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# The Effects of West European Context on Turkish Conservative Attitudes

A Case Study: Turkish Community in Lund

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## **Abstract**

Turkey is a candidate state for European Union. European Union should not only be seen as an economic and/or political union; it also affects the people's life styles in general. Schengen Visa and Erasmus Exchange Programme can be some examples of this definition. In my thesis, I examine that if any the effects of West European context on Turkish conservative attitudes. In the light of this research, conservatism is used as theoretical background. After conservatism is argued broadly, the "Conservative Attitudes Index" is constituted according to the conservatism definitions and arguments. This index is emerged by using Statistical Package for the Social Sciences (SPSS) programme and benefiting from World Value Surveys (WVS). The conservative attitudes of the people in Turkey have been measured thanks to the "Conservative Attitudes Index". In order to see the effects of West European context on Turkish conservative attitudes, the Turkish community in Lund is used as a case study. Individual and group interviews and participant observation methods are used as data collection. In conclusion, the comparison is made between conservative attitudes of people in Turkey and the Turkish community in Lund to find the effects of West European context on Turkish conservative attitudes.

Key words: Conservatism, Conservative Attitudes, West Europe, Turkey, Turkish Community in Lund, Individual and Group Interviews, Participant Observation

## Table of Contents

1. Introduction.....	3
2. Epistemology and Theory.....	3
3. Method.....	6
4. Quantitative Part.....	10
4.1 The Dependent Variable: Conservative Attitudes Index.....	11
4.2 Bivariate Analysis.....	13
4.2.1 Sex.....	14
4.2.2 Age.....	15
4.2.3 Education Level.....	16
4.2.4 Income Level.....	16
4.3 Multivariate Analysis: Multiple Regression Analysis.....	17
5. Qualitative Part.....	20
5.1 Interviews.....	20
5.1.1. Individual Interviews.....	21
5.1.2 Group Interview.....	25
5.2 Participant Observation.....	27
6. Quality of Social Research.....	29
7. Analysis and Concluding Remarks.....	30
8. Suggestions for Further Research.....	32
References.....	33
Appendix I.....	36
Appendix II.....	42

## **1. Introduction**

I have been living in Lund for eleven months as a Turkish master student. During this period I have had the opportunity to meet Turkish people who live in Lund. After coming into contact with some of them, I started to think about their attitudes on the conservation of certain social institutions that are important in Turkey. Therefore, I have decided to carry out this project. While I was starting to write my thesis, I expected to see differences, if any, between the attitudes of the population in Turkey and the Turkish community in Lund. I also want to declare that I call Turkish community who are the people come from Turkey. These people can be Turkish, Kurdish or having another ethnicity. In this thesis, I do not focus on ethnicity; I focus on where they come from.

At the beginning of my research I had to decide on to what extent and in which areas of their lives Turkish people could be considered as conservative. In order to determine my indicators I applied to 2005 World Value Surveys (WVS), and at the end of my preliminary research I opted to probe two important social institutions, namely family and religion. Family and religion are significant social institutions and are highly protected values in Turkey, and they are taken into account in making decisions on private, political and social realms that are important for life. While I was working on my study, I took account some variables such as age, sex, education level and income level because I thought that they could have some impacts on the conservative attitudes of people.

In the light of my initial working, I have designated my aim as investigating the divergences between the conservative attitudes of the population in Turkey and Turkish community in Lund. In that sense, my research question is; how does the West European context -Lund in my study- affect the attitudes of Turkish community regarding the conservative attitudes?

## **2. Epistemology and Theory**

Ontological consideration of the study is constructivism, which argues, “Social phenomena and their meanings are continually being accomplished by social actors” (Bryman, 2008: 692). In parallel with this ontological stance, the epistemology of the study is interpretivism, which is an opposite way to positivism. Bryman (2008) defines the interpretivism as “an epistemological

position that requires the social scientist to grasp the subjective meaning of social action.” Moreover, I have used *verstehen* as epistemological principle. According to this principle; “Qualitative research aims at understanding the phenomenon or event under study from the interior” (Flick 2006: 74). To illustrate, by using participant observation and semi-structured interviews, I have tried to understand the conservative attitudes of Turkish community in Lund.

In my research project, I have used conservatism as my thesis’ theoretical framework. Conservatism is a set of political, economic, religious, educational, and other social beliefs characterized by emphasis on the status quo and social stability, religion and morality, liberty and freedom, the natural inequality of men, the uncertainty of progress, and the weakness of human reason (Kerlinger, 1984: 16). The concept of conservatism has always been a controversial one (Allen, 1981: 582). The common sense approach to defining conservatism takes as its point of departure the literal meaning of the word (Allen, 1981: 583). As Allen (1981) points out, a conservative is, for those who advocate this position, a person who seeks to conserve values and institutions, a defender of the status quo. In other words, a conservative attitude has the structure of preferring the status quo and established ways of doing things (Ray, 1973: 21). The term conservatism is used in the broader, more literal, sense of resistance to change and the tendency to prefer safe, traditional and conventional forms of institutions and behaviour (Wilson, 1973: 4). In that sense, conservatism, it may be argued, is a phase or a form of social thought and in itself; it is an aspect of social process (Wilson, 1941: 30). All these definitions lead me to think that conservatism is not only defined solely as an ideology, but it may also be seen as a manner and attitude in our daily life; therefore, its content and variations need to be examined from different perspectives.

Conservatism is a social fact, which includes some apprehensiveness and reactions against change. In other words, as it is mentioned above, conservatism is broadly defined as “resistance to change”, and it follows that the conservative ought to prefer what is familiar, traditional, and conventional in behaviour generally, including art, music, literature, clothing, and social institutions (Wilson, 1973: 8). The conservative defends existing institutions because eliminating them may lead to damaging and unintentional repercussions. Conservatism may be

defined simply as resistance to change, reluctance to take risks, cognitive rigidity (Glenn, 1974: 177). Resistance to change and the preference for traditional institutions and behaviour are seen as being two aspects of a general preference for “playing safe” and avoiding risks (Wilson, 1973: 13). In this view, the conservative individual is prone to feel threatened and to experience insecurity in a complex and unfamiliar environment, and is therefore intolerant of change because it increases the complexity of the experiential world, i.e. the world is seen as falling apart (Wilson, 1973: 13).

Literal definitions of the word “conservatism” stress three aspects: preference for existing institutions i.e. resistance to change, preference for traditional institutions, and disposition towards being moderate and cautious (Wilson, 1973: 13). What Wilson (1973) indicates is that; by combining these three components, it can be deduced that the conservative will resist change except when the proposed change is perceived to be in a traditional direction or such as to increase the security of the individual or his society. That is to say, conservatism is not necessarily a defence of the status quo; in no case could it be a defence of everything as it is, but it is a defence of primary elements in the social structure (Wilson, 1941: 40). One of the most straightforward and most widespread denotations of a conservative is that he or she is a person who opposes change. However, conservatism has many dimensions; opposition to change may not be general, but may be specific to certain kinds of change. The conservative in this sense may be an active opponent of change or may simply have values, attitudes and beliefs, which resist influences for change affecting many other people in the society (Glenn, 1974: 178). Change must be resisted and the injunction heeded that “Unless it is necessary to change it is necessary not to change” (Hearnshaw, 1967: 18). Moreover, as Huntington (1957) put it, “To preserve the fundamental elements of society, it may be necessary to acquiesce in change on secondary issues” (cited in Kruglanski, 2004: 148). It is generally recognized that, since at least the time of Burke, conservatives have been willing to accommodate and even promote some forms of change, if only to strengthen the overall framework of society (Allen, 1981: 583).

In addition, conservative thought has stressed the continuity of moral values (Wilson, 1941: 32). Religion has long been recognized as a conservative force in

society, i.e. as an institution resistant to progressive change (Wilson, 1973: 5). In that sense, it can be said that religion as a conservative force, for example, assumes continuity in moral principles. Conservatism is an immense power in human nature, and in religion probably more than in any other sphere of human life (Cook, 1913: 185). For that reason, I chose religion as one of the variables for studying the conservative attitudes, and comparing the viewpoints of population in Turkey and Turkish immigrants in Lund. In addition, family values are other crucial social beliefs that hold the 'family' to be the vital moral unit and the long-established social norm of society. In that sense, family has been chosen as another variable for my thesis to find out to what extent my targets perceive themselves as conservative regarding the conservation of family.

### **3. Method**

At the beginning of my project, one of the most important issues was to decide on the methods of my investigation. I have chosen case study method as research strategy because I wanted to investigate a contemporary phenomenon (conservative attitudes of Turkish community in Lund) within its real context in which the division between the mentioned phenomenon and the context are not clear. In other words, I wonder how living in Lund as the context impacts on the conservative attitudes of Turkish community (the focused phenomenon) (Yin, 2003: 13). Particularly, my study is based on comparative case method through which I can analyse how the changing context affects the conservative attitudes of Turkish people (Yin, 2003: 14). Case study method provides further exploration and understanding when an in-depth investigation is required. It enables me to go beyond the statistical analysis obtained via quantitative study and to understand the behavioural conditions through the actor's perspective. I consider my study to be exploratory, because the method of case study has provided to explore and investigate the real-life data within a specific context (Yin, 2003:13).

I have collected both quantitative and qualitative data because using both of them would provide the best understanding of my research problem. In other words, collecting different types of data best gives knowledge of a research problem. In that sense, triangulating data sources has been my aim while I was dealing with my study; however triangulation is not an easy method to accomplish effectively.

Triangulation means the combination of methods or sources of data in a single study (Taylor, 1984: 68). It is broadly defined by Denzin (1978) as “the combination of methodologies in the study of the same phenomenon” (cited in Jick, 1979: 602). Denzin (1978) distinguishes four types of triangulation and one of these, data triangulation, refers to the use of different methods for producing data (cited in Flick, 2006: 389). Triangulation goes beyond the limitations of a single method by combining several methods and giving them equal relevance (Flick, 2006: 24). This combination refers to not only combining several qualitative methods, but also combining qualitative and quantitative methods (Flick, 2006: 37).

Triangulation provides researchers several important opportunities. The effectiveness of triangulation rests on the premise that the weaknesses in each single method will be compensated by the counter-balancing strengths of another (Jick, 1979: 604). By using triangulation I have aimed to enrich the knowledge I have obtained from a single method and to provide further understanding the research problem. As Flick (2006: 37) states, by combining qualitative and quantitative results my goal has been to obtain knowledge about the issue of the study, which is broader than a single approach provided. In that sense, I have used the method in order to be benefited from the opportunities provided by the technique of triangulation. As Bryman (2008: 611) points out, by using both quantitative and qualitative methods I have tried to get a higher reliability and stronger validity. Moreover, as Ray Rist (1977) states, whereas qualitative study emphasizes validity, the quantitative one emphasizes reliability and replicability in research (cited in Taylor, 1984: 7).

In addition, I have used a sequential procedure in my study. It means that a study may begin with a quantitative method in which theories or concepts are tested, to be followed by a qualitative method involving detailed exploration with a few cases or individuals (Creswell, 2003: 16). I followed a sequence, which started with the quantitative part for the statistical analysis obtained from WVS, and then went on with the qualitative part, which includes interviews with Turkish immigrants who live in Lund and includes the method of participant observation as well.

In my study, I used the method of triangulation by starting to work on the quantitative part. In the quantitative part of my thesis I had to obtain some results via WVS, because at the beginning of my study I needed a broad survey, which generalizes results to the population who live in Turkey in order to understand the conservative attitudes of them. Quantitative methods involve the processes of collecting, analyzing, interpreting, and writing the results of a study (Creswell, 2003: 1). As Philips and Burbules (2000) indicate, in quantitative studies, researchers advance the relationship among variables and pose this in terms of questions and hypotheses (cited in Creswell, 2003: 7). They also points out, being objective is an essential aspect of competent inquiry, and for this reason researchers must examine methods and conclusions for bias (cited in Creswell, 2003: 7). For example, standards of validity and reliability are important in quantitative research.

Then, I continued with the qualitative method in which I have used interviews and participant observation. In the qualitative part, I have strived for what Max Weber (1968) called *verstehen*, understanding on a personal level the motives and beliefs behind people's actions (cited in Taylor, 1984: 2). In that sense, during the study of this part I tried to collect people's own words and behaviour. Qualitative methodology refers in the broadest sense to research that produces descriptive data: people's own written or spoken words and observable behaviour (Taylor, 1984: 5). For that reason, in the qualitative part, I have sought to find out a detailed understanding of Turkish immigrants' perspectives. Qualitative study has given me observing people in their daily lives, and listening to them while they were talking about what is in their minds.

The phenomenological perspective is central to the understanding of qualitative methodology. The phenomenologist views human behaviour, what people say and do, as a product of how people define their world (Taylor, 1984: 9). Phenomenology studies in studying the subjects' perspectives on their world; attempts to describe in detail the content and structure of the subjects' consciousness, to grasp the qualitative diversity of their experiences and to explicate their essential meanings (Kvale, 1996: 53). One of goals of my research has been to rely as much as possible on the participants' views of the situation being studied. As Crotty (1998) indicates the process of qualitative research is

largely inductive, with the inquirer generating meaning from the data collected in the field (cited in Creswell, 2003: 9). He also points out that qualitative researchers tend to use open-ended questions so that participants can express their views. The more open-ended the questioning, the better, as the researcher listens carefully to what people say or do in their life setting (Creswell, 2003: 8).

In the qualitative part of my thesis, I have used the method of interviewing with individuals and with a group, and the method of participant observation. While I was studying the qualitative part, selecting informants is another significant issue for me. In addition, one of the main issues was how to obtain reliable and valid knowledge of the social world through the various views of the interacting subjects. In that sense, it was a difficult process to choose what people to interview, how many people to interview and how to find them. I had tried to choose informants who would take my research seriously, want to take part in my project, and afford time for me.

As Benney and Hughes (1970) point out, the interview is the “favored digging tool” of sociologists (cited in Taylor, 1984: 77). Therefore, I have chosen in-depth interviewing as one of my qualitative research method. In-depth qualitative interviewing means face-to-face encounters between the researcher and informants directed toward understanding informant’s perspectives on their lives, experiences, or situations as expressed in their own words (Taylor, 1984: 77). The interview is a stage upon which knowledge is constructed through the interaction of interviewer and interviewee roles (Kvale, 1996: 127). Through interviews, my goal was to hear the expression of the views and opinions of the subjects in their own words, and to comprehend the world from their points of views. In that sense, I tried to design my research question with the aim of inducing my targets to speak, of developing a detailed understanding of their experiences and perspectives, and of obtaining knowledge of the social world. As Taylor (1984) states, questions are designed to help break the ice. During the interviews, I strived getting people to relax enough to answer my questions totally. Because, the hallmark of in-depth qualitative interviewing is learning about what is important in the minds of informants: their meanings, perspectives, and definitions; how they view, categorize, and experience the world (Taylor, 1984: 88). For the interviews, I have used the form of semi-structured interview. It is

defined as an interview whose purpose is to obtain descriptions of the life world of the interviewee with respect to interpreting the meaning of the described phenomena (Kvale, 1996: 6). Technically, the qualitative research interview is semi-structured: It is neither an open conversation nor a highly structured questionnaire (Kvale, 1996: 27).

Apart from using the method of interviewing I have also used participant observation. Denzin (1989) defines it as a field strategy that simultaneously combines documents analysis, interviewing of respondents and informants, direct participation and observation, and introspection (cited in Flick, 2006: 220). Participant observation refers to research that involves social interaction between the researcher and informants in the milieu of the latter, during which data are systematically and unobtrusively collected (Taylor, 1984: 15). This method includes the use of the information gained from participating and observing through explicit recording and analysis of this information (Dewalt, 2002: 2). Participant observation is one of the methods, which provides the detailed understanding that comes from directly observing people. However, an observer can scarcely study past events or have access to all settings and private situations. In that sense, I have tried to close a possible deficiency by using the method of interviewing. By using the method of participant observation, researchers gains access to the field. It is aimed to gain a close familiarity with observed and their practices by dint of an intensive participation with people in their natural environment. However, in participant observation, as Flick (2006: 223) states, it is crucial to gain as far as possible an internal perspective on the studied field and to systematize the status of the stranger at the same time. Losing the critical external perspective and to unquestioningly adopt the viewpoints shared in the field is known as “going native” (Flick, 2006: 223). During my study, it was tried to achieve this in order to preserve the distance with the aim of maintaining the status of the stranger. In addition, I should also recognize that participant observation cannot be defined as only observation or only participation

#### **4. Quantitative Part**

Bryman (2007: 624) argues that when a triangulation method (which covers both quantitative and qualitative research strategies) is conducted, it increases the

credibility of findings of any research. Therefore, I have conducted a mixed research strategy in my study, and in this part, I will focus on quantitative analysis to answer my research question as much as possible.

In this part, I have accessed the data what I analyse by using quantitative methods from the WVS which is a large database on the internet that assesses many socio-cultural and political values from different countries around the world.

#### **4.1 The Dependent Variable: Conservative Attitudes Index**

I have used the values from the questionnaires made in 2005 in Turkey (with 808 people) by the WVS to see conservative attitudes of Turkish people. To analyse these data, I have used SPSS as a tool which is “capable of computing many different statistical procedures with different kinds of data” (Babbie et al., 2007: 35).

At first, there were not any direct variables which show conservative attitudes of Turkish society. However, there were some variables which can be used after making them more manageable. For example, there are useful variables about family and religion which are the main institutions and as I mentioned above, I should focus on these social institutions to measure conservative attitudes of Turkish society exactly. In addition to this, it is also clear that to measure controversial or emotional issues such as conservative attitudes, one indicator (variable) is not capable of capturing the complexity of opinion (ibid: 141). At this point, an index plays a crucial role because it is “a form of composite measure, composed of more than one indicator of the variable under study” (ibid: 132).

As a result, in my study, I have made up with a conservative attitudes index by using six different variables which are given from WVS, namely, V4: Family is important, V9: Religion is important, V94: We depend too much on science and not enough on faith, V122: Fate versus control, V186: How often do you attend religious services, and V214: I see myself as an autonomous individual. Therefore, I could better measure the respondents’ attitudes with multiple items since all these variables have combined many aspects of the debate over conservative attitudes.

Before conducting an index, I made my variables more manageable through SPSS. Since I put emphasize on the conservative attitudes, I recoded the values of

my variables into four ranges, where degree of conservative attitudes increases from the scale 1 to 4. Therefore, I recoded the values of V4 (Family is important) and V9 (Religion is important) as: 1→4 (very important), 2→3 (rather important), 3→2 (not very important), and 4→1 (not at all important). To be weighted equally, variables: V94, V122, and V186 have been also recoded and I have categorized respondents' answers in four scales for all variables which are listed below:

V94 (We depend too much on science and not enough on faith): the old values were ranging from 1 to 10, where 1= completely disagree and 10= completely agree. Later on, I recoded the old values of V94 as: 1-2→1 (completely disagree), 3-5→2 (disagree), 6-8→3 (agree), and 9-10→4 (completely agree).

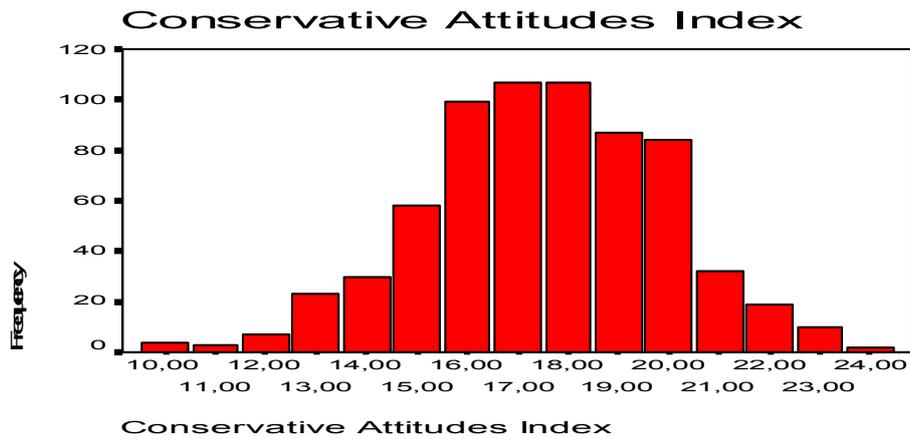
V122 (Fate versus control): the old values were ranging from 1 to 10, where 1= everything is determined by fate and 10= People shape their fate themselves. First of all, I labelled this variable as "*I believe in a pre-determined fate*" and then recoded the old values as: 1-2→4 (strongly agree), 3-5→3 (agree), 6-8→2 (disagree), and 9-10→1 (strongly disagree).

V186 (How often do you attend religious services): the old values were ranging from 1 to 7, where 1= more than once a week, 2= once a week, 3= once a month, 4= only holy days, 5= once a year, 6= less often, and 7= never. I recoded the old values as: 1-2→4 (often), 3-4→3 (sometimes), 5-6→2 (seldom), and 7→1 (never).

After the recoding process, I have six variables which are now much more suitable to conduct the conservative attitudes index, and their bar charts are given in Appendix I.a.

When combining these recoded variables, I end up with an index ranging from 6 to 24, where 6= least conservative and 24= most conservative. However, according to respondents' answers, the conservative attitudes index covers the values from 10 to 24 as shown in Figure 1 (see frequency table in Appendix I.b)

**Figure 1**



This index tells that the most of the Turkish people are conservative but they are not very conservative. When the Figure 1 is looked at, it can be easily seen that general attitudes of respondents is between the values 16 and 18. Moreover, if I analyse this index with the help of SPSS, the numbers also point out the range what I see in figure 1. For example, according to the frequency table (see Appendix I.b), the mean is between the values 17 and 18, the median is 18, and the mode is 17, which show the level of conservative attitudes of respondents.

To simplify the index, I have also formed it as a 4 step-scale by recoding the values which are from 6 to 24 as follow: 6-10,50→1 (definitely not conservative), 10,51-15→2 (not conservative), 15,01-19,50→3 (conservative), and 19,51-24→4 (very conservative). After simplification, the bar chart and the frequency table of the index with new values have become like in Appendix I.c.

It is very hard to measure normative concepts like conservative attitudes because they are varied and ambiguous. This means that any single variable can not exactly explain what the respondents think about the related normative concept (Babbie et al., 2007: 140). Therefore, I have combined six indicators of the concept (the conservative attitudes) into a composite index via SPSS. In the light of this composite index, I can generalize that Turkish people are conservative but not very conservative.

## **4.2 Bivariate Analysis**

Up to now, I have created an index by using many indicators and analysed it in a descriptive manner. However, this univariate analysis cannot show that the whole

picture. If “why” question is asked, I cannot give any answer by using previous analysis; therefore, I need further analysis. At this point, I can explore matters of cause and effect through bivariate analysis which examines the relationships between two variables at the same time, as in contingency tables or correlation (Bryman, 2008: 91).

In this part, I will analyse how sex, age, education level, and income level affect the conservative attitudes by using bivariate analysis methods with the help of SPSS.

#### **4.2.1 Sex**

Before starting my analysis, I should determine the correct method of bivariate analysis. I want to analyse how sex affects the conservative attitudes; therefore, my dependent variable is the conservative attitudes index (ordinal variable) and sex (nominal variable) is the independent variable in my analysis. At this point, contingency table which shows relationships between two variables and Chi-square test which shows statistical significance are quite useful to analyse how sex affects the conservative attitudes (Bryman 2008: 326; Babbie et al., 2007: 271). After I had a contingency table conducted by SPSS in parallel with these criteria, the table emerged as seen in Appendix I.d.

I should analyse the rows of the dependent variable in the contingency table to see if there are differences in the column percentages in order to determine whether *sex* (the independent variable) and *conservative attitudes* (index) are associated (Babbie et al., 2007: 171). If the second row of the table is looked at (see Appendix I.d), it is easily realized that the percentage of men (12,4 %) is highly less than the percentage of women (23,9 %). This means that much more women see themselves “not conservative” than men. Contrary to this row, when the fourth row of the table is looked at (see Appendix I.d), the percentage of men (32,1 %) is highly more than the percentage of women (11,0 %). In other words, the percentage of men who are “very conservative” is higher than the women. Therefore, I can argue that there is an important relationship between *sex* and *conservative attitudes* because the men have more conservative attitudes than the women in the respondent groups.

If I look at the  $\text{Chi}^2$  tests (see appendix I.d), I can argue that probability (p) of error is less than 1 in 1,000 samples; in other words, the  $\text{Chi}^2$  of 48,837 could result from sampling error less than once in 1,000 samples (P-value: 0,000). Therefore, my measure is statistically significant and I can generalize the result derived from the above mentioned sample to whole population. As a result, I can conclude that men are more conservative than women in Turkey.

#### 4.2.2 Age

To understand the relationship between age and conservative attitudes, firstly, I have recoded age variable as an ordinal variable; namely, young, middle, and old to instruct SPSS to calculate *gamma* which is “a measure of association based on the logic of proportionate reduction of error appropriate for two ordinal variables” (Babbie et al., 2007: 231). After the calculation, I have a contingency table seen in Appendix I.e.

If the fourth row of the contingency table is looked at (see Appendix I.e), it is seen that the percentage of being very conservative increasingly rises from young people to old people (19,3 % → 22,5 % → 41,5 %) among respondents. At this point, I can make further analysis by using *gamma*. *Gamma* not only indicates the strength of association between age and conservative attitudes but also shows the direction of association. In Appendix I.e, *gamma* is reported as +.205. This shows that knowing a person’s age improves my estimate of his or her conservative attitudes by 20.5 %. However, according to Babbie et al. (2007: 229) the strength of association is moderate because: +.205 is between the scales .10 and .29. Moreover, the direction of association is positive which means that if people become older, they become more conservative. However, in the third row, the percentage of old people is less than the percentage of middle age group, which is contrary to my general argument but this inconsistency probably originates from demographic structure of the respondents (the number of old people (55) are highly less than the number of middle age (312) and young (441) groups). Furthermore, the first row of the contingency table (see Appendix I.e) also shows that there are just only young people who are definitely not conservative. Additionally, I can say that, my analysis is statically significant to a level of above 95 % (P-value: 0,002, see Appendix I.e). As a result, it can be argued that older people are more conservative in Turkey. However, I should point out that age is a

dynamic independent variable which changes every year; therefore, the mentioned association mainly depends on the data collected in 2005 by WVS.

#### **4.2.3 Education Level**

The original education variable contains many values and so I have recoded it to make more manageable and categorized values into three scales: low, middle, and high. As mentioned above, I will use *gamma* to see the strength and direction of the association between education level and conservative attitudes because both the dependent and the independent variables are ordinal. When I ask SPSS to calculate the association by using *gamma*, I obtain a contingency table as seen in Appendix I.f.

If the second row of the contingency table is analysed in Appendix I.f, it is seen that when education level increases (low → middle → high), the percentage of “not conservative” category also increases (14,0 % → 20,6 % → 27,2 %) in a linear way. The percentage in the fourth row also confirms this argument because if it is looked at, it can be easily seen that when education level increases, the percentage of very conservative attitudes decreases. In line with this analysis, *gamma* indicates the point: -.231 (see Appendix I.f) which means that knowing a person’s education level improves my estimate of his or her conservative attitudes by 23 %. *Gamma* also points out that the strength of association between conservative attitudes and education level is moderate because .231 is between .10 and .29 (ibid.) but it is close to .29 and so I can say that the association is slightly strong. Direction of the association is negative (-) that means that if education level increases, conservative attitudes of people decrease. The relationship is statistically significant with a P-value: 0,000 (see Appendix I.f). Therefore, I can generalize that higher level of education causes less conservative attitudes in Turkey.

#### **4.2.4 Income Level**

Income level is my last independent variable. First of all, I have recoded the values of income level from 10 scales to 3 scales (low level, middle level, and high level) and so it became much clearer to analyse its effects on the conservative attitudes. Later on, I have commanded SPSS to calculate the

association by using *gamma* and then I got the contingency table (see Appendix I.g).

The contingency table (Appendix I.g) shows that when income level increases, the conservative attitudes decrease. This argument can be seen via the percentages if I analyse both the second and the fourth rows of the contingency table. For example, when income level increases from low to high, the percentage for “very conservative” decreases as follow: 27,8% → 16.5% → 5,3 %. *Gamma* method also confirms this argument because it indicates the point: -0,278 (see Appendix I.g) which means that knowing a person’s education level improves my estimate of his or her conservative attitudes by 27,8 %. Moreover, as mentioned before, Babbie et al. (2007: 229) argue that .29 is the starting point for strong association; therefore, I can argue that the association between the conservative attitudes and income level is slightly strong. In addition to this strength level, the direction of the association is negative (see Appendix I.g); in other words, the more income a person has, the less conservative s/he is. The relationship between the conservative attitudes and income level is also statistically significant to a level of 99,9 % (P-value:0,000, see Appendix I.g). Therefore, the research findings can be generalized to the people in Turkey.

#### **4.3 Multivariate Analysis: Multiple Regression Analysis<sup>1</sup>**

In the previous part, I have analysed how the conservative attitudes are affected from *sex, age, education level, and income level*. However, it is clear that there are always more factors which simultaneously affect social phenomena in real world; therefore, the previous bivariate analyses are not much more efficient to clearly understand the effects of the chosen independent variables on the dependent variable. In other words, I also need to know what extent these independent variables affect the dependent variable at the same time. At this point, multivariate analysis plays a crucial role because it gives me the ability to simultaneously analyse three or more variables.

In this part, I will use multiple regression analysis (MRA) to explore multivariate relationships between my dependent variable: *the conservative attitudes index* and independent variables: *sex, age, education level, and income level*. First of all,

since I need a variable which should be calculated by SPSS as a numerical one, I use my original *Conservative Attitudes Index* (scales from 6 to 24). Secondly, *sex* is a nominal variable; therefore, I created a sex dummy variable so called *male* (scales: male→1, female→0). This means that female is the reference category. Thirdly, the original education level variable (V238: Highest educational level attained) contains 9 values (scales from 1 to 9) and the original income level variable (V253: Scales of income) contains 10 values (scales from 1 to 10), therefore, I can use them in my analysis.

I start my regression analysis by using sex and age as independent variables. If I look at Appendix I.h,  $R^2$  is 0,077 which means that the variable: Conservative Attitudes Index is explained to a degree of 7,7 % of the variables: sex and age. Moreover, this degree is significant because P-value is 0,000 (see Appendix I.h). Later on, to extent my regression analysis, I put other variables: education level and income level into calculation, and I get a new  $R^2$ . It shows the points 0,119 which means that the variable Conservative Attitudes Index is explained to a degree of 11,9 % of the variables: sex, age, income and education level and it is significant since the P-value is 0,000 (see Appendix I.i).

I can interpret these numbers like that gender and age which affect the conservative attitudes are natural but education and income are somehow social phenomena which affect conservative attitudes, and as I see above, they increased the correlation of the model. Therefore, I can argue that if the infrastructure which provides education and income changes for Turkish people, conservative attitudes of them can also change. Additionally, it is clear that my independent variables can explain just 11,9 % of the conservative attitudes; therefore, it is clear that there are also many other independent variables (factors) which affect the conservative attitudes of Turkish people.

However, the main aim of this study is to understand how the chosen independent variables: sex, age, education and income level affect the conservative attitudes. Thus, to be able to calculate each and every variable's effect on the dependent variable (the conservative attitudes), I have to examine the constant and beta values (inputs) from the Unstandardized Coefficients column shown in Table 1.

**Table 1****Coefficients(a)**

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.
		B	Std. Error	Beta		
1	(Constant)	17,601	,367		47,932	,000
	Male dummy	1,265	,180	,262	7,026	,000
	Age	,010	,007	,058	1,494	,136
	Highest educational level attained	-,172	,046	-,172	-3,761	,000
	Scale of incomes	-,079	,044	-,078	-1,805	,072

a Dependent Variable: Conservative Attitudes Index

The function of my model is that  $y = a + b_1x_1 + b_2x_2 + b_3x_3 + b_4x_4$  and if I make it more concrete by using the inputs given in Table 1, I have a new function as follow:

Conservative Attitudes Index (y) = 17,6 (the constant value) + (0,01xAge) + 1,26xMale + (-0,17xEducation Level) + (-0,08xScale of Incomes).

I can give two examples in parallel with my model to show how the variables: sex, age, income and education level affect the conservative attitudes. Let's assume two Turkish people as follow:

**Example 1:** a woman, 30 years old, has 10<sup>th</sup> scale of income, and 9<sup>th</sup> scale of education level:

If I put these inputs into my model, she gets the value according to the conservative attitudes index (y):  $17,6 + (0,01 \times 30) + (-0,17 \times 9) + (-0,08 \times 10) = 15,57$  (the index scale is from 6 to 24 and the level of conservative attitudes increases from 6 to 24)

**Example 2:** a man, 60 years old, has 2<sup>nd</sup> scale of income, and 2<sup>nd</sup> scale of education level

If I put these inputs into my model, he gets the value according to the conservative attitudes index (y):  $17,6 + (0,01 \times 60) + 1,2$  (male)  $+ (-0,17 \times 2) + (0,08 \times 2) = 18,9$  (the index scale is from 6 to 24 and the level of conservative attitudes increases from 6 to 24)

As a result, the woman has a value: 15,57 and the man has a value: 18.9 according to my conservative attitudes index (see Figure 1). Therefore, I can conclude that the woman is less conservative than the man according to given qualifications.

The examples show that how sex, age, and level of income and education can affect the conservative attitudes of Turkish people. In the light of these examples, I can expect that Turkish people who are female and/or younger and/or having higher education and income levels tend to be less conservative. However, if the Table 1 is looked at, education level and sex are significant and others are not. Therefore, I can argue that the education and sex as significant variables play crucial indicator roles while analysing the conservative attitudes of Turkish society according to my model.

Additionally, it has been also seen with the help of this quantitative study that there are more independent variables (factors) which affect the conservative attitudes of Turkish people because as mentioned above, the explanation power of my model is limited. Nevertheless, I have to leave the investigation of other possible independent variables which affect the conservative attitudes of Turkish people to other research project because the page limitation prevents me doing this in my study.

## **5. Qualitative Part**

In the qualitative part of this project, I have chosen two qualitative methods: Interviews and participant observation. In the interview part, I have conducted two kinds of interview: Individual interviews and group interview. My aim in the project is finding the effects of Turkish people's living in a different area on their conservative attitudes. I have chosen Lund as a fieldwork because I live in Lund; therefore, it is easy to conduct my research. I have also thought that it is easy to reach Turkish community in Lund because I am also from Turkey.

### **5.1 Interviews**

Before starting the interviews, the most important thing is to arrange time and place for interviews. I used the procedure which is in parallel with what Janet Finch carried out in her research (cited in Bryman et al, 1999: 68). I called the interviewees and I talked about myself and my research on the phone. I have

reached them via the help of a Turkish restaurant in Lund *Viggo* where all the workers are almost from Turkey. In my research, the interviews were also tape recorded because it is easiest way to interview. Writing and interviewing at the same time is almost not possible and it causes interviewer not to concentrate precisely on his/her research.

Trust is also a very important issue in interviews. For example; Finch highly emphasises on the issue of trust (cited in Bryman et al, 1999: 73). Thus, I have put trustworthiness into consideration in my study. Before the interview, I talked about life in Lund in general. In these conversations, I was generally listener. In addition, my being Turkish has made me very close to them, and they felt themselves comfortable during the interview. I believe that this comfortable atmosphere has provided more reliable answers to my interview questions.

As Neuman points out the role of interviewers is difficult. For instance, they get cooperation and build rapport while remaining neutral and objective. In addition, they infringe to the respondents' time and privacy for information. For this reason, they try to reduce embarrassment, fear, and suspicion so that respondents feel comfortable revealing information (2000: 276). I also had some difficulties during the interview process. For example, arranging time and place for interviews took too much time and I tried interviewees to trust me because I wanted them to feel comfortable and not to feel embarrassed. Despite these difficulties, I believe that I have managed them.

### **5.1.1. Individual Interviews**

“Interviews yield rich insights into people’s experiences, opinions, aspirations, attitudes and feelings” (May, 1997: 109). Interviews are particularly good at producing data which deal with topics in depth and in detail. In other words, they are good for gathering information about people and their way of lives. There are different kinds of interview methods. In my research, I have used semi-structured interview. May (1997: 111) mentions that “questions are normally specified [in semi-structured interviews], but the interviewer is freer to probe beyond the answers in a manner which would appear prejudicial to the aims of standardization and comparability.” He also argues that information about age, sex, occupation, type of household and so on, can be asked in a standardized

format (ibid.). Qualitative information about the topic can then be recorded by the interviewer who can seek both clarification and elaboration on the answers given. This enables the interviewer to have more latitude to probe beyond the answers and thus enter into a dialogue with the interviewee. I have implemented my individual interviews in line with this description. I mentioned before that I used some open-ended questions. In addition, the questions about their age, sex, occupation, education level and living period in Sweden were also asked in a standardized format. Interviews are conducted in Turkish because I don't know Swedish and they don't know English well.

### **Analysis of Individual Interviews**

In the individual part of interviews, I have interviewed with five people from Turkish community in Lund. All of them moved to Lund directly from Turkey. I called them to arrange the time and places for the interviews. The basic information about interviewees is:

A: Twenty-four year old woman, housewife, married and mother of one child, graduating from high school and has been living in Sweden for seventeen years

B: Twenty-five year old man, hairdresser, married and father of one child, graduating from high school and has been living in Sweden for two years

C: Forty-two year old man, worker in a restaurant, divorced and father of one child, graduating from high school and has been living in Sweden for eleven years

D: Twenty-four year old man, worker in a pub, married and father of one child, graduating from high school and has been living in Sweden for one year

E: Twenty-eight year old man, cook, single, graduating from high school and has been living in Sweden for four years

I have interviewed them with my semi-structured interview questions which can be seen at Appendix II. I have asked questions about religion, family, their control on their lives and their identity. In the related questions about religion, all interviewees cite that they believe in God and they, except A, also add that they are Muslim although I haven't asked this question directly. B, C, D, and E find religion important, however although A believes in God, she doesn't find religion important in her life. None of them perform their religious obligations in Lund. B,

D, and E mention that they used to perform them when they were in Turkey. They add that they can't perform them in Sweden because they are very busy with their work. C said that he only went mosque once in his life. All of them contact with people from different religions that is very usual for them. D's wife is Swedish and she has become Muslim after she got married to D. Besides, D says that her religion doesn't matter for him. She has decided to change her religion herself. C also got married a Christian Swedish woman and later they divorced. All of them find every type of relationship (friendship, marriage, etc.) with people from different religion normal. B, D, and E think that they are responsible for their children's religious education and they add that religious education first should be given in family. However, D and E reveal that they will only give the information about the existence of God who creates the entire universe and about their being Muslim to their children. All of them claim that their children have the freedom to change their religion. However, E says that he feels upset if his children choose to be atheist. According to him, his children can choose any religion which includes God belief. Overall, when the individual interviews are analyzed regarding the religion related questions, the least conservative is A because she doesn't find religion important and she doesn't think that she is responsible for her children's religious education. She is the only woman among the individual interviewees and she is the least conservative in terms of religion. Another result is that C is less conservative concerned with religion than B, D, and E because he has only been in a mosque once in his life and he doesn't care religious education for his children too much and here the interesting thing is that he is the oldest among them. He is fourteen years older than the second oldest person (E) in the individual interviews. However, A and C have been living in Sweden for a long time contrary to the others. It is not clearly said being older or woman cause being less conservative. I categorize B, D, and E are equally conservative in their religious attitudes. Nonetheless, I can't say that they are conservative in terms of religion because they don't perform their religious obligations. Nevertheless, they are more conservative than A and C in the religious issues. Overall, I don't think that these people are conservative towards religion because in general, they don't try to maintain their religious beliefs precisely.

In the related questions about family, all interviewees cite that family is very important. All of them think that family is in the front rank. In addition to that, they think that family plays very important role on the education of children. They think that Turkish traditions and customs should be taught to the children in family. However, Turkish family structure should be adopted according to the Swedish way of life but these adoptions shouldn't change the essence of their traditions. All of them think that if their children want to leave home when they reach to the age of 18, they won't intervene them in this situation. B, C, D, and E also add that they don't intervene but they ask them questions about their children's financial situation in order to live separately. If their children can afford their expenses, they can do whatever they want. All of them find fornication wrong but they find normal to have an unmarried couple neighbour. None of them think that their best friends might be more important than their family members and they can't trust them as they trust their family members. A and C don't think that there is any relationship between religious and family issues; however, B, D, and E do. Overall, the interviewees are more conservative in family issues than religious issues because all of them think that family has a priority in their lives and they believe that their traditions and customs should be taught to their children in the family. In addition, I don't find any significance difference between interviewees regarding the conservative attitudes related to family issues.

When I ask interviewees about the control on their life, all of them believe that they can control their lives. None of them believe that there is a pre-determined life for them. However, B and E add that they manage their lives but God knows what they will do and God does not intervene their lives. All of them have experienced a conflict between what they wanted to do and what their family told them to do. A and D said that they acted as what they wanted. B, C and E said that they tried to find a suitable way for both themselves and their families. When they didn't find, they did what they wanted. Lastly, B, C, D, and E define themselves people from Turkey living in Sweden when their identity is asked. However, A says that her first identity is being human, then woman and then mother. None of them define their identity towards their religion. This also supports my implication that Turkish community in Lund is not conservative in the religious issues. None of them believe a pre-determined life which the Holy Quran claims.

This is also evident of their being less conservative in religious issues. Finally, all interviewees find themselves as autonomous individual because they finally acted according to their wishes when there emerged a conflict between them and their families.

It is worth mentioning that, I could not learn exact amount about how the interviewees earn monthly because they did not reveal these but all of them cited that they lived in the minimum Swedish living standards. For this reason, I didn't have any analysis about relationship between income level and conservatism in this part. Secondly, all interviewees have same education level. So, I didn't have any analysis about relationship between education level and conservatism in this part, either.

### **5.1.2 Group Interview**

May (1997: 113) asserts that "Group interviews constitute a valuable tool of investigation, allowing researchers to focus upon group norms and dynamics around issues which they wish to investigate. The extent of control of the group discussion will determine the nature of the data produced by this method." In addition, he says that it is possible to gain different results from group and individual interviews by using the same interviewees. Moreover, group interviews have several advantages over individual interviews. For example, Lewis points out that group interviews produce richer responses by allowing participants to challenge one another's views, which verify research ideas of data gained through other methods and enhance the reliability of responses (cited in Denscombe, 2003: 168). However, there is also a potential disadvantage of group interviews that the opinions expressed by one of the interviewees can manipulate the opinions of the other interviewees but the privacy of the one-to-one interview does not pose this difficulty.

#### **Analysis of the Group Interview**

I carried out the group interview with a family who moved to Lund directly from Turkey because I thought that it might be advantageous in order to see the interaction among the family members. By doing this, I could collect further knowledge about the family relationships to extend my data. This interview took one and a half hour. The information about the interviewees is:

Father: Fifty-seven year old man, retired, married and father of one child, graduating from university and has been living in Sweden for twenty-two years

Mother: Forty-two year old woman, nurse, married and mother of one child, graduating from university and has been living in Sweden for twenty-two years

Son: Twenty-one year old man, university student, single, studying at university and has been living in Sweden since he was born

When I ask the questions about religion, they answer that all of them don't believe in God. In addition to that, father and mother don't think that they are responsible for their son's religious education. Son also approves that he has never heard anything about God at home. During the interview, I observed that there were very interactive and comfortable atmosphere. For example, they sometimes corrected each other. Mother says that she has a very religious family but she has not believed in God since she was twelve years old. Son adds that he has never believed in God. Therefore, there are no religious conservative attitudes in this group because nobody believes in God and has a religion.

All group members find family important but father and mother also claim that they can trust their best friends as they trust their family members. They also think that their best friends may be as important as their family members. Mother and father do not especially try to teach Turkish customs and traditions. Mother says that her son was born in Sweden; therefore, he should live according to the Swedish lifestyle. Mother and father tell that their son can leave home when he reaches to the age 18. However, son says that he is 21 years old and he is very happy with living in his parents' home. Mother and father find normal to have neighbour with an unmarried couple. They find marriage as an unnecessary formality. I can conclude that they have some conservative attitudes related to family because they find family important and they believe that the family ties should continue forever.

They don't believe in pre-determined life and they believe that all things in their lives depend on them. Mother explains that she does not believe in pre-determined life or fate because she does not believe in God, she believes in science. All of them have experienced a conflict between what they wanted to do and what their family told them to do. They said that they acted as what they wanted. Father says

that everybody as an individual has a separate life; therefore, every individual lives according to his/her wishes. Son also approves that there is no pressure on him when he gives important decisions about himself. When I ask how they define themselves, father says that he defines himself first as leftist. This is the most important identity for him. Mother says that first of all, she is human. Then, father corrects his definition and says that he defines himself first as human, then as leftist. Son defines himself as a Turkish man in Sweden. Additionally, they mention that they have an average living standard in Sweden.

## **5.2 Participant Observation**

Observation proposes a distinct way of collecting data to social researchers. It does not rely on what people say they do, or what they say they think. It is more direct than that. Instead, it draws on the direct and first-hand evidence of the eye to witness events. It is based on the premise that, for certain purposes, it is best to observe what actually happens. There are two kinds of observation: 1- Systematic Observation 2- Participant Observation. "Participant observation is [...] used by researchers to infiltrate situations, sometimes as an undercover operation, to understand the culture and processes of the groups being investigated [which] produces qualitative data" (Denscombe, 2003: 192). In my research project, I have decided to use participant observation because I wanted to collect data about the conservative attitudes of Turkish community by observing them. I have tried to make the observed people feel comfortable and answer the questions honestly. I used the participation as observer where the researcher's identity as a researcher is openly recognized- thus having advantages of gaining informed consent from those involved- and takes the form's of 'shadowing' a person or group through normal life, witnessing first hand and in intimate detail the culture/events of interest (ibid:203)

### **Analysis of Participant Observation**

I am part-time worker in *Viggo* where the owner and the workers are almost Turkish except one cashier Swedish girl. First of all, I gave basic information about the research to them because it was an ethical responsibility for me.

There are six men working in *Viggo*. All of them graduated from high school and they earn almost the same amount of money. Their ages are between twenty-four and thirty-five years old. All of them moved to Lund directly from Turkey. I have been working with them for ten months. Until this research, I hadn't observed their conservative attitudes. I have been observing them for almost two and half months. When I talked about religion, I have realized that four of them believe in God among those people. However, nobody performs religious obligations. For example, I remember that in Ramadan period in which Muslim people fast, nobody fasted. In addition, nobody celebrates holy Muslim days among those people. Four people believe in God and they say that they are Muslim but none of them perform Islamic obligations. Although one of them assumes himself as Muslim, he eats pork which is forbidden in Islam. When I say that it is a very paradoxical situation, he tells that he cannot behave according to Islamic obligations because it is hard to practice in daily life. Therefore, I can easily say that the Turkish workers in *Viggo* are not conservative in religious terms.

In addition, family is found very important among the observed group. During the conversations, I have realized that all of them care about family too much. Three of them are father and all of their children were born in Sweden. One of them has Swedish wife. However, all of their children know Turkish and they try to teach Turkish customs and traditions to their children. Therefore, I can conclude that the Turkish workers in *Viggo* are more conservative in terms of the issues related to family than related to religion.

All of them believe that they control their lives and none of them believe a pre-determined life. Besides, they have experienced a conflict between what they wanted to do and what their family told them to do. All of them said that they tried to find a midway between their families and themselves. They also added that when they didn't reach a consensus, they did what they wanted to do. Lastly, all of them define themselves people from Turkey living in Sweden when their identity is asked. I conclude that Turkish workers in *Viggo* are relatively conservative in family issues but I cannot say that they are conservative overall.

## 6. Quality of Social Research

According to Bryman, there are three main criteria for the quality of social research which are reliability, replication and validity. Firstly, reliability is concerned with the question of whether the results of a study are repeatable. Reliability is particularly at issue in connection with quantitative research (Bryman, 2008: 31). In this context, my research is reliable because I used the data for my quantitative part from WVS which is one of the largest databases on the internet and the data of WVS is quite reliable. Moreover, to increase the validity of my interview method, I prepared an interview guide and then I checked it after the first interview (Flick, 2006: 370). However, in participant observation, data collection highly depends on the researchers' "self" which makes difficult to repeat or to check to study for reliability (Denscombe, 2003: 209). Moreover, the participant observer immediately coded the data which he collected in order to increase reliability of the participant observation. Secondly, the idea of reliability is very close to another criterion of research- replication and more especially replicability (Bryman, 2008:32). It sometimes happens that researchers choose to replicate the findings of others. However, I do not have any previous study in parallel with my research question. Additionally, a further and in many ways the most important criterion of research is validity. Validity is concerned with the integrity of the conclusions that are generated from a piece of research (ibid.).

As mentioned before, although reliability has a minor role on qualitative inquiry, validity plays a major role on it (Creswell, 2003: 195). In my research, the interview data is valid because it can be checked for accuracy through contacting with interviewees directly. The participant observation is also valid because it was carried out in a place *Viggo* where is quite suitable to collect related data for my research. In addition to these arguments, in parallel with Yin's three principles which increase validity and reliability of a case study, my study covers multiple sources (triangulation); a database conducted with the data from WVS, the interviews and the participant observation; and also this database provides a chain of evidence which help me to answer my research (Yin, 2003: 97-105).

## **7. Analysis and Concluding Remarks**

In this study, I have chosen a case study method as a research strategy through which I have tried to explore how the changed context affect the conservative attitudes of Turkish community who live in Lund. To do this, I conducted a triangulation to collect data, which covers both quantitative and qualitative methods. For quantitative part of my thesis, I obtained data from WVS, which provides a general data about the population in Turkey. At first, there was not any direct data related to conservative attitudes of Turkish society. However, using information given in the theory part of my research helped me to determine suitable variables to analyse the mentioned conservative attitudes in the quantitative part. For qualitative part of my study, I used individual and group interviews, and participant observation as data collection method.

In the quantitative part, I acquired precious information related to the conservative attitudes of Turkish society in a general term. First of all, in the light of conservatism explained in the theory part, I constituted a conservative attitudes index, which roughly shows me the conservative attitudes of Turkish people. According to my index, Turkish society is “conservative”. In addition, I also tried to analyse how sex, age, education level, and income level affect these conservative attitudes. After the data analysis with the help of SPSS I obtained that older people, men, people with less education, and people with less income are more conservative in Turkish society. At this point, it is obvious that income and education are social phenomena, which affect conservative attitudes of Turkish people, and this shows me that if the social context changes the conservative attitudes of Turkish people can also change. As a result of this analysis, I can conclude that the Turkish community in Lund changed their context and this probably affected their conservative attitudes.

In the qualitative part, I used individual and group interviews; and participant observation as data collection methods. Overall, when I analyse the data obtained through these methods, it is seen that interviewees in the individual interviews and the observed people are more conservative than interviewees in the group interview. The reason of this may be the higher education level and/or the higher income level of the interviewees in the group interview. When I look at the age of

individual male interviewees I see that the oldest is the least conservative among them but he has been living in Lund much more than the others. Moreover, the female interviewees have the least conservative attitudes according to the outcomes of my qualitative study. In addition to their gender, another reason of this implication may also be their longer living period in Lund. Overall, I have found that they are not conservative regarding religious attitudes; however, they have some conservative attitudes regarding family values.

In conclusion, I found that the population in Turkey is conservative. Moreover, the study showed that these conservative attitudes are also shaped by social context. Therefore, in the qualitative part, I expected to find that the changing context of Turkish community in Lund affected their conservative attitudes. In the qualitative part, I investigated this possible change and I found that the changing context made the Turkish people in Lund less conservative. For instance, one of my interviewees is less conservative than the other male interviewees in the individual interviews despite his being the oldest. But, according to my model conducted in the quantitative part I can expect that he should be the most conservative because he is the oldest and other indicators (gender, income level, and education level) are equal. At this point, his living period in Lund is highly longer than other male interviewees, and this situation probably explains why he is less conservative. Although this research enables to answer my research question, to be objective, I also discussed other conceivable answers to the question. For example, there may be one more possibility which explains why Turkish community in Lund is less conservative that this community may consist of people who were also not conservative before coming to Lund. However, in the individual interview, it is seen that some interviewees who performed their religious obligations when they were in Turkey, have stopped performing these obligations in Lund. It is a good example of changing of conservative attitudes of Turkish community in Lund. Another example may be that the oldest man is less conservative than the other men in the individual interviews although the inference was found in the quantitative part that older person is more conservative than younger person in Turkey. As I said before that his living period is the longest among them. It may also be the indicator of effects of Lund context to conservative attitudes of Turkish community. In addition, although the persons

who are Muslim in the participant observation, none of them fasted in Ramadan period and celebrated religious days which all Muslim people in Turkey celebrates somehow. When they are looked at, it is seen that more or less Lund context affects on the conservative attitudes of Turkish community there. Therefore, these inferences undermine somewhat the possibility of Turkish community's being already less conservative before coming to Lund.

## **8. Suggestions for Further Research**

I have not found any research about my topic in my searching on internet. I believe that this research can be a good example for further research about this topic. I cannot generalize my findings as West European context affects or does not affect Turkish community because there should be some research about this topic in other West Europe cities where Turkish community intensely live such as Berlin, London, Copenhagen and Stockholm. My research is a case study; therefore it is not generalized for all West Europe. If I have the chance, I want to conduct this research in other West Europe cities to see the effects of West Europe context on the conservative attitudes of Turkish community there. However, this research is also conducted by others and my research can be a reference for city of Lund case.

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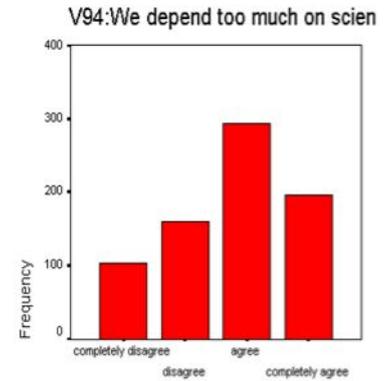
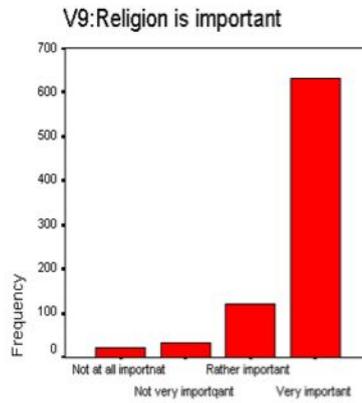
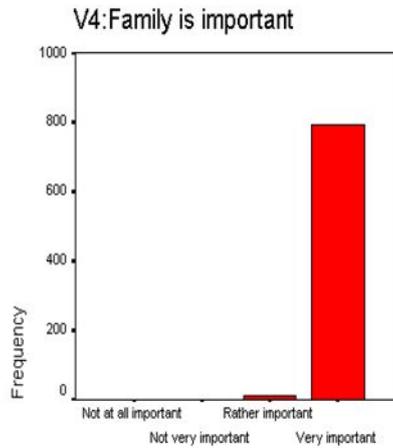
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Electronic:

World Values Survey 2005 Official Data File v.20081015, 2008. World Values Survey Association ([www.worldvaluessurvey.org](http://www.worldvaluessurvey.org)).

# Appendix I

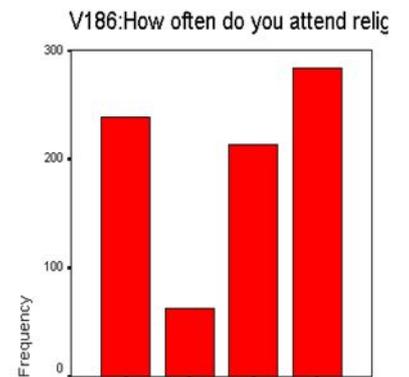
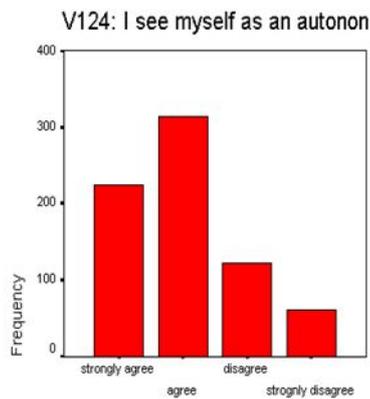
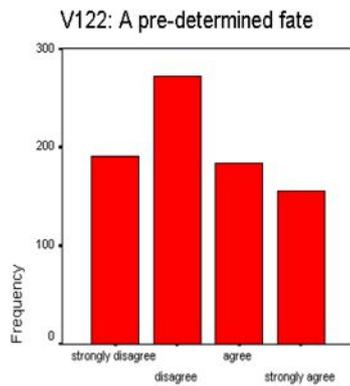
## I.a The Index Variables



V4: Family is important

V9: Religion is important

V94: We depend too much on science and not on religion



V122: A pre-determined fate

V124: I see myself as an autonomous individual

V186: How often do you attend religious service?

## I.b Conservative Attitudes Index: Frequency Table

### Statistics

#### Conservative Attitudes Index

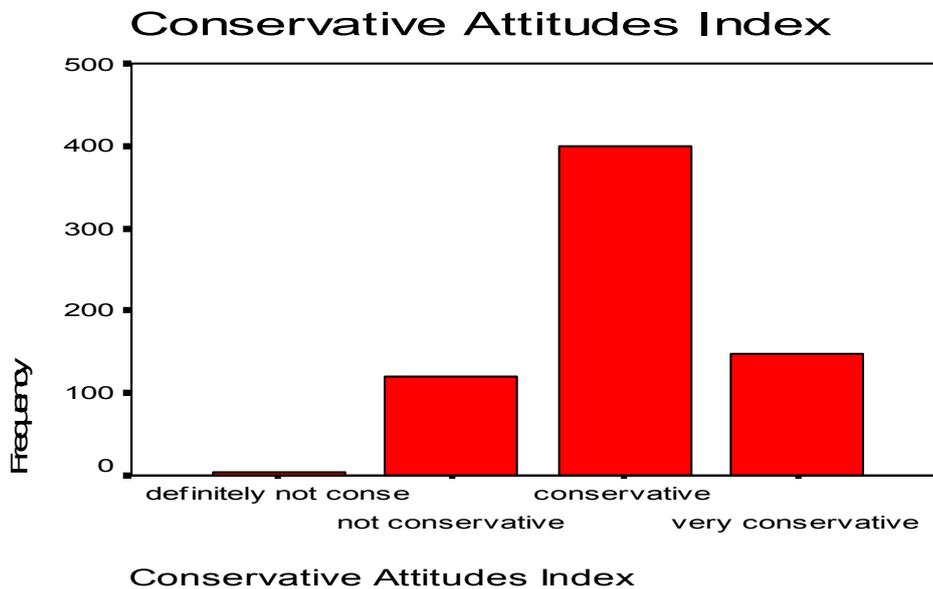
N	Valid	672
	Missing	136
Mean		17,5238
Median		18,0000
Mode		17,00(a)

a Multiple modes exist. The smallest value is shown

**Conservative Attitudes Index**

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	10,00	4	,5	,6	,6
	11,00	3	,4	,4	1,0
	12,00	7	,9	1,0	2,1
	13,00	23	2,8	3,4	5,5
	14,00	30	3,7	4,5	10,0
	15,00	58	7,2	8,6	18,6
	16,00	99	12,3	14,7	33,3
	17,00	107	13,2	15,9	49,3
	18,00	107	13,2	15,9	65,2
	19,00	87	10,8	12,9	78,1
	20,00	84	10,4	12,5	90,6
	21,00	32	4,0	4,8	95,4
	22,00	19	2,4	2,8	98,2
	23,00	10	1,2	1,5	99,7
	24,00	2	,2	,3	100,0
Total		672	83,2	100,0	
Missing	System	136	16,8		
Total		808	100,0		

**I.c Conservative Attitudes Index 2: The Bar Chart and the Frequency Table**



### Statistics

#### Conservative Attitudes Index

N	Valid	672
	Missing	136
Mean		3,0268
Median		3,0000
Mode		3,00

#### Conservative Attitudes Index

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	definitely not conservative	4	,5	,6	,6
	not conservative	121	15,0	18,0	18,6
	conservative	400	49,5	59,5	78,1
	very conservative	147	18,2	21,9	100,0
	Total	672	83,2	100,0	
Missing	System	136	16,8		
Total		808	100,0		

#### I.d Sex:

#### Conservative Attitudes Index \* SEX1 Crosstabulation

		SEX1		Total	
		male	female		
Conservative Attitudes Index	definitely not conservative	Count	2	2	4
		% within SEX1	,6%	,6%	,6%
	not conservative	Count	43	78	121
		% within SEX1	12,4%	23,9%	18,0%
	conservative	Count	190	210	400
		% within SEX1	54,9%	64,4%	59,5%
	very conservative	Count	111	36	147
		% within SEX1	32,1%	11,0%	21,9%
Total		Count	346	326	672
		% within SEX1	100,0%	100,0%	100,0%

#### Chi-Square Tests

	Value	df	Asymp. Sig. (2-sided)
Pearson Chi-Square	48,837(a)	3	,000
Likelihood Ratio	50,802	3	,000
Linear-by-Linear Association	42,238	1	,000
N of Valid Cases	672		

a 2 cells (25,0%) have expected count less than 5. The minimum expected count is 1,94.

**I.e Age:**

**Conservative Attitudes Index \* AGE1 Crosstabulation**

		AGE1			Total	
		young	middle	old		
Conservative Attitudes Index	definitely not conservative	Count	4	0	0	4
		% within AGE1	1,1%	,0%	,0%	,6%
	not conservative	Count	78	39	4	121
		% within AGE1	20,9%	15,1%	9,8%	18,0%
	conservative	Count	219	161	20	400
		% within AGE1	58,7%	62,4%	48,8%	59,5%
	very conservative	Count	72	58	17	147
		% within AGE1	19,3%	22,5%	41,5%	21,9%
Total	Count	373	258	41	672	
	% within AGE1	100,0%	100,0%	100,0%	100,0%	

**Symmetric Measures**

		Value	Asymp. Std. Error(a)	Approx. T(b)	Approx. Sig.
Ordinal by Ordinal	Gamma	,205	,064	3,143	,002
N of Valid Cases		672			

a Not assuming the null hypothesis.

b Using the asymptotic standard error assuming the null hypothesis.

**I.f Education Level:**

**Conservative Attitudes Index \* education level Crosstabulation**

		education level			Total	
		low	middle	high		
Conservative Attitudes Index	definitely not conservative	Count	0	4	0	4
		% within education level	,0%	1,6%	,0%	,6%
	not conservative	Count	48	51	22	121
		% within education level	14,0%	20,6%	27,2%	18,0%
	conservative	Count	207	144	49	400
		% within education level	60,3%	58,1%	60,5%	59,5%
	very conservative	Count	88	49	10	147
		% within education level	25,7%	19,8%	12,3%	21,9%
Total	Count	343	248	81	672	
	% within education level	100,0%	100,0%	100,0%	100,0%	

**Symmetric Measures**

		Value	Asymp. Std. Error(a)	Approx. T(b)	Approx. Sig.
Ordinal by Ordinal	Gamma	-,231	,058	-3,898	,000
N of Valid Cases		672			

a Not assuming the null hypothesis.

b Using the asymptotic standard error assuming the null hypothesis.

**I.g Income Level:**

**Conservative Attitudes Index \* Income Level Crosstabulation**

			Income Level			Total
			low level	middle level	high level	
Conservative Attitudes Index	definitely not conservative	Count	2	2	0	4
		% within Income Level	,5%	1,1%	,0%	,6%
	not conservative	Count	63	37	19	119
		% within Income Level	16,1%	19,7%	25,0%	18,1%
	conservative	Count	218	118	53	389
		% within Income Level	55,6%	62,8%	69,7%	59,3%
	very conservative	Count	109	31	4	144
		% within Income Level	27,8%	16,5%	5,3%	22,0%
Total	Count	392	188	76	656	
	% within Income Level	100,0%	100,0%	100,0%	100,0%	

		Value	Asymp. Std. Error(a)	Approx. T(b)	Approx. Sig.
Ordinal by Ordinal	Gamma	-,278	,059	-4,548	,000
N of Valid Cases		656			

a Not assuming the null hypothesis.

b Using the asymptotic standard error assuming the null hypothesis.

**I.h Multiple Regression Analysis: Age and Sex  
Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,278(a)	,077	,075	,62527

a Predictors: (Constant), Age, Male dummy

**ANOVA(b)**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	21,965	2	10,983	28,091	,000(a)
	Residual	261,553	669	,391		
	Total	283,518	671			

a Predictors: (Constant), Age, Male dummy

b Dependent Variable: Conservative Attitudes Index

**I.i Multiple Regression Analysis: Age, Sex, Education and Income Level**

**Model Summary**

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate
1	,345(a)	,119	,114	2,26998

a Predictors: (Constant), Scale of incomes, Male dummy, Age, Highest educational level attained

**ANOVA(b)**

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	453,278	4	113,319	21,992	,000(a)
	Residual	3354,465	651	5,153		
	Total	3807,742	655			

a Predictors: (Constant), Scale of incomes, Male dummy, Age, Highest educational level attained

b Dependent Variable: Conservative Attitudes Index

## **Appendix II**

### **Interview Questions**

1. How old are you?
2. What is your occupation?
3. What is your education level?
4. Are you married?
5. Is your wife/husband Turkish?
6. Do you live with your parents?
7. Do you have any children?
8. How long have you been in Sweden?
9. How much money do you earn monthly?
10. Do you find family important?
11. Do you think that family plays an important role on the education of children?
12. Should Turkish traditions and customs be taught to children in family?
13. Do you think that traditional Turkish family structure should be maintained?
14. How do you react if your child wants to leave home when he/she reaches to the age 18?
15. How do you find fornication?
16. What do you think if you have an unmarried couple neighbour?
17. Do you think that your best friend might be more important than your family members?
18. Can you trust other people as much as you trust your family members?
19. How do you find if your children get married to a foreigner?
20. Have you experienced a conflict between what you wanted to do and what your family told you to do?

21. What happened then?
- 22- What do you think about pre-determined life?
- 23- Who controls your life? You or God or someone else?
24. Do you believe in God?
25. Do you find religion important?
26. Do you celebrate holy days?
27. Do you perform your religious obligations?
28. How often do you go to temple?
29. Do you contact with people from different religion? What extent of your relationship could be?
30. How do you define yourself in terms of identity? (Nation, religion, denomination, etc.)
31. How do you find if your child has close relationship with other children from different religion?
32. What do you think where religious education should begin?
33. Do you think that you have any responsibility for religious education of your children?
34. How do you react if your children don't believe in your religion?
35. Do you think that there is any connection between religious and family values?