VALUES OF COUNSELING STUDENTS:

A PRELIMINARY EXAMINATION

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Thesis Abstract

Pınar Yavuz, "Values of Counseling Students: A Preliminary Examination"

This study was conducted on the longitudinal data collected from Boğaziçi University guidance and psychological counseling students from freshman to senior year. Its aim was to determine if there was a change in values of students from freshman to senior year. A total of 164 students (113 females and 51 males) participated in this descriptive longitudinal study. Personal, social and counseling values, attitudes toward counseling service, career plans in counseling, favorable and unfavorable client groups; race, ethnic groups or nations students think they would have difficulty to work with, counseling approaches adopted and value orientations of students were investigated. To answer these questions, some questions were selected from the Values Instrument which was developed by Albayrak – Kaymak. There were structured and open- ended questions which were conceptually grouped. Frequencies, percentages and McNemar test were used to analyze the data.

Findings, in general, showed that counseling education had an impact on variables studied. While the importance of personal values like reliability, justice, loyalty, sincerity and responsibility increased; the importance of love, rationalism and selfhood decreased. In social values; importance of justice and social welfare increased but of love and reliability decreased. Positive attitudes of students toward getting counseling help were quite high in both grade levels. Number of students who would like to work as a psychological counselor decreased from freshman to senior year. While the preference to work with a squatter settler and a family with a child with disability increased, a suicidal introvert decreased. As unfavorable clients, avoidance of convicted rapist, incestuous parent, pander increased; mentally retarded, person with AIDS, involuntary counselee and terminally ill decreased. The ratio of students who thought that they would not have difficulty while working with ethnically different groups increased. Value orientations changed in the favor of harmony, present and becoming. The counseling approach senior students found closest to them was Humanistic and the counseling value they found most important was reliability.

The results are indicative of the importance of inclusion of cultural issues and value awareness in counselor training.

Tez Özeti

Pınar Yavuz, "Danışmanlık Öğrencilerinin Değerleri: Bir Ön İnceleme"

Bu çalışma, 2000 yılından bu yana Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Bölümü öğrencilerinden 1. ve 4. sınıfta toplanan boylamsal verilerle yapılmıştır. Araştırmanın amacı birinci sınıftan son sınıfa kadar öğrencilerin değerlerinde bir değişme olup olmadığını saptamaktır. Betimsel ve boylamsal desene sahip bu çalışmada toplam 164 (113 kadın ve 51 erkek) öğrenci yer almıştır. Araştırmada öğrencilerin kişisel, sosyal ve danışmanlık değerleri, danışmanlık hizmetine yönelik tutumları, danışmanlıktaki mesleki planları, çalışabileceklerini ve çalışamayacaklarını düşündükleri danışan grupları, çalışmakta zorluk yaşayacaklarına inandıkları ırk, etnik grup ya da ulus, benimsedikleri danışmanlık yaklaşımı ve danışmanlık yönelimleri incelenmiştir. Soruları yanıtlamak üzere Albayrak-Kaymak tarafından geliştirilmiş Değerler Anketi'nden bazı sorular seçilmiştir. Ankette, kavramsal olarak gruplandırılan yapılandırılmış ve açık uçlu sorular bulunmaktadır. Veriler, sıklık, yüzdelik ve McNemar testi kullanılarak çözümlenmiştir.

Sonuçlar, genel olarak, danışmanlık eğitiminin ele alınan değişkenler üzerinde bir etkisi olduğunu göstermiştir. Kişisel değerlerde öğrencilerin adalet, güvenilirlik, sadakat, içtenlik ve sorumluluğa verdikleri önem artarken, sevgi, akılcılık ve benliğe verdikleri önem azalmıştır. Sosyal değerlerde, adalet ve toplumsal yararın önemi artarken, sevgi ve güvenilirliğe verilen önem azalmıştır. Öğrencilerin danışmanlık yardımı almaya karşı olumlu tutumları her iki sınıf düzeyinde de oldukça yüksektir. Psikolojik danışman olarak çalışmayı düşünenlerin sayısında 1. sınıftan 4. sınıfa bir azalma olmuştur. Köyden kente göç etmiş bir kimse ve özürlü çocuğu olan bir aileyle çalışma tercihleri artarken, intiharı düşünen içine kapanık bir kimseyle çalışma tercihleri azalmıştır. Tercih edilmeyen danışan grupları olarak, tecavüzden hapis yatmış bir tutuklu, ensest uygulan aile ve kadın satıcısı seçeneklerinde artış varken; zihinsel engelli, AIDS'li, zorla danışmanlığa gönderilmiş ve ölümcül hastalığı olan bireylerde azalma vardır. Öğrencilerin farklı bir etnik grupla çalışırken zorlanmayacaklarını düşünme oranı artış göstermiştir. Değer yönelimleri uyum, şimdiki zaman ve oluşmak yönünde artmıştır. Son sınıf öğrencilerinin kendilerine en yakın buldukları danışmanlık yaklaşımı İnsancıl ve en önemli buldukları danışmanlık değeri ise güvenilirliktir.

Sonuçlar, danışmanlık eğitiminde kültürel konuları ve değer farkındalığını kapsamanın önemini göstermektedir.

ACKNOWLEDGEMENTS

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Chapter I

INTRODUCTION

The term value takes place in many sciences regarding human behavior. A value has both enduring and changing characteristics (Rokeach, 1973). By the agency of characteristics of values, people can keep their consistency and also adapt to new conditions. In literature, there are many definitions of values. A value "is a belief upon which a man acts by preference. It is thus a cognitive, a motor, and above all, a deeply propriate disposition" (Allport, 1961, p. 454). Rokeach (1973) described the value as "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (p. 5). Wrenn (1973) stated that value means what is desired or what should be desired and he stressed that they are human preferences. In the current study, value was considered according to the view of Raths, Harmin and Simon (1978) who believed that values are acquired at the end of choosing, prizing, and acting processes.

Counseling and values have always been going side by side (Gibson and Mitchell, 1981). Mahoney (1998) underlined that every exploration is surely value laden and this is most obvious in psychological services. Herr and Niles (1988) asserted that counselors have a positive tendency toward clients with certain characteristics (age, physical appearance, expressiveness, and so on). So, counselors working with clients who have different value systems other than their own may use inappropriate interventions and label the client when counseling does not help.

Wrenn (1973) discussed that counselors should always investigate their own hierarchy of values and test it against the world we live in. This personal exploration

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is necessary for counselors to be aware of their own issues so that they can be clearer about their feelings and less reactive in sessions (Aponte, 1994). So, it is a prerequisite for counselors to be aware of and adopt their own values in counseling process.

It is crucial to study the value issues of counseling students that will influence their professional lives. Information provided by research facilitates the development of value sensitive curricula of counseling in higher education. The current study provides considerable information about the general picture of counseling students' values, which will supply useful implications for counselor educators and for counseling programs. On the basis of information obtained from this study, the curriculum of counseling programs may be developed to raise students' awareness by adding issues related to values and value clarification.

<div align="center">Statement of the Problem</div>

The main aim of this study is to observe within individual differences in the values of counseling students from freshman to senior years; in other words, to examine the possible impact of the counseling education program students go through. Another purpose of the study is to describe the values of counseling students in their freshman and senior years.

Ozankaya (1999, cited in Erdem et al, 2005) stated that values are transmitted to next generations through education. Therefore, educational institutions are influential in the protection or change of individuals and societies' values. These institutions are divided as primary, secondary and higher education but they are all

parts of a whole. Universities are accepted as one of the most important agents of personality formation. So, it is crucial to study this population.

Guidance and psychological counseling in particular is one of the fields which directly deal with humans. Aim of counseling is to help people enhance their lives by sorting their feelings and ways of thinking. This interpersonal relationship inevitably involves the values of both sides in the process. Values have a crucial role both in the process and results of the counseling.

This study is a preliminary examination of the data collected by Albayrak-Kaymak, the thesis advisor, on undergraduate students of counseling since 2000 through a framework and questionnaire developed by her at Boğaziçi University. The current research dealt with some of the variables that relate to values in general. Specific questions included the identification of personal and social values, attitudes toward receiving help, career plans, favorable and unfavorable clients, difficulties related to social groups of clients, value orientations and counseling approaches of freshmen and senior students of counseling.

Research Questions

Personal Values

1a. What are the values of freshman counseling students?

1b. What are the values of senior counseling students?

1c. Has there been any significant change in personal values from freshman to senior year?

Social Values

2a. What are the social values of freshman counseling students?

2b. What are the social values of senior counseling students?

2c. Has there been any significant change in social values from freshman to senior year?

Attitudes toward Receiving Counseling

3a. What do freshman counseling students think about getting help from a counseling professional?

3b. What do senior counseling students think about getting help from counseling a professional?

3c. Has there been any significant change in attitudes towards getting help from a counseling professional from freshman to senior year?

Counseling Career Plans

4a. Do freshman counseling students plan a counseling career upon graduation?

4b. Do senior counseling students plan a counseling career upon graduation?

4c. Has there been any significant change in planning a counseling career upon graduation from freshman to senior year?

Favorable Client Groups

5a. What are the favorable client groups freshmen counseling students would choose to work with?

5b. What are the favorable client groups senior counseling students would choose to work with?

5c. Has there been any significant change in the favorable client groups they would like to work with from freshman to senior year?

Unfavorable Client Groups

6a. What are the unfavorable client groups freshman counseling students would not choose to work with?

6b. What are the unfavorable client groups senior counseling students would not choose to work with?

6c. Has there been any significant change in the unfavorable client groups they would not choose to work with from freshman to senior year?

Difficulty with Race, Ethnicity, and Nationality

7a. What are the racial, ethnic or national groups that are seen as difficult to work with by the freshman counseling students?

7b. What are the racial, ethnic or national groups that are seen as difficult to work with by the senior counseling students?

7c. Has there been any significant change in the racial, ethnic or national groups that are seen as difficult to work with from freshman to senior year?

Value Orientation

8a. Where do freshman counseling students stand in Kluckhohn's five basic value orientations?

8b. Where do senior counseling students stand in Kluckhohn's five basic value orientations?

8c. Has there been any significant change in Kluckhohn's five basic value orientations from freshman to senior years?

Counseling Approach

9. What counseling approaches do senior counseling students name close to themselves?

10. What are the basic counseling values that are seen as essential in psychological counseling process by the senior counseling students?

Chapter II

REVIEW OF LITERATURE

Values

Value is a common concept used in several social sciences and has significance for the integration with studies in the humanities. Values function as a link between various disciplines – from psychology to politics and from economics to philosophy of language (Kluckhohn, 1962; Powers, 2000; Smith, 1969).

Values and value systems are analyzed by different social scientists at different levels - individual, societal, cultural, institutional, and organizational (Karakitapoğlu, 1996). Nevertheless, researchers do not agree on the concept of value and each discipline takes it from another point of view. Manyiwa (2004) stated that psychologists associate values with personality types, such as dogmatism, authoritarianism, ethnocentrism, and Machiavellianism whereas sociologists relate it to society's collective consciousness. On the other hand, scientists in organizational behavior field see values as connected with problems within organizations, collective decision strategies and sign of managerial success.

Rokeach (1973) discussed that there are five assumptions about the nature of human values and these assumptions clarify why value concept should play a fundamental role across all social sciences like sociology, anthropology, psychology, psychiatry, political science, education, economics, and history. These are:

1) The total number of values that a person possesses is relatively small,
2) All men everywhere possess the same values to different degrees,
3) Values are organized into value systems,
4) The antecedents of human values can be traced to culture, society and its institutions, and personality,
5) The consequences of human values will be manifested in virtually all phenomena that social scientists might consider worth investigating and understanding (Rokeach, 1973, p.3).

The term value has been used with many different connotations like interest, pleasure, like, preference, duty, moral obligation, desire, want, goal, need, aversion and attraction (Williams, 1979) and there are many, sometimes contradictory, definitions in the literature regarding values (Tjeltveit, 1992).

A value "is a belief upon which a man acts by preference. It is thus a cognitive, a motor, and above all, a deeply propriate disposition" (Allport, 1961, p.454). According to Rokeach, one of the most influential researchers in values, a value is "an enduring belief that a specific mode of conduct or end-state of existence is personally or socially preferable to an opposite or converse mode of conduct or end-state of existence" (Rokeach, 1973, p.5). Wrenn (1973) stated that value means what is desired or what should be desired and he stressed that they are human preferences.

There is a common theme in these definitions. They all emphasize the cognitive dimension of values. McLaughlin (1956) indicated that, from this point of view, values are criteria that may produce motivation and to determine these criteria is the first thing to do in analysis. According to Rokeach (1973) a value has also an affective component in the sense that people can be sensitive about it and feel for or against it. Besides, a value also has a behavioral part which leads to action when it is triggered.

Value means both "a prescriptive (what is good and should occur) and a proscriptive (what is bad and should not occur) judgment regarding the target of one's attitude" (Feather, 1975, cited in Beutler & Bergan, 1991, p.17). According to Beutler (1979) values are motivational concepts which guide the lives of people by indicating goals for behavior.

Schwartz and Bilsky (1987) reported that there are five common features in most value definitions. Values are: "a) concepts or beliefs, b) about desirable end states or

behaviors, c) that transcend specific situations, d) guide selection or evaluation of behavior and events, and e) are ordered by relative importance" (p. 551).

Rath, Harmin and Simon (1978) claimed that a value must satisfy seven criteria in order to be called as value. This is described as valuing process and products of this process are called values. These criteria are:

Choosing: (1) freely
           (2) from alternatives
           (3) after thoughtful consideration of the consequences of each
            alternative
Prizing: (4) cherishing, being happy with the choice
           (5) enough to be willing to affirm the choice to others
Acting: (6) or doing something with the choice
           (7) repeatedly, in some pattern of life (p. 28)

Rokeach (1979) stated that there are two kinds of values: terminal (ends) values and instrumental (means) values. The former reflect conditions which are considered to be desirable in life or those which one tries to achieve. These include a world at peace, equality, happiness, wisdom and etc. The latter reflect those behaviors which an individual believes are desirable to help get one to the terminal values or the desired ends. These include behaving honestly, responsibly, courageously etc. Terminal and instrumental values are supposed to be distinct but functionally interrelated structures.

Hjelle and Ziegler (1981) described Spranger's basic value types. According to Spranger, people have some combination of six different value types. The theoretical type focuses on discovery of the truth; the economic type is primarily concerned with what is useful; the aesthetic type gives highest value to form and harmony; the social type cares about love of people; the political type's priority is power and lastly the religious type is concerned with unity.

Schwartz and Bilsky (1990, 1992) made a universal typology of the different content of values based on the three universal human requirements: needs of

individuals as biological organisms, requisites of coordinated social interaction, and survival and welfare needs of groups. These requirements take the form of values at the cognitive level. Schwartz and Bilsky classified values according to their goal type (terminal or instrumental), interests served (individualistic, collectivistic or both), types of motivational concerns they express (power, achievement, hedonism, stimulation, self-direction, universalism, benevolence, tradition, conformity and security).

There is not a clear distinction between values and other related concepts in the literature. It is seen that the term value is sometimes used interchangeably with other constructs like attitude, trait and needs. So it is useful to explain the connection and emphasize the differences between them.

Kağıtçıbaşı (1977) expressed that the terms value and attitude are used synonymously in some social psychological theories and two explanations are given about this. According to one of them, values are conceived as more general and central compared to attitudes. The other proposal says that values are components of attitudes. Based on these views, it can be concluded that values are functionally related to attitudes. Besides, Connor and Becker (1979) stated that values are not connected to specific objects or situations whereas attitudes are.

Traits are human characteristics that are eminently fixed and resistant to change whereas values are more open to change (Rokeach, 1973). These terms are not independent from each other. According to Guth et al (1965, cited in Beukman, 2005) values are closely related to personality and also a part of it. Personality uses values as a guidance system when faced with alternative choices.

Values are the cognitive representation of individual needs and also of society and community requests (Rokeach, 1973). According to Kluckhohn (1961), values

both emerge from and produce needs. A value satisfies some needs and restricts others. Osipow (1973) suggested that needs appear to be basically inherent in people even if they have social characteristics; whereas values are mainly social although they are constructed on one's personality structure.

Values and Counseling

Counseling is basically defined as a learning process in which people explore themselves, relations with others, and behaviors that provide their personal development (Shertzer & Stone, 1974). Barki and Mukhopadhyaya (1989) stated that counseling creates change and gives assistance to cope with difficulties by the agency of a close personal relationship.

Guidance counseling is defined by its three major components: values, objectives and functions. Their relationship to each other may be in two ways – from values to functions to objectives or from values to objectives to functions. Values are basic to guidance and take place at the core of this process so they rank first. They also shape the form of the guidance service provided. Objectives develop from value orientations and always have behavioral criteria. The functions come last (Ener, 1978a).

Mental health professionals described their discipline in the past as value free since science is descriptive and based on confirmation while values are normative and dependent on justifications (Holmes, 1996). So, a value-free stance was favored by some professionals. But since the 1950s, this view has been questioned. Authors assert that values are an inseparable part of therapy and it is theoretically and practically impossible for the therapist not to include his values in the therapy process (Bergin, 1980a; Kelly, 1990).

Various aspects, methods and factors used in psychotherapy provide considerable positive changes in clients. Therapeutic relationship is one of the significant elements that contribute to successful client change (Whiston & Sexton, 1993). Beutler, Machado, and Neufeldt (1986) stated that therapist values, one of the elements of therapeutic relationship, have been considered to play a significant role in the psychotherapy process since the 1970s.

Since values are an indispensable part of counseling and psychotherapy, counselors should acknowledge that their values will definitely influence their work. Clients actually bring their value issues to counseling and work through this with the counselor. Counselors do not have to adopt the same values as their clients, nor do they have to accept and approve clients' values. But how the counselor deals with the client's values is important (Patterson, 1989).

Beutler and Bergin (1991) stated that "The dominant and traditional viewpoint has been that counselors and psychotherapists should be aware of their personal values in order to prevent these valuative beliefs from influencing treatment" (p.17). Bergin (1980a, 1980b) suggested that counselor values should be recognized and also be a part of their counseling training, theoretical choice and practice.

A counselor or therapist should not impose his or her values on the client. According to Patterson (1989) this does not mean that values should not be discussed. On the contrary, counselor values should clearly be expressed in the name of being open and genuine in a therapeutic relationship. Patterson also described under what circumstances values should be communicated: at the request of the client, when therapist decides that it is essential for the client to be aware of these

values or in cases where the client should know how the therapist handles certain ethical or value issues.

One theory of basic human values which has been very influential for investigating the role of values in psychotherapy and counseling is that of Kluckhohn's (1955). According to that theory, there are five common human problems- value orientations - to be solved by every society and answers given to these problems reflect that society's values. These problems are:

1. What are the innate predispositions of man? (Basic human nature)
2. What is the relation of man to nature?
3. What is the significant time dimension?
4. What is the valued personality type?
5. What is the dominant modality of the relationship of man to other men*? (p. 346).

There are 3 possible solutions for each of the questions: Innate predisposition refers to the basic nature of human beings and is listed as evil, neither good nor bad, and good. Man's relation to nature refers to the relationship between people and nature and is divided as man subjugated to nature, man in nature, man over nature. The time dimension refers to an individual or a culture's focus on the time dimension as past, present or future. Valued personality type refers to a person's general tendency to approach or avoid things in a static (passive) or dynamic (active) fashion and is classified as being, being-in-becoming and doing. Modality of relationship refers to how one sees the nature of relationships between people - lineal, collateral or individualistic.

According to Beutler and Bergan (1991) and Remer and Remer (1982); cognitive behavioral view emphasizes individualistic relationship, has a doing orientation and sees man over nature whereas psychoanalytic approach deals with individualistic goals but sees man as being subjugated to nature and past oriented.

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Humanistic view accepts humans as being in harmony with nature, becoming and future oriented.

Researchers have examined the relationship between counselors' theoretical orientations and their values (Consoli & Williams, 1999; Kelly, 1995). Some of them found that professionals who have different theoretical orientations also have different value orientations and others reported that mental health professionals support a humanistic view regardless of the theoretical orientations they have.

<div align="center">Multicultural Issues in Counseling</div>

Counselors may have conflict and bias when working with clients whose values and culture are different from their own. Holaday and Leach (1994) expressed that as counselors become more skilled in multicultural counseling and have more understanding about client's point of view, they will feel more comfortable and be more productive.

Multiculturalism issues in counseling emerged in the 1960s in the United States where various ethnic groups and minorities lived together. The starting point of this movement was based on the idea that certain ethnic groups get poor mental help from centers compared to White Americans. Then, this view gained a wider meaning that contains not only ethnic differences but also several subcultures, age, gender and socio economic groups (Patterson, 1996). The underlying assumption was that every group has its own cultural structure, values, beliefs and attitudes so they should be treated accordingly.

Pedersen (1991a) defined multiculturalism as "a wide range of multiple groups without grading, comparing, or ranking them as better or worse than one another and without denying the very distinct and complementary or even

contradictory perspectives that each group brings with it" (p. 4). Arredondo and Arciniega (2001) stated that "all counseling is multicultural in nature; sociopolitical and historical forces influence the culture of counseling beliefs, values, and practices, and the worldview of clients and counselors; and ethnicity, culture, race, language, and other dimensions of diversity need to be factored into counselor preparation and practice" (p. 266). Steenbarger (1993) emphasized the same view by saying that both counselors and clients take a stand for life, have a point of view, and act according to their sex, socioeconomic levels, race and culture. Hence, all counseling is accepted as multicultural.

Multiculturalism is regarded as the fourth force in counseling that supplements the psychodynamic, behavioral and humanistic forces since it considers the intricate structure of culture as well. It provides new perspectives both for counselors themselves and counselees (Pedersen, 1991b). In other words, multiculturalism is accepted as a powerful movement in counseling in the same way that other forces are used to explain human behavior.

In this century, individuals, groups and problem areas that counselors deal with continuously increase in variety. This diversification burdens counselors with many other role definitions, new competencies and responsibilities. Counselors encounter many difficulties while trying to perform their duties. Bemak and Hanna (1998) listed three barriers concerning this issue. The first one states that mental health problems should be approached from a multidisciplinary perspective in today's world. However, the training and practice of counselors still miss that crucial point. The second barrier is that the counseling profession ignores the influence of socio-political, economic, media, globalization and technology factors on clients' lives. Actually, the relationship between these factors and mental health should not

be underestimated. The last barrier is the lack of multicultural perception and training of counselors in spite of the increasing emphasis on differences.

All these factors stated above inhibit counselors' multicultural counseling competency. Multicultural competence means a counselor's repertoire - attitudes, beliefs, knowledge, and skills - while working with ethnically and culturally diverse people (Sue et. al, 1998, cited in Holcomb-McCoy and Day-Vines, 2004). Dimensions of competency are listed as "awareness" of counselor's own views and biases, "knowledge" of client values and "skills" required to work with clients (Holcomb-McCoy and Myers, 1999). It is recognized as the most valid multicultural competency model within the profession of counseling. Sodowsky, Taffe, Gutkin and Wise (1999) made a similar typology concerning these dimensions – skills referring to behavioral domain, cultural self awareness and other awareness referring to affective domain, and knowledge referring to the cognitive domain.

Empirical findings suggest that trainees' multicultural competency level is not enough. Allison, Crawford, Echemendia, Robinson and Knepp (1994) conducted a research on 259 graduates of counseling and clinical psychology programs. Participants claimed that they did not have sufficient conditions throughout their graduate and training years regarding these issues. The majority stated that they found more of a chance to accomplish this after they obtained their degree. However, Worthington, Soth-McNett and Moreno (2007), in their content analytic study, stated that multicultural counseling competency instruments and research have problems in terms of measurement and methods and emphasized the necessity of using different and multiple designs to measure concepts in more valid ways.

The multicultural approach in counseling proposes that when culture is not taken into account in diagnosis and treatment, negative results like wrong

intervention, low return rates, dissatisfaction with mental health services, and negative attitudes of minorities toward counseling are inevitable (Arthur, 2000).

If counselors are expected to have the necessary competencies, multiculturalism should be embedded into the counseling curriculum because of the reasons regarding its importance and influence listed above. However; Sue, Arredondo, and McDavis (1992) indicated that although there has been an increase in counseling programs since the last two decades, it seems that multicultural issues are still not very popular for faculties. Besides, integration with the whole curricula is not provided. They also emphasized that the majority of counselors lack practical experience both in their training and daily lives with racially and ethnically different groups. Sue And Sue (1999) also underlined that one of the important causes of therapeutic failure in counseling the culturally different is related to the training of mental health professionals. In other words, the number of courses and also the content and coverage of courses in graduate programs are inadequate.

Research results reveal that courses on multicultural issues raise the competency level of students. Ivey, D'Andrea, Ivey and Simek-Morgan (2007) noted that there is increasing evidence that adding multicultural issues to practice improves effectiveness. An experimental study on undergraduates revealed that students indicate higher levels of multicultural counseling competencies after taking a multicultural counseling course. The awareness and knowledge levels of students also increased (Robinson and Bradley, 1997). At the same time, graduate counseling students also reported significantly higher levels of multicultural competencies after an intervention of multicultural counseling course (D'andrea, Daniels and Heck, 1991).

Both the Council for Accreditation of Counseling and Related Educational Programs (CACREP) and the American Psychological Association (APA) developed accreditation standards related to diversity since that present counseling theories and training approaches do not satisfy the mental health needs of many people of culturally diverse (Dinsmore and England, 1996).

Kocet (2006) stated that The American Counseling Association (ACA) adopted a new Code of Ethics in 2005 and gave an emphasis on multicultural and diversity issues challenging counselors. For example; section A.2.c., Developmental and Cultural Sensitivity, highlights the importance of counselors communicating in a way that can be understood by clients as developmentally and culturally appropriate. Section C.5., Nondiscrimination, included not only issues given in the 1995 Code like age, culture, race and like but also added other key aspects as gender identity, marital status, language preference and so on.

Discussion on multicultural counseling has started in Türkiye recently. Core issues are especially about the adaptation of Western oriented counseling theories to Turkish culture and the necessity of multicultural counseling to take place in counselor education (Bektaş, 2006).

Mocan-Aydın (2000) stressed the importance of congruity between the theories adopted and the needs and expectations of clients. Turkish psychologists, for example, generally favor a psychodynamic approach. But they follow a more directive manner compared to their American counterparts because of cultural differences in Turkish society. On the other hand, reality therapy which attributes a more active and directive role to the counselor is neglected in Türkiye although it is quite fit for the Turkish clients. Doğan (2000) also expressed that American imported counseling concepts and theories should be adapted and integrated to the Turkish

culture. Korkut (2007b) told that counselor educators should be sensitive about this issue during the counseling education. Both Turkish cultural necessities and educational needs should be considered in the process of restructuring, standardization, and accreditation.

Multicultural counseling issue was neglected in psychological counseling undergraduate programs in Türkiye until 2004. In this year, revision of the undergraduate program which was prepared according to the CACREP's eight common core areas - Professional Identity, Social and Cultural Diversity, Human Growth and Development, Career Development, Helping Relationships, Group Work, Assessment, Research and Program Evaluation - was finished by the departments of psychological counseling. This issue was included to the counseling education by offering an elective Multicultural Counseling course to the program. It is definitely a step forward but not enough. Counselor educators should come together and make necessary arrangements in undergraduate counseling program regarding multicultural counseling issue (Bektaş, 2006).

Research on Values

Personal, Social and Counseling Values

Kemp (1960) reported the results of a study which was administered both in 1950 and 1956 to a group of religious minded people joining a special training program in a denominational college. The initial study was done in 1950 with 129 students at Missouri Valley College and they were given the Allport Vernon Scale of Values among other things. According to the scores obtained, they were divided into three as open group, closed group and middle group regarding their belief systems. In

1956, the subjects were contacted by mail and asked again o fill out the Allport Vernon Scale and also the Dogmatism Scale. A total of 104 subjects replied – 90 were male and 14 were female. In 1950, the relative order of importance of the six values had been: 1) religious, 2) social, 3) political, 4) economic, 5) theoretical, 6) esthetic. After retest, it was seen that the rank order of values stayed the same with the exception that economic and theoretical values, initially ranked fourth and fifth, were reversed. All groups still had the highest scores on religious values but there were some significant changes in the open and closed groups. The closed group was significantly less interested in social values whereas open group was less concerned with economic values but more involved with theoretical values.

Kelly (1995) gave information about the results of a national survey on counselor values. The sample was composed of 479 members of the American Counseling Association and analyses were done based on their gender, age, ethnicity, marital status, primary professional identity, primary work setting and primary theoretical orientation. They were surveyed in relation to their value orientations in four domains: universal values, mental health values, individualistic - collectivistic values, and religious - spiritual values. Results were proper to the value profile for professional counselors. In the domain of universal values; benevolence, self-direction, universalism and achievement were highly valued. In the domain of mental health values; positive human relatedness, compassionate responsiveness, responsible self expression, forgiveness, autonomy, purposeful personal development, sexual acceptance, and disciplined personal living with rational thinking were valued. In the individualism – collectivism continuum; counselors were moderately collectivistic regarding close others and more individualistic in terms of dependence on close others. Lastly, 90% of counselors showed some degree

of spiritual or religious orientation. Findings also demonstrated that there is a general

agreement across categories despite different demographic and professional

categories of counselor respondents. This result is also consistent with other studies

showing that counselors have common values no matter which theoretical orientation

they adhere to (Consoli & Williams, 1999; Kelly, 1995; Mahalik, 1995).

Consoli, Kim and Meyer (2008) collected results from nine different studies

and summarized the values most strongly approved by counselors in each study. At

the end, it was concluded that there is a high commonality in the values supported by

counselors. From earlier to more recent, the values are summarized below, in Table

1.

Table 1. Counselors' Values Profile

Study	Values supported
Cross & Khan (1983)	Wisdom and inner harmony, mature love, self-respect, family security, true friendship
Jensen (1986)	Responsibility, freedom and autonomy, interpersonal sensitivity/intimacy, expression of feelings, coping strategies/flexibility, integrating sexual impulses, self fulfillment
Haupt (1990)	Personal responsibility, interpersonal cooperation, coping ability/flexibility, mutual consent in sexual relations, ability to delay gratification, self control
Haugen (1991)	Self acceptance, good interpersonal relationships
Kubacki (1992)	Congruence between thoughts, feelings and actions, autonomy and interdependence, the right to disagree, exploration and understanding of self and social environment, acceptance of the inevitability of suffering, conflict and ambiguity, exploring and accepting negativity in thoughts, feelings and actions
Mitchell (1993)	Independence, receiving support, leadership, getting recognition, benevolence

Study	Values supported
Consoli (1994)	Self expression, responsibility/self control, self esteem/inner harmony/ health, flexibility/coping ability, intimacy/interpersonal loyalty and commitment, purposeful living/meaning in life, freedom/autonomy, honesty, wisdom, competency/benevolent achievement, unity with nature.
Mahalik (1995)	Overarching humanistic values, individualism and autonomy, harmony with nature, spontaneity without impulsivity
E. W. Kelly (1995)	Holistic humanistic empowerment related to personal development and interpersonal and social concern, benevolence, self direction, autonomy, independence, personal development, purposeful living

Note. From "Counselors' Values Profile: Implications for Counseling Ethnic Minority Clients." by A.J.Consoli, S. K. Kim Bryan and D. M. Meyer, 2008, Counseling and Values, 52, p. 184.

Research on values in Türkiye is generally conducted by educational sciences, psychology, management and sociology disciplines and samples are mostly composed of high school or university students and employees. The focus is basically on the relationship of values with other variables like personality characteristics, vocation or organization (Dirilen, 2006; Kubat, 2007; Kurtulan, 2007; Türkbay, 2005; Yildirim, 2007).

Başaran (1992) investigated the influence of university education and university life on students' values in her study "Change in Value Rankings of Students in University Education Process". Students were selected from 3 different faculties of Ankara University – Faculty of Theology, Faculty of Education, Faculty of Public Administration, and the Psychology Department of Middle East Technical University (METU). Rokeach's Value Survey composed of 18 terminal values and 18 instrumental values was used as an instrument. Freshman students were administered the test in 1985 and senior students both in 1985 and 1989. The results are as follows: there are changes in not more than two or three ranks in the value ranking of students. The importance of individual values like inner peace, self

respect and happiness has increased whereas importance of values like family security, a world at peace and national security has decreased. Instrumental values like being broadminded, capable and cheerful are emphasized much more in accordance with today's societal conditions. In the cross sectional analysis, freshman and senior students of the Faculty of Education have common terminal values at the first four ranks – freedom, family security, a world at peace and equality. However, in the longitudinal analysis, freedom still ranks first but the other three values have changed as self-respect, happiness and inner peace. In a cross sectional analysis, the first four instrumental values of students of the Faculty of Education are listed as honest, logical and independent but courageous has been replaced with open-mindedness. In the longitudinal analysis, logic has fallen in rank whereas open mindedness has gained importance.

Another study conducted by Karakitapoğlu (1996) examined the conceptual dimensions of values among Turkish university students and adults. The sample consisted of 202 subjects – half of them were students from different departments of METU and the rest were adults from different parts of Ankara with a mean age of 41. The instrument used was the Rokeach Value Survey. According to the results, the only difference between adults and university students was in Traditional Orientation. Students were less concerned about traditional values compared to adults. Taşdelen made a similar research in 1998 with university students with the same instrument. The title of the study is "Hierarchy of Instrumental and Terminal Values of University Students." The sample of the study was composed of 141 females and 121 males, a total of 262 randomly selected students of Dokuz Eylul and Ege Universities. Based on the results, it was concluded that terminal values; freedom, self respect, a world at peace, true friendship and inner peace ranked higher

whereas an exciting life, national security, social recognition, pleasure and salvation values were at the lowest ranks for university students. Values like honesty, independence, being courageous, broadminded and logical were at the higher ranks of terminal values but being cheerful, capable, clean, polite and obedient were at the lower ranks.

Gökçe (2004) conducted another study with university students. She selected 264 students from nine universities at different regions of Türkiye and Cyprus. The University Student Personal Values Scales was used. It was developed by Gökçe based on the Scott's Personal Values Scale which was adapted to Turkish by Ültanır in 1992. The results were analyzed in relation to sex and settlement. It was found that self control is the most important value for university students while devoutness ranks lowest. Based on gender, it was concluded that the values of self control, social ability, honesty, and being intellectual are significantly higher for girls when compared to males and males are much more concerned with devoutness. Students living in rural areas and urban areas do not have any difference in terms of self control, being intellectual, devoutness, honesty and social ability values.

A big field research was conducted in order to get a socio-cultural profile of university youth (Yazıcı et. al, 2003). The sample included 37.680 students from 58 state and foundational universities. They were given an instrument developed by the researchers of the study. According to the results, university youth have more individual sensitivities than social ones and they prefer to have inner peace and good relations with others rather than work for humanity or their nation. The values which students care most about were honesty, independence and joy of life.

Erdem et. al. (2005) conducted a study on 2220 freshman and senior students from 27 different state and foundational universities with an instrument developed by

the researchers themselves based on the instruments of Rokeach, Schwartz, Allport and Graves. The results were discussed according to the sex of the students, regions where they were born, where they lived and felt they belonged and whom they lived with. At the end of the study, it was stated that there were not huge differences among student values. Specifically, there was no significant difference among students in terms of the universities or faculties they were enrolled in. When the answers of students were examined regarding their grade levels, it was seen that the values of sexual freedom and happiness based on finance were emphasized more by senior students. It is reported that student values differed most significantly in terms of gender and region. Students who were male and were born in the Eastern regions showed more concern for conventional, national, religious, and universal values whereas females cared more about being themselves and taking initiative.

The number of studies on university student populations and their view of counseling services and help seeking attitudes have increased together with the importance given to multicultural issues in counseling (Dominicus, Gilbert & Romero, 2005; Hung-Bin & Sedlacek, 2004; Ponterotto, Rao & Zweig, 2001; Wallace & Constantine, 2005; Yeh, 2002).

Kelly and Achter (1995), in a study on 257 undergraduates, investigated the relationship between self-concealment, attitudes toward help-seeking and intention to get counseling. The results showed that high self-concealers have more of an intention to seek counseling compared to low self concealers but also have less favorable attitudes toward counseling. Contrary to these findings, Cepeda-Benito and Short (1998) stated that high self concealers do not report higher rates of seeking counseling than low self concealers. However, they found a positive relationship

between self-concealment and current psychological distress which possibly reduces the possibility of getting help.

Attitudes toward Receiving Counseling

It is important to investigate the help seeking behavior of mental health professionals who are also in need of support for both their personal and professional lives. In other words, it is crucial for a counselor to be open to getting help when necessary as the nature of his profession. In a study conducted by Dearing, Maddux and Tangney (2005), factors that predict psychological help seeking in clinical and counseling psychology graduate students were investigated on 267 participants. Findings revealed that the issue of confidentiality, general attitudes about therapy, and believing in the necessity of personal therapy for professional area were important predictors of help seeking behavior among students. Leech (2007a) also examined the willingness of master's level counseling students to seek counseling. Results suggested that if students have positive attitudes toward counseling, low level of self concealment, high level of distress and low social support, they have more desire to seek counseling.

Izgar and Arslan (2007) investigated the development of self concealment behavior in guidance and psychological counseling undergraduate students in a comparison to social sciences teaching students. All students were given the Self-Concealment Inventory in their first, second and fourth year of university education. Findings indicated that counseling students' level of self concealment increased throughout the years whereas social sciences teaching students' scores stayed the same or decreased significantly. That is, guidance and psychological counseling education made a difference on self concealment levels of students.

In another study conducted by Türküm (2005) with 398 Turkish university students, it was found that the help seeking attitudes of students differed according to gender and previous experiences. Females and students who had had psychological help before had more positive attitudes than males and students who had no experience of getting help. Kılınç and Granello (2003) also investigated the help seeking attitudes of Turkish university students in the United States. Results indicated that students turn to a friend rather than a professional when they need help. Besides; several factors like age, sex, educational level, academic major, SES, religiosity, acculturation level, and beliefs about mental health influence the attitudes of students about seeking help.

Counseling Career Plans

Psychological counseling education in Türkiye is given at the undergraduate, graduate and doctoral levels. The first, master's program started in 1966 at Hacettepe University and the first undergraduate program was opened in 1982 (Aydın, 1992). Today, there are 25 state and foundational universities in Türkiye which have undergraduate programs in guidance and psychological counseling (OSYM, 2007). Ergene (2002) stated that there has been a growing interest in and need for the profession within the last ten years because of increasing social problems like earthquakes, school violence, and economic crisis. One of the indicators of this interest is that increasingly more university candidates choose this department, and hence the scores of the department in the university entrance exam rise each year. According to MEF Guidance and Research Unit (2003), graduates of this department can work as a guidance counselor in state or private schools and as a psychological

counselor in private centers or children courts. Besides, they can function as experts in the educational or human services departments of companies.

In Türkiye, there are no surveys that focus on the ideas of counseling students about their own career development or a follow up study showing their career preferences after graduation. Rutter and Jones (2007) also reported that the needs of counselor students who will enter a professional job have not been investigated in a systematic way. Their study indicated that students require social support, feedback, learning and motivation from others in this process. King (2007) stressed that "counseling training is a considerable investment in time and money but careers in counseling neither well publicized nor researched." (p. 394). In his research on this topic, 62 students were given a questionnaire about biographical data and experiences regarding their training and career. The results showed that their reasons for choosing this profession were career development (41.9 %), personal reasons (27.4 %), and both of them (30.7 %). Another finding demonstrated that counselors often work in various settings like education, charity or private.

Client Groups

A counselor should be equipped to work with different client profiles – in terms of age, gender, race, religion, sexual orientation and so on- as people and their values vary more and more today. There are many researches conducted with various client groups in the United States to explore the attitudes of counselors and the factors which predict bias towards different counselees.

Hayes and Gelso (1993) investigated male counselors' attitudes toward gays with AIDS regarding their homophobia and death anxiety. The study consisted of 34 male counselors. Results showed that counselor discomfort was not affected by the

client's sexual orientation but by the clients' HIV status. In other words, clients with HIV positive caused much more discomfort than clients with HIV negative. Lastly, counselors' discomfort with gay male clients was predicted by their homophobia. In a similar study with graduate counseling students (Carney, James, and Emanuelson, 1994), the relationship between attitudes toward persons who are gay and persons with AIDS, and HIV and AIDS knowledge were examined. Findings supported that students who have more information about HIV and AIDS also have more positive attitudes toward persons who are gay and persons with AIDS.

Softas-Nall and others (1995) explored the attitudes of counselors-in-training toward Hispanics, African American/Blacks, and whites in a teen pregnancy situation showed in videotaped dramatizations. A total of 133 students participated in the study and results indicated that females of all three ethnic groups seem more likeable than males reporting their girlfriend's pregnancy. In others words, there was a bias toward males. Another finding advocated that females are encouraged to go on with school and/or caretaking while males are expected to leave school and to work. This is an attitude which eliminates other options for males and reflects a bias.

<center>Value Orientation</center>

As previously stated, Kluckhohn's Value-Orientation Model was discussed as an important framework for examining the role of values in counseling and psychotherapy. In a research (Mahalik, 1995) on 124 practitioners from cognitive-behavioral, psychoanalytic, humanistic, and family-systems theories; findings showed that practitioners from different orientations did not endorse different alternatives within value-orientations but favored certain alternatives within a value-orientation over others. They supported Being activities over Doing and Being-in-

<center>29</center>

Becoming, Individual relations over Collateral and Lineal, and Harmony with Nature/Supernature over Mastery and Submission.

Counseling Approach

Counseling theories adopted by practitioners were examined by various researches. One of them, Fitch, Canada, and Marshall's (2001) study to identify the trends in counseling practicum courses, acknowledged that humanistic theories are dominant in counseling practicum courses. Freeman and McHenry (1996) investigated the most influential theoretical preference in the practice of clinical supervision class by asking 329 counselor educators. Responses are listed as respectively: cognitive and rational emotive behavioral therapy, person centered, psychodynamic, behavioral, eclectic, Gestalt, Adlerian, humanistic, realistic, and feminist.

Summary of Literature Review

Value is an important and a commonly used concept in many of the sciences. It has various definitions and each of them takes a different point of view. In the current study, value was considered according to the view of Raths, Harmin and Simon (1978) who believed that values are acquired at the end of choosing, prizing, and acting processes.

Various factors have influence on counseling process both in terms of client and counselor. One of these factors, as explained in the literature review, is the values which are accepted as impossible to keep out of the sessions. There is interplay between the values of the counselor and those of the clients. If the counselor imposes his values upon the client intentionally and unintentionally; it is

inevitable to experience negative results. What is important is that counselor should keep this in his mind and act accordingly. So, it is crucial for the counselor to be aware of his own values. Bergin (1980a, 1980b) suggested that counselor values should be recognized and also be a part of their counseling training, theoretical choice and practice.

Regarding the awareness of counselors about his own values, and also those of clients; multicultural counseling becomes more and more important every day and it is accepted as the fourth force in counseling other than psychodynamic, behavioral, and humanistic views. Pedersen (1991a) defined multiculturalism as "a wide range of multiple groups without grading, comparing, or ranking them as better or worse than one another and without denying the very distinct and complementary or even contradictory perspectives that each group brings with it" (p. 4). Arredondo and Arciniega (2001) stated that "all counseling is multicultural in nature; sociopolitical and historical forces influence the culture of counseling beliefs, values, and practices, and the worldview of clients and counselors; and ethnicity, culture, race, language, and other dimensions of diversity need to be factored into counselor preparation and practice" (p. 266). That is, the definition of multicultural includes not only sex or ethnic differences but also social, economical and educational ones.

What is stated above shows us that multicultural competence of counselors should be enhanced. Multicultural competence means a counselor's repertoire - attitudes, beliefs, knowledge, and skills - while working with diverse people ethnically and culturally (Sue et. al, 1998, cited in Holcomb-McCoy and Day-Vines, 2004). The United States makes arrangements in its curriculum and ethic codes to provide multicultural counseling to improve but Türkiye handled this issue recently.

Chapter III

METHOD

Design and Procedures

This thesis is the part of an ongoing study. It is both a longitudinal (pre-post follow up as the data was collected at two different time points) to assess change from freshman to senior years) and descriptive (to understand the value orientation of undergraduate students of counseling) study. The data are both qualitative and quantitative. Albayrak – Kaymak developed an instrument that contains structured questions as well as open ones. Answers to open ended questions first went through conceptual analysis.

The data collection process started in Spring 2000 and is still going on. First, freshman students are given the instrument in ED 122, Orientation to Guidance and Psychological Counseling which is the first counseling course taken by students in the department (later this course was offered in the very first semester and was thus titled ED 121) and senior students are given the instrument in ED 496, Field Practice which is the last counseling course taken by students in the department according to the undergraduate curriculum (though its title was changed as ED 478, it has always been offered in the spring semester).

According to the Boğaziçi University course catalogue, ED 121 is "a general introduction to the field of guidance and psychological counseling for first year students who major in this area, understanding the extent of the field and career options, group guidance of students for adjustment into academic life." ED 478 is "supervised field practice in schools or other educational settings, development and implementation of guidance and psychological counseling projects." This course also covers reading materials and discussions on professional ethics.

Data collection procedures and the way that the questionnaires are given to students have been carried out by the same person, Albayrak – Kaymak, in the same way throughout the years. Directions on the first page of the instrument inform students about the purpose of the questionnaire, research use of it, and the confidentiality of their responses. The instrument is not filled in classrooms but given as an assignment. Students have two weeks to return the questionnaires to keep the time allowed as comparable as possible but are told that they will lose one point for each day of delay. This assignment constitutes 5% of the final grade, thus is not very influential in determining the final course grade but enough for students to take it seriously.

Participants

Albayrak – Kaymak constructed this ongoing study to understand the values of beginner counseling students to see whether their values change through their education. Therefore the population of the proposed study consists of freshmen and senior guidance and psychological counseling students in Türkiye, while the target population is made up of freshman and senior students enrolled in the guidance and psychological counseling program under the Department of Educational Sciences at Boğazici University. Attempts were made to access the entire target population within the periods of the study and no sampling method was used.

A total of 485 students, 128 males (26%) and 357 (74%) females, participated in the study between the years 2000 - 2008. The follow up data consists of a total of 194 students who filled the research instrument both in their freshman and senior years. 168 students filled the instrument only in their freshman year, but not in their senior year, because of reasons like transferring to another department, dropping out, missing data or not passing to their fourth year yet; whereas 123 students filled it

only in their senior year because the research had not started during their freshman year. Thus, there are 362 freshmen and 317 seniors.

Participants were required to fill the research instrument as an assignment in their required courses (for freshmen, ED 121, Orientation to Guidance and Psychological Counseling which is the first counseling course taken by students in the department; and for seniors, ED 478, Field Practice which is the last counseling course taken by students in the department according to the undergraduate curriculum). Participants were informed that that their answers would be kept confidential and used as part of a research study. It was also explained that data analysis would be done on a group basis, not on an individual basis. Completing the instrument had an educational value, encouraging their self-reflection. The assignment contributed to the final course grade as 5% and grading was done according to the expression of ideas and integrity of the answers, not on the basis of what they thought or believed. The number of students that took the instrument in each administration year is shown below, in Table 2.

Table 2. Number of Participants by Academic Years

Year	Freshman $\underline{n}$	Senior $\underline{n}$
2000	39, 28 *	49
2001	41	34
2002	41	34
2003	38	41
2004	39	missing
2005	41	39

Continued with Table 2

Year	Freshman n	Senior n
2006	52	29
2007	43	52
2008	Not yet present	37

* Firstly, 39 freshman students took the instrument in Spring 2000 and following year's 28 freshman students took the instrument in Fall 2000 in the course of Orientation to Guidance and Psychological Counseling. This was because, the semester of the course was changed after spring 2000. Since then all freshman data were collected in fall semesters and all senior data were collected in spring semesters in the course of Field Practice.

To avoid interpersonal variance and limit the source of error to intrapersonal variance, the current study included only the follow up data. The following criteria were used while choosing the students to be included to the sample:

1) Students who took the instrument both in their freshman and senior years.

2) Time interval between the two applications was limited to 3, 4 or 5 years, the rest were discarded.

3) Only the Turkish applications were included and applications of foreign students in English were excluded. Information about the follow up data is shown in Table 3.

Table 3. Number of Participants by Gender and Time Interval

Years between two applications	Females n	%	Males n	%	Total n	%
3	39	34.51	13	25.49	52	31.71
4	72	63.72	34	66.67	106	64.63
5	2	1.77	4	7.84	6	3.66
Total	113	100	51	100	164	100

There were originally 194 students in the follow up data but 30 students were excluded because of the reasons listed above in the second and third items. As Table 3 shows, there are 113 females (69%) and 51 males (31%); a total of 164 students in the sample of this study. The highest proportion of the sample (65%) had an interval of 4 years; 32% had an interval of 3 years; and lastly, 3% had an interval of 5 years. Differences in intervals between two applications like 3, 4 or 5 years occurred because the first group of freshmen took the instrument in Spring 2000 and graduated in 2003.

There were also transfer students and irregulars who did not have a regular schedule and took the instruments with 3 years interval. Regular students generally took the instruments with 4 years interval. Lastly, students who extended the regular school year were administered the questionnaire with 5 years interval.

Distribution for follow up groups according to years is stated in Table 4.

Table 4. Number of Female and Male Participants who Took the Instrument with an Interval of 3, 4 or 5 Years

	Females	Males	Total
Years	$\underline{n}$	$\underline{n}$	$\underline{n}$
2000-2003	23	5	28
2000-2004	-	1	1
2000-2005	-	1	1
2001-2005	18	10	28
2001-2006	-	1	1
2002-2005	2	3	5
2002-2006	14	10	24

Continued with Table 4

Years	Females n	Males n	Total n
2002-2007	2	2	4
2003-2006	1	1	2
2003-2007	26	5	31
2004-2007	7	1	8
2004-2008	14	8	22
2005-2008	6	3	9
Total	113	51	164

Some students failed the courses (ED 121, Orientation to Guidance and Psychological Counseling or ED 478, Field Practice) where they took the instrument at their freshman and senior years. They were administered the questionnaire each time they repeated the course since it was part of the final grade. However, the instrument included in this study has always been the first one filled by the student.

Table 5 and Table 6 provide more information about the demographic characteristics of the sample – the region they come from, number of siblings they have, languages they speak other than English, whether they studied in a foreign school, whether they lived outside Türkiye, whether they wanted to study in this department, people with whom they live with and whether they want to transfer to another department. The last two questions were calculated both for freshman and senior students since their answers may change throughout the four years of university education. Table 6 was created for freshman and senior students separately but Table 5 was only developed for freshman students.

Table 5. Demographic Characteristics of Participants

	n	%		n	%
City/Region [a]			Studied in foreign school		
İstanbul	40	24.4	No	138	84.1
Black Sea	20	12	Yes	26	15.9
Central Anatolia	18	11			
Marmara	15	9			
Eastern Anatolia	14	8.5			
İzmir	12	7.3			
Aegean	10	6.1			
Mediterranean	10	6.1			
Foreign countries	9	5.5	Been outside Türkiye		
Southeastern Anatolia	8	4.9	No	133	81.1
Ankara	5	3	Yes	31	18.9
Missing	3	1.8			
Siblings					
0-1	84	51.2			
2-3	55	33.5	To study counseling		
4-5	18	11	Very much	44	26.8
6-7	4	2.4	A lot	47	28.7
8-11	3	1.8	Yes	49	29.9
Languages other than English			Not really	15	9.1
No	109	66.5	Not at all	-	-
Yes	55	33.3	I do not know	9	5.5

[a] Three provinces, İstanbul, Ankara and İzmir were calculated separately. They were not included to the regions where they belong to.

Table 6. Participants according to whom They Live with and Whether They Consider

Transferring to Another Department

	Freshman f	%		Senior f	%
Living with			Living with		
at dormitory	67	40.9	at dormitory	54	32.9
my family	49	29.9	my family	51	31.1
my friends	32	19.5	my friends	43	26.2
other, explain	10	6.1	other, explain	7	4.3
my relatives	4	2.4	on my own	6	3.7
on my own	2	1.2	my relative	3	1.8
Transferring			Transferring		
No	124	75.6	No	130	79.3
Yes	40	24.4	Yes	33	20.1

Research Instrument

The Values Instrument was developed by Albayrak – Kaymak in a general questionnaire format in 2000. It is an opinion survey and includes 12 structured (Your Characteristics: 3., 6., 7., 8., 9., 10., 11., 12.; Counseling Problems: 1., Your Counseling Approach: 1., 7.), 21 open-ended (Your Characteristics: 1., 2., 4., 5.; Your Values: 1.; Your Life: 1., 2., 3., 4., 5., 6.; Your Social Approach: 1., 2., 3., 4.; Counseling Problems: 3., Your Counseling Approach: 2., 3., 4., 5., 6.) items, all adding to 33 items. These items or questions were determined by Albayrak – Kaymak through a synthesis of a related literature review. It has a Turkish form (Appendix A) and also an English form (Appendix B) for foreign students enrolled in the department. The instrument consists of six sections and has directions at the beginning. The directions simply state that:

1. Background characteristics: The aim is to get information about the demographic and cultural background of the participant. Students were asked about their birth year, gender, semester in the department, region where they come from, the foreign languages they speak, whether they had studied at a foreign school, whether they were born, grew up or lived outside Türkiye, the brothers/sisters they had, who they live with, whether they wanted to study counseling, and finally whether they consider transferring to another department.

2. Personal values: Participants are provided with the definition of the concept of value and the criteria used in its definition at the beginning. Respondents

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are expected to list at least six values from most important to least important. No example of a value is given in order to avoid leading the respondents.

3. Personalization of values: Respondents are asked what they expect from life, what scares them most and what they avoid, their own characteristics that they like the most and least, whether they would get professional help if they needed to, why and why not, whether they want to work as a psychological counselor in the future, why or why not.

4. Social values: Participants are expected to write about their views on social issues, like the values they think important for social life and humanity, the position of women, meaning of a child for a family, their own definition of social responsibility and participation.

5. Counseling problems: Participants are given a list of counselee problems they might face in real life. These problems are written in a value-laden manner to trigger cultural stereotypes. Among them, participants are asked to choose three groups they would like to work with and three groups they would have difficulty working with. They are also expected to answer a hypothetical question to see the racial or ethnic discriminative tendencies they might have.

6. Counseling approach: Respondents are expected to indicate the counseling approach they find close to them, basic values essential in psychological counseling process, characteristics that they would want to see in a counselor, closeness between counselor and counselee, their own description of mentally

healthy person and mentally disturbed person and their stance on

Kluckhohn's five basic value dimensions.

Not all questions of the research instrument are included in this study due to time restrictions. Instead, the following were chosen:

Your Values: Question 1

Your Life: Question 5, Question 6

Your Social Approach: Question 1

Counseling Problems: Question 1, Question 2, Question 3

Your Counseling Approach: Question 1, Question 2, Question 7.

Data Analyses

Data was analyzed by using SPSS 16.0 (Statistics Packages of Social Sciences) computer program. Descriptive statistics (frequencies and percentiles) were used for the a and b parts of all research questions. The McNemar test, which compares differences between proportions in two related samples (Berenson & Kopel, 2005) was used to analyze the c parts of all research questions. Ciechalksi, Pinkney, and Weaver (2002) also defined the McNemar test as " a type of Chi-Square Test using dependent, rather than independent samples to assess before-after designs in which each subject is used as his or her own control" (p. 3). The McNemar Bowker test was also used when the measured variable had more than two possible outcomes.

The analyses of the qualitative data - personal values, social values and counseling values parts - were done by conceptual analysis by the researcher herself.

These questions were also analyzed by two graduates of guidance and psychological counseling to determine the interrater reliability.

The purpose in the conceptual analysis was to turn the student responses into homogeneous groups that could be expressed as single word items. The challenge in this process was to develop a list of items, each of which refers to a unique value, without changing the meaning of the original responses.

First, responses to the selected questions were listed by the researcher and two graduates of the counseling program independently (personal values by the researcher and coder A; social values and counseling values by the researcher and coder B). Second, responses were conceptually grouped as separate themes. Third, three groupings were compared and unsimilar groupings were consulted with the thesis advisor. Fourth, all responses were coded separately for personal, social and counseling values. Fifth, responses were classified according to whether they were indeed value or not by the same three people, independently. Agreements between raters were calculated as 61 % for personal values, 59 % for social values, and 75 % for counseling values. Since this moderate level of agreement was not found sufficient, the responses were regrouped into categories on the basis of their thematic similarity by the researcher and the thesis advisor together. By examining the original student responses, as well as the grouping of the coders, it was seen that the values listed under the three categories of personal, social and counseling were not unique. Thus, there was no reason to develop separate lists for them. A single list of items was found sufficient to represent all the three categories. Use of a single coding schema made across domain (categories of personal, social, professional) comparisons easier, as well.

The final list of groupings composed of a total of 60 values was formed in the end (Appendix C for Coding Schema and Appendix D for List of Values). On the randomly selected 10% of all the data, the researcher and a graduate of the counseling program (coder A) categorized the responses according to the coding schema provided independently. Agreements this time rose to 96 % for personal values, 91 % for social values, and 97 % for counseling values. The level of these agreements was satisfactory enough to be used in the following data analyses. The researcher coded all the data by using the 60 items coding schema.

CHAPTER IV

RESULTS

Each of the research questions of the study consists of three parts – except the ninth and tenth questions. The first two parts of each question look for descriptive analysis both for freshman (a) and senior (b) students separately whereas the third part of the research questions investigate the change from freshman year to senior year (c). Percentages were used for descriptive statistics. McNemar's test and McNemar Bowker tests of significance were conducted in order to analyze if the differences between the first and the second application of the questionnaire were significant. Not all 60 values were marked in each category (personal, social and professional). Values not mentioned are not included in the tables.

Personal Values

1a. What are the values of freshman counseling students?

1b. What are the values of senior counseling students?

1c. Has there been any significant change in personal values from freshman to senior year?

As seen in Table 7, the reported personal values of freshman students were reliability ($\underline{f}= 113$, 68.9 %), respect ($\underline{f}= 66$, 40.2 %), wisdom ($\underline{f}= 66$, 40.2 %), love ($\underline{f}= 64$, 39 %), effort ($\underline{f}= 40$, 24.4 %), and humanism ($\underline{f}= 36$, 22 %), respectively. There was no change in the order of the first three values reported by senior students compared to freshmen. In other words, senior students also reported reliability ($\underline{f}= 133$, 81.1 %), respect ($\underline{f}= 82$, 50 %), wisdom ($\underline{f}= 63$, 38.4 %). The fourth one however was justice ($\underline{f}= 57$, 34.8 %), next were freedom ($f = 45$, 27.4 %) and love ($\underline{f}= 43$, 26.2 %). From freshman to senior year, results indicate significant increases in

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justice (χ^2=7.446; p= .006), reliability (χ^2=6.685; p = .010), loyalty (χ^2=5.921; p = .015), sincerity (χ^2=4.225; p = .040) and responsibility (χ^2=3.841; p = .050) values. On the other hand, significant decreases are observed in the values of love (χ^2=5.970; p = .015), rationalism (χ^2=4.645; p = .031) and selfhood (χ^2=4.500; p = .034) values.

Table 7. Comparison of Freshman and Senior Students in Personal Values

Personal values	Freshman		Senior		χ^2	p
	$\underline{f}$ [a]	%	$\underline{f}$	%		
Justice	34[6]	20.7	57[4]	34.8	7.446	.006*
Reliability	113[1]	68.9	133[1]	81.1	6.685	.010*
Love	64[3]	39	43[6]	26.2	5.970	.015*
Loyalty	20	12.2	36	22	5.921	.015*
Rationalism	23	14	10	6.1	4.645	.031*
Selfhood	17	10.4	7	4.3	4.500	.034*
Sincerity	23	14	37	22.6	4.225	.040*
Responsibility	22	13.4	36	22	3.841	.050*
Freedom	30	18.3	45[5]	27.4	3.564	.059
Joy	15	9.1	6	3.7	3.368	.067
Originality	2	1.2	8	4.9	3.125	.077
Respect	66[2]	40.2	82[2]	50	3,041	.081
Career	10	6.1	4	2.4	2.083	.149
Openness	18	11	27	16.5	2.065	.151
Past	7	4.3	2	1.2	1.778	.182
Honour	12	7.3	6	3.7	1.563	.211

Continued with Table 7

Personal values	Freshman		Senior		χ^2	p
	f	%	f	%		
Having principles	5	3	1	.6	1.500	.221
Materialism	3	1.8	8	4.9	1.455	.228
Morale	3	1,8	0	0	1.333	.248
Health	2	1.2	5	3	.800	.371
Conformity	1	.6	4	2.4	.800	.371
Worshiping	12	7.3	8	4.9	.750	.387
Peace	6	3.7	10	6.1	.643	.423
Balance	5	3	2	1.8	.571	.450
Modernity	2	1.2	0	0	.500	.480
Environmentalism	2	1.2	0	0	.500	.480
Future	0	0	2	1.2	.500	.480
Power	0	0	2	1.2	.500	.480
Time	1	.6	1	.6	.500	.480
Effort	40[4]	24.4	35	21.3	.340	.560
Aesthetic	2	1.2	4	2.4	.250	.617
Privacy	1	.6	3	1.8	.250	.617
Faith	1	.6	3	1.8	.250	.617
Neatness	2	1.2	2	1.2	.250	.617
Appreciation	3	1.8	3	1.8	.167	.683
Diversity	3	1.8	3	1.8	.167	.683
Friendship	20	12.2	17	10.4	.129	.719
Change	5	3	3	1.8	.125	.724

Personal values	Freshman		Senior		χ^2	p
	f	%	f	%		
Communication	5	3	3	1.8	.125	.724
Productivity	4	2.4	6	3.7	.125	.724
Patriotism	5	3	3	1.8	.125	.724
Naturalness	6	3.7	4	2.4	.100	.752
Emotionality	7	4.3	5	3	.100	.752
Initiative	7	4.3	5	3	.083	.773
Sensibility	7	4.3	7	4.3	.083	.773
Solidarity	9	5.5	9	5.5	.063	.803
Wisdom	66[2]	40.2	63[3]	38.4	.056	.812
Humanism	36[5]	22	34	20.7	.022	.883
Education	10	6.1	9	5.5	-	-
Virtue	16	9.8	15	9.1	-	-
Awareness	0	0	1	.6	-	-
Determination	10	6.1	9	5.5	-	-
Self-control	2	1.2	1	.6	-	-
Sacrifice	13	7.9	14	8.5	-	-
Prestige	2	1.2	1	.6	-	-
Social welfare	4	2.4	3	1.8	-	-
Constructiveness	10	6.1	11	6.7	-	-
Family	24	14.6	23	14	-	-

[a]Superscript numbers indicate the rank of the value within each group.

Competence and Willingness were the two values not mentioned by the students according to the list of 60 values.

Social Values

2a. What are the social values of freshman counseling students?

2b. What are the social values of senior counseling students?

2c. Has there been any significant change in social values from freshman to senior year?

As displayed in Table 8, the first 6 social values reported by freshman students and senior students were the same, but there were differences in order. The reported social values of freshman students were respect ($\underline{f}$ = 74, 45.1 %), reliability ($\underline{f}$ = 59, 36 %), love ($\underline{f}$ = 49, 29.9 %) wisdom ($\underline{f}$ = 40, 24.4 %), peace ($\underline{f}$ = 34, 20.7 %) and justice ($\underline{f}$ = 32, 19.5 %). Senior students reported respect ($\underline{f}$ = 88, 53.7 %) in the first rank. Their other choices were justice ($\underline{f}$ = 62, 37.8 %), wisdom ($\underline{f}$ = 56, 34.1 %), reliability ($\underline{f}$ = 40, 24.4 %), love ($\underline{f}$ =30, 18.3 %) and peace ($\underline{f}$ =28, 17.1 %)

Although stability seems more than changes, when existing changes are examined, it is seen that there is a significant increase in justice (χ^2=12.368; $\underline{p}$= .000) and social welfare (χ^2=6.750; $\underline{p}$ = .009) values from freshman to senior year whereas there is a significant decrease in love (χ^2=6.113; $\underline{p}$ = .013) and reliability (χ^2=5.684; $\underline{p}$ = .017) values.

Table 8. Comparison of Freshman and Senior Students in Social Values

Social values	Freshman		Senior		χ^2	$\underline{p}$
	$\underline{f}^a$	%	$\underline{f}$	%		
Justice	32^6	19.5	62^2	37.8	12.368	.000*
Social Welfare	1	.6	11	6.7	6.750	.009*
Love	49^3	29.9	30^5	18.3	6.113	.013*
Reliability	59^2	36	40^4	24.4	5.684	.017*

Continued with Table 8

Social values	Freshman		Senior		χ^2	p
	f	%	f	%		
Wisdom	40[4]	24.4	56[3]	34.1	3.409	.065
Conformity	6	3.7	1	.6	3.200	.074
Health	5	3	0	0	3.200	.074
Respect	74[1]	45.1	88[1]	53.7	2.414	.120
Freedom	15	9.1	24	14.6	2.066	.151
Past	7	4.3	2	1.2	1.778	.182
Virtue	19	11.6	12	7.3	1.333	.248
Modernity	3	1.8	0	0	1.333	.248
Family	6	3.7	2	1.2	1.125	.289
Responsibility	7	4.3	12	7.3	1.067	.302
Openness	4	2.4	8	4.9	.900	.343
Sincerity	4	2.4	1	.6	.800	.371
Communication	4	2.4	1	.6	.800	.371
Effort	8	4.9	4	2.4	.750	.387
Education	6	3.7	3	1.8	.571	.450
Peace	34[5]	20.7	28[6]	17.1	.543	.461
Friendship	2	1.2	1	.6	.500	.480
Privacy	2	1.2	0	0	.500	.480
Prestige	2	1.2	0	0	.500	.480
Faith	1	.6	1	.6	.500	.480
Solidarity	14	8.5	18	11	.346	.556
Sensibility	7	4.3	10	6.1	.267	.606
Honour	3	1.8	3	1.8	.250	.617
Materialism	3	1.8	5	3	.125	.724

Continued with Table 8

Social values	Freshman		Senior		χ^2	p
	f	%	f	%		
Sacrifice	3	1.8	5	3	.125	.724
Productivity	5	3	3	1.8	.125	.724
Humanism	13	7.9	15	9.1	.042	.838
Loyalty	2	1.2	1	.6	-	-
Diversity	1	.6	2	1.2	-	-
Appreciation	4	2.4	3	1.8	-	-
Emotionality	3	1.8	2	1.2	-	-
Constructiveness	3	1.8	2	1.2	-	-
Joy	2	1.2	1	.6	-	-
Rationalism	0	0	1	.6	-	-
Selfhood	1	.6	0	0	-	-
Environmentalism	0	0	1	.6	-	-
Change	1	.6	0	0	-	-
Future	1	.6	0	0	-	-
Worshiping	0	0	1	.6	-	-
Patriotism	0	0	1	.6	-	-

[a]Superscript numbers indicate the rank of the value within each group.

Values not mentioned by the students according to the list of 60 values were aesthetic, awareness, balance, career, competence, determination, initiative, morale, naturalness, neatness, originality, power, self control, time and willingness respectively.

Attitudes toward Receiving Counseling

3a. What do freshman counseling students think about getting help from a counseling professional?

3b. What do senior counseling students think about getting help from counseling a professional?

3c. Has there been any significant change in attitudes towards getting help from a counseling professional from freshman to senior year?

Table 9 demonstrates that the majority of students have a positive attitude toward receiving counseling both in their freshman and senior years. In other words, 92.1 % of freshman students said that they would consult a professional for psychological counseling when needed and 93.3 % of senior students would do the same thing. The percentage of students who said no decreased from 7.3 % to 6.1 % between the years. The McNemar Bowker test showed that there is not a significant change in the attitude of students toward receiving help from a professional from freshman to senior year (χ^2=.200; p= .905).

Table 9. Comparison of Freshman and Senior Students in Attitudes toward Receiving Counseling

Receiving Counseling	Freshman		Senior		χ^2	p
	f	%	f	%		
Yes	151	92.1	153	93.3	.200	.905
No	12	7.3	10	6.1		
Not Sure	1	.6	1	.6		

Counseling Career Plans

4a. Do freshman counseling students plan a counseling career upon graduation?

4b. Do senior counseling students plan a counseling career upon graduation?

4c. Has there been any significant change in planning a counseling career upon graduation from freshman to senior year?

Table 10 displays the results regarding the counseling career plans of students upon graduation. Both freshman and senior students mostly expressed that they would want to work as a psychological counselor after graduation. In second rank, freshman students were not sure whereas seniors stated that they did not think a career on psychological counseling.

There is a significant change in students' plans (χ^2=15.637; p= .001) from freshman to senior year. According to this, 73.2 % of freshman students planned to work as a psychological counselor, whereas 65.9 % of senior students intended to work as a psychological counselor. The percentage of students who does not want to work as a psychological counselor increased from 7.9 % to 21.3 % from the first year to the last year. Besides this, the percentage of students who are doubtful about a career in psychological counseling decreased from 18.9 % to 12.8 %.

Table 10. Comparison of Freshman and Senior Students in Counseling Career Plans

Counseling Career	Freshman		Senior		χ^2	p
	f	%	f	%		
Yes	120	73.2	108	65.9	15.637	.001
No	13	7.9	35	21.3		
Not Sure	31	18.9	21	12.8		

Favorable Client Groups

5a. What are the favorable client groups freshmen counseling students would choose to work with?

5b. What are the favorable client groups senior counseling students would choose to work with?

5c. Has there been any significant change in the favorable client groups they would like to work with from freshman to senior year?

Table 11 shows that among the top client groups freshman students would choose to work with were an unhappy someone who could not find meaning in life ($\underline{f}$ = 42, 25.6 %), a suicidal introvert ($\underline{f}$ = 34, 20.7 %) and a teenager who is about to drop out of school ($\underline{f}$ = 25, 15.2 %) respectively. Apart from that, they would also choose to work with a street child ($\underline{f}$ = 23, 14 %), and a person of high intelligence ($\underline{f}$ = 22, 13.4 %). Senior students also preferred to work with an unhappy someone who could not find meaning in life ($\underline{f}$ = 31, 18.9 %) and they also wanted to deal with a teenager who is about to drop out of school ($\underline{f}$ = 31.18.9 %). Second, a street child ($\underline{f}$ = 26, 15.9 %), third, a father who shows no affection ($\underline{f}$ = 24, 14.6 %), fourth a drug addict teenager ($\underline{f}$ =23, 14 %), fifth a squatter settler ($\underline{f}$ = 18, 11 %), and someone lives on logic ($\underline{f}$ = 18, 11 %), were their focus of interest.

When the change between years examined, it is seen that there is a significant decrease in wanting to work with a suicidal introvert (χ^2=18.382; $\underline{p}$= .000). On the contrary, there is a significant increase in wanting to work with someone who just migrated to a big city and lives in a squatter setting (χ^2=7.563; $\underline{p}$ = .006) and a family of a child with disability (χ^2=4.050; $\underline{p}$ = .044).

Table 11. Comparison of Freshman and Senior Students in Favorable Client Groups

Favorable client groups	Freshman		Senior		χ^2	p
	$\underline{f}$[a]	%	$\underline{f}$	%		
Suicidal introvert	34[2]	20.7	8	4.9	18.382	.000*
Squatter settler	6	3.7	18[5]	11	7.563	.006*
Family with disabled child	5	3	15	9.1	4.050	.044*
Drug addict teenager	12	7.3	23[4]	14	3.448	.063
Involuntary counselee	7	4.3	1	.6	3.125	.077
Prostitute	7	4.3	2	1.2	2.286	.131
Unhappy one looking for meaning	42[1]	25.6	31[1]	18.9	2.041	.153
Retired restarting school	4	2.4	10	6.1	1.786	.181
Very poor	2	1.2	7	4.3	1.778	.182
AIDS	1	.6	5	3	1.500	.221
Leader of a terrorist gang	5	3	1	6	1.500	.221
Over clean housewife	1	.6	5	3	1.500	.221
Cheating husband	4	2.4	1	.6	1.333	.248
Neglecting father	3	1.8	-	-	1.333	.248
Couple with big age difference	1	.6	4	2.4	1.333	.248
Unemployed man	-	-	3	1.8	1.333	.248
Transsexual	3	1.8	-	-	1.333	.248
Untalented popular	-	-	3	1.8	1.333	.248
Mentally retarded	4	2.4	9	5.5	1.231	.267
Couple of different cultures	11	6.7	17	10.4	1.136	.286
Children neglecting parents	6	3.7	2	1.2	1.125	.289
Violent parent	15	9.1	10	6.1	.842	.359
Gifted	22[5]	13.4	17	10.4	.696	.404
Someone lives on logic	13	7.9	18[5]	11	.696	.404

Favorable client groups	Freshman		Senior		χ^2	p
	f	%	f	%		
Parent with child loss	9	5.5	5	3	.643	.423
Teenager school dropout	25[3]	15.2	31[1]	18.9	.625	.429
Cheating wife	1	.6	5	3	.500	.221
Lesbian couple	-	-	2	1.2	.500	.480
Neo Nazi	1	.6	1	.6	.500	.480
Lazy living on others	2	1.2	-	-	.500	.480
Convicted rapist	1	.6	1	.6	.500	.480
Deserting soldier	1	.6	1	.6	.500	.480
Very popular artist	2	1.2	2	1.2	.500	.480
Beauty queen model	2	1.2	-	-	.500	.480
Fanatical fan	2	1.2	-	-	.500	.480
Plagiarist	1	.6	1	.6	.500	.480
Physically disabled	5	3	8	4.9	.444	.505
Successful popular	6	3.7	3	1.8	.444	.505
Incestuous parent	1	.6	3	1.8	.250	.617
Family beating macho	1	.6	3	1.8	.250	.617
Exploiter	2	1.2	2	.2	.250	.617
Euthanasia practicing doctor	4	2.4	2	1.2	.250	.617
Wounded veteran	2	1.2	2	1.2	.250	.617
Old maid	1	.6	3	1.8	.250	.617
Atheist	3	1.8	3	1.8	.167	.683
Unwed mother to be	4	2.4	2	1.2	.167	.683
Blood feud pursuing youth	4	2.4	2	1.2	.167	.683
Tortured political prisoner	4	2.4	2	1.2	.167	.683

Continued with Table 11

Favorable client groups	Freshman		Senior		χ²	p
	f	%	f	%		
Ambitious career woman	2	1.2	4	2.4	.167	.683
Woman not wanting a child	4	2.4	2	1.2	.167	.683
Workaholic businessman	2	1.2	4	2.4	.167	.683
Infertile woman	4	2.4	2	1.2	.167	.683
Street child	23[4]	14	26[2]	15.9	.138	.710
Avant-garde artist	6	3.7	4	2.4	.125	.724
Repeatedly raped woman	5	3	3	1.8	.125	.724
Father not showing affection	21[6]	12.8	24[3]	14.6	.114	.735
Unwed abortion	10	6.1	8	4.9	.083	.773
Terminally ill	9	5.5	7	4.3	.083	.773
Computer addict	7	4.3	5	3	.083	.773
Delinquent child	14	8.5	14	8.5	.045	.831
Teenager running away from home	10	6.1	12	7.3	.045	.831
Teenage rebel	16	9.8	16	9.8	.036	.850
Gay	3	1.8	4	2.4	-	-
Alcoholic father	2	1.2	3	1.8	-	-
Pander	-	-	1	.6	-	-
Radically religious	-	-	1	.6	-	-
Murderer	1	.6	-	-	-	-
Senile	-	-	1	.6	-	-
Family neglecting rich woman	1	.6	2	1.2	-	-
Elderly with no relatives	11	6.7	12	7.3	-	-
Aggressive person	1	.6	-	-	-	-
Radical rightist	1	.6	-	-	-	-

Continued with Table 11

Favorable client groups	Freshman		Senior		χ^2	p
	f	%	f	%		
Radical leftist	1	.6	-	-	-	-
Obese	-	-	1	.6	-	-
Feminist woman	4	2.4	3	1.8	-	-
Paranoid schizophrenic	9	5.5	8	4.9	-	-
Addicted hunter	1	.6	-	-	-	-
Deceitful politician	2	1.2	1	.6	-	-
Unmarried man	3	1.8	2	1.2	-	-
Woman seducing younger men	1	.6	2	1.2	-	-
Gigolo	1	.6	-	-	-	-
Fallen aristocrat	-	-	1	.6	-	-
New rich	1	.6	-	-	-	-
Spoiled single child	3	1.8	2	1.2	-	-
Student cheater	2	1.2	3	1.8	-	-
Rich football player	-	-	1	.6	-	-
High society person	-	-	1	.6	-	-
Scientist serving for inhuman causes	3	1.8	4	2.4	-	-
Unmarried couple	2	1.2	3	1.8	-	-
Family fixing children for dowry	4	2.4	3	1.8	-	-
Adventurer	7	4.3	8	4.9	-	-

[a]Superscript numbers indicate the rank of the value within each group.

Unfavorable Client Groups

6a. What are the unfavorable client groups freshman counseling students would not choose to work with?

6b. What are the unfavorable client groups senior counseling students would not choose to work with?

6c. Has there been any significant change in the unfavorable client groups they would not choose to work with from freshman to senior year?

As seen in Table 12, the first three unfavorable groups that freshman students would not choose to work with were someone with a terminal illness ($\underline{f}$ = 40, 24.4 %), someone who was made to see you as a counselor ($\underline{f}$ = 36, 22 %) and a paranoid schizophrenic ($\underline{f}$ = 34, 20.7 %). Other groups that students avoid were someone who was repeatedly convicted of rape ($\underline{f}$ = 25, 15.2 %), a person of mental retardation ($\underline{f}$ = 23, 14 %) and a repeatedly raped woman ($\underline{f}$ = 21, 12.8 %). Senior students do not prefer to work with someone who was repeatedly convicted of rape ($\underline{f}$ = 75, 45.7 %), parents involved in incest ($\underline{f}$ = 66, 40.2 %) and a paranoid schizophrenic ($\underline{f}$ = 30, 18.3 %). Someone with a terminal illness (f = 24, 14.6 %), the chief of a terrorist gang (f = 23, 14 %) and a repeatedly raped woman ($\underline{f}$ = 23, 14 %) were also groups that they would try to avoid.

It is seen that there is a significant increase for someone who was repeatedly convicted of rape (χ^2=42.875; $\underline{p}$= .000), parents involved in incest (χ^2=32.554; $\underline{p}$ = .000) and a pander (χ^2=4.762; $\underline{p}$ = .029) from freshman to senior year as groups avoided. On the contrary, there is a significant decrease for the groups of a person of mental retardation (χ^2=4.645; $\underline{p}$ = .031), a person with AIDS (χ^2=4.267; $\underline{p}$ = .039), someone who was made to see you as a counselor (χ^2=5.921; $\underline{p}$ = .015) and someone with a terminal illness (χ^2=5.114; $\underline{p}$ = .024).

Table 12. Comparison of Freshman and Senior Students in Unfavorable Client Groups

Unfavorable client groups	Freshman		Senior		χ^2	p
	f[a]	%	f	%		
Convicted rapist	25[4]	15.2	75[1]	45.7	42.875	.000*
Incestuous parent	19	11.6	66[2]	40.2	32.554	.000*
Involuntary counselee	36[2]	22	20	12.2	5.921	.015*
Terminally ill	40[1]	24.4	24[4]	14.6	5.114	.024*
Pander	5	3	16	9.8	4.762	.029*
Mentally retarded	23[5]	14	10	6.1	4.645	.031*
AIDS	12	7.3	3	1.8	4.267	.039*
Leader of a terrorist gang	13	7.9	23[5]	14	3.375	.066
Fortune teller	5	3	-	-	3.200	.074
Family fixing children for dowry	5	3	-	-	3.200	.074
Senile	11	6.7	4	2.4	2.769	.096
Gay	3	1.8	9	5.5	2.500	.114
High bureaucrat	6	3.7	-	-	2.500	.114
Lesbian couple	6	3.7	13	7.9	2.400	.121
Euthanasia practicing doctor	7	4.3	2	1.2	2.286	.131
New rich	4	2.4	-	-	2.250	.134
Unhappy one looking for meaning	12	7.3	5	3	2.118	.146
Someone lives on logic	10	6.1	4	2.4	1.786	.181
Computer addict	-	-	3	1.8	1.333	.248
Radical leftist	4	2.4	1	.6	.800	.371
Spoiled single child	8	4.9	4	2.4	.750	.387

Continued with Table 12

Unfavorable client groups	Freshman		Senior		χ^2	p
	f	%	f	%		
Radically religious	19	11.6	14	8.5	.696	.404
Murderer	14	8.5	19	11.6	.696	.404
Gifted	5	3	2	1.2	.571	.450
Underground businessmen	2	1.2	2	1.2	.500	.480
Unwed abortion	-	-	2	1.2	.500	.480
Father not showing affection	1	.6	1	.6	.500	.480
Thief	-	-	2	1.2	.500	.480
Drug dealer	1	.6	1	.6	.500	.480
Very popular artist	2	1.2	-	-	.500	.480
Workaholic businessman	-	-	2	1.2	.500	.480
Successful popular	1	.6	1	.6	.500	.480
Trader of government secrets	3	1.8	1	.6	.500	.480
Old maid	2	1.2	-	-	.500	.480
Body builder woman	2	1.2	-	-	.500	.480
Scientist serving for inhuman causes	7	4.3	4	2.4	.364	.547
Alcoholic father	2	1.2	2	1.2	.250	.617
Prostitute	3	1.8	1	.6	.250	.617
Atheist	2	1.2	2	1.2	.250	.617
Physically disabled	3	1.8	1	.6	.250	.617
Feminist woman	2	1.2	2	1.2	.250	.617
Lazy living on others	3	1.8	3	1.8	.250	.617
Blood feud pursuing youth	3	1.8	1	.6	.250	.617

Continued with Table 12

Unfavorable client groups	Freshman f	%	Senior f	%	χ^2	p
Plagiarist	2	1.2	2	1.2	.250	.617
Paranoid schizophrenic	34[3]	20.7	30[3]	18.3	.250	.651
Suicidal introvert	10	6.1	13	7.9	.190	.663
Drug addict teenager	4	2.4	2	1.2	.167	.683
Exploiter	4	2.4	2	1.2	.167	.683
Cruel boss	4	2.4	2	1.2	.167	.683
Tortured political prisoner	6	3.7	4	2.4	.125	.724
Radical rightist	10	6.1	8	4.9	.071	.789
Repeatedly raped woman	21[6]	12.8	23[5]	14	.029	.864
Family beating macho	4	2.4	3	1.8	-	-
Cheating wife	2	1.2	3	1.8	-	-
Cheating husband	2	1.2	1	.6	-	-
Violent parent	2	1.2	1	.6	-	-
Gambler	1	.6	-	-	-	-
Neo Nazi	8	4.9	9	5.5	-	-
Family neglecting rich woman	1	.6	-	-	-	-
Elderly with no relatives	1	.6	-	-	-	-
Street child	1	.6	-	-	-	-
Avant-garde artist	1	.6	-	-	-	-
Aggressive person	4	2.4	5	3	-	-
Parent with child loss	7	4.3	8	4.9	-	-
Fortune inherited child	3	1.8	2	1.2	-	-

Continued with Table 12

Unfavorable client groups	Freshman f	%	Senior f	%	χ^2	p
Squatter settler	1	.6	-	-	-	-
Teenager school dropout	1	.6	-	-	-	-
Unwed mother to be	1	.6	2	1.2	-	-
Couple with big age difference	1	.6	-	-	-	-
Addicted hunter	-	-	1	.6	-	-
Animal rights activist	1	.6	2	1.2	-	-
Deceitful politician	3	1.8	2	1.2	-	-
Unemployed man	-	-	1	.6	-	-
Woman seducing younger men	-	-	1	.6	-	-
Gigolo	3	1.8	4	2.4	-	-
Transsexual	3	1.8	4	2.4	-	-
Infertile woman	1	.6	-	-	-	-
Children neglecting parents	1	.6	-	-	-	-
Family with disabled child	5	3	4	2.4	-	-
Beauty queen model	1	.6	2	1.2	-	-
Fanatical fan	1	.6	-	-	-	-
High society person	2	1.2	3	1.8	-	-
Unmarried couple	-	-	1	.6	-	-
Retired restarting school	-	-	1	.6	-	-
Wounded veteran	1	.6	-	-	-	-

[a]Superscript numbers indicate the rank of the value within each group.

Difficulty with Race, Ethnicity, and Nationality

7a. What are the racial, ethnic or national groups that are seen as difficult to work with by the freshman counseling students?

7b. What are the racial, ethnic or national groups that are seen as difficult to work with by the senior counseling students?

7c. Has there been any significant change in the racial, ethnic or national groups that are seen as difficult to work with from freshman to senior year?

Racial, ethnic or national groups which students find difficult to work with are listed below. According to the results, freshman students first indicated the other ($\underline{f}$ = 44, 26.8 %) category which is a miscellaneous mixture of differences. And then they pointed out to I do not have difficulty ($\underline{f}$ = 42, 25.6 %) and Europeans ($\underline{f}$ =23, 14 %) choices. Next were Arabs ($\underline{f}$ = 14, 8.5 %), Far East ($\underline{f}$ =12, 7.3 %) and Black Race ($\underline{f}$ =11, 6.7 %). In their senior year, answers changed as I do not have difficulty ($\underline{f}$ = 67, 40.9 %), other ($\underline{f}$ = 39, 23.8 %) and Arabs ($\underline{f}$ =10, 6.1 %) respectively. Next were I do not know ($\underline{f}$ =9, 5.5 %), Jews ($\underline{f}$ =9, 5.5%) and Europeans ($\underline{f}$ =8, 4.9 %).

When the changes are analyzed, it is seen that there is a significant increase in I do not have difficulty (χ^2=6.891; $\underline{p}$= .009) and a significant decrease in Europeans (χ^2=8.522; $\underline{p}$ = .004).

Table 13. Comparison of Freshman and Senior Students Having Difficulty with Race, Ethnicity, and Nationality

Groups	Freshman		Senior			
	$\underline{f}$ [a]	%	$\underline{f}$	%	χ^2	$\underline{p}$
European	23[3]	14	8[6]	4.9	8.522	.004*
I do not have difficulty	42[2]	25.6	67[1]	40.9	6.891	.009*

Groups	Freshman		Senior		χ^2	p
	f	%	f	%		
I do not know	4	2.4	9^4	5.5	1.455	.228
Kurd	0	0	3	1.8	1.333	.248
Turk	3	1.8	0	0	1.333	.248
Far East	12^5	7.3	8	4.9	1.067	.302
Arab	14^4	8.5	10^3	6.1	.643	.423
Afghan	1	.6	1	.6	.500	.480
Black Race	11^6	6.7	8	4.9	.267	.606
Jew	6	3.7	9^5	5.5	.267	.606
Australian	3	1.8	1	.6	.250	.617
Other [b]	44^1	26.8	39^2	23.8	.167	.683
Slav	5	3	7	4.3	.100	.752
Armenian	3	1.8	3	1.8	-	-
American	3	1.8	5	3	-	-
Asian	5	3	4	2.4	-	-
Circassian	1	.6	0	0	-	-
Gypsy	1	.6	2	1.2	-	-
People live in polar	1	.6	0	0	-	-
Roum	1	.6	0	0	-	-
Missing data	6	3.7	4	2.4	-	-

[a]Superscript numbers indicate the rank of the value within each group.
[b]Other category includes answers like people whose language or culture I do not know, nations which we were in war, radically religious people, fascists, atheists, people of underdeveloped countries, people of undemocratic countries, people of colonial countries, gays/lesbians, capitalists, individual characteristics are important, there are no distinctions such this in psychology.

Value Orientation

8a. Where do freshman counseling students stand in Kluckhohn's five basic value orientations?

8b. Where do senior counseling students stand in Kluckhohn's five basic value orientations?

8c. Has there been any significant change in Kluckhohn's five basic value orientations from freshman to senior year?

Freshman students accepted human nature as neutral ($\underline{f}$ = 107, 65.2 %), interpersonal relations as collateral ($\underline{f}$ = 100, 61 %), human nature relation as in harmony ($\underline{f}$ = 92, 56.1 %), time orientation as future ($\underline{f}$ = 78, 47.6 %) and activity orientation as being ($\underline{f}$ = 62, 37.8 %). Senior students saw human nature as neutral ($\underline{f}$ = 97, 59.1 %), interpersonal relations as collateral ($\underline{f}$ = 108, 65.9 %), human nature relation as in harmony ($\underline{f}$ = 117, 71.3 %), time orientation as present ($\underline{f}$ = 96, 58.5 %) and activity orientation as becoming ($\underline{f}$ = 87, 53 %).

As seen in Table 14, there is no significant difference in value orientation of human nature (χ^2=3.119; $\underline{p}$= .374) and interpersonal relations (χ^2=1.465; $\underline{p}$ = .690) from freshman to senior year. But there is a significant difference in human nature relation (χ^2=14.961; $\underline{p}$ = .002), time orientation (χ^2=14.019; $\underline{p}$ = .003) and activity orientation (χ^2=12.633; $\underline{p}$ = .006) in favor of harmony, present and becoming respectively.

Table 14. Comparison of Freshman and Senior Students in Value Orientation

	Freshman		Senior		χ^2	$\underline{p}$
	$\underline{f}$	%	$\underline{f}$	%		
Human Nature						
Bad	3	1.8	1	.6	3.119	.374
Neutral	107	65.2	97	59.1		
Good	52	31.7	64	39		
Missing	2	1.2	2	1.2		
Interpersonal Relations						
Hierarchical	13	7.9	13	7.9	1.465	.690
Collateral	100	61	108	65.9		
Individualistic	49	29.9	43	26.2		
Missing	2	1.2	-	-		
Human Nature Relation						
Slave to Nature	39	23.8	29	17.7	14.961	.002
In Harmony	92	56.1	117	71.3		
Control of Human	31	18.9	18	11		
Missing	2	1.2	-	-		
Time Orientation						
Past	8	4.9	15	9.1	14.019	.003
Present	74	45.1	96	58.5		
Future	78	47.6	53	32.3		
Missing	4	2.4	-	-		
Activity Orientation						
Being	62	37.8	39	23.8	12.633	.006
Becoming	61	37.2	87	53		
Doing	38	23.2	35	21.3		
Missing	3	1.8	3	1.8		

Counseling Approach

9. What counseling approaches do senior counseling students name close to themselves?

Counseling approaches adopted by senior counseling students are listed below in Table 15. According to the results, students selected the humanistic approach ($\underline{f}$ = 99, 60.4 %) at first rank. The cognitive ($\underline{f}$ = 78, 47.6 %), behavioral ($\underline{f}$ = 70, 42.7 %), psychoanalytic ($\underline{f}$ = 55, 33.5 %) and Gestalt ($\underline{f}$ = 47, 28.7 %) approaches follow respectively.

Table 15. Counseling Approaches Senior Students Feel Close

Approaches	f	%
Humanistic	99	60.4
Cognitive	78	47.6
Behavioral	70	42.7
Psychoanalytic	55	33.5
Gestalt	47	28.7
Existentialist	38	23.2
Integrative	27	16.5
Dynamic	23	14
Systemic	12	7.3
T.A.	7	4.3
Other, specify	4	2.4
Missing	2	1.2

Note: Total percentages exceed 100 since participants selected more than one response.

Counseling Approach

10. What are the basic values that are seen as essential in psychological counseling process by the senior counseling students?

Table 16 displays the results of values accepted as basic and necessary in the counseling process according to the senior counseling students. Reliability was the most reported value ($\underline{f}$= 72, 43.9 %). The following values successively were privacy ($\underline{f}$= 67, 40.9 %), respect ($\underline{f}$= 65, 39.9 %), wisdom ($\underline{f}$= 56, 34.1 %) and virtue ($\underline{f}$= 33, 20.1 %). Next were emotionality ($\underline{f}$= 27, 16.5%), openness ($\underline{f}$=25, 15.2%), sincerity ($\underline{f}$=20, 12.2%), and competence ($\underline{f}$= 20, 12.2 %). The distribution for other counseling values is stated in Table 16.

Table 16. *Counseling Values Senior Students Have*

Counseling Values	f	%
Reliability	72	43.9
Privacy	67	40.9
Respect	65	39.6
Wisdom	56	34.1
Virtue	33	20.1
Emotionality	27	16.5
Openness	25	15.2
Sincerity	20	12.2
Competence	20	12.2
Responsibility	12	7.3
Humanism	12	7.3
Rationalism	8	4.9
Faith	6	3.7
Justice	5	3
Appreciation	3	1.8
Effort	3	1.8
Awareness	3	1.8
Communication	3	1.8
Willingness	3	1.8
Solidarity	2	1.2
Sensibility	2	1.2
Productivity	2	1.2
Constructiveness	2	1.2
Loyalty	1	0.6
Diversity	1	0.6
Change	1	0.6
Education	1	0.6
Initiative	1	0.6
Power	1	0.6
Having principles	1	0.6
Morale	1	0.6
Career	1	0.6
Originality	1	0.6
Freedom	1	0.6
Sacrifice	1	0.6
Love	1	0.6
Social Welfare	1	0.6

Aesthetic, Balance, Conformity, Determination, Environmentalism, Family, Friendship, Future, Health, Honour, Joy, Materialism, Modernity, Naturalness, Neatness, Past, Patriotism, Peace, Prestige, Self-control, Selfhood, Time, and Worshiping were the values not mentioned by the students according to the list of 60 values.

Summary of Results

This study considered identification of personal and social values, attitudes toward receiving help, career plans, favorable and unfavorable clients, difficulties related to social groups of clients, value orientations and counseling approaches of freshmen and senior students of counseling as well as change in between.

The top personal values of freshman students were reliability, respect, wisdom, love, effort, and humanism, respectively. Senior students reported reliability, respect, wisdom, justice, freedom and love. When change was analyzed, it was seen that there were significant increases in justice, reliability, loyalty, sincerity and responsibility values. On the other hand, significant decreases were observed in love, rationalism and selfhood values.

The first six social values reported by freshman students and senior students were the same, but there were differences in order. The reported social values of freshman students were respect, reliability, love, wisdom, peace and justice. Senior students reported respect, justice, wisdom, reliability, love and peace. It was seen that there is a significant increase in justice and social welfare values from freshman to senior year whereas there is a significant decrease in love and reliability values.

Findings showed that majority of students held the idea of getting help from a counseling professional when needed. Apart from that, there were also a minority of students who had negative attitudes or were not sure about consulting a professional. In terms of change, there was not a significant change in attitude of students toward receiving help from freshman to senior year.

Findings suggested that majority of students was thinking a career on psychological counseling in both freshman and senior grades despite a decrease between years. Percent of students who does not want to work as counselor increased

from 7.9 % to 21.3 % between years. Lastly, there were students who were undecided both in freshman and senior years with a decrease again.

The favorable client groups freshman students would choose to work were an unhappy someone who could not find meaning in life, a suicidal introvert and a teenager who is about to drop out of school, a street child, a person of high intelligence and a father not showing affection. Senior students also preferred to work with an unhappy someone who could not find meaning in life and a teenager who is about to drop out of school with the same ratio. Then, a street child, a father who shows no affection, a drug addict teenager, a squatter settler and someone lives on logic followed respectively. When change between years was examined, it was seen that there is a significant decrease in wanting to work with suicidal introvert. On the contrary to that, there is a significant increase in wanting to work with someone who just migrated into a big city and lives in a squatter setting and a family of a child with disability.

Unfavorable groups that freshman students would not choose to work were someone with a terminal illness, involunteer clients, a paranoid schizophrenic, someone who was repeatedly convicted of rape, a person of mental retardation and a repeatedly raped woman. Senior students did not prefer to work with someone who was repeatedly convicted of rape, parents involved in incest, a paranoid schizophrenic, someone with a terminal illness, a chief of a terrorist gang and a repeatedly raped woman. It is seen that there were significant increases for someone who was repeatedly convicted of rape, parents involved in incest and a pander from freshman to senior year as groups avoided. On the contrary to that, there were significant decreases for the groups of a person of mental retardation, a person with AIDS, involunteer clients and someone with a terminal illness.

Regarding the groups students found difficult to work with, freshmen first indicated the other category which is a miscellaneous mixture of differences. And then they pointed out to I do not have difficulty and Europeans choices. Next were Arabs, Far East and Black Race. In their senior year, answers changed as I do not have difficulty, other and Arabs respectively. Next were I do not know, and Jews. When changes were analyzed, it was seen that there is a significant increase in I do not have difficulty and a significant decrease in Europeans.

In terms of value orientations, freshman students accepted human nature as neutral, interpersonal relations as collateral, human nature relation as in harmony, time orientation as future and activity orientation as being. Senior students saw human nature as neutral, interpersonal relations as collateral, human nature relation as in harmony, time orientation as present and activity orientation as becoming. Between years, there are significant differences in human nature relation, time orientation and activity orientation in favor of harmony, present and becoming respectively.

According to the results, the top counseling approach students selected was humanistic approach. Following were cognitive, behavioral, psychoanalytic and Gestalt approaches, respectively.

The most important counseling value in counseling process according to the students was reliability. Following were privacy, respect, wisdom and virtue, successively. Next were emotionality, openness, sincerity, and competence.

CHAPTER IV

DISCUSSION

The main aim of this study was to observe within individual differences in values of counseling students from freshman to senior years. In other words, to examine the possible impact of the counseling education program students go through. Another purpose of the study was to investigate the values of counseling students.

The final part is presented in three sections: a review of the findings in terms of the research questions, presentation of the implications of the current study, and discussion of limitations of the current study and recommendations for future research.

Review of the Findings

Personal Values

The first research question investigated the personal values of both freshman and senior students, separately. It was also addressed to gather information about significant changes in personal values of students from freshman to senior year.

The mostly reported personal values of freshman students were reliability, respect, wisdom, love, effort, and humanism, respectively. There was no change in the order of the first three values reported by senior students compared to freshmen. In other words, senior students also reported reliability, respect, wisdom. The fourth one however was justice, next were freedom and love. From freshman to senior year, results indicate significant increases in the values of justice, reliability, loyalty,

sincerity and responsibility values. On the other hand, significant decreases are observed in the values of love, rationalism and selfhood values.

These results are similar to Başarans's values study (1992) conducted on students of the faculty of theology, faculty of education, faculty of public administration and the psychology department in the sense that order of first values did not change much from freshman to senior year. However, it is contradictory with the findings of Çileli (2000) who examined the changes in the value orientations of Turkish youth from 1989 to 1995 by administering Rokeach's scale to people attending and not attending universities at three different time points. She indicated that the rank order of terminal values significantly changed not from 1989 to 1992 but from 1992 to 1995. Orientation was directed from a psychological stability (self-respect, freedom, inner harmony, equality) to a hedonistic one (happiness, inner harmony, an exciting life and mature love) regarding the values they chose.

In the current study, it seems that changes were in the direction of increasing social values and decreasing individualistic ones. Students selected values mostly referring to relational orientation. Reliability, respect, wisdom, and love are values which take place in a relational context. Besides, these values are highly regarded in our culture. In Kağıtçıbaşı's study (1981), families were asked about characteristics they would like to see in their children when they grow up. Reliability was emphasized highly both for girls and boys. In the same study, the most desirable quality of a child according to families was to obey his/her parents. This obedience is generally stressed in the context of respect in our culture. Effort is a meaningful value for students of Boğaziçi University which accepts the top one per cent of student candidates in the central examination of higher education. Humanism is another congruent value for students who choose counseling as a profession. Senior

students preferred freedom differently than freshmen. This might be explained with the influence of university life and education.

Increase in justice might be explained with the increasing sensitivity of students toward inequality and injustice as a result of university education. Reliability, loyalty, sincerity and responsibility are values emphasized in the counseling field so students might give their attention to these values more than compared to their first year in the department.

There is a significant decrease in love, rationalism and selfhood. Love lowered two ranks, from fourth to sixth, whereas rationalism and selfhood lowered ten ranks. These are inconsistent with the education they received which gives a lot of importance to love, rationalism and selfhood. It seems that other values became more important to them.

<div align="center">Social Values</div>

The second research question examined the social values of both freshman and senior students, separately. It also aimed to see if there was a significant change in the social values of students from freshman to senior year.

The first 6 social values reported by freshman and senior students were the same, but there were differences in order. The reported social values of freshman students were respect, reliability, love, wisdom, peace and justice. Senior students also reported respect in the first rank. Their other choices were justice, wisdom, reliability, love and peace.

Although there seems to be more stability than change, when he existing changes are examined, it is seen that there is a significant increase in justice and social welfare values from freshman to senior year whereas there is a significant decrease in love and reliability.

Students again selected the same values with different rankings as in personal values. That is, there was consistency between the personal and social values of students. Seniors, compared to freshmen, focused more on values based on democracy, human rights, and tolerance by selecting justice and wisdom in the first ranks. Interest in justice and social welfare values also increased from freshman to senior year. According to the study of İstanbul Social Research Center (1999) conducted on 2223 people between the ages of 15-27, 87 % of the sample shared the view that youth has to have social responsibility. Results of the current study might be explained as since universities are the sources of education, science, production, and critical thinking; university education generally, and counseling education specifically, might have an influence on how students view these concepts of justice and social welfare. Education might enhance the sensitivity toward these values. Apart from that, reliability and love decreased in the senior year, but just two ranks. Esmer (1999) stated that according to the results of 1990 and 1997 Turkey Values Survey, Turkish society ranked second-last among 43 countries in interpersonal reliability. It might be meaningful to explain these decreases in love and reliability together with the increases in justice and social welfare. Students might think that the functioning of a society depends much more on equality and social participation based values than on love and trust among people.

Attitudes toward Receiving Counseling

The third research question was about attitudes toward receiving counseling, for both freshman and senior students, separately. It also explored whether there was a significant change in terms of help seeking attitudes from freshman to senior year.

The results showed that the majority of students were close to the idea of getting help from a counseling professional when needed. Apart from that, there were also a minority of students who had negative attitudes or were not sure about consulting a professional. Lastly, there was not a significant change in the attitude of students toward receiving help from freshman to senior year.

The reason of majority of freshman counseling students' positive attitude about consulting a professional when needed might be explained as students who choose majors like psychology, psychological counseling, or social work are more open to getting help and do not hesitate to use that option. Barrick, Mount and Gupta (2003) and Belkin (1984) stated that vocational interests are an important expression of personality according to Holland's theory. This theory states that social type individuals choose professions like teacher, social worker, counselor or therapists and they have high verbal and interpersonal skills, enjoy working with others and more importantly are open to experiences. Apart from that, according to the results of a research (T. C. Başbakanlık Aile Araştırma Kurumu Başkanlığı, 1997) conducted on 2400 adolescents between the ages of 13-18, 75.5 % of participants who applied to the counseling service were satisfied with the help they received. In the same study, 76.5% of all adolescents believed in the necessity of counseling services in schools. In other words, previous help seeking experiences and believing in the benefit of counseling may also be factors that encourage students to apply for counseling service when necessary as other research findings pointed out (Cash, Kehre & Salzbach, 1978; Dearing, Maddux, & Tangney, 2005; Türküm, 2005).

Senior students also have positive attitudes toward psychological counseling. This is also consistent with the literature and previous research findings. It is expected for students to be open to getting help, since they studied rationales,

dynamics and processes of this profession for four years. In a study on master's level counseling students, Leech (2007b) emphasized the willingness of students to seek counseling and also the positive attitudes toward counseling. Downs (2000, cited in De Vries and Valadez, 2005) examined the attitudes of graduate level counseling students toward counseling during their education. Findings showed that 69 % stated that they needed or benefited from counseling. Izgar and Arslan (2007), in their longitudinal study, investigated the development of self disclosure behavior in guidance and psychological counseling and social sciences teaching students. The self disclosure behavior of counseling students significantly increased from freshman to senior year while social sciences students' stayed at the same level or decreased. Regarding the relationship between self disclosure and help seeking, Al-Darmaki (2003) stated that people who do not have positive attitudes toward self disclosure may decide not to seek help for psychological issues. We can say that counseling students may be more positive about disclosure and getting help at the end of their education.

<div align="center">Counseling Career Plans</div>

The fourth research question examined the career plans of both freshman and senior students upon graduation. It further investigated the significant change in the counseling career plans of students from freshman to senior year.

The results suggested that majority of students were thinking a career in psychological counseling in both their freshman and senior grades despite a decrease between the years. Percent of students who did not want to work as counselor increased from 7.9 % to 21.3 % from freshman to senior year. Lastly, there were students who were undecided both in their freshman and senior years again with a

decrease. That is, there were significant differences in the preferences of students from the first year of education to the last year of it.

Most of the freshman students had a positive attitude toward working as a psychological counselor after graduation. Students who were undecided and who thought another occupation as an option other than being a counselor followed them. This result might be due to the fact that the majority of students chose this major willingly. When student answers were analyzed, their main motive to work as a counselor upon graduation was to help people, then their belief in the congruence between their characteristics and the profession, lastly the increasing importance of the profession. Indecisive students might still be confused and look for what they want from life. Their answers showed that they generally tried to decide between different alternatives. Students who said no might have chosen the department reluctantly, therefore do not see working as a psychological counselor as an appealing alternative. They also mostly said they wanted to work in different areas like human resources, academics or psychology. A minority reasoned that guidance and counseling were still not a settled field in Türkiye or that economic conditions were not sufficient.

The results of senior students seem more differentiated compared to first year students. The ratio of students who said yes and who were undecided decreased although there was an increase in the number of students who said no. In other words, there was a significant difference regarding this issue from the first year to the last year of education. These results reinforce the idea that students might have chosen this major willingly but with insufficient information about the field. In Türkiye, vocational guidance services do not function effectively because the training of counselors in career counseling is not sufficient and student / counselor

ratio is much higher than the ideal. Vocational guidance is not based on the psychological needs of students but on giving information (Korkut, 2007a). In a study on 2500 high school students and graduates from 20 different provinces of Türkiye, it was found that students did not have enough information about the major and occupation they wanted to choose (Eşme, Temel, & Susar, 2004, cited in Yaylalı et.al, 2006).

<center>Favorable Client Groups</center>

The fifth research question aimed to reveal the favorable client groups both freshman and senior students would like to work with. It also looked for the significant change in favorable client groups from freshman to senior year.

The top client groups freshman students would choose to work with were an unhappy someone who could not find meaning in life, a suicidal introvert and a teenager who is about to drop out of school, respectively. Apart from that, they would also choose to work with a street child, a person of high intelligence and a father not showing affection. Senior students also preferred to work with an unhappy someone who could not find meaning in life and they also wanted to deal with a teenager who is about to drop out of school equally. Second, a street child, third, a father who shows no affection, fourth a drug addict teenager, fifth a squatter settler and someone lives on logic were their focus of interest.

When the changes between years are examined, it was seen that there is a significant decrease in wanting to work with a suicidal introvert. On the contrary, there is a significant increase in wanting to work with someone who just migrated to a big city and lives in a squatter setting and a family of a child with disability.

Freshman students' preference was to work with clinical or at risk groups who have coping or adjustment problems. Since they were at the beginning of their education, it was not expected for them to make choices based on the information they have about the dynamics and interventions of the clients' problems. Their tendency might be explained with the developmental period they go through. Adolescence is a period of transition in life and adolescents face big challenges which necessitate adjustment to changes in the self, family and peer group (Lerner, 2002). There are increasing problems in this period that adolescents have to cope with. Suicide and depression are two of these issues. Kulaksızoğlu (2000) stated that adolescence is a stage which suicides occur the most compared to other life stages. Seroczynski, Jacques and Cole (2003) also reported that adolescents suffer from major depression with relatively high frequency and these are not necessarily brief. In addition, school plays a key role in adolescents' lives in terms of social, cognitive and personality development. But failure, underachievement and drop out due to various reasons are also problems an adolescent can face in a school setting (Kimmel & Weiner, 1995; Lerner, 2002). At the same time, freshman students themselves also experience difficulties and adjustment problems in their first year in the department because of reasons like coming from different cities and adaptation to the university life.

Another favorable group, street children, is attracting more attention because of the interest of mass media. While they are more visible, people are more likely to do something for them. Besides, they are also one of the at risk groups. To work with a person with high intelligence also might sound as an exciting and challenging experience for students.

Senior students reported they would want to work with an unhappy someone who could not find meaning in life and a teenager who is about to drop out of school in the first rank. The second preference of seniors was a street child. Their inclination was also toward groups with coping and adjustment problems and additionally the at risk group. Their choices might be viewed as based on reasoning after four years of education in the field. Here, it is useful to remember the definition and function of counseling. There are two main interpretations of the functions of counseling. According to the first definition, the main aim of counseling is to facilitate the process of choosing and decision making in a healthy way. The second one states that its main purpose is to promote adjustment or mental health (Tyler, 1969). In line with this, they focused on clients mainly having adjustment problems. Apart from these, the number of children working on the streets or spending time on the streets is increasing in big cities (Karabulut, 1996). This has became more apparent in the last years. To conclude, senior students' preferences about clients might be viewed in the light of this literature.

Seniors also wanted to work with a father who shows no affection and someone with no sign of emotion but lives on logic. Student might think that these are ideal cases for a counselor to work with since issues are directly related to emotions. They also wanted to work with a drug addict teenager. This issue has also been a significantly increasing problem for the last years. Ögel, Taner and Yılmazçetin (2003) gave the results of a study conducted on 24000 primary and high school student from nine different provinces of Türkiye. Findings indicated that prevalence of cigarette use is very high through the lifetime. Followings were alcohol and substance use. The elective course offered on substance use in the department might also raise the attention of students.

Students' desire to work with someone just migrated to a big city and lives in a squatter setting and family of a child with disability increased significantly from freshman to senior year. This might also be associated with what was written above – to help people in situations requiring adjustment. The first group's increase might also be correlated with the increasing prominence of the values of the justice and social welfare in the social values part. The second group's increase may be the result of increasing sensitivity toward disability in the school curriculum and also in the media today. The decreasing with to work with a suicidal introvert may be due to the fact that suicide is one of the hardest issues in counseling. Its dynamics, interventions and ethical considerations are very different and sometimes more compelling than other cases for the counselors. So, as counseling students become aware of these factors, this client group might seem much more difficult to handle.

<div align="center">Unfavorable Client Groups</div>

The sixth research question investigated the unfavorable clients which students would choose not to work with. Again, it was examined whether there was a significant change from freshman to senior year regarding unfavorable clients.

The first three unfavorable groups that freshman students would not choose to work with were someone with a terminal illness, involunteer clients and a paranoid schizophrenic. Other groups that students avoid were someone who was repeatedly convicted of rape, a person of mental retardation and a repeatedly raped woman. Senior students do not prefer to work with someone who was repeatedly convicted of rape, parents involved in incest and a paranoid schizophrenic. Someone with a terminal illness, the chief of a terrorist gang and a repeatedly raped woman were also groups that they prefer to avoid.

It was seen that someone who was repeatedly convicted of rape, parents involved in incest and a pander were increasingly avoided from freshman to senior year. On the contrary, there were significant decreases for the groups of a person of mental retardation, a person with AIDS, involunteer clients and someone with a terminal illness.

Freshman students firstly avoid working with a client with a terminal illness. Death is one of the most unpleasant and upsetting issues and is hard to cope with for almost all people. Adolescents have a unique sensitivity to the death of a beloved one because of their developmental stage (Kimmel & Weiner, 1995). It may seem contradictory for freshmen to choose someone with a terminal illness as an unfavorable client while choosing a suicidal introvert as the second favorable since both cases are related to death. But there is a distinction between the two. The former seems inevitable while the latter can be prevented. The second unfavorable client is someone who was made to see you as a counselor. Students may hesitate about the resistance clients show and think that these clients do not want to be helped. The third unfavorable client is a paranoid schizophrenic, which is a clinical case. Students' perception of this client group may not be positive because of the depth of the case or the fact that they find such clients dangerous to work with.

Freshmen also do not want to work with someone who was repeatedly convicted of rape and a repeatedly raped woman. These are the cases related to sexual issues so students might have sensitivity about them. Another unfavorable group is someone with a mental retardation. This group might be perceived by students as a difficult case to handle.

Senior students listed their unfavorable clients and first two of them are related with sexual issues – sexual abuse of someone. Additionally, the preference

ratio of these two groups and also a pander (now all three groups are related to sexual exploitation) significantly increased from freshman to senior year as the avoided groups. Adams and Betz (1993) stated that there is not much study on counselors' attitudes toward incest. In their study, they reported that counselors were victim supportive, although their gender was significantly associated with victim blaming and other attitudes about incest. In the current study, the increase may be connected with the increasing sensitivity to sexual abuse issues at the end of counseling education. On the contrary, the probability of not working with certain groups significantly decreased. In other words, attitudes of students toward these groups became more positive – people with mental retardation, a person with AIDS and an involunteer client. This result might also be associated with the counseling education received regarding the courses and the emphasis made by the instructors on those issues. While knowledge and awareness of students increased, they became more sensitive towards protection of vulnerable people. The literature also says that while the knowledge of the students expands, they are less likely to be biased against different and difficult groups. Carney, James, and Emanuelson (1994) showed that HIV and AIDS knowledge and positive attitudes toward persons with AIDS are positively correlated.

Senior students also did not want to work with someone with a terminal illness. It might be because of the inevitable death issue. This is a case which counselor might easily feel helpless. So, it is hard to cope with. Another unfavorable client is the chief of a terrorist gang. This might be explained with the history of terrorism in Türkiye. Turkiye has been fighting with terrorism for approximately 20 years and people suffered from this a lot. Lastly, seniors did not want to work with a repeatedly raped woman. This is again a case related to sexual issues.

Difficulty with Race, Ethnicity, and Nationality

The seventh research question looked for the racial, ethnic and national groups that are seen as difficult to work with by the freshman and senior counseling students. It was further investigated whether there was a change in these groups between the first and last years of university education.

Freshman students first indicated the other category, which is a miscellaneous mixture of differences. And then they pointed out to I do not have difficulty and Europeans choices. Next were Arabs, Far East and Black Race. In their senior year, the answers changed as I do not have difficulty, other and Arabs respectively. Next were I do not know, and Jew. Fifth were European and Far East. When the changes are analyzed, it was seen that there is a significant increase in I do not have difficulty and a significant decrease in Europeans.

Since they did not point to a nation, ethnicity or race, the other category was composed of answers like people whose language or culture I do not know, nations with whom we went to war in history, radically religious people, fascists, atheists, people of underdeveloped countries, people of undemocratic countries, people of colonial countries, gays/lesbians, capitalists, individual characteristics are important, there are no distinctions such as this in psychology. Secondly, freshmen reported that they would not have difficulty with any nations while working. The reported results are the subjective perceptions of students. They might have provided socially desirable answers to this question and might have reported themselves as open and unbiased toward working with any group. When senior students' answers were examined, the same answers were received but the order had changed. The ratio of students who said, I would not have difficulty, raised to the first rank. This might be explained with the same motive – social desirability bias. On the other hand, when

change was examined between the years, it was seen that there was a significant increase in this answer. So, another explanation might be the effect of counseling education since this education is expected to broaden the view of students. There was a significant decrease in Europeans as difficult to work with. This might be associated with the process and politics of Türkiye regarding the European Union. The study of Yaylalı and her colleagues (2006) on university students between the ages of 18-24 reported that 69% of students supported Türkiye's membership to the European Union. In another study on Istanbul youth (Kazgan, 2006), 70% of the participants responded as Türkiye should certainly be a member of the European Union. Apart from that, since Boğaziçi University is a western oriented university with instructors trained in the United States or Europe, students may feel closer to western after four years of education.

Value Orientation

The eighth research question was raised to see where freshman and senior students stand in Kluckhohn's value orientations and if there was a significant change between the freshman and senior years of students.

Freshman students accepted human nature as neutral, interpersonal relations as collateral, human-nature relation as in harmony, time orientation as the future and activity orientation as being . Senior students saw human nature as neutral, interpersonal relations as collateral, human-nature relation as in harmony, time orientation as present and activity orientation as becoming.

There is no significant difference in the value orientation of human nature and interpersonal relations from freshman to senior year. But there are significant

differences in human - nature relation, time orientation and activity orientation in favor of harmony, present and becoming respectively.

Carter (1991) gave a summary the findings of cultural value orientations for various racial/cultural groups from different studies. The results of Italians and Greeks – nations similar to ours – are like this: neutral in human nature, nature's power in human nature relations, present in time orientation, being in activity orientation, Greeks hierarchal and Italians collateral in interpersonal relations.

Freshman students believed in mutuality in interpersonal relations. Recent research demonstrated that family life in Türkiye has been changing dramatically in urban regions. It tends to have autonomy as well as relatedness characteristics (Çelen, Çok and Bosma; 2006). Kağıtçıbaşı (1996) suggested that relatedness and autonomy typically coexist in these families. This type of synthesis occurs in the family context of emotional interdependence rather than in just interdependence or dependence. In the light of this, it is not surprising for students to choose the collateral alternative. Freshmen's activity orientation was "being" which focuses on the question of who I am. Freshmen are in the stage of adolescence and basic task of this stage is identity vs. role confusion (Erikson, 1984). They are searching for identity and struggle with the world. So it is appropriate for them to reflect this orientation which means "being" is enough on its own and it is not necessary to make great things to feel that you and your life are important (Gallagher, 2001). Besides, in being cultures, Zaharna (2000) stated that permanent relations and social structures are important and listed the Chinese, Japanese, and Arabs as examples. The time orientation of freshmen was future. Reconsidering the developmental stage of students, it can be assumed that they have hopes as well as worries toward future and their focus is on tomorrow. Regarding the person-nature relationship, freshmen

selected "harmony", which is neither fatalistic as subjugation to nature nor controlling as man's over nature. Reciprocity is fundamental.

Senior students also selected neutral, collateral and harmony, with a significant increase in the last one, as freshmen did. They separated from the freshmen in time and activity orientation. Students turned toward the present from the future and to becoming from being. This might be explained with the focus of the counseling education they received. Theoretical orientation is basically Rogerian in Boğaziçi University as it is explained in the next question. And according to Remer and Remer (1982), Rogerian view has a high regards for the present, becoming and harmony. So the students selected these options after four years of education. Besides, students passed to the stage of searching for understanding about their self, self development from the stage of who I am, by preferring the becoming orientation.

<center>Counseling Approach</center>

The ninth research question was about the counseling approaches senior students prefer. (This question was not directed to freshman students as they do not have sufficient information about the counseling approaches yet).

According to the results, students selected the humanistic approach as the closest one to themselves. The others were cognitive, behavioral, psychoanalytic and Gestalt approaches, respectively.

The result of the current study is consistent with the literature. Ivey, D'Andrea, Ivey and Simek-Morgan (2007) stated that there are more than 250 theories on counseling and psychotherapy but the psychodynamic, cognitive-behavioral and existential-humanistic theories have greater influence in the mental health area. These are also accepted as the three forces of counseling. Freeman and

McHenry (1996) investigated the most influential theoretical orientation in the practice of clinical supervision class by asking 329 counselor educators. The responses are listed respectively as: cognitive and rational emotive behavioral therapy, person centered, psychodynamic, behavioral, eclectic, Gestalt, Adlerian, humanistic, realistic, and feminist. The most influential ones here also refer to the three counseling forces.

Students generally favor Rogerian therapy because it has a developmental approach, believes in the positive nature of human beings and concepts of it reflect the ideal. Yet, Ener (1978b) discussed the problem of practicing it in Türkiye. Rogerian view highly regards responsibility and freedom but Turkish culture has less support for these values and students do not feel comfortable with them.

Mcwhirter (1983), a visiting Fulbright professor in Türkiye, acknowledged that the counselor training programs of Hacettepe and Boğaziçi Universities have been shaped by American trends. Poyrazlı (2003) reported that Rogerian therapy is highly popular in Türkiye because founders of counseling departments in Türkiye attended to universities in the USA which focus on Rogerian theory. However, she also advocated that it is not fit for Turkish culture since it is an individualistic, nondirective approach and based on verbal communication of the client. Mocan-Aydın (2000) also stressed that it is the most preferred approach among school counselors. She added that therapists should convey basic concepts of this view like emphatic understanding, unconditional positive regard, and genuineness. But it is debatable how successful they are in showing these characteristics because of the large number of students they have.

The tenth research question was addressed at the essential basic values in counseling process according to the senior counseling students. (This question, again,

was not directed to freshman students as they do not have sufficient information about the counseling process yet).

Reliability was the most reported value. The following values were privacy, respect, wisdom and virtue. Next were emotionality, openness, sincerity, and competence.

Values reported by senior counseling students are the most important and basic ones in the counseling process as consistent with the literature and previous research findings. Actually, they are all indispensable and complementary to each other. The absence of one of them in counseling process can not be accepted. According to Fong and Cox (1983) reliability is one of the core issues in the initial stages of counseling. Clients will not reveal themselves until the creation of an atmosphere of trust. They defined trust as the client's view that the counselor will not misguide or hurt the client in any condition. Confidentiality is a must in the counseling process (Herlihy & Corey, 2006; Sommers-Flanagan & Sommers-Flanagan, 2004). Sperry (2007) explained that confidentiality means that the counseling process is safe for the client. If it was not provided by the professional and legal requirements, no one would go to counseling. Egan (2002) stated that respect for clients takes place at the heart of all helping interventions. He operationalized it by doing no harm, being competent and committed, making it clear that you are for the client, assuming the client's goodwill, not rushing to judgment and keeping the client's agenda in focus. Wisdom – acceptance and understanding – is essential in any helping relationship. Acceptance is experienced by the clients as a feeling of being unconditionally understood, liked and respected and it is the one factor that leads the client to change (Shertzer & Stone, 1974). This is also valid for understanding, which Culey and Bond (2004) defined as perceiving what the client

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tells you both verbally and nonverbally. The counseling process has to be based on ethics. Ethical standards serve the purposes of guiding mental health professionals, providing for professional responsibility, improving practice, and protecting the clients (Herlihy and Corey, 2006).

Implications of the Study

The main significance of the study is that it was a preliminary examination of the values of counseling students. Counseling is not a value free action since it is directly based on human relations and human interaction. Values of both counselor and client enter the helping process and play an active role in sessions and the progress made. Therefore, it is important for counselors to examine and to be aware of their own values, attitudes, and biases to avoid wrong diagnosis and interventions based on these beliefs. The current study was a first step toward giving a picture of today and further studies will contribute to our understanding and help our vision to enlarge. Based on the results of this study, new researches may be designed.

This study examined the values of undergraduate counseling students related to counseling. Results showed that there were significant changes in personal and social values, counseling career plans, favorable and unfavorable client groups, difficulties that may be experienced in counseling due to client ethnicity, and value orientation of students from freshman to senior year whereas attitudes of students toward counseling did not change in this process. The descriptive profile of senior students in terms of counseling approaches they adopt and counseling values they thought essential were also presented.

Results of this study about the personal and social values of students, the groups that they want to work and they avoid to work, their attitudes toward certain

ethnic groups may be used to provide feedback to the counselor educators and make possible new arrangements in counseling curriculum and practice in line with objectives of counseling education. For example, current study showed that students do not want to work with sex or abuse related clients. Programs, workshops, discussions, or trainings may be arranged about these issues challenging students. As Adams and Betz (1992) expressed assessment of counselors' attitudes and knowledge is important in guiding training interventions.

Attitudes toward receiving counseling and counseling career plans of students were also investigated from freshman to senior year. These results and also changes in answers actually gave clues about students' thoughts about the field and education they received. Findings can shed light on curriculum's inadequate sides and student expectations.

If value issues are integrated to the curriculum and students are given a chance to examine their own values, awareness of students about the possible impact of their own values on the counseling they will practice will increase. If students start to think about and discuss these issues during university with their instructors and all other counselor candidates, their perspectives will be wider and their development will be faster. Also, adaptation to and coping with diversity will be much better in the real setting.

Limitations of the Study and Recommendations for Further Research

The sample of this study is restricted to Boğaziçi University counseling students. Boğaziçi University is a western oriented institution. The majority of instructors have been trained in western universities, mostly in the United States. The language of instruction is English. So, the results may not be generalized to all

counseling students in Türkiye. Therefore, further research is recommended to cover different counseling programs from Istanbul and also from different cities in order to increase the generalizability of the study.

Another limitation of this study is its self-report nature. As with any type of survey, responses to our instrument may reflect respondents' desire to seem good and ideal. Multiple measurement method should be used since it yields a more comprehensive picture of the construct.

Another limitation of the study was that the changes investigated in this study may be the result of university life itself as well as the university education received. Since values are also shaped by life experiences, findings should be interpreted cautiously. Besides, the data of freshman and senior students was obtained from consecutive years. Change may be due to other changes in culture.

Future research may be conducted with undergraduate as well as graduate counseling students on other dimensions not covered here like mental health description of students, views on counselor-counselee relationship, counselor characteristics and so on. Demographic variables like gender and age may also be included in the study in order to see whether they relate to value orientation.

This study may be carried out with practicing counselors and other mental health professionals also considering variables like age, gender, degree, work setting, work experience, and the like. It is also possible to conduct research with clients on the same issues. Their reasons for seeking and not seeking counseling, their attitudes toward counseling, expectations from the counseling process, counselor characteristics they would like to see may be investigated and compared to see if there is a discrepancy between clients and professionals. This study may also be

conducted with students of different majors like management or engineering to investigate the differences and similarities with counseling students.

Parallel to the changing conditions and recently occurring themes, new categories of counseling problems may be created for the instrument like sufferer of a natural disaster, victim of bullying, or a child who bullies.

APPENDICES

APPENDIX A

<u>Değerler</u>

DEĞERLER

Yönerge:

Bu ödevin amacı sizin kendi değerleriniz üzerinde düşünmenizi sağlamaktır. Sorulan soruların doğru ya da yanlış cevabı yoktur. Önemli olan başkalarına ya da dış kaynaklara baş vurmadan, **kendi özgün düşüncelerinizi** açıkça ifade etmenizdir.

Ödevin puanlanması ne düşündüğünüze göre değil, nasıl düşündüğünüze ve kendinizi iyi ifade edip edemediğinize göre yapılacaktır. Cevaplarınızı bu sayfalar üzerinde ayrılan boşluklara yazın. Yazdıklarınızın kısa, öz ve rahatça okunabiliyor olmasına lütfen özen gösterin. Bazen cevabı yazmak yerine uygun boşlukları işaretleyerek vermeniz gerekecektir.

Ödevde ifade edilen düşünceler aynı zamanda araştırma verileri olarak kullanılacaktır. Ancak bu, tek tek kişilerin cevapları üzerine değil, herkesin verdiği cevaplar topluca değerlendirilerek yapılacaktır. Verdiğiniz bireysel cevaplar gizli tutulacaktır.

....

Özellikleriniz:

1. Adınız ve soyadınız: 2. Doğum yılınız:

3. Cinsiyetiniz: (K) (E)   4. Bu bölümde kaçıncı döneminizdesiniz?

5. Yöre olarak nerelisiniz? (Geldiğiniz kentin, kasabanın, köyün adını yazınız):

6. Türkçe ve İngilizce dışında konuştuğunuz dil(ler) var mı? (Hayır)   (Evet)
Evetse, hangisi?

7. Yabancı bir okulda okudunuz mu?   (Hayır)   (Evet)
Cevabınız evetse, okul(ların) adını yazınız:

8. Türkiye sınırları dışında doğma, büyüme ve yaşama durumunuz oldu mu?
(Hayır)   (Evet)
Cevabınız evetse, nere(ler)de ve ne süreyle?

9. Kardeşiniz var mı? (Hayır)   (Evet)   Evetse, kaç tane?

10. Şu anda nerede yaşıyorsunuz?
__ ailemin yanında   __ akrabalarımın yanında
__ tek başıma   __ arkadaşlarımla ortak bir evde
__ yurtta   __ diğer, belirtiniz:

11. Bu bölüme isteyerek mi girdiniz?
__ Evet, çok fazla   __ Hayır, pek değil
__ Evet, oldukça   __ Hayır, hiç değil
__ Evet   __ Bilmiyorum, seçimim bilinçli olmadı

12. Başka bir bölüme geçiş yapmayı düşünür müydünüz? (Hayır)   (Evet)

Değerleriniz:

Bu kısımda değerlerinizin neler olduğunu görmeye çalışacağız. Önce değerin ne olduğuna kısaca bir bakalım:

Değerler inançlarımız tarafından belirlenen, karar vermemizde önemli rol oynayan ve düşünce ve davranışlarımıza yansıyan ideallerdir. Belli bir durumda neyi yapmanın doğru olacağını gösterirler. Bir kavramın değer olup olmadığını anlamak için aşağıdaki ölçütlere uyup uymadığına bakmamız gerekir:

Seçilmişlik
(1) özgürce seçilmiş olmaları,
(2) birçok farklı seçenek arasından seçilmiş olmaları,
(3) bu birçok farklı seçeneğin herbiri üzerinde dikkatle düşünüldükten sonra seçilmiş olmaları,

Hoşnutluk
(4) seçimin insanı mutlu etmesi,
(5) kişinin yaptığı seçimi herkese ilan etmeyi isteyebilecek olması,

Harekete geçirme
(6) karara varılan seçimle birşeyler yapılması,
(7) bu yapılanların, insanın yaşamında belli bir tarz oluşturacak şekilde tekrarlanması.

Yani değerimiz olduğunu düşündüğümüz kavramı özgürce, birçok seçeneği göz önüne aldıktan sonra mı seçtik? Bu değer bizi mutlu ediyor mu, onu herkese ilan etmeye hazır mıyız? Değerimiz davranışlarımıza yansıyor mu? Bu yansıma sürekli mi?

Eğer düşündüğünüz bir kavram bu ölçütlerden geçtiyse, onun değeriniz olduğunu söyleyebilirsiniz. Şimdi bu tanım ve ölçütleri göz önüne alarak aşağıya en önemliden en önemsize doğru, **en az altı** değerinizi yazınız. Altıdan fazla değer yazmak isterseniz, onları da sıralayarak listeye ekleyiniz.

1.

2.

3.

4.

5.

6.

Yaşamınız:

1. Yaşamdan neler bekliyorsunuz? Nasıl bir yaşam istersiniz?

2. Yaşamda sizi en çok ne korkutuyor? Neler yaşamak istemezsiniz?

3. Vazgeçemeyeceğiniz kişisel özellikleriniz neler?

4. Değiştirmek istediğiniz kişisel özellikleriniz neler?

5. Gerek duyduğunuzda, psikolojik yardım için bir profesyonele başvurur musunuz? Hayırsa, neden açıklayınız.

Evetse, beklenti(ler)niz ne(ler) olurdu?

6. Mezuniyetten sonra psikolojik danışman olarak çalışmayı düşünüyor musunuz? Hayır ise, neden açıklayınız.

Evet ise, neden açıklayınız.

Toplumsal yaklaşımınız:

1. Sizce toplumsal yaşamımız ya da insanlık açısından en önemli üç değer nedir?
1.

2.

3.

2. Sizce kadının toplumdaki yeri ne olmalı?

3. Sizce çocuğun aile için anlamı nedir?

4. Toplumsal sorumluluk ve katılımdan ne anlıyorsunuz?

Danışmanlık sorunları:

Aşağıda yardım almak üzere psikolojik danışmanlığa başvurmuş olabilecek çeşitli özelliklerde bir dizi insan var. Lütfen onların hepsini dikkatle gözden geçirin.

1. Aile içi insest yapan anne-baba.
2. Ailesini döven maço bir erkek.
3. Eşini aldatan bir kadın.

4. Eşini aldatan bir erkek.
5. Çocuklarına dayakla katı disiplin veren anne-baba.
6. Eşcinsel bir erkek.

7. Lezbiyen bir çift.
8. Alkolik bir baba.
9. Bir kumarbaz.
10. Uyuşturucu bağımlısı bir genç.

11. Kadın satıcısı.
12. Yasadışı karanlık işler yapan biri.
13. Üstün zekalı biri.
14. Zeka özürlü biri.

15. Bir fahişe.
16. Bir Neo Nazi.
17. Aşırı dindar biri.
18. Dinsiz biri.
19. Bir katil.

20. Çok yaşlı bunamış biri.
21. Evlilikdışı ilişkiden kürtaj aşamasına gelmiş bir genç kız.
22. AIDS'li bir kimse.

23. Ailesini ihmal eden zengin bir kadın.
24. Kimsesiz bir yaşlı.
25. Sokak çocuğu.

26. Çok yoksul bir kimse.
27. Suç işlemiş bir çocuk.
28. Marjinal yaşayan avangard bir sanatçı.
29. Saldırgan biri.

30. Evden kaçmayı planlayan bir genç.
31. Çocukları ölmüş bir anne-baba.
32. Bedensel özürlü biri.

33. Ailesine bakmayan bir baba.
34. Aşırı sağcı biri.
35. Aşırı solcu biri.
36. Çok şişman biri.

37. Feminist bir kadın.
38. Sevgisini göstermeyen bir baba.
39. Mirasyedi bir zengin çocuğu.

40. Kente yeni göçmüş gecekonduda yaşayan bir kimse.
41. Okulu bırakmak isteyen bir genç.

42. Evlilik dışı hamile kalmış ve onu doğurmak isteyen bir kadın.
43. Ölümcül hastalığa yakalanmış biri.

44. Emekli olduktan sonra yeniden okula başlamak isteyen biri.
45. Hazır yiyen bir tembel.

46. Kendi çıkarları için başkalarını kullanan biri.
47. Ailesine isyan eden bir genç.
48. Bir hırsız.

49. Çok farklı kültürlerden gelen evlenmek üzere olan bir çift.
50. İntiharı düşünen içine kapanık bir kimse.

51. Aralarında büyük yaş farkı olan, evlenmek isteryen bir çift.
52. Duygulardan uzak, mantığa dayalı yaşayan biri.

53. Defalarca tecavüzden hapis yatmış bir tutuklu.
54. Bir grup erkeğin tecavüzüne uğramış bir kadın.

55. Size zorla danışmanlığa gönderilmiş bir kimse.
56. Hastasına ötenazi uygulamak üzere olan bir doktor.

57. Ailesinin kan davasını sürdürme yolundaki bir genç.
58. Fal ve büyü yoluyla geçimini sağlayan biri.

59. Terörist bir çetenin lideri.
60. Paranoid bir şizofren.
61. Savaşta yaralanmış biri.

62. İşkence görmüş siyasi bir mahkum.
63. Avcılık tutkunu biri.
64. Uyuşturucu kaçıran bir satıcı.

65. Bir asker kaçağı.
66. Fanatik bir hayvan hakları savunucusu.
67. Dolandırıcı bir siyasetçi.

68. Çok ünlü bir sanatçı
69. Hırslı bir iş kadını.
70. Birçok kere boşanmış bir kadın.

71. Hiç evlenmemiş annesiyle yaşayan ileri yaşta bir adam.
72. Çocuk sahibi olmak istemeyen bir kadın.

73. İşsiz bir adam.
74. Dünyayı gezmeye çıkmış maceracı.
75. Daha fazlasını isteyen işkolik çok zengin bir iş adamı.

76. Yaşamın anlamını bulamamış mutsuz bir kimse.
77. Kendinden küçük erkekleri baştan çıkaran bir kadın.

78. Kadın parası yiyen bir jigolo.
79. Yoksul düşmüş bir asilzade.
80. Sonradan görme bir zengin.

81. Ameliyatla cinsiyetini değiştirmek isteyen biri.
82. Temizlik ve düzene düşkün bir evkadını.

83. Yeteneksiz ama ünlü biri.
84. Çok başarılı ve ünlü biri.
85. Devlet sırlarını satan bir ajan.

86. Devletten geçinen yüksek bir bürokrat.
87. Bir ailenin şımarık tek çocuğu.
88. Kopyacı bir öğrenci.

89. Çocuk sahibi olamayan bir kadın.
90. Çok istediği halde evlenememiş yaşlı bir kız.
91. Acımasız bir patron.

92. Anne-babasına bakmayan bir evlat.
93. Özürlü çocuğu olan bir aile.
94. Güzellik kraliçesi bir model.

95. Vücut geliştirme sporu yapan bir erkek.
96. Vücut geliştirme sporu yapan bir kadın
97. Zengin bir futbolcu.

98. Fanatik bir takım taraftarı.
99. Sosyal yaşamdan kopuk bir bilgisayarcı.
100. Sosyete yaşamından biri.

101. Buluşlarını insanlık aleyhine kullanacak gruplara satan bir bilim insanı.
102. Evlilikdışı birlikte yaşayan bir çift.

103. Başkalarının buluşlarını kendi adıyla kullanan bir sahtekar.   104. Başlık parası için çocuklarını evlendiren bir aile.

1. Psikolojik danışman olarak, yukarıda sıralanan seçenekler arasından birlikte çalışmayı **en çok istediğiniz ilk üç** grubun numarasını yazınız.

2. Psikolojik danışman olarak, yukarıda sıralanan seçenekler arasından birlikte çalışmakta **en çok zorlanacağınız ilk üç** grubun numarasını yazınız.

3. Uluslararası bir psikolojik danışmanlık biriminde çalışıyor olsaydınız, hangi ırk, etnik grup ya da ulustan kimselerle çalışmakta zorlanabilirdiniz?

Danışmanlık yaklaşımınız:

1. Aşağıdaki yaklaşımlardan hangisini kendinize yakın buluyorsunuz? (Birden fazla seçeneği işaretleyebilirsiniz). (Dikkat: Birinci sınıflar bu soruyu atlayabilir.)

__ Bilişsel   __ Bütünleyici
__ Davranışçı   __ Dinamik
__ Gestalt   __ Hümanist
__ Psikanalitik   __ Sistemik
__ T.A.   __ Varoluşçuluk
__ Diğer, belirtiniz:
__ Bunların ne anlama geldiğini bilmiyorum.

2. Sizce psikolojik danışmanlık süreci için gerekli **temel değerler** neler olmalıdır? Önem sırasına göre, **en az üç** değer yazınız. İstediğiniz kadar fazla değer yazabilirsiniz, ancak onları da sıralayarak listeye ekleyin.

1.

2.

3.

3. Bir psikolojik danışmana başvuracak olsanız, onda ne gibi özellikler olmasını isterdiniz? Yani sizce psikolojik danışman nasıl biri olmalıdır, **en önemli üç** özelliği sıralayınız. Daha fazla özellik sıralamak istiyorsanız, onları listeye ekleyiniz.

1.

2.

3.

4. Psikolojik danışman, kendisine yardım için gelmiş olan danışanına sizce ne kadar yakın olmalıdır? Ne kadar kişisel yaklaşım ve açılımda bulunmalıdır? Neden? Açıklayınız.

5. Size göre, ruhsağlığı yerinde olan bir insanı özellikleriyle tanımlayınız.

6. Size göre ruh sağlığı bozuk olan insanı özellikleriyle tanımlayınız.

7. F. Kluckhohn'a göre insanlar belli temel sorularla karşılaşır ve buna yine belli karşılıklar verebilirler. Aşağıda bu beş temel soru ve olası karşılıkları sıralanmıştır. Lütfen her bir temel soru karşısında kendinize en yakın bulduğunuz **tek bir cevabı** işaretleyin:

1. İnsanın doğası: İnsan doğası **doğuştan** nasıl bir eğilim gösterir?
__ Kötü; yani şeytani özellik.
__ Nötr; yani ne iyi, ne de kötü.
__ İyi; yani meleksi özellik.

2. İnsanlarası ilişkiler: İnsanın diğer insanlarla olan ilişkisi hangi özelliktedir?
__ Hiyerarşik; yani yukarıdan aşağıya doğru sıralı olarak, her zaman, önde gelen
      grup çıkarı gözetilir.
__ Karşılıklı; yani işbirliğine dayalı, hedeflere yönelik olarak, grupların ortak çıkarı
      gözetilir.
__ Bireyci; yani kişilerin kendi amaçlarına yönelik hedefler gözetilir.

3. İnsanın doğayla ilişkisi: Doğa-insan ilişkisinde öncelik hangisindedir?
__ Doğanın gücü; yani doğa karşısında insanın zayıflığı, teslimiyeti.
__ Uyum; yani insan ve doğanın tek bir bütün olarak birlikteliği.
__ İnsanın egemenliği; yani insanın doğaya olan üstünlüğü, onu denetlemesi.

4. Zaman yönelimi: İnsan yaşamının odaklaştığı zaman boyutu nedir?
__ Geçmiş; yani bizi bugüne taşıyan köklere, geleneğe verilen önem.
__ Şimdi; yani geçmişin bitmişliği ve geleceğin belirsizliği bağlamında şu anın önemi.
__ Gelecek; yani daha iyi olacak yarınlara yönelme.

5. Eylem yönelimi: Kişinin kendisini ifade edişinin yolu nedir?
__ Olmak; yani içgüdü ve isteklerimizin doğallıkla ifade edilmesi.
__ Oluşmak; yani geleceğe yönelik olarak benlik gelişimi süreci.
__ Yapmak; yani dış ölçütlerle ölçülebilir başarıları hedefleme.

APPENDIX B

<u>Values</u>

VALUES

Directions:

The purpose of this assignment is to have you think about your own values. There is no correct or false answer to any of the questions asked here. What is important is that you clearly express **your unique thoughts** without consulting others and using external resources.

Grading of this assignment will not be done as based on what you think, but as based on how you think and how well you express yourself. Write down your answers on the empty spaces left. Make sure that your answers are concise, precise and legible. Sometimes you will have to mark the appropriate space instead of writing down your answer.

Thoughts expressed in this assignment will be used as research data as well. However, this will be done as based on group analysis of all the answers instead of individual answers. Your personal answers will be kept confidential.

....

Your characteristics:

1. Name and last name: 2. Birth year:

3. Sex: (F) (M)   4. Which semester are you in this department?

5. Where are you from? (write down the name of city, town or village):

6. Do you speak languages other than Turkish and English? (No) (Yes)
If Yes, which one(s)?

7. Have you studied in a foreign school? (No)   (Yes)
If Yes, write down the name(s) of the school(s):

8. Have you born, grown up or lived outside Turkey? (No) (Yes)
If Yes, where and for how long?

9. Do you have siblings?   (No)   (Yes)   If Yes, how many?

10. Who do you live with now?
__ with my family   __ with my relative
__ on my own   __ together with my friends
__ at dormitory   __ other, explain:

11. Did you want to study in this department before you were enrolled?
__ Yes, very much   __ No, not really
__ Yes, a lot   __ No, not at all
__ Yes   __ I do not know, it was not an informed choice

12. Would you consider transferring to another department(No)   (Yes)

Your values:

In this section, we will try to see what your values are. First, let's have a brief look at what values are:

Values are ideals that are determined by our beliefs. They play important role in our decision making and are reflected in our thoughts and behaviors. They show us what is the right thing to do in a given situation. To understand whether a concept is a value, we need to see whether they meet the following criteria:

Choosing
(1) freely,
(2) from alternatives,
(3) after thoughtful consideration of each alternative,

Prizing
(4) cherishing, being happy with the choice,
(5) willing to affirm the choice publicly,

Acting
(6) doing something with the choice,
(7) repeatedly, in some pattern of life.

In other words; did we freely choose the concept that we believe as value, have we considered each choice carefully? Does it make us happy, are we ready to tell it to everyone? Does it reflect onto our behavior, is this reflection continuous?

If the concept you have in mind passes the test of these criteria above, then you can say that it is your value. Now, considering the definition and criteria above, list **at least six** values below starting from the most important to the least important. If you wish to write more than six, you may add them to the list in order.

1.

2.

3.

4.

5.

6.

Your life:

1. What do you expect from life? What kind of a life you would like to have?

2. What scares you most in life? What are the things that you would not like to experience?

3. What are your personal characteristics that you can not be without?

4. What are your personal characteristics that you would like to change?

5. When needed, would you consult a professional for psychological counseling? If No, why not, explain.

If Yes, what would be your expectation(s)?

6. Do you plan to work as a psychological counselor upon graduation?
If No, why not, explain.

If Yes, why so, explain.

Your social approach:

1. What do you believe as the **first three values** that are important for our social life or humanity?
1.

2.

3.

2. What should be the place of woman in society in your opinion?

3. What does a child mean to a family in your opinion?

4. What do you understand from social responsibility and participation?

Counseling problems:

Below is a series of people of various characteristics who might have consulted with a psychological counselor to receive help. Please examine all of them carefully.

1. Parents involved in incest. 2. A macho man who beats his family. 3. A woman who cheats on her husband.

4. A man who cheats on his wife. 5. Parents who use strict discipline through battering. 6. A gay man.

7. A lesbian couple. 8. An alcoholic father. 9. A gambler. 10. A drug addict teenager. 11. A pander.

12. Someone involved in illegal business. 13. A person of high intelligence. 14. A person of mental retardation.

15. A prostitute. 16. A Neo Nazi. 17. A strictly religious person. 18. An atheist. 19. A murderer.

20. A senile person. 21. A young woman in stage of abortion out of wedlock. 22. A person with AIDS.

23. A rich woman neglecting her family. 24. An elderly with no relatives. 25. A street child. 26. A very poor person.

27. A delinquent child. 28. An avangarde artist with marginal lifestyle. 29. An aggressive person.

30. A teenager who is planning to run away from home. 31. Parents who have lost their child.

32. Someone with physical disability. 33. A father who does not look after his family. 34. A radical rightist.

35. A radical leftist. 36. An obese person. 37. A feminist woman. 38. A father who shows no affection.

39. A rich child who inherited a fortune. 40. Someone who just migrated into a big city and lives in a squatter setting.

41. A teenager who is about to drop out of school. 42. A woman who wants to give birth to a child out of wedlock.

43. Someone with a terminal illness. 44. Someone who wants to go back to school upon retirement.

45. A lazy person who lives on others. 46. Someone who uses others for one's own benefit.

47. A teenage rebel in family. 48. A thief. 49. A couple of very different cultures who is about to marry.

50. A suicidal introvert. 51. A couple with big age differences who is about to marry.

52. Someone with no sign of emotion but lives on logic. 53. Someone who was repeatedly convicted of rape.

54. A woman who was raped by a group of men. 55. Someone who was made to see you as a counselor.

56. A doctor who is to bring about of an euthanasia. 57. A teenager who is about to involve in a blood feud.

58. Someone who makes a living out of fortune telling and magic. 59. A chief of a terrorist gang.

60. A paranoid schizophrenic. 61. Someone wounded at war. 62. A political prisoner who was exposed to torture.

63. Someone who is fond of hunting. 64. A drug dealer. 65. A soldier who deserts his post.

66. A fanatical animal rights activist. 67. A deceitful politician. 68. A very popular artist.

69. An ambitious career woman. 70. A woman who went through several divorce.

71. An unmarried man of advanced age who lives with his mom. 72. A woman who does not want to have a child.

73. An unemployed man. 74. An adventurer on the way to see the world.

75. A workaholic rich businessman who wants more. 76. An unhappy someone who could not find meaning in life.

77. A woman who seduces younger men. 78. A gigolo who lives on women.

79. A person from noble family falls into poverty. 80. A recently rich person with no manners.

81. A person who wants to be operated on for sex change. 82. A housewife obsessed with cleanness and order at house.

83. A popular figure with no talent. 84. A very successful popular figure. 85. An agent who trades governmental secrets.

86. A high bureaucrat who lives on state money. 87. A spoiled single child. 88. A student cheater.

89. A woman who can not mother a child. 90. An old girl who could not marry despite how much she wanted to.

91. A cruel boss.   92. An adult child who does not look after his/her parents.   93. A family of a child with disability.

94. A beauty queen model.   95. A body builder man.   96. A body builder woman.   97. A rich football player.

98. Fanatical fan of a team.   99. A socially isolated computer person.   100. A person from high society life.

101. A science person who makes money by selling an invention to those who will use it for inhumane reasons.

102. An unmarried couple who lives together.   103. A person who plagiarizes other people's inventions.

104. Parents who have their children marry for dowry.

1. Among the alternatives listed above, choose and write down the numbers of **the first three groups** you would **like to work with** as a psychological counselor.

2. Among the alternatives listed above, choose and write down the numbers of **the first three groups** you would have **difficulty in working with** as a psychological counselor.

3. If you were working for an international psychological counseling unit, what would be the race, ethnic group or nation of the people you might have difficulty in working with?

Your counseling approach:

1. Mark the counseling approach you find close to your views. (You may mark more than one choice). (<u>Attention</u>: Freshmen could skip this question.)
__ Cognitive   __ Integrative
__ Behavioral   __ Dynamic
__ Gestalt   __ Humanistic
__ Psychoanalytic   __ Systemic
__ T.A.   __ Existentialist
__ Other, specify:
__ I do not know what these mean.

2. In your opinion, what should be **the basic values** essential in psychological counseling process? Write down **at least three** values in order of importance.
You may write as many as you wish, but make sure that you put them in order in your list.

1.

2.

3.

3. If you were to consult with a psychological counselor, what characteristics you would like to see in the counselor? In other words, what kind of a person the counselor should be in your opinion? Write down **three most important** characteristics in order. If you wish to list more characteristics you may add them in your list in order of importance.

1.

2.

3.

4. In your opinion, how close should a counselor be to the counselee who has come for help? How much personal closeness or self-disclosure should the counselor have? Why? Explain.

5. Based on your own view, describe the **mentally healthy** person with his/her characteristics.

6. Based on your own view, describe the **mentally disturbed** person with his/her characteristics.

7. In F. Kluckhohn's opinion, people meet with certain basic questions and can answer those with certain points. Below is a list of these basic five questions and their probable answers. Please mark **a single answer** that you find close to your view for each of the basic question:

1. Human nature: What is the **innate** tendency of people?
__ Bad; evil like.
__ Neutral; neither bad nor good.
__ Good; angel like.

2. Interpersonal relations: What is the characteristics of a person's relation to another?
__ Hierarchical; ordered from the top down, across time, primacy of group goals.
__ Mutual; collateral, goal oriented, primacy of common group goals.
__ Individualistic; primacy of personal goals before the group.

3. Human's relation to nature: Who dominates the nature-human relationship?
__ Nature's power; human's weakness, vulnerability and surveillance.
__ Harmony; unity or togetherness of human and nature.
__ Human's power; superiority and control of human over nature.

4. Time orientation: What is the temporal focus of human life?
__ Past; roots that brought us to this day, importance of tradition.
__ Present; importance of now, yesterday is gone and future is uncertain.
__ Future; orienting to better tomorrows.

5. Activity orientation: What is the mode of self expression?
__ Being; spontaneous expression of impulses and desires.
__ Becoming; the process of development of self.
__ Doing; aiming success that can be measured by external means.

APPENDIX C

Coding Schema

Açıklık / Açıkfikirlilik (önyargılı olmamak) / Değişme açık olmak/ Eksiklikleri kabul / Özeleştiri yapabilme / Açıksözlülük
Adalet / Eşitlik / Hakkını savunmak / İnsan hakları / Demokrasi
Aile (sevgisi, sorumluluğu, sadakati, saygısı)
Akılcılık / Mantık /Rasyonalizm / Zeka / Bilim / Bilimsellik /Eleştirel olmak /Gerçekçilik / Sağduyu / Soğukkanlılık / Ciddiyet/ Nesnellik / Objektiflik
Arkadaşlık / Dostluk
Bağlılık / Sadakat / Vefa
Barış / Huzur /Kendiyle barışık olmak / Toplumsal barış / Toplumlararası barış
Benlik / Birey olma / Özgüven / Özsaygı / Özsevgi (kendini sevme) /Bütünlük
Bilgelik/ Bağışlayıcılık / Affedicilik / Hoşgörü / Kabul / Anlayış /Sabır / Olgunluk /Anlayışlı oluş /Alçakgönüllülük
Çağdaşlık /İlericilik / Uygarlık / Küreselleşme
Çeşitlilik / Kültürel farklılık ve açıklık / Değişik insanlarla arkadaşlık / Çok yönlülük / Farklı bakış açıları
Çevrecilik/ Tutumluluk / Kanaatkarlık
Dayanışma / İşbirliği / Paylaşım / Birlik / Beraberlik / Destek
Değer bilmek / Kadirşinaslık / Şükretme / Şükran / Değer verme / İnsana değer verme
Değişim / Gelişim / Kendini geliştirme / Kişisel Gelişim / Kişisel gel. Hakkı
Dengeli olmak / Ölçülülük / Düzenli yaşam / Düzen
Doğallık /Sadelik / Masumiyet /Kendiliğindenlik
Duyarlık / Başkalarını düşünmek/ Bencil olmamak /Benmerkezci olmamak / Düşüncelilik / Zarar vermeme/ Çıkarcı olmamak
Duygusallık /Sezgisellik / Empati / Anlama çabası, isteği
Eğitim / Akademik çalışma / Öğrenim /Bilgi / Kültür /Entellektüalite / Gözetim (süpervizyon)
Emek / Çaba/ Çalışmak / Çalışkanlık /Azmetmek / Sebat / İnatçılık / Mücadele / Hırs /Başarı / Mükemmeliyetçilik
Erdem /Ahlak / Etik / İş ahlakı / Erdemli oluş / Merhamet / Şefkat / Acıma / Vicdan / Vicdan özgürlüğü / Zarar vermeme / Sömürmeme / Yarar gözetme
Estetik / Sanat /Güzellik /
Farkındalık / İçgörü
Geçmiş / Gelenek / Geleneklere bağlılık / Ortak değerlere sahip çıkmak / Medeniyet
Gelecek/ Geleceğe odaklanmak / İleri görüş / Geleceği düşünme / Öngörü
Girişimcilik / Liderlik / Cesaret / Yol gösterme
Gizlilik / Özel yaşama saygı / İlişkilerde mesafe / Özel hayatın gizliliği - dokunulmazlığı/ Sırdaşlık / Kişisel sınırları koruma

Güç / Güçlü olma / dayanıklılık
Güvenilirlik / Sözünde durmak / Borçlarını zamanında verme / Güven / Tutarlılık /İstikrar/ Dürüstlük / Doğruluk
İçtenlik / Samimiyet / Sevecenlik / Sıcakkanlılık / Sıcaklık
İletişim / Sosyallik/ Sosyal olmak / Sosyal çevre / İletişim kurma / Uzlaşma / İnsan ilişkileri / karşısındakini iyi, etkin dinleme
İlkeselik / Prensip / İlkeli olma / İdealizm
İman / Din / İbadet/ İslam medeniyeti
İnanç / sürece, insanın doğasına, gelişime inanmak
İsteklilik / Gönüllülük / Motivasyon
Kararlılık /Amaç / Hedef sahibi olma / Karar verme yetisi
Maddecilik / Maddiyat / Yarar / Çıkar / Para / Sahip olma / Menfaat /Zenginlik / Ekonomi
Maneviyat / Ruhsal bütünlük / Ticaret olarak bakmama
Meslek /Kariyer / İş yaşamı / Mesleki bağımsızlık / Mesleki gelişim / Mesleğini sevme
Onur / Gurur / Şeref / Namus
Özdenetim / İrade
Özgünlük / Yaratıcılık / Otantiklik
Özgürlük / Bağımsızlık/ Otonomi / Özerklik / Serbestlik / Özgür irade / Özgür düşünce / İfade - Düşünce özgürlüğü
Özveri / Fedakarlık / Cömertlik / Konukseverlik / Misafirperverlik
Sağlık
Saygı / İnsan haklarına saygı / Terbiye / Görgü / Kibarlık
Saygınlık / Saygıdeğerlik / Sosyal konum
Sevgi (insan, doğa, hayvan) / Aşk / Sevilme /Arzu
Sorumluluk / Disiplin / Dakiklik / Planlı olma (programlı olma)
Temizlik / Öz bakım / Kendine bakım /Titizlik
Toplumculuk / T. yarar/ İnsanlığa hizmet / T. katılım/T. duyarlılık/T. Sorumluluk /Toplumsal bilinç / Bilinçli olmak / Toplumsal refah
Uyum /Toplumsal uyum / Kurallar / Toplumsal kurallara uyma / içselleştirme / Yasa / Düzen
Üretkenlik / İşlevsellik / Üretim / Somutluk / Pratiklik / İş bitiricilik / Etkin oluş / Çözüm odaklılık / Verimlilik
Vatanseverlik / Milliyetçilik / Milli irade
Yapıcılık /İyimserlik / Pozitif yaklaşım / Olumlu tutum / Umut / İyi niyet / Cesaretlendirme

Yardımseverlik /İnsancıllık / İnsaniyet / İnsanlık / Yardım /İyilik	
Yaşam sevgisi /Yaşama sevinci / Hayat dolu olmak / Mutluluk / Yaşam / Keyif / Hayattan zevk almak / İyi yaşam /Yaşam standardı	
Yetkinlik / yeterlik / profesyonellik /uzmanlık / yetenek	
Zaman / Zamani iyi kullanma / yönetimi	

APPENDIX D

List of Values in Turkish and English

Table 18. *List of Values*

Number	Values	Number	Values
1	Aesthetic / Estetik	31	Materialism / Maddecilik
2	Appreciation / Değer bilmek	32	Modernity / Çağdaşlık
3	Awareness / Farkındalık	33	Morale / Maneviyat
4	Balance / Dengeli olmak	34	Naturalness / Doğallık
5	Career / Meslek	35	Neatness / Temizlik
6	Change / Değişim	36	Openness / Açıklık
7	Communication / İletişim	37	Originality / Özgünlük
8	Competence /Yetkinlik	38	Patriotism / Vatanseverlik
9	Conformity / Uyum	39	Past / Geçmiş
10	Constructiveness / Yapıcılık	40	Peace / Barış
11	Determination / Kararlılık	41	Power / Güç
12	Diversity / Çeşitlilik	42	Prestige / Saygınlık
13	Education /Eğitim	43	Privacy / Gizlilik
14	Effort / Emek	44	Productivity / Üretkenlik
15	Emotionality / Duygusallık	45	Rationalism /Akılcılık
16	Environmentalism / Çevrecilik	46	Reliability / Güvenilirlik
17	Faith / İnanç	47	Respect / Saygı
18	Family / Aile	48	Responsibility / Sorumluluk
19	Freedom / Özgürlük	49	Sacrifice / Özveri
20	Friendship / Arkadaşlık	50	Self-control / Özdenetim
21	Future / Gelecek	51	Selfhood / Benlik
22	Having principles / İlkesellik	52	Sensibility / Duyarlik
23	Health / Sağlık	53	Sincerity / İçtenlik
24	Honor / Onur	54	Social welfare / Toplumculuk
25	Humanism / Yardımseverlik	55	Solidarity / Dayanışma
26	Initiative / Girşimcilik	56	Time / Zaman
27	Joy / Yaşam sevgisi	57	Virtue / Erdem
28	Justice /Adalet	58	Willingness / isteklilik
29	Love / Sevgi	59	Wisdom/ Bilgelik
30	Loyalty / Bağlılık	60	Worshiping / İman

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