

The Relationship between Self-Actualization, Life Satisfaction and Religiosity among Turkish Muslims*


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Abstract: In this study, the relationship of religiosity, which is the most important concept of the psychology of religion, with self-actualization and life satisfaction is discussed. Religion is seen as related to both life satisfaction and self-actualization due to its features such as directing people's life, giving meaning, contributing to social and individual development. In this study, whether there is a relationship between the three variables, and if so, in what direction this relationship is, was handled with the correlational model. The sample of the study consists of Turkish adults over the age of 18. Participants were selected by simple random sampling method. *The Islamic Religiousness Scale, Personal Orientation Inventory and Life Satisfaction Scale* were used in the research as Turkish, and then the relationship between the three variables was analyzed in the light of the obtained data. According to the results, while there is no significant relationship between religiosity and self-actualization scores, there is a positive correlation between life satisfaction and self-actualization and life satisfaction and religiosity. In addition, it has been determined that the relationship between religiosity and self-actualization differs according to various variables.

Keywords: Turkish, Muslim, Religiosity, Personality, Self-Actualization, Happiness, Life Satisfaction.

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Introduction

The relationship between personality and religiosity occupies an important place in the studies of psychology of religion (Sevinç, 2013). Since both personality and religiosity have many issues, the relationship between the two phenomena has been the subject of many studies from different perspectives (See. Caldwell-Harris et al., 2011; Nielsen et al., 2009; Mehmedoğlu, 2004; Bahadır, 2002; Turan, 2009; Gürses, 2017; Şentepe and Güven, 2015; Argyle and Hills, 2000; Taşçı Yıldırım, 2021). In these studies, it has been discussed whether there is a relationship between religiosity and personality types or personality dimensions according to the Big Five Personality Model. For example, Şentepe and Güven (2015) showed that there is a significant relationship between religiosity and agreeableness and conscientiousness dimensions of personality. Considering the sociological, biological and psychological effects of religion, it can be predicted that it will also affect the personality development of its members and that religiosity may be related to many different aspects of personality. At this point, the question of whether the concept of *self-actualization*, which is one of the most important concepts of personality in Humanistic Psychology, is related to religiosity comes to mind.

Although the concept of self-actualization was first used by Goldstein (1939), by Maslow (1943, p. 10), one of the most important names of Humanist Psychology, this concept was defined more systematically and it is placed on a scientific ground and accepted as the top step of the hierarchy of needs. Maslow categorizes the needs that a person has throughout his life in a hierarchical order, starting from physiological needs to the need for self-actualization. According to Maslow, needs are physiological needs, safety needs, belonging and love needs, esteem needs, and self-actualization needs. Self-actualization is the unleashing of one's innate potentials at the highest level. Even if we meet all our needs, unless we unlock these potentials, we begin to feel discontented and restless after a while in our lives. Throughout our lives, we aspire to be "all that we can be". Maslow (2001) defines self-actualization as an ultimate value that all people strive to achieve. Self-actualization is a process in which a person both does not dissolve his self in social authority and does not come into conflict with social rules, can act in line with his own feelings and needs, and use his latent powers to the fullest (Kuzgun, 1982, p. 170). This process can also be expressed as the process of self-knowledge. It also brings with it a healthy and happy personality. Individuals who use their potential well, that is, who self-actualized, are open to all experiences, accept themselves, live every moment to the fullest and act with their own instincts, have a much more sense of freedom in their thoughts and behaviors than other individuals, and are quite productive (Göcen and Konar, 2014, p. 365-383; Özdoğan, 1997; Tekke and Coşkun, 2019). It is thought that the need for self-actualization may be related to religiosity (Watson et al, 1995; Aytan, 2004; Göcen, 2005; Özdoğan, 1995). As a matter of fact, according to Maslow (2001), religion is actually an expression of the will to self-actualization and the expression of what people want to be. In this respect, there may be similarities between the type of people that religions want to create and the characteristics of self-actualized people (transcendence, altruism, honesty, naturalness, courtesy, grace, self-discipline, humility, etc.). Considered in terms of religion, human beings are born with the potential for self-actualization. For example, in terms of Islam, human beings are the most precious of creations, and the effort for self-realization is present in human nature (Quran, 17/70). While religion wants people to be an

individual who is aware of their own potentials and develops them, with the principles it brings and ideal goals, it also wants people to develop healthy relationships with other people by not being limited to themselves. Some of the characteristics that religion determines for the ideal person are in line with the characteristics of self-actualized people. On the other hand, although religious and self-actualized individuals seem similar to each other in terms of their some characteristics, the relationship between religiosity and self-actualization may progress in different ways, as people's perceptions of religion, people's religious orientations, and type of religiosity will differ (Ayten, 2005, p. 185-204; Tokur, 2013). For example, some empirical studies show that expression of self-actualization in humanistic sense and in Christian terminology may be differ, but also compatible (Watson et al, 1995). On the other hand some thinks that the concept of self-actualization is not compatible with Christian beliefs (Hood et al, 2009). From this point of view, it can be said that we have enough reasons to think that there may be a relationship between self-actualization and religiosity, but the direction and nature of this relationship is not clear enough.

There is a third variable associated with religiosity and self-actualization: life-satisfaction. As a matter of fact, there are various studies dealing with the relationship between religiosity and life satisfaction and religiosity and self-actualization (Aydın, 2019; Ayten, 2013; Kula and Çakar, 2015; Turan, 2018). The intersection points of these three variables can be explained as follows: religion ultimately promises happiness in the world and the hereafter, religion is an expression of the individual's demand for self-actualization, happiness, peace and satisfaction with life are among the characteristics of self-actualized individuals. Therefore, it can be thought that these three may be related.

Life satisfaction is accepted as an indicator of how satisfied people are with the life they live (Aydın, 2019). According to the definition of APA (2021), life satisfaction is one's perception of the quality of one's own life and reflects one's attitude towards the difference between what they have and what they do not have. Therefore, we can say that life satisfaction is about what we expect from life, not about the financial means we have. From this point of view, it can be said that the way we make sense of life, our expectations about worldly life, our beliefs, our worldview will affect our level of life satisfaction. Although religion is not the only factor that determines life satisfaction, it has a significant impact on life satisfaction, both individually and socially, as it shapes the expectations and desires of individuals (Krause et al., 1998; Mustafayeva, 2013; Ayten, 2018, p. 116-117). Numerous studies show that there is a positive relationship between religiosity and life satisfaction (Diener and Clifton, 2002; Krause et al., 2002; Bergan et al, 2001). These three variables, which we have covered in our research, are very effective in human life and at the same time have features that can affect each other positively or negatively, and due to these features, they are deemed worthy of investigation.

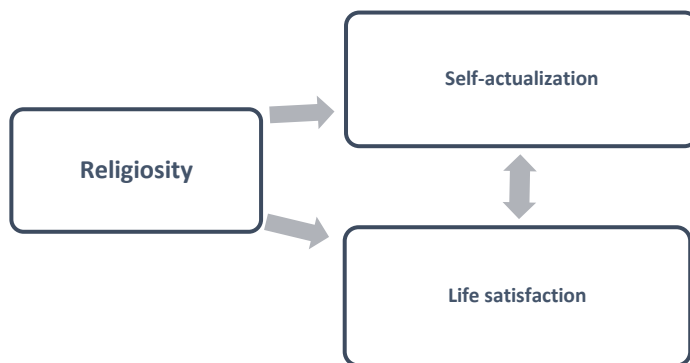
Religion is a phenomenon that directs a person's life and gives meaning to his life. Religion allows individuals to organize their lives (Mehmedoğlu, 2004). Self-actualization is a person's effort to reach the point of satisfaction. The person trying to realize himself has met certain basic needs and continues to do the best he can (Gürses, 2017). In fact, things done in terms of both religiousness and self-actualization are the door to happiness. What we express as happiness is the state of being

satisfied with life (Yılmaz Çıtır, 2016). We guess that this is where religiosity, self-actualization and life satisfaction meet on common ground. This research will be one of the few previous studies on the relationship between religiosity, self-actualization and life satisfaction. However, when we look at the Turkish literature, although there are studies that deal with the relationship between religiosity and life satisfaction and the relationship between individual religiosity and self-actualization (See. Akkoyun, 1988; Aydın, 2019; Ayten et al, 2012; Güleç, 1999; Keser, 2005; Mustafayeva, 2013; Tokur, 2013; Turan, 2018; Türker and Çelik, 2019), no study can be found that deals with these three together. In addition, some of the studies conducted in this field were carried out with a group of samples with certain characteristics (for example, only university students) (See. Akbaş, 1993; Ayten, 2005; Ayten and Tura, 2017; Göcen, 2005; Özdoğan, 1995; Yazar, 2019). What makes this study original is that these three variables are considered together and the sample is selected from the general population over the age of 18. The question of "Is there a relationship between individuals' levels of religiosity, self-actualization and life satisfaction, and if so, what kind of relationship is there?" constitutes the main problem of this research. In this study, answers are sought to the following questions: Is there a relationship between the level of religiosity and the level of self-actualization; Is there a relationship between the level of religiosity and the level of life satisfaction; Is there a relationship between the level of life satisfaction and the level of self-actualization; Do religious people's self-actualization levels differ according to their life satisfaction levels? The hypotheses of the research can be listed as (H1) " The level of religiosity predicts the level of self-actualization", (H2) " The level of religiosity predicts the level of life satisfaction." and (H3) "There is a positive correlation between self-actualization and life satisfaction".

Method

This study has a correlational method in terms of investigating the relationship between more than two variables, and a cross-sectional survey type in terms of being limited to a certain time period. The demographic variables of the study consist of gender, age, graduation status, marital status, region of residence and socioeconomic status. In addition to demographic variables, the variables to be addressed are religiosity, self-actualization and life satisfaction. In accordance with the purpose of the research, a questionnaire was used to collect data and the study was carried out by analyzing the results of the data. In the analyzes, the effect of religiosity on self-actualization and life satisfaction and the relationship between these three variables were discussed and the findings were interpreted and reported. This research was approved by the Ethics Committee of Çanakkale Onsekiz Mart University Graduate Education Institute, with the decision dated 11.03.2021 and numbered 05/25.

Figure 1: Research Model



Participants

Turkish Muslim individuals over the age of 18 participated in this research. Participants were formed by non-random convenience sampling method. The online questionnaire, which was prepared in a computer, was delivered to the participants on the internet on March 18, 2021 and remained on the air for one week. A total of 534 people participated in the research. Volunteering was taken into account in the participation in the research, detailed information was given at the beginning of the questionnaire, the rights of the participants were mentioned and the consent form was included. A personal information form was added to the research, where the participants' gender, age, educational status, marital status, income status and place of residence could be accessed, but no information was requested to reveal the identity of the participants. The analysis of the data obtained from the questionnaire form was carried out using the SPSS program.

Table 1: Demographics of the Participants

		N	%
<i>Gender</i>	Female	326	61
	Male	208	39
<i>Age</i>	18-24	113	21.2
	25-34	294	55.1
	35-44	76	14.2
	45-54	43	8.1
	55+	8	1.5
<i>Education</i>	Primary school	16	3
	Middle school	10	1.9
	High school	89	16.7
	Two years degree	65	12.2
	University	269	50.4
	Master degree	74	13.9
<i>Marital Status</i>	PhD	11	2.1
	Single	274	51.3
	Married	252	47.2
<i>Place of residence</i>	Other	8	1.5
	Village	13	2.4
	Town	8	1.5
	County	208	39
	City	84	15.7
<i>Socioeconomic Status</i>	Big City	221	41.4
	1	23	4.3

	2	68	12.7
	3	351	65.7
	4	86	16.1
	5	6	1.1
Total		534	100

As seen in Table 1, 326 (61%) of the participants were female and 208 (39%) were male. Considering the high number of female participants, It should be watched out in generalizing the results. Participants are over 18 years old and the oldest participant is 68 years old. The mean age is 30.54 (SD=8.507). Looking at the age groups, it is seen that the majority (55.1%) are in the 25-34 age range, followed by the 18-24 age range with 21.2%. Although the majority of the participants are young adults, a quarter of the participants are over the age of 35, and this rate is remarkable considering that university students are mostly sampled in studies related to religiosity. When the education levels of the participants are examined, it is seen that the majority (50.4%) have a bachelor's degree and the second is high school graduation (16.7%). The fact that the participants mostly had higher education can be counted as another limitation of the study. Looking at the profile of the participants in terms of marital status, it is seen that the rates of single (51.3%) and married (47.2%) are very close to each other. Most of the participants (41.4%) live in a big city and come from a middle socioeconomic (65.7%) segment.

Measurement

In accordance with the purpose of the research, a personal information form, a religiosity scale, a scale to determine the level of self-actualization and a life satisfaction scale in Turkish were used to collect data.

Personal Information Form: A form was used to collect the demographic characteristics of the research participants. The form included questions on gender, age, educational status, marital status, place of residence and socioeconomic status.

Islamic Religiosity Scale: Developed by Uysal (1995), the scale was designed with five dimensions: consequence, belief, knowledge, rituals, and individual and social dimensions of worship. The scale in a four-point Likert format consists of 26 items in total. In our study, the 12-item version of the scale, abbreviated by Ayten (2009), was used. Participants were asked to mark the option with the degree they deem appropriate for each item given. While some questions in the scale were rated as “strongly agree”, “agree”, “disagree”, “strongly disagree”, some questions were rated as “very often”, “often”, “sometimes” and “never”. These ratings are scored as 4, 3, 2 and 1 from the most positive to the least positive. The highest score that the participants can get from this scale is 48 and the lowest is 12. A high score from the scale means that the participant's level of religiosity is high. The short version of the scale consists of two sub-dimensions. These are the belief- consequence dimension and the knowledge-ritual dimension. In our study, when the internal consistency analysis of the scale was analyzed, it was seen that the Cronbach Alpha value was .827, that is, the internal consistency level was high.

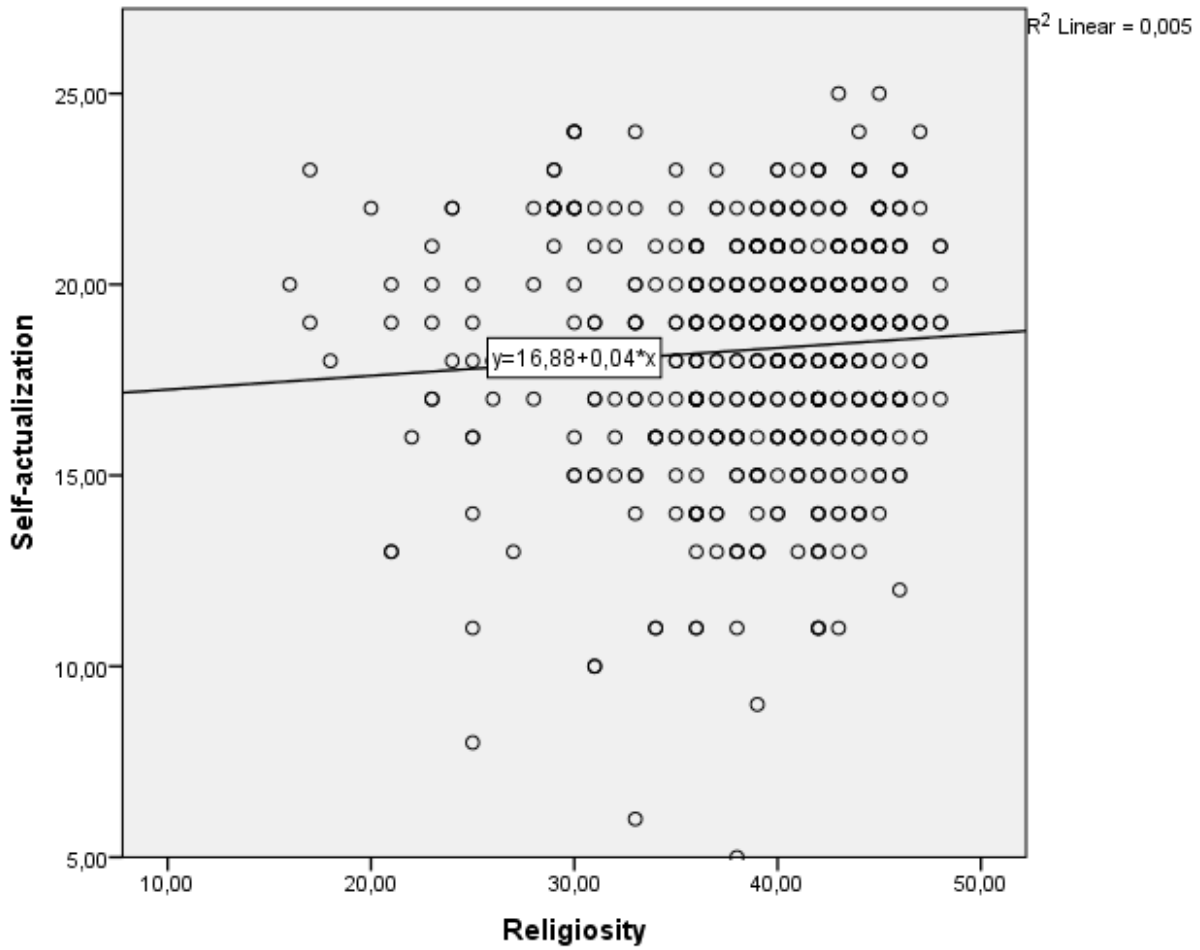
Personal Orientation Inventory: The inventory was developed by Everett Shostrom and adapted into Turkish by Kuzgun (2012) in order to measure the level of self-actualization according to the principles of humanistic counseling. The inventory consists of 150 pairs of behavior or value comparisons of compulsory-choice type that require choosing one of the two. In the inventory, there are 12 subscales consisting of the combinations of 150 items. In this study, 25 items in the subscale measuring self-actualization value were used. Each item consists of sentences expressing specific behavior or values, one of which is self-actualizing and the other is not. Those who mark the option specific to self-actualizers get 1 point, while those who tick the option specific to non-self-actualizers get 0 points. As a result of the questionnaire, the highest score that can be obtained for the level of self-actualization is 25, and the lowest score is 0 (Kuzgun, 2012). After the data were collected, it was understood that the internal consistency analysis of the inventory showed a moderate level of consistency ($\alpha=.536$).

Life Satisfaction Scale: The scale was developed by Ed Diener and adapted to Turkish by Durak et al. (2010). The scale is a 5-item, 7-point Likert-type self-report scale with a metric measure ranging from "strongly disagree" to "strongly agree". The aim of the scale is to reveal the life satisfaction levels of individuals. In scoring the scale, the rating level of each item is added. The highest score that the participants can get is 35 and the lowest score is 7. An increase in the score obtained from the scale indicates an increase in life satisfaction. At the end of the research, the internal consistency level of the scale was found to be $\alpha=.848$.

Results and Discussion

A large literature in the psychology of religion addresses the physiological, psychological, and sociological benefits of religiosity (See. Hood et al, 2009; Yapıcı, 2007). Undoubtedly, the effects of religiosity differ from religion to religion, and negative effects can be seen in some religions (Exline, 2002; Pargament, 2002; Pargament et al., 2001; Koenig et al., 2001). Apart from their effects, it is a fact that religions advise people to change and develop, to gain a certain direction of their lives. Just as religion wants people to develop in many areas, one of these areas is personal development. For this reason, it is thought that there will be a positive relationship between religiosity and self-actualization. Because the characteristics of self-actualized people and the features that religion wants people to have are similar. For example, it is akin to the fact that religion always asks people to have goodwill, while self-actualized people avoid prejudice. In addition, religion advises people to live the modest life that self-actualized people also adopt. Self-actualized people and religious people are similar to each other in terms of tolerating others, treating them equally without attributing superiority, not being arrogant towards them, and being sensitive to their problems. Also it can be said that both religiosity and personality are in a continuous development. From this point of view, simple linear regression analysis was conducted to determine whether there is a relationship between the level of religiosity and the level of self-actualization and to determine to what extent the level of religiosity predicts the level of self-actualization.

Chart 1: Relationship between Religiosity and Self-Actualization Level



As a result of the regression analysis ($R^2=.005$, $b_0=16.883$, $p=.092$), it was resulted that there was no significant relationship between religiosity and self-actualization (Chart 1). This result we obtained does not support our hypothesis that the level of religiosity predicts the level of self-actualization. This result is consistent with Maslow's (1970) claim that institutional religion and self-actualization are incompatible. The results obtained in the studies conducted by Ayten (2004) and Özdoğan (1995) also support our research. Although we think that there may be a relationship between these two variables in the context of religion and its benefits, religiosity is about how religion is perceived and how it is transferred to life. Maslow (1970) explains what we mean by religion and the relationship of this definition with self-actualization as follows:

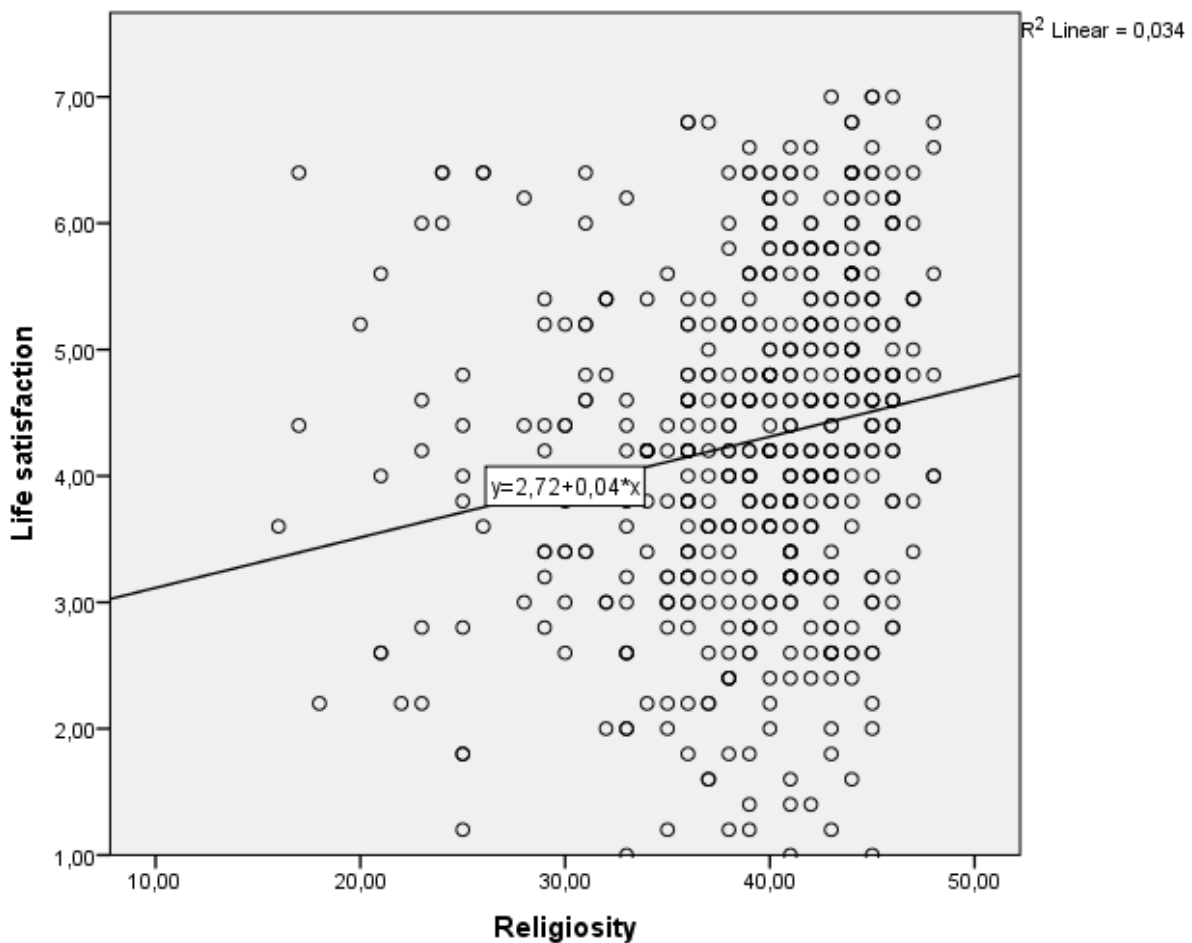
A few say that they believe in a God, but describe this God more as a metaphysical concept than as a personal figure. If religion is defined only in social-behavioral terms, then these are all religious people, the atheists included. But if more conservatively we use the term *religion* to stress the supernatural element and institutional orthodoxy (certainly the more common usage) then our answer must be quite different, for then very few of them are religious (p. 169).

For example, can we expect an extrinsically religious person to have a high level of self-actualization? Self-actualized individuals make decisions of their own free will and implement them.

They have no dependency to others or other elements. In addition, some dimensions of religiosity may have a negative effect on self-actualization. If we consider religiosity in terms of worship, worship may have a positive relationship with self-actualization in terms of putting life in order, and it may also negatively affect the process of self-realization by the excessive amount of time devoted to worship and the alienation of individuals from social life. In this case, the real effect of religiosity on self-actualization is related to what people understand from religion and how much they can apply the teachings of religion to their lives.

As can be seen in the chart below, as a result of the regression analysis, it was determined that there is a significant relationship between religiosity and life satisfaction. ($R^2=.03$, $b_0=2.716$, $p<.001$). The obtained result supports our claim that the level of religiosity predicts the level of life satisfaction. The change in the level of religiosity affects the change in the level of life satisfaction by 3%. Life satisfaction and religiosity have been and continue to be the subject of many researches. In some studies, it has been concluded that there is a significant and positive relationship between religiosity and life satisfaction, supporting our research (Acat, 2019; Ayten and Tura, 2017; Ayten and Yıldız, 2016; Güler and Emeç, 2006; Sağır, 2019; Turan, 2018; Yılmaz Çıtır, 2016).

Chart 2: Relationship between Religiosity and Level of Life Satisfaction



Religiosity has existed in every society from past to present. In line with the principles it brings, it directs and shapes people's lives individually and socially. It have answers to the questions people ask about finding their purpose in life. Therefore, it is very effective on life satisfaction, which we can call an evaluation process about life. While people give meaning to their lives with the belief dimension of religiosity, they provide order in their lives with the dimension of worship. In order for a person to be satisfied with life, he must have reached a spiritual satisfaction. In this sense, religion positively affects people personally and spiritually and makes it possible to be satisfied with life. At the same time, when it is thought that people affect each other in terms of life satisfaction, the contribution of religion to the creation of an environment of peace in the society with the social arrangements that religion has made, provides an increase in life satisfaction. Considering that life satisfaction is related to the perception of the difference between what one has and what one wants to have, it can be thought that religion seriously affects this perception through beliefs about the impermanence of the world and indirectly has a positive effect on life satisfaction.

When we look at the result of the analysis in which the correlation between the three variables is considered together (Table 2), there is a positive and significant relationship between religiosity and life satisfaction as seen in the table, and between self-actualization and life satisfaction ($p < .001$). The result we obtained confirms our hypothesis that there is a significant relationship between the level of self-actualization and the level of life satisfaction. However, there is no significant relationship between religiosity and self-actualization. Numerous studies (See. Ayten et al., 2012; Toplanır, 2018) dealing with life satisfaction and self-actualization have determined that there is a significant relationship between these two variables.

Table 2: Correlation between Religiosity, Self-Realization and Life Satisfaction Levels

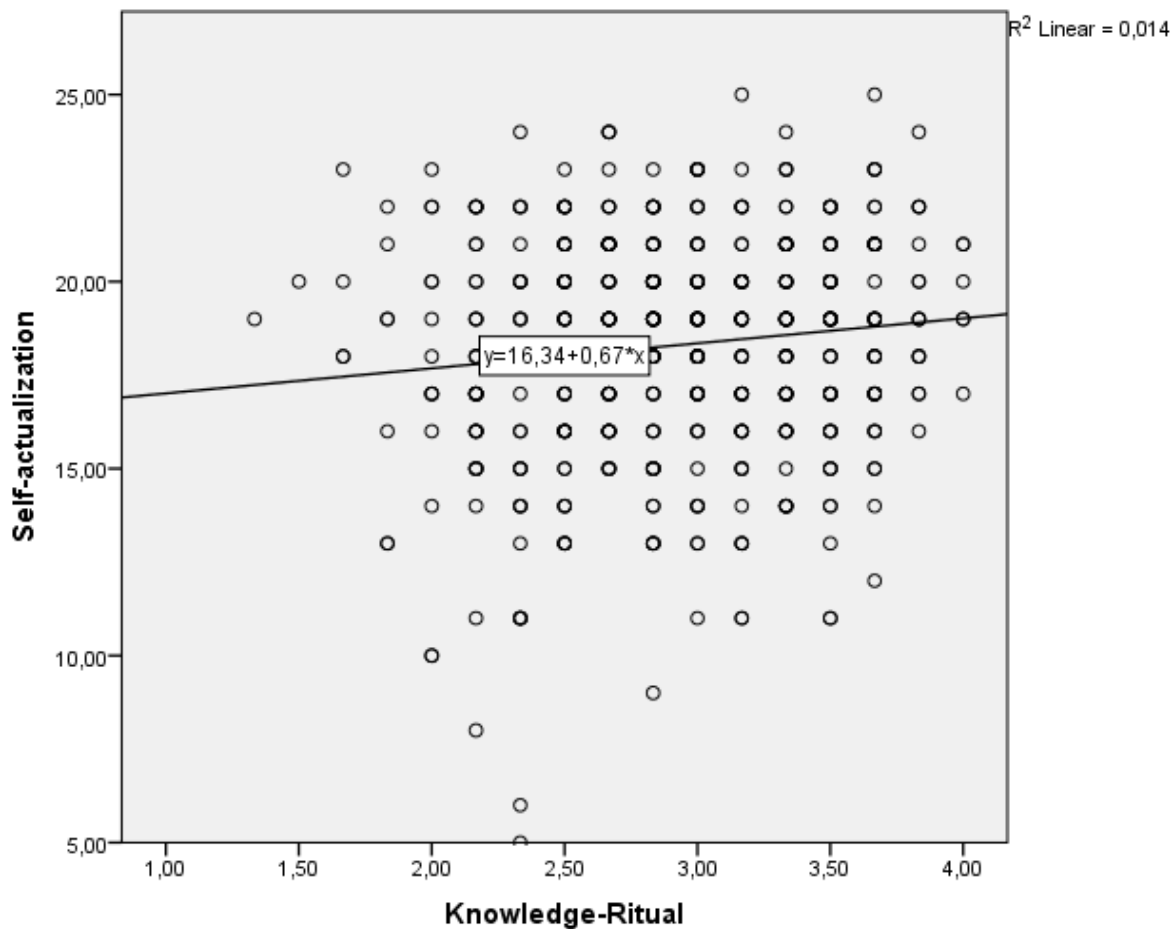
		Self-actualization	Life satisfaction
Religiosity	r	.073	.183*
	p	.092	.001
	N	534	534
Life satisfaction	r	.217*	
	p	.001	
	N	534	

*. The correlation between the two variables is significant at the 0.01 level.

Life satisfaction is an evaluation process that deals with the whole life in general. The fact that people are happy in their life, think that they have achieved everything they can achieve, and do not want to change anything even if given the opportunity to live again, are indicators of their satisfaction with life. When the hierarchy of needs is taken into account, people's satisfaction with their lives is in a sense related to meeting their needs. A person who has met their physiological, safety, love and belongingness and esteem needs is expected to be largely satisfied with their life. Thus, life satisfaction can be accepted as a step in the process of self-actualization. Therefore, it is understandable that there is a significant relationship between life satisfaction and self-actualization. This result we have obtained confirms our hypothesis that there is a significant relationship between the level of self-actualization and the level of life satisfaction. However, when these three variables are considered together, the significant relationship between life satisfaction and both religiosity and self-actualization suggests that there may also be a relationship between religiosity and self-

actualization, although the results we obtained show the opposite. Against this picture, some new questions arise. Why is there a positive correlation between religiosity and life satisfaction, and between life satisfaction and self-actualization, but not between religiosity and self-actualization? In this case, it can be assumed that there may be various mediator or moderator variables affecting the relationship between religiosity and self-actualization, or that different dimensions of religiosity may have different relationships with self-actualization. In order to better understand this situation, first of all, the relationship between the sub-dimensions of religiosity and self-actualization was examined.

Chart 3: The Relationship between Knowledge-Ritual Dimension of Religiosity and Level of Self-Actualization

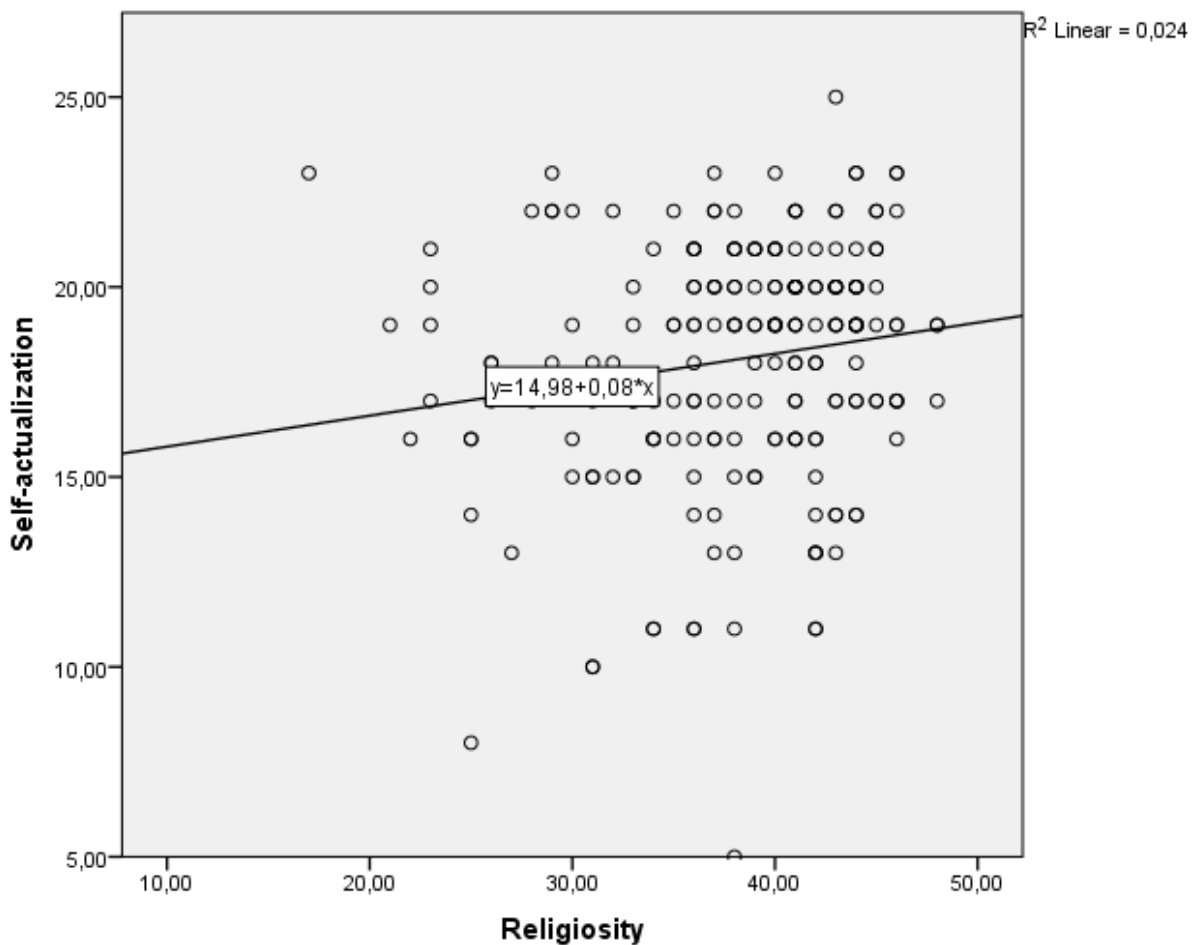


As seen in the chart above, as a result of the regression analysis ($R^2 = .014$, $b_0 = 16.34$, $p < .05$), it was concluded that the knowledge-ritual dimension of religiosity predicts the level of self-actualization. On the other hand, no significant relationship was found between belief-consequence dimension and self-actualization. The religiosity scale, abbreviated by Ayten (2009), defined only two dimensions of religiosity, unlike the widespread acceptance in the psychology of religion. In Stark and Glock's (1974) classification of the dimensions of religiosity, knowledge and ritual are considered as two separate dimensions. The knowledge dimension includes having knowledge about the religion one is a member of, learning the basic belief principles, practices and provisions of that religion, while the ritualistic dimension refers to the fulfillment of religious practices, transferring

religious beliefs to behavior and performing rituals. In this case, it can be predicted that there may be a relationship between the level of fulfilling the practices of the religion one is a member of and the level of self-actualization.

In order to determine whether religiosity has a relationship with self-actualization in terms of different demographic variables, age groups, gender and different education levels were examined separately in terms of religiosity and self-actualization levels. The first examination was made in terms of the gender variable. The relationship between religiosity and self-actualization in females and the relationship between religiosity and self-actualization in males were discussed. When it comes to females, it has been resulted that there is no relationship between religiosity and self-actualization levels.

Chart 4: The Relationship between Religiosity and Self-Actualization Levels in Males



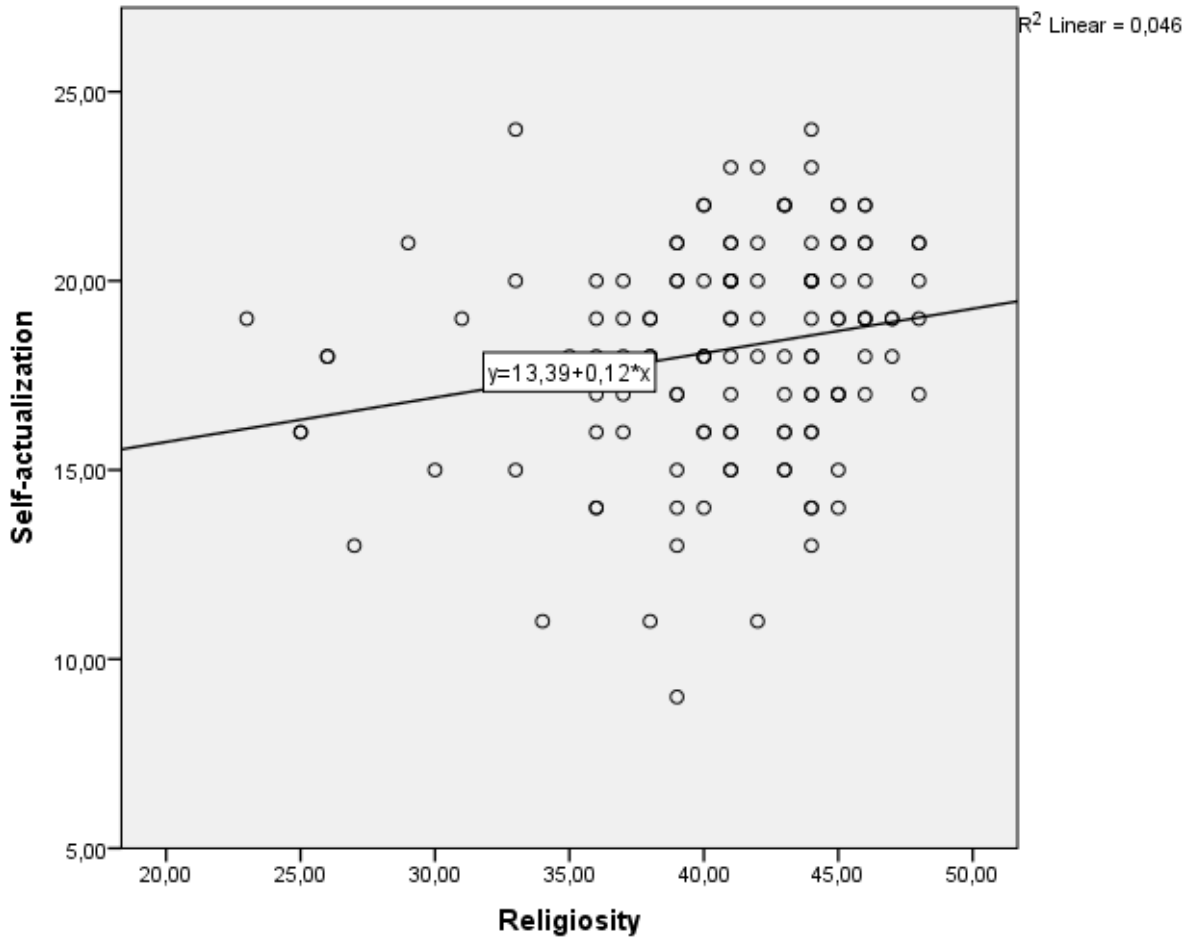
As seen in the chart above, religiosity predicts self-actualization as a result of the analysis made by considering only male participants ($R^2=.02$, $b_0=14.98$, $p<.05$). This significance supports the significant relationship between self-actualization and life satisfaction, and between religiosity and life satisfaction. The relationship between gender and religiosity has been the subject of many studies carried out to date (See. Hood et al, 2009; Paloutzian and Park, 2005; Ayten, 2009; Göcen, 2005; Koç, 2010). In some of these studies, it was claimed that women were more religious (Doğan and Karaca,

2021; Ayten, 2009; Baynal, 2015; Göcen, 2005; Sağır, 2019; Saroglou, 2000; Yılmaz Çıtır, 2016) some men were more religious (Ayten and Tura, 2017; Koç, 2010; Uysal, 2006) and some found that there was no difference between the two groups (Ayten, 2004; Koç, 2010; Turan, 2018). It is known that in the majority of studies, women are more religious, but when it comes to sub-dimensions of religiosity, men score higher on knowledge, while women score higher on experience (Bahadır, 2010). For example, in the study conducted by Krause et al. (2002), when the relationship of religiosity with life satisfaction and health was examined, it was seen that the effects of religiosity on this subject varied according to gender. According to this research, women find more emotional support from church membership. This shows us that religiosity can have different effects on men and women and their personal development. In the aforementioned study, for example, it was seen that praying in Christian women is more beneficial than men. It can be said that there are many possible reasons for this difference: gender roles, gender-specific personality traits, psychodynamic differences, religious regulations regarding men and women, etc. (Bahadır, 2010). In the Turkish Muslim sample, we see the effect of religiosity in men. In this case, the conclusion that there is a relationship between the knowledge-ritual dimension and self-actualization seems to be related to the conclusion that there is a relationship between religiosity and self-actualization in men. This may be related to gender roles in Turkish Muslim culture. According to Yılmaz (2008), self-actualization is a phenomenon that can take place in the public sphere and there will be no opportunity for self-actualization for women who are excluded from the public sphere. Of course, there may be other reasons for this as well. For example, Okech and Chambers (2012) found in their study that the level of self-actualization in black college students was higher than that of black male college students, and they claimed that this was because black male students were exposed to more racism, discrimination and marginalization. In another study, in which university students in Turkey participated, the self-actualization levels of women were higher than that of men, and this was explained by gender roles. Altunbayrak and Kaya (2019) associated their research findings with the tendency of female students to make more realistic plans, to live without being dependent on anyone, and to make decisions based on their own opinions rather than the opinions of others. It should be noted that the education level of the sample is high in the studies of both Okech and Chambers (2012) and Altunbayrak and Kaya (2019). The level of self-actualization may be higher in women with higher education levels than in men. It can be argued that women with higher education levels will be able to act more independently and be more visible in the public sphere. Considering that there is a negative correlation between religiosity and education level (Beit-Hallahmi and Argyle, 1997; Beit-Hallahmi, 2007; Baker ve Smith, 2009; Smith, 2011; Silver, 2013; Keysar ve Navarro-Rivera, 2013), it is understandable that religious women do not have a high level of self-actualization.

The relationship between age and self-actualization is quite complex. Maslow (1943) does not predict a relationship between the steps in the hierarchy of needs and age. On the other hand, some researchers (Ivtzan et al, 2013) claim that individuals over the age of 35 are more motivated for self-actualization. Therefore, we decided to examine the relationship between variables according to age. When we look to see if there is a correlation between age and self-actualization, no significant correlation was found. When the ages were grouped and the self-realization score averages of the groups were compared, no significant difference was found again. On the other hand, there is a

positive relationship between age and religiosity. When the sample was divided into two groups as over and under 35 years of age, a significant correlation was found between the level of religiosity and the level of self-actualization of the older group (N=127, $r=.214$, $p<.05$). Accordingly, it was examined whether religiosity predicts self-actualization in individuals over the age of 35.

Chart 5: The Relationship Between Religiosity and Self-Actualization Levels in Individuals Over 35



As seen in Chart 5, religiosity significantly predicts self-actualization in individuals over the age of 35 and explains 4% of the change in self-actualization level. According to the regression analysis, the relationship between the two variables is significant ($R^2=.04$, $b_0=13.39$, $p<.05$). When we look at the literature, it is thought that there is a positive significant relationship between the level of religiosity and age (Ayten and Tura, 2017; Baynal, 2015; Koç, 2008; Mehmedoğlu, 2004; Uysal, 2006). The fact that religiosity predicts self-actualization in the older group, but the two variables are not related in the other group may indicate that there may be a relationship between age and self-actualization, or that religion may contribute to self-actualization only after a certain age. Considering that individuals over the age of 35 may have met their basic low-level needs such as marriage, work, income, security, love and respect at a high rate, and the idea that 40 and above is seen as the maturity age, the result will make sense.

Conclusion

Religion is a phenomenon that we encounter in almost every society throughout history. While there may be many possible reasons for this, it is possible to mention the psychological benefits of religion among the reasons. Some religions contribute to the personal development of their members. Some religions, on the other hand, increase the level of life satisfaction of their members by influencing the way they make sense of life and by creating a basis for coping with difficult life events. For this reason, it seems normal to think that religiosity may be related to life satisfaction and self-actualization. However, in social sciences, relationships that are thought to exist with informal observations may not be detected as a meaningful relationship when investigated empirically. For this reason, the relationship between the variables should be shown based on concrete data.

When the relationship of the three variables was examined, it was found that religiosity and life satisfaction showed a positive correlation, as expected. Likewise, there is a positive correlation between self-actualization and life satisfaction. As a matter of fact, the satisfaction of the individual with his life is both one of the most important efforts of religion and one of the most important messages it recommends. Again, being satisfied with your life is among the most important qualities of self-actualized individuals. However, contrary to what we hypothesized, religiosity was not found to be associated with self-actualization. This is the main point to focus on. This result shows us that religiosity alone is not a sufficient predictor of self-actualization, and that different dimensions of religiosity and demographic variables are the main predictors. The fact that the knowledge-ritual dimension of religiosity predicts religiosity in men indicates that the relationship between gender and religiosity and gender and self-actualization should be specifically addressed. Investigation of the relationship between sub-dimensions and self-actualization with a scale that shows the sub-dimensions of religiosity in more detail can be included in the list of suggestions for future studies.

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