

HACETTEPE UNIVERSITY
INSTITUTE OF POPULATION STUDIES

**“MOVING BEYOND QUALITATIVE AND
QUANTITATIVE METHODS”: EXPERIMENTING
SEQUENTIAL MIXED METHODS WHILE STUDYING
SPIRITUALITY**

Hande GÜR

Department of Social Research Methodology
Master's Thesis

Ankara
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ABSTRACT

Researchers in social sciences often choose from qualitative, quantitative or mixed research methods while working on empirical research projects. It is often argued that in mixed methods designs, bias or weaknesses that are associated with a particular approach are expected to be balance each other (Creswell, 2013, p. 18-19). As mixed research methods blends quantitative and qualitative methods while studying the same event to be able to get a fuller understanding of the issue, mixed methods researches usually result in more profound findings because of “*methodological pluralism*” or “*eclecticism*” manifests (Johnson and Onwuegbuzie, 2004, p. 14).

This study aims to discuss and present potentials that combine qualitative and quantitative methods. To be able to examine the argument above, issues regarding the design and major components of basic sequential mixed methods studies are discussed throughout this writing. Those issues may be summarized as decisions about the model and priority of methods, mixed methods sampling, timing, order, and sequence in different stages of the research as well as the issues related to the integration of both methods and databases. To carry out this discussion, this thesis will provide the necessary arguments and definitions in the literature on methodological challenges of mixed methods approach in addition to theoretical framework for the illustrative research which is designed to study “spirituality”. As spirituality is a hard-to-grasp and rather sensitive subject with relatively small study population available, different aspects of mixed methods approach seemed to be suitable to reflect on it. Thus, this writing will be able to provide examples and illuminate the steps of sequential mixed methods researches and providing a discussion that is beyond theoretical. Combining different elements of these established methods and considering the solitary advantages, this research project will try to test the argument presented as well as the necessary design steps along the way.

Key Words: Qualitative approach, quantitative approach, sequential mixed methods research, spirituality

ÖZET

Sosyal bilimlerde arařtırmacılar ampirik alıřmalarını srdrebilmek adına oęunlukla niteli, nicel ve karma yntemler ierisinden bir tanesini seerek ilerlerler. Sıka ne srldę zere nitel ya da nicel yntemlerle baędařtırılan karakteristik zayıflık ya da yanlılıkların karma yntem tasarımı ile birbirlerini dengelemesi beklenmektedir (Creswell, 2013, s. 18-19). Karma arařtırma yntemleri daha btncl bir anlayıř yakalamak adına tek bir konuyu alıřken nicel ve nitel metotları bir araya getirdięinde, gsterdikleri “metodolojik oęulculuk” ya da “semecilik” nedeniyle daha derin sonular edinmeyi mmkn kılar (Johnson ve Onwuegbuzie, 2004, s. 14).

Bu alıřma nitel ve nicel yntemleri bir araya getiren arařtırma stratejilerinin potansiyellerini sunmayı ve tartıřmayı amalamaktadır. Burada yukarıda bahsedilen iddiayı sınavabilmek iin sıralı karma yntem alıřmalarının tasarım ve ana bileřenleri konu edilecektir. Bu konular kısaca modelin seimi ve yntem aęırlıęı, karma yntem rnekleme, farklı ařamaların zamanlanması, dzenlenmesi ve sıralanması ile hem yntem hem de veri tabanlarının birleřtirilmesi olarak sıralanabilir. Bu tartıřmayı yrtebilmek iin, bu tezde ilgili karma yntemin metodolojik zorluklarını konu alan argman ve tanımlar ile alıřma ierisinde sunulacak rnek alıřmayı anlamak iin gerekli olan teorik ereve sunulacaktır. rnek alıřmanın konusu olarak seilen “spiritellik” meselesi, sosyal bilimlerde anlaşılması ve alıřılması g bir kavram olarak tanımlanmakla birlikte saha dzleminde de hassas sayılabilecek ve sınırlı bir arařtırma poplasyonuna sahip bir konu olduęundan karma arařtırma yntemlerinin kullanımına uygun bir alan sunmaktadır. Bu alıřma, hem alandan rnekler sunarak hem de sıralı karma arařtırma yntemlerinin adımlarını gstererek bu alanda teorik boyutun tesine geen bir tartıřma sunmayı hedeflemektedir. Sonuta bahsedilen iki ana yntemin farklı zelliklerini birleřtirip bireysel avantajlarını vurgulama yoluyla, bu alıřma, yukarıda bahsedilen iddiaların geerli olup olmadıęına dair bir tartıřma sunmayı ummaktadır.

Anahtar Kelimeler: Nitel yntem, nicel yntem, sıralı karma arařtırma yntemleri, spiritellik

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1. INTRODUCTION

As known, researchers in social sciences often choose from three methods while working on empirical research projects. Such choice is affected by various factors that are part of the initial research question and aims of the study. In that sense, a quantitative research method could be chosen if testing hypotheses or exploring an area of research ultimately describing an issue through numeric figures are main interests. But then, using qualitative research methods means interpreting and attempting to understand an issue through discourses and individual experiences of informants. In this regard, this study will be pointing out various strengths and weaknesses of both approaches naturally as they form “the third method” which is mixed methods.

Briefly, mixed methods advise researchers to utilize mixture of quantitative and qualitative techniques to be able to describe an issue from every possible angle. Although there are discussions regarding the feasibility of such a combination, with mixed methods designs, bias or weaknesses that are associated with a particular approach are expected to be balance each other (Creswell, 2013, p. 18-19). As it blends quantitative and qualitative methods while studying the same event to be able to get a fuller understanding of the issue, mixed methods researches usually result in more profound findings because of “*methodological pluralism or eclecticism*” manifests (Johnson and Onwuegbuzie, 2004, p. 14).

However, it is clear that such an approach often requires more time, resources, and effort than practicing any of the other two methods alone. Also, it is innately more costly which limits many researchers. As a result, it is often utilized in research areas that are hard to grasp or need a more profound understanding.

In substance, the main assumption behind the very emergence of mixed methods is that if researchers combine both methods, it should provide a more thorough description of the same matter than using qualitative or quantitative methods alone (Creswell, 2013, p. 19). In that sense, mixed methods might be valuable in getting a deeper understanding. This is the primary argument that this study will try to test through an empirical illustration rather than following a purely theoretical

discussion. In that sense, it could be noted that this study assumes the hypothesis of this study is that “combining qualitative and quantitative research methods, should provide a more complete picture of the same problem than using qualitative or quantitative methods alone” as long as the design elements are established correctly. Naturally, one of the major aims of this study is to test this argument.

To test these claims and possibly raise some others, this study aims to discuss and present the potentials of research designs that blends quantitative and qualitative methods. To be able to do this empirically, subject that is chosen for illustration is *spirituality* which is often seen as a more intangible and nontrivial issue that is hard-to-study in social sciences (Flanagan, 2007). Most of the empirical studies in the sociology of religion and spirituality tends to use two established methods however many experiences either the inability to understand deeper motivations and reasons of participants or remaining limited to a relatively small community’s perspective.

Combining different elements of these established methods and considering the solitary strengths of them, this research project will try to offer a perspective for “going beyond qualitative and quantitative methods” while studying hard-to-study concepts or newly emerging communities. The design of a mixed methods research naturally became a part of this study to be able to illustrate the methodological matters and make implications.

It is crucial to put on record that mixed research methods are still under development. That said, researchers’ decision on method depends on four major aspects of the research that are “the research problem”, “audience”, “the kind of information needed”, and “the nature of the collected data” (Creswell, 2013). Therefore, the mentioned methods would be compared through these aspects throughout the study.

In line with this, this writing will offer a literature review both on contextual concepts that are necessary to understand the illustrative part and methodological concepts that are used to discuss method related issues in the second chapter. Then, in the third chapter, the design elements and methodology of the implementation will be explained for the reader to be able to follow the process and procedures of research.

Analysis of the data that is collected or generated throughout the implementation will be offered in the fourth chapter as they will be utilized to illustrate methodological issues in the fifth chapter where methodological challenges as well as some major components of mixed methods researches will be discussed. Finally, in the sixth chapter, a summary and subject-related implications will be offered to the reader to conclude.

2. LITERATURE REVIEW

Before moving on to the discussion regarding methodology and methods utilized throughout the illustrative part of the study, this chapter will introduce some notions such as “spirituality”, “spiritual search”, and “seeker attitude” that will be crucial to understand the empirical implementation as well as some essential methodological concepts and their distinctions that will be referred throughout analysis and discussion chapters as a part of this study’s main goal: presenting potentials of research designs that go beyond qualitative and quantitative methods.

2.1. Contextual Concepts

In social sciences, the issue of belief is not a new subject which results in a sheer number of discussions and various definitions regarding the notion. Yet many defines religion as a cultural strand that is shared through rituals and moral values forging a vision of divine truth that is often linked to a sense of existential meaning and purpose (Giddens, 2013, p. 580). Although there are and were always debates regarding its decline like secularization theory, nowadays, it is quite clear that belief is still a relevant subject for researchers of social sciences where some even argue that it might have been “*rediscovered*” by individualized people of our times (Karaatlı, 2006, p. 6; Gür, 2018, pp. 4-5).

Such a phenomenon could also be observed in the rise of “spirituality” in the global social context (Crawford and Rossiter, 2006). However, it is not easy to form an adequate definition of spirituality which is an issue that could be attributed to the limited comparative empiric research (Holmes, 2005; 2007). This also establishes the argument that spirituality as a concept is better understood when it is studied through empiric research (Sheldrake, 1999; Gür, 2020).

Though it is not strictly about “the metaphysical”, spirituality is frequently related to the occult and mystic matters in its literal meaning (Flanagan, 2007, p. 2) which might be why researchers sometimes assign spirituality obverse of religiosity (Fuller, 2001; Heelas, 2002; Wuthnow, 2003; van Nierek, 2018; Gür, 2020). This results in a definition in which spirituality signifies a personal journey for spiritual

people to “reach a personal meaning” or to “cultivate the self” which are realized by “unaffiliated” thoughts and actions (Roof, 2002; Smith and Denton, 2005). Besides, such thoughts and actions could easily manifest themselves in praxis, and even mundane conversations of people (Gür, 2018, p. 25).

Such a shift to spirituality could be explained by the idea that religion that emphasizes God may be complying with the spiritual that focuses on life (Heelas, 2002; Holmes, 2007). This is also evident in the study that indicates 37% of people in Britain believe in a “God within each person” and not “a transcendent theistic God” (Heelas, 2008, p. 1). Hence, “spirituality” seems to be building itself as a form of belief for people with the desire to get most out of life by embracing the idea of cultivation as existential purpose and meaning (Fuller, 2001). As such, spiritual people might be (Zinnbauer et al. 1997 as cited in Fuller, 2001, p. 6):

“Less likely to evaluate religiousness positively, less likely to engage in traditional forms of worship, less likely to engage in group experiences related to spiritual growth, more likely to be agnostic, more likely to characterize religiousness and spirituality as different and non-overlapping concepts, more likely to hold non-traditional new age beliefs, and more likely to have had mystical experiences.”

As one might expect, spiritual seeking is defined as a journey or quest (Roof, 2009, p. 50) which “*self-directing*” individuals go to find meaning personally while this personal meaning often found to be independent of their previous religious customs (Smith and Denton, 2005, p. 79). Also, the very act of seeking seems to attest a wish for finding something and “*findable things can be as many as the seekers of the modern world*” (Gur, 2018, p. 24). However, it could be noted spirituality may form protection against “*meaningless suffering*” (Berger, 1967) and “*the anomic and alienating effects of modern life*” (Dawson, 2014, p. 52). Moreover, neo spiritualities could be perceived as against “*restrictive*” and “*regulatory*” practices and doctrines (Heelas, 2008, p. 3).

Contextually, spiritual seeking is an issue that is closely related to the emergence of *neo* spiritual movements while it is also a part of spiritual people’s

experience. It is often stated that spiritual seeking is becoming more prominent (Crawford and Rossiter, 2006, p. 80). In this regard, the spiritual world is argued to be transformed after World War II (Barker, 1999, pp. 18-19). Mostly as a result of the effect of counter-culture movement which seems to emphasize experimentation as well as values that are sensitive to spiritual and social matters like freedom, gender, and environment which may be seen more “*post-materialist*” (Roof, 2009, p. 51). Allied with rising religious pluralism, it may not be surprising to observe spiritual seeking to become an “alternative” and even change belief into an option instead of something given (Roof, 2009, pp. 50-52).

This appears to indicate that the source of belief has also changed. It is possible that alternative or new forms of beliefs find an audience because of a lack of “religious capital” which means “*the skills and experience specific to one’s religion including religious knowledge, familiarity with church ritual and doctrine, and friendship with fellow worshippers*” (Iannaccone, 1990 as cited in Verter, 2003, p. 158). And there are definitely new outlets out there today such as book shops, retreats, seminars, alternative medicine, workshops and even the Internet acting both as a means and a milieu (Roof, 2009, pp. 60-61).

Beyond the historical transition, it should be noted that spirituality did not dissolve after the “original generations” grew old (Roof, 2009, pp. 51-52). For instance, “spiritual but not a religious” is widely used both academically and by spiritual people globally. Academically, the phrase refers to a discussion about the distinction of spirituality from religion (Fuller, 2001; Heelas, 2002; Wuthnow, 2003; van Nierek, 2018). Yet it is accepted to be a representation of seekers who are “liable to believe in the existence of numerous truths, willing to create intermixed sentiments and practices, and tend to perceive proselytizing negatively” (Smith and Denton, 2005, p. 73).

In the same vein, spiritual seeking is also associated with non-involvement in religious institutions as spiritual seeker practice their beliefs personally or in different communities or institutions (Roof, 2009, p. 54) which is supported by ideas such as “one belief may not have all the answers” and “all religions might be true” while in

traditional religions believers often feel dutious in their religious services and tend to plea for their beliefs since it is seen as the truest one (Roof, 2009, p. 55).

Moreover, Roof (2009) discusses various kinds of spiritual journeys while for this study, the most relevant type among them seems to be the one about “*highly active seekers*”. Highly active seekers appear to gravitate towards exploring the spirituality spectrum and even having an eclectic attitude in terms of spiritual meaning. Barker (1999, p. 17) visualizes their experience by saying:

“It would not be impossible for committed seekers in California, Amsterdam or Highgate to spend twenty minutes in Transcendental Meditation each morning before embarking on their Tai Chi, then going on to attend a channeling session on Monday, to meet with their Co-counsellor on Tuesday, have an Alexander lesson on Wednesday, watch an Osho video on Thursday and participate in a Forum Seminar throughout the weekend. Two months later one might find them chanting ‘Hare Krishna’, ‘Om Shanti’ or, perhaps, ‘Nam Myoho Renge Kyo’”

Highly active seekers are “well-educated professionals” and they are argued to be non-committal in terms of their relation with religious institutions while acting as the most non-traditional seekers (Roof, 2009, pp. 58-59). The first part also manifests a point that draws attention frequently in field-based researches. As such, people that such movements or communities appear to attract are often dubbed as being “white and from the better-educated middle classes” in Western societies (Barker, 1999, p. 21) while they could be “relatively young, well educated, idealistically minded, mostly middle class, and receptive to religious or spiritual matters” (Arweck, 2006, pp. 30-31).

In addition to these attributes, it is also mentioned “highly-active seekers” do not interested in “traditional religions” as “God may be found within” and as a result, these people are likely to leave the religious tradition they raised in behind to pursue what to believe (Roof, 2009, p. 59).

In line with Smith and Denton's analyze of "*US National Survey of Youth and Religion*" data, "(1) belief about the trueness of one's religion, (2) belief about religious particularity, (3) view on religious conversion attempts, and (4) view of religious congregations" could be perceived as elements which form "*seeker attitude*" (Smith and Denton, 2005, p. 74). Broadly, spiritual people are "tend to believe more than one religious doctrines could represent the truth, and one may practice/believe many, thus it is not imperative to be involved in a religious congregation or institution, and as religion is a private issue, people should not try to convert one another" (Gür, 2018). However, they still should have "*a wish to choose which beliefs among all one wants to believe and which ones to disregard*" (Smith and Denton, 2005, pp. 74-75).

Besides, the spiritual upbringing of spiritual seekers also crucial for their spiritual experience. In line with this, Smith and Denton also look at their participant's "religious tradition", "level of religious service attendance in the family", "worldviews in their social circle", "place of residence (during and after childhood)", "level of income", as well as "educational background of parents" (Smith and Denton, 2005, pp. 82-85).

Later on, findings on spirituality, spiritual seeking, and attributes regarding spiritual seekers will be referred to the global literature mostly since the related literature in the context of Turkey is very limited especially in terms of empirical studies. In line with this, concepts, definitions, and characteristics offered here will be part of the implementation, and therefore, analysis and discussion chapters of this study -whether findings of this study show parallels or contradict with the results that are observed in the global researches regarding spirituality.

Before moving on to the next chapter, it is important to follow through the main methodological concepts that are utilized throughout the writing as the aim of this research project is to test methods that go beyond quantitative and qualitative while utilizing "spirituality" as an empirical example.

2.2. Methodological Concepts

As it is briefly mentioned in the introduction, social researchers choose from three basic methods while working on research projects. Researchers' decision on

method depends on four major aspects of the research that are often stated as the research problem, the audience, the kind of information needed, and the nature of the collected/generated data (Creswell, 2013). Therefore, methodological approaches might also receive support from these aspects to take some methodological issues into account.

Briefly, quantitative research methods use numerical data to be able to explain their findings. Procedures of quantitative methodology might be experiments and quasi-experiments on statistical data (Creswell, 2013, p. 12; Maxwell and Delaney, 2004). Using numbers means that researchers utilize descriptive and inferential parameters like calculation and analysis of standard deviation, mean, and various correlations. Quantitative research's aim is often stated as explaining or investigating relationships, describing existing conditions, and even examining possible impacts (Creswell, 2013, pp. 12-13). Therefore, quantitative research methods are useful when a specified variable's effect on another is wondered. In the quantitative method, researchers are independent of instruments and use close-ended questions making it appear more "objective" method of the two (Creswell, 2013, p. 18). In quantitative approach one needs to originate from the theory, and obtain the data to contradict/support it, and then, conduct tests which makes it more advantageous in terms of findings that draw for large samples, efficient data analysis, cause-effect relations that it reveals, and controlled bias, however, it is still limited since it is, in fact, impersonal as it does not narrate the experience of the participants as well as the context that people see (Creswell, 2013, pp. 12-19).

Qualitative research methods, on the other hand, utilize descriptive procedures to generate data from the phenomenon (Mason, 2012, p.16). In line with this, Mason also argues that researchers might be a part of field study, and actively "interacting with participants" may be an example of this (2012, pp. 63-64) to be able to do so researchers use open-ended questions and sometimes even just themes to use in the field (2012, p. 51). In that sense, qualitative research is more inductive since it aims to generate meaning from the findings that come from the field. Such approaches seem to be useful when considering broader concepts or ideas that need to be learned from the subjects. They might aim to explore, interpret, and explain an issue. Therefore,

qualitative research is stated to be more advantageous in terms of the detailed perspective, and contextual information that its methods provide (Mason, 2012, p. 3). As a possible downside, this kind of limits generalizability and also, qualitative findings are not as easy to analyze as the data that quantitative projects might offer. Some might state that such studies are often very interpretive, and rely on participants too much instead of the researcher’s expertise as a shortcoming although it is often argued against by qualitative researchers.

As this thesis aims to discuss possibilities regarding the methods that go beyond qualitative and quantitative, mixed research methods establish themselves as a crucial part of the study. Today, it may be said that mixed research methods are still developing, therefore it is important to discuss their potentials and shortcomings both theoretically and empirically relative to the other two.

Table 2.1. Main Components of Qualitative, Quantitative and Mixed Methods Approaches.

	“Quantitative”	“Qualitative”	“Mixed Methods”
Theoretical Standpoint	Positivist	Constructivist or participatory	Pragmatic
Methodological Approaches	Experimental or non-experimental approaches.	Narrative, ethnography, phenomenology, case studies or grounded approaches.	Concurrent, sequential or transformative approaches.
Research Aims	Testing hypothesizes, determining factors or predictors.	Comprehending notions and/or determining themes	Generalizing results as well as offering deeper explanation

Note. Adapted from Creswell, 2013, pp. 1-21, retrieved from [“https://www.researchgate.net/figure/A-summary-of-quantitative-qualitative-and-mixed-method-approaches-after-Creswell-p_tbl2_26848124”](https://www.researchgate.net/figure/A-summary-of-quantitative-qualitative-and-mixed-method-approaches-after-Creswell-p_tbl2_26848124)

Briefly, mixed methods combine qualitative and quantitative methods while studying an issue to be able to get a fuller understanding. It is one of the fundamental arguments in the field that utilizing mixed research methods usually results in more profound information because of “*methodological pluralism* or *eclecticism*” the method offers (Johnson and Onwuegbuzie, 2004, p. 14). The main assumption behind the very emergence of the method is that a combination of both methods is needed to form a more complete picture that could not be attained with single method studies (Creswell, 2013, p. 19). In that sense, mixed methods provide a well-rounded understanding of a phenomenon while also solving some issues regarding the scope and detailedness of information collected as well as the validity and consistency of data generated.

However, it is clear that designing and carrying out such research often requires more time and effort than any of the other two methods. Also, the process often appears to be more costly -an issue that limits many researchers. Therefore, it is generally utilized in research areas that are new, hard to grasp, or need a more profound understanding. Waves of “*US National Survey of Youth and Religion*” (2003, 2005, 2007-2008) that is mentioned in the previous section could be given as an example to such approach as all of its waves involves a nation scale phone survey as well as selective in-depth interviews. This is also one of the reasons for choosing the issue of spirituality to illustrate the methodological arguments regarding mixed methods -the most important one being biases or weaknesses that seem to be an intrinsic part of a certain approach might balance each other through mixed methods research (Creswell, 2013, pp. 18-21; Axinn and Pearce, 2006, p. 334).

Here, it is necessary to shortly mention major approaches and components - such as integration of databases, sequence, and priority and weight of the chosen methods- concerning mixed methods studies as they will be indispensable tools for the discussion part.

To begin with, different approaches are often decided by considering the research problem, audience, the kind of information needed, and the nature of the collected data as it is mentioned (Creswell, 2013) which is true for mixed methods

studies as well. In line with these elements, different mixed methods approaches show differences in terms of their components and research processes they utilize. Ultimately, “mixed methods research involves collecting both qualitative and quantitative data and integrating the two databases yet use distinct designs to do so” (Creswell, 2013, p. 4). Clearly, qualitative data is often open-ended and independent from predetermined answers while quantitative data comes from questionnaires and numerical measures (Creswell, 2013, p. 15). Therefore, one of the major components of mixed methods studies is clearly integration of these different databases. In that sense, one data base could be utilized “to check the validity of the other”, “to explain or explore different types of questions than the other”, “to find out better instruments or study population” for the study, and one database could even build on or alternate the other (Tashakkori and Teddlie, 2010).

Even so, debates in regard to decent mixing of methods seem to be showing the need for an inquiry model. Here, the “model of inquiry” often refers to processes and stages of integration of the qualitative data and the quantitative data which involves “parallel”, “sequential”, “conversion”, “multilevel”, and “fully integrated” designs (Creswell and Clark, 2012). For instance, qualitative inquiry is seen as the dominant method in exploratory designs while explanatory designs give the priority to quantitative part of the research.

According to Creswell (2013), three of the primary models are more substantial and basic which are “convergent parallel mixed methods”, “explanatory sequential mixed methods”, and “exploratory sequential mixed methods”. Respectively, the first one refers to a form that merges qualitative and quantitative data for comprehensive analysis in which both databases are collected simultaneously while integrates the information at the end, while the second one advises to conduct quantitative research first to obtain details through qualitative data which is clearly a more sequential approach, and the final method is the reverse sequence (Creswell, 2013, pp. 15-16). In sum, the timing of their phases might be either parallel or sequential and one needs to consider two characteristics of timing as well which are “simultaneity” and “dependence” (Guest, 2013). Simultaneity could be considered as the main difference

between parallel and sequential designs. In detail, sequential designs choose to proceed from a quantitative phase to a qualitative one or from a qualitative one to a quantitative phase while in parallel designs both components are conducted at the same time (Creswell, 2013).

Moreover, researchers might follow a design that is either “component” or “integrated”. In line with such division, component utilize different methods for research while integration occurs during the interpretation part while integrated ones advises an integration of methods all the way through the study (Greene and Caracelli, 1997). Various ways to combine different phases of the research seem to be one of the most important parts of the discussion regarding mixed methods studies as Morgan (1998) also offers a perspective in which four kinds of approaches are presented: The first one gives importance to the quantitative design entitled “qualitative preliminary” approach while “quantitative preliminary” focuses on the quantitative part of the design. In third and fourth approaches, “qualitative follow-up”, and “quantitative follow-up”, qualitative and quantitative phases considered as steps to reach a better evaluation and interpretation (Morgan, 1998).

While these approaches prioritize problems regarding integration, there are also various methods and tools that are particular to mixed methods when it comes to the purpose of mixed methods studies. In this sense, mixed methods researches might utilize one of the five main approaches: complementarity, development, initiation, expansion, and triangulation (Tashakkori and Teddlie, 2010; Onwuegbuzie and Collins, 2007). Here, complementarity refers to aiming the elaboration and enhancing of results through another while development use results of a phase to inform the other method. In initiation studies, the purpose is to discover a contradiction between findings of different methods while expansion basically advises extending the range of inquiry via different components. Finally, triangulation aims for “convergence, corroboration, and correspondence of results” (Greene, Caracalli, and Graham, 1989).

To elaborate on the issue of various approaches that are utilized in mixed methods research, the triangulation technique comes into play in the interpretation part where each method has often given an equal priority. Then again, in nested strategies, there is a primary method leads the study while the other is “embedded” and

integration realized in the analysis part. Such distinction infiltrates in data generation/collection, analysis and later stages as well.

Very much like qualitative and quantitative methods, the data collection process of mixed methods studies begins with sampling to be able to choose and reach to the study population. There are some particular ways to do sampling in mixed method studies as they require intensive and long-reaching planning for a design with multiple phases. In line with this, different strategies and approaches that are mentioned above require different sampling procedures.

In this sense, basic, sequential, concurrent, multilevel, and combination sampling strategies could be listed as the most utilized techniques. Respectively, basic sampling strategies refer to studies where strata are created to choose cases relying on “purposive random sampling” while “sequential sampling” means that sampling of the first phase positioned to support the planning of the second one which may or may not consist of a subsample of previous one. In concurrent sampling, both purposive and probability sampling techniques utilized which may apply to both or only one of the phases. Yet once the units of analysis are nested, then multilevel sampling is preferred. And sampling appears to be the combination when the research project covers multiple sampling strategies in levels and strands of the research. Similarly, sequential and simultaneous components could also be divided by categories such as “identical”, “parallel”, “nested”, and “multilevel” (Onwuegbuzie and Collins, 2007, p. 292).

When subject in the collection or generation of the data, researchers might obtain the data through instrument or test, yet on the other end, generating the data often necessitates field work and participant/non-participant observation techniques around some themes (Creswell, 2013, p. 16).

First of all, data collection in mixed methods studies depends on the difference between wishing to collect a certain data (which would be decided beforehand) or wants the data to stem from the field (Creswell, 2013, p. 17). Briefly, data collection methods in mixed methods studies also often suggest a mixture or sequence of qualitative and quantitative techniques (See Table 2.2). However, it is necessary to note that not any study that seem to use qualitative and quantitative approaches is qualified

to be mixed methods study as mixed methods greatly emphasize an adequate integration of both methods.

Table 2.2. Quantitative, Qualitative, and Mixed Research Methods.

“Quantitative Methods”	“Mixed Methods”	“Qualitative Methods”
Preset approach	Both predetermined and thematic	Information emerging from the field
Close-ended tools	Both open- and close-ended questions	Open-ended or thematic questions
Performance, attitude, as well as survey data	Both type of databases	Interview based, observational, and textual information
Statistical analysis	Both type of approaches	Text and image analysis
Statistical analysis	Integrated interpretation	Thematic and analytic interpretation

Note. Retrieved from Creswell, 2013, p.17

Moreover, data collection methods are also affected by the design and sampling choices of the research greatly (Creswell and Clark, 2012). By extension of any related decision, data collection could occur in phases or simultaneously in line with the aims of the research as it is mentioned.

The data analysis stage of mixed methods studies is naturally argued to be more complex than the single method researches. The convergence of different types of data is the most important and unique part of the mixed methods studies. As integration often realized through analysis, it is also given great importance.

Basically, in mixed methods studies, qualitative and quantitative data could be analyzed either separately or together. This choice is often affected by the timing of the research’s phases. For instance, Tashakkori and Teddlie (2010) also prioritize timing in the stage of analysis which may involve “*concurrent*”, “*sequential qualitative-to-quantitative*”, and “*sequential quantitative-to-qualitative*” analysis

techniques. In line with this, when the analysis is realized separately, the results of the first method could be used to plan the method that follows-up or to test the previous one which is often preferred in sequential designs (Creswell, 2013, pp. 224-226). On the other hand, researchers may merge databases in various ways especially when a parallel design is preferred. The first approach could be a side-by-side comparison in which findings of one phase used to confirm or disconfirm findings of the other part (Creswell, 2013, p. 222). Another approach for merging might be shifting qualitative results to qualitative ones and combine databases which is a process of “*data transformation*” (Creswell, 2013, p. 223). Similarly, “*qualitizing*” could also be noted as a method that is used when analyzing mixed methods data -which means transforming quantitative data into qualitative themes and codes although it is less used and harder to practice (Sandelowski, 2000).

3. METHODOLOGY

This study aims to discuss and present potentials of research designs that combine quantitative and qualitative methods utilizing an illustrative study on the issue of spirituality. It is mentioned that spirituality is often seen as a more intangible and nontrivial subject in social sciences (Flanagan, 2007). Such an aim necessitates an empirical design, as well as an implementation to test and comment on the results. In this sense, the research problem of the implementation part will be to shed light on the increasing prominence of personal/subjective belief-based forms of spiritual seeking in an effort to explore, understand and conceptualize its dynamics in Turkish religious context. In line with this aim and curiosity of mine, the implementation will be concerning with the questions of “what spiritual search is” and “who spiritual seekers are” -trying to explore their backgrounds and characteristics as well as their differences and similarities among them. Research questions are designed to fit into a mixed methods research as they would benefit both from qualitative and quantitative approaches of the illustrative study. This way, the thesis will be able to analyze both qualitative and quantitative data that is collected and discuss methodological procedures and issues that are observed and detected throughout the research –that are closely linked to the concepts and processes provided in the previous section- through the results of the analysis.

Before moving on to the analysis, and interpretation of results, methodology chapter will focus on different levels of design of the implementation referring to the various approaches alongside data analysis and interpretation procedures that are utilized in mixed methods studies and explained in the previous chapter. Also, this part will provide the timeline of the data collection process and sources of qualitative and quantitative databases that are utilized in the analysis.

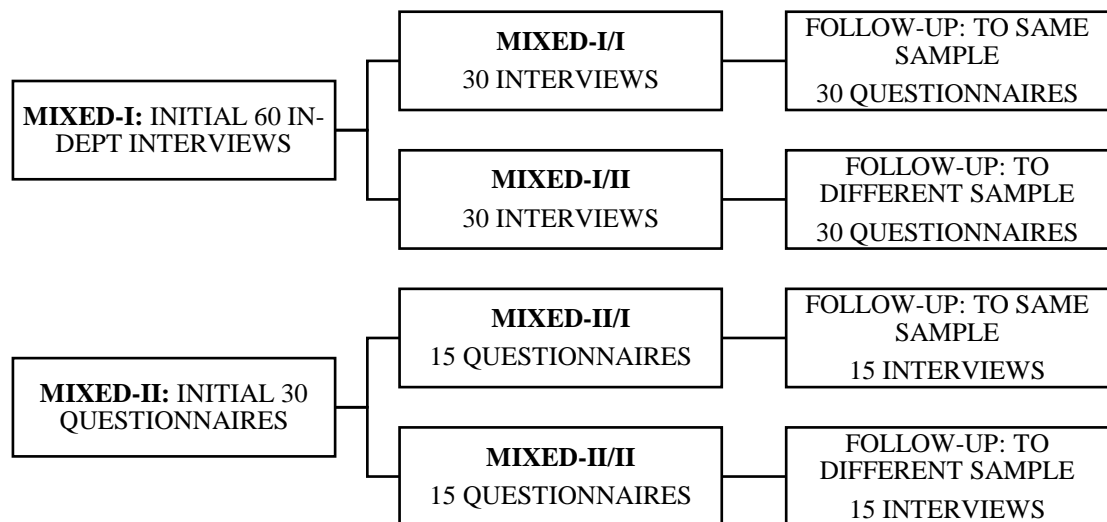
3.1. Methodology, Sampling and Data Collection

As mentioned, the empirical side of the study -which will be utilized to test the claims of mixed methods studies regarding solving the issues that might be observed in the single method studies- will be combining qualitative and quantitative methods

in various levels to be able to refer different approaches and components of mixed methods studies.

To be able to do this, every part of the research (that is collected under independent titles for easier and better execution and explanation) implemented in two main phases in the field that are in line with each method’s contextual and methodological baselines and aims. The two main phases are naturally the qualitative and quantitative ones. Since mixed methods studies consist of different combinations of these two main methods the main part of the illustration is designed in two sections as well which will be referred to as Mixed-I and Mixed-II throughout the writing (See Figure 3.1). Through this leveled separation, the discussion will be able to explore as much methodological concept as possible using the findings of the implementation – through aims, data collection methods, and analysis, and particular components such as prioritization of methods, sampling, sequence, and integration. This might also create a chance to see the results and information that are obtained through each method, their advantages, and disadvantages both in the field and in later stages.

Figure 3.1. Main Design Elements of Mixed-I and Mixed-II.



As it is explained, the model of inquiry refers to processes and stages of integrating the qualitative data and the quantitative data which involves “parallel”, “sequential”, “conversion”, “multilevel”, and “fully integrated” approaches (Creswell and Clark, 2012). In that sense, the qualitative inquiry may be the dominant method in

“exploratory designs” while “explanatory designs” might give priority to quantitative part of the research.

Since “convergent parallel mixed methods”, “explanatory sequential mixed methods”, and “exploratory sequential mixed methods” are often named as the most substantial models (Creswell, 2013), this study will be integrating the two comparable ones to discuss methodological differences among them which are “exploratory sequential mixed methods” (Mixed-I) and “explanatory sequential mixed methods” (Mixed-II) as both advising sequential approaches with reversed sequencing (2013, pp. 15-16). These approaches would also be called “qualitative follow-up” and “quantitative follow-up” depending on decisions on the weight of phases (Morgan, 1998) yet phases were initially expected to be equally weighted at the design stage of the research.

As of sub-steps that are visible in the Figure above (Mixed-I/I, Mixed-I/II, Mixed-II/I and, Mixed-II/II), the difference is in their sampling designs. Here, it is important to note that people who are in the focus of this research are generally not statistically important parts of the population however, they reflect a change in the religious field that is happening for the last decades (Barker, 1999). Such change might even indicate that religion or belief in the society is here to stay but is changing its face becoming more tolerant, flexible, individual, holistic, blurred and all the characteristics that are considered to belong to post-modernism. Since spiritual seeking is inherently personal -which means that they cannot be found under particular institutions, this study will be interested in individuals who endorse spiritual seeking as its study population. In this sense, mixed methods studies are often preferred for “developing a more complete understanding for marginal groups through the combination of qualitative and quantitative data” (Creswell, 2013, p. 218) as it is in this research. However, having a certain study population or sampling each phase singly might not be sufficient for sampling design in mixed methods studies.

Mixed methods sampling is the beginning of the design and basic, sequential, concurrent, multilevel, and combination sampling strategies could be listed as the most utilized ones. As both Mixed-I and Mixed-II propose sequential designs, sampling of their phases is also realized sequentially. Moreover, sequential sampling might refer

to a design where the first sequence's sample and results shape the following one which would result in reaching a subsample of the initial phase like in Mixed-I/I and Mixed-II/I. In line with this, sampling of this study follows four sections under mentioned two main parts to be able to illustrate all possible combinations of the sequential approach that are qualitative-to-quantitative with separate and subsampling approaches and quantitative-to-qualitative with separate and subsampling approaches.

Naturally, all these different approaches to sampling mean that each phase and section of among four in fact designed to serve a different research aim. For instance, mixed methods studies might utilize various research methods for initiation, expansion, development, complementary, and triangulation (Greene, Caracalli, and Graham, 1989). In short, complementarity aims to elaborate and enhance the results of a study while development uses the result to inform the other method. Initiation studies aim to discover a contradiction between the results of different methods while expansion basically wants to extend research's tool range via various components. Lastly, triangulation goes for "convergence, corroboration, and correspondence" of the findings. Here, it also needs to be noted that the qualitative phase is seen as the dominant part in exploratory designs while explanatory designs give priority to the quantitative part of the research. This naturally adds explaining and exploring as research aims when these are utilized as approaches in research.

Although both parts presented in this study are sequential in terms of timing, they are naturally designed to go together as mixed methods researches needed to be designed as mixed with careful planning and not practiced as an afterthought for methods to work as intended (See Table 3.1).

In this sense, both Mixed-I and Mixed-II sections of the research necessitate qualitative and quantitative sampling methods to work together seamlessly especially to be able to test the question of what would happen if one uses a subsample from the first phase of the mixed research for its second phase.

Table 3.1. Implementation Steps.

	MIXED-I			MIXED-II	
PHASE	PROCEDURE	PRODUCT	PHASE	PROCEDURE	PRODUCT
Qualitative Data Generation	Face-to-face in-depth interviews (n=60)	Qualitative data	Quantitative Data Collection	Online questionnaire (n=30)	Numerical data
Qualitative Analysis	Decoding and coding Theme mapping in Atlas.Ti	Narratives Thematic in-depth information	Quantitative Analysis	Data screenings Frequencies	Statistical tests, descriptive statistics, cross-tabulations and frequencies
Connecting Two Phases	Determining major indicators and significant variables, Selecting Mixed-I/II informants	Quantitative questionnaire Participant pool for Mixed-I/II (n=30)	Connecting Two Phases	Determining themes for in-depth interviews Selecting Mixed-II/I informants	Interview protocol Participant pool (n=15)
Quantitative Data Collection	Online questionnaire (n=60)	Numerical data	Qualitative Data Generation	Face-to-face in-depth interviews (n=30)	Qualitative data
Quantitative Analysis	Statistical analysis	Statistical tests, descriptive statistics, cross-tabulations and frequencies	Qualitative Analysis	Decoding and coding Theme mapping in Atlas.Ti	Narratives Thematic in-depth information
Integration of Databases	Interpretation of both databases	Discussion through expansion and complementation	Integration of Databases	Interpretation of both databases	Discussion through explanation and complementation

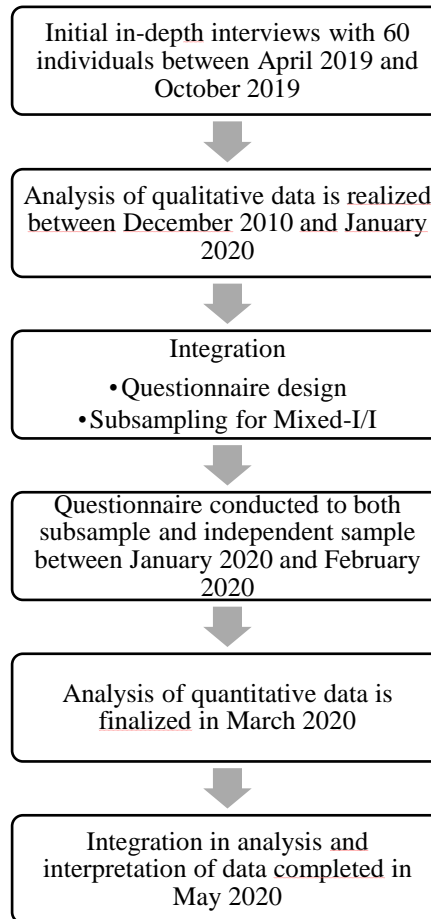
Aside from the subsampling approach (Mixed-II/I), sampling of all qualitative phases for this study necessitates reaching and purposively choosing informants among spiritual individuals most of which part of a spiritual community or milieu in line with the research questions. In this sense, for practical reasons, selected individuals are people who claim to be spiritual or in a spiritual search for at least 3

years which would also lead to a better-rounded understanding of spiritual person's beliefs and practices. It is stated in the literature that *neo* spiritual communities appear to be statistically marginal parts of society in terms of numbers (Barker, 1999, p. 15). Therefore, it is often quite impossible to reach such a study population through large surveys or random sampling techniques. In this sense, it is decided to narrow the frame and focus only on spiritual communities and gatekeepers of such communities that could introduce the researcher to such spiritual groups and individuals with the help of qualitative sampling techniques. Because of the mixed design, this approach seems to sustain both quantitative and qualitative phases of the study although the approach utilized for the sampling for the two phases is naturally different. For qualitative phases, utilized methods could be named as purposive and snowball.

Here, qualitative phases of two parts (Mixed-I and Mixed-II) should be explained in detail. The qualitative phase of Mixed-II is collected separately as a part of this research as qualitative phase is not the initial step of its respective section while the qualitative phase of Mixed-I is the initial one and so this made it possible to derive the qualitative data that is generated throughout the scientific project that is supported by TUBITAK entitled "Spiritual Seekings in Turkey" (*Türkiye'de Spiritüel Arayışlar*) in which interviews are conducted and coded by researcher as the project's research assistant. As the project's main focus is spiritual seeking, the data generated throughout the study as well as the guiding questions for in-depth interviews (See Appendix D) that are designed were perfectly in line with the research questions of the illustration here. The participants are also informed that there might be a follow-up later with a questionnaire if they are chosen for the follow-up with the subsample approach mentioned (See Figure 3.1 and Table 3.1).

As a note, "Spiritual Seekings in Turkey" is not a representative study yet it aims to explore the spiritual sphere in general in the Turkish context which is often considered to be under the constant and strong influence of Islam. On the other hand, this project wants to discover and understand the experiences of individual spiritual seekers that are often found in global literature that goes from one practice to another and/or one group to another as it is explained.

Figure 3.2. Timetable for Mixed-I/I and Mixed-I/II.



These interviews are conducted in several cities in which spiritual activity (such as retreats, camps, communities, etc.) observed to be high like Çanakkale, Muğla, and Konya as well as metropolises like İzmir, Ankara, and İstanbul between April 2019 and October 2019. In total, 60 in-depth interviews from the project are utilized as the initial qualitative phase of Mixed-I (See Figures 3.1 and 3.2). After interviews are completed, generated data of 60 divided into two groups of 30 as the first group of 30 also needed to be included in Mixed-I's quantitative phase to test the subsampling approach (Mixed-I/I) while the second group of 30 are matched with another quantitative phase of the same number that consists of randomly reached participants online (Mixed-I/II) between January 2020 and February 2020.

For the quantitative phase, in line with the idea of randomizing the selection as much as possible in closed communities, it is opted for computer-assisted self-administrative questionnaires both in Mixed-I and Mixed-II. As Bowling states, modes

differ first, in terms of contacting participants (letter, face-to-face, e-mail or phone introduction), in terms of delivering the medium (in-person, through phone, postal service or online), in the administration of the questions (using interviewers: face-to-face, CAPI, PAPI, CATI or self-administrated: PAPI, ACASI, CASI which might be in an organizational facility, personal computer or through a website) (2005, p. 282).

Naturally, data quality in quantitative studies is effected by these choices of the researcher yet data quality is not a clear cut notion. Briefly, it may be defined through “response rates, item response rates, the accuracy of responses, absence of any bias, and completeness of obtained information” (Bowling, 2005, p. 283). In that sense, face-to-face interview is the mode that involves the most social interaction which may lead to some problems such as respondents taking social norms into account while answering questions. This is, in fact, described as “*social desirability bias*” in the literature which refers to participants’ want to present their best selves (Bowling, 2005, p. 285). This might easily result in over- or under-representation of some answers as in quantitative method answers of respondents are not deeply investigated. It is also stated that the presence of an interviewer may distract respondents. Other than that even the very characteristics of the interviewer might affect the answers which are known as the interviewer.

Another issue that needs to be mentioned here is the respondent’s willingness to “share sensitive or private information” since this study is about religion and spirituality which are topics considered to be sensitive in today’s Turkey as well as intangible and hard-to-measure. In that sense, compared to face-to-face or phone interview self-administered questionnaires offer greater “*anonymity*” with “*the weak social presence*” and therefore, they might result in more accurate reporting on sensitive issues and behaviors through computer-assisted designs (Bowling, 2005, p. 287).

Chang and Krosnick (2010) also came to this conclusion in their own research where they compared an interviewer-administered phone survey with a computer-assisted self-administer one. In their study, perhaps because of the absence of an interviewer, participants who answered the computer-assisted questionnaire were keener to offer earnest answers event though they may not be socially admirable (2010,

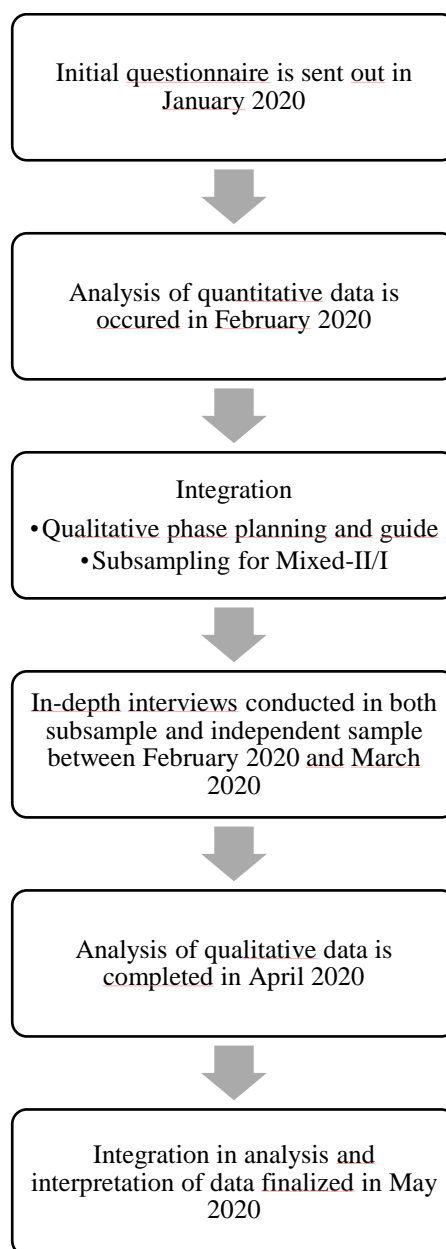
p. 162). As a note, the advantage of the computer over the interview for “concurrent validity” and “non-differentiation” was highlighted more for participants with “limited cognitive skills” which was not as pronounced for people with stronger skills (Chang and Krosnick, 2010, p. 161).

However, this does not mean that computer-based designs do not have any burden on the respondent. First of all, participants need to have highly developed reading skills to complete a self-administered survey (Chang and Krosnick, 2010). Also, they need to know how to use a computer or another mobile device and have access to the Internet and said electronic devices (i.e. computer, smartphone, tablet, etc.). However, according to the other empirical studies and literature on spiritual seeking and seeker attitude, the study population of this research is expected to be well-educated, middle-class, and relatively young (Barker, 1999; Arweck, 2006). As a result, utilizing a computer-based self-administered interview to collect quantitative data would be a better fit for such a study population and sustaining aims of the research by eliminating bias and sensitivity of the topic to a degree as it allows higher anonymity to these well-educated, middle-class, and relatively young professionals. Therefore, the main reasoning behind the choice of computer-assisted self-administered questionnaires is about encouraging respondent’s wish to open up and share sensitive information since this study is on spirituality which is a sensitive subject by itself as well as intangible and nontrivial. Plus, through utilizing the Internet the study population that is reached by a questionnaire could be much larger, and even more random which means sampling to be less purposive although the questionnaires had to be shared in and through certain mail lists, online groups, chats and sites that are used by spiritual groups, communities and individuals to be able to reach them at all.

Having said that, in Mixed-I, the quantitative phase is conducted after the qualitative phase but it also utilized a different questionnaire than Mixed-II which is developed through the information generated through the in-depth interviews (from its initial qualitative phase). Such sequential designs often utilize the qualitative phase to determine questions and plan the sequential quantitative phase.

Evidently, a major component of mixed methods studies is clearly integration of these databases. In that sense, one database could be collected with the aim of checking the validity of the second database, exploring or explaining utilizing different types of questions, developing the instruments as well as the sample of the follow-up phases, and the second database could be even build on or alternate the first one (Tashakkori and Teddlie, 2010).

Figure 3.3. Timetable for Mixed-II/I and Mixed-II/II.



Moreover, explanatory sequential mixed methods advise conducting quantitative research first to obtain details through qualitative data (Creswell, 2013, pp. 15-16). As a result, the questionnaire of Mixed-II is designed before any qualitative interview or fieldwork is realized. This questionnaire is designed to be implemented to another group of 30 people who could be seen as the main and initial sample of Mixed-II (See Figures 3.1 and 3.3) and sent out in January 2020. Correspondingly, such a questionnaire would not include any information that is gathered from the field since it is designed before any fieldwork much like the guiding questions that are utilized in the qualitative phase of Mixed-I.

With the help of such division among questionnaires, in-depth interviews of this part will help to explore the differences between qualitative and quantitative studies as well as lead to a discussion on the better sequence for the mixed methods studies.

In Mixed II, following the quantitative phase, qualitative face-to-face in-depth interviews of 30 people are conducted between February 2020 and March 2020 again with respect to subsampling –that includes the half of the respondents (15) that participated in the quantitative phase- and the same amount of people (15) as a part of independent sampling (See Table 3.1).

With this, it will be necessary to take a closer look at the questions utilized throughout the study.

3.2. Properties of Questions

Before moving onto explaining the designs of data analysis and interpretation stages, it may be helpful to look at the characteristics of questions that connect methodological aims and conceptual concepts of the implementation of the study.

To be able to do so, the main concepts of this research and their indicators need to be reminded shortly (See Table 3.2).

These indicators are derived from contextual concepts of the study and used to form background variables and research variables that will be utilized for analysis in the next chapter.

Table 3.2. Main Indicators for Background and Research Variables.

Seeker Attitude	Age Job Education Place of residence Parents' characteristics Spiritual upbringing
Spirituality	Current belief Spiritual practices Personal commitment
Spiritual Search	Attitude towards congregations Religious traditions Intermixing practices

To determine the indicators of seeker attitude, spirituality, and spiritual search I benefitted from various studies, surveys, and scales. These could be listed as “*US National Study of Youth and Religion, Wave 1*” (2003), “*US National Study of Youth and Religion, Wave 2*” (2005), “*US National Study of Youth and Religion, Wave 3*” (2007-2008), and “*Spiritual Seeking in the United States Panel Study*” (2009). In line with the research questions that are stated for the implementation part, first, it was necessary to design questions about social attributes, personal histories, attitudes about socio-cultural topics, and social relations, as well as religious/spiritual beliefs and activities for both qualitative and quantitative phases. Although we need to note that not every question could be asked in a questionnaire or in-depth interview which is, in fact, one of the strengths of mixed methods studies. These questions would lead to a broad understanding of the characteristics of spiritual seekers who are observed to be relatively young members of middle classes who are well-educated professionals (Barker, 1999, pp. 22-23). Their social and familial relations are strong indicators of their personal histories since Smith and Denton (2005) often state that spiritual seekers to have some common histories like overachieving childhood where mother and father are neither very supportive nor too expectant but often broad-minded and tolerant and sustaining close friendships with people who are also interested or from other religions. Experiences like these might turn spiritual seeking to a primary option for

salvation if the person feels a “tension” in her/his life or through society. Therefore spiritual upbringing of a person could also be an interest of this research which necessitates questions regarding parents, social circle as well as questions regarding education, occupation, and income (See Appendix D, E, and F). Naturally, there are many subjects that intersect the spiritual upbringing that could be put under different titles.

Second, it is important to understand the very issue of spirituality and the spiritual search of these people. According to Roof, religious tradition, previous and current beliefs as well as praxis and eclectic tendencies are strongly related to being in a spiritual search (2009). Hereby, it can be said that a spiritual seeker might believe more than one belief or practice different doctrines regardless of being a believer of one or none. Seekers are known to mix and match different doctrines taking what they need or seems to be right for them. In line with this, they are generally open-minded people who have a strong sense of wonder about beliefs although they seem to lack a strong religious capital that is supposed to be provided by the family. Questions about spiritual practices and beliefs, self-descriptions, the perceived importance of faith in daily life, and parent’s religious tradition, as well as ideas regarding God and other spiritual matters, the sense of purpose in life, happiness and health are asked to gather information on matters related to current spirituality and spiritual search of the study population (See Appendix E and F).

And finally, according to Smith and Denton’s reports (2005), there are some characteristics that might make one person more likely to become a spiritual seeker than others which is called “seeker attitude”. Seeker attitude seem to be related to age, occupation, place of residence, parents’ background, education, perspective towards belief, faith’s position in one’s life, and general world-view. As it may be seen, some of these are already intersecting with the components that we discussed previously. In short, “a young person who is from a non-religious, non-conservative or nominally religious family, and the child of well-educated parents who raised in an urban setting and gave less importance to religious service attendance may be more prone to personally experiment with various spiritual practices than others” (Smith and Denton, 2005, pp. 83-85; Gür, 2018). It may also be said that this kind of attitude seems to be

linked to a certain perspective towards the belief that includes (Smith and Denton, 2005, p. 74):

- “Belief about the trueness of one’s religion”
- “Belief about the religious particularity”
- “View on religious conversion attempts”
- “View of religious congregations accepted”
- “Readiness and a wish to choose”

And questions about the place of residence, education of parents, personal spirituality and self-descriptions views on religious particularity, truth, conversion attempts, congregations and organized religions, as well as existence of post-materialistic values are asked to be able to gather information on the issues related to seeker attitude (See Appendix E and F).

Although both guiding themes/questions and questions that are utilized in questionnaires are designed for a full research project that will answer stated research questions fully, this study will utilize a more limited number variables that could be divided into background variables and research variables in analysis for an easier operation as the major aim of this thesis is not to discuss spirituality in Turkey but methods and methodologies used to the full extent to obtain necessary the information.

Having said that, while designing the questionnaires, mostly close-ended questions are utilized (See Appendix E and F). However, there are also some open-ended questions to be able to learn from the field. Also, the option of “other” is frequently used when it is wished for respondents to choose from various beliefs and practices since there might be unknown ones. Most such questions are single choice while the checkbox approach is used when there might be more than one possible answer to the question such as practices respondents currently follow or practices that they have tried before.

Moreover, answers appear as shuffled in device screen for each participant for multiple and checkbox questions to reduce the effects of choosing tendencies while rank order scaling questions are used especially for self-descriptive and attitude related issues like feelings, perceived relations or state of health, and questions regarding the

frequency of a certain activity. This type of design may be seen in questions that utilized a Likert type of scale where the rating system that goes from “definitely agree” to “definitely disagree” with the stated question. Here, the option of unsure/do not know is decided to be left out most of the time as this answer tends to accumulate most of the answers effecting variance of sensitive or hard-to-answer topics. In addition to this, several dichotomous questions are also utilized where the participant needs to choose one or the other such as yes/no type of questions (See Appendix E and F).

In terms of designing the questionnaires, there were two great obstacles while designing these questions. The first one was the issue of translation. Questions and scales that are benefitted are often derived from other questionnaires that are part of reviewed surveys and studies, however, these are yet to be used in any Turkish research, therefore there were no references that could be looked at while translating some of the sets. This manifested itself as a delicate matter in terms of their reliability and cultural appropriation. As a result, some questions changed with respect to these two points to make them fit better into the Turkish context and language. Before use, questions are checked by translators and experts via back-to-back translation procedures to make sure they are suitable to use in the questionnaire. Questionnaires are formed in the professional software program called *SurveyMonkey* for easy design and distribution as well as because of the user-friendly interface of the program (ability to adapt to any mobile device, operating through a universal link, ability to save answers, etc.). These questionnaires are also tested and reviewed through a peer-test that consists of 5 colleagues as well as a pretest of 10 during July 2019 to be able to edit before distribution.

For qualitative phases, guiding themes are decided after a period of literature review (See Appendix D). These questions are followed in a semi-structured manner without much guidance and allowing the informant to talk freely and independently from any bias and expectation while leading the researcher to generate information in an interactive environment.

After all, collected and generated data needed to be analyzed and integrated in line with the purposes of mixed methods studies.

3.3. Data Analysis and Interpretation

Mixed method research necessitates collecting qualitative and quantitative data in which integrates databases in analysis, and interpretation stages and use appropriate designs to do so (Creswell, 2013, p. 4). Therefore, one of the major components of mixed methods studies seems to be the integration of these qualitative and quantitative databases which could be realized with the aims of databases explaining, exploring, checking the validity of each other, developing research tools and sampling techniques for the other, or even building on or alternating with each other (Tashakkori and Teddlie, 2010).

Data analysis and interpretation processes may be quite complex. Integrating different data kinds could be the hardest yet most unique part of the mixed methods studies. Since integration often realized through analysis, this stage is crucial for the researcher.

Briefly, qualitative and quantitative data could analyzed both separately and together in mixed methods studies. Hereby, when the analysis is carried out separately, the results of the first method are used to design the following method or to test the previous one which is often preferred in sequential designs (Creswell, 2013, pp. 224-226). However, databases could be merged in various ways which is preferred in a parallel design in which the analysis of databases occurs simultaneously. The first approach could be side-by-side comparison where findings of one phase are used to confirm or disconfirm the results of the other phase (Creswell, 2013, p. 222). Another approach for merging might be “*data transformation*” which refers to shifting qualitative information to quantitative data and combine databases that way (Creswell, 2013, p. 223) or “*qualitizing*” to transform quantitative data to qualitative themes and codes (Sandelowski, 2000). As this study has a sequential approach, the merging of databases is not utilized unless it is mentioned for experimentative or illustrative purposes.

In terms of this research, in-depth interviews are recorded with the permission of informants at the time of the interview for qualitative phases and decoded later on.

Decoded documents are uploaded to *Atlas.Ti*¹ -a professional software program- to organize interviews, and observe and code any repeating, common, and unique themes that appear in line with the question guide while analyzing them. These data will be presented through narratives and direct quotations from informants referred to the informants themselves through simple coding that intended to point out the section of the interview (M-I for Mixed-I and M-II for Mixed-II) as well as participants' gender (F for Female, M for Male), city of the interview (A for Ankara, C for Çanakkale, I for İstanbul, Iz for İzmir, K for Konya, M for Muğla), and age as a number.

On the other hand, qualitative data is transferred from *SurveyMonkey* to *SPSS*² – a statistical software that is commonly used by social scientists- in four different data sets that collect data through two questionnaires with respect to the design of the implementation (See Table 3.1) to analyze the sets of variables (background variables and research variables). Quantitative variables are analyzed through basic descriptive statistics and frequency tables as well as some non-parametric tests. The notion of parametric generally refers to tests such as ANOVA in statistics. These assume data of population manifests “normal distribution”. On the other hand, non-parametric tests do not make such assumptions in terms of distribution.

On the other hand, non-parametric tests offer some advantages although they are accepted to be less powerful than parametric ones. First, non-parametric tests make fewer assumptions and they often show more statistical power when those assumptions have been violated. Another reason that non-parametric tests are favored in this study is small sample sizes as they are acceptable in this type of statistical analysis. Moreover, such an analysis may be utilized for various data types, even data that has been measured imprecisely. In any case, this study is experimental and aims to use the implementation as an illustrative tool, therefore, it does not need to make claims on generalization or representation.

In this sense, certain tests that might be utilized in this study could be the Kruskal Wallis test that finds out if two or more medians are different, and the Mann

¹ Atlas.Ti 8, Student License (two years), Ankara University, *Bilimsel Araştırma Projeleri Koordinasyon Birimi*, 117K270 No.

² IBM SPSS Statistics v23, Student License, Hacettepe University, <http://www.bidb.hacettepe.edu.tr/tr/Spss081118>

Whitney for comparing differences of two groups. As a note, although questionnaire provided suitable data (Likert scale questions) to use in such tests, this thesis is only interested in several of those data sets (mainly the ones the attitudes about religion and spirituality), therefore these test are offered in limited numbers only to act as examples.

In terms of the interpretation of the analysis, researchers often interpret mixed methods findings under a discussion chapter. The interpretation for sequential designs often follows a form of reporting results of qualitative and quantitative phases separately, without merging. The order of interpretation could be sequential if one method used to develop the other since it often does not make sense to compare two totally different types of databases of independent samples (Creswell, 2013, p. 227). In a parallel mixed methods study, the use of the same or part of the same sample might only result in the duplication of the answers, though here, the subsampling approach could still be utilized to check biases. However, the sequential approach means that one form of data could be used to explain or explore the next when the two databases are interpreted together. Therefore, a common misstep in sequential designs is merging databases. The aim of sequential designs is databases to support each other to provide either more depth or scope depending on the sequence (Creswell, 2013, p. 225).

As the discussion chapter of this thesis will be consist of methodological issues only, any interpretation that is necessary for illustrative purposes (and also for presenting a more complete picture for mixed methods approach) will also be covered with the analysis chapter shortly. To be able to do this effectively, the analysis of data will be presented under two main thematic titles. Hopefully, this will work out for easier reading and non-repetitive writing. Under the first thematic title, descriptions and results of background variables that consist of demographic data like age, gender, marital status, and main characteristics for seeker attitude like education of parents, education, and occupation of the individual as well as the attitude towards religious particularity, truth and religious community will be provided. Under the second title, the data that focuses on description and analysis of research variables like spirituality and belief together with spiritual practices of individuals will be covered.

Clearly, the major goal of mixed methods research is to open up and strengthen conclusions of research while contributing to the literature through an integrated interpretation of databases. It may be said that mixed methods study is carried out for “heightened knowledge and validity”. In such studies, interpretation of the analysis should answer research questions from different angles. In this study, because of the variety and design of the timing, order, and dependence, it will be possible to see differences in the results of two different forms of sequential designs (qualitative-to-quantitative and quantitative-to-qualitative) to make some interpretations at least on the design and implementation processes.

Hence, under their respective segments, related questions and question sets from both in-depth interviews and questionnaires are analyzed (using *Atlas.Ti* and *SPSS*) in the next chapter. As a result of such analysis, “the impacts of chosen methods”, “the order of methods”, and “sampling” could be discussed. In line with the purpose of the study, the analysis and interpretation will focus on revealing information for discussing methodological differences only by comparing some of the information collected or generated through the qualitative and the quantitative phases in terms of their consistency and validity, scope, and detailedness and depth.

In addition to this, the analysis of the information that is linked to the subsampling approach and sequence difference as well as feedbacks of participants on the issue of utilized methods which are asked after interviews/questionnaires in Mixed-I/I and Mixed-II/I (See Appendix D, E and F) will also be utilized for some parts of the discussion. In the end, analysis and interpretation of various data obtained through the use of different weights, timing, sample, and sequence and order of methods will sustain the discussion chapter of this study.

3.4. Limitations of Implementation

Although the implementation part is designed to illustrate different approaches for the design, weight, sampling, timing, order, and dependence of the methods as well as their respective findings, it is still necessary to point out some limitations that researchers faced during the implementation part of this study as to say they were

either the results of conscious decisions (and not errors in the research design) or they were inevitable and needed to be noted.

To begin with, this study clearly focuses on the limited number of mixed methods designs to test a rather big claim which states that mixed methods lead to more profound researches as quantitative and qualitative methods could be coupled to cancel out weaknesses of each other to a degree (Creswell, 2013). However, in the literature, there seem to be approximately forty different combinations that could make up a mixed methods research design (Tashakkori and Teddlie, 2003 as cited in Ivankova, Creswell, and Stick, 2006, p.4). In this sense, any experimental study would not be able to cover them. In this sense, the decision regarding which designs to use in such a study is made taking the importance given to the type of design in the literature as well as resources of the study.

According to Creswell, there are six frequently preferred designs that include three sequential and three concurrent ones. Among mixed methods studies “convergent parallel mixed methods”, “explanatory sequential mixed methods”, and “exploratory sequential mixed methods” are often dubbed as the most important ones (Creswell, 2013). Therefore, designs that are illustrated in this study are chosen from these three. As necessary time, cost, and labor force for three research designs to be conducted too much, it is decided to choose the two most complementary and analogous ones to implement which are “explanatory sequential mixed methods”, and “exploratory sequential mixed methods”. Plus, in line with the research questions and study population, sequential designs seem to be more appropriate as it is explained in previous chapters.

A similar limitation is also encountered while deciding on methods that will be utilized in each phase. In this sense, the quantitative phase is limited to the use of questionnaires as a survey approach was not possible considering the resources of the study. Similarly, computer-based self-administered modes are preferred as they were more suitable to the aims of the implementation as well as study population as explained previously. However, there were other modes could be different. This study opted for participant observation and relied on in-depth interviews for generating findings. There might be also other studies that utilized focus groups and even

ethnographic phases in such designs. In this sense, regarding the sensitivity of the topic researchers decided to utilize face-to-face in-depth interviews which worked without any major problems but it should be noted that focus groups could also work although they probably, would not work alone (without the use of in-depth interviews) which would lengthen already demanding fieldwork.

Another issue could be the sample sizes. It is stated that this study does not have any claim on the generalization and representation matters. Therefore, sample sizes determined with the idea of obtaining enough data to test out mentioned claims while optimizing resources, time, and cost of essentially four different groups to include in the study. In that note, re-attaining participants for the subsampling approaches was one of the exacting and difficult stages of the research. Therefore, the decisions regarding the small sample sizes helped to present a complete procedure in terms of the subsampling.

With this, major points regarding the design of the implementation part such as methodology, sampling, data generation/collection, analysis, and interpretation as well as some design-related limitations are covered. In the next chapter, the analysis and interpretation of qualitative and the quantitative databases (that are collected through the implementation explained in this chapter) will be offered before moving on to the discussion.

4. ANALYSIS AND INTERPRETATION OF DATA

As it is mentioned while explaining in the previous chapter, the analysis and interpretation parts of this study will focus on two main variable families to be able to observe and discuss potentials of designs which combine quantitative and qualitative methods. These two variable sets are entitled as background variables and research variables. In this sense, background variables consist of (qualitative and quantitative) demographic data together with information regarding personal history of participants such as their place of residence, parents' level of education as well as their religious tradition, and religious service attendance which might be called spiritual upbringing. Although demographic data and personal history are two important sets of information on any research, here, they also closely related to the issue of "seeker attitude" as it is defined in previous chapters. On the other hand, research variables include data on issues of spiritual belief and spiritual search which are the main focuses of the implementation part as well as its research questions.

Besides these two sets of variables being essential to the implementation part of the research, they are also chosen because they are easier to explain and understood while utilized to discuss methodological issues with an audience who may not be necessarily interested in the issue of religion or spirituality. And this thesis could not possibly include all findings of the research. This way, following some thematic division instead of basic segregation between qualitative and quantitative databases, it is also hoped to avoid constant repetition of information while presenting findings of four different subsections (Mixed-I/I, Mixed-I/II, Mixed-II/I and Mixed-II/II).

In the following parts, description and analysis of background and research variables will be given respecting the division between Mixed-I and Mixed-II as well as their subsections. In line with this, analysis of the data will be oriented to make comparisons among the mentioned sections by providing the findings together.

In addition to that, this chapter will also offer various analysis techniques to experiment with the presentation of qualitative and quantitative databases. More often than not, sequential designs offer their analysis separately too (without merging databases). In that sense, Mixed-I section of the research offers a sequence from

qualitative-to-quantitative which means the first and initial phase was in-depth interviews (with 60) people while the second and following phase include a questionnaire that is sent to 60 individuals –the difference being in the following phase sample is divided into two to be able to experiment with the idea of subsampling (utilizing the sample in two phases of the research). Therefore, when the analysis is realized separately, the results of the first method may be used either for planning the latter or testing the previous one which are often preferred in sequential designs like this (Creswell, 2013, pp. 224-226). In line with the sequence of Mixed-I, it would be expected to analyze qualitative data first.

On the other hand, Mixed-II section has a sequence from quantitative-to-qualitative that starts the research process with 30 questionnaires and follows with 30 in-depth interviews (dividing the sample into two halves for future discussions on subsample). In such a sequence, quantitative data would be offered first. Depending on this order, one database may be utilized to check validity, help explain questions and responses, used to design research instruments or a subsample for the second phase (Tashakkori and Teddlie, 2010). These are also issues this thesis will be discussing in the next chapter after presenting findings here to observe their expected and unexpected functions. Therefore, in this chapter, as the main aim of the analysis and interpretation is only to provide a basis for methodological discussion, findings offered with the idea of providing clear comparison between Mixed-I and Mixed-II databases instead of following a sequential analysis for both separately which would inevitably include repetitive themes and observations. However, methodological comments regarding the sequence in analysis and interpretation will be provided in the next chapter.

Moreover, it could be seen that the title of this chapter merges the analysis and interpretation stages together which would be two different sections in empirical research as the purpose of such researches is solely to present and discuss results. Since the main purpose of this study is to discuss methodological issues through the illustration of empirical data, the discussion chapter will be reserved for methodological discussion only. To be able to comment on the issue of interpretation (and in order to present a complete view of stages of mixed methods studies), this part

will offer both the analysis and interpretation of chosen findings of the research trying to maintain a sense of separation throughout for easy reading.

4.1. Analysis and Interpretation of Background Variables

This part will be focusing on the data regarding the background of participants which includes both qualitative and quantitative findings. In terms of qualitative data, narrations generated through in-depth interviews on seeker attitude and demographic information will be offered (See Appendix D) as well as essential descriptive statistics that are formed through quantitative data focusing on questions and question sets on demographic information and issues related to seeker attitude (See Appendix E and F) derived from two questionnaires utilized in this study.

4.1.1. Analysis of Background Variables

First and foremost, it is crucial to look at the demographic findings. As it is understood from the discussion provided in the literature review on contextual concepts of the thesis, spirituality is an issue that often finds an audience in small parts of the population (Enroth, 2005, p. 21). Such segments are often observed to be consist of individuals who are “relatively young, well educated, professional, and from middle-classes” (Barker, 1999, pp. 22-23). In line with the global ethnographic literature on spiritual communities and findings of various national surveys on religion and spirituality, it is crucial to mention related concepts in this section too.

Concerning the demographic information in qualitative data, researchers might opt for merging or transforming the data. As said, databases could be merged in various ways which are often necessary when the design is parallel. The first approach could be side-by-side comparison where findings of one method confirm or disconfirm the results of the other (Creswell, 2013, p. 222). The other approach for merging might be changing qualitative codes into qualitative variables (or even visa-versa) and combine the two databases that way (Creswell, 2013, p. 223).

Here, a list for in-depth interview participants for Mixed-I and Mixed-II could be found before moving on to data from quantitative phases.

Table 4.1. Mixed-I Qualitative Phase Informant List.

1.	AGE	GENDER	PROFESSION	EDUCATION
2.	39	F	MEDICAL DOCTOR	MASTER'S DEGREE
3.	38	F	CIVIL SERVANT	BACHELOR'S DEGREE
4.	45	F	RETIRED CIVIL SERVANT	BACHELOR'S DEGREE
5.	38	M	MEDITATION TEACHER	BACHELOR'S DEGREE
6.	38	M	YOGA TEACHER	BACHELOR'S DEGREE
7.	41	F	YOGA TEACHER	ASSOCIATE DEGREE
8.	39	F	LAWYER	BACHELOR'S DEGREE
9.	49	M	TAICHI AND SELF-HELP TEACHER	BACHELOR'S DEGREE
10.	31	M	CAFE KEEPER	BACHELOR'S DEGREE
11.	52	F	REGRESSION THERAPIST	MASTER'S DEGREE
12.	42	M	MEDITATION AND SPIRITUALITY TEACHER	BACHELOR'S DEGREE
13.	39	M	ACADEMIC	DOCTORATE
14.	33	F	WRITER	BACHELOR'S DEGREE
15.	37	M	COSMOLOGY TEACHER	HIGH SCHOOL
16.	37	F	INDUSTRIAL DESIGNER	MASTER'S DEGREE
17.	41	F	COMPUTER ENGINEER	MASTER'S DEGREE
18.	40	F	YOGA TEACHER	BACHELOR'S DEGREE
19.	47	F	YOGA TEACHER	BACHELOR'S DEGREE
20.	50	F	UNEMPLOYED	MASTER'S DEGREE
21.	35	F	SOUND HEALING THERAPIST	BACHELOR'S DEGREE
22.	50	F	BREATHING AND LIFE COACH	BACHELOR'S DEGREE
23.	30	M	ASTROLOGIST	MASTER'S DEGREE
24.	52	M	ALTERNATIVE MEDICINE	MASTER'S DEGREE
25.	27	F	LITERATURE	MASTER'S DEGREE
26.	62	F	BANKER	BACHELOR'S DEGREE
27.	42	F	SOUND THERAPIST	BACHELOR'S DEGREE
28.	40	F	MASSAGE THERAPIST	BACHELOR'S DEGREE
29.	51	F	GERMAN LANGUAGE	BACHELOR'S DEGREE
30.	52	M	STOCK TRADER	BACHELOR'S DEGREE
31.	45	F	ORGANIZATOR	BACHELOR'S DEGREE
32.	37	F	ORGANIZATOR	BACHELOR'S DEGREE
33.	26	F	VOLUNTEER, UNEMPLOYED	BACHELOR'S DEGREE
34.	46	M	REED PLAYER	BACHELOR'S DEGREE
35.	70	M	ARCHITECT	BACHELOR'S DEGREE
36.	29	M	ACCOUNTANT	BACHELOR'S DEGREE
37.	45	M	SHAMAN, HEALER	HIGH SCHOOL
38.	42	F	INDUSTRIAL ENGINEER	MASTER'S DEGREE
39.	47	F	YOGA AND BREATHING TEACHER	MASTER'S DEGREE
40.	39	M	ASTROLOGIST	BACHELOR'S DEGREE
41.	51	F	ACADEMIC	DOCTORATE
42.	47	M	YOGA TEACHER	BACHELOR'S DEGREE
43.	39	M	PUBLIC ACCOUNTANT	BACHELOR'S DEGREE
44.	44	F	LIFE COACH	MASTER'S DEGREE

45.	42	F	INTERNATIONAL RELATIONS	BACHELOR'S DEGREE
46.	38	F	SPIRITUAL TEACHER	BACHELOR'S DEGREE
47.	38	F	BANKER	BACHELOR'S DEGREE
48.	41	M	EDITOR, WRITER, TRANSLATOR	MASTER'S DEGREE
49.	43	F	EDUCATION CENTER OWNER	BACHELOR'S DEGREE
50.	62	F	ARCHITECT	BACHELOR'S DEGREE
51.	65	M	VETERINERIAN	DOCTORATE
52.	69	F	HOUSEWIFE	MIDDLE SCHOOL
53.	38	F	ENGLISH LANGUAGE TEACHER	BACHELOR'S DEGREE
54.	40	F	REGRESSION AND SOUND THERAPY TEACHER	BACHELOR'S DEGREE
55.	57	F	ESTATE AGENT	MIDDLE SCHOOL
56.	63	M	TURKISH LANGUAGE TEACHER	BACHELOR'S DEGREE
57.	35	M	INFORMATION TECHNOLOGY	BACHELOR'S DEGREE
58.	35	M	UNEMPLOYED	BACHELOR'S DEGREE
59.	21	M	STUDENT	HIGH SCHOOL
60.	40	M	AGRICULTURAL ENGINEER	BACHELOR'S DEGREE
61.	57	F	SPEECH THERAPIST	MIDDLE SCHOOL

Table 4.2. Mixed-II/I and Mixed-II/II Qualitative Phase Informant List.

MIXED-II/I	AGE	GENDER	PROFESSION	EDUCATION
1.	30	F	YOGA TEACHER	MASTER'S DEGREE
2.	54	M	CIVIL SERVANT	MASTER'S DEGREE
3.	44	F	UNEMPLOYED	BACHELOR'S DEGREE
4.	54	F	RETIRED	MASTER'S DEGREE
5.	48	F	PLACE OWNER	BACHELOR'S DEGREE
6.	43	M	ORGANIZATOR	BACHELOR'S DEGREE
7.	47	F	PRIVATE SECTOR	MASTER'S DEGREE
8.	63	M	ALTERNATIVE MEDICINE	BACHELOR'S DEGREE
9.	37	F	PURCHASING AGENT	BACHELOR'S DEGREE
10.	52	F	HOUSEWIFE	BACHELOR'S DEGREE
11.	50	F	UNEMPLOYED	HIGH SCHOOL
12.	36	M	FILM PRODUCTION	BACHELOR'S DEGREE
13.	26	F	MEDICAL DOCTOR	BACHELOR'S DEGREE
14.	59	F	YOGA TEACHER	BACHELOR'S DEGREE
15.	26	F	MEDICAL DOKTOR	MASTER'S DEGREE
MIXED-II/II	AGE	GENDER	PROFESSION	EDUCATION
1.	35	M	COUNSEL	DOCTORATE
2.	35	M	ACADEMIC	DOCTORATE
3.	41	M	ARCHITECT	BACHELOR'S DEGREE
4.	41	M	AWARENESS AND MEDITATION TEACHER	MASTER'S DEGREE
5.	27	F	YOGA TEACHER	BACHELOR'S DEGREE
6.	35	F	COUNSEL	BACHELOR'S DEGREE
7.	39	M	COMPUTER ENGINEER	BACHELOR'S DEGREE
8.	37	F	REIKI, YOGA, SHAMANIC ORGANIZATIONS	ASSOCIATE DEGREE

9.	38	M	WRITER	BACHELOR'S DEGREE
10.	53	M	RETIRED MUSICIAN	BACHELOR'S DEGREE
11.	42	F	UNEMPLOYED	MASTER'S DEGREE
12.	41	M	ELECTRONIC ENGINEER	BACHELOR'S DEGREE
13.	44	F	YOGA CENTER OWNER	BACHELOR'S DEGREE
14.	71	M	ARTIST	HIGH SCHOOL
15.	35	F	PHARMACIST	BACHELOR'S DEGREE

Although sequential interpretation does not necessitate merging as it seems to utilize the same information from both phases and it functions better when the analysis is used to complete or explain the information instead of compare, here, they are offered side-by-side for discussing functions and efficiency of both methods and sequences at the next chapter. As is seen, participants of quantitative phases in each section seem to be in ages between 25 and 54 (See Table 4.3). There is also no participant in the age groups under 18 and over 65. Evidently, age groups represented in the qualitative phases are not much different concentrating on ages between 30 and 55. So, one database is able to confirm the other through side-by-side comparison.

Table 4.3. Percent Distribution of Participants by Age Groups.

	18-24	25-34	35-44	45-54	55-64	Missing	Total	Total count
Mixed 1/1	0	3,4	62,1	31	3,4	3,3	100	30
Mixed 1/2	0	66,7	16,7	14,8	0	10	100	30
Mixed 2/1	0	20	26,7	40	13,3	0	100	15
Mixed 2/2	6,7	33,3	33,3	20	6,7	0	100	15

In terms of education, more than half of all quantitative phase participants seem to have an undergraduate degree while the other half shows even higher levels of education (See Table 4.4). According to percent distributions, there was no one attained only elementary school or middle school education among respondents while high school education seems to be marginal which is the case in qualitative interviews as well in which most of the informants at least have undergraduate degrees in various areas. Therefore, quantitative data can confirm information that is generated through participant observation and in-depth interviews (See Table 4.1 and 4.2).

Table 4.4. Percent Distribution of Participants by Level of Education Attained.

	High School	Associate Degree	Bachelor's Degree	Master's Degree	Doctoral Degree	Missing	Total	Total Count
Mixed 1/1	3,4	3,4	58,6	27,6	6,9	3,3	100	30
Mixed 1/2	0	0	60,7	35,7	3,6	6,7	100	30
Mixed 2/1	6,7	0	60	33,3	0	0	100	15
Mixed 2/2	0	0	46,7	33,3	20	0	100	15

There are also quite many discussions on whether or not *neo* spiritual communities are predominantly female (Puttick, 2003). In this sense, more than half of individuals that are part of the quantitative phases throughout this study also female while male participants seem to be around or less than the third of the study population (See Table 4.5). For informants of qualitative phases, reaching male interviewees was a challenge by itself even though a gender-based balance tried to be maintained through the use of not-so-strict quotas in different cities (See Table 4.1 and 4.2). In addition to that, there were no participants that marked the option of “other” with respect to their gender identity, although it was a defined third option. Yet in some interviews gender fluidity of the informant is mentioned even though the person still identified as male or female.

Table 4.5. Percent Distribution of Participants by Gender.

	Female	Male	Missing	Total	Total Count
Mixed 1/1	69	31	3,3	100	30
Mixed 1/2	82,1	17,9	6,7	100	30
Mixed 2/1	73,3	26,7	0	100	15
Mixed 2/2	66,7	33,3	0	100	15

Aside from the sheer numbers observed, there seems to be an additional relation between gender as a variable and the importance given to the belief in daily life. This was possible to test in the quantitative phase of Mixed-I as it is realized after a qualitative phase and the researcher was able to add questions on “assigned importance to religion” to the questionnaire and test variable through Kruskal-Wallis approach.

Table 4.6. Relation between “Importance Given to Religion in Daily Life” and Gender.

	Gender	Mean Rank	df	Sig.
Mixed-1/2	Female	15,78	1	0,067
	Male	8,6		
Mixed-1/1	Female	7,06	1	0,571
	Male	8,3		

Aside from the demographic information, the spiritual upbringing of individuals is also important in “spiritual journey” which becomes apparent in commonalities regarding “the characteristics of their parents” and “the environment that they are raised”. In line with the discussion provided in Chapter 2, “non-religious, nominally religious and non-conservative backgrounds, together with low religious service attendance in the family and educated family members as well as urban residence in childhood” are considered as common for spiritual seekers most of the time (Smith and Denton, 2005; Gür, 2018).

In terms of the issue of spiritual upbringing, it is crucial to first look at parents’ approach to religion which was something hard to grasp through quantitative data as the information would be second hand and subjective. Yet during in-depth interviews, most informants used their childhood to define their own experiences. Most of them used terms such as highbrow and non-religious alongside with notions such as “secular”, and “modern” to describe their parents’ attitude toward religion. When they are asked to elaborate, they often stated that “religion was not that important or in focus in their households” which means religion was not crucial in their spiritual upbringing. Especially the term “highbrow” and “open-minded” often seem to be used to suggest nominally religious and/or secular parents.

Similar tendencies might be observed in “religious service attendance of their families” as well which is a piece of information that presents itself in both databases. If the researcher obtained qualitative findings through a single method study, the only option could be offering observations and selectively re-listening the in-depth interviews.

In line with this, descriptions like “My parents would not pray and did not teach us or preach to us.”³, “Only my grandmother used to pray in sabbatical days”⁴ could be used to indicate religious service attendance of the parents yet it may not be applicable for all interviews as they are not structured. This might be manifesting itself as a point for complementarity of two databases here. Because percent distribution of religious service attendance of participants’ parents indicates that nearly half of respondents’ parents would either rarely or never practice religious service while approximately a third would pray only in sabbatical days.

Table 4.7. Percent Distribution of Participants' Parents by Religious Service Attendance

	Always	Frequently	Only in Sabbaticals	Rarely	Never	Missing	Total	Total Count
Mixed 1/1	10,7	3,6	21,4	35,7	28,6	6,7	100	30
Mixed 1/2	20	16	32	32	0	16,7	100	30
Mixed 2/1	6,7	0	40	13,3	40	0	100	15
Mixed 2/2	13,3	6,7	26,7	20	33,3	0	100	15

On the other hand, although information regarding parent’s education and place of residence could be generated through in-depth interviews, they are variables that are more digitizable and so, it might be even unnecessary to spend time on them during interviews especially since sequential designs provide for such complementarity.

In terms of education levels of respondent’s mothers and fathers, both parents appear to have higher levels of education. Generally, fathers of respondents seem to be slightly better educated yet it is apparent that most parents attained high school degree or above. Nearly half of the qualitative phase participants stated that either or both of their mother and father has at least an undergraduate degree.

³ M-II FI37, purchasing agent

⁴ M-II FI54, retired manager

Table 4.8. Percent Distribution of Participant's Parents by Level of Education.

		Elementary School and Below	Middle School	High School	Associate Degree	Undergraduate Degree and Above	Missing	Total	Total Count
Mixed 1/1	Mother	17,2	6,9	37,9	3,4	34,5	3,3	100	30
	Father	13,8	3,4	6,9	24,1	51,7			
Mixed 1/2	Mother	25	3,6	14,3	3,6	53,6	6,7	100	30
	Father	21,4	7,1	3,6	3,6	64,3			
Mixed 2/1	Mother	26,7	13,3	13,3	0	46,7	0	100	15
	Father	0	20	26,7	6,7	46,7			
Mixed 2/2	Mother	13,3	13,3	20	13,3	40	0	100	15
	Father	20	13,3	13,3	6,7	46,7			

It is clear that nearly all quantitative phase participants seem to spend most of their childhoods in urban areas while more than half of them are from metropolitan areas of Turkey. This is an issue that is also in line with parents' lifestyles which is often dubbed as "modern" in in-depth interviews as well as their status as better educated people which are two variables that seem to be connected.

Table 4.9. Percent Distribution of Participants by Childhood Place of Residence.

		Metropolitan		Urban		Rural	Missing	Total	Total Count
		Central District	Metropolitan District	Central District	Urban District				
Mixed 1/1		61,1	10,3	13,8	10,3	3,4	3,3	100	30
Mixed 1/2		60,7	7,1	14,3	14,3	3,6	6,7	100	30
Mixed 2/1		66,7	13,3	13,3	6,7	0	0	100	15
Mixed 2/2		46,7	0	26,7	26,7	0	0	100	15

Finally, "certain social attributes create a suitable base for the emergence of seeker attitude and so, spiritual search" (Gür, 2018). In such a part, sequential design shows its true benefits since information regarding some of these issues is much harder to generate through quantitative data especially if there is not an in-depth narrative on the issue. In that sense, the complementarity of two databases was really helpful here to understand the issue of "seeker attitude".

To remind again, “*belief about trueness of one’s religion, view on proselytization, view of religious organizations, and belief about religious particularity*” are attitudes that form the “seeker attitude” (Smith and Denton, 2005, p. 74). Therefore, these four issues need the attention of qualitative and/or quantitative analysis in order to explore, expand, explain, or complement responses related to the “seeker attitude” of participants (who are self-claimed spirituals).

To begin with, spiritual people appear to be more flexible in terms of their approach to divine truth and the trueness of their belief. For many, “it is possible that there is more than one truth” as well as “more than one belief that offers the truth” or at least a part of it (See Table 4.10).

Table 4.10. Percent Distribution of Participants by Views on Religious Truth.
“**One may choose a belief or a doctrine without accepting it true as a whole**”

	Completely disagree	Disagree	Agree	Completely agree	Missing	Total	Total Count
Mixed 1/1	4	16	64	16	16,7	100	30
Mixed 1/2	13,6	18,2	54,5	13,6	26,7	100	30
Mixed 2/1	7,1	21,4	50	21,4	6,7	100	15
Mixed 2/2	0	20	73,3	6,7	0	100	15

“Although I have a stance, I observed there are many stances. It is confusing. I mean how could I tell all? Not like sitting down and choosing one but like saying hmm this seems logical, and so, it became a bit mixed.”⁵

Accepting “multiplicity of (spiritual) truths” seem to sustain seeking process which may be resulting in “multiplicity of spiritual practices” as well. Showing an eclectic approach to believing and spiritual practices refers to “taking things that seemed to be true to practice while leaving the rest” which is strongly related to these people identifying as “self-directing”.

Seekers’ ideas on “individualism”, “eclectism”, and “the plurality of truth” are strong. Thus, spiritual people see “proselytization” as a negative behavior (See Table

⁵ M-I FA39, lawyer

4.11) which was an issue that did not often come up during in-depth interviews. However, that could be observed in their attitudes toward “traditional religions” both on questionnaires and while speaking (See Table 4.12).

Although these are questions that are tested in another national survey it is also clear that questions regarding attitudes are generally working better in in-depth interview mode. In this sense, quantitative data might help explain this issue rather in line with its place in the sequence.

Table 4.11. Percent Distribution of Participants by Their Views on Proselytization.

	“It is okay for people to try to change the belief of others”	“Any suggestions about people’s beliefs are wrong”	Missing	Total	Total Count
Mixed 1/1	14,8	85,2	10	100	30
Mixed 1/2	14,3	85,7	30	100	30
Mixed 2/1	20	80	0	100	15
Mixed 2/2	13,3	86,7	0	100	15

“...I avoid to say I am Muslim as it is generally understood as Justice and Development Party type of Muslim. My ideas are so different from them. So, maybe, I am being a Muslim is also open to question.”⁶

Table 4.12. Percent Distribution of Participants by Views on Established Religions
“I do not like established religions”

	Completely disagree	Disagree	Neither agree nor disagree	Agree	Completely agree	Missing	Total	Total Count
Mixed 1/1	4	16	68	12	0	16,7	100	30
Mixed 1/2	18,2	22,7	27,3	31,8	0	26,7	100	30
Mixed 2/1	7,1	21,4	0	57,1	14,3	6,7	100	15
Mixed 2/2	0	6,7	0	73,3	20	0	100	15

On the other hand, spiritual search for meaning that is individual, non-restricted, and beyond their historical traditions is often offering spiritual people a base for identifying as spirituals instead of religious.

⁶ M-I FA45, civil servant

This stance often strengthened by their flexible views on the spiritual truth and religious particularity as they tend to believe:

“There are many ways that reach to a God or any spiritual meaning in this sense that resonates within”⁷

In this way, the difference between various spiritual or religious doctrines begins to be attached to the method or praxis while seeking a personal spiritual meaning rather than the belief itself which seems to be the basis of their identification with the spiritual (Gür, 2020).

“My bond with Abrahamic religions did not break yet I am distanced. I could see they are linked to the same source. The action of reaching to that source and all, like esoterism and Sufism. The rest is about methodic differences.”⁸

This is another variable that reveals spiritual people’s attitude towards belief through religious particularity as most of the quantitative phase participants also agree that “many religions may be true.”

Table 4.13. Percent Distribution of Participants by Their Belief in Religious Particularity.

	“My belief is the only true one”	“Many religions may be true”	“Religions do not reflect the truth”	Missing	Total	Total Count
Mixed 1/1	4	68	28	16,7	100	30
Mixed 1/2	18,2	50	31,8	26,7	100	30
Mixed 2/1	0	71,4	28,6	0	100	15
Mixed 2/2	0	64,3	35,7	6,7	100	15

“Every book and every master say the same thing from the very beginning. They might say it differently but what they say is the same. So, I am trying to combine them without separating them. It is beautiful to me to find that sameness in all doctrines. Then, you may practice

⁷ M-II, MI36, film production

⁸ M-I FA45, civil servant

them all bringing them together, and you cannot separate any. All prophets, all religions without books, and all divine creatures become to have the same meaning for you.”⁹

In that sense “I am spiritual but not religious” is also a common sentence that used by spiritual people globally to refer the differentiation that reflects this issue (Gür, 2020) as we discussed in the second chapter. Being spiritual but not religious is an issue that showed itself during qualitative fieldwork, therefore a related question could be added to the second phase of the section that is designed to go from qualitative to quantitative whereas the information was not explored to be used in the questionnaire of Mixed-II.

Plus, this perspective seems to be influenced by the age of the informants as it may be seen in the Kruskal Wallis test that approached the participant’s self-identification with the phrase “spiritual but not religious” in relation to their “age groups”.

Table 4.14. Percent Distribution of Participants by Identifying as “Spiritual but not Religious”

	1 - Not at all	2	3	4	5 - Totally	Missing	Total	Total Count	Mean
Mixed 1/1	23,1	7,7	15,4	15,4	38,5	56,7	100	30	3,38
Mixed 1/2	31,8	4,5	31,8	12,6	18,2	26,7	100	30	2,81

Table 4.15. Relation between Age and Identifying as “Spiritual but not religious.”

	Age Group	Mean Rank	df	Sig.
Mixed-1/2	18-24	12,27	2	0,438
	25-34	9,5		
	35-44	8		
Mixed-1/1	35-44	7,43	2	0,382
	45-54	7,4		
	55-64	2		

⁹ M-I FI47, yoga teacher

As is seen, there are conflicting ideas and many reservations (missing) in regard to identifying as a “spiritual but not religious” person. It was clear that the issue explained better during in-depth interviews and many participants here were not sure what being religious or being spiritual really meant for the research which is another point that will be discussed in the next chapter.

“In the sense that the spiritual feeling inside of me and that feeling of unity, I am a spiritual person but if that means I am believing in something then I may not.”¹⁰

4.1.2. Interpretation of Background Variables

Following the tables above, the first issue that is always mentioned in empirical spirituality studies is “the appeal” of such doctrines and communities to a young audience. Yet observing spiritual people be young may not necessarily mean that *neo* spiritual communities are consist of only young converts (Gür, 2018, p. 101). The attention of a younger audience could also be observed both qualitatively and quantitatively in this study, yet the existence of more mature participants is still not a divergence form global literature as qualitative interviews seem to indicate that spiritual seeking as a period still started quite early.

Another demographic information regarding spiritual individuals is that more often than not, they seem to attain high levels of education (undergraduate degree or higher) which is presented the best through quantitative data here. Spiritual individuals being well educated might be an indication that “hegemonic understandings of scientism and rationality of modernity opened doors for the softer notions like spirituality” (Bridger, 2001 as cited in Gür, 2018, p. 102). Also, spiritual seekers are often found to be well educated globally because doctrines of spiritual movements often appear to be more complex (Barker, 1999) yet such an explanation could only be obtained through qualitative data. Spiritual people are also “members of middle or upper-middle classes mostly because they use their education and other qualifications to get a job that offers higher cultural and material values compared to manual ones”

¹⁰ M-II FI26, medical doctor

(Barker, 1999; Arweck, 2006). Although in-depth interviews point out no prevalent professions among these people, most are professionals in general which goes hand in hand with the higher levels of education that is obvious in this segment of population. As a result, it is clear that spiritual people who were part of this study seem to be very similar in terms of their backgrounds to their global counterparts.

In terms of the issue of spiritual upbringing, it is clear that most of the spiritual people used terms were “highbrow” and “non-religious” together with “secular” and “modern” while referring to their parents. As argued “people with non-religious, nominally religious and minority backgrounds are more open to being spiritual matters than conservative religious ones in the US” (Smith and Denton, 2005, pp. 83-85). Another common characteristic here is having educated parents, especially fathers in this case. This point appeared to come up during in-depth interviews as well since informants often mentioned education levels in relation to their spiritual upbringings. “Being raised and living in an urban area” is crucial for spirituality to be accepted as a possible “option”. Spiritual pluralism and different belief options seem to be accepted and abide in “urban areas more than rural areas” which might be linked to “technology, industrialization, multiculturalism, globalization, and many other factors” (Gür, 2018, p. 108). As known, in-depth interviews of this study are carried in cities that are either metropolises or important for spiritual communities and events (See the previous chapter). However, the online questionnaires that reached to more places still showed a similar issue.

In the end, it is clear that background characteristics of spiritual people seem to be quite in line with the global literature as they are “middle-class, well-educated, professional, and relatively young” (Barker, 1999, pp. 22-23) people “who are children of educated, open-minded, secular/non-religious/nominally religious parents that raised them in an urban setting” (Smith and Denton, 2005, pp. 83-85).

This brings us to the idea of spiritual seeking as spiritual people are spiritual because of such seeking. As mentioned, spiritual seekers “accept the possibility of the existence of more than one truth”. This attitude seems to be an integrated feature for spiritual people too as the belief is often linked to necessities and practicalities rather than inherent properties of doctrines or communities.

In consequence, spiritual people might end up in a more eclectic attitude in terms of both praxis and belief. As they manifest a certain stand on issues like individualism and the plurality of truth they generally approach the issue of proselytization with caution (Gür, 2018, p. 110). This could also be observed in their responses to the issue of “established religion” in this case.

4.2. Analysis and Interpretation of Research Variables

This part will be focusing on data regarding research variables which includes qualitative and quantitative findings. For qualitative results, narrations generated through in-depth interviews on spiritual beliefs and spiritual practices will be offered (See Appendix D) as well as essential descriptive statistics that are formed through quantitative data focusing on questions and question sets on spiritual beliefs (See Appendix E and F) derived from two questionnaires utilized in this study.

4.2.1. Analysis of Research Variables

As it is mentioned, spirituality as a form of belief is often defined to be more personal in relation to the sacred which is naturally predicated on experience (Gür, 2020). Such “spirituality” could be explored in various such as human experience or through meaning, values, and related practices aside from the academic studying of the previous two (Schneiders, 1990, p. 77).

In line with this understanding, research variables that are concerned with the issue of spiritual belief naturally include participant’s experience, spiritual feelings, individual meanings, and definitions as well as spiritual doctrines and practices that respondents follow. Bearing the very differences between qualitative and quantitative methods, being able to look at such issues closer necessitates a more in-depth approach. Therefore, unlike background variables, research variables here may not be easily observed through questionnaires although questionnaires were clearly helpful to explore, develop, expand and complement the findings as it will be discussed in detail in the next chapter.

Having said that, qualitative phases of both sections of this research utilized variations of the simple question of “What do you believe?” (See Appendix D). More

than varieties of spiritual beliefs, the information that could be obtained better with a quantitative approach, the importance of this question is the way it revealed informant's understanding of spirituality and its components such as being individual, ever-evolving, and continuously questioned notion.

“People ask me this too. I defined myself as a pantheist there. Sometimes I assert as Muslim Buddhist. Sometimes as Animist. I see Pantheism in my mother's life while I see Animism in my father's. They would call themselves Muslims of course.”¹¹

“My friends also ask me this question but what are your notions when you ask it now? What do you mean by belief?... In my definition belief is living in line with one's nature... I believe that life is not limited to what we see and there is an existence beyond that which is not even religious anymore it is scientific. Yes, I live, feel, experience, and believe in the messages of religions.”¹²

In such an approach, spiritualism appears to be so individual, experiential and based on feelings that it cannot even be explained as one cannot ask about what they feel to one another. *“You may only show a way to practice but still I am the one who can walk it.”¹³*

Aside from the very understanding regarding the spiritual belief, looking at the spiritual beliefs of participants is also an important part of this question. Before moving onto analyzing the variety, analysis of data also seems to explain the main components of spiritual beliefs that result in such variety. In that sense, having a belief, a spiritual or religious commitment, is a phenomenon that could be measured through variables that include *“belief in divine”* and *“religious service attendance”*.

To begin with, belief in a divine power is an issue that should be measured via several concepts. According to some surveys on religion, the most important subjects

¹¹ M-I FA45, civil servant

¹² M-I FI50, unemployed

¹³ M-I MA38, meditation teacher

that are closely related to the phenomenon of belief are related to belief in "God, life after death, supernatural, and sacred text (The PEW Forum, 2008).

Before any qualitative fieldwork concepts that are utilized in terms of divine power proved themselves to be quite limited. Therefore, in Mixed-II, although the question offers a simple view of "the belief in divine power" with an overwhelming majority of respondents stating to "believe in the existence of the divine power" in one form or the other (See Table 4.16), results of subsampling (conducting in-depth interviews with questionnaire participants) showed that the information collected here is flawed and lacking. Because there seem to be more than two ways to define a divine power when the question is spirituality.

Table 4.16. Percent Distribution of Participants by Their Belief in a Divine Power

	1 - Yes	2 - Maybe	3 - No	Missing	Total	Total Count	Mean
Mixed 1/1	74,1	25,9	0	10	100	30	1,51
Mixed 1/2	90,9	9,1	0	26,7	100	30	1,18

	"There is a God, Allah or Creator"	"There is an Energy or divine force"	"There is no divine power"	Missing/Do not know	Total	Total Count
Mixed 2/1	40	46,7	13,3	0	100	15
Mixed 2/2	33,3	53,3	13,3	0	100	15

Spiritual doctrines, like traditional religions, try to answer big questions on the existence (Barker, 1999) while they might or might not attach a meaningful and purposeful existence to the existence of a divine source. Such difference along with the differences in definitions of the divine could be easily observed in the in-depth answers of participants. In this sense, "God" here often refers to a theistic God which is part of traditional religions and also their more mystic subsections like Sufism or Kabala. On the other hand, the divine might not be a separate being on the sky or rules from its throne for spiritual people. In spiritual individual could easily define the divine as a force of life or energy.

"Could I call it Allah or God? I do not know because that much intervention- referring to theistic religions, I do not feel that much

intervention. I do not feel like there are rights, wrongs, things written in a book, or things I need to accord. But I cannot say it does not exist. Yet do we need to give it a name? I am not sure.”¹⁴

Although they confirm that they believe it, most of the time, informants who were interviewed could not even define the divine power shortly as “*when it is put in the words it is parceled up too.*”¹⁵ Meaning that such definition would limit its true nature. This brings the issue of perceiving the divine as a separate being which does not seem like the case for many as even people who do not believe in divine power, “believe the existence of the human soul” (See Table 4.17).

Table 4.17. Percent Distribution of Participants by Their Belief in the Existence of “Soul”

	Believes	Not sure/ Partly	Does not believe	Missing	Total	Total Count
Mixed 1/1	92,6	7,4	0	10	100	30
Mixed 1/2	90,9	4,5	4,5	26,7	100	30
Mixed 2/1	66,7	20	13,3	0	100	15
Mixed 2/2	66,7	20	13,3	0	100	15

“I believe everything has a soul. I believe we all came from the same source. And that source is also inside of everything. It is in that stone, in me, in that tree, the essence of us all is the same. If we look at my definitions on existence, we are like one.”¹⁶

Such an approach seems to bring a rather unique understanding about life after death as well since spirituality seems to bring the human soul and the divine closer or even together.

“I do not have an issue with the divine but people need to free themselves from belief systems that punish or reward to be able to disentangle from miserable existences. Turning everything over to

¹⁴ M-I FA38, yoga teacher

¹⁵ M-I MA38, meditation teacher

¹⁶ M-II FM27, yoga teacher

above and leaving your responsibilities is wrong.... Every creature is responsible for the cause they create. This is very important and this information is given by spirituality. No other source provides this information. This is the most enchanting part of spirituality. No, they will not pay for what they do. They will develop an understanding through.”¹⁷

As it is noted at the beginning of this part, aside from spiritual beliefs, religious service attendance, or in this case performing spiritual practices, is also considered to be important in studies regarding spirituality or religiosity. For people who define themselves as spiritual, it is often possible to follow, learn and repeat spiritual practices of different doctrines and even spiritual teachers, although the doctrine itself might seem to be too authentic or subjective to understand or explain¹⁸.

As mentioned previously, for spiritual individuals, it is crucial to “experience and experiment with various spiritual practices” for spiritual development and transformation which presented itself both in in-depth interviews and questionnaire answers.

Table 4.18. Cross-Tabulation of Participants with Regular and Authentic Spiritual Practices

		Has authentic spiritual practices				
		Yes	No	Subtotal	Has no spiritual practices	Total
Mixed 1/1	Has regular spiritual practices					
	Yes	16	4	20		
Mixed 1/2	No	5	1	6	4	30
	Yes	8	5	13		
Mixed 2/1	No	2	7	9	8	30
	Yes	9	2	11		
Mixed 2/2	No	0	4	4	0	15
	Yes	7	2	9		
	No	3	3	6	0	15
	Yes					

As is seen, most people who have regular spiritual practices seem to perform them at least several times a week often more. Even a third of them seem to perform

¹⁷ M-I FA52, regression therapist

¹⁸ M-I MA38, meditation teacher.

collective spiritual practices several times a year which is crucial as spiritual beliefs often considered individual and private (See Table 4.19). While most participants seem to follow their spiritual practices regularly they also noted that they perform authentic (*kişiye has*), personally formed rituals too (See Table 4.18).

Table 4.19. Percent Distributions of Participants by Frequency of Spiritual Practice
Frequency of Spiritual Practices Performed Alone

	Never	Several times a year	Once a month	Once a week	Several times a week	Once a day	More than once a day	Missing	Total	Total Count
Mixed 1/1	0	0	4,8	4,8	42,9	19	28,6	30	100	30
Mixed 1/2	6,7	0	6,7	6,7	26,7	20	33,3	50	100	30

Frequency of Spiritual Practices Performed Collectively

	Never	Several times a year	Once a month	Once a week	Several times a week	Everyday	Missing	Total	Total Count
Mixed 1/1	15,8	31,6	31,6	0	10,5	10,5	36,7	100	30
Mixed 1/2	20	33,3	13,3	20	13,3	0	50	100	30
Mixed 2/1	18,2	27,3	0	0	45,5	9,1	26,7	100	15
Mixed 2/2	33,3	55,6	6,7	0	0	0	40	100	15

Spiritual practices could be seen as a praxis that consists of but beyond “exercises of thought” and even “exercises of ethical action” as they often necessitate to engage a deeper search for authenticity in the individual while they seek to change that (existential) subjectivity (Flanagan, B. 2012, p. 2). Such understanding results with the idea that spiritual practices generally goes hand in hand with physical practices, ethical action, and exercises of thought. Since chosen spiritual practices are generally found through a period of search and experimentation, individuals are willing to follow practices, and also learn and practice them the way they are required.

What is more, spiritual individuals seem to not only follow decided practices of their beliefs but also integrate some others that “felt right” or “worked”. Therefore, it is not really surprising them to define their spiritual practices for example as;

“Rainbow. I love Sufis and dhikr [laughs], meditation... I love all. I participate in shamanic exercises and I love them too. I think there is

no boundary or pattern to it. There are a source and the ways I choose to reach it which might change from time to time as whichever feels closer to me. I am definitely a believer. But is there a mold for it? I think there is no mold at all. There is some form each [laughs]”¹⁹

Spiritual people might even utilize such an attitude to generate authentic spiritual practices (See Table 4.18) which could be seen as a characteristic of most spiritual seekers too.

The very aim of spiritual practices could be explained as revealing and developing the human potential yet this is a question that was answered through in-depth interviews as it inquires underlying reasons for following such practices. This perspective that defines praxis as a means rather than an objective is generally recognized by spiritual seekers alike:

“I was thinking about the nature of existence and wonder. I mean Yoga was a tool for me to do that. So, I used all those meditations, sitting practices, asanas as tools to understand this subject better.”²⁰

So, spiritual practices that are performed regularly are allowed to change in time and even transiently according to how they discover, evoke, or benefit.

“I am here in this body, this home to experience this physical world and I want to do it properly I guess. In my path that is like a voyage of discovery, every teaching can be included. That might change from time to time. What I eat could change, things that touch my body might change, the thing that I like might change, people around me might change. This is a path that I welcome everything, like a voyage of discovery.”²¹

Although they may serve for similar purposes, there are tens of different spiritual practices that are utilized by spiritual individuals and could be mentioned here. For this part, categorizing them and speaking of those categories seem to be a

¹⁹ M-II FM27, yoga teacher

²⁰ M-I FA39, lawyer

²¹ M-II MF27, yoga teacher

better way to approach various spiritual practices that participants of this study exercise. As a part of the very definition of what is a spiritual practice, categories could simply be listed as regular physical practices and intellectual practices -as ethical action is more of an observable concept rather than a measurable one.

Table 4.20. Percentage of Participants' Most Preferred Spiritual Practices Performed Regularly

	Meditation	Mind- fullness	Breathing practices	Yoga	Self-help	Choice Based Total	Total Count
Mixed 1/1	66,7	56,7	46,7	43,3	53,3	100	30
Mixed 1/2	40	30	11	40	23,3	100	30
Mixed 2/1	66,7	40	73,3	60	20	100	15
Mixed 2/2	60	26,7	53,3	46,7	40	100	15

Here, the most frequently utilized physical practices given (See Table 4.20). They manifest themselves as meditation, mindfulness, breathing practices, yoga, and self-improvement/self-help techniques. Intrinsically, breathing, and mindfulness practices could also be partially included inside meditation techniques. As an informant pointed out, meditation could include also mantras, prayers, and even reading:

“I have a text that I read every morning. I meditate. I definitely sit for meditation every morning when I woke up. After a couple of minutes of meditation, I balance my chakras, taking a ball of pure light from the earth, I take it through my root chakra, solar plexus, heart, throat, third eye and to the celestial sphere. After I center myself like this, I start with an intention. I think that is the most important part. I have personal intentions that I repeat every day, like to achieve unity and be whole, to see and feel at heart. I start the day stating my intentions. If I do not I feel a bit lacking.”²²

Moreover, as it is stated by another informant who is a meditation teacher:

²² M-II FM27, yoga teacher

*“Even if we all be mute and blind, in a word, the communication between us turns into a state that is off the charts, we would still feel the same thing and no one would doubt it. Because here [pointing his chest] is active, this palace is working, it is understanding. My mindscape and things I learned are already trying to form a mold here [point his temple]. They are again pressed into different molds when they are put into words. Sometimes I am unable to put what I think into words, and in any case, I cannot convey what I am feeling to my mind”.*²³

Therefore, when the subject is spirituality, the issue seems to be clear for most of the spiritual individuals: *“This mind and knowledge could only serve you so far. But you need to trust your intuition, instincts, and your feelings.”*²⁴

Still, these individuals attach importance and try to obtain spiritual knowledge that might advance them spiritually –even if up to some extent- which brings the subject to intellectual spiritual practices. Intellectual practices seem to be a common point among spiritual seekers alike as they are necessary to the spiritual seeking itself. Therefore, even individuals who refrain from physical practices are often taking part in intellectual ones. Even though it may not be a regular practice for everyone, it is still evident that many spiritual individuals read spiritual text, books or sacred writings as a part of their practice for at least a fourth of the participant.

Table 4.21. Percent Distribution of Participants by Reading Spiritual Texts as Spiritual Practice Regularly

	Total	Total Count
Mixed 1/1	36,7	100
Mixed 1/2	26,7	100
Mixed 2/1	46,7	100
Mixed 2/2	20	100

Yet there were also some practices that could be considered spiritual that questionnaires could not catch while in-depth interviews revealed as those practices

²³ M-I MA38, meditation teacher

²⁴ M-I AF41, yoga teacher

are often seem to be given as parts of daily life like watching and listening spiritual videos.

“I mostly read. Reading and contemplation. Lately, meditation although I refrain from such practices, I opt to find things intellectually. If you ask what you do the most, I listen to relevant people from all over the world via YouTube. There are famous psychiatrists and physiotherapists, there are spiritual teachers... There is everything on YouTube now. If you look for them, all those old what we call esoteric knowledge might be found there... Thus, my spiritual activities are often on YouTube. Listen, buy the book, and read it. Then, I try to locate the knowledge in me. Try to see how I made sense of it. Then I look at other sources I believe like whether it is conflicting with the Quran or they mean the same thing. Are these sources direct to the same place? I look at them and engage in them...”²⁵

Naturally, the triangle of reading, contemplation, and watching videos from the Internet is still valid practices for spiritual people who follow more *local* forms of spirituality rather than global *neo* spiritual doctrines: *“There are talks of Cemal Nur Hoca that I follow on the Internet. For instance, she tells of Masnavi. She holds Tasavvuf communions that are also broadcasted online every Wednesday.”*²⁶ This also makes a point in complementariness of quantitative and qualitative approaches as well as the advantages to design a mixed methods study with a suitable sequence.

4.2.2. Interpretation of Research Variables

Referring the data above, here, spiritual belief could still be defined as an “individual” and “unaffiliated” journey “to reach a personal meaning” through “the cultivation of the inner world” in line with the global literature (Porterfield, 2001; Smith and Denton, 2005; Roof, 2009; Gür, 2020). The notion of “*authentic subjectivity*” may be another way to interpret the phenomenon which simply refers to a reflexive self-presence (Frohlich, 2007 as cited in O’Sullivan, 2012, p. 47). And as

²⁵ M-I FI50, political scientist

²⁶ M-I FA39, medical doctor

it is discussed previously, spiritual seekers are often found to be “self-directing” individuals who form and define their own spirituality through “individuality” and “eclectism” (Smith and Denton, 2015, Roof, 2009).

Beyond participant’s definitions of spirituality and their personal experiences and feelings coming together, their narratives also revealed that spiritual people are often questioning their own spirituality and also questioned by their social circles. Moreover, they generally define their own spirituality in an eclectic way through their spiritual experiments putting the notion of spirituality under the discussion of lived religion that goes beyond the issue of traditional religions.

The data regarding the existence of the divine power and soul seems to imply a relationship that is formulated by Heelas (2002) as well. As he states, the religion that is defined around God might be shifting to the spiritual that concerns with life (Heelas, 2002; Holmes, 2007) which is in line with the findings that state one-third of people in Britain believe in “God within each person” instead of “a transcendent God” (Heelas, 2008, p. 1). Therefore, it may be even said that “*emptiness left through the decline of traditional religion in the West might have led to a search for more individual and this-worldly spirituality*” (Bauman, 1995). At this point, spiritual individuals seem to move beyond the understanding of cosmic hierarchy that seems to be prevalent in traditional religions. Because eventually the source of everything being one seems to be turning into everything being one which results in the spiritual hierarchy to become more equal and human-centered while humans could manifest themselves as authentic and free creatures that have a say and responsibility on their spiritual development. And as Fuller points out, spirituality allows individuals to experience and experiment with life since the main purpose of existence is perceived to be inner development (Fuller, 2001). Such approach seems to turn spiritual doctrine as well as practices to tools that serve cultivation of the inner world. This might also help to explain eclectic approach of spiritual people as it leads people to combine beliefs and forming one rag bag of personal meaning. As most connect spiritual doctrines essentially to the same divine source, such choice regarding what to take and what to left is generally seem to be attributed to methodic differences instead of doctrines themselves.

Like the way a spiritual person builds the belief in an eclectic attitude and make sense of it through logic, the situation seems to be the same for spiritual practices. Spiritual people often choose practices that they find *meaningful* and *helpful* and seem to piece them together liberally. O'Brien defines the purpose of the physical practice as to allow an openness in individuals for them to be able to reach what is in the deeper parts of the self (2012, p. 173). Hence, spiritual practices that are performed regularly are allowed to change in time and even transiently according to how they discover, evoke, or benefit the individual in the road of that purpose. As it could be read in their narratives, it is possible for one to utilize different spiritual practices for different needs at different times as they knew what they need and experienced their effects beforehand.

In this sense, starting from physical practices, the most frequently utilized practices manifest themselves as meditation, mindfulness, self-improvement techniques, breathing exercises, and yoga. O'Brien (2012) points such practices' common themes as "attention", "presence", and "awareness". In that sense, this "*reflective awareness or quality of receptivity can be brought to bear on all aspects of the person, conscious as well as unconscious, and on our relationships with others and the universe*" (O'Brien, 2012, p. 173). Besides the similarities in the source material, meditation often includes certain ways of breathing, positioning of the body, and studying to being aware of thoughts and feelings.

In line with this, meditative practices generally exercised to help to clean the path to inner identity in the essence of our existence that is often called *higher self* or soul (Newman, 2001, p. 198). On the other hand, Ronald Rolheiser considers meditative practices equal to praying (1998, p. 51). This point might be exhibiting some similarities between neo spiritual practices and more traditional ones. Of course, the occurrence of Sufi or Islamic practices like praying or fasting articulated among other spiritual practices in the context of Turkey may not be surprising. The idea that spiritual -especially meditative- practices lead to some kind of self-transcendence or wholeness or harmony (O'Brien, 2012, p. 173) is a common point in in-depth interviews. Thus, the very experience and feelings that originate from the spiritual practice may be more important than the source of the mentioned spiritual technique

for these individuals. Ultimately, both physical and intellectual practices lead individuals to obtain the necessary experience and knowledge for them to decide and choose the *right* spiritual paths. In the end, spiritual practices as tools for the spiritual advancement are essentially learned, tried/experienced, and adapted or abandoned in line with the inherent eclecticism of spiritual people and seeker attitude.

As a result, if the spiritual belief is defined as an “individual” and “unaffiliated” journey “to find a personal spiritual meaning” through “the cultivation of the inner world” (Roof, 2009; Smith and Denton, 2005; Porterfield, 2001), it could be said that spiritual people set out on that journey following their own experiences and feelings.

With that, the analysis and interpretation of both the chosen background and research variables are completed. These analyses and interpretations that sustained from different forms of data will be utilized to illustrate discussion on sequential mixed methods researches and their main components in the following chapter.

5. DISCUSSION

As it is mentioned, the very aim of the study is to discuss potentials of designs that combine qualitative and quantitative methods. Thus, it is argued that an issue could be described more completely and biases that characteristically associated with one of the approaches may cancel out (Creswell, 2013). This argument could be seen as the center of the hypothesis that will be discussed in this chapter. To test out these claims, the main components of sequential mixed methods researches such as design, sampling, timing, order, and integration of methods will be included in the discussion.

Although they are getting more popular in social sciences, mixed methods studies are often found to be harder to implement. This means that particular methodological issues need to be considered while designing and reporting mixed methods studies. Even if not all, these issues include (Ivankova, Creswell and Stick, 2006, p. 4):

“The priority or weight given to the quantitative and qualitative data collection and analysis in the study, the sequence of the data collection and analysis, and the stage/stages in the research process at which the quantitative and qualitative phases are connected and the results are integrated.”

Clearly, most of these issues are covered in the related literature on methodology in a theoretical sense yet some aspects could be understood better through an empirical approach where examples may be used to illuminate the main procedures (Ivankova, Creswell and Stick, 2006, p. 4). As it may be seen below, quantitative and qualitative data (namely some tables as well as quotations) from the analysis section are repeated throughout this chapter for them to act as examples for the methodological discussion rather than using them for interpretative purposes. In that sense, although tables and quotations are not analyzed here again, they are used to explain their methodological place and significance or insignificance as this study aims to provide an illustrative discussion rather than a solely theoretical one.

Moreover, it is believed that this approach might help future researchers to understand and decide on better steps in their mixed methods research designs while relating qualitative and quantitative phases as well as integrating the results of both databases to be able to answer research problems.

Hence, the process of choosing different models and prioritizing a method, effects of different sampling approaches as well as effects of timing, order, and dependence of used methods both in data collection and analysis parts could be included in the discussion with arguments illustrated through data on spirituality. Briefly, consistency and validity as well as scope and depth of information collected/generated, participant's feedback on the used methods alongside researcher's observation and experience throughout the research processes could be listed as tools that are utilized to carry such discussion.

5.1. Choosing Model and Prioritizing Methods in Design Stage

It is stated that there are approximately forty different combinations that could make up a mixed methods design in literature (Tashakkori and Teddlie, 2003 as cited in Ivankova, Creswell, and Stick, 2006, p. 4). Among, there are six frequently preferred designs that include three sequential and three parallel ones, and three of the most substantial designs are called “convergent parallel mixed methods”, “explanatory sequential mixed methods”, and “exploratory sequential mixed methods” (Creswell, 2013, p. 15-16).

As it is stated in literature review chapter, convergent parallel mixed methods refer to a model that databases are collected simultaneously while merging qualitative and quantitative data later on, and exploratory sequential mixed methods mean conducting qualitative phase and following it with a quantitative phase while “explanatory sequential mixed methods” advise conducting quantitative research first to obtain details through qualitative data in a sequential approach (Creswell, 2013, pp. 15-16).

Since this study chooses to illustrate discussion through comparing an “exploratory sequential mixed methods design” (Mixed-I) and an “explanatory sequential mixed methods design” (Mixed-II), issues regarding determining a study

model, and priority or weight of chosen methods will be discussed in the framework of these substantial sequential designs.

To begin with, “exploratory sequential mixed methods” embody phases of a qualitative phase followed by quantitative one. In terms of design, one needs to first generate and analyze qualitative data which helps to design and implement the quantitative phase.

In line with this, in Mixed-I, generation and analysis of qualitative results lead to registration of major themes that are utilized to design the quantitative phase in terms of its approach, tools and even, sample. This proved itself as an approach that is suitable especially to explore research questions in detail as specific questions could be asked to the true study population faster, “spiritual seekers” of at least three years who are from Turkey. This was not fully possible in Mixed-II because even respondents who are not eliminated by the filter question (How many years have you been interested in spirituality?) could decide that they are not spiritual seekers or interested in spirituality at the end of the questionnaire. The feedback from a Mixed-II/II quantitative phase respondent who left the questionnaire also confirms this:

“Although I considered myself spiritual, I did not have any answer for many of these questions in the questionnaire. I think it may not be for me.”²⁷

Apparently, this led the data collection process in Mixed-II to draw out. Also, in the model of Mixed-I, the qualitative phase provided a base for the quantitative phase as researcher was able to determine where the research needs to be directed on a larger scale which was another component of mixed methods studies that helped with the design process as well as schedule.

At this point, it should also be noted that the exploratory sequential approach seems to necessitate the researcher to have a certain level of experience with qualitative studies as it is the phase that shapes the research process. Researchers

²⁷ M-II Unfinished

should be able to generate the necessary information from the field and analyze it without any analytic help other than the general literature to be able to move on with the research design. This process could be observed in the formation of the table on “the main indicators for background and research variables” (See Table 5.1) which manifests indicators derived from themes of the qualitative interviews that are transformed into measurable variables. Yet again, in this sense, Mixed-I might be considered more labor intensive than Mixed-II.

Table 5.1. Main Indicators for Background and Research Variables Derived from Thematic Analysis

<i>Spiritual Seekers</i>	Seeker Attitude	Age Job Education Place of residence Parents’ characteristics Spiritual upbringing
<i>Spiritual Beliefs</i>	Spirituality	Current belief Spiritual practices Personal commitment
<i>Spiritual Action</i>	Spiritual Search	Attitude towards congregations Religious traditions Intermixing practices

Moreover, detailed qualitative data that shaped quantitative instruments might have helped the results of both databases to integrate more seamlessly while analyzing and interpreting. In this sense, data could be displayed in an integrated form as each theme is inquired both qualitatively and quantitatively. Such integration made comprehensive interpretations possible as it would be harder to observe some issues in qualitative and quantitative data separately.

However, this kind of design might have been more advantageous if the design of the second phase was a bigger survey that would create a larger response pool in which an initial qualitative phase used to help researchers to have an insight of the field.

On the other hand, explanatory sequential mixed methods involve two main phases that proceed from quantitative to qualitative (Mixed-II). Therefore, first,

numerical data is collected and analyzed, and then, qualitative information is generated to be analyzed to elaborate quantitative results. As a result of preferring such design in Mixed-II, it is observed that the quantitative data and its analysis were able to offer a deeper comprehension of research questions that are “what spiritual search is” and “who spiritual seekers are”. Results generated through the qualitative phase seemed to refine and explain numerical results as they fill in individual perspective, experience, and reasoning of informants. For instance, the interpretation part of this study was able to argue that certain demographic attributes created a ground for “the emergence of seeker attitude”. This interpretation only becomes possible because qualitative findings pointed a connection between the background of informants and their reasons to gravitate towards spirituality which is an “explanation” that could only be generated through in-depth narratives on the issue.

Concordantly, Mixed-II appeared to be more direct in the sense of design and interpretation than Mixed-I as qualitative phases are often harder to implement and interpret alone. In Mixed-II, the quantitative phase seemed to offer a substantial base and a general direction for the qualitative phase as the researcher was able to understand the research problem better before in-depth interviews.

Moreover, quantitative results often acted as a point of departure while analyzing and interpreting those interviews. Therefore, Mixed-II also allowed for more chances to utilize and explore quantitative data. Explanatory sequential mixed methods appear to be even more functional if researchers encounter “unexpected” observations in the quantitative phase (Morse, 1991). For instance, in the questionnaire, participants are asked to choose “a belief system that sustains their beliefs the most” (See Appendix E and F) with an “other” option which was utilized by most of the participants. As a result of such awareness in the variety, in-depth interviews in Mixed-II were able to elaborate on the authenticity of individual beliefs more than Mixed-I.

Nevertheless, there are several hardships and disadvantages of choosing sequential mixed methods designs. Whether they be explanatory or exploratory, they clearly take longer than single method studies (aside from some ethnographic approaches) as they also necessitate at least two times of labor in data collection and data analysis processes of both phases. Therefore, carrying such study alone may not

be viable for a researcher, and even with a team it would still be more expensive. There are already some discussions regarding the issue of feasibility in mixed methods studies which seems to involve more than presumed workload. Challenges might include “experience or training of the researcher”, “disciplinary limitations”, “funding” as well as “limitations in the publication of mixed methods research” (Hesse-Biber, 2010, p. 213).

Aside from the inevitable workload some of the other challenges also experienced throughout this study as the researcher is experienced in one method more than the other. On condition that the academic disciplines that nourish this thesis (sociology of religion, social research methodology) would be less methodology intense, it is clear that implementing such a study would be unfeasible. Consequently, it could be said that either the researcher or the academic discipline needs to be fully capable of supporting methodological and practical challenges of mixed methods designs for the best result that would not transform “mixed methods” into “chaotic methods”.

One of the ways to avoid the trap of “chaotic methods” is manifested itself to be visually representing the research steps and the model (See Figure 3.1 and Table 3.1). Visualizing the research was undeniably necessary to be able to fully comprehend the methods’ timing, order, and dependence for the audience and even the researcher. It was also crucial to come up with an effective manner that would reflect each part and its methodological specialties (Ivankova, Creswell, and Stick, 2006, pp. 15-16). It is clear that it would be near impossible to manifest the methodology and research process of a complex study without utilizing a form of imagery.

In sequential designs, the researcher also needs to determine which approach to emphasize more in the design, then, determine the sequence and order as well as points of integration which is referred as “*priority*” or “*weight*” of the method (Ivankova, Creswell and Stick, 2006). Hereby, priority means deciding on which approach or both to be given more importance during data collection and analysis stages (Morgan, 1998; Creswell, 2003 as cited in Ivankova, Creswell and Stick, 2006, p. 9).

Herewith, the decision regarding priority is closely related to research questions as well as the general purpose of study. It is necessary to note that, integration point of the two phases also needs to be taken into account as an important factor in this case. To be clear, it could be argued that exploratory sequential design, Mixed-I, seemed to operate better if qualitative phase is given more weight especially because the sample size was large enough to generate detailed observations. In that sense, any quantitative data is often used as a checkpoint for the generated information or to explore on some issues on a larger scale. Yet the subsampling approach of Mixed-I/I integrated the two phases in the middle even more closely as the informants of qualitative phase is also used as a pool for quantitative phase's sample. In such approach, the priority could be distributed equally as the sample is inevitably nested and quantitative data needs to be more complementary utilizing new questions built on the first phase to explore the issue.

Then again, explanatory sequential designs often appear to prioritize the quantitative phase as it is the initial one and is major in terms of data collection, and in that sense, the following qualitative part could be smaller (Ivankova, Creswell, and Stick, 2006). Therefore, in Mixed-II, priority is mostly given to quantitative phase and its analysis as it is utilized to predict crucial and unique issues regarding spirituality. In that sense, the aim of the qualitative phase was to interpret and explain the statistical results better which worked quite well although the quantitative part was expected to be weighted even more. This effect could be seen even clearer in Mixed-II/I in which the part where a subsampling technique is used. Reaching the same sample for in-depth interviews inevitably led to prioritizing the qualitative stage a bit more to utilize the researcher's level of awareness and sense of affiliation with informants' previous experiences. In that sense, the data had even a higher explanatory strength which induced a more equal distribution of weight in analysis and interpretation stages.

Ultimately, both "exploratory sequential design" (Mixed-I) and "explanatory sequential design" (Mixed-II) prioritized different methods at the beginning which is also apparent in their designs as each phase's sampling seems to prioritize the initial stage more (See Figure 3.1). However, decisions regarding the weight of methods could also be made before the data collection, and even throughout data collection and

analysis processes (Ivankova, Creswell, and Stick, 2006, p. 10). This means that the nature of the data has also an influence on the researcher's decision in this matter which was the case for this research. Once data from subsamples are started to be collected in Mixed-I/I and Mixed II/I, it became clear that (regardless of the method) reaching to the same people for the second phase transformed the data into a more equally complimentary one in the analysis and interpretation stages.

This point highlights the importance of sampling in the sequential mixed methods studies which will be discussed next.

5.2. Connectedness and Relation of Methods in Sampling Stage

Sampling refers to selecting a subset of people that are often expected to represent the whole and it is crucial for any research as "*it helps to inform the quality of inferences made by the researcher that stem from the underlying findings*" (Onwuegbuzie and Collins, 2007, p. 281). Clearly, it is necessary to determine the number of respondents as well as the approach to choose those people to be able to implement a research. However, sampling is not the easiest process even in single method studies which entails it to be especially well-planned for mixed methods studies as they include quantitative sampling, qualitative sampling as well as mixed methods sampling.

All sampling approaches are often influenced by certain decisions on issues such as representation, validity, and sample size. However, quantitative designs aims to be more statistically representative through generalizing numerical results that are collected from a statistically representative sample while qualitative designs hold "*analytic generalizations*" that are obtained through theory or other studies which refer to a "*conceptual strength*" rather than "*universal representativeness*" (Miles and Huberman, 1994 as cited in Onwuegbuzie and Collins, 2007, p. 283). In this case, neither qualitative nor quantitative parts try for a universal generalization through results but rather use sampling as a means to empirically test different processes in mixed methods designs and their effects. Therefore, representativeness was not part of the decision on the sampling. However, sampling is also an issue affected by the research problem. The study population of this research is already a statistically

marginal part of the society, and research questions are designed to understand the characteristics of this certain community (spiritual seekers) which allowed an approach in which generalization is not that important. As is seen, the research problem and the purpose of the research actually had the biggest impact on the researcher's decision regarding representativeness.

Having said that, the quantitative approaches are often equalized to random sampling designs while qualitative methods linked to non-random sampling patterns yet *“both random and non-random sampling can be used in quantitative and qualitative studies”* (Onwuegbuzie and Collins, 2007, p. 282). Study population and representation also seem to have a great impact on this issue. For this case, as statistical representativeness was not aimed, more purposive approaches could be utilized to help narrow the participant pool to be able to reach the already small study population as explained in the third chapter in detail. For example, it becomes apparent while looking at relations between background variables and research variables that selecting from an already existing participant pool for Mixed-I/I resulted in a more balanced representation of the study population (See Table 4.6 and 4.15). Evidently, when researchers aim to reach a deeper comprehension of the issue and not for representing a population, then purposefully choosing people would undeniably lead to a better understanding and *“breaking down this false dichotomy significantly increases the options that both qualitative and quantitative researchers have for selecting their samples”* (Onwuegbuzie and Collins, 2007, p. 283) which happens to be the case here as well.

Still, determining sampling designs for mixed methods studies needs to go beyond to single method studies as mixed methods sampling is also effected by elements like the timing of phases and relation between quantitative and qualitative samples.

The timing of phases simply refers to scheduling the implementation of phases. Essentially these phases could be carried out simultaneously which would mean they would be independent but concurrent. Again, they could also be performed sequentially in which the following phase would be dependent on the initial one. Settling for one of these approaches would entail the researcher to decide on the

interdependence of sampling too. As it is stated in previous chapters, mixed methods studies seem to operate better and lead to a more profound analysis when phases are connected in more than one point as integration could be realized more fully. This is the very purpose of mixed methods. Yet such a decision is inevitably influenced by the desired relationship between samples of two phases. In terms of the relation between qualitative and quantitative samples, sampling design for mixed methods could be identical, parallel, nested, or multilevel as explained in previous chapters. In *multilevel relation*, samples are taken from different populations while *parallel relation* identifies different samples for different phases yet participants are always chosen from the same specific study population, one step further from that, in *nested relation*, one sample, in fact, is the subsample of the other and lastly, having *identical relation* between two samples refers attaining exactly the group to respond in both phases (Onwuegbuzie and Collins, 2007).

For the matter of mixed methods sampling of this case, initial phases for both Mixed-I and Mixed-II followed sampling techniques that are suitable for their respective qualitative and quantitative methods as it is discussed in the third chapter. This is followed by a type of mixed methods sampling for the following phases which could be interrelated (Mixed-I/I and Mixed-I/II) or independent (Mixed-I/II and Mixed II/II). In this sense, independence means that samples of the second phase are not found among or through participants of the first phase.

On the other hand, for Mixed-I/I and Mixed-II/I, two phases are linked in the middle as a result of selecting respondents of the second phases from respondents of the first phases. Hence, one of the goals of those first phases becomes to be a base for purposefully choosing participants for the following phases. However, there are not many guidelines on procedures about choosing cases for the follow up (Ivankova, Creswell and Stick, 2006, p. 12).

As it is mentioned, explanatory sequential designs might link phases by choosing informants for “qualitative follow-up” utilizing findings of the first phase as qualitative data might offer an insight on significant and insignificant issues. This could be a form of “case selection”.

In “explanatory sequential mixed methods” studies, researchers may practice case selection by exploring several significant cases or deviant ones (Morse, 1991; Caracelli and Greene, 1993; Ivankova, Creswell, and Stick, 2006). As its following phase is inherently explanatory, in Mixed-II/I, participants have chosen purposely in terms of their spiritual beliefs and understanding of spirituality to hopefully get a better variety of explanations to amplify the issues of what is spirituality and who are spiritual seekers. All chosen respondents (15) agreed to participate and seemed glad for an opportunity to discuss the matters further.

*“I wanted to explain this [relation with the religious tradition of the family] when I was answering the questionnaire so bad because I did not think choices really reflect my ideas as a Muslim, you know? So, I do not agree with mainstream or political Islam at all. But my family’s understanding of Islam was okay. Therefore, no, I do not love the religious tradition I am raised in yet I do quite like my family’s religious tradition.”*²⁸

Although this approach seemed to work just fine, not proceeding with a case selection in Mixed-II/II did not seem to cause a gap in the information either. It was possible to reach the information as comprehensive and detailed as the Mixed-II/I:

*“They [my parents] would call themselves Muslim of course. I avoid to say I am Muslim as it is generally understood as Justice and Development Party type of Muslim. My ideas are so different from them. So, maybe, I am being a Muslim is also open to question.”*²⁹

On the other hand, case selection does not seem to be utilized often in “exploratory sequential mixed methods” design and with a reason. Throughout the research, reattaining informants for Mixed-I/I to answer the follow-up questionnaire was the hardest procedure as they seemed to believe they already talked about every question on the issue which could be seen in their feedbacks as well.

²⁸ M-II FI54, housewife

²⁹ M-I FA45, civil servant

“Questionnaire was fine but I believe we already talked about some of these issues... Also, I find some expressions odder in written form then speaking.”³⁰

They were also the harshest critics of the questionnaire as an instrument of such research as it did not satisfy their needs to explain (limited by choices) and appear to be lacking in terms of flexibility appearing too “traditional” for researching an issue like spirituality.

“We could talk about these topics face-to-face too, with less effort and in more detail. I find it harder to express myself with choices.”³¹

“I think the questionnaire was opinionated and designed through some patterns and limited in choices.”³²

In the end, sampling design clearly leads researcher to determine several crucial points aside from the number of participants and methods of selection that are the main concerns in single method studies. And as Onwuegbuzie and Collins (2007, p. 297) also notes:

“The exciting aspect of mixed methods sampling model is that a researcher can create more tailored and/or more complex sampling designs than the ones outlined here to fit a specific research context, as well as the research goal, research objective(s), research purpose, and research question(s).”

Nonetheless, the discussion regarding timing, order, and the relation of methods is not only an issue that needs to be considered in the sampling process but it is a major step in data collection and generation in mixed methods studies which will be discussed next.

³⁰ M-I FIZ51, German language

³¹ M-I FI35, sound healing therapist

³² M-I MA49, tai chi teacher

5.3. Timing, Order, and Dependence of Methods in Data Collection Stage

Data collection methods in mixed methods studies often suggest a mix or sequence of qualitative and quantitative methods. As is seen above, data collection methods are related to the design and sampling approach of the research (Creswell and Clark, 2012). In this sense, data collection could be realized in steps or simultaneously in line with the aims of the research.

Upon closer look to three of the most substantial models that are stated, it is apparent that the two of them are sequential while the other is concurrent. Briefly, the main difference between these two approaches lies in components of timing and dependence.

Timing of different phases in a mixed methods study could be either “parallel” or “sequential” and in line with this, timing also has two components to consider that are “simultaneity” and “dependence” (Guest, 2013). Simultaneity is often pointed out to be the main difference between parallel and sequential designs. Sequential designs proceed from “a quantitative part to qualitative” or from “qualitative to quantitative part” while in parallel designs both phases are conducted at the same time.

On the other hand, dependence means that the implementation of the second phase hinge on the analysis of the first phase’s data while in independent approaches data collection and analysis stages are self-contained yet often concurrent. To illustrate, it could be said that designing a second questionnaire after the qualitative fieldwork of Mixed-I led to a deeper understanding of some nuances.

For instance, questions regarding “being spiritual but not religious” are utilized in the Mixed-I questionnaire since in-depth interviews pointed the issue as an important theme while it was not used in the Mixed-II questionnaire which was lacking such guidance (See Appendix E and F). As a result, only findings of Mixed-I could offer a complete picture of the issue of being “spiritual but not religious” while interpreting the results.

Table 5.2. Percent distribution of Participants by Identifying as “Spiritual but not Religious”

	1 - Not at all	2	3	4	5 - Totally	Missing	Total	Total Count	Mean
Mixed 1/1	23,1	7,7	15,4	15,4	38,5	56,7	100	30	3,38
Mixed 1/2	31,8	4,5	31,8	12,6	18,2	26,7	100	30	2,81

Although the data is collected/generated back-to-back in both “exploratory sequential” part and “explanatory sequential” design, in Mixed-I, it was possible to observe the process and some effects of the qualitative-to-quantitative sequence. For instance, in the questionnaire that is designed before any qualitative fieldwork, concepts that are utilized in the question regarding the divine power proved to be quite limited (See Table 5.3).

Table 5.3. Percent Distribution of Participants by Their Belief in the Divine Power

	1 - Yes	2 - Maybe	3 - No	Missing	Total	Total Count	Mean
Mixed 1/1	74,1	25,9	0	10	100	30	1,51
Mixed 1/2	90,9	9,1	0	26,7	100	30	1,18

	There is a God, Allah or Creator	There is an Energy or divine force	There is no divine power	Missing/Do not know	Total	Total Count
Mixed 2/1	40	46,7	13,3	0	100	15
Mixed 2/2	33,3	53,3	13,3	0	100	15

Although the quantitative question offers us a perspective in the issue, such as most of the participants believed in the existence of a kind of divine power, results of subsampling (conducting in-depth interviews with informants who responded to the questionnaire first) showed that the information collected here is flawed and lacking as there were more than two ways to define a divine power when the subject is spirituality. As Mixed-I starts with a qualitative phase, it was possible to ask the belief question directly since the information on what they believe is already generated.

Certainly, the researcher’s decision to follow a specific order in data collection and analysis is tied to the aim of study and nature of research problems (Ivankova,

Creswell and Stick, 2006). As the two different forms of sequential designs are observed in this study, it may be possible to make some comments on parallel studies too -at least on the issue of timing-purpose relation.

Briefly, *“the purpose of mixing the quantitative and qualitative approaches could be triangulation, complementarity, initiation, development, and expansion”* (Onwuegbuzie and Collins, 2007, pp. 291-292) which are explained in detail previously.

Table 5.4. Research Purpose by Timing of Mixed Methods Research

Research Purpose	Concurrent Approach	Sequential Approach
Triangulation	Appropriate	Not Appropriate
Complementarity	Appropriate	Appropriate
Development	Not Appropriate	Appropriate
Initiation	Appropriate	Appropriate
Expansion	Not Appropriate	Appropriate

Note. Retrieved from Onwuegbuzie and Collins, 2007, p. 292

As this study could also confirm, sequential designs do not appear to be suitable for triangulation as findings from the first approach would influence the results of the second method, creating a bias that contradicts with comparison aim. But then, sequential ones are more appropriate to designs that aim development or expansion as they involve using findings of initial phase to design the second method -like it was for this case- as concurrent designs could not serve for such purpose.

In explanatory designs, looking for a contextual explanation of statistical findings could be the aim of the order. For example, the very purpose of spiritual practices could be explained as “revealing and developing the human potential” yet this is a finding that could be generated through in-depth interviews as it inquires underlying reasons of performing any spiritual practice:

“I was thinking about the nature of existence and wonder. I mean Yoga was a tool for me to do that. So, I used all those meditations, sitting practices, asanas as tools to understand this subject better.”³³

³³ M-I FA39, lawyer

As quantitative data is collected through self-administered web-based questionnaire, “reliability” and “validity” of items were subject to peer test and pilot as well as frequency distributions and internal correlations -like it is often suggested (Ivankova, Creswell and Stick, 2006, p. 6). In this sense, purpose of quantitative phase could be to determining potential themes and determining the significance of selected reliable variables. So, the generation of qualitative data aimed to provide an explanation as to why and how of that variable is crucial.

According to Tashakkori and Teddlie, the most used mixed methods combination is probably the close-ended questionnaires followed by in-depth interviews which allow “*for the strengths of each strategy to be combined in a complementary manner with the strengths of the other*” (2008, p. 208) that is also apparent in the feedback of an informant from Mixed-II:

“I was unable to express my feelings about my belief in the questionnaire yet it made me tell the facts about my practices and life. It also led me to think about the subject more. So, when we come together to talk about my spirituality it felt easier. I also had an idea of what more I wanted to tell here like the things I could not but want to discuss.”³⁴

On the other hand, complementarity could be used in both types of designs, and this study showed that sequential designs work great for complementarity. For instance, there were practices that are considered spiritual by informants yet questionnaires could not catch them (watching videos, the internet research, listening podcasts, etc.) even though the open-ended options (such as “other”) were also offered while in-depth interviews revealed them as the related information seem to be given as a part of daily life activities rather than as a part of religious service.

In the end, two reoccurring themes for this study seem to be the idea that strengths of different methods balance each other -as all methods clearly have certain weaknesses- and utilizing “mixing methods” as a strategizing tool for these method to counterbalance one another to reach a more comprehensive empirical study which

³⁴ M-II FI54, housewife

could mean “reducing errors, discovering new hypotheses, and testing hypotheses” (Axinn and Pearce, 2006, p. 334). Both lines of reasoning manifest themselves in data analysis and interpretation stages of sequential approaches as well.

5.4. Integration in Data Analysis and Interpretation Stages

Mixed methods studies inherently refer to process of integrating qualitative and quantitative databases at one point of single research (Ivankova, Creswell, and Stick, 2006; Tashakkori and Teddlie, 2010). As it is stated in previous chapters, the argument for mixing qualitative and quantitative data is supported by the idea that neither methods are enough to offer an unbroken understanding of the phenomenon singly but in combination, they appear to complement one another drafting on individual strengths (Miles and Huberman, 1994 as cited in Ivankova, Creswell, and Stick, 2006). In this sense, integration of these different data becomes crucial for a mixed methods study to reach its full potential.

Briefly, integration is a state that mixing of qualitative and quantitative phases happen (Ivankova, Creswell, and Stick, 2006, p. 12). As it could be seen in previous parts, mixing could be realized in more than one stage like design, sampling, data collection as well as analysis and interpretation.

However, the integration of databases at the analysis and interpretation part is imperative and crucial as more often than not full integration realized in these stages. As it is mentioned, in mixed methods studies qualitative and quantitative data could be analyzed separately or together. There are some mixed methods data analysis approaches that involve (Greene, 2007 as cited in Tashakkori and Teddlie, 2008, p.155):

“Phases of analysis and analysis strategies that correspond with those phases which are data transformation, data correlation and comparison, analysis for inquiry conclusions and inferences, and using aspects of the analytic framework of one methodological tradition within the analysis of data from another tradition.”

Analyzing databases together may mean merging. The first method for merging is “side-by-side comparison” in which findings of one phase utilized to check the

results of the other part (Creswell, 2013, p. 222). Another approach for merging is “data transformation” where one type of data is transformed into the other to be able to combine two databases (Creswell, 2013, p. 223).

There were instances where qualitative and quantitative data used side-by-side for comparison in this study as part of the experiment when it was convenient. To illustrate, it could be reminded that participants of quantitative phases in each section seem to be in ages between 25 and 54 (See Table 4.3). In terms of education, more than half of all participants seemed to have an undergraduate degree while most of the other half showed even higher levels of education (See Table 4.4). These data used to confirm information that is generated through participant observation and in-depth interviews (See Tables 4.1 and 4.2). Obviously, the utilization of such a technique does not seem to be necessary for sequential designs as databases did not show any deviance from each other and often found even more unnecessary in nested samples:

“As this is a questionnaire that is sent out to people who you interviewed face-to-face, I do not think it is necessary to take time with questions like date of birth.”³⁵

On the other hand, when the analysis is realized separately, the results of the first method could be used to plan the method that follows-up, or to test or complement the previous one which is often preferred in sequential designs (Creswell, 2013, pp. 224-226). Sequential data analysis takes place when quantitative and qualitative phases follow an order, thus the analysis of the latter one emerges from or depends on the initial one (Tashakkori and Teddlie, 2008).

For data analysis of quantitative phases in this study, multi-variate and uni-variate statistical processes are used to analyze the numerical data. In that sense, frequency percentages, means, and cross-tabulation especially supported the analysis of demographic and background information of participants while they helped to explore and group research variables. Then again, in qualitative data analysis of this study, in-depth interviews are recorded and transcribed word for word. Transcriptions are used as textual data where thematic analysis is conducted through theme evolution

³⁵ M-I, FIZ51, academic

and coding. Informants who responded were inclined to speak about personal experiences and individual beliefs.

Findings from these different phases are integrated during analysis and interpretation (although in a different order in Mixed-I and Mixed-II) in which discussion is expanded through literature, reflecting both previous empiric researches on the issue of spirituality. In the analysis part, the results of both phases for both examples (Mixed-I and Mixed-II) are offered in a sequential format -for each issue that is observed- as the following data either expand or complete the previous one. Yet they are interpreted together. For instance, the observation regarding beliefs about religious particularity and its connection to the eclectic attitude of spiritual seekers could only be deduced once both quantitative and qualitative data together which could be seen below:

Table 5.5. Percent Distribution of Participants by Their Belief in Religious Particularity

	“My belief is the only true one”	“Many religions may be true”	“Religions do not reflect the truth”	Missing	Total	Total Count
Mixed 1/1	4	68	28	16,7	100	30
Mixed 1/2	18,2	50	31,8	26,7	100	30
Mixed 2/1	0	71,4	28,6	0	100	15
Mixed 2/2	0	64,3	35,7	6,7	100	15

“Every book and every master say the same thing from the very beginning. They might say it differently but what they say is the same. So, I am trying to combine them without separating. It is beautiful to me to find that sameness in all doctrines. Then, you may practice them all bringing them together, and you cannot separate any. All prophets, all religions without books, and all divine creatures become to have the same meaning for you.”³⁶

In Mixed-I, *“The statistical analyses used in the quantitative phase were related to the results from the previous qualitative phase because its results generated*

³⁶ M-I FI47, yoga teacher

the hypotheses that were tested in the quantitative phase.” (Tashakkori and Teddlie, 2008, p. 238). For instance, in-depth interviews hinted that most of these people either have individual practices or they did not practice at all. The argument seemed to state that most spiritual people who performed spiritual practices regularly also have certain authentic/personal practices too which turned out to be the actual case after quantitative follow up:

Table 5.6. Cross-Tabulation of Participants who have Regular Spiritual Practices by Having Authentic Spiritual Practices

		Has authentic spiritual practices				Total
		Yes	No	Subtotal	Has no spiritual practices	
Mixed 1/1	Has regular spiritual practices					
		Yes	16	4	20	
	No	5	1	6	4	30
Mixed 1/2	Has regular spiritual practices					
	Yes	8	5	13		
	No	2	7	9	8	30

So, one kind of exploratory sequential design allows for the generation of distinct groups of people reattained from quantitative phase for further analysis while the other type includes “forming themes via qualitative analysis” followed by a more “confirmatory statistical analysis” using numerical data (Tashakkori and Teddlie, 2008, pp. 238-239).

Moreover, there were instances that sequential design led to a more complementary interpretation of data in which the missing information is pieced together from the other phase. This seemed to be the case especially when the question in regard had a distinct leaning for a certain method. For example, unlike background variables, most of the research variables of this study could not be easily observed through questionnaires although questionnaires were helpful to either explore or complement. Qualitative phases of both sections of this research utilized variations of the simple question of “What do you believe?” (See Appendix D). More than varieties of spiritual beliefs, the importance of this question was the way it revealed informant’s understanding of spirituality and its components as well as their personal experience

with their belief like being questioned, side-eyed, doubting themselves, etc. which are issues that could not be read in the quantitative phase.

Then again, Mixed-II in which the quantitative phase was the first, allowed to form themes through numerical data. Accordingly, “*the objective is to identify the subcomponents to collect qualitative data to validate the categories or to expand on the available information about these subcomponents*” (Tashakkori and Teddlie, 2008, p. 239). This process enabled in-depth findings to be used to explain the statistical data further in the interpretation stage. This is illustrated in the issue of the nature of soul being related to believing “God within each person” which is argued to be emphasizing “spirituality within” instead of praying to “a transcendent God” (Heelas, 2008, p. 1). This kind of connection could not be possibly understood from the related statistics alone although it showed a crucial tendency:

Table 5.7. Percent Distribution of Participants by Their Belief in the Existence of “Soul”

	Believes	Not sure/ Partly	Does not believe	Total	Total Count
Mixed 2/1	66,7	20	13,3	100	15
Mixed 2/2	66,7	20	13,3	100	15

“I believe everything has a soul. I believe we all came from the same source. And that source is in everything. It is in that stone, in me, in that tree, the essence of us all is the same. If we look at my definitions of existence, we are like one.”³⁷

In the end, sequential approaches in this study also showed that “*Analysis strategies for the qualitative and quantitative phases may evolve as the study unfolds*” (Tashakkori and Teddlie, 2008, p. 237) which is one of the strengths of the sequential approaches yet it is necessary to design mixed methods studies in a way that they would reach their full potentials without losing their uniqueness.

Aside from that, it was also clear that in sequential designs, qualitative and quantitative methods could “counterbalance” each other (Axinn and Pearce, 2006, p.

³⁷ M-II FM27, yoga teacher

334) in every stage of the research from sampling to interpretation, if the researcher is aware of the weaknesses of each method and planned which advantages to benefit from which technique beforehand. The next and last chapter will summarize this argument briefly and reaffirm implications that would make the design, implementation, and interpretation stages easier for sequential mixed methods studies.

6. CONCLUSION AND IMPLICATIONS

Throughout this study, it is explained that quantitative research methods often preferred to test a hypothesis or explore the issue utilizing numerical comparisons and statistical tests while qualitative research methods entails the interpretation of the issue drawing on individual's discourses and experiences. As both of these methods have certain weaknesses and strengths that result in their separate usage areas, mixed research methods endeavors "mixing" them in particular ways might lead to an approach where they strengthen and balance each other to be able to describe an issue from every possible angle (Creswell, 2013; Axinn and Pearce, 2006). It is often argued that mixed methods piece quantitative and qualitative methods together while studying the same event to be able to get a fuller understanding of the issue and such researches usually result be more profound because of "*methodological pluralism or eclecticism*" they offer (Johnson and Onwuegbuzie, 2004, p. 14). This idea could be presented as the central hypothesis and main curiosity of this study as well.

To be able to examine this perspective, issues regarding the design and major components of basic sequential mixed methods studies are discussed throughout this writing. Those issues could be summarized as decisions about the model and priority of methods, mixed methods sampling, timing, order, and sequence in different stages of the research as well as the issues related to the integration of both methods and databases. To carry out this discussion, this thesis also provided the necessary arguments and definitions in the literature on methodological challenges of mixed methods approach in addition to theoretical framework for the illustrative research which was designed to study "*spirituality*". As spirituality is a hard-to-grasp and rather sensitive subject with relatively small study population available, different aspects of mixed methods approach seemed to be suitable to reflect on it. This way, this writing was able to provide examples and illuminate the steps of sequential mixed methods researches for an understanding that is beyond a theoretical discussion could achieve.

In line with this, in the second chapter, this thesis offered a literature review both on contextual concepts that are necessary to understand the illustrative part and methodological concepts that are used to discuss method related issues. Then, in the

third chapter, the design elements and methodology of the implementation is explained for the reader to be able to follow the process and procedures of the research. Analysis and interpretation of the data that is collected or generated throughout the implementation is presented in the fourth chapter as they are utilized to illustrate methodological issues in the fifth chapter where methodological challenges as well as some major components of mixed methods researches are discussed. The illustrative study and methodological discussion are connected by the utilization of consistency and validity as well as scope and depth of information collected/generated, participant's feedback on the used methods alongside researcher's observation and experience throughout the research processes.

Through the analysis, interpretation and most importantly integration of different databases, this study was able to make observations on matters related to the "design", "sampling", "data collection/generation", "data analysis" and "interpretation" stages of sequential mixed methods studies. In that sense, the discussion showed that sequential mixed method designs are to researches with problems that necessitate both qualitative and quantitative approaches to have a better and more complete look at the issue. In that sense, methods utilized could be (and often would be) equally weighted yet such decision could be revisited and reformed at later stages like data analysis and interpretation without encountering fundamental hardships or methodological issues. Therefore, "*Analysis strategies for the qualitative and quantitative phases may evolve as the study unfolds*" (Tashakkori and Teddlie, 2008, p. 237) which is one of the strengths of the sequential approaches yet it is necessary to design mixed methods studies in a way that they would reach their full potentials without losing their unique clean detailedness.

Other than this, it become clear that sampling in mixed methods research is effected by every issue that already effects single methods studies. Therefore, every phase is required to design in accordance with their appropriate sampling technique. However, in mixed methods studies, phases and the study as a whole also needs to have a mixed methods sampling design as "*it helps to inform the quality of inferences made by the researcher that stem from the underlying findings*" (Onwuegbuzie and Collins, 2007, p. 282). In the end, sampling design clearly leads researcher to

determine several crucial points aside from the number of participants and methods of selection that are the main concerns in single method studies. And as Onwuegbuzie and Collins (2007, p. 297) also notes:

“The exciting aspect of mixed methods sampling model is that a researcher can create more tailored and/or more complex sampling designs than the ones outlined here to fit a specific research context, as well as the research goal, research objective(s), research purpose, and research question(s).”

Nonetheless, the discussion regarding order, and the relation of methods is not only an issue that needs to be considered in the sampling process but it is a major step in data collection and generation in mixed methods studies. In sequential designs it become apparent that, depending on the preferred timing and order, one database could be utilized to go over validity, help explain or explore the questions and responses, used to design research instruments or a subsample for the second phase (Tashakkori and Teddlie, 2010). And to do so, researcher might utilize techniques of integration such as *“(1) data transformation, (2) data correlation and comparison, (3) analysis for inquiry conclusions and inferences, and (4) using aspects of the analytic framework of one methodological tradition within the analysis of data from another tradition”* (Greene, 2007 as cited in Tashakkori and Teddlie, 2008, p. 155).

In the end, the two reoccurring themes for this study were the idea that strengths of different methods balance each other -as all methods clearly have certain weaknesses- and utilizing *“mixing methods”* as a strategizing tool for these method to counterbalance one another to reach a more comprehensive empirical study which could mean *“reducing errors, discovering new hypotheses, and testing hypotheses”* (Axinn and Pearce, 2006, p. 334). These lines of reasoning manifested themselves in data analysis and interpretation stages of sequential approach as it is discussed.

Nevertheless, there are also several hardships and disadvantages of choosing sequential mixed methods designs. It is clear that such an approach often requires more time, resources, and effort than practicing any of the other two methods alone. Whether they be explanatory or exploratory, they took longer than a single method study (aside

from some ethnographic approaches) as they entail at least two times of labor in data collection and data analysis stages. Therefore, it may not be viable carrying out such process alone and even with a team, it would still be more expensive which limits many researchers. There are already some discussions regarding the issue of feasibility in mixed methods studies which seems to involve more than presumed workload. Other challenges might include “experience or training of the researcher”, “disciplinary limitations”, as well as “limitations in the publication of mixed methods research” (Hesse-Biber, 2010, p. 213).

In line with these, methodological challenges of mixed research methods seem to be lying in two particular misconceptions:

- Practicing mixed research methods as “*chaotic methods*”
- Perceiving mixed research methods as “*dual methods*”

The first problem arise from several issues such as “ability of the researcher”, “limitations of the academic discipline” and “lack of instruction and visualization of the design for the researcher and audience.” Aside from the inevitable workload issues regarding “experience or training of the researcher” and “disciplinary limitations” are also experienced throughout this study as the researcher is experienced in one method more than the other. On condition that the academic disciplines that nourish this thesis (sociology of religion, social research methodology) would be less methodology intense, it is clear that implementing such a study would be unfeasible. Consequently, it could be said that either the researcher or the academic discipline needs to be fully capable of supporting methodological and practical challenges of mixed methods designs for them to reach their full potentials. It is clear that without the adequate methodological support mixed methods studies could turn into “*chaotic methods*” where databases are muddled instead of integrated. This is especially important as “*ways of integration is probably the most uncharted area of mixed methods*” (Tashakkori and Teddlie, 2008, p. 282).

One procedure to avoid muddling is to have a clear plan for each stage in each phase. Although mixed methods seem to allow for some flexibility in terms of integration it is crucial for researcher to know the research aims, research problems as

well as the particular aims of methods and phases and map the study beforehand in detail taking these information into account. Another way to avoid the trap of “chaotic methods” is manifested itself to be visually representing the research steps and the model (See Figure 3.1 and Table 3.1). Visualizing the research was undeniably necessary to be able to fully comprehend the methods’ timing, order, and dependence for the audience and even the researcher. It was also crucial to come up with an effective manner that would reflect each part and its methodological specialties (Ivankova, Creswell, and Stick, 2006, p.15). It is clear that it would be near impossible to manifest the methodology and research process of a complex study without utilizing a form of imagery.

The second problem arises when mixed methods is chosen for any reason other than methodological necessity or suitability. Today, mixed method researches appear to gain popularity among social scientists which might lead to utilizing this type of research for publication purposes even though the design may not be required by the research questions (Tashakkori and Teddlie, 2008, p. 282). This kind of perspective might either result with an unnecessary implementation or an approach that could be named “dual methods” in which the researcher utilizes different types of data collection and data generation techniques without successfully integrating the two methods or databases. Because researchers should and be able to mix methods which “has complementary strengths and non-overlapping weaknesses” (Johnson and Turner, 2003, p. 299) -which entails a certain level of knowledge, experience or research on the issue in advance.

To conclude, it was also clear that in sequential designs, qualitative and quantitative methods are able to “counterbalance” each other (Axinn and Pearce, 2006, p. 334) in every stage of the research from sampling to interpretation, if the researcher is aware of the weaknesses of each method and planned which advantages to benefit from which technique beforehand. Therefore, if qualified researchers combine both methods to answer suitable “research questions” with the aim of combining utilized methods and databases, it should provide a thorough picture of a single matter than using qualitative or quantitative methods alone (Tashakkori and Teddlie, 2010; Ivankova, Creswell, and Stick, 2006; Creswell, 2013).

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APPENDIX

APPENDIX A. ETHICS COMMISSION PERMISSION FOR THE THESIS

Tarih: 11/10/2019
Sayı: 85844849-010.99-E.00000815416



T.C.
HACETTEPE ÜNİVERSİTESİ
Nüfus Etütleri Enstitüsü Müdürlüğü

Sayı : 85844849-010.99
Konu : Etik Komisyonu İzni (Hande GÜR)

REKTÖRLÜK MAKAMINA (Hacettepe Üniversitesi Senatosu Etik Komisyonu)

Enstitümüz Sosyal Araştırma Yöntemleri Anabilim Dalı tezli yüksek lisans programı öğrencilerinden Hande GÜR, Prof. Dr. A. Sinan TÜRKYILMAZ danışmanlığında yürüttüğü “Moving Beyond Qualitative and Quantitative Strategies: Methods for Measuring Spirituality, Spiritual Seeking, and Seeker Attitude” başlıklı tez çalışması için Üniversitemiz Senatosu Etik Komisyonu’ndan görüş alınmasını istemektedir.

Bilgilerinizi ve gereğini saygılarımla arz ederim.

e-imzalıdır
Prof. Dr. A. Banu ERGÖÇMEN
Enstitü Müdürü

EKLER:

1. Sosyal Araştırma Yöntemleri Anabilim Dalı Başkanlığı’nın yazısı (1 sayfa)
2. Danışman Dilekçesi (1 sayfa)
3. Hacettepe Üniversitesi Etik Komisyonu Başvuru Formu (41 sayfa)

Evrakın elektronik imzalı suretine <https://belgedogrulama.hacettepe.edu.tr> adresinden 537a2bb6-8c2d-4e6b-b0c2-220c49d08a8a kodu ile erişebilirsiniz.

Bu belge 5070 sayılı Elektronik İmza Kanunu’na uygun olarak Güvenli Elektronik İmza ile imzalanmıştır.

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Döndü ŞİMŞEK



APPENDIX B. ETHICS COMMISSION PERMISSION FOR THE PROJECT

ANKARA ÜNİVERSİTESİ ETİK KURULU KARAR ÖRNEĞİ

Karar Tarihi : 04/03/2015

Toplantı Sayısı : 6

Karar Sayısı : 61

61- TUBITAK'a sunulması planlanan, Fatih Sultan Mehmet Üniversitesi öğretim üyelerinden Prof.Dr.Recep Şentürk'ün koordinatör, Üniversitemiz Dil ve Tarih-Coğrafya Fakültesi öğretim üyelerinden Yrd.Doç.Dr.Kurtuluş Cengiz'in sorumlu araştırmacı ve Yrd.Doç.Dr.Önder Küçükural ile Dr.Alp Arat'ın yardımcı araştırmacı olarak katıldığı, "Türkiye'de Spiritüel (Ruhani) Arayışlar" başlıklı araştırma ile ilgili 04/02/2015 tarihli "İnsan Üzerinde Yapılan Klinik Dışı Araştırmalar Başvuru Formu" Etik Kurulumuzca incelenmiştir.

Yapılan görüşmeler ve incelemeler sonucunda, Fatih Sultan Mehmet Üniversitesi öğretim üyelerinden Prof.Dr.Recep Şentürk'ün koordinatör, Üniversitemiz Dil ve Tarih-Coğrafya Fakültesi öğretim üyelerinden Yrd.Doç.Dr.Kurtuluş Cengiz'in sorumlu araştırmacı ve Yrd.Doç.Dr.Önder Küçükural ile Dr.Alp Arat'ın yardımcı araştırmacı olarak katıldığı, "Türkiye'de Spiritüel (Ruhani) Arayışlar" başlıklı araştırmasının ilk kısmındaki görüşmelerin yapılabilmesi için etik onay verilmesine ancak, ölçek geliştirme ve uygulamaları için taslak formda yer alacak ölçek maddelerinin uygunluğu bakımından yeniden Etik Kurula başvurulması gerektiğine oybirliği ile karar verildi.

ETİK KURUL ÜYELERİ

: Prof.Dr.Muharrem ÖZEN
: Hukuk Fakültesi Öğretim Üyesi

: Prof.Dr.Yasemin KESKİN
: Diş Hekimliği Fakültesi Öğretim Üyesi

: Prof.Dr. İ.Selim HOVARDAOĞLU
: Dil ve Tarih-Coğrafya Fakültesi Öğretim Üyesi

: Prof.Dr.Hafize KESER
: Eğitim Bilimleri Fakültesi Öğretim Üyesi

: Prof.Dr. Mustafa GULLU
: Fen Fakültesi Öğretim Üyesi

: Prof.Dr.Mualla SELÇUK
: İlahiyat Fakültesi Öğretim Üyesi

: Prof.Dr.Burhanettin ÇIÇEK
: Mühendislik Fakültesi Öğretim Üyesi

: Prof.Dr.Özden PALAOĞLU
: Tıp Fakültesi Öğretim Üyesi

: Prof.Dr.Gülin GÜNGÖR
: Hukuk Fakültesi Öğretim Üyesi

: Prof.Dr.Mevlüt EMEKCI
: Ziraat Fakültesi Öğretim Üyesi

: Doç.Dr.Tamay BAŞAĞAÇ GÜL
: Veteriner Fakültesi Öğretim Üyesi

İMZA



APPENDIX C. VOLUNTARY PARTICIPATION FORM

Gönüllü Katılım Formu

Bu çalışma, Prof. Dr. Ahmet Sinan Türkyılmaz tarafından yürütülen “Nitel ve Nicel Stratejilerin Ötesine Geçmek: Maneviyat, Manevi Arayış ve Arayan Tutumunu Ölçme Yöntemleri” isimli Hacettepe Üniversitesi, Nüfus Etütleri Enstitüsü, Sosyal Araştırma Yöntemleri Bölümü altında Hande Gür tarafından yazılan yüksek lisans tezinin bir parçasıdır. Çalışmanın amacı, oldukça soyut ve anlaşılması güç olan manevi arayış ve manevi arayış içindeki bireyler konusu üzerinden nitel ve nicel sosyal araştırma yöntemlerini birleştiren araştırma tasarımlarının potansiyellerini sunmak ve tartışmaktır.

Bu araştırmayı gerçekleştirmek için gerekli izinler Hacettepe Üniversitesi, Nüfus Etütleri Enstitüsü ve Hacettepe Üniversitesi Etik Komisyonu tarafından verilmiştir. Çalışmaya katılım tamamen gönüllülük esasına dayanmaktadır. Sorularda, sizden kimlik belirleyici bir bilgi istenmemektedir. Cevaplarınız tümüyle gizli tutulacak ve sadece araştırmacılar tarafından değerlendirilecektir, elde edilecek bilgiler bilimsel yayımlarda kullanılacaktır. Çalışmanın diğer aşamalarına da katılmaya istekli olmanız durumunda sağladığınız iletişim bilgileri üzerinden sizinle yeniden iletişime geçebiliriz.

Çalışma, genel olarak kişisel rahatsızlık verecek sorular içermemektedir. Ancak, katılım sırasında sorulardan ya da herhangi başka bir nedenden ötürü kendinizi rahatsız hissederseniz cevaplama işini yarıda bırakmakta serbestsiniz. Yüz yüze görüşmelerde ses kaydı alınması, izniniz olması durumunda araştırmacıya kolaylık olması açısından istenmektedir. Ses kaydınızın alınması zorunlu değildir. Ses kayıtları araştırmacı dışında kimse tarafından dinlenmeyecek ve sadece bilimsel amaçlarla kullanılacaktır. Lütfen çalışmayla ilgili sorularınızı sormaktan çekinmeyiniz. Çalışma hakkında daha fazla bilgi almak, sorularınız iletmek veya sonuçlar hakkında bilgilendirilmek için araştırmacı Hande Gür handegur@gmail.com e-posta adresinden iletişim kurabilirsiniz. Bu çalışmaya katıldığınız için şimdiden teşekkür ederiz.

Tarih: . . / . . /

Katılımcı:

İsim, Soyad:

Adres:

E-posta:

Tel:

İmza:

Araştırmacı:

APPENDIX D. IN-DEPTH INTERVIEW GUIDE (EXAMPLE)

1. Giriş: Kişisel hikaye

- “Biraz kendinizden bahseder misiniz?”
- Spiritüel arayış hikayesi
- Parçası olunan öğreti ya da grubun özellikleri

2. Motivasyon

- Spiritüel meselelere ilişkin dönüm noktaları
- Başlangıç hikayesi, kişisel inanç tarihi
- Daha önceki benzer deneyimler
- Sonrasında değişen şeyler

3. Pratik

- Düzenli olarak yaptığınız faaliyetler
- Neden? Ne hissettiriyor?

4. İnanç

- “Herhangi bir inancınız var mı?”
- “Yaratıcıya” inanç
- Ruhun varlığı

5. Spiritüelliğin Diğer İnançlarla İlişkisi

- Spiritüelliğin İslam, Doğu felsefesi vs. ilişkisi
- “Sizin yolunuzu onlardan ayıran/benzeştiren şeyler neler?”

6. Toplumsal Cinsiyet ve Karizma

- Spiritüel ortamlardaki kadın ve erkekler
- Spiritüel öğretmen, lider, guru ve öğrenci ilişkisi

7. Spiritüelliğin Diğer Arayışlarla İlişkileri

- Şifa
- Bilim ve mana

8. Doğa ve Ekoloji

- Gaia
- Doğa ve insan

9. Spiritüellik ve Siyaset

- Spiritüel gruplarda siyasete bakış
- Örgütlü ve bireysel yaklaşım
- Siyasi faaliyet ve görüşler

10. Spiritüel Ekonomi

- Yaygınlaşan merkezler
- Spiritüel etkinlik ve öğretilerde ücret meselesi

- Şayet yoga vb'den para kazanıyor ise geçimde spiritüelliğe dayanan işlerin payı
- Şayet sadece tüketici ise paralı etkinliklerle ilişki

11. M-2/1 için görüşmeye yönelik düşünceler.

APPENDIX E. MIXED-I QUESTIONNAIRE

1 GİRİŞ

Lütfen ankete başlamadan önce aşağıdaki soruyu cevaplandırınız.

2. Aşağı yukarı kaç yıldır spiritüel etkinlikler ile ilgileniyor ya da spiritüelliğe ilgi duyuyorsunuz?

2 TEMEL BİLGİLER

3. Cinsiyetiniz?

- Kadın
- Erkek
- Diğer (lütfen belirtin)

4. Lütfen doğum tarihinizi gün, ay ve yıl olarak aşağıda boş bırakılan alana giriniz.
GG/AA/YYYY

5. Şu anda ikamet ettiğiniz yer için hangisi daha uygun düşmektedir?

- Büyükşehir (merkez)
- Büyükşehir ilçe merkezi
- Şehir (merkez)
- Şehir ilçe merkezi
- Bucak veya Köy

6. Halihazırda eğitiminiz devam ediyor mu?

- Evet
- Hayır

7. En son tamamladığınız eğitim düzeyi nedir?

- İlkokul
- Ortaokul
- Lise
- Önlisans
- Lisans
- Yüksek Lisans
- Doktora

8. Şu anki çalışma durumunuz nedir?

- Çalışmıyor
- Yarı zamanlı
- Tam zamanlı
- Emekli

9. Çalıştığınız ek işler var mı?

- Evet

- Hayır

10. Hangi sektörde çalışıyorsunuz?

- Çalışmıyor
 Kendi adına çalışan
 Kamu
 Özel

3 AİLE BİLGİLERİ

11. 12 yaşına kadar en uzun süre nerede yaşadınız?

- Büyükşehir (merkez)
 Büyükşehir ilçe merkezi
 Şehir (merkez)
 Şehir ilçe merkezi
 Bucak veya Köy

12. Lütfen aşağıdaki listeden birlikte yaşadığınız kişileri seçiniz. Birden fazla seçeneği işaretleyebilirsiniz.

- Eş/partner
 Çocuk(lar)
 Ebeveyn(ler)
 Kardeş(ler)
 Ev arkadaş(lar)ı
 Akraba(lar)
 Tek başına yaşıyor
 Diğer (lütfen belirtin)

13. Annenizin eğitim düzeyi nedir?

- İlkokul ve altı
 Ortaokul
 Lise
 Önlisans
 Lisans ve üstü

14. Kendinizi annenize ne kadar yakın hissediyorsunuz/hissederdiniz?

- 1 Hiç yakın değil
 2
 3
 4
 5 Çok yakın

15. Babanızın eğitim düzeyi nedir?

- İlkokul ve altı
 Ortaokul
 Lise
 Önlisans

- Lisans ve üstü

16. Kendinizi babanıza ne kadar yakın hissediyorsunuz/hissederdiniz?

- 1 Hiç yakın değil
 2
 3
 4
 5 Çok yakın

17. Anne babanız kalıcı olarak ayrıldı veya boşandı mı?

- Evet
 Hayır

4 İNANÇ

18. İnançınız gündelik hayatınızı şekillendirmede ne kadar önemli?

- 1 Hiç önemli değil
 2
 3
 4
 5 Çok önemli

19. Son iki yıl içerisinde dualarınıza ilahi bir cevap aldığınızı veya ilahi bir rehberlik deneyimlediğinizi düşündüğünüz oldu mu?

- Evet
 Hayır

20. Son iki yıl içerisinde sıradışı ruhani bir deneyim olarak değerlendirdiğiniz bir olaya şahitlik ettiniz veya yaşadınız mı?

- Evet
 Hayır

21. Geçtiğimiz bir yılı düşünürseniz düzenli olarak yaptığımız inanca yönelik pratik veya ibadetler var mı?

- Evet
 Hayır

5 PRATİKLER

[Eğer geçtiğimiz bir yılda düzenli olarak yapılan spiritüel pratikler varsa]

22. Geçtiğimiz bir yılda aşağıdaki pratikler arasından hangilerini düzenli olarak yaptınız? Birden fazla seçeneği işaretleyebilirsiniz. [Seçenekleri karıştır]

- Namaz kılmak
 Dua etmek
 Zikir yapmak
 Sema etmek
 Oruç (Herhangi bir inanç için)
 Hac (Herhangi bir inanç için)

- Mantra söylemek
- Meditasyon yapmak
- Yoga yapmak
- Spiritüel nedenlerle diyetini değiştirmek (vejeteryanlık, veganlık vb.)
- Spiritüel nedenlerle giyim tarzını değiştirmek (beyaz giymek başını örtmek vb.)
- Kiliseye ayine gitmek
- Türbe ziyareti yapmak
- Çile çıkarmak
- Farkındalık çalışmaları yapmak
- Kişisel gelişim teknikleri uygulamak
- Nefes çalışmaları yapmak
- Dini sohbetlere katılmak
- Bir öğretmen/guru ile çalışmak, öğrencisi olmak
- Meşk yapmak
- Kutsal kitap ve/veya spiritüel metinleri okumak
- Sinagoga ayine gitmek
- Manastıra gitmek
- İnzivaya çekilmek
- Spiritüel merkezlerde etkinliklere katılmak
- Tefekkür etmek
- Çemberlere katılmak
- Diğer (lütfen belirtin)

23. Geçtiğimiz bir yılda aşağıdaki pratikler arasından hangilerini en az bir kez yaptınız? Birden fazla seçeneği işaretleyebilirsiniz. [Seçenekleri karıştır]

- Namaz kılmak
- Dua etmek
- Zikir yapmak
- Sema etmek
- Oruç (Herhangi bir inanç için)
- Hac (Herhangi bir inanç için)
- Mantra söylemek
- Meditasyon yapmak
- Yoga yapmak
- Spiritüel nedenlerle diyetini değiştirmek (vejeteryanlık, veganlık vb.)
- Spiritüel nedenlerle giyim tarzını değiştirmek (beyaz giymek başını örtmek vb.)
- Kiliseye ayine gitmek
- Türbe ziyareti yapmak
- Çile çıkarmak
- Farkındalık çalışmaları yapmak
- Kişisel gelişim teknikleri uygulamak
- Nefes çalışmaları yapmak
- Dini sohbetlere katılmak
- Bir öğretmen/guru ile çalışmak, öğrencisi olmak
- Meşk yapmak

- Kutsal kitap ve/veya spiritüel metinleri okumak
- Sinagoga ayine gitmek
- Manastıra gitmek
- İnzivaya çekilmek
- Spiritüel merkezlerde etkinliklere katılmak
- Tefekkür etmek
- Çemberlere katılmak
- Diğer (lütfen belirtin)

24. Ne sıklıkla kendi başınıza ibadet eder/spiritüel pratikler yaparsınız?

- Hiç
- Yılda birkaç kere
- Ayda bir iki kere
- Hafta bir kere
- Haftada birkaç kere
- Günde bir kere
- Günde birden fazla

25. Ne sıklıkla ruhani metin ve/veya dini kitaplar okursunuz?

- Hiç
- Ayda bir kereden az
- Ayda bir iki kere
- Hafta bir kere
- Haftada birkaç kere
- Her gün

26. İnanç veya öğretinizin toplu ibadet ve toplantılarına ne sıklıkla katılırsınız?

- Hiç
- Yılda birkaç kere
- Ayda bir
- Haftada bir
- Haftada birkaç kere
- Her gün

27. Geçtiğimiz yıl kaç kere dini/spiritüel eğitim, inziva, toplantı ya da konferanslara katıldınız?

- Hiç
- Ayda bir kereden az
- Ayda bir iki kere
- Hafta bir kere
- Haftada birkaç kere
- Her gün

6 KİŞİSEL İNANÇ

28. Toplu veya bireysel pratik ve ibadetlerini yapmanız da yapmanız da kendinizi belli bir inancın parçası olarak görüyor musunuz?

- Evet
- Hayır

29. Aşağıdaki ifadelerden hangisi sizin inancınızı daha iyi yansıtmaktadır?

- Kendime özgü bir inancım var
- Tanrı'ya/Allah'a inancım var ama herhangi bir dine mensup olduğumu söyleyemem
- Müslümanım ama bazı konularda şüphelerim var
- Müslümanım, Kur'an, Sünnet ve Hadislerde bulunan her şeye dair inancım tamdır
- Başka bir dinin mensubuyum
- İnançım yoktur
- Diğer (lütfen belirtin)

30. İnançınız en çok hangi öğretilerden beslenmektedir? Birden fazla seçeneği işaretleyebilirsiniz. [Seçenekleri karıştır]

- İslam (Sünni)
- İslam (Alevi)
- İslam (Başka bir mezhep veya tarikat)
- Hıristiyanlık (Katolik)
- Hıristiyanlık (Ortadox)
- Hıristiyanlık (Protestan)
- Yahudilik
- Budizm
- Hinduizm
- Kızılderili veya aborijin inançları
- Şamanlık
- Wicca
- Panenteizm
- Panteizm
- Deizm
- Yukarıdakilerden hiçbiri (lütfen belirtin)

31. Kendinizi dindar biri olarak tanımlar mısınız?

- Evet
- Hayır

32. Geçtiğimiz iki yıl içinde spiritüel/dini inancınız...

- Arttı
- Azaldı
- Aşağı yukarı aynı kaldı

33. Geçtiğimiz yıl inancınızın doğruluğundan şüphe duydunuz mu?

- Çok şüphe duydum
- Biraz şüphe duydum
- Hiç şüphe duymadım

7 AİLE İNANÇ İLİŞKİSİ

34. Medeni durumunuz?

- Bekar
- Birlikte yaşıyor
- Evli

35. Daha önce evlenip boşandınız mı?

- Evet
- Hayır

36. Uzun süreli bir ilişkiniz ya da evliliğiniz olduysa ilişkinizin herhangi bir döneminde partneriniz ya da siz inanç değiştirdiniz mi?

- Partnerim değiştirdi
- Ben değiştirdim
- İkimiz de değiştirdik
- İkimiz de değiştirmedik

37. Anneniz ile dini görüşleriniz ne kadar benzer?

- 1 Hiç benzer değil
- 2
- 3
- 4
- 5 Çok benzer

38. Babanız ile dini görüşleriniz ne kadar benzer?

- 1 Hiç benzer değil
- 2
- 3
- 4
- 5 Çok benzer

39. Çocukluğunuzda anne ya da babanız (biri ya da ikisi de) ibadet eder miydi?

- Her zaman
- Sık sık
- Sadece önemli dini günlerde
- Çok seyrek
- Hiçbir zaman

40. Bugün ebeveynleriniz (biri ya da ikisi de) ibadet eder mi (Eğer hayatta değilse yaşarken ki dönemi düşünerek cevap veriniz)?

- Her zaman
- Sık sık
- Sadece önemli dini günlerde
- Çok seyrek
- Hiçbir zaman

8 İNANCA DAİR DÜŞÜNELER

41. Lütfen aşağıdaki ifadeleri dikkatli bir şekilde okuyarak inanıp inanmadığınızı belirtiniz.

	İnanıyorum	Emin değilim	İnanmıyorum
Ölümden sonra hayata	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
İlahi mucizelere	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şeytana	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meleklerle	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reenkarnasyona	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kötü ruhlara	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yıldızlar ve gezegenlerin insan hayatını etkilediğine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ruhun varlığına	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42. Bir Tanrı/Allah/İlah/Yaratıcı'nın varlığına inanıyor musunuz?

- Evet
- Hayır
- Belki

43. Eğer inanıyorsanız bu ilaha çoğunlukla ne kadar yakın hissediyorsunuz?

- 1 Çok uzak
- 2
- 3
- 4
- 5 Çok yakın
- İnanmıyorum

44. Aşağıdakilerden hangisi sizin ilah tanımınıza daha uygun düşüyor?

- İnsanların gündelik hayatlarıyla ilgilenen bir yaratıcıdır
- Bu dünyayı yaratmıştır ama artık onunla ilgilenmiyor
- Kozmik bir güç/enerjidir
- Diğer (lütfen belirtin)

45. Kimi insanlar "dindar değil fakat spiritüel" olduklarını söylemektedir. Kendi inancınızı düşündüğünüzde bu tanım size ne kadar uyar?

- 1 Hiç uymaz
- 2
- 3
- 4
- 5 Tamamen uyar

46. Kendinize özgü spiritüel pratikleriniz var mı?

- Evet
- Hayır

47. İnanan insanların diğerlerini kendi inançlarına döndürmek için çabalaması konusunda ne düşünüyorsunuz?

- İnsanların başkalarının inancını değiştirmek için çabalamasında bir sakınca yoktur.
- İnsanların inançları konusunda herhangi bir telkin yanlıştır.

48. Belli bir inancı olan bir kişinin başka inançların pratiklerini yapması konusunda ne düşünüyorsunuz?

- Başka inançların pratiklerini yapmalarında bir sakınca yoktur.
- Kişi sadece kendi inancının pratiklerini yapmalıdır.

49. Dine dair düşüncelerinize aşağıdaki görüşlerden hangisi en yakındır?

- Benim inandığım din tek doğru dindir.
- Pek çok din doğru olabilir.
- Dinler doğruyu yansıtmamaktadır.

50. Dindar ya da spiritüel olmak için illaki bir gruba ya da kuruma bağlı olmak gerektiği düşüncesine katılıyor musunuz?

- Hiç katılmıyorum
- Katılmıyorum
- Katılıyorum
- Tamamen katılıyorum

51. Bir inancın ya da öğretinin tamamını doğru kabul etmeden de o inancın seçilebileceği düşüncesine katılıyor musunuz?

- Hiç katılmıyorum
- Katılmıyorum
- Katılıyorum
- Tamamen katılıyorum

52. Toplumdaki yerleşik ve yaygın dinler üzerine düşündüğünüzde aşağıdaki ifadelere ne kadar katılıyorsunuz?

	Hiç katılmıyorum	Katılmıyorum	Ne katılıyorum ne katılmıyorum	Katılıyorum	Tamamen katılıyorum
Bu ülkedeki yerleşik dine çok saygım var.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yerleşik dinlerden hoşlanmam.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Çoğu anaakım din artık günümüz insanların ihtiyaçları ve sorunlarına cevap veremiyor.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

53. Bu ülkedeki yaygın din hakkında nasıl hissediyorsunuz? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

1 Çok olumsuz _____ 5 Çok olumlu

9 SOSYAL İLİŞKİLER

54. Çevrenizde okuldan, işten, mahallenizden, inanç topluluklarınızdan vs. yakın arkadaşınız olarak düşünebildiğiniz kimse var mı?

- Evet
 Hayır

55. En yakın arkadaşlarınızı düşündüğünüzde aklınıza kaç kişi geliyor?

56. Lütfen aşağıdaki ifadeleri en yakın arkadaşınızı düşünerek okuyun, onlarla ilgili doğru bulduğunuz ifadeleri işaretleyiniz.

- İnançları sizinkiler ile benzerdir.
 İnanca dair konu ve deneyimleri konuştuğunuz biridir.
 Topluma hizmet ve gönüllülük işlerine ilgi duyar.
 İnanç ve inanca dair kurallar hayatını ve seçimlerini etkilemez.

10 TUTUM VE TERCİHLER

57. Lütfen aşağıdaki cümleleri dikkatli bir şekilde okuyup katılıp katılmadığınızı belirtiniz.

	Hiç katılmıyorum	Katılmıyorum	Katılıyorum	Tamamen katılıyorum
Din özel bir meseledir ve kamusal tartışmaların dışında bırakılmalıdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
İnsanlar başka dinden olan kişilerle evlenmemelidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Erkeğin asıl görevi evi geçindirmek, kadınınsa ev ve aile ile ilgilenmektir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kimi zaman dini kuralları esnetebileceğimi düşünürüm.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evli olmayan iki insanın sevişmesinde bir sakınca yoktur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ahlaki değerler görecelidir ve kesin doğru ve yanlışlar yoktur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bir kadın evlenmeden de mutlu olabilir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dünya sürekli değişmektedir ve neyin doğru ya da yanlış olduğuna dair görüşlerimiz de esnek olmalıdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

58. Düzenli olarak etkinliklerine katıldığımız bir vakıf, dernek veya sivil toplum kuruluşu var mı?

- Evet

- Hayır

11 GENEL SAĞLIK VE MUTLULUK

59. Hayatın anlamı ile ilgili düşünür müsünüz?

- Hiçbir zaman
 Ender
 Bazen
 Sık sık
 Sürekli

60. Hayat size hiç anlamsız gelir mi?

- Hiçbir zaman
 Ender
 Bazen
 Sık sık
 Sürekli

61. Geçtiğimiz beş yıl içerisinde travmatik bir deneyim (siz ya da sevdiğiniz biriyle ilgili hastalık, kaza, saldırı, taciz, ölüm vb.) yaşadınız mı?

- Evet
 Hayır

62. Son bir yılı düşündüğünüzde kendinizden ne kadar memnunsunuz?

- 1 Hiç memnun değilim
 2
 3
 4
 5 Çok memnunum

63. Kendinizi ne sıklıkla depresif hissedersiniz?

- Hiçbir zaman
 Ender
 Bazen
 Genellikle
 Sürekli

64. Lütfen aşağıdaki ifadeleri okuyun ve genelde nasıl hissettiğinizi düşünerek ne kadar katıldığınızı belirtin.

	Hiç katılmıyorum	Biraz katılıyorum	Tamamen katılıyorum
İnsanlar size dikkat etmediği için görünmez hissediyorum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yalnız ve yanlış anlaşılmış hissediyorum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Sevilmiş ve kabul edilmiş hissediyorum.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

65. Son bir yılı düşündüğünüze genel sağlık durumunuz nasıl?

- Mükemmel
- Çok iyi
- İyi
- Fena değil
- Kötü

12 MALİ DURUM

66. Geçtiğimiz bir yıl içinde maaş, kira ve faiz gibi tüm ek gelirler dahil edildiğinde aylık hane geliriniz yaklaşık olarak ne kadardır?

67. Son bir yılda anne-babanızdan ya da akrabalarınızdan acil durumlar, okul, ev veya hastalık yardımları dahil herhangi bir maddi yardım aldınız mı?

- Evet
- Hayır

68. Geçtiğimiz 12 ay boyunca bir faturayı veya kiranızı ödeyemediğiniz bir zaman oldu mu?

- Evet
- Hayır

APPENDIX F. MIXED-II QUESTIONNAIRE

GİRİŞ

Lütfen ankete başlamadan önce aşağıdaki soruları cevaplayın.

2. Aşağı yukarı kaç yıldır spiritüelliğe ilgi duyuyorsunuz?

3. Şayet takip ediyor iseniz, kaç yıldır bir öğreti ya da topluluğu takip ediyorsunuz? Lütfen yıl ve ya takip etmiyorum yazarak belirtiniz.

TEMEL BİLGİLER

4. Cinsiyetiniz?

- Kadın
- Erkek
- Other:

5. Yaşınız?

6. Şu anda hangi ilde ikamet ediyorsunuz?

7. İkamet ettiğiniz yer için hangisi daha uygun düşmektedir?

- Büyükşehir (merkez)
- Büyükşehir ilçe merkezi
- Şehir (merkez)
- Şehir ilçe merkezi
- Köy

8. En son tamamladığınız eğitim düzeyi nedir?

- İlkokul
- Ortaokul
- Lise
- Önlisans
- Lisans
- Yüksek Lisans
- Doktora

9. Şu anki çalışma durumunuz nedir?

- Öğrenci
- Çalışmıyor
- Kendi adına çalışan
- Yarı zamanlı

- Tam zamanlı
- Emekli

AİLE

10. Çocukken yaşadığınız yer için hangisi daha uygun düşmektedir? Çoğunlukla yaşadığınız yerleşim birimini düşünerek cevaplayınız.

- Büyükşehir (merkez)
- Büyükşehir ilçe merkezi
- Şehir (merkez)
- Şehir ilçe merkezi
- Köy

11. Yaşam düzenlemeniz açısından hangisi sizin durumunuz yansıtıyor? Size uygun olan düzeni açıklamak için birden fazla seçeneği işaretleyebilirsiniz.

- Bekar (Yalnız)
- Sevgili ile birlikte yaşama
- Eş ile birlikte yaşama
- Eş ile ayrı yaşama
- Boşanmış
- Anne ve baba ya da diğer yakın akraba ile beraber yaşama
- Çocuk(lar) ile birlikte yaşama

12. Annenizin eğitim düzeyi nedir?

- İlkokul ve altı
- Ortaokul
- Lise
- Önlisans
- Lisans ve üstü

13. Babanızın eğitim düzeyi nedir?

- İlkokul ve altı
- Ortaokul
- Lise
- Önlisans
- Lisans ve üstü

14. Anneniz ile dini görüşleriniz ne kadar benzer? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

- 1 - Hiç benzemez
- 2
- 3
- 4
- 5 - Çok benzer

15. Babanız ile dini görüşleriniz ne kadar benzer? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

- 1 - Hiç benzemez
- 2
- 3
- 4
- 5 - Çok benzer

16. Siz 10-12 yaşlarındayken anne ya da babanız ibadet eder miydi?

- Her zaman
- Sık sık
- Sadece önemli dini günlerde
- Çok seyrek
- Hiçbir zaman etmezdi

17. Anne ya da babanız şu anda ibadet ediyor mu?

- Her zaman
- Sık sık
- Sadece önemli dini günlerde
- Çok seyrek
- Hiçbir zaman etmiyor

İNANÇ

18. Takip ettiğiniz "spiritüel" topluluğu ya da araştırarak öğrendiğiniz spiritüel öğretiyi veya inancı birkaç kelime ile nasıl tanımlarsınız?

19. Aşağıdaki ifadelerden hangisi sizin inancınızı daha iyi yansıtmaktadır?

- Kendime özgü bir inancım var
- Tanrı inancım var ama herhangi bir dine mensup olduğumu söyleyemem
- Müslümanım ama bazı konularda şüphelerim var
- Müslümanım, Kur'an, Sünnet ve Hadislerde bulunan her şeye dair inancım tamdır
- Başka bir dinin mensubuyum
- Dini inancım yoktur

20. Parçası hissettiğiniz inanç aşağıdakilerden hangisine daha uygun düşmektedir?

[Seçenekleri karıştır]

- Müslüman (Sünni)
- Müslüman (Alevi)
- Müslüman (Başka bir mezhep veya tarikat)
- Hristiyan (Katolik)
- Hristiyan (Ortodoks)
- Hristiyan (Protestan)
- Yahudi
- Budist
- Hindu
- Kızılderili veya aborijin inançları

- Pagan
- Diğer (lütfen belirtin)

21. Hayatınızda hiç sıradışı ruhani bir deneyim yaşadınız mı?

- Evet
- Hayır

22. Geçtiğimiz iki yıl içinde spiritüel inanışınız..

- Arttı
- Azaldı
- Aşağı yukarı aynı kaldı

23. Geçtiğimiz bir yılı düşünürseniz düzenli olarak yaptığımız spiritüel pratik veya ibadetler var mı?

- Evet
- Hayır

PRATİKLER

[Eğer geçtiğimiz bir yılda yapılan düzenli spiritüel pratikler varsa]

24. İnanç veya öğretinizin toplu ibadet ve toplantılarına ne sıklıkla katılırsınız?

- Hiç
- Yılda birkaç kere
- Ayda bir
- Haftada bir
- Haftada birkaç kere
- Her gün

25. Geçtiğimiz bir yılda aşağıdaki dini ibadetler ve ruhsal pratikler arasından hangilerini düzenli olarak yaptınız? Birden fazla seçeneği işaretleyebilirsiniz.

[Seçenekleri karıştır]

- Namaz kılmak
- Dua etmek
- Zikir yapmak
- Sema etmek
- Oruç (Herhangi bir inanç için)
- Hac (Herhangi bir inanç için)
- Mantra söylemek
- Meditasyon yapmak
- Yoga yapmak
- Spiritüel nedenlerle diyetini değiştirmek (vejeteryanlık, veganlık vb.)
- Spiritüel nedenlerle giyim tarzını değiştirmek (beyaz giymek başını örtmek vb.)
- Kiliseye ayine gitmek
- Türbe ziyareti yapmak
- Çile çıkarmak
- Farkındalık çalışmaları yapmak
- Kişisel gelişim teknikleri uygulamak

- Nefes çalışmaları yapmak
- Dini sohbetlere katılmak
- Bir öğretmen/guru ile çalışmak, öğrencisi olmak
- Meşk yapmak
- Kutsal kitap ve/veya spiritüel metinleri okumak
- Sinagoga ayine gitmek
- Manastıra gitmek
- İnzivaya çekilmek
- Spiritüel merkezlerde etkinliklere katılmak
- Tefekkür etmek
- Çemberlere katılmak
- Diğer (lütfen belirtin)

26. Aşağıdaki dini ibadetler ve ruhsal pratikler arasından hangilerini en az bir kez yaptınız? Birden fazla seçeneği işaretleyebilirsiniz. [Seçenekleri karıştır]

- Bir öğretmen/guru ile çalışmak, öğrencisi olmak
- Oruç (Herhangi bir inaç için)
- Çemberlere katılmak
- Kiliseye ayine gitmek
- İnzivaya çekilmek
- Spiritüel nedenlerle diyetini değiştirmek (vejeteryanlık, veganlık vb.)
- Sema etmek
- Manastıra gitmek
- Türbe ziyareti yapmak
- Çile çıkarmak
- Hac (Herhangi bir inanç için)
- Dini sohbetlere katılmak
- Sinagoga ayine gitmek
- Meditasyon yapmak
- Zikir yapmak
- Namaz kılmak
- Nefes çalışmaları yapmak
- Kişisel gelişim teknikleri uygulamak
- Yoga yapmak
- Spiritüel nedenlerle giyim tarzını değiştirmek (beyaz giymek başını örtmek vb.)
- Dua etmek
- Farkındalık çalışmaları yapmak
- Kutsal kitap ve/veya spiritüel metinleri okumak
- Tefekkür etmek
- Meşk yapmak
- Mantra söylemek
- Spiritüel merkezlerde etkinliklere katılmak
- Diğer (lütfen belirtin)

27. Ne sıklıkla kendi başınıza spiritüel pratikler yaparsınız?

- Hiç

- Yılda birkaç kere
- Ayda bir iki kere
- Hafta bir kere
- Haftada birkaç kere
- Günde bir kere
- Günde birden fazla

TUTUM VE TERCİHLER

28. Lütfen aşağıdakilerin her birinin hayatınızda ne kadar önemli olduklarını belirtiniz.

	Hiç önemli değil	Önemli değil	Önemli	Çok önemli
İş				
Aile				
Din				
Arkadaşlar ve çevre				
Boş zaman aktiviteleri				
Politika				

29. Lütfen aşağıdaki cümleleri dikkatli bir şekilde okuyup katılıp katılmadığınızı belirtiniz

	Hiç katılmıyorum	Katılmıyorum	Katılıyorum	Tamamen katılıyorum
Din özel bir meseledir ve kamusal tartışmaların dışında bırakılmalıdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
İnsanlar başka dinden olan kişilerle evlenmemelidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Erkeğin asıl görevi evi geçindirmek, kadınsa ev ve aile ile ilgilenmektir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Kimi zaman dini kuralları esnetebileceğimi düşünürüm.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Evli olmayan iki insanın sevişmesinde bir sakınca yoktur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ahlaki değerler görecelidir ve kesin doğru ve yanlışlar yoktur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bir kadın evlenmeden de mutlu olabilir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Dünya sürekli değişmektedir ve neyin doğru ya da yanlış olduğuna dair görüşlerimiz de esnek olmalıdır.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

30. Düzenli olarak etkinliklerine katıldığınız bir vakıf, dernek veya sivil toplum kuruluşu var mı?

- Evet
 Hayır

31. Lütfen aşağıdaki cümleleri kendi inancınızı düşünerek dikkatli bir şekilde okuyun ve katılıp katılmadığınızı belirtiniz.

	Hiç katılmıyorum	Katılmıyorum	Katılıyorum	Tamamen katılıyorum
Din ve bilim genellikle çelişir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
İnancım bilimsel veriler ve mantıkla çelişmez.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bilimsel bulgular ve dini öğretiler tamamen uyumludur.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bilim insanları dini kurallara aykırı araştırmaları yapabilmelidir.	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

32. Lütfen aşağıdaki ifadeleri dikkatli bir şekilde okuyup inanıp inanmadığınızı belirtiniz.

	İnanıyorum	Kısmen inanıyorum	İnanmıyorum
Ölümden sonra hayata	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Ruhun varlığına	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Reenkarnasyona	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Mucizelere	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yıldızlar ve gezegenlerin insanların hayatını etkilediğine	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Meleklerle	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şeytana	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şifacılar	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

33. Aşağıdaki ifadelerin hangisi inancınıza daha uygun düşmektedir?

- Bir yaratıcı, Allah veya Tanrı var
 Bir çeşit hayat enerjisi ya da güç var
 Bu konuda ne düşüneceğimi bilmiyorum
 Herhangi bir güç, enerji ya da Tanrı olduğunu zannetmiyorum

34. Tanrı/Allah/Güç hayatınızda ne kadar önemli bir yere sahip? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

- 1 - Hiç önemli değil
 2
 3
 4
 5

- 6
- 7
- 8
- 9
- 10 - Çok önemli

35. Kendinize has spiritüel pratikleriniz var mı?

- Evet
- Hayır

36. İnanan insanların diğerlerini kendi inançlarına döndürmek için çabalaması konusunda ne düşünüyorsunuz?

- İnsanların başkalarının dinini değiştirmek için çabalamasında bir sakınca yoktur.
- İnsanların dini inançları konusunda herhangi bir telkin yanlıştır.

37. Bir dine inanan bir kişinin başka inançların pratiklerini yapması konusunda ne düşünüyorsunuz?

- Başka inançların pratiklerini yapmalarında bir sakınca yoktur.
- Bir dine inanan kişiler sadece o dinin pratiklerini yapmalıdır.

38. Dine dair düşüncelerinize aşağıdaki görüşlerden hangisi en yakındır?

- Benim inandığım din tek doğru dindir.
- Pek çok inanç doğru olabilir.
- Dinler doğruyu yansıtmamaktadır.

39. Dindar ya da spiritüel olmak için illaki bir gruba ya da kuruma bağlı olmak gerektiği düşüncesine katılıyor musunuz?

- Hiç katılmıyorum
- Katılmıyorum
- Katılıyorum
- Tamamen katılıyorum

40. Bir inancın ya da öğretinin tamamını doğru kabul etmeden de o inancın seçilebileceği düşüncesine katılıyor musunuz?

- Hiç katılmıyorum
- Katılmıyorum
- Katılıyorum
- Tamamen katılıyorum

41. Lütfen aşağıdaki ifadeleri dikkatle okuyunuz. Türkiye'deki yerleşik din üzerine düşündüğünüzde aşağıdaki ifadelere ne kadar katılıyorsunuz?

	Hiç katılmıyorum	Katılmıyorum	Katılıyorum	Tamamen katılıyorum
İçinde yetiştirildiğim dini geleneği seviyorum	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Bu ülkedeki yerleşik dine çok saygım var	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

Çoğu yerleşik din artık günümüz insanların ihtiyaçları ve sorunlarına cevap veremiyor	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Yerleşik ve kurumsal dinlerden hoşlanmam	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

42. Bu ülkedeki yaygın din hakkında nasıl hissediyorsunuz? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

- 1 - Çok olumsuz
- 2
- 3
- 4
- 5 - Çok olumlu

GENEL SAĞLIK VE MUTLULUK

43. Son bir yılı düşündüğünüzde kendinizden ne kadar memnunsunuz? Lütfen aşağıdaki yuvarlağı/barı uygun yöne doğru hareket ettirin.

- Hiç memnun değil
- 2
- 3
- 4
- 5 - Çok memnun

44. Lütfen aşağıdaki ifadeleri dikkatle okuyunuz. Bu ifadelere ne kadar katılıyorsunuz?

	Hiç katılmıyorum	Katılmıyorum	Katılıyorum	Tamamen katılıyorum
Hayatımda şükredecek pek az şey var	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hayatımın bir amacı yok	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hayatta neyi başarmaya çalıştığıma dair net bir fikrim var	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hayatımdaki problemleri çözmenin hiçbir yolu yok	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şu ana kadar önemli şeyler başardım	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Şükrettiğim pek çok şey var	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>
Hayatım mükemmel	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>	<input type="checkbox"/>

45. Kendinizi ne sıklıkla depresif hissedersiniz?

- Sürekli
- Genellikle
- Bazen
- Ender

Hiçbir zaman

46. Geçtiğimiz beş yıl içerisinde travmatik bir deneyim (siz ya da sevdiğiniz biriyle ilgili hastalık, kaza, saldırı, taciz, ölüm vb.) yaşadınız mı?

Evet

Hayır

47. Son bir yılı düşündüğünüze genel sağlık durumunuz nasıl?

Mükemmel

Çok iyi

İyi

Fena değil

Kötü

MALİ DURUM

48. Geçtiğimiz bir yıl içinde maaş, kira ve faiz gibi tüm ek gelirler dahil edildiğinde aylık hane geliriniz yaklaşık olarak ne kadardır?
