



Studying the relationship between socioeconomic factors and religious attitudes of Tabriz Frahangian University students in 2013-2014 academic year

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ABSTRACT

This study evaluates the relationship between socioeconomic factors and religious attitudes of Farhangian University students of Tabriz. The main hypothesis of study is as follow: there is relationship between religious attitudes and socioeconomic status, social participation and gender of students. The statistical population involves undergraduate students in Farhangian University of Tabriz. According to Cochran formula, the sample size included 378 students chosen by randomly stratified method based on students' gender. The method of study was survey and data was collected using a questionnaire. To determine the validity of the data collection tools, we used formal validity and Cronbach's alpha was used to determine the reliability of the technique. To test the relationship between variables, one-way ANOVA, Pearson correlation coefficient and the Independent T-Test were used. The results show that students' religious attitude average was 70.27 and social participation average was 37.40. According to the socioeconomic statuses, religious attitude of students was different from each other. Religious attitude of the higher class was lower than the lower and middle class ones. There was a direct and significant correlation between social participation and the religious attitudes. That is, female students were much more religious than male students.

Keywords: Religious attitudes, Socioeconomic status, Social participation, Gender, Farhangian University

INTRODUCTION

Religion is one of the main principles of culture. As much as the religious involvement and participation is higher in the community, it will be influenced in higher levels. Diversity and cultural developments and changes in societies make the necessary changes in the religion. In this case, the weakening role of religion in public life arise which is much dependent on religious teachings of any society and also the history, its institutions and custodians of religion. Religion as a social phenomenon is not limited to time periods and can not obtain an exact perception from that unless each component of religion is investigated in its historical continuum [1].

Developing countries are continually associated with the change process. These changes are occurring in religious attitudes, especially in the transition process experienced in other societies and created many sensibilities in political and legislative bodies at the elite level. On the subject of religion, the first question that may be in the mind of every reader refers to any changes in the historical process of social phenomena. These changes in sociology, particularly in sociology of religion, include some issues such as fading the religious beliefs and values, changes in religious behaviors. It has made some differences among the religious scholars. Some, such as positivists and the pioneers of sociology, and many writers and theorists of the nineteenth century, including Tyler, Frazer, Marx and Freud all predicted that by dominance of the thinking style of the contemporary society, religion will disappear [2]. In contrast, some people like [10]. Dalgus believed that according to the rationalism and scientific-technological nature of modern society, religion will not lose its transcendental character [13].

Iran is one of the communities in which the religion has strong and active presence and responsibility. This has put it in a big test against a decisive historical experience. In the way that its success or failure have deep and lasting effect on this society, religion and even the direction of future developments [3].

So one of the main challenges of each community is to maintain its culture, religion, but often traditional attitudes and social realities as the remnants of the past are not effective instrument for dealing with the problems of today. The youth of all ages have problems for the community, and our community is not exception. Therefore, their problem needs an answer adopting with today's situation. Among these, of university students, who are considered as the educated class of society, include our population in this study. Here, we want to answer this question that in the current complex situation and changes due to the phenomenon of religion in society, how does religion affect the thoughts and actions of this main group? Through recognizing the religious attitudes of the students, we can improve their religious believes and prevent social factors weakening them [16].

2 – Attitude Components

Cognition component: a belief or attitude of a person about a subject or person. In simpler words, cognition is a way in which person understands the events and situations.

Affective Component: it refers to people's attitude towards the emotions, feelings and desirable assessment of person in accordance with the subject of attitude.

Behavioral Component: it includes intentions, preparations and attitudes of people towards the subject of study. In other and better words, how the people behave in dealing with the subject of study [4].

3. Religion Definition

In definition of religion, mainly two groups of scholars have discussed the religion: First, theologians in the sense that religious issues is subject of their study; therefore explain "Bemahoodain religion" and the end and aim of religion and religiosity. Second, the humanity scholars, particularly psychologists, sociologists and anthropologists, who say that religion has influenced on individual, organizational and social behavior of people. This group mainly used the functional definitions and explained the positive and negative functions of religion based on their own opinion.

3.1-Western theologian's definitions of religion

1 - Definition of religion: Religion is the expression of a divine order that is imposed for their respective owners and consists of major and minor principles [5].

2 – Robertson definition from religion: it is a set of beliefs and symbols associated with differences between empirical reality and transcendental experience. Experimental work, in terms of implications and meaning in comparison with non empirical matters, has lesser importance [13].

3 - Clifford Geertz definition: religion is a set of symbols that resulted in motivation and strong, deep and sustainable readiness of humans. It refers to the formulation of ideas and concepts of the overall order. It covers these concepts and imaginations with the truth as these incentive arrangements are based on truth [3].

3-2 - Definitions of social scientists from religion

1 –Durkheim: religion is a system of beliefs and practices related to holy things which link people to each other as social groups [7].

2 - Spencer: Religion is a tool for describing the secret of world and explaining religious phenomena based on mental states, intellectual slides and social development" [8].

4 - Attitude Theories

4.1 - Theory of Social Structure Role

Through studying the literature of relationship between social structure and attitudes towards that, Kiecolt concluded that society structure factors such as the role of social, economic statues have significant impact on formation of people's attitude. Based on studying the works of Marx, Thomas and Znansky, Kiecolt believes that social and cultural structures of society directly or indirectly affect the population trends [9].

4.2-Theory of Balachy, Krachfield and Karachi

Karachi and his colleagues called the development and formation of attitudes in the following four factors:

A) What will meet the needs of the individual: during the activities, individual face with many obstacles and problems in meeting their needs in the way that give rise to specific attitudes. People have positive attitudes towards objects or agents which help them to achieve their goals, while they have negative attitude towards obstacles which prevent them to achieve their goals. Of course, we do not mean material and physical needs but also the need for the usual sense of the word [9].

B) Information that person is exposed: information, that person gains, also influences on establishing trends.

C) Belongs to a group: personal attitudes are representative of beliefs and customs of group. To maintain their views, people need the support of others. There will be support only when there are shared feelings between people. Those who behave according to the norms of society and groups, they are rewarded, while as the result of deviation from the group norms, they are punished and there will be continuous

pressure on the team in order to make them follow the defined norms and adopt themselves with the group.

D) Personality of person: individual attitudes reflect his personality. That is, certain characters have certain attitudes. Therefore, we can say that there are many factors in shaping the personality of people and indirectly affect that their attitudes in various issues [10].

5 - Learning patterns of attitude change

5.1 - Stimulus Response Theory

Theory of stimulus-response mainly emphasizes on the relationships between specific responses and specific stimuli. From this perspective, any behavior can be divided into particular habit units or separable responses. If an answer leads to reinforcement, it is more likely to happen. Stimulus-response theorists claim that if they have enough information about the audience and if they have enough resources, they will be able to change everyone's attitudes through especial methods and techniques[11].

5.2 - The theory of incentives and conflicts

This theory is particularly relevant to attitude change. This theoretical framework considers the attitude orientation based on avoidance tendency conflict. People have specific reasons for accepting a position on the issue and other reasons to reject it. Based on incentive models, the relative strength of incentives will determine the attitudes. If acquired early attitudes of a person are negative, a new approach will be positive only if the new position is consistent with higher incentives. These patterns are similar to the pattern of conditioning and strengthening. In this model, attitudes are also determined more or less by the sum of positive and negative elements. Difference between these two patterns is that incentives pattern emphasizes on what a person gets or loses in an especial situation .[3]

6 - Cognitive models of attitude change

6.1 - Balance Theory

A simple cognitive system consists of two or three persons or objects, the relationship between them and the individual evaluations from them. In this system, there are three types of evaluation: evaluation of person from each object or person and its relationship with other objects or persons. Given that each evaluation is positive or negative, considering no difference between them, there will be four possible positions of their strength: all evaluations are positive or two positive and one negative or one positive and one negative or all evaluations are [5].

6.2 – Consensus Theory

Consensus Perspective has been released by Zagoud and Tannboum in 1955. This perspective, which is concerned with simpler situations than the balance theory, almost entirely focuses on the effect of a person with positive or negative situation. In this view, the person or object is given values between - 3 to +3. Here, +3 means that person who marks the rank, he gives maximum positive value for that object or person and -3 means maximum negative value. Zero means that he has neutral and indifferent attitude toward the subject [12].

7 - Theories of Religion

7.1 - August Comte:

As the founder of sociology and positivism, he attributed the religious thought stage to the past. He called the first triple -mode states of his theory as theological and believed that after passing through metaphysics, positivist thinking has replaced. Generally in his opinion, religious thinking is being completely vanished replaced by scientific thinking [12].

This thinking was associated with a default with respect to religion and that the religion as a social reality, regardless of their metaphysical foundations, is studied. When it is mixed with personal interests, it makes tendencies that represent religion as social Illusion with symbolic interests and looks for different ad understandable meaning for that. This kind of debate is more or less followed by some positivists such as Kenneth, Spencer, Taylor and Durkheim. Their assumptions were associated with this idea that reality of religion is separate from the fact of religion so that sociologists should study religion as a social event not more [4].

7.2- Emil Durkheim

According to Durkheim, religion is nothing more than a collective force of society on individuals. Religion is a system of thought that reflects the members of society, thereby opens important and also friendly relationships with the community. He believes religion is an illusion and not basically an artificial thing. When the believers find this belief that they are dependent and obedient of an outside power and have everything from him, in fact they are not deceived. There is this power and that is the society. But religion is not just a system of beliefs and concepts, because that is also an action system and also practical rituals [2].

According to Durkheim, these rituals create, renew and strengthen the religious feelings and also intensify the spiritual and moral sense of dependence on a foreign power in the same community. These rites and

communal nature of meetings are the main cause of enthusiasm and inform all participants from the importance of religious ritual and customs. Thus, rituals create and maintain solidarity and social cohesion [3]. He says that rituals for understanding the function of our moral life are as essential as the food to maintain our physical life, because through this ritual, groups can confirm maintains themselves [4].

7.3- Karl Marx

From Marx view, religion is a part of his general theory about alienation. According to Marx, human beings live together and make social products. These products may be material objects such as food and building of non material production such as structures, social norms, science and religion. So long as men were not divided into antagonistic an class, that is the early communal society, the social production as products that are made by humans, were considered as if they could be opened again and remade. But when the population was divided into different classes, slavery society first emerged as a social formation and the alienation occurred.

For Marx, religious believe which verifies and strengthens the social class, mainly comes from submission to tyranny and oppression and when it moves forward class consciousness and struggle against tyrants, it may not lead to rejecting the religious thinking but to build a new religion in which the top-down religious values are reversed [4]. Marx also commented that religion can both express protest against cruelty and unhappiness and accept this type of society.

7.4- Peter Berger and Luckmann

Berger and Luckmann start their debate about religion with this point that intelligent and social human beings, who can use the language, are not pleased with a simple experiment, but they try to make it as a system of meanings. Any experience is made in accordance with goals, desires and memories so that each issue is correlated with all other issues in the context of a general pattern. This semantic system is not the work of an individual but a social product of all the people related to each other. Wherever and whenever, they are linked to each other. However, from the perspective of everyone, this system is an objective existence is out of him. Each person has a share in the position of this system. However, this system is beyond the individuals and it socially has an external objectivity[11].

However, this semantic system will be sustainable until it can be confirmed through further experiences and new topics relying on the general patterns. According to Berger, each semantics system is based on a social construct, but he states that we should not consider his vision in the way that religion is a social construct replica and is considered as rational justification of everyday activities. On the contrary, according to clutter justification contemporary world and the fact that in large extent, Christianity has dug its own grave", the way in which the relationship between the Christian church and the community is defined, is considered as the main factor of secular process in the Christian communities in both objective and subjective terms. Berger argues that there is interaction between the meaning systems including the religions systems and individual-social experience that man has tried to interpret them in the light of such systems [12].

The relationship between religion and society is also important from the other view. Religious conceptions of the world protect and strengthen their credibility through a series of special processes that, according to Berger, make justified exponential. These are processes by which the religious views are reinforced, extended, or assumed or defended. If they are weakened or disappeared, domination of religious beliefs on people's minds will be easily lost. Since the rules, roles, requirements and social institutions are so vulnerable, we need to be remembered that what we should always do and we should always be reminded of the meanings reflected in the culture and institutions. This is done by the rituals. During the rituals, continuity between traditions and social rituals is established and community people experiences will find historical context [2].

7.5- Thomas Luckmann

Luckmann focuses on the role of religion in the creation of meaning. Based on his opinion, religion moves alongside social life and the modern trend in Western society toward secularism is simply as the result of getting loose forms and traditional religious institutions. Some fundamental questions and issues, raised in these communities refer to the values called by Luckmann as dominant values. They also refer to for social basis - structural – social basis and function of these values in people's life [16]. Luckmann concludes that only by accepting an initial sense of religious meaning, we can call the human organism's biological nature as religious phenomena. This phenomenon is based on functional relationship between self and society. However, a social process that leads to formation of self can be called as an essentially religious phenomenon [12].

Luckmann regards the knowledge acquiring process mainly as a religious process. It works alongside the socialization. During socialization process, the child also becomes familiar with the image of reality or a world view; this image will open a symbolic world that gives meaning to one's real existence. In past societies, this process generally is done through a traditional religious system, but in modern societies,

meanings which are not perceived, make the base of religious values. If we consider the religion in broader and more fundamental sense, these concepts will also have religious content [2]. Luckmann's conclusion apparently is that religion in static, visible society that is increasingly institutionalized, it has always coherence function, but if the society changes fast, function of institutionalized religion will change and variety of religious beliefs, not yet institutionalized, are made in parallel with institutionalized religion [12].

7.6- Gluck and Stark Model

according to Gluck and Stark, world religions, despite similarities, are very different in detail. There are general areas in the religion. These areas, which can be considered as the main dimensions of religiosity, include religious, ritual, experiential, consequential and thinking ones.

Belief dimension includes ones which is expected its followers follow them. Gluck and Stark divided these believes into three types in any particular religious: Certain fundamental beliefs which affirm the existence of God in human creation and the human's role in achieving this goal. Underlying belief includes the methods of meeting the goals and purposes of God and ethical principles that should be considered by human. Emphasis of each religion on these three elements is different from each other. Gluck and Stark also stressed on the necessity of expanding the typology of different religious believe in order to measure religiosity. Another element is importance element in the sense that how much important is the belief for a person. However, they believe that importance element is measured through assessing the other religious dimensions, including ritual, experimental and consequential ones.

7.7- Clifford Geertz

Geertz analyzes religion as a cultural system. According to him, culture is a pattern of meanings transferred during the history and embodied by the symbols. Therefore, religion, as a part of culture, is concerned with a set of sacred symbols and functions. Geertz identifies two important elements: the human spirit and their world view. Sacred symbols have a main role in creating the people's world view and linking it with their spirit.

Religious symbols also shape our position in the world and form the social life through making desires in people to behave in an especial way. In religious perspective features, Geertz says that the most important feature of the religious perspective is faith. The scientific perspective is full of doubt and always tests the concepts, while religious perspective works unlike the scientific one, because verifies its concepts far from any suspicion and this feature of the religious perspective make more deeper power impact on society. Believers call their view the most logical and rational one which makes these perspectives to have more powerful effects [2].

7-8. Freud

The religious stage of human evolution is in consistent with goal selection phase in individual transformation whose feature is ambiguous feelings about the parents. Freud in his book "the future of an illusion, argues that life is inevitably associated with deprivation. Since the civilization aims to remove the intentions and instinctual motives, its inevitable outcome is suffering from the failures.

Civilization requires social discipline that can not be implemented without imposing deprivation on individuals. Moreover, we also impose deprivations to each other because each society dominated by people who are exercising power over others in some way. In addition to deprivation, nature itself contains many different constraints imposed on human beings and therefore, it brings on many deprivations. The purpose of civilization is to fight against such threats[13].

The human tendency in the religious development is to counter the threats imposed by limitations of nature through humanizing them. At this point, the natural world is viewed as a human one as if the nature has characteristics of human. If the nature is viewed as impersonal one, we can not approach, encounter and communicate with it, while if we imagine the nature with human form, having will, desire, purpose and intent, we affect it: quell its anger, bribe it and motivate it. Freud says that in primitive society, in which the religion appeared for the first time, such a way of thinking about the nature was comforting and in fact it is considered as one step forward in dealing with the world [14,2].

Wendell Bel and Mornes (1953) did a research in San Francisco to find out the relationship between religious tendencies from one hand and the family and individual feature in class structure from the other hand. It included over 21 year old population. After stratification of population based on economic status, the residential neighborhood was derived in the manner specified by the census data. Each of the respondents indicated their classes belonging to high, medium, labor or low class, and finally concluded that religious subcultures of each of class is different from each other [6,7].

A longitudinal study "religious attitudes of female university students "by Alester B. Mc (1985) was conducted with 246 first-year female students in Russell Letch Troy N.W. University in the years 1979 - 1980 and 1982 - 1983. Comparing the different samples of this study shows that in 1980s students were more religious than before, while the religious behavior of students gradually decreased. This of course is

not true about the attitudes and religiosity. The overall results of this study showed that there were a flow towards liberalism and individualism in religious attitudes of students [14]. Mahmoudi (1999) conducted a study called "relationship between social stratification and the religious attitudes of students in Tehran city"[15]. Main hypothesis of this study was that people with different socio-economic status have different levels of knowledge, believes, feeling, and experience and religious behaviors. Khodaiari and his coworkers (2000) tried to provide a scale for measuring the religious attitudes of students. To do this, they used the research and Islamic texts with 52 questions. They included the belief component. Two pilot studies were then conducted through which we could take the final form of the questionnaire. The results showed that the mean scores of religious scholars of Qom were significantly higher than the mean scores of students of Sharif University and Tehran Art University.

MATERIALS AND METHODS

This research is a survey correlation study in terms of controlling the research situation. It is a practical and cross-sectional one.

11 - The Statistical population

Statistical population of this study includes the undergraduate students in Tabriz Farhangian University.

12 - Sample size and sampling method

Samples were chosen through Cochran formula with estimate accuracy $d= 05/0$, the maximum variance $pq= 25/0$ and 95% confidence level. Sample size was 378 students Sampling method was stratified sampling method according to gender of students.

13 - Measurement Tool

In this study, Data were collected using a questionnaire. To measure the variables, we used the questions and for measuring the indexes, we used Likert scale technique.

14 - Measurement of dependent and independent variables

To measure the religious attitude, we used 25 items and social participation 10 items in Likert scale.

15 - Validity

According to the experts and professors of sociology, we used face validity.

16- Reliability of questions and Items

The reliability of questionnaire was assessed by Cronbach's alpha test. Alpha value was from zero to 1. If the coefficient is zero, it indicates the lack of complete reliability of items and if it is one, it shows a complete reliability. If the alpha value is greater than 0.7, the questions and items are suitable to measure the intended concept [16].

According to table 1, we see that reliability of the studied indexes is over 0.7. Therefore, describing and testing the relationship between the variables is verified.

Table 1: items reliability

Items	Number of items	Variance mean	Covariance mean	Correlation mean	Alpha
Religious attitude	21	1.21	0.315	0.279	0.88
Social participation	14	2.08	0.574	0.268	0.807

17. RESULTS

We analyzed the data through SPSS software.

17-1 descriptive Results

17-1-1 Frequency distribution of Farhangian University students in Tabriz according to gender

Table2: Frequency distribution of Farhangian University students in Tabriz according to gender

Gender	Frequency	Valid Percent	Cumulative Percent
Male	204	54	54
Female	174	46	100
Total	378	100	

17-1-2 distribution Frequency of religious attitudes of students

Based on table 3, we see that average religious attitude of students was 14.96 ± 70.27 . The minimum score of religious attitude was 10.71 and maximum was 95.24. Skewness coefficient was 0.91 which was negative and Elongation coefficient was $ku=1.09$. According to Kolmogorov-Smirnov test, the data distribution was normal and the religious attitude of Tabriz Farhanian University students was high.

Table3: distribution Frequency of religious attitudes of students

Variable	Number	mean	Standard deviation	skewness Coefficient	Min.	Max.
Religious attitude	378	70.27	14.96	-0.915	10.71	95.24

17-1-3 Frequency distribution of students' social participation in Tabriz Farhangian University
 According to Table 4, it is seen that the average level of social participation of students was 14.34 ± 37.40 and the minimum score of social participation was 3.64 and maximum was 86.49. Coefficient of deviation equal $sk = 0.40$, indicating a positive skewness. Elongation Coefficient was $ku=0.007$. According to Kalmvgrvf test, data distribution was normal. In sum, we can say that social participation of Tabriz Farhangian University was low.

Table 4: Frequency distribution of students' social participation in Tabriz Farhangian University

Variable	Number	Mean	Standard deviation	Skewness Coefficient	Min.	Max.
Social participation	378	37.40	14.34	0.405	3.64	86.49

17-2 Results Analysis

17-2-1 determination of the relationship between religious attitude and socio- economical status

According to table, we see that mean of religious attitudes of students with socio - economic analysis according to ANOVA test, $F= 3.75$, with a significance level $P=0.025$. It shows that difference between religious attitudes of students based on socio - economic families is significant. As the table 5 shows, the difference between religious attitudes and socio - economic status of students is significant. That is, the score of students with high socioeconomic status is lower then the score of students in middle and low class.

Table 5: Determining the difference between religious attitudes based on socio - economic statuses of students

	Number	Mean	Standard deviation	Min.	Max.	Test rates:
Low	157	25.528	14.999	0	72.5	$F=3.75$
Medium	192	30.891	16.357	5	80	Sig. level $P=0.025$
High	29	11.25	1.767	10	12.5	
Total	378	28.656	16.042	0	80	

17-2-2 comparing the religious attitude of male and female students

According to table 6, we can see that average religious attitude of female students is 11.61 ± 73.11 and average religious attitude of male students is 16.98 ± 67.84 . It is concluded that the religious attitudes of male and female students are unequal, so we use the variance inequality $T = 564/3$ with a significance level of $p=0.000$. We come to this result that the average religious attitudes of males and females are different. Religious attitude of female students is stronger than male students' ones.

Table 6: Comparing the religious attitudes of male and female students

Religious attitude	Number	mean	Standard deviation	Test of variance equality		Test of mean equality		
				F	P	T	Df	Sig.
Female	204	67.84	16.98	20.98	0.000	3.564	359.697	0.000
Male	174	73.11	11.61					

17-2-3 determining the relationship between religious attitudes and socio - economic status

According to Table 7, it is seen that the average religious attitude of the students with socio – economic, based on variance test analysis is $F=0.21$ with a significance level of $P=0.80$. There is no significant difference between religious attitudes of students based on socio - economic status of family. As the table shows, there is difference between religious attitudes and socio - economic status of students.

Table 7: determining the difference between religious attitudes based on socio-economic status

	Number	Mean	Standard deviation	Min.	Max.	F= 0.218
Low	157	70.86	14.36	36.90	95.24	
Medium	192	69.89	15.37	10.71	94.05	
High	19	69.54	18.82	30.95	91.67	Sig.= 0.804
Total	378	70.27	14.96	10.71	95.24	

17-2-4 relationship between religious attitude and social participation

Since the religious attitudes and social participation are measured by the distance scale, so the Pearson correlation coefficient was used to test this hypothesis. According to Table 8, it is seen that the correlation between religious attitudes and social participation of students is $r=0.406$ with a significance level of $p=0.000$. Since that the significant level is less than 0.05, so there is a direct correlation between religious attitudes and social participation. That is, when the social participation of students increases, their religious attitude becomes stronger.

Table 8: correlation between religious attitude and social participation

Variables	Correlation intensity	Sig. level	Number
religious attitude and social participation	0.406	0.000	378

17-2-5 – determining the students religious attitudes based on Significant independent variables

To determine the students religious attitudes based on significant independent variables, we used stepwise multiple regression method. According to table 9, we see that three main independent variable in the regression remained and their multiple correlation with religious attitude of students was $R=0.25$. It shows that about 25 % of the variance in religious attitudes is explained by the independent variables. The explained regression, according to ANOVA test in table 9, was linear. To determine significant effects of variables on religious attitudes, we used F -test that was 43.95 with a significance level of $p=0.000$.

Table 9: Explaining the religious attitude of students based on gender, socioeconomic status and social participation

Table	Multiple correlation	Explanation coefficient	Net Explanation coefficient	standard error estimates
1	0.406	0.165	0.163	13.69
2	0.458	0.210	0.206	13.33

Order of entering the independent variables into the figure	Crude coefficient		Standard coefficient	T	Sig.
	B	Std.Error	Beta		
Constant	54.42	1.96		27.632	0.000
Social participation	0.424	0.49	0.406	8.620	0.000
Constant	39.77	3.69		10.759	0.000
Social participation	0.381	0.49	0.365	7.804	0.000
Cultural factors	0.269	0.58	0.217	4	0.000

DISCUSSION AND CONCLUSION

In relation to the socio - economical status in most studies, including the study of the relationship between religious attitudes and socio - economic status by Amir Maleki and his coworkers, it is confirmed there is relationship between these variables. In today's situation, as the result of specific cultural situation in society, the student population is expected to at least follow their pray and that is why their social, economic status of students does not play a main role in a religious attitude[12].

According to Durkheim's theory, religion is a system of philosophy which reflects the community members to them and expresses the main and friendly relationships with the community in this way[13]. Through participation in religious rites and rituals, the moral power of society is clearly felt and moral - social are strengthened. The hypothesis that there is a correlation between religious attitudes and social participation indicates that students who have strong religious attitudes, their social participation is high. In relation to gender and religiosity, previous studies have also found that the same result obtained in the current study. We conclude that girls are more religious than boys. According to Freud, women have more feeling of guilty than men and in deprivations and frustrations, they ask help from God [2].

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