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Nota di contenuto	Preliminary Material -- 1 Past and Present of Psychology of Religion in Turkey / Kenan Sevinç and Zuhâl Alkaya-ahin -- 2 Characteristic Themes in Psychology of Religion in Turkey / Sevde Düzgüner and Aye entepe -- 3 Reflections on the Possibility of an Islamic Psychology / Adem ahin -- 4 The Problem of Appropriate Psychology of Religion Measures for Non-Western Christian Samples with Respect to the Turkish-Islamic Religious Landscape / Zuhâl Alkaya-ahin -- 5 Religious Life of Turkish Youth in the Process of Modernisation and Secularisation / Asm Yapc -- 6 Popular Religiosity / Ali Köse -- 7 Spirituality and Religion / Merve Altnl-Maci and Thomas J. Coleman III -- 8 Muslim Religious Development Scale / Ihan Topuz and Sakin Özk -- 9 How Religion Promotes Forgiveness / Ali Ayten -- 10 The Relationships between Gratitude, Appreciation, Psychological Well-being and Religiosity / Gülüan Göcen -- 11 Religious Orientation and its Relation to Locus of Control and Depression / Fatma Gül Cirhinliolu and Gözde Özdikmenli-Demir -- 12 Belief in a Just World, Religiosity, and Victim Blaming / Hasan Kaplan -- 13 Correlation of the Disease

Symptoms of Obsessive Compulsive Disordered Patients with Their Religious Attitude and Behaviours / Aye Erenay , Hasan Turan Karatepe and Abdulkadir Tabo -- Index / Zuhâl Alkaya-ahin , Heinz Streib , Ali Ayten and Ralph W. Hood, Jr..

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Sommario/riassunto

In Psychology of Religion in Turkey , senior and emerging Turkish scholars present critical conceptual analyses and empirical studies devoted to psychology of religion in Turkey. Part 1 consists of articles placing the psychology of religion in the historical context of an ancient culture undergoing modernization and secularization and articles devoted to conceptual themes suggesting the uniqueness of Islam among the great faith traditions. Part 2 is devoted to empirical studies of religion in the Turkish-Islamic including studies focused on the religious life of Turkish youth, popular religiosity, spirituality, and Muslim religious development in light of Al-Ghazzali. Part 3 is devoted to several empirical studies on a variety of social outcomes of religious commitment in Turkey.

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