religions

MDPI

Article

Attitudes Toward Alevi Cemevis and Sectarian Diversity Among Young Adults Recruited via University Student Groups in Erzurum, Türkiye

Tahir Bingöl [1], Hüseyin Köse [1] and Bahar Balcı Aydoğan [2,*]

[1] Department of Journalism, Faculty of Communication, Atatürk University, Erzurum 25240, Türkiye; tahir413@hotmail.com (T.B.); hkose@atauni.edu.tr (H.K.)
[2] Ula Ali Koçman Vocational School, Muğla Sıtkı Koçman University, Ula, Muğla 48640, Türkiye
* Correspondence: baharbalci@mu.edu.tr

Abstract

Although the official status of Alevi places of worship (cemevis) remains contested in Türkiye, little is known about how young adults view cemevis and sectarian diversity. This study describes these attitudes and examines whether they differ by gender and age. The 16-item Attitude Scale toward Cemevis and Sectarian Diversity (CEMEÇİTÖ) was completed online by 428 respondents aged 18–30, recruited by convenience sampling through student messaging groups of Atatürk University (Erzurum). Factor analyses identified two content domains; negatively worded items appeared to reflect mainly shared wording variance, although response styles, item content, and wording effects could not be fully separated. Mean ratings were above the scale midpoint for positive statements about cemevis (3.53) and sectarian diversity (3.92), and the two positive subscales were strongly related ($r = 0.64$). Negative statements correlated positively with positive ones, consistent with acquiescent responding. Gender and age-group differences were negligible. Excluding 81 straight-line responders left the overall pattern unchanged, although the positive-subscale correlation weakened ($r = 0.53$), and largely removed the positive–negative correlations. Openness toward cemevis appears closely associated with broader acceptance of sectarian diversity in this sample. Mixed-worded attitude scales on sensitive religious topics require explicit checks for response styles.

Keywords: Alevism; cemevi; religious pluralism; sectarian diversity; young adults; attitude scale; acquiescence

Check for updates

Academic Editor: Emin Poljarevic

Received: 23 September 2026
Revised: 23 November 2026
Accepted: 25 November 2026
Published: 29 November 2026

Copyright: © 2026 by the authors. Licensee MDPI, Basel, Switzerland. This article is an open access article distributed under the terms and conditions of the Creative Commons Attribution (CC BY) license.

1. Introduction

In a historical context, religion has constituted a component of identity and belonging in individuals' social lives. The diverse nature of religious belief, in turn, contributes to the construction of a heterogeneous social environment. However, within such diversity, religious affiliation may become meaningful within a relatively homogeneous social ground. The availability of multiple beliefs and options may also foster a broader climate of tolerance. Indeed, such diversity may foster a more liberal environment for disadvantaged groups. Cultural diversity may also help prevent perspectives that define non-dominant groups as the "other." This is because in a culture where the majority faith is dominant, a different belief or orientation may come to be regarded as "other." Sectarian diversity and individuals' attitudes toward it are therefore highly significant in the relevant literature. At the same time, the issue of Alevism in Türkiye is not merely a debate over places of worship; it

also lies at the center of the ongoing discussion concerning the public recognition of Alevi communities. In this respect, the present study provides evidence on young adults' attitudes toward cemevis, a central object of the recognition debate. Attitudes toward groups and communities that are socially constructed as "others" and subsequently excluded may vary over time and take different forms across contexts. Accordingly, the primary aim of this study is to describe the attitudes of young adults recruited through university student channels toward cemevis and sectarian diversity, to examine whether these attitudes differ by gender and age, and to provide an overall picture of how the issue is perceived under contemporary conditions.

The "us–them" framework considered in this study draws on the Contact Hypothesis (Allport 1954) and Social Identity Theory (Tajfel and Turner 1979) in social psychology. According to the Contact Hypothesis, intergroup contact can reduce prejudice when conditions for positive interaction are present, whereas prejudice or indifference may become more pronounced in contexts where contact is limited (Pettigrew and Tropp 2006). Social Identity Theory, by contrast, proposes that individuals make sense of their group memberships by comparing their own groups with others and that such comparisons create the basis for the construction of "us" and "them" categories through in-group/out-group distinctions and the positive presentation of the group to which one belongs (Tajfel and Turner 1979). These theories serve here as interpretive frameworks; because respondents' sectarian identity, religiosity, intergroup contact, and digital media use were not measured, their mechanisms are not tested directly. In line with this framework, data collected from 428 young adults were analyzed using exploratory and confirmatory factor analyses, as well as various comparative tests.

The study employed the Attitude Scale toward Cemevis and Sectarian Diversity (CEMEÇİTÖ), which consists of two sections, each containing eight items: Cemevi and Sectarian Diversity. Within this framework, the study seeks to answer the following questions:

- How do participants evaluate statements about cemevis?
- How do participants evaluate statements about sectarian diversity?
- Is there a significant relationship between participants' attitudes toward cemevis and toward sectarian diversity?
- Do participants' attitudes toward cemevis and sectarian diversity differ significantly by gender?
- Do participants' attitudes toward cemevis and sectarian diversity differ significantly by age?

The topic is, of course, not new to the relevant literature. Various researchers have examined the issue with different target populations. However, the present study focuses on how the issue is perceived under current conditions by young adults born in 1996 or later, the birth cohort commonly labeled Generation Z. Because the study surveyed a single age group at a single point in time, age, period, and cohort effects cannot be separated, and the findings cannot be attributed to generational membership (Costanza et al. 2023; Rohrer 2025).

A review of the Turkish scientific literature reveals several academic publications that discuss Generation Z's perspectives on religion. Tekin and Gökçe (2021) concluded that religion had a limited influence on participants' daily lives and that religious orientation was not a determining factor in their friendships. Odabaşı and Aydın (2020) found that education, social environment, family, and online virtual environments influenced the religious attitudes of young people who described their families as conservative. Yılmaz (2025) examined how members of Generation Z approach religion and how religious officials should communicate with them, and Tanı (2022) showed that Generation Z youth and their Generation X parents cannot be separated by rigid boundaries. Finally, Özkan

(2023) found that participants from both generations reported high levels of religious belief, whereas religious practice was lower among Generation Z.

In the relevant international literature, the issue has been addressed not only within the framework of the Contact Hypothesis (Allport 1954; Pettigrew and Tropp 2006) and Social Identity Theory (Tajfel and Turner 1979), as discussed above, but also through historical and anthropological studies specific to Alevism. Dressler (2013) examined the transformation of the concept of Alevism, particularly the process through which the group referred to as "Kızılbaş" during the late Ottoman period and the early Republican era came to be characterized as heterodox Islam; in other words, he addressed the processes through which Alevism came to be defined as a religion in modern Türkiye. Karakaya-Stump (2019) and Shankland (2003), in turn, examined the formation of regional Kızılbaş/Alevi communities within an anthropological framework encompassing historical, political, and sociological dimensions. Massicard (2013) investigated how demands for the public visibility and recognition of Alevi identity have taken shape within sociological and political contexts, with particular attention to processes of change and transformation in Türkiye and Europe. The studies reviewed above examine either the historical and theoretical background of Alevism or the religiosity of young people in general; none of them measures young adults' attitudes toward cemevis with a quantitative instrument. This study describes the attitudes of young adults recruited through university student groups in Erzurum toward cemevis and sectarian diversity and interprets them within the "us–them" framework of contact and social identity theories. Rather than approaching the issue only through general indicators of religiosity, it focuses on the cemevi, a concrete and historically charged object of the recognition debate.

1.1. Religion and Diversity of Belief in the New Media Age

As an integral part of everyday life, the global influence of media extends across a broad geographical spectrum, and religion has also been affected by the mediatization of daily life. As in many other domains, media provide a platform through which religious beliefs, symbols, and practices can be reconsidered, intertwined, and reconstructed (Zeiler 2019, p. 3). Online formations and communities occupy an important place in individuals' sense of self and may also influence the beliefs that shape their worldviews. For example, individuals who access the views of a church online may experience a sense of spiritual and religious fulfillment (Hickey-Moody 2023, p. 96), and online religious communities can likewise find spaces for self-expression (Piela 2012, p. 27). Religious themes can readily find a place in online environments (George 2006, p. 10), and media can be used to experience and reflect on real worlds that are imagined, felt, and conceptually differentiated (Morgan 2013, p. 353).

The digital age has also witnessed the rise of individuals who may be described as new religious authorities, whose popularity may sometimes derive less from their expertise in religious matters than from appealing content shared through social networks (Widiyanto 2023, p. 112). Expressing personal views in online environments such as YouTube not only provides a space for sectarian perspectives but may also create conditions for mobilizing supporters or opponents of a particular sectarian identity, because individuals may tend to support ideas consistent with their own beliefs while adopting rigid attitudes toward opposing views (Golan and Martini 2022, p. 25). Religious identities transferred into digital environments are subject to continuous calls for revision and renewal (Lövheim and Lundmark 2022, pp. 66–67). Although the internet has been characterized as disruptive by some religious leaders, it may still be regarded by certain groups as a largely positive and useful resource (Cheong 2022, p. 92) that creates an online space in which religion can operate (Bunt 2003, p. 5). The internet also has the capacity to influence perceptions of

what is important and meaningful in matters of belief (Pärnä 2010, p. 4); individuals can now access cyber churches or religious pulpits with a single click (Helland 2004, p. 31), and online experiences allow people to accept or reject the truth claims of different religious traditions (McClure 2017, p. 494). These developments form part of the context in which young adults today encounter religious and sectarian difference.

1.2. Generation Z and Diversity of Belief: A Generational Perspective

The generation to which an individual belongs is shaped and defined by the contingencies of the time into which they are born, as well as by shared tastes, attitudes, interests, habits, tendencies, and experiences. The defining factors that characterize a period of life as a generation depend on the set of events and phenomena that capture individuals' attention and emotions, thereby shaping their lives (Zemke et al. 2013, p. 16). Generations are classified by birth year, although these dates are not entirely definitive. Accordingly, those born between 1943 and 1960 are referred to as Baby Boomers, those born between 1960 and 1980 as Generation X, and those born between 1980 and 2000 as Generation Y (Zemke et al. 2013, p. 18). Generations form their views under the influence of the political, technological, social, economic, and other conditions of their respective periods (Huntley 2006, p. 5), and previous generations, which developed social rules, laws, and policies, built the world in which Generation Z now lives (Seemiller and Grace 2019, p. 175).

The defining factor behind referring to those born from the mid-1990s onward as Generation Z is technology and, consequently, the digitalization of everyday life practices. Some scholars describe Generation Z as the network generation and digital natives (Turner 2015, p. 104), and it has also been referred to as the iGeneration, Online Generation, Gen Tech, and Facebook Generation (Dolot 2018, p. 45). Nevertheless, both the terminology used to describe Generation Z and the period it encompasses vary among analysts. According to Gaidhani et al. (2019, p. 2804), Generation Z begins with those born in 1996, whereas Vițelar (2019, p. 262) refers to individuals born between 1995 and 2009. Comstock and Paik (1991) describe it as a generation for whom mass-mediated messages constitute socializing influences as important as parents and schools, and Sarıoğlu and Özgen (2018, p. 1068) state that, for this generation, it is almost impossible to "have a memory of a world without mobile phones." Its collective memory is also shaped by concrete indicators such as films, television content, musical genres, fashion, hobbies, relationships, and habits (Arsenault 2004, p. 132). Members of Generation Z are highly proficient in using new media channels, but their primary motivation for using media is entertainment, and they make relatively little use of media platforms for civic participation (Panagiotou et al. 2022, p. 456). They have also been described as an "adaptive generation" with a more conscious approach to social media use (Rickes 2016, p. 26), for whom information technologies, rather than printed books, reference materials, and educators, serve as the primary sources of information (Poláková and Klímová 2019, p. 4).

With regard to religion, some scholars argue that members of Generation Z are less religiously engaged than previous generations and that their religious interest may gradually decline in later life (Seemiller and Grace 2019, p. 11). Some members of this generation believe that different religious groups and organizations go beyond their stated purposes to establish authority over wider populations and to obtain financial gain from individuals (Tanı 2022, p. 50). Although members of this generation tend to share similar orientations toward religious belief, spirituality, and religion's broader, inclusive role in society, they may exhibit different tendencies in religious practice (Tekin and Gökçe 2021, p. 203). Some scholars also argue that Generation Z should be the most diverse and relatively tolerant generation in terms of racial and ethnic perceptions (Rickes 2016, p. 34).

1.3. Alevism, Cemevis, and Recognition

Because the scale used in this study concerns cemevis and sectarian diversity, it is necessary to briefly clarify the concepts of Alevi and Alevism and how they relate to, but differ from, Shiism. Several, partly conflicting, interpretations of the origins of Alevism have been put forward (Aydın 2020, pp. 11–12). The Kızılbaş belief, which plays an important role in the historical formation of Alevism, became established as a belief system in the 15th and 16th centuries (R. Yıldırım 2021, pp. 24–25), and Dressler (2013) notes that Alevism was shaped within the conditions of the late Ottoman period and the early Republican era. As for the concept of Alevi, it has been used to refer to the descendants of Ali following his death (Özdemir 2011, p. 26). The term Shia, whose dictionary meaning is "supporter," refers to those who recognized Ali as the legitimate successor to Muhammad (Özdemir 2011, pp. 18–20). In summary, Alevism also encompasses historical, sociological, and regional dimensions of community life that prevent it from being reduced solely to a religious sectarian category (Shankland 2003; Karakaya-Stump 2019; R. Yıldırım 2018). Traces of older periods of Turkish cultural memory can also be found in the sacred narratives of Alevism. Some of the animal symbols in Alevi–Bektashi menakıpnames have largely kept the meanings they had in Turkish mythology. This does not mean that these meanings remained entirely unchanged; as Kaplan (2026) notes, the symbolic meanings of some animals, such as the wolf and the sheep, changed under Islamic influence.

The sociological construction of Alevis as the "other" and their perception as a threat are connected to the factors discussed above. The dispute over succession after the death of Muhammad is commonly regarded as the starting point of the later Sunni–Shia divide (Louër 2023, pp. 19–20). Alevism took shape later and in a different historical setting. However, opposition emerging from an environment of intense political tension gradually positioned Sunnis and Shiites, and later Sunnis and Alevis, at opposite poles through shifting perceptions.

Another dimension of the disagreement concerns differences in places of worship. The places of worship of Alevi communities differ from mosques, churches, and similar spaces. While mosques and churches gradually acquired legitimacy through their distinctive architectural characteristics, cemevis have continued to the present without developing any particular architectural characteristics and, for a long period, without enjoying broad legitimacy. Spaces used as cemevis lack distinctive architectural features and have historically taken the form of ordinary houses or designated sections of houses. Although cemevis are not distinguished by specific features of religious architecture, they have become important spaces for the beliefs, worship, and sociocultural values of Alevi communities (E. Yıldırım 2012, p. 158). Together with the status of dedes and compulsory religious education, determining the legal status of cemevis is one of the few demands on which Alevi opinion leaders largely agree (Köse and Tuğsuz 2021). Research in the diaspora shows that cemevis have become important places through which Alevis express their demands for visibility and recognition. At the same time, these places have opened the way to new debates over authority, representation, and religious interpretation (Hanoğlu 2026). The legal status of cemevis remains unsettled. In İzzettin Doğan and Others v. Turkey (European Court of Human Rights 2016), the Grand Chamber of the European Court of Human Rights found violations of Article 9, and of Article 14 taken together with Article 9, holding that the refusal to recognize the religious nature and autonomous existence of the Alevi faith had discriminatory consequences, particularly for the state funding of cemevis and Alevi religious leaders. In November 2022, Presidential Decree No. 112 (Presidency of the Republic of Türkiye 2022) established an Alevi–Bektashi Culture and Cemevi Presidency within the Ministry of Culture and Tourism, and the Council of Europe's Committee of Ministers later listed this step among the general measures when it closed its supervision of the judgment

in June 2024 (Department for the Execution of Judgments of the European Court of Human Rights 2024). Several Alevi associations, however, criticized the arrangement as treating cemevis as cultural centers under state administration rather than as places of worship (Kam 2022). According to Gücin (2026), the resulting picture can be described as "partial recognition." Cemevis do not have the status of places of worship; however, occasional visits by state officials and certain privileges granted to some dedes point to a limited form of recognition. In January 2026, an amendment to the Spatial Plans Construction Regulation (Official Gazette no. 33145; Ministry of Environment, Urbanization and Climate Change 2026; General Directorate of Spatial Planning, Ministry of Environment, Urbanization and Climate Change 2026) added areas containing cemevi buildings to the zoning category of "cultural facility areas"; the Ministry presented this as enabling cemevis to be shown in zoning plans, whereas Alevi federations objected that it again classifies cemevis as cultural rather than worship spaces (Cumhuriyet 2026). The data for this study were collected in March 2026, about six weeks after this regulation.

The relationship that young Alevis build with their identity cannot be explained through a single pattern either. Geçgin's (2019) interviews with 33 young Alevis living in different cities revealed five distinct identity orientations. For some of the young people interviewed, identity was shaped around belief and ritual, whereas for others the cultural dimension was more decisive. Tanyas (2024) shows that Alevi, Jewish, and Christian youth living in Türkiye experience religious discrimination; in particular, the religious practices of Alevi participants were misread by people around them. In the interviews that Özalp and Şimşir (2026) conducted with dedes, the intensity of urban life, education and career paths, and fear of exclusion stand out among the reasons for young people's declining participation in cem ceremonies. What these studies have in common is their focus on the identities and experiences of Alevi youth themselves. The present study starts from a different point. The sectarian identity of the participants was not measured; instead, the study examines how young adults in general view cemevis and sectarian diversity.

2. Materials and Methods

This cross-sectional study used an online survey. A 16-item scale measuring attitudes toward cemevis and sectarian diversity was used in the study. The Attitude Scale toward Cemevis and Sectarian Diversity (CEMEÇİTÖ) used in this study was developed by Hüseyin Aras as part of his doctoral dissertation entitled "Türkiye'de Polis Eğitimi ve Kültürel Çeşitlilik" [Police Education and Cultural Diversity in Türkiye], which was accepted in 2016 by the Department of Security Strategies and Management, Institute of Security Sciences, Police Academy. Permission to use the scale was obtained from the author via e-mail correspondence. In the original development study, a 60-item trial form was administered in May 2015 to 641 police candidates at four police training units, and 550 complete and consistent forms were analyzed. Of the 20 candidate items on cemevis and sectarian diversity, four were removed during exploratory factor analysis; the remaining 16 items yielded three factors explaining 49.78% of the variance (KMO = 0.901), one comprising the eight cemevi items and two comprising five and three sectarian diversity items. The items were therefore grouped into two sections, cemevis and sectarian diversity, with factor loadings of 0.46–0.74 and 0.53–0.76 and Cronbach's alpha coefficients of 0.83 and 0.74, respectively (Aras 2016, pp. 94–95, 103–5). The scale consists of two sections. The eight items in the first section concern cemevis, while the eight items in the second section concern sectarian diversity. "Sect" (mezhep) follows the wording of the original scale and is not meant to imply that Alevism is merely a sect within Islam, a classification that is itself debated. Because the scale was developed with police candidates in 2015, its use with young adults in 2026 requires three kinds of validity evidence. Regarding content, the items contain no occupation-

specific statements and refer to general attitudes toward cemevis and sects. Regarding internal structure, the factor structure was re-examined in the present data (Section 3.2). Regarding transportability, however, the present data cannot show that the items carry the same meaning in both populations, particularly as the legal and public context of cemevis has changed since 2015 (see Section 1). Testing measurement invariance would require item-level data from both populations and was not possible here. The original study nevertheless provides one relevant indication. According to the item correspondence table in Aras (2016, Appendix 2), its separate three-item sectarian-diversity factor consisted of the present Items 14, 15, and 16, which are all negatively worded statements calling for unequal treatment or restriction of sects (Aras 2016, p. 104). A partly wording-related separation was therefore already present among police candidates and is not specific to the present sample. The items were administered in Turkish; the English item wordings reported in Section 3.1 are the authors' translation. Subscale scores are the means of their item scores. No subscale is reverse-scored, and no total score was computed. This research was conducted with the approval of the Atatürk University Social and Human Sciences Ethics Committee (Decision No. 279 of Session No. 19, dated 17 October 2022; document no. E.88656144-000-2200338107), granted for the doctoral thesis project of which this study is part. The approval specifies no expiry date and remained valid at the time of data collection in March 2026. The approved protocol covered the questionnaire, recruitment through online student communication channels, and the online informed-consent procedure actually used. No changes were made to the approved instrument or procedure. Informed consent was obtained from all participants.

2.1. Population and Sample

The analytic sample comprised 428 respondents aged 18–30, retained from 439 responses after the screening described in Section 2.2. Data were collected between 6 and 31 March 2026, through an online questionnaire. Items were rated on a 5-point scale whose Turkish labels were 1 = Asla kabul etmiyorum (I never accept), 2 = Katılmıyorum (I disagree), 3 = Düşüncem net değil (my opinion is not clear), 4 = Katılıyorum (I agree), and 5 = Kesinlikle aynı fikirdeyim (I strongly agree). They are referred to below as strongly disagree, disagree, undecided, agree, and strongly agree.

The questionnaire, prepared as an online Google Form, was distributed by sharing its link once in the WhatsApp groups of undergraduate students at Atatürk University; no reminder messages were sent. Responses arrived in waves after the link was shared in different groups, and 340 of the 428 analyzed responses (79.4%) were submitted on 24–25 March 2026. In addition to the 16 scale items, the form asked only for age (as an open-ended entry) and gender. University, faculty, and year of study were not asked. Eligibility therefore rested on the distribution of the link, and because the link could be forwarded, the possibility that some respondents were not students cannot be excluded. Participation was voluntary and anonymous, and no names or contact details were requested. The first page of the form stated that the data would be used only for scientific purposes and would not be shared with any third party, and informed consent was obtained on that page. The screening of the raw responses is described in the next subsection. Because this is a convenience sample recruited through the student channels of a single university, the findings describe this sample only and are not intended to generalize to young adults or university students in Türkiye.

2.2. Data Screening

The raw data file (439 responses) was screened in four steps. First, completeness was checked. All respondents answered all 16 items and reported their gender, so no missing

item data had to be handled. Second, age eligibility was checked. The study targeted young adults born in 1996 or later, the birth cohort commonly labeled Generation Z; the label is used here only to describe this age range. Because age was collected in years, this criterion was operationalized as being aged 30 or younger at the time of data collection in 2026 (an approximation that may include a few respondents born in late 1995), and adult status (18 years or older) was also required. Eleven respondents did not meet these criteria and were excluded: eight were aged between 31 and 47 years, one was 17 years old, and two entered invalid age values (free text instead of a number). These exclusions were based on age alone, not on item responses. The analytic sample therefore comprised 428 respondents aged 18–30 years (97.5% of the raw responses). Third, the data were checked for duplicate records. Fifty-six respondents had exactly the same age, gender, and responses to all 16 items as at least one other respondent, forming 17 groups of identical records. All 56 were straight-line responders, that is, they gave the same answer to all 16 items. Because a straight-line pattern can take only five forms and two-thirds of the respondents were aged 20–23, such matches can easily occur by chance among different people. The submission times also did not suggest repeated completion by the same person. Of the 39 intervals between consecutive identical records, only 7 were 10 min or shorter, and the median interval was 47 min. Repeat participation cannot be ruled out in an anonymous open-link survey, but the data provide no clear evidence of it. Fourth, response patterns were screened for straight-lining: 81 respondents (18.9% of the analytic sample) gave the same answer to all 16 items, including both positively and negatively worded statements. These responses were classified by their logical consistency. Twenty-two respondents answered "undecided" to every item, which is logically consistent with a genuinely neutral or uncertain stance. The remaining 59 gave logically contradictory patterns because they agreed (51) or disagreed (8) with both positive and negative statements on the same topic. Straight-liners were more often male (53.1% vs. 36.0%, χ^2 test p = 0.007) and slightly younger (M = 21.0 vs. 21.8 years; Welch's *t* test $p = 0.003$) than the other respondents (Section 3.5). The analytic sample of 428 was retained for the main analyses for three reasons. First, the exclusion criterion (age) was fixed before analysis, whereas excluding respondents on the basis of their item responses would make the sample depend on the results being examined. Second, the 22 neutral straight-line responders provided logically admissible answers. Third, all main analyses were repeated in two sensitivity samples: one excluding the 59 contradictory straight-line responders ($n = 369$) and one excluding all 81 straight-liners ($n = 347$). These results are reported in Section 3.5. Unless stated otherwise, all analyses reported below refer to the analytic sample of 428 respondents.

2.3. Data Analysis

The primary exploratory factor analysis (EFA) and Cronbach's alpha were computed in SPSS 26.0. All other analyses (parallel analysis, confirmatory factor analyses [CFA], descriptive statistics, group comparisons, and sensitivity analyses) were carried out in R 4.3.3 with the lavaan 0.6-17 (Rosseel 2012) and psych 2.4.1 (Revelle 2024) packages. The R code and output are available from the corresponding author upon request. The primary EFA used principal axis factoring with promax rotation ($\kappa = 4$), because the factors were expected to correlate. The number of factors was not decided by the Kaiser criterion. Instead, it was evaluated with Horn's parallel analysis (Horn 1965; Hayton et al. 2004) and Velicer's (1976) minimum average partial (MAP) test. Parallel analysis compared the observed eigenvalues with the 95th percentile of eigenvalues from 1000 data sets in which each item's responses were randomly permuted (Buja and Eyuboglu 1992). This was done for both the unreduced correlation matrix (component-based parallel analysis) and the reduced matrix with squared multiple correlations on the diagonal (factor-based parallel analysis),

because the two variants can disagree and the factor-based variant tends to suggest too many factors (Buja and Eyuboglu 1992; Crawford et al. 2010). Both variants were also repeated on polychoric correlations (500 permutations), which are appropriate for ordinal items (Timmerman and Lorenzo-Seva 2011). To avoid deriving and testing the structure on the same observations, the sample was randomly split into two halves ($n = 214$ each, random seed 2026), with an EFA on the first half and a CFA on the second. This separation was only partial: the m1–m2 error covariance (Section 3.2) was identified from modification indices in the full sample and then included in the model estimated in the hold-out half, so the hold-out CFA is not fully independent of information from the complete data set.

CFA models were estimated by maximum likelihood (ML), which treats the five-point items as continuous. Because the items are ordinal and some are skewed, every CFA was repeated with the robust diagonally weighted least squares estimator (WLSMV) on polychoric correlations, for which scaled fit indices are reported (Li 2016). Seven models were compared: (1) one general factor; (2) two content factors (cemevis and sectarian diversity); (3) the three-factor structure of the original development study (Aras 2016); (4) three factors comprising positive cemevi items, positive sectarian-diversity items, and all seven negatively worded items; (5) two content factors plus an orthogonal wording factor on which all negatively worded items loaded; (6) the four-factor model; and (7) the four-factor model with the m1–m2 error covariance, which was also estimated in the hold-out half (Model 8). To quantify the wording effect, the share of each negatively worded item's variance due to the content factors and to the wording factor was computed from the standardized WLSMV solution of Model 5 (with the m1–m2 error covariance), together with the explained common variance (ECV) of the wording factor (Rodriguez et al. 2016). Because these estimates depend on the specification of Model 5, they were treated as exploratory.

Reliability was assessed with Cronbach's alpha, ordinal alpha computed from polychoric correlations (Zumbo et al. 2007), and coefficient omega from the WLSMV four-factor solution. Harman's single-factor test was not used because it is a weak diagnostic of common-method variance (Podsakoff et al. 2003). Instead, wording and response-style effects were modeled directly, as described above.

Exploratory factor analysis (EFA) can be defined as a multivariate statistical technique that aims to identify and explore a smaller number of conceptually meaningful new variables by grouping together a large number of interrelated variables (Çokluk et al. 2010). In exploratory factor analysis, factors are identified based on the relationships among variables. Before conducting EFA, the adequacy of the sample is evaluated using the Kaiser–Meyer–Olkin measure and Bartlett's Test of Sphericity. In general, a KMO value greater than 0.70 and a p value below 0.05 for Bartlett's Test of Sphericity are expected. Principal axis factoring estimates common rather than total variance and is preferable to principal component analysis when latent constructs are of interest, and oblique rotation is preferable when factors are expected to correlate (Fabrigar et al. 1999; Costello and Osborne 2005). After rotation, the factor loadings of the items on their respective factors, their loadings on other factors, and the differences between loadings on multiple factors are examined. When eliminating items that do not measure the same construct in factor analysis, attention should be paid to high factor loadings, with 0.40 or above regarded as a good criterion, although this threshold may be lowered to 0.30, and to whether items have a high loading on a single factor and low loadings on the remaining factors. In addition, the difference between an item's highest factor loading and its loading on any other factor should be at least 0.10 (Büyüköztürk 2011).

Confirmatory factor analysis is an advanced technique used in higher-level research and is based on testing theories concerning latent variables. It is an analysis used to

determine whether a previously defined and delimited structure can be confirmed as a model. Confirmatory factor analysis is a form of structural equation modeling, and adequate model fit must first be established in structural equation models. Model fit is commonly evaluated using fit indices classified as the "ratio of the chi-square statistic to degrees of freedom" (χ^2/df), the "statistical significance of individual parameter estimates" (t value), "residual-based fit indices" (SRMR, GFI), "independent-model-based fit indices" (NNFI, CFI), and the "root mean square error of approximation" (RMSEA) (Çokluk et al. 2010).

Scale Composite Reliability (SCR) (Raykov 1997) was used as a measure of the internal consistency of the factors, while the procedure proposed by Fornell and Larcker (1981) was used to determine convergent and discriminant/divergent validity. The SCR developed by Raykov (1997) incorporates the added variances of the observed independent variables. SCR should be calculated separately for each subscale and is expected to exceed 0.70. The Fornell and Larcker (1981) procedure uses Average Variance Extracted (AVE), Maximum Shared Variance (MSV), or Average Shared Variance (ASV). For discriminant validity, AVE should be greater than MSV or ASV; for convergent validity, AVE should be ≥ 0.50 and SCR should be greater than AVE. In other words, the variance explained by the construct is expected to be greater than the measurement error and greater than the cross-loadings. If the AVE value is below 0.50, the variance attributable to measurement error is greater than the variance accounted for by the construct, and therefore construct validity, as with the validity of the individual indicators, may not be considered acceptable (Fornell and Larcker 1981).

Cronbach's alpha, which was used as part of the reliability analysis, is employed to examine the consistency among test scores. Cronbach's alpha indicates internal consistency and is generally expected to be above 0.70. Item-total correlation, another method of reliability analysis, is used to describe the relationship between scores obtained from individual test items and the total test score. In general, items with item-total correlations of 0.30 or higher can be considered to discriminate effectively among individuals (Büyüköztürk 2011). The arithmetic means, standard deviations, skewness coefficients, and kurtosis coefficients for the subscale scores were presented in the descriptive statistics table. Skewness and kurtosis coefficients were considered when assessing the normality of the subscale scores. For scores obtained from a continuous variable, skewness and kurtosis coefficients within the range of ± 1 may be interpreted as indicating no substantial deviation from a normal distribution. Appropriate transformations may be applied to non-normally distributed scores to permit the use of parametric tests (Büyüköztürk 2011). Skewness and kurtosis fell within ± 1 for all subscales except for positive attitudes toward sectarian diversity (skewness = -1.09, kurtosis = 1.58; Section 3.2). Given the large sample, parametric tests were used without transformation. Gender differences were tested with Welch's t test, because variances were unequal for three subscales, and age-group differences were tested with one-way ANOVA. These results were checked with Student's t test, Welch's ANOVA, and Mann–Whitney U and Kruskal–Wallis tests. When the ANOVA indicated a significant difference, the Tukey HSD post hoc test was used if variances were homogeneous (Levene's test $p > 0.05$), and the Games–Howell test was used otherwise. Pearson's correlation was used to analyze the relationships among the subscale scores and between the subscale scores and age. The level of statistical significance was set at 0.05. Because each research question on group differences was tested on four subscales, the p values of the four gender comparisons and of the four age-group comparisons were adjusted separately with the Holm (1979) procedure, and both unadjusted and adjusted p values are reported. Effect sizes were reported as Cohen's d with 95% confidence intervals for gender comparisons and as η^2 for age-group comparisons. Small, medium, and large effects correspond to d = 0.2, 0.5, and 0.8 and to $\eta^2 = 0.01$, 0.06, and 0.14 (Cohen 2013).

All four subscales are scored in the direction of agreement with the item content, so higher scores on the two negative subscales indicate stronger agreement with negatively worded statements. Instead of verbal levels such as "high" or "moderate", scores are described by their means, 95% confidence intervals, and the percentages of respondents who disagreed (1–2), were undecided (3), or agreed (4–5).

3. Results

3.1. Descriptive Findings

Table 1 presents the frequency and percentage distributions of the participants according to their demographic characteristics.

Table 1. Distribution of Participants According to Demographic Characteristics.

Demographic Variable	Groups	*n*	%
Gender	Female	260	60.7
	Male	168	39.3
Age groups (Mean ± SD = 21.63 ± 2.28; Min–Max = 18–30)	18–19 years	72	16.8
	20–21 years	156	36.4
	22–23 years	126	29.4
	24–30 years	74	17.3

n = number of participants; SD = standard deviation. *n* = 428.

Of the 428 respondents in the analytic sample, 60.7% were female and 39.3% were male. Participants ranged in age from 18 to 30 years, with a mean age of 21.63 ± 2.28 years. Of the participants, 16.8% were aged 18–19 years, 36.4% were aged 20–21 years, 29.4% were aged 22–23 years, and 17.3% were aged 24–30 years (Table 1).

Table 2 presents the descriptive statistics for the item scores on the Attitude Scale toward Cemevis and Sectarian Diversity (CEMEÇİTÖ).

Table 2. Descriptive Statistics and Response Distributions for the CEMEÇİTÖ Items (*n* = 428).

Item	$\bar{X}$	SD	95% CI	Disagree (%)	Undecided (%)	Agree (%)
1. Because a cemevi is a place of worship within a belief system, everyone should respect it unconditionally.	3.91	1.14	[3.80, 4.02]	12.4	15.2	72.4
2. I can listen carefully to views advocating that cemevis be granted official status as places of worship.	3.64	1.14	[3.53, 3.75]	14.5	23.4	62.1
3. I would not want to be seen near or inside a cemevi. *	3.33	1.30	[3.21, 3.46]	26.2	24.3	49.5
4. I could voluntarily participate in a fundraising campaign organized to meet the needs of a cemevi.	3.22	1.25	[3.10, 3.34]	29.0	24.3	46.7
5. I am not interested in what Alevis say about cemevis, what their demands are, and similar issues. *	3.33	1.27	[3.21, 3.45]	25.0	26.2	48.8
6. If I were responsible for promoting greater appreciation of cemevis, I would enjoy seeking new ways to achieve this.	3.38	1.24	[3.26, 3.49]	22.4	26.2	51.4
7. If I had to seek new ways to promote respect for cemevis, I would not enjoy doing so. *	3.25	1.30	[3.13, 3.37]	29.2	24.5	46.3
8. I could comfortably visit a cemevi and attend a religious ceremony there as an observer.	3.50	1.26	[3.38, 3.62]	20.8	22.9	56.3

Table 2. *Cont.*

Item	$\overline{X}$	SD	95% CI	Disagree (%)	Undecided (%)	Agree (%)
9. If I encounter writings describing differences in the worship practices of religious sects, I may read them with interest.	3.98	1.04	[3.88, 4.08]	7.9	17.8	74.3
10. If I believed that it would contribute to social peace, I would invite people who have conducted studies on religious sects in Türkiye to various events.	3.85	1.07	[3.75, 3.95]	9.3	21.7	68.9
11. If I were invited to attend and observe ceremonies such as worship services, funerals, and weddings of different sects in my country, I would not attend. *	3.25	1.28	[3.12, 3.37]	30.1	21.7	48.1
12. If equal respect is shown to all religious sects, social integration can be achieved easily.	3.96	1.07	[3.86, 4.06]	8.6	17.8	73.6
13. I enjoy exchanging information with people from different sects in shared settings.	3.89	1.01	[3.79, 3.99]	7.2	22.4	70.3
14. The state should show greater respect to the sect of the majority than to every sect. *	3.17	1.39	[3.04, 3.30]	31.3	19.9	48.8
15. Sects divide people. Therefore, the various activities of sects should be prohibited by the state. *	3.26	1.37	[3.13, 3.39]	29.0	21.7	49.3
16. The various activities of different sects in our country may confuse young people. Therefore, such activities by sects should be prevented. *	3.24	1.34	[3.11, 3.37]	28.5	24.8	46.7

$\overline{X}$ = mean; SD = standard deviation; CI = confidence interval. Disagree = response 1 or 2; Undecided = response 3; Agree = response 4 or 5. * Negatively worded items. All values are raw agreement scores (1 = strongly disagree, 5 = strongly agree); no item is reverse-scored. Percentages may not sum to 100 because of rounding.

Among the item statements in the Attitude Scale toward Cemevis and Sectarian Diversity (CEMEÇİTÖ), the positive statements with the highest scores were, respectively, Item 9, "If I encounter writings describing differences in the worship practices of religious sects, I may read them with interest." (3.98 ± 1.04); Item 12, "If equal respect is shown to all religious sects, social integration can be achieved easily." (3.96 ± 1.07); Item 1, "Because a cemevi is a place of worship within a belief system, everyone should respect it unconditionally." (3.91 ± 1.14); Item 13, "I enjoy exchanging information with people from different sects in shared settings." (3.89 ± 1.01); and Item 10, "If I believed that it would contribute to social peace, I would invite people who have conducted studies on religious sects in Türkiye to various events." (3.85 ± 1.07).

Among positively worded items, the lowest means were for Item 4 (3.22 ± 1.25), Item 6 (3.38 ± 1.24), and Item 8 (3.50 ± 1.26). Among negatively worded items, the highest agreement was for Item 3 and Item 5 (3.33 ± 1.30 and 3.33 ± 1.27), Item 15 (3.26 ± 1.37), Item 7 (3.25 ± 1.30), and Item 11 (3.25 ± 1.28). While 72.4% agreed that cemevis deserve unconditional respect (Item 1), only 46.7% would join a fundraising campaign (Item 4), and 49.5% agreed with "I would not want to be seen near or inside a cemevi" (Item 3; 26.2% disagreed) (Table 2). Between 46.3% and 49.5% of respondents agreed with each negatively worded item, compared with 46.7% to 74.3% for the positively worded items, so agreement with both kinds of statements was widespread.

3.2. Validity and Reliability

Table 3 presents the results of the KMO and Bartlett's Test of Sphericity conducted to assess sample adequacy.

Table 3. KMO and Bartlett's Test of Sphericity Results.

Test	Statistic	Value
Kaiser–Meyer–Olkin (KMO) Measure of Sampling Adequacy		0.896
Bartlett's Test of Sphericity	χ^2	4417.43
	Degrees of freedom	120
	Significance (p)	<0.001

The KMO value, which was examined to assess the suitability of the data obtained from the 428 participants for exploratory factor analysis, was high (0.896), and Bartlett's Test of Sphericity was statistically significant (Bartlett's $\chi^2 = 4417.43$; $p < 0.001$), indicating that the data were suitable for factor analysis (Table 3). Three initial eigenvalues exceeded 1 (6.82, 2.88, and 1.29), and the fourth was 0.90; the first two, three, and four components explained 60.59%, 68.67%, and 74.30% of the variance. The scree plot leveled off after the fourth point (Figure 1). The factor-retention criteria did not agree on a single number. In component-based parallel analysis, the first three observed eigenvalues exceeded the 95th-percentile eigenvalues of the permuted data (1.41, 1.32, and 1.26), whereas the fourth did not (0.90 vs. 1.21), indicating three components (Figure 1); with polychoric correlations, two components were indicated. Factor-based parallel analysis indicated five factors with Pearson correlations and four with polychoric correlations, and the MAP test reached its minimum at four factors, although the three- and four-factor values were practically identical (0.0394 vs. 0.0393). In a three-factor solution (polychoric correlations, principal axis factoring, promax rotation), all seven negatively worded items formed a single factor (loadings 0.66–0.86), whereas the positive sectarian-diversity items loaded on both remaining factors (0.46–0.62). The third dimension indicated by parallel analysis was therefore a wording dimension rather than a content dimension. The four-factor solution splits this wording dimension by content domain.

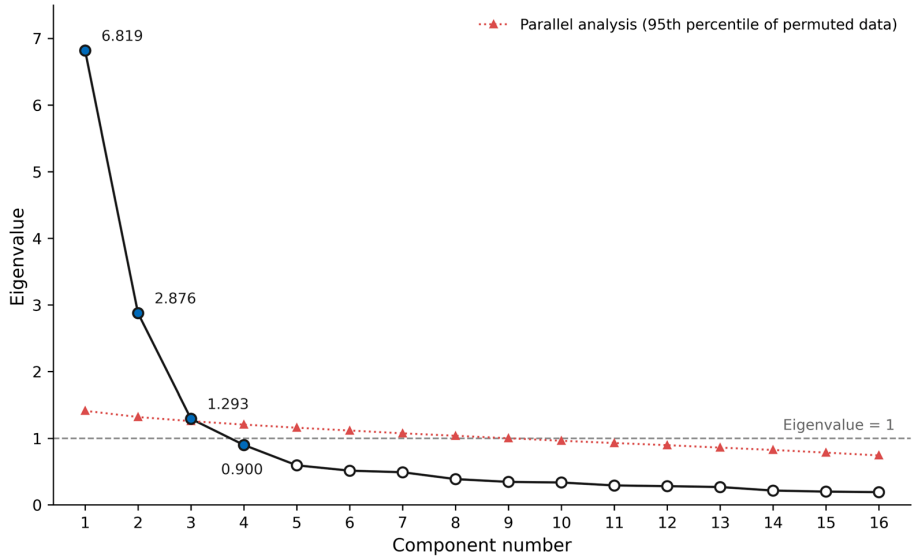


Figure 1. CEMEÇİTÖ Scree Plot with Parallel Analysis. Observed eigenvalues of the 16-item correlation matrix ($n = 428$). The solid line shows the observed eigenvalues, and the dotted line shows the 95th-percentile eigenvalues of 1000 column-permuted data sets (Horn's parallel analysis); only the first three observed eigenvalues exceed it, so component-based parallel analysis supports three components. Filled points mark the four components of the working solution used in subsequent analyses (74.30% of the variance), which was chosen on other grounds (MAP test, factor-based

parallel analysis on polychoric correlations, and confirmatory model comparisons; see text), not on the basis of the parallel analysis shown here.

Although the items were grouped into two sections in the original development study (on the basis of a three-factor solution; Aras 2016), the four factors obtained in the present study nest within the two original content domains. As in the original structure, the first eight items belong to the cemevi domain and the final eight items to the sectarian-diversity domain. Within each domain, however, positively and negatively worded items formed separate factors. In the cemevi domain, Items 1, 2, 4, 6, and 8 formed the factor of positive attitudes toward cemevis, whereas Items 3, 5, and 7 formed the factor of agreement with negative statements about cemevis. In the sectarian-diversity domain, Items 9, 10, 12, and 13 formed the factor of positive attitudes toward sectarian diversity, whereas Items 11, 14, 15, and 16 formed the factor of agreement with negative statements about sectarian diversity. The item content of the two original domains and the number of items were therefore not changed. Table 4 presents the principal axis factoring solution with promax rotation.

Table 4. Principal Axis Factoring with Promax Rotation: Pattern Matrix (n = 428).

Item	F1	F2	F3	F4
m1	**0.717**	−0.216	0.143	0.164
m2	**0.792**	−0.141	0.103	0.057
m3	−0.074	0.124	0.028	**0.761**
m4	**0.794**	0.279	−0.075	−0.106
m5	0.020	0.026	−0.034	**0.818**
m6	**0.842**	0.143	−0.068	−0.076
m7	0.081	0.113	−0.025	**0.659**
m8	**0.770**	−0.051	0.070	−0.005
m9	0.020	0.103	**0.720**	−0.043
m10	0.008	0.125	**0.792**	−0.101
m11	−0.034	**0.726**	−0.037	0.177
m12	0.016	−0.060	**0.738**	0.080
m13	0.090	−0.063	**0.750**	0.017
m14	−0.017	**0.727**	0.142	−0.015
m15	0.019	**0.817**	−0.002	0.025
m16	0.001	**0.848**	−0.020	0.034
Eigenvalue	6.82	2.88	1.29	0.90
Rotation Sums of Squared Loadings	5.27	4.38	4.52	3.83
Total Variance Explained (%)	65.77			

F1 = positive attitudes toward cemevis; F2 = agreement with negative statements about sectarian diversity; F3 = positive attitudes toward sectarian diversity; F4 = agreement with negative statements about cemevis. Bold values indicate the factor on which each item loads. Negatively worded items are analyzed as raw agreement scores. Eigenvalues are initial eigenvalues; under oblique rotation, rotation sums of squared loadings cannot be summed, so the total variance explained refers to the four extracted factors before rotation. Communalities ranged from 0.56 to 0.74. Factor correlations: F1–F2 = 0.36, F1–F3 = 0.68, F1–F4 = 0.43, F2–F3 = 0.32, F2–F4 = 0.61, F3–F4 = 0.23. The positive correlations between positive and negative factors indicate that respondents who agreed with positive statements also tended to agree with negative ones.

Principal axis factoring with promax rotation yielded four factors that nest within the two content domains of the original scale (Table 4). Every item loaded highest on its intended factor (primary pattern loadings 0.66–0.85), cross-loadings did not exceed |0.28|, and communalities ranged from 0.56 to 0.74; the four factors accounted for 65.77% of the total variance before rotation. Although the fourth initial eigenvalue was below 1 and component-based parallel analysis indicated three components, the four-factor solution was retained for the reasons given below; this structure emerged from the present data and was not part of the original design, in which the items were grouped into two sections

(Aras 2016). The positive cemevi and positive sectarian-diversity factors were strongly correlated (0.68), as were the two negative factors (0.61), and positive and negative factors were positively rather than inversely correlated (0.23–0.43), although they express opposite attitudes. To avoid deriving and testing the structure on the same observations, the sample was randomly divided into two halves (n = 214 each). In the first half (KMO = 0.883; initial eigenvalues 6.98, 2.94, 1.20, and 0.94), principal axis factoring with promax rotation and four factors reproduced the same item–factor pattern (primary loadings 0.62–0.94; cross-loadings ≤ |0.25|). A CFA of this structure in the second half is reported below (Table 5, Model 8). Principal component analysis with varimax rotation, the procedure of the original development study, gave the same item assignment (primary loadings 0.75–0.83).

Table 5. Fit of Competing CFA Models under Maximum Likelihood (ML) and WLSMV Estimation.

Model Fit Index	Reference Value	Values Obtained in This Study (n = 428; Model 8: n = 214)							
		1. One Factor	2. Two Content Factors	3. Original Three Factors (Aras 2016)	4. Three Factors (PC, PS, NEG)	5. Two Content + Wording Factor	6. Four Factors (CFA-1)	7. Four Factors + m1–m2 (CFA-2)	8. Model 7, Hold-Out Half (CFA-3)
Panel A. Maximum likelihood (ML)									
χ^2/df	≤5	19.72	17.54	12.91	6.08	5.71	4.22	3.62	2.80
SRMR	≤0.08	0.163	0.162	0.159	0.066	0.063	0.053	0.050	0.058
GFI	≥0.90	0.517	0.527	0.677	0.834	0.848	0.886	0.905	0.860
NNFI	≥0.90	0.486	0.546	0.673	0.861	0.871	0.912	0.928	0.903
CFI	≥0.90	0.555	0.610	0.725	0.884	0.898	0.928	0.942	0.921
RMSEA	≤0.10	0.209	0.197	0.167	0.109	0.105	0.087	0.078	0.092
RMSEA 90% CI	—	0.201–0.217	0.189–0.205	0.159–0.175	0.101–0.117	0.096–0.114	0.078–0.095	0.069–0.087	0.079–0.105
AIC	lower = better	19,656.3	19,414.2	18,915.3	18,221.9	18,165.8	18,031.0	17,970.4	—
Factor loadings (min/max)	>0.40	—	—	—	—	—	0.73/0.88	0.73/0.88	0.69/0.91
Added covariance path	—	—	—	—	m1–m2	m1–m2	—	m1–m2	m1–m2
Panel B. Robust diagonally weighted least squares on polychoric correlations (WLSMV)									
χ^2/df	—	27.91	23.63	23.34	7.64	8.43	6.29	5.45	3.45
SRMR	≤0.08	0.188	0.177	0.168	0.070	0.064	0.056	0.053	0.064
NNFI	≥0.90	0.653	0.708	0.712	0.914	0.904	0.932	0.943	0.942
CFI	≥0.90	0.700	0.750	0.758	0.929	0.924	0.944	0.954	0.953
RMSEA	≤0.10	0.251	0.230	0.229	0.125	0.132	0.111	0.102	0.107
RMSEA 90% CI	—	0.243–0.259	0.222–0.238	0.221–0.237	0.117–0.133	0.124–0.140	0.103–0.120	0.094–0.111	0.095–0.120

The clustering of positively and negatively worded items into separate dimensions indicates a possible method (wording) effect, a phenomenon well recognized in the scale development literature. The item contents do not suggest a clear substantive distinction between the positive and negative dimensions: both sets combine normative, affective, and behavioral statements (for example, the positive cemevi items include unconditional respect [Item 1] as well as fundraising and visiting [Items 4 and 8], whereas the negative sectarian items mainly call for unequal treatment or restriction of sects [Items 14–16]). The four dimensions are therefore treated as two content domains (cemevis and sectarian diversity)

crossed with two wording directions, and this interpretation was tested with competing CFA models (see below). The wording-related separation may reflect genuine ambivalence, acquiescence, inattentive responding, item-wording effects, or a combination of these, and the present data cannot distinguish among these explanations (Marsh 1996; Weijters et al. 2013). The four-factor solution was retained as the working structure for four reasons, while acknowledging that component-based parallel analysis favored three components. First, the four-factor solution reproduced the two content domains of the original scale. Second, the MAP test and factor-based parallel analysis on polychoric correlations indicated four factors. Third, in confirmatory comparisons the four-factor model fitted clearly better than the three-factor model in which all negatively worded items formed one factor (Table 5). Fourth, all loadings were high under both estimators. Because the additional (fourth) dimension separates negatively worded items by content domain rather than adding a new attitude content, it does not imply that the negative subscales measure attitudes distinct from the positive ones. The retention decision is therefore a judgment among criteria that did not converge, and the four-factor solution is used as a working structure rather than as an established factor structure of the scale; in both sensitivity samples, the MAP test indicated three factors (Section 3.5).

The fit indices of the competing confirmatory factor analysis (CFA) models, estimated with both maximum likelihood and WLSMV, are presented in Table 5.

Reference values are based on Çokluk et al. (2010). Under WLSMV, χ^2/df has no conventional reference value, and RMSEA values are not directly comparable with ML cut-offs (Xia and Yang 2019). PC = positive attitudes toward cemevis; PS = positive attitudes toward sectarian diversity; NEG = all seven negatively worded items. In Model 5, the wording factor is uncorrelated with the two content factors. Models 4, 5, 7, and 8 include the m1–m2 error covariance, added in line with the modification indices of the full sample. Model 8 was estimated in the random half of the sample not used for the exploratory factor analysis; because the m1–m2 covariance was specified from full-sample information, Model 8 is not fully independent of the full data set.

AIC is comparable only within the same sample and estimator. Under WLSMV, standardized loadings in Model 7 ranged from 0.80 to 0.90. All models were estimated in R lavaan 0.6–17. χ^2/df = chi-square/degrees of freedom; SRMR = standardized root mean square residual; GFI = goodness-of-fit index; NNFI = non-normed fit index; CFI = comparative fit index; RMSEA = root mean square error of approximation; CI = confidence interval; AIC = Akaike information criterion.

According to the results of the confirmatory factor analysis for the 16-item, four-dimensional structure of the scale, item factor loadings were acceptable in the initial stage, with only one fit index falling below the reference value. In accordance with the modification indices obtained in the full sample ($n = 428$), only one covariance path (m1–m2) was added. The resulting model demonstrated acceptable fit indices, all factor loadings were above 0.40, and none of the correlations among the dimensions was excessively high ($r < 0.80$) (Table 5, Model 7; Figure 2). The covariance specified between Item 1 (m1; "Because a cemevi is a place of worship within a belief system, everyone should respect it unconditionally") and Item 2 (m2; "I can listen carefully to views advocating that cemevis be granted official status as places of worship") was based not only on the statistical modification index but also on the overlap in content between the two items, both of which directly relate to the issue of the official recognition of cemevis as places of worship.

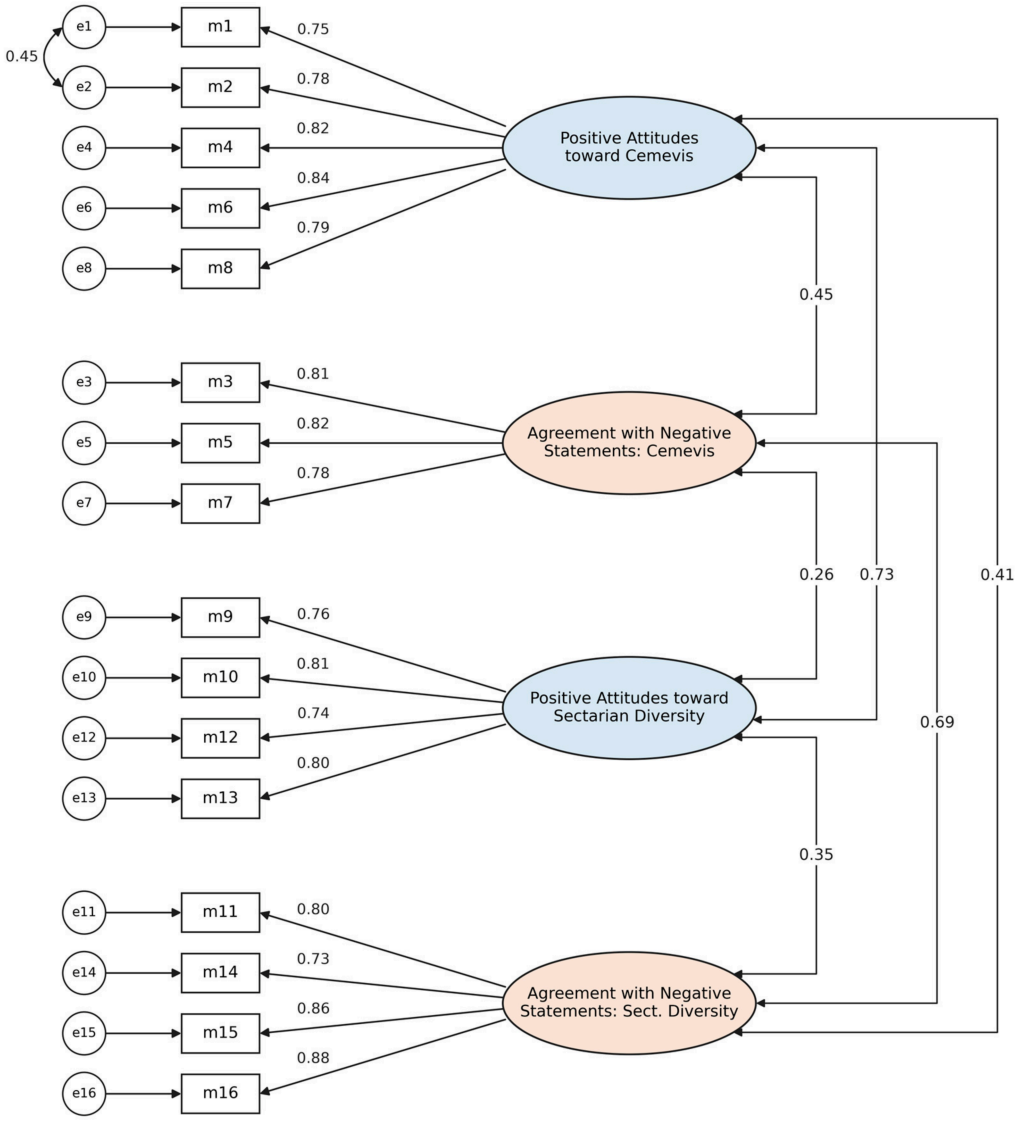


Figure 2. CEMEÇİTÖ CFA Diagram. Standardized maximum likelihood estimates of the four-factor model with the m1–m2 error covariance ($n = 428$). Negatively worded items are raw agreement scores, and all loadings are significant at $p < 0.01$. Fit: $\chi^2/df = 3.62$, CFI = 0.942, NNFI = 0.928, GFI = 0.905, SRMR = 0.050, RMSEA = 0.078.

To test whether the wording pattern reflects a method factor, competing CFA models were compared under both estimators (Table 5). The one-factor, two-content-factor, and original three-factor models fitted poorly. Adding a wording factor for the negatively worded items improved fit substantially (Model 5 vs. Model 2; WLSMV scaled $\Delta\chi^2 = 655.3$, $\Delta df = 8$, $p < 0.001$), and the four-factor model fitted best under both estimators (lowest ML AIC; highest WLSMV CFI). Because the four-factor model separates items both by content and by wording direction, its better fit does not rule out a wording effect. The size of that effect was therefore estimated in Model 5 (WLSMV). Because the approximate fit of Model 5 was itself limited (WLSMV CFI = 0.924, RMSEA = 0.132; Table 5), the following variance shares are model-dependent and should be read as exploratory indications of magnitude rather than precise estimates. Of the variance of the negatively worded items, an average of 49.5% was attributable to the wording factor and 18.2% to the content factors.

The wording factor accounted for 73.1% of the common variance of these items. When the 81 straight-line responders were excluded ($n = 347$), the content share fell to 3.5% and the wording share was 53.0% (ECV = 0.94). Moreover, the negatively worded items loaded positively, not negatively, on the content factors defined by the positive items (0.36 to 0.52 in the full sample). In other words, respondents with more positive attitudes agreed slightly more, not less, with negative statements on the same topic. In this sample, therefore, the negatively worded items did not function as reverse indicators of the positive attitudes. Their shared variance is consistent with a response tendency, but acquiescence, inattentive responding, item content, and wording effects cannot be definitively separated with the present data. The negative subscales are accordingly reported as agreement with negatively worded statements, and substantive interpretation rests on the positive subscales. In the hold-out half, Model 7 showed fit comparable to that in the full sample (Table 5, Model 8). Because the m1–m2 covariance had been identified in the full sample, this result supports the replicability of the structure only in part and is not a fully independent confirmation.

In Model 6 (CFA-1), the GFI (0.886) was slightly below 0.90, as was the GFI in the smaller hold-out half (0.860). Because the GFI is sensitive to sample size and model complexity (Fan et al. 1999; Sharma et al. 2005), it is reported for completeness only. Under ML, the four-factor model with the m1–m2 error covariance met the conventional thresholds in Table 5, although its CFI (0.942) and RMSEA (0.078) fell short of the stricter criteria of Hu and Bentler (1999). Under WLSMV, the same model had a higher CFI (0.954) and NNFI (0.943) but an RMSEA above 0.10 (0.102; hold-out half 0.107). Fit indices obtained under WLSMV are not directly comparable with ML cut-offs and tend to suggest better fit than ML indices for the same model (Xia and Yang 2019). An RMSEA above 0.10 under WLSMV therefore indicates that approximate fit is at best moderate, and the four-factor model is used only as a working structure for descriptive subscale reporting.

The factor loadings obtained from the confirmatory factor analysis under both estimators, the t values of the maximum likelihood loadings, the item-total correlations, and the reliability coefficients (Cronbach's alpha, ordinal alpha, omega, and composite reliability) are presented in Table 6.

Table 6. CEMEÇİTÖ CFA and Reliability Analysis Findings.

Dimension	Item	B	SE	t	Std. β (ML)	Std. β (WLSMV)	r	α	Ordinal α	ω	SCR	AVE	MSV	ASV
Positive Attitudes toward Cemevis	m1	1.000			0.753	0.801	0.752	0.902	0.925	0.875	0.897	0.635	0.526	0.299
	m2	1.042	0.047	22.11 **	0.785	0.812	0.785							
	m4	1.190	0.071	16.87 **	0.816	0.875	0.739							
	m6	1.212	0.070	17.31 **	0.836	0.865	0.766							
	m8	1.168	0.071	16.39 **	0.794	0.836	0.747							
Agreement with Negative Statements about Cemevis	m3	1.000			0.814	0.851	0.719	0.846	0.882	0.883	0.847	0.649	0.480	0.250
	m5	0.985	0.056	17.48 **	0.820	0.838	0.729							
	m7	0.961	0.057	16.71 **	0.782	0.849	0.693							
Positive Attitudes toward Sectarian Diversity	m9	1.000			0.763	0.827	0.685	0.860	0.892	0.898	0.861	0.607	0.526	0.239
	m10	1.092	0.066	16.62 **	0.812	0.854	0.736							
	m12	1.010	0.067	15.18 **	0.744	0.796	0.677							
	m13	1.020	0.063	16.29 **	0.796	0.839	0.725							

Table 6. *Cont.*

Dimension	Item	B	SE	t	Std. β (ML)	Std. β (WLSMV)	r	α	Ordinal α	ω	SCR	AVE	MSV	ASV
Agreement with Negative Statements about Sectarian Diversity	m11	1.000			0.803	0.841	0.753	0.890	0.914	0.919	0.892	0.675	0.480	0.258
	m14	0.980	0.061	16.16 **	0.727	0.804	0.688							
	m15	1.150	0.057	20.18 **	0.864	0.890	0.788							
	m16	1.149	0.055	20.75 **	0.884	0.901	0.807							

** $p < 0.01$. Estimates are from Model 7 in Table 5 (four factors with the m1–m2 error covariance; $n = 428$). Negatively worded items are raw agreement scores (not reverse-scored). B = unstandardized factor loading (ML); SE = standard error; t = critical ratio; Std. β (ML) and Std. β (WLSMV) = standardized factor loadings under maximum likelihood and under robust diagonally weighted least squares on polychoric correlations; r = corrected item–subscale correlation; α = Cronbach's alpha; ordinal α = alpha computed from polychoric correlations (Zumbo et al. 2007); ω = coefficient omega from the WLSMV solution; SCR = composite reliability; AVE = average variance extracted; MSV = maximum shared squared variance; ASV = average shared squared variance. SCR, AVE, MSV, and ASV are based on the ML solution. Unstandardized loadings of the first item in each dimension were fixed to 1.000. Because items sharing a wording direction can inflate AVE and SCR, these values do not show that the positive and negative subscales measure distinct attitudes.

The standardized factor loadings of the 16 items on their respective dimensions ranged from 0.73 to 0.88 under ML and from 0.80 to 0.90 under WLSMV, and all estimated loadings were statistically significant ($p < 0.01$). Cronbach's alpha ranged from 0.846 to 0.902, ordinal alpha from 0.882 to 0.925, omega from 0.875 to 0.919, and composite reliability (SCR) from 0.847 to 0.897 (Table 6). For all factors, AVE exceeded 0.50, SCR exceeded AVE, and AVE exceeded both MSV and ASV, meeting the conventional Fornell–Larcker criteria. These statistics support the internal consistency of the four subscales, but they do not establish whether the positive/negative distinction is substantive or largely methodological, because items sharing a wording direction can yield high reliability, AVE, and SCR values for reasons unrelated to content (see the wording-factor analysis above).

In the model presented in Figure 2, the standardized loadings ranged from 0.75 to 0.84 for positive attitudes toward cemevis, from 0.78 to 0.82 for agreement with negative statements about cemevis, from 0.74 to 0.81 for positive attitudes toward sectarian diversity, and from 0.73 to 0.88 for agreement with negative statements about sectarian diversity. All items therefore loaded strongly on their intended factors.

In Figure 2, the positive and negative factors are positively correlated (0.26–0.45), although they express opposite attitudes. Respondents who agreed with positive statements therefore also tended to agree with negative ones. This would not be expected if the two sets of items measured opposite poles of the same attitude, and, together with the wording-factor results above, it points to a wording or acquiescence effect (see Section 4). Within these limits, the factor loadings, reliability coefficients, and fit indices support reporting the four subscale scores separately for descriptive purposes, but not the computation of a total score or the interpretation of positive and negative scores as mirror images.

Table 7 presents the descriptive statistics for the CEMEÇİTÖ subscale scores, computed as item means on the original 1–5 response scale.

The mean was 3.53 (95% CI [3.43, 3.63]) for positive attitudes toward cemevis and 3.92 ([3.84, 4.00]) for positive attitudes toward sectarian diversity, and 67.8% and 80.8% of respondents, respectively, had a subscale mean above the scale midpoint of 3 (Table 7). Agreement with negative statements was also slightly above the midpoint on average (3.31 [3.20, 3.41] for cemevis and 3.23 [3.12, 3.34] for sectarian diversity), and about half of the respondents (51.9% and 51.2%) had a mean above 3. Thus, most respondents agreed with the positive statements, while about half also agreed with negatively worded statements on the same topics. No total score was computed, because positively and negatively worded

items were not inversely related (Section 3.2; Table 8). The robustness of these results to the exclusion of straight-line responders is examined in Section 3.5.

Table 7. Descriptive Statistics for the CEMEÇİTÖ Subscale Scores (Item Means).

Dimension	Items	Min	Max	$\bar{X}$	SD	95% CI	Skewness	Kurtosis	Mean < 3 (%)	Mean = 3 (%)	Mean > 3 (%)
Positive Attitudes toward Cemevis	5	1.00	5.00	3.53	1.03	[3.43, 3.63]	−0.72	0.21	20.1	12.1	67.8
Agreement with Negative Statements about Cemevis	3	1.00	5.00	3.31	1.12	[3.20, 3.41]	−0.27	−0.66	30.6	17.5	51.9
Positive Attitudes toward Sectarian Diversity	4	1.00	5.00	3.92	0.88	[3.84, 4.00]	−1.09	1.58	8.2	11.0	80.8
Agreement with Negative Statements about Sectarian Diversity	4	1.00	5.00	3.23	1.16	[3.12, 3.34]	−0.27	−0.95	35.0	13.8	51.2

n = 428. Subscale scores are item means on the original response scale (1 = strongly disagree, 5 = strongly agree); no item is reverse-scored, so higher scores on the two negative subscales indicate stronger agreement with negatively worded statements. Mean < 3, Mean = 3, and Mean > 3 give the percentages of respondents whose subscale mean was below, at, or above the scale midpoint. Skewness and kurtosis are bias-corrected estimates (as in SPSS). $\bar{X}$ = mean; SD = standard deviation; CI = confidence interval.

Table 8. Correlations among the CEMEÇİTÖ Subscales and with Age.

Dimension	1	2	3	4	Age
1. Positive Attitudes toward Cemevis	1	0.39 ** [0.31, 0.47]	0.64 ** [0.59, 0.70]	0.36 ** [0.27, 0.44]	0.01
2. Agreement with Negative Statements about Cemevis		1	0.23 ** [0.14, 0.32]	0.61 ** [0.55, 0.67]	−0.02
3. Positive Attitudes toward Sectarian Diversity			1	0.33 ** [0.24, 0.41]	0.02
4. Agreement with Negative Statements about Sectarian Diversity				1	−0.01

n = 428. Values are Pearson correlation coefficients with 95% confidence intervals in brackets. Subscale scores are item means; negatively worded items are raw agreement scores (not reverse-scored). Correlations with age were not significant (all $p \geq 0.62$). ** $p < 0.01$.

3.3. Findings on the Relationships Among the Scale Dimensions

Table 8 presents the Pearson correlations among the CEMEÇİTÖ subscale scores and with age.

Positive attitudes toward cemevis were strongly correlated with positive attitudes toward sectarian diversity (r = 0.64, 95% CI [0.59, 0.70], $p < 0.001$), and the two negative subscales were also strongly correlated (r = 0.61 [0.55, 0.67]). Agreement with negative statements was positively, not inversely, related to the positive subscales (r = 0.23 to 0.39, all $p < 0.001$; Table 8). Participants who agreed with positive statements therefore also tended to agree with negative statements, which is consistent with the wording effect described in Section 3.2. When the 81 straight-line responders were excluded, these positive–negative correlations fell to between −0.02 and 0.20, whereas the correlation between the two positive subscales weakened from 0.64 to 0.53 but remained substantial (Section 3.5).

Age was not significantly related to any subscale score ($|r| \leq 0.02$, all $p \geq 0.62$).

3.4. Comparison of Scale Scores by Demographic Variables

Table 9 presents the comparison of the CEMEÇİTÖ subscale scores by gender.

Table 9. Comparison of CEMEÇİTÖ Subscale Scores by Gender.

Subscale	Gender	*n*	$\overline{X}$	SD	Welch t (df)	*p*	*p* (Holm)	d [95% CI]
Positive Attitudes toward Cemevis	Female	260	3.55	0.93	0.57 (301.2)	0.572	1.000	0.06 [−0.14, 0.25]
	Male	168	3.49	1.16				
Agreement with Negative Statements about Cemevis	Female	260	3.28	1.07	−0.54 (326.3)	0.593	1.000	−0.05 [−0.25, 0.14]
	Male	168	3.34	1.21				
Positive Attitudes toward Sectarian Diversity	Female	260	3.97	0.80	1.52 (304.4)	0.129	0.516	0.16 [−0.04, 0.35]
	Male	168	3.83	0.99				
Agreement with Negative Statements about Sectarian Diversity	Female	260	3.20	1.15	−0.70 (345.7)	0.486	1.000	−0.07 [−0.26, 0.12]
	Male	168	3.28	1.19				

n = number of participants; $\overline{X}$ = mean; SD = standard deviation; d = Cohen's d (pooled SD; positive values indicate higher female means); CI = confidence interval. Subscale scores are item means (1–5); negatively worded items are raw agreement scores (not reverse-scored). *p* (Holm) = *p* value adjusted with the Holm procedure across the four subscales. Student's t tests and Mann–Whitney U tests led to the same conclusions (all $p \geq 0.11$ and $p \geq 0.36$, respectively).

No subscale differed significantly by gender (Welch's *t* test, all $p \geq 0.129$; Holm-adjusted $p \geq 0.516$), and all effect sizes were negligible ($|d| \leq 0.16$, with every 95% CI including zero; Table 9). Welch's t test was used because Levene's test indicated unequal variances for three subscales ($p = 0.002$, 0.042, and 0.023). Student's t tests and Mann–Whitney U tests led to the same conclusions.

Table 10 presents the comparison of the CEMEÇİTÖ subscale scores across age groups.

The one-way ANOVA indicated a difference across age groups only for positive attitudes toward cemevis: $F(3, 424) = 3.26$, $p = 0.022$, $\eta^2 = 0.02$ (Levene's test $p = 0.086$). Tukey's test located this difference between the 22–23 and 24–30 years groups ($p = 0.025$, $d = 0.39$). However, the difference was not significant after Holm adjustment across the four subscales ($p = 0.088$) or in the Kruskal–Wallis test ($H(3) = 7.26$, $p = 0.064$), although Welch's ANOVA was significant before adjustment: $F(3, 197.9) = 2.90$, $p = 0.036$. It is therefore not interpreted as an age effect. The other three subscales did not differ by age in any of the tests (all $p \geq 0.121$, $\eta^2 \leq 0.014$; Table 10).

Table 10. Comparison of CEMEÇİTÖ Subscale Scores across Age Groups.

Subscale	Age Group	*n*	$\overline{X}$	SD	F (3, 424)	*p*	*p* (Holm)	η^2	*p* (Welch)	*p* (K–W)	Post Hoc
Positive Attitudes toward Cemevis	A. 18–19	72	3.61	0.91	3.26	0.022	0.088	0.023	0.036	0.064	C < D
	B. 20–21	156	3.58	0.98							
	C. 22–23	126	3.30	1.13							
	D. 24–30	74	3.73	0.98							
Agreement with Negative Statements about Cemevis	A. 18–19	72	3.38	1.10	0.14	0.934	1.000	0.001	0.932	0.962	—
	B. 20–21	156	3.28	1.15							
	C. 22–23	126	3.29	1.13							
	D. 24–30	74	3.30	1.09							

Table 10. *Cont.*

Subscale	Age Group	*n*	$\bar{X}$	SD	F (3, 424)	*p*	*p* (Holm)	η^2	*p* (Welch)	*p* (K–W)	Post Hoc
Positive Attitudes toward Sectarian Diversity	A. 18–19	72	3.93	0.88	1.95	0.121	0.363	0.014	0.130	0.320	—
	B. 20–21	156	3.96	0.85							
	C. 22–23	126	3.77	0.98							
	D. 24–30	74	4.06	0.73							
Agreement with Negative Statements about Sectarian Diversity	A. 18–19	72	3.21	1.18	0.24	0.870	1.000	0.002	0.880	0.754	—
	B. 20–21	156	3.22	1.18							
	C. 22–23	126	3.19	1.10							
	D. 24–30	74	3.33	1.23							

n = number of participants; $\bar{X}$ = mean; SD = standard deviation; η^2 = eta squared; K–W = Kruskal–Wallis test. Age groups are in years; letters A–D label the age groups compared in the Post Hoc column. Subscale scores are item means (1–5); negatively worded items are raw agreement scores (not reverse-scored). *p* (Holm) = one-way ANOVA *p* value adjusted with the Holm procedure across the four subscales. Post hoc = Tukey HSD test (Levene's test $p \geq 0.086$ for all subscales); the C–D difference ($p = 0.025$, d = 0.39) was not significant after Holm adjustment or in the Kruskal–Wallis test.

3.5. Straight-Line Responding and Sensitivity Analyses

Eighty-one respondents (18.9%) gave the same response to all 16 items (Table 11). Twenty-two of them answered "undecided" to every item, a pattern that is logically consistent, whereas the remaining 59 agreed (51) or disagreed (8) with both positive and negative statements on the same topics. Straight-line responders were more often male (53.1% vs. 36.0%) and slightly younger (21.0 vs. 21.8 years) than the other respondents.

Table 11. Straight-Line Response Patterns in the Analytic Sample.

Response Given to All 16 Items	*n*	% of Sample	Female *n* (%)	Male n (%)	Age M (SD)	Logical Status
1 (strongly disagree)	7	1.6	1 (14.3)	6 (85.7)	21.86 (1.07)	Contradictory (disagreement)
2 (disagree)	1	0.2	0 (0.0)	1 (100.0)	22.00 (—)	Contradictory (disagreement)
3 (undecided)	22	5.1	14 (63.6)	8 (36.4)	20.14 (1.08)	Consistent (neutral)
4 (agree)	26	6.1	12 (46.2)	14 (53.8)	21.35 (1.98)	Contradictory (agreement)
5 (strongly agree)	25	5.8	11 (44.0)	14 (56.0)	21.20 (2.48)	Contradictory (agreement)
All straight-line responders	81	18.9	38 (46.9)	43 (53.1)	21.02 (1.95)	22 consistent, 59 contradictory
Other respondents	347	81.1	222 (64.0)	125 (36.0)	21.77 (2.33)	—

$n = 428$. Straight-line responders gave the same response to all 16 items, including both positively and negatively worded statements. Agreement (or disagreement) with both positive and negative statements on the same topic is logically contradictory; a uniformly undecided pattern is not. Straight-line responders vs. other respondents: gender, $\chi^2(1) = 7.32$, $p = 0.007$ (Yates' correction); age, Welch's $t(138.9) = -2.98$, $p = 0.003$.

Table 12 compares the main results in the analytic sample with those in the two sensitivity samples. Excluding straight-line responders changed the subscale means by no more than 0.13 points, and both positive subscales remained clearly above the scale

midpoint. Two results changed in a way that bears on interpretation. First, the positive correlations between the positive and negative subscales nearly disappeared (from 0.23–0.39 to between −0.02 and 0.20), whereas the correlation between the two positive subscales also weakened (from 0.64 to 0.54 and 0.53) but remained substantial. Second, the share of the negative items' variance attributable to their content factors fell from 18.2% to 3.5–3.7%, while the wording share remained about 50%, and the MAP test indicated three rather than four factors. Thus, straight-lining accounts for much of the positive relationship between the positive and negative subscales. Even without it, the negatively worded items appeared to reflect mainly a shared wording factor rather than the content they were meant to reverse, although these variance shares are model-dependent (Section 3.2).

Table 12. Sensitivity Analyses: Main Results in the Analytic Sample and after Excluding Straight-Line Responders.

Indicator	Analytic Sample (n = 428)	Without Contradictory Straight-Liners (n = 369)	Without All Straight-Liners (n = 347)
Subscale mean [95% CI]			
Positive attitudes toward cemevis	3.53 [3.43, 3.63]	3.45 [3.35, 3.55]	3.48 [3.37, 3.58]
Agreement with negative statements about cemevis	3.31 [3.20, 3.41]	3.19 [3.08, 3.30]	3.20 [3.09, 3.32]
Positive attitudes toward sectarian diversity	3.92 [3.84, 4.00]	3.90 [3.82, 3.98]	3.96 [3.87, 4.04]
Agreement with negative statements about sectarian diversity	3.23 [3.12, 3.34]	3.10 [2.99, 3.21]	3.11 [2.99, 3.23]
Respondents with subscale mean > 3 (%)			
Positive attitudes: cemevis/sectarian diversity	67.8/80.8	64.8/79.9	68.9/85.0
Agreement with negative statements: cemevis/sectarian diversity	51.9/51.2	46.3/45.5	49.3/48.4
Correlations (Pearson r)			
Between the two positive subscales	0.64	0.54	0.53
Between the two negative subscales	0.61	0.49	0.49
Between positive and negative subscales (range)	0.23 to 0.39	−0.01 to 0.20	−0.02 to 0.20
Group comparisons			
Gender: smallest Welch p (Holm-adjusted)	0.129 (0.516)	0.259 (1.000)	0.245 (0.980)
Age, positive attitudes toward cemevis: ANOVA p (Holm-adjusted)	0.022 (0.088)	0.049 (0.196)	0.040 (0.160)
Age, other three subscales: smallest ANOVA p	0.121	0.263	0.155
Factor structure			
Velicer MAP minimum (number of factors)	4	3	3
Model 7, ML: χ^2/df; CFI; RMSEA	3.62; 0.942; 0.078	3.00; 0.931; 0.074	2.79; 0.932; 0.072
Model 7, WLSMV: CFI; RMSEA	0.954; 0.102	0.952; 0.091	0.953; 0.088
Negative items: variance due to content/wording factor (%)	18.2/49.5	3.7/52.9	3.5/53.0
Wording-factor ECV within negative items	0.73	0.93	0.94

The four-factor model retained similar fit, gender differences remained nonsignificant, and the age difference in positive attitudes toward cemevis remained nonsignificant after Holm adjustment in both sensitivity samples ($p = 0.196$ and 0.160). The overall pattern of results therefore remained robust to the exclusion of straight-line responders, although the association between the two positive subscales was somewhat weaker.

Subscale scores are item means (1–5); negatively worded items are raw agreement scores (not reverse-scored). Contradictory straight-line responders ($n = 59$) agreed or disagreed with all positive and negative statements; the 22 respondents who answered "undecided" to every item are retained in the $n = 369$ sample. Model 7 = four-factor model with the m1–m2 error covariance (Table 5); variance shares and ECV (explained common variance) are from Model 5 under WLSMV. Retaining the 11 respondents excluded for age ($n = 439$) gave nearly identical results (subscale means 3.54, 3.30, 3.93, and 3.21; r between the positive subscales = 0.65; no significant gender difference).

4. Discussion

In this convenience sample, mean ratings were above the scale midpoint for positive statements about cemevis and sectarian diversity, about half of the respondents also agreed with negatively worded statements, and no robust gender or age differences were found. At first glance, this pattern appears to conflict with some findings in the literature. Studies with other samples have reported limited religiosity and declining religious practice among young people in Türkiye (Tekin and Gökçe 2021; Özkan 2023). Read together with the present findings, this raises the question of whether religious commitment and openness to sectarian diversity should be treated as separate dimensions. Because religiosity was not measured here and this comparison relies on studies conducted with different samples and at different times, the question is offered for future research rather than as a conclusion. This finding may also be interpreted within the framework of the Contact Hypothesis (Allport 1954; Pettigrew and Tropp 2006): the opportunities available to young adults for indirect contact with different sectarian groups in everyday life, particularly in digital environments, may be associated with openness to sectarian diversity; because contact was not measured, this remains an interpretation rather than a tested mechanism.

A methodological qualification applies to these interpretations. About half of the respondents also agreed with negatively worded statements, and these statements correlated positively rather than inversely with the positive ones (Sections 3.2 and 3.5). This could indicate ambivalence, but acquiescence, inattentive responding, and wording effects could produce the same pattern. The interpretations that follow therefore rest mainly on the positive subscales, whose means were robust to the exclusion of straight-line responders and whose intercorrelation remained substantial, although somewhat weaker (from r = 0.64 to 0.53).

The content of the items may also help to explain this pattern. The items do not all ask the same kind of question. Some concern respect for cemevis (Item 1), some concern willingness to take part in activities such as a fundraising campaign or a ceremony (Items 4, 6, and 8), some concern social distance (Items 3 and 11), and some concern what the state should do (Items 14–16). A respondent may agree that cemevis deserve respect and still not want to be seen near one, or may support equal respect for all sects while also agreeing that some sectarian activities should be limited. Agreement with both positive and negative statements may therefore partly reflect these differences in item content rather than simple inconsistency. The present data cannot separate this explanation from response style, and cognitive interviews in future studies could show how respondents understand each item.

The strong correlation between positive attitudes toward cemevis and positive attitudes toward sectarian diversity (r = 0.64; 0.53 without straight-line responders) is consistent

with the possibility that participants do not approach the cemevi as an abstract "object of tolerance," but rather as a concrete, tangible, and localized manifestation of sectarian pluralism. From this perspective, the issue of cemevis in Türkiye may be understood not only as a debate over "Alevi rights," but also as one possible indicator of young adults' perceptions of pluralism. Indeed, an empirical study on social distance toward Alevis in Türkiye (Çarkoğlu and Bilgili 2011) indicates that, among a large segment of society, social distance toward Alevis is relatively low compared with that toward other groups, while demands for public recognition remain contested in the political sphere. The present findings are compatible with this broader tendency.

The scale also does not measure support for the official recognition of cemevis. Item 2, for example, asks whether respondents can listen carefully to views advocating official status for cemevis as places of worship. The 62.1% who agreed expressed a willingness to hear these arguments, not necessarily agreement with them. The findings therefore concern openness toward cemevis rather than support for their legal status.

When these findings are interpreted through the lens of the sociology of communication, the pluralistic, participatory, and interactive structure of digital media environments cannot be expected to be the sole factor directly determining young people's attitudes toward sectarian difference. Media use was not measured, so the findings cannot show whether digital environments shaped these attitudes. Finally, the positive attitudes expressed by participants toward cemevis and sectarian diversity may also be interpreted as a promising development in relation to othering and the "us and them" divide, which continue to be pressing issues in Türkiye's political environment.

5. Limitations

The study has several limitations. Most importantly, the mechanisms invoked in the Introduction and Discussion were not measured: digital socialization and media use, intergroup contact, religiosity, and respondents' Alevi, Sunni, or other sectarian identity. The Contact Hypothesis and Social Identity Theory therefore serve only as interpretive frameworks and were not tested. The sample was recruited by convenience sampling through the online student groups of a single university, Atatürk University, so the findings apply to this sample only and cannot be generalized to university students or young adults in Türkiye. Because no data were collected on the participants' regions of origin, the sociocultural diversity of the sample could not be examined directly. In addition, because religious/sectarian identity is not included in official records in Türkiye and is an internal, self-defined form of affiliation, it is not possible to provide verifiable numerical data on the sectarian composition of Erzurum, where the recruiting university is located. Therefore, no inferences were made regarding the sample's degree of familiarity with sectarian diversity. Future studies could include variables such as place of birth or the region in which participants were raised to allow stronger inferences regarding the geographical diversity of the sample.

The cross-sectional design does not allow tracking of how attitudes change over time. In addition, self-report measures may have been shaped by social desirability and political correctness, driven by a desire for social approval, potentially resulting in biased attitudes. Future studies could be conducted comparatively across different geographical regions and generations, including Generations X and Y, and use longitudinal data to further examine the religiosity–tolerance distinction suggested in the Discussion. Qualitative interviews could also be used to investigate the underlying basis of these attitudes in greater depth. Because the study did not include a direct measure of participants' media or internet use patterns, the relationship between digitalization and attitudes was not tested in this research. Future studies should include the frequency and type of media use in the model as either a mediating or an independent variable. Because positively and negatively worded items

were positively correlated and a considerable share of respondents gave identical answers to all items, acquiescence and inattentive responding may have affected the results. In addition, because the form did not ask about university enrollment and the link could be forwarded, the possibility that some respondents were not Atatürk University students cannot be excluded; eligibility was assessed only through age. The four-factor structure also has clear limitations. The retention criteria did not converge (component-based parallel analysis indicated three components, and the MAP test indicated three factors once straight-line responders were excluded); approximate fit was only moderate (RMSEA 0.078 under maximum likelihood and 0.102 under WLSMV); the hold-out CFA was not fully independent of the full sample, because the m1–m2 covariance was identified there; and the wording-factor variance shares come from a model whose own fit was limited. The four-factor structure should therefore be regarded only as a working structure for descriptive reporting, and it needs replication in independent samples.

Finally, because a single age group was surveyed at a single point in time, about six weeks after the January 2026 zoning regulation, age, period, and cohort effects cannot be separated. The recent public debate may also have made cemevis and their official status more salient when respondents completed the survey, so the findings cannot show whether these attitudes are specific to Generation Z or to the period of data collection.

6. Conclusions

This study described the attitudes of young adults recruited through university student groups in Erzurum toward cemevis and sectarian diversity. Mean ratings of statements emphasizing pluralism and equal respect were above the scale midpoint, whereas about half of the respondents also agreed with negatively worded statements. Many participants also reported interest in reading about differences in the worship practices of other sects (74.3% agreed with Item 9).

No subscale differed significantly by gender, and the effect sizes were negligible ($|d| \leq 0.16$). Age-group differences were not supported either: the only nominally significant difference, in positive attitudes toward cemevis, was small ($\eta^2 = 0.02$) and did not remain significant after Holm adjustment or in the Kruskal–Wallis test. Positive attitudes toward cemevis and toward sectarian diversity were strongly related ($r = 0.64$), and the association remained substantial, although weaker ($r = 0.53$), after straight-line responders were excluded; this cross-sectional association does not indicate a causal direction. Negatively worded statements did not mirror this pattern: they were positively, not inversely, associated with the positive subscales ($r = 0.23$ to 0.39), and this association largely disappeared when straight-line responders were excluded. Methodologically, the results show that mixed-worded attitude scales on sensitive religious topics require explicit checks for acquiescence, straight-lining, and wording effects before negatively worded items are reverse-scored or combined with positive ones.

The literature on intergroup relations suggests that dialogue and contact in education, the family, and the wider social environment may help reduce discrimination based on belief, although the present study did not test such effects. The debate over granting cemevis official status as places of worship is not merely a legal issue; young adults' attitudes toward cemevis may also be read as one indicator of openness to pluralism, although this study did not measure support for legal recognition. Participants in this sample also rated positively worded statements about cemevis, a concrete form of sectarian difference, above the scale midpoint.

Author Contributions: Conceptualization, T.B. and H.K.; methodology, T.B., H.K. and B.B.A.; investigation and data curation, T.B.; formal analysis, B.B.A.; writing—original draft preparation, T.B.; writing—review and editing, B.B.A. and H.K.; supervision, H.K.; project administration, H.K.; funding acquisition, H.K. and T.B. All authors have read and agreed to the published version of the manuscript.

Funding: This research was funded by Atatürk University Scientific Research Projects Coordination Unit, grant number SDK-2022-11549.

Institutional Review Board Statement: The study was conducted in accordance with the Declaration of Helsinki and approved by the Social and Human Sciences Ethics Committee of Atatürk University (session no. 19, decision no. 279, document no. E.88656144-000-2200338107, date of approval 17 October 2022).

Informed Consent Statement: Informed consent was obtained from all subjects involved in the study.

Data Availability Statement: The data presented in this study are available on request from the corresponding author due to privacy and ethical restrictions.

Conflicts of Interest: The authors declare no conflicts of interest.

References

Allport, Gordon W. 1954. *The Nature of Prejudice*. Cambridge: Addison-Wesley.

Aras, Hüseyin. 2016. Türkiye'de Polis Eğitimi ve Kültürel Çeşitlilik [Police Education and Cultural Diversity in Türkiye]. Ph.D. dissertation, Police Academy, Institute of Security Sciences, Ankara, Türkiye.

Arsenault, Paul M. 2004. Validating Generational Differences: A Legitimate Diversity and Leadership Issue. *Leadership & Organization Development Journal* 25: 124–41. [CrossRef]

Aydın, Suavi. 2020. Sunuş: Bir etno-dinsel kimlik olarak Alevilik [Preface: Alevism as an Ethno-Religious Identity]. In *Kızılbaşlık, Alevilik, Bektaşilik: Tarih, Kimlik, İnanç, Ritüel* [Kizilbashism, Alevism, Bektashism: History, Identity, Belief, Ritual], 3rd ed. Edited by Yalçın Çakmak and İmran Gürtaş. İstanbul: İletişim Yayınları, pp. 11–32.

Buja, Andreas, and Nermin Eyuboglu. 1992. Remarks on Parallel Analysis. *Multivariate Behavioral Research* 27: 509–40. [CrossRef] [PubMed]

Bunt, Gary R. 2003. *Islam in the Digital Age: E-Jihad, Online Fatwas and Cyber Islamic Environments*. London: Pluto Press.

Büyüköztürk, Şener. 2011. *Sosyal Bilimler için Veri Analizi El Kitabı* [Handbook of Data Analysis for the Social Sciences], 14th ed. Ankara: Pegem Akademi.

Cheong, Pauline Hope. 2022. Authority. In *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. Edited by Heidi A. Campbell and Ruth Tsuria. New York: Routledge, pp. 87–102.

Cohen, Jacob. 2013. *Statistical Power Analysis for the Behavioral Sciences*, 2nd ed. New York: Routledge. [CrossRef]

Comstock, George, and Haejung Paik. 1991. *Television and the American Child*. San Diego: Academic Press.

Costanza, David P., Cort W. Rudolph, and Hannes Zacher. 2023. Are Generations a Useful Concept? *Acta Psychologica* 241: 104059. [CrossRef] [PubMed]

Costello, Anna B., and Jason W. Osborne. 2005. Best Practices in Exploratory Factor Analysis: Four Recommendations for Getting the Most from Your Analysis. *Practical Assessment, Research, and Evaluation* 10: 7. [CrossRef]

Crawford, Aaron V., Samuel B. Green, Roy Levy, Wen-Juo Lo, Lietta Scott, Dubravka Svetina, and Marilyn S. Thompson. 2010. Evaluation of Parallel Analysis Methods for Determining the Number of Factors. *Educational and Psychological Measurement* 70: 885–901. [CrossRef]

Cumhuriyet. 2026. Cemevleri 'kültürel tesis' ilan edildi... Alevi kurumlarından karara tepki! [Cemevis Declared 'Cultural Facilities'... Alevi Institutions React!]. *Cumhuriyet*. January 24. Available online: https://www.cumhuriyet.com.tr/turkiye/cemevleri-kulturel-tesis-ilan-edildi-alevi-kurumlarindan-karara-tepki-2472906 (accessed on 21 September 2026).

Çarkoğlu, Ali, and Nazlı Çağın Bilgili. 2011. A Precarious Relationship: The Alevi Minority, the Turkish State and the EU. *South European Society and Politics* 16: 351–64. [CrossRef]

Çokluk, Ömay, Güçlü Şekercioğlu, and Şener Büyüköztürk. 2010. *Sosyal Bilimler için Çok Değişkenli İstatistik* [Multivariate Statistics for the Social Sciences]. Ankara: Pegem Akademi.

Department for the Execution of Judgments of the European Court of Human Rights. 2024. İzzettin Doğan and Others v. Turkey (Application No. 62649/10): Case Status (Final Resolution of 11 June 2024). HUDOC-EXEC. Available online: https://hudoc.exec.coe.int/?i=004-37402 (accessed on 21 September 2026).

Dolot, Anna. 2018. The Characteristics of Generation Z. *e-Mentor* 74: 44–50. [CrossRef]

Dressler, Markus. 2013. *Writing Religion: The Making of Turkish Alevi Islam*. Oxford: Oxford University Press.

European Court of Human Rights. 2016. İzzettin Doğan and Others v. Turkey [GC]. Application No. 62649/10. Judgment of 26 April 2016. Available online: https://hudoc.echr.coe.int/eng?i=001-162697 (accessed on 21 September 2026).

Fabrigar, Leandre R., Duane T. Wegener, Robert C. MacCallum, and Erin J. Strahan. 1999. Evaluating the Use of Exploratory Factor Analysis in Psychological Research. *Psychological Methods* 4: 272–99. [CrossRef]

Fan, Xitao, Bruce Thompson, and Lin Wang. 1999. Effects of Sample Size, Estimation Methods, and Model Specification on Structural Equation Modeling Fit Indexes. *Structural Equation Modeling: A Multidisciplinary Journal* 6: 56–83. [CrossRef]

Fornell, Claes, and David F. Larcker. 1981. Evaluating Structural Equation Models with Unobservable Variables and Measurement Error. *Journal of Marketing Research* 18: 39–50. [CrossRef]

Gaidhani, Shilpa, Lokesh Arora, and Bhuvanesh Sharma. 2019. Understanding the Attitude of Generation Z towards Workplace. *International Journal of Management, Technology and Engineering* 9: 2804–12.

Geçgin, Ercan. 2019. Kimlik yönelimleri açısından Alevi gençlik [Alevi Youth in Terms of Identity Orientations]. *OPUS Uluslararası Toplum Araştırmaları Dergisi* 10: 1030–75. [CrossRef]

General Directorate of Spatial Planning, Ministry of Environment, Urbanization and Climate Change. 2026. Mekânsal Planlar Yapım Yönetmeliği Değişikliği (22 Ocak 2026) [Amendment to the Spatial Plans Construction Regulation (22 January 2026)]. Available online: https://mpgm.csb.gov.tr/mekansal-planlar-yapim-yonetmeligi-degisikligi-22-ocak-2026-duyuru-469824 (accessed on 21 September 2026).

George, Susan Ella. 2006. *Religion and Technology in the 21st Century: Faith in the E-World*. Hershey: Information Science Publishing.

Golan, Oren, and Michele Martini. 2022. *Sacred Cyberspaces: Catholicism, New Media, and the Religious Experience*. Montreal: McGill-Queen's University Press.

Gücin, Aslı. 2026. The Right to Exist as the Foundation of Equal Citizenship: An Ontological Inquiry of State-Citizen Relations in Türkiye. *Studies in Ethnicity and Nationalism*. *ahead of print*. [CrossRef]

Hanoğlu, Hayal. 2026. Alevi Spatial Politics: Placemaking and the Negotiation of Visibility Across Diaspora and Homeland. *Studies in Ethnicity and Nationalism*. *ahead of print*. [CrossRef]

Hayton, James C., David G. Allen, and Vida Scarpello. 2004. Factor Retention Decisions in Exploratory Factor Analysis: A Tutorial on Parallel Analysis. *Organizational Research Methods* 7: 191–205. [CrossRef]

Helland, Christopher. 2004. Popular Religion and the World Wide Web: A Match Made in (Cyber) Heaven. In *Religion Online: Finding Faith on the Internet*. Edited by Lorne L. Dawson and Douglas E. Cowan. New York: Routledge, pp. 23–35. [CrossRef]

Hickey-Moody, Anna. 2023. *Faith Stories: Sustaining Meaning and Community in Troubling Times*. Manchester: Manchester University Press.

Holm, Sture. 1979. A Simple Sequentially Rejective Multiple Test Procedure. *Scandinavian Journal of Statistics* 6: 65–70.

Horn, John L. 1965. A Rationale and Test for the Number of Factors in Factor Analysis. *Psychometrika* 30: 179–85. [CrossRef] [PubMed]

Hu, Li-tze, and Peter M. Bentler. 1999. Cutoff Criteria for Fit Indexes in Covariance Structure Analysis: Conventional Criteria versus New Alternatives. *Structural Equation Modeling: A Multidisciplinary Journal* 6: 1–55. [CrossRef]

Huntley, Rebecca. 2006. *The World According to Y: Inside the New Adult Generation*. Sydney: Allen & Unwin.

Kam, Gökhan. 2022. Alevilerden 'Kültür ve Cemevleri Başkanlığı' kurulacak diyen Erdoğan'a tepki: 'Seçim oyalaması' [Alevis React to Erdoğan's Announcement of a 'Culture and Cemevis Presidency': 'Election Stalling']. *Cumhuriyet*. October 8. Available online: https://www.cumhuriyet.com.tr/siyaset/alevilerden-kultur-ve-cemevleri-baskanligi-kurulacak-diyen-erdogana-tepki-secim-oyalamasi-1989862 (accessed on 21 September 2026).

Kaplan, Haktan. 2026. From Turkish Mythology to Alevi–Bektashi Sacred Narratives: A Phenomenological Analysis of Animal Imagery. *Religions* 17: 155. [CrossRef]

Karakaya-Stump, Ayfer. 2019. *The Kizilbash-Alevis in Ottoman Anatolia: Sufism, Politics and Community*. Edinburgh: Edinburgh University Press. [CrossRef]

Köse, Talha, and Nigar Tuğsuz. 2021. Alevi kimlik talepleri: Yasal ve algısal boyutları ile tanınma mücadelesi [Alevi Identity Demands: The Legal and Perceptual Dimensions of the Struggle for Recognition]. *İnsan ve Toplum* 11: 97–127. [CrossRef]

Li, Cheng-Hsien. 2016. Confirmatory Factor Analysis with Ordinal Data: Comparing Robust Maximum Likelihood and Diagonally Weighted Least Squares. *Behavior Research Methods* 48: 936–49. [CrossRef] [PubMed]

Louër, Laurence. 2023. *Sünniler ve Şiiler: Bir İhtilafın Siyasi Tarihi* [Sunnis and Shiites: A Political History of Discord]. Translated by Barış Özkul. İstanbul: İletişim Yayınları.

Lövheim, Mia, and Evelina Lundmark. 2022. Identity. In *Digital Religion: Understanding Religious Practice in Digital Media*, 2nd ed. Edited by Heidi A. Campbell and Ruth Tsuria. New York: Routledge, pp. 56–70.

Marsh, Herbert W. 1996. Positive and Negative Global Self-Esteem: A Substantively Meaningful Distinction or Artifactors? *Journal of Personality and Social Psychology* 70: 810–19. [CrossRef] [PubMed]

Massicard, Élise. 2013. *The Alevis in Turkey and Europe: Identity and Managing Territorial Diversity*. New York: Routledge.

McClure, Paul K. 2017. Tinkering with Technology and Religion in the Digital Age: The Effects of Internet Use on Religious Belief, Behavior, and Belonging. *Journal for the Scientific Study of Religion* 56: 481–97. [CrossRef]

Ministry of Environment, Urbanization and Climate Change. 2026. Mekânsal Planlar Yapım Yönetmeliğinde Değişiklik Yapılmasına Dair Yönetmelik [Regulation on Amending the Spatial Plans Construction Regulation]. *Resmî Gazete*, January 22. Available online: https://www.resmigazete.gov.tr/eskiler/2026/01/20260122-2.htm (accessed on 21 September 2026).

Morgan, David. 2013. Religion and Media: A Critical Review of Recent Developments. *Critical Research on Religion* 1: 347–56. [CrossRef]

Odabaşı, Fatma, and Nida Aydın. 2020. Muhafazakâr ailelerin "dijital yerli" çocukları: Z kuşağı üzerine nitel bir araştırma [The "Digital Native" Children of Conservative Families: A Qualitative Study on Generation Z]. *Toplum Bilimleri Dergisi* 29: 66–100. [CrossRef]

Özalp, Ahmet, and Emre Şimşir. 2026. Rationalization of the Sacred: The Experiences of Alevi Dedes in Transmitting Their Beliefs and Values to Young People. *Religions* 17: 488. [CrossRef]

Özdemir, Ali Rıza. 2011. *Aleviliğin Yazılmayan Tarihi* [The Unwritten History of Alevism]. Ankara: Kripto Kitaplar.

Özkan, Fatma Zehra. 2023. X ve Z Kuşaklarının Din Algısı: Kadınhanı Merkez Örneği [Religious Perceptions of Generations X and Z: The Case of Kadınhanı Center]. Master's thesis, Necmettin Erbakan University, Institute of Social Sciences, Konya, Türkiye.

Panagiotou, Nikos, Chrysoula Lazou, and Anthoula Baliou. 2022. Generation Z: Media Consumption and MIL. *İmgelem* 6: 455–76. [CrossRef]

Pärnä, Karen. 2010. *Believing in the Net: Implicit Religion and the Internet Hype, 1994–2001*. Leiden: Leiden University Press.

Pettigrew, Thomas F., and Linda R. Tropp. 2006. A Meta-Analytic Test of Intergroup Contact Theory. *Journal of Personality and Social Psychology* 90: 751–83. [CrossRef] [PubMed]

Piela, Anna. 2012. *Muslim Women Online: Faith and Identity in Virtual Space*. New York: Routledge.

Podsakoff, Philip M., Scott B. MacKenzie, Jeong-Yeon Lee, and Nathan P. Podsakoff. 2003. Common Method Biases in Behavioral Research: A Critical Review of the Literature and Recommended Remedies. *Journal of Applied Psychology* 88: 879–903. [CrossRef] [PubMed]

Poláková, Petra, and Blanka Klímová. 2019. Mobile Technology and Generation Z in the English Language Classroom: A Preliminary Study. *Education Sciences* 9: 203. [CrossRef]

Presidency of the Republic of Türkiye. 2022. Bazı Cumhurbaşkanlığı Kararnamelerinde Değişiklik Yapılması Hakkında Cumhurbaşkanlığı Kararnamesi (Kararname Numarası: 112) [Presidential Decree on Amending Certain Presidential Decrees (Decree No. 112)]. *Resmî Gazete*, November 9. Available online: https://www.resmigazete.gov.tr/09.11.2022 (accessed on 21 September 2026).

Raykov, Tenko. 1997. Estimation of Composite Reliability for Congeneric Measures. *Applied Psychological Measurement* 21: 173–84. [CrossRef]

Revelle, William. 2024. *psych: Procedures for Psychological, Psychometric, and Personality Research* (R Package Version 2.4.1). Evanston: Northwestern University. [CrossRef]

Rickes, Persis C. 2016. Generations in Flux: How Gen Z Will Continue to Transform Higher Education Space. *Planning for Higher Education* 44: 21–45.

Rodriguez, Anthony, Steven P. Reise, and Mark G. Haviland. 2016. Evaluating Bifactor Models: Calculating and Interpreting Statistical Indices. *Psychological Methods* 21: 137–50. [CrossRef] [PubMed]

Rohrer, Julia M. 2025. Thinking Clearly about Age, Period, and Cohort Effects. *Advances in Methods and Practices in Psychological Science* 8: 25152459251342750. [CrossRef]

Rosseel, Yves. 2012. lavaan: An R Package for Structural Equation Modeling. *Journal of Statistical Software* 48: 1–36. [CrossRef]

Sarıoğlu, Elif Başak, and Ebru Özgen. 2018. Z kuşağının sosyal medya kullanım alışkanlıkları üzerine bir çalışma [A Study on the Social Media Usage Habits of Generation Z]. *Journal of International Social Research* 11: 1067–81. [CrossRef]

Seemiller, Corey, and Meghan Grace. 2019. *Generation Z: A Century in the Making*. New York: Routledge.

Shankland, David. 2003. *The Alevis in Turkey: The Emergence of a Secular Islamic Tradition*. New York: RoutledgeCurzon.

Sharma, Subhash, Soumen Mukherjee, Ajith Kumar, and William R. Dillon. 2005. A Simulation Study to Investigate the Use of Cutoff Values for Assessing Model Fit in Covariance Structure Models. *Journal of Business Research* 58: 935–43. [CrossRef]

Tajfel, Henri, and John C. Turner. 1979. An Integrative Theory of Intergroup Conflict. In *The Social Psychology of Intergroup Relations*. Edited by William G. Austin and Stephen Worchel. Monterey: Brooks/Cole, pp. 33–47.

Tanı, Rumeysa Nur. 2022. Z Kuşağı Gençleri ve X Kuşağı Dindar Ebeveynlerinin Dinî ve Toplumsal Meselelere Bakışı [Views of Generation Z Youth and Their Religious Generation X Parents on Religious and Social Issues]. Master's thesis, Ankara University, Institute of Social Sciences, Ankara, Türkiye.

Tanyas, Bahar. 2024. "I Was Told That People Might Hurt Me": Experiences of Religious Discrimination among Jewish, Christian, and Alevi Youth in Turkey. *Journal of Community & Applied Social Psychology* 34: e2872. [CrossRef]

Tekin, İshak, and Sena Gökçe. 2021. Z kuşağının dindarlık eğilimleri [Religiosity Tendencies of Generation Z]. *Talim* 5: 182–205.

Timmerman, Marieke E., and Urbano Lorenzo-Seva. 2011. Dimensionality Assessment of Ordered Polytomous Items with Parallel Analysis. *Psychological Methods* 16: 209–20. [CrossRef] [PubMed]

Turner, Anthony. 2015. Generation Z: Technology and Social Interest. *The Journal of Individual Psychology* 71: 103–13. [CrossRef]

Velicer, Wayne F. 1976. Determining the Number of Components from the Matrix of Partial Correlations. *Psychometrika* 41: 321–27. [CrossRef]

Vițelar, Alexandra. 2019. Like Me: Generation Z and the Use of Social Media for Personal Branding. *Management Dynamics in the Knowledge Economy* 7: 257–68. [CrossRef]

Weijters, Bert, Hans Baumgartner, and Niels Schillewaert. 2013. Reversed Item Bias: An Integrative Model. *Psychological Methods* 18: 320–34. [CrossRef] [PubMed]

Widiyanto, Asfa. 2023. Interfaith Dialogue in the Post-Truth Age: Challenges, Strategies, and Prospects. *Religious Inquiries* 12: 105–24. [CrossRef]

Xia, Yan, and Yanyun Yang. 2019. RMSEA, CFI, and TLI in Structural Equation Modeling with Ordered Categorical Data: The Story They Tell Depends on the Estimation Methods. *Behavior Research Methods* 51: 409–28. [CrossRef] [PubMed]

Yıldırım, Erdal. 2012. Cemevleri ve cemevlerinin dinî ve toplumsal fonksiyonları [Cemevis and Their Religious and Social Functions]. *Bolu Abant İzzet Baysal Üniversitesi Sosyal Bilimler Enstitüsü Dergisi* 12: 157–76.

Yıldırım, Rıza. 2018. *Geleneksel Alevilik: İnanç, İbadet, Kurumlar, Toplumsal Yapı, Kolektif Bellek* [Traditional Alevism: Belief, Worship, Institutions, Social Structure, Collective Memory]. İstanbul: İletişim Yayınları.

Yıldırım, Rıza. 2021. *Aleviliğin Doğuşu: Kızılbaş Sufiliğinin Toplumsal ve Siyasal Temelleri, 1300–1501* [The Emergence of Alevism: The Social and Political Foundations of Kizilbash Sufism, 1300–1501], 4th ed. İstanbul: İletişim Yayınları.

Yılmaz, Zahide. 2025. Z kuşağıyla dinî iletişim: Din görevlilerinin dil ve söylemi [Religious Communication with Generation Z: The Language and Discourse of Religious Officials]. *Turkish Academic Research Review* 10: 836–55. [CrossRef]

Zeiler, Xenia. 2019. Mediatized Religion in Asia: Interrelations of Media, Culture and Society beyond the "West". In *Mediatized Religion in Asia: Studies on Digital Media and Religion*. Edited by Kerstin Radde-Antweiler and Xenia Zeiler. Abingdon: Routledge, pp. 3–15. [CrossRef]

Zemke, Ron, Claire Raines, and Bob Filipczak. 2013. *Generations at Work: Managing the Clash of Boomers, Gen Xers, and Gen Yers in the Workplace*, 2nd ed. New York: American Management Association.

Zumbo, Bruno D., Anne M. Gadermann, and Cornelia Zeisser. 2007. Ordinal Versions of Coefficient Alpha and Theta for Likert Rating Scales. *Journal of Modern Applied Statistical Methods* 6: 21–29. [CrossRef]

Disclaimer/Publisher's Note: The statements, opinions and data contained in all publications are solely those of the individual author(s) and contributor(s) and not of MDPI and/or the editor(s). MDPI and/or the editor(s) disclaim responsibility for any injury to people or property resulting from any ideas, methods, instructions or products referred to in the content.