

SOME VALUES OF TURKISH UNIVERSITY STUDENTS FROM VARYING DEGREES OF RELIGIOSITY*

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ABSTRACT: In the present study, some values of Turkish university students from varying degrees of religiosity were examined. The sample of the study included totally 1218 university students (666 female, 552 male), in 1996. All students were unmarried. A questionnaire developed by the researcher was utilized in this study. The data were analyzed by Chi-Square (X^2) test. According to the findings, 85% of the students believe in religion. Female subjects were more religious. Also 85% of the students against sexual discrimination. Most of the students who admit to sexual discrimination were in religious groups. Sexual intercourse before marriage was seen a natural phenomenon among half of the students. Forty-one percent of the students belonging to nonreligious groups have engaged in sexual intercourse. Many students who had sexual intercourse at an early age were religious. The students were always concerned about national and world problems, and were anxious about the future of Turkey. Religious students were found to be more optimistic about the future of Turkey than nonreligious ones. The findings are discussed in the light of related literature, and some suggestions are made.

KEY WORDS: Turkish university students, values, religiosity.

ÖZET: Bu çalışmada, dindarlık düzeyleri farklı Türk üniversite öğrencilerinin bazı değerleri incelenmiştir. Araştırma kapsamına 1996 yılında, 666 kız ve 552 erkek olmak üzere toplam 1218 üniversite öğrencisi alınmıştır. Öğrencilerin tümü bekarlardır. Veriler araştırmacı tarafından geliştirilmiş olan bir bilgi toplama formu ile elde edilmiştir. Verilerin analizinde Ki-kare (X^2) testi kullanılmıştır. Elde edilen bulgulara göre, öğrencilerin %85'i dini inanca sahiptir. Aynı zamanda %85'i cinsel ayrımcılığa karşıdır. Kadın - erkek eşitliğine inanmayanların çoğu dindar öğrencilerdir. Evlilik öncesi cinsel ilişki öğrencilerin yarısı tarafından doğal karşılanmaktadır. Dindar olmayan öğrencilerin %41'i cinsel ilişkiye girmişlerdir. Buna karşın, erken yaşlarda cinsel ilişkiye giren öğrencilerin büyük çoğun-

luğu dindar öğrencilerdir. Öğrenciler sürekli olarak yurt ve dünya sorunlarıyla ilgilenmekte ve çoğu, Türkiye'nin geleceğine ilişkin kaygı yaşamaktadır. Ancak, Türkiye'nin geleceği konusunda dindar öğrenciler dindar olmayanlara göre daha iyimser bulunmuştur. Bulgular literatür ışığında tartışılmış ve bazı önerilerde bulunulmuştur.

ANAHTAR SÖZCÜKLER: Türk üniversite öğrencileri, değerler, dindarlık.

1. INTRODUCTION

Today it is known that religion has played an important role in societies, directed them, and even today some communities are being ruled by religious principles. The aim of this study is to evaluate some personal and social values of Turkish university students from varying degrees of religiosity. Whether the individuals' life styles, choices, value systems and psychological health are affected positively or negatively by religious values is also discussed [1, 2, 3, 4, 5, 6].

Values are the most frequently investigated subjects in behavioral sciences and can be defined as a group of attitudes formed from desired and required concepts that we like or beliefs formed by personal or social preferences [7]. Values are the systems which direct individuals' life and affect decisions about how they live [8]. While psychologists study the relationship between group and individual values throughout society, sociologists have noted values as hierarchical principles formed by cultures in society; cultural anthropologists have defined them as a cultural

* The data of this study were also used in the article "Sigara, alkol ve uyuşturucu kullanan üniversite öğrencilerinin bazı değişkenler açısından incelenmesi". *Hacettepe Eğitim Fakültesi Dergisi*, 1997, 13, 147-157.

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pattern formed by some groups such as religious and ethnic entities [9,10]. On the other hand, Biggs [11] defines the values as some elements that identify how an individual orient his/her own life, and emphasizes that values and behaviors cannot be separated; values are parts of society more than individuals.

The same has been observed about the role of values. Anthropologists, sociologists and psychologists have emphasized the role of sharing widespread values by individuals of a society for the association and cooperation in that society. Values have an important role in uniting society, directing social interactions and orienting an individual's life. For that reason, when a society loses its consensus on values, the wrongs and rights are confused, and many problems may appear, causing divisions different groups[8].

Values are evaluated by taking into consideration different categories. Various values have been identified, such as intellectual orientation, social concern, language aesthetic, musical aesthetic, tolerance, and curiosity [7]; moral, spiritual, social, economical, religious, political and environmental values; liberty, responsibility, dignity, nobility, justice, truth, honesty, working, individualism, rights and wrongs, trust, and involvement [8]. We can continue enumerating other universal, personal, ethnic or cultural values. The most comprehensive studies were made by Schwartz and his coworker. Besides showing differences with regard to individuals and society, the values of society appeared highly correlated with respect to their acceptance in 44 different societies studied [12].

Values change continuously. Social, religious and theoretical values are more stable than economical and aesthetic values and they change over a relatively longer period [13]. Economical conditions [14], religious relations, counseling education [3], some trends like Confucianism and fast industrialization, urbanization and

development of education [6], change in political systems [15], life while a student, choosing a profession [7], art and technological developments play an important role in changing values. When facing fast, continuous changes, some people resist these developments and emphasize old values; others conceal their feelings, and live amid exoticism, confusion or uncertainty. Seemingly illogical violence by people who try to adapt to changes have been observed [16]. Through this changing process, it is significant to identify the values that worth and not worth saving.

Today, religious and ethnic discrimination have entered the agenda of Turkish society. It has been observed that organizational activities have increased with the aim of administering the state and society by religious principles. The Republic of Turkey which is a "secular, democratic and social law state" (The Republic of Turkey Constitution in 1982). Actions are being observed such as: avoiding criticizing some beliefs and concepts which are counter to science and the intellect in order not to offend religious feelings; trying to displace a secular system with religious rules; killing scientists and intellectuals on the pretext that they insult religion; visiting mediums, religious apostles or dervish instead of medical doctors, psychologist or psychiatrist and paying attention to fortune tellers, magicians or mediums [17]. These have raised the question of "what kind of change has occurred in the value system of society and individuals"? Comprehensive investigations have not been conducted in Turkey although Turkish people have gradually noticed that values are a factor which orient lives and give it meaning. For example, university students now discuss injustice and bribery in regard to society's values, expressing a longing for a "harmonious society". They wish for justice, liberty, peace, human rights, women rights, democracy and an orientation to occidental values. For that reason, in Turkish society, it may be thought that final year students in the stage of choosing a partner

and finding a job in an environment where on one side religious trends are gaining strength and on the other side the society is being directed to the West, are experiencing conflicts. It has been observed that a large number of students who request help from the Counseling and Guidance Services of Hacettepe University, usually apply because of "problems resulting from premarital relationships". For these reasons, the examination of students from varying degrees of religiosity with respect to personal and social values has been seen important.

2. METHOD

2.1 Sample

The sample in this study undertaken in 1996, consisted of 1218 undergraduate students, 418 of them from Gazi University, 424 students from Hacettepe University, and 376 from the Middle East Technical University. Of the sample, 47% were from departments of natural sciences and 53% from social sciences; 55% were female and 45% were male. All students were unmarried. Married, widowed or divorced students were not included in the sample. The mean age was 23.22; 96% of them were between 20-25 years old, while 4% were 26 and older. In the study, the data related to students' degree of religiosity and their values were obtained through a questionnaire of 33 questions, developed for this research.

2.2 Procedure

In order to collect the data, instructors teaching at the above-mentioned universities were contacted and given information about the purpose of the study and how it would be conducted. Information forms were then delivered to the classes by the researcher who explained the questions while the students completed the forms. The students were not required to write their name, address or department, in order to ensure privacy.

2.3 Analysis of Data

Students were divided into three groups according to their degree of religiosity: 1) those holding religious beliefs and following the requirements of their beliefs (religious students). 2) those with religious beliefs but not fulfilling the requirements of their beliefs (partly religious students). 3) those with no religious beliefs (Atheist). The data were analyzed by Chi-Square (χ^2) test. The Statview statistical package program was used for analysis. Data obtained are summarized in the tables and interpreted.

3. RESULT

3.1 The Views of Students From Varying Degrees of Religiosity Regarding Relations With The Opposite Sex

Taking precedence religious levels were asked to the students. Of the students, 25% ($n=304$) defined themselves as being "religious",

Table 1. The Views of Students From Varying Degrees of Religiosity Regarding Relations With The Opposite Sex

Views	Men Sup.	Equal	Women Sup.	TOTAL
Degree of Religiosity	(%)	(%)	(%)	%(n)
Religious	16	82	3	100 (304)
Partly Religious	10	86	4	100 (732)
Atheist	9	88	3	100 (182)
TOTAL (%) n	11 (138)	85 (1040)	3 (40)	100 (1218)

DF=4 \bar{x} =8.6 p = .0714

60% (n=732) as "partly religious" and 15% (n=182) as "atheist". Of the religious students, 57% were female, and 53% of the atheist students were male.

As defined in the introduction of this study, university seniors face important decisions like choosing a partner and finding a job. In the phase of finding a partner, an individual's values about other sex are important. Views on " the equality of men and women" usually fall into three categories, while one view proposes that men and women are equal, other proposes women as superior and another say that men are privileged.

As can be understood from the Table 1, 11% of university students think that men are superior to women while 3% say that women are superior to men. Thus, it can be seen that 14% of the sample admit to sexual discrimination. On the other hand, 85% of the students believe that women and men are equal.

While 16% of the "religious" students support man's superiority, 82% of them are in favour of equality and 3% think that women are superior. As the religious level decreases, it has been observed that students' views on sexual equality gain importance. However these differences were not statistically significant. As a result, despite religious levels, it can be said that the equality of men and women has become a value shared by most university students.

When the group of 14% was analyzed, it was observed that 72% of the students who think that men are superior were men; 55% of those who are in the opinion that women are superior were women; 58% of those who propose equality were women. Although both male and female usually see their sex as superior, it can be said that women are more egalitarian.

3.2 Students' Views on Sexual Intercourse Before Marriage According to Their Degree of Religiosity

Communication and technology have been changing vertiginously in the world. Few villages exist without the technology of television. It has been observed that rapid and fundamental changes have occurred on the societies' values by means of television and other mass media; as a result of this rapid change Turkish society has experiences some contradictions. On one side, the society tries to save traditional life styles and values; on the other side it starts to imitate and use values and life styles of the West. The society is striving to create its own identity. In the midst of this transition teenagers and young adults are the most affected by this process. There are some people who pay no attention to virginity, yet also man who send his wife her parents' home on the first day of their marriage if she is not virgin. A

Table 2. Students' Views on Sexual Intercourse Before Marriage According to Their Degree of Religiosity

Before Marriage	Opposite	Undecide	Natural	TOTAL
Degree of Religiosity	(%)	(%)	(%)	(%)n
Religious	65	11	24	100(304)
Partly Religious	27	22	51	100(732)
Atheist	7	4	89	100(182)
TOTAL (%)n	33(406)	17(204)	50(608)	100(1218)

DF=4 $\chi^2=273.4$

P=.0001

comprehensive investigation has not been made in this regard. For that reason, young adults who are to choose a partner were asked about their views on having pre-marital sexual intercourse.

As can be understood from Table 2, 33% of the students have stated that they are against premarital sexual intercourse, 17% was undecided and 50% found it "natural". When we consider the subject in relation to groups from varying degrees of religiosity, it is observed that as religiosity increases, a significant increase also occurs in the percentage of the group against premarital sexual intercourse. One fourth of the religious students stated that they found premarital sexual intercourse "natural". Adding that 7% of the students who has no religious beliefs any more were against premarital sexual intercourse. Relying on these results, it can be said that religious values play an important role in views about premarital sexual intercourse.

In accordance with sexuality, while 41% of the female were against premarital sexual intercourse, 25% of male opposed to it. Among the female, the ratio of finding premarital sexual intercourse "natural" is 45%, and for male it is 56%. As understood, male perceive premarital sexual intercourse more "natural" than female.

Table 3. Sexual Intercourse of Students According to Their Degree of Religiosity

Sexual Intercourse	Yes	No	TOTAL
Degree of Religiosity	(%)	(%)	%(n)
Religious	26	74	100 (302)
Partly Religious	41	59	100 (728)
Atheist	68	32	100 (182)
TOTAL (%) n	41 (502)	59 (710)	100 (1212)

DF= 2 x2= 81.3 p=.0001

3.3 Sexual Intercourse of Students According to Their Degree of Religiosity

According to the findings, 50% of the student find premarital sexual intercourse "natural". Sexuality plays an important role in human life. Although there are many ways of discharging sexual energy, the most healthiest way is having sexual intercourse with other sex. On the other hand, in Turkish society, while sexual intercourse of male teenagers have been accepted "natural", this can not be said for female teenagers. The young people in the "sample" were asked "have you ever engaged in sexual intercourse with other sex?".

As can be understood from Table 3, 41% of the students stated that they had engaged in sexual intercourse and 59% had not. Thus, three out of every five students have not engaged in sexual intercourse. While the occurrence of sexual intercourse among the female students is 27%, among the male students this ratio was found to be 59%.

When we consider their degree of religiosity, the percentage of those engaging in sexual intercourse in the religious group is 26%; while it reaches to 68% for the nonreligious group. As can be understood, religious people pay more attention to avoiding sex before marriage. We can say that religious values play an important role in these attitudes.

3.4 The Age of First Sexual Intercourse of the Students According to Their Degree of Religiosity

According to early findings of this study, 41% of the students had engaged in sexual intercourse. The students were asked "How old were you when you first engaged in sexual intercourse with someone of other sex?" in this study.

As shown in the Table 4, 12% of the students were 16 or under at the time of first intercourse; 48% were 17-19 years old; 31%

Table 4. The Age of First Sexual Intercourse of Students According to Their Degree of Religiosity

Age	-16	17-19	20-22	23-25	26+	TOTAL
Degree of Religiosity	(%)	(%)	(%)	(%)	(%)	%(n)
Religious	15	39	41	2	2	100 (82)
Partly Religious	13	50	28	7	1	100 (302)
Atheist	8	52	29	11	0	100 (124)
TOTAL (%) n	12 (62)	48(246)	31(156)	7(38)	1(6)	100 (508)

DF= 8 x2= 15.8 p= .0457

were 20-22 and 8% were 23 or over. As can be seen, 60% of the students who had engaged in sexual intercourse were 19 years old or younger when they first experienced it. Here, the group of 12% (n=62) who had sexual intercourse while they were 16 years old and under deserve particular attention.

When the students are appraised according to their degree of religiosity, while the proportion of students in the religious group who had sexual intercourse at the age of 16 or lower is 15%, this percentage turned out to be 8% for the non-believers. In other words, it is obvious that in the religious group, having sexual intercourse at the age of 16 or younger is more common. When the age of first sexual experience is examined according to the gender, the rate of women who had sexual intercourse at the age of 16 or lower is 6%, whereas this rate is 16% for men. As can be seen, most of the students who had their first sexual experiences at relatively younger ages are men.

3.5 Students' Interests In the Problems of Turkey and the World According to Their Degree of Religiosity

Today, one of the most important problems of the world is ensuring peace throughout the world. The insecure atmosphere of the world that was created by capitalist and socialist blocks led to the armament of both. A great part of the world's resources is devoted to arms instead of

being used to overcome the problems such as hunger, development, education and health. In spite of the collapse of the socialist block and the emergence of the capitalist block as the dominant power over the world, wars still occur in many places and thousands of innocent people are being killed. Also, Thousands of people are dying of hunger in the world. Ensuring peace, and fighting against discriminations concerning religion, race, sex and language have started to become common and important goals of human societies.

It is impossible to isolate the internal problems of a society from those of the world. Therefore, the students were asked about their level of interest in the world's problems, such as fighting against armament, war, terrorism, poverty, racism, all fundamentalist actions including religious ones and sexual discrimination; and also the problems of Turkish society, like inflation, education, health, injustice, bribery, impropriety, terrorism, religious fundamentalism and racism.

As can be seen from Table 5, while 66% of the students are interested in the problems of the world such as armament, war, terrorism, poverty, racism, religious fundamentalism and sexual discrimination, 33% of them are only partially interested in these problems. The number of the students who are insensitive towards these problems of the world is very low with a percentage of 1. In other words, Turkish university students are quite interested in the problems of the world.

Table 5. Students' Interests Towards the Problems of Turkey and the World According to Their Degree of Religiosity

Degree of Religiosity	Problems of the World			Problems of Turkey			TOTAL % (n)
	Always (%)	Rarely (%)	No (%)	Always (%)	Rarely (%)	No. (%)	
Religious	67	32	1	79	21	0	100 (304)
Partly Religious	61	38	1	71	28	1	100 (732)
Atheist	82	15	2	85	14	1	100 (182)
TOTAL (%) n	66(802)	33(404)	1(12)	75(916)	24(298)	0(4)	100 (1218)

DF= 4 $\chi^2= 35.8$ p= .0001

DF= 4 $\chi^2= 22.4$ p= .0002

When we examine the situation according to the degree of religiosity, the findings indicate that the group of students who are more sensitive towards these problems, such as armoment, war, terrorism, poverty, racism, religious fundamentalism, are the atheist ones; followed by the religious students. As far as the degree of religiosity is concerned, the groups that are at extreme points are more interested and more sensitive towards the current problems of the world.

In regard to Turkey, 75% of the students are "always" interested in the country's problems like terrorism, poverty, racism, religious fundamentalism, inflation, education, health, injustice, bribery and impropriety, whereas 24% are "rarely" interested in these problems. When appraised according to the degree of religiosity, it is understood that the atheist and religious groups are more interested in the country's

problems. Also, no matter what the degree of religiosity is, all students are quite interested in the problems of both the country and the world; however, it is understood that they are more sensitive toward their countries problems compared to the world's problems.

3.6 Students' Views Related to Turkey's and Their Own Futures According to Their Degree of Religiosity

Turkey is a developing country that has shown significant progress on the path to modern civilization since the establishment of the Republic. However, there are major economic, social and political problems to be solved. It was thought that, individuals might have different expectations as far as both the country's and their own futures are concerned. Therefore, in this research students are asked how they see their own and Turkey's futures.

Table 6. Students' Views Related to Turkey's and Their Own Futures According to Their Degree of Religiosity

Dcgree of Religiosity	Turkey's Future			Their Own Future			TOTAL % (n)
	Better (%)	Same as. (%)	Worse (%)	Better (%)	Samc as. (%)	Worse (%)	
Religious	44	28	28	80	14	5	100 (304)
Partly Religious	32	30	38	77	16	7	100 (732)
Atheist	20	22	58	63	21	16	100 (182)
TOTAL (%) n	33(406)	28(346)	38(466)	76(924)	16(200)	8(94)	100 (1218)

DF= 4 $\chi^2= 52.2$ p= .0001

DF= 4 $\chi^2= 29.9$ p= .0001

As can be seen from Table 6, 33% of the students think that Turkey's situation will be better in the future, 28% of them think that Turkey's situation will be the same as it is; and, the 38% think that Turkey will be in a worse situation than it is today. Thus, a considerable number of the students who are quite interested in the country's and the world's problems have a pessimistic view about the country's future. When appraised according to the degree of religiosity, as the religiosity decreases, the pessimistic idea of students about the country's future becomes more common.

Of the students 76% think that their future will be better than they are now, 16% of them think that their future are going to be the same as now, and 8% of the students are in the opinion that their future will be worse. Again, when the situation is examined according to the degree of religiosity, as the degree of religiosity increases, the students are generally more concerned about the country's future compared to their own futures; and also that compared to less religious or atheist students, religious students are more optimistic about both their own and the country's futures.

3.7 The Views About Westernization of Students From Varying Degree of Religiosity

As highlighted at the beginning of the research, Turkey is a country that has turned its direction to the West and has accepted its basic values such as human rights, democracy, liberal (free market) economy. Together with these values, it is observed that the Turkish society and especially the Turkish youth is influenced by the entire western value system. Therefore, the university students who are thought to the government's important positions in the near future were asked how much they support Turkey's westernization policy.

Table 7. The Views About Westernization of Students From Varying Degrees of Religiosity

Westerzination Degree of Religiosity	Westerzination			TOTAL
	Supp. (%)	Partly (%)	Oppos. (%)	% (n)
Religious	33	51	16	100 (304)
Partly Religious	62	35	3	100 (732)
Atheist	41	48	11	100 (182)
TOTAL (%) n	51(626)	41(502)	7(90)	100 (1218)

$$DF= 4 \quad x^2= 107.0 \quad p= .0001$$

As can be seen in Table 7, 51% of the students support Turkey's westernization attempts "entirely" and 41% support these attempts "partly", whereas 7% state that they "definitely" object to the idea. When examined according to groups from varying degrees of religiosity, while 33% of the "religious" group and 41% of the "atheist" group support Turkey's westernization attempts, 62% of the "partly religious" group support them. As can be understood, the rate of the students that object to westernization is slightly higher within the religious and atheist groups. However, a considerable number of teenagers from each group supports westernization irrespective of their degree of religiosity. Another point that attracts attention is the fact that 41% of Turkish university students support westernization attempts "partly".

4. DISCUSSION

A great majority of Turkish population is Muslim. In the sample, 85% of Turkish university final year students categorized themselves as Muslim, whereas about 15% of them are non-believers. Three percent of the students indicated that there were other non-believers in their families. Thus, the rate of non-believers at universities is higher when compared to that of the whole society. The reason for this may be the fact that leftist ideology is effective among higher education students.

About 14% of the university students admit to sexual discrimination. This group is mostly composed of religious students, and men in particular. Beyond this, 86% of students are against sexual discrimination. The idea of equality of woman and man has become the common value of most students. In fact, as mentioned above, Turkish society has made considerable progress in civil rights over more than half a century. In Turkish society, women participate in all affairs of social life despite some problems [18]. Among Muslim countries, Turkey is one of the two countries which has a female Prime Minister. Generally, except for the rural areas, it may be said that Turkey, at least theoretically, has overcome the problem of sexual discrimination.

According to the findings of other researches [19, 20], as the level of religious devotion decreases, there is a considerable increase in the rate of the young wishing to live in a different house away from their parents. Despite the fact that the students living with their parents have higher academic success and they are fed more sufficiently when compared with their peers living away from their families, at least two third of students do not desire to live "with the parents at least until marriage", a tradition which has generally been observed in Turkish society. This is an expected result. According to the data obtained during this research, 17% of the students accept the established customs without any serious reservation, and 69% of them accept these traditions "partly"; however, 14% of them state that they do not accept them "at all". Whereas the rate of the students who accept the traditions is 36% among the religious group, this rate turned out to be 13% for partly religious group and 2% for non-believers. In Turkish society there are rapid changes in customs. It is observed that the religious students have more customary values and that, together with a decrease in the importance of religious values, some customary values disappear. Young people are in conflict with their parents due to lack of respect while living with their parents [21] and the desire to live more "independently" and "freely", and to carry

on their relationships with the other sex more "comfortably". Most of the students who want to live away from the family are men. The reason for this may be the tolerance of Turkish society towards men's living more freely compared to women. Women who live apart from their families may have the thought that they would be labeled with some negative attributes.

At least half of the Turkish university students consider sexual intercourse before marriage "natural". Most of those who think this way are men from low religiosity. Also, approximately two-fifth of university students, (27% of girls and 59% boys) state that they have had sexual intercourse. During a research study conducted among university students 15 years ago, it was found that 62% of boys and 4.2% of girls had had sexual intercourse [22]. This shows that there have been important changes in the values of girls at university about relations with the opposite sex. It may be said that in Turkish society where the girls' virginity is important, the girls having sexual intercourse before marriage found themselves in conflicts with a part of society.

Sixty percent of students who had sexual intercourse engaged in their first sexual experience at the age of 19 or younger. Moreover, the rate of the students who had sexual intercourse at the age of 16 or lower is 12% and most of them are men. In Turkey sexual education is not given at schools. It can be said that children get only a little part of their sexual knowledge from their parents [22], and they get most of the knowledge either from friends or from television programs. Together with the children and the teenagers, the whole society is experiencing certain degree of conflict about this subject. Therefore, the sensitivity of counselors at schools becomes apparent.

According to the law of Turkish Republic, it is illegal to enter for teenagers younger than 18 to some legal places where they have sexual intercourse. Therefore, it can be summarized that these teenagers have sexual intercourse with their

partners equal in age and they use other ways which include the attempts considered illegal by law. In addition, where, how and with whom these teenagers have such relations is quite another subject.

No matter what their degree of religiosity is, Turkish university students pay a great attention the current problems of Turkey and the world. They also accept the values such as peace, freedom, equality, democracy, human rights and liberal economy. It can be said that Turkish university students are sensitive and dynamic in terms of their interest in the problems of both the country and the world, and they will play an important role in Turkey's government and its international relations.

Turkish university students care about the country's future more than they do for their own. Especially because of the problems Turkey has been suffering from such as terrorism, high inflation and unemployment, it is understandable that the students have profound concerns related to the country's future and that they desire "harmonious society". Religious groups seem to be more optimistic about Turkey's and their own futures. The recent increase in the percentage of votes supporting the religious groups may have given these groups a hope for "Şeriat" to rule the country according to Islamic [17].

At least 93% of Turkish university students are not against western values. However, about 41% of students hesitant about accepting western values. Turkey has lone been trying to associate herself with the West by wishing to enter communities composed of western countries. Turkey is already a member of NATO. Nevertheless, recent policies of the western countries concerning Turkey's attempts to enter the Customs Union and European Community may have played an important role in teenagers' hesitance in this respect.

During the period of counseling, a counselor should take both his/her own and the clients' values into consideration. Because, some psychotherapy approaches may conflict with familial, cultural and religious values of the counselor or client [4]. The counselor's values may influence the counseling period. However, counselors have to be respectful, tolerant and objective towards religious values [23], and therefore, counselors are expected to have the necessary education. Actually, not only the counselors but also each individual must ask themselves the question "what is the meaning of life?". The answer to this question will lead the individual to the values system. The life of the person who are not able to establish a system of values can not be functional, so this puts the individual into a disadvantaged and hesitant situation [8]. Therefore, Victor Frankl tries to solve the conflicts in the clients' system of values in his Logotherapy. William Glasser links the moral principles in daily life and values together with the basic requirements of the client such as love and self respect. Also, Albert Ellis (RET) emphasizes the values under the name of illogical thoughts [24].

A special attention should also be paid to the examination and the explanation of the values in counselor education programs. It would perhaps be appropriate for training programs to consider including values sensitization component in the curriculum that could enable counselors both to recognize their own values and to become more sensitive to those of their clients. Counselor should also examine and discuss the phenomena of life styles such as phenomenal powers, traditions, gender issues, marriage, love and sexual relations together with the whole subject of values. They should increase their awareness on value issues.

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