions such as family life, partner relationships, and leisure situations for better understanding. Nonetheless, the use of multi-item determiners can increase the reliability of measures of both dependent and independent variables in the present study. In the context of Turkey and other Islamic countries, future research might investigate whether life satisfaction and its relation to religion vary by age and gender. Thus, this study is compulsorily restricted to authenticate the link between religiosity and satisfaction with life.

Despite its limitations, this work adds to the research of patriotism, secular and Islamic religiosity, and satisfaction with life in a nation that attempts to place itself in the Western world. The study has explored the relationship between patriotism, religious aspects, and general life satisfaction in Turkey. The findings of this work reveal a significant link between patriotism, enhanced Muslim devoutness, and general satisfaction with life. The patterns of this research are coherent with other studies and it is substantial to note the resemblance between the findings of this study and research of Christian denominations. Indicating these resemblances may be an essential step for future work that will study the non-Western world, particularly Muslim countries. As a suggestion, for future research, the link between Muslim spirituality and satisfaction with life may be an important work to contribute to the studies of religion. Additionally, future researchers can utilize Online Photovoice (OPV; Doyumğaç et al., 2021; Tanhan, 2020; Tanhan & Strack, 2020)

as a novel, comprehensive, and empowering qualitative research method to explore how patriotism and religiosity contribute to life satisfaction of the Muslims.

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