

ATTITUDE OF MUSLIM YOUTH TO THE OTHER (ERZURUM ATATURK UNIVERSITY. DEPARTMENT OF RELIGIOUS STUDIES SAMPLE)

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ABSTRACT

The purpose of this study is to understand whether or not our prejudgements from past to present shape today's youth and to what extent it's shaped. The research is a field work and questionnaire technique has been used in the research as well as qualitative method. The place that the questionnaire is used has been chosen as Erzurum Ataturk University. Department of Religious Studies. In other words. the research is a qualitative research. The subject of the research is "Attitude of Today's Muslim Youth to the Other". The definition of the other in this research has been considered as the members of the three other major religions. These major religions;

- ✘ Jewishness
- ✘ Christianity
- ✘ Finally. Buddhism.

Key Words: Jewishness. Christianity. Buddhism and the Other.

INTRODUCTION

a. The definitions of the other

Ahmet Cevzci defines the other in philosophy dictionary as follows. "The person who has the same qualification with the person who is speaking or the person who is thought to be in the nature constitutes his own image in phenomenology and it's the term used as a determinant factor while drawing its picture"¹ It's understood that the other person defines himself according to the other. different from him.

Kudret Emiroğlu and Suavi Aydın report the anthropological extent of the other in anthropology dictionary as follows. The people who are different from us and don't share their belongings (identities) tend to be alienated in their social/cultural environment. The concept which explains this alienation best is the other.

The conceptualization of "the other" determined as situational according to the factors such as race. ethnicity. religion. communion. citizenship. tribe. relationship and gender and alienation is directly connected with the identity and belonging. The social. cultural identity that the person obtained within the process of domestication also includes "the others" of the person. This is the important part of learning process and the others are known. In parallel with this. beyond a recognition and familiarization concept. the "alienation" includes the attitudes such as insultation. avoidance. hostility and avoidance of marital relations. The other. from this aspect. defines the opposite of person and his/her connection and it's an identity component which constitutes the conscious of entity and the resource of ethnocentrism. "²

b. The Other in History of Philosophy

Cevzci continues defining the other in history of philosophy in his same work as follows. Even though the basis of the thought of the other has severely been prioritized in Descartes. the context of the problem with a different mind has been suggested by Mill. Husserl and Merlau Ponty consider the thought of the other within the scope of

¹ Cevzci, Ahmet, Philosophy Dictionary, The paragraph of the Other, Paradigma Publishing, Istanbul, April/2010, page. 1225.

² Emiroğlu, Kudret & Aydın, Suavi; Anthpology Dictionary, Art and Science Publishing., Ankara, 2003, page.661.

a conscious and the other is defined as a creature telling its world picture to conscious subject and helps it while defining its own place in this picture and gives strength to it and tells the picture consciously and honourably. Sartre indicates that in spite of all the steps taken. the main frame doesn't change; the other still darkens our world view and attitude and comes in view that makes us an object. Sartre who examines the relations of the creature with the other states that there are relations such as shame and love at the bottom of these relations and there are relations between the liberties." ³

"On the other hand. it can be said that the person is Levinas who puts the thought of the other out of being an epistemological problematic regarding the conscious. Thus. the conscious of the other is carried to Levinas who blames the previous philosophers including Husserl for degrading the other into an object of the conscious and therefore putting its certain alterity away. From the point of Levinas who emphasizes the priority of the other and defines meeting with the other as a meeting with a person without hiding anything. the other doesn't come in view as a potential danger but a demand as "you will not kill" This situation not only states the priority of the ethics in front of ontology but also epistemology." ⁴

"The other. starting from the point of Levinas is used to define the opposite of a certain place or creature such as woman. the opposite of man and West. the opposite in east examples and the thing that cannot be included without removing the alterity of the other regarding the thought. form or models of West such as death. madness. unconscious in especially post-modernist philosophers." ⁵

The general part of the works of Foucault who understand the victims of the point of liberal humanist subject and the outsiders of power has been dedicated to regaining the ones ignored by political rights and thrown out of intellectual concern." ⁶

As the other has briefly been understood and told. it should be underlined with bold letters that all the prejudgements. in other words preliminary and former judgements are asked as a question in our research and all the politics developed to externalize the other is tried to be put as a question in our research.

c. The Purpose of the Research

The purpose of the study is to understand whether or not our prejudgements from past to present shape today's youth and to what extent it's shaped.

d. The Subject of the Research

The subject of the research is "Attitude of Today's Muslim Youth to the Other". The definition of the other in this research has been considered as the members of the other three major religions. The questions have been asked within this framework.

- ✘ Jewishness
- ✘ Christianity
- ✘ Finally. Buddhism.

e. The Method of the Research

The research is a fieldwork and the questionnaire technique has been used in the research as well as the quantitative method. Erzurum Ataturk University. Department of Religious Studies has been chosen as a place that the questionnaire is used in order to understand the attitudes of religionist youth to the other. In other words. the research is a qualitative research.

f. The Primary Hypothesis of the Research

Muslim youth is thought within the scope of cultural codes and prejudgements coming from the past regarding the societies belonging to these religions and other religions.

³ Cevizci, a.g.e., page. 1225.

⁴ Cevizci, a.g.e., pg. 1225.

⁵ Cevizci, a.g.e., pg. 1225.

⁶ Cevizci, a.g.e., pg. 1225.

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g. The Evaluation of the Findings

Table-1: Distribution of the Sample according to the Gender

YOUR GENDER

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
MALE	77	39.7	40.1	40.1
FEMALE	115	59.3	59.9	100.0
Total	192	99.0	100.0	
UNANSWERED	2	1.0		
Total	194	100.0		

39.7% of the participants are male and 59.3% of the participants are female. Females form the majority of sample group of the research.

Table-2 Distribution of the Sample according to the Age

YOUR AGE

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
BETWEEN 17-20	94	48.5	50.3	50.3
BETWEEN 21-25	81	41.8	43.3	93.6
BETWEEN 26-30	10	5.2	5.3	98.9
BETWEEN 31-35	2	1.0	1.1	100.0
TOTAL	187	96.4	100.0	
Unanswered	7	3.6		
Total	194	100.0		

48.5% of the students participated in the questionnaire are between the age of 17-20 and 41.8% of the participants are between the age of 21-25 and 6.2% of the participants are over the age of 26.

Table-3: Distribution of the Sample according to Marital Status

YOUR MARITAL STATUS

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
MARRIED	8	4.1	4.2	4.2
SINGLE	178	91.8	93.2	97.4
ENGAGED	4	2.1	2.1	99.5
DIVORCED	1	.5	.5	100.0
uN	3	1.5		
Toplam	194	100.0		

91.8% of the participants are single and 6.2% of the participants are either married or engaged.

Table-4: Distribution of the Sample according to the Occupations

WHAT IS YOUR OCCUPATION?

	NUMBER	PERCENTAGE	CURRET PERCENTAGE	CONDENSED PERCENTAGE
HOUSEWIFE	1	.5	.5	.5
PUBLIC SERVANT	4	2.1	2.1	2.6
EMPLOYEE	2	1.0	1.0	3.6
STUDENT	184	94.8	95.8	99.5
OTHER	1	.5	.5	100.0
Unanswered	2	1.0		
Total	194	100.0		

94.8% of the participants are the students.

Table-5: - Distribution of the Sample according to Monthly Income

WHAT IS YOUR MONTHLY INCOME?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
BETWEEN 1-1000 TL	59	30.4	63.4	63.4
BETWEEN 1001-2000 TL	23	11.9	24.7	88.2
BETWEEN 2001-3000 TL	3	1.5	3.2	91.4
BETWEEN 3001-4000 TL	3	1.5	3.2	94.6
4001 AND OVER	4	2.1	4.3	98.9
I DON'T WANT TO SPECIFY MY INCOME	1	.5	1.1	100.0
Unanswered	101	52.1		
Total	194	100.0		

52.1% of the participants didn't give an answer to this question and yearly income of 42.3% of the participants has been determined that it's under 2000 TL.

Table--6: Distribution of the Sample according to the Importance of the Religion

HOW IMPORTANT IS RELIGION FOR YOU?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
RELIGION MEANS LIFE ITSELF FOR ME	150	77.3	77.7	77.7
QUITE IMPORTANT	38	19.6	19.7	97.4
A LITTLE IMPORTANT	1	.5	.5	97.9
IT'S NOT VERY IMPORTANT	2	1.0	1.0	99.0
IT'S NOTHING	2	1.0	1.0	100.0
Unanswered	1	.5		
Total	194	100.0		

77.3% of the participants consider the religion as a must, 19.6% consider religion as quite important. It's quite remarkable that there is only 1% population who consider religion as nothing.

Table-7: Distribution of the Sample according to the answer to question “Is it required for person to be Muslim to be forgiven by God?”

BEING MUSLIM TO BE FORGIVEN BY GOD

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
IT'S ABSOLUTELY REQUIRED	132	68.0	69.8	69.8
IT MAY BE REQUIRED	46	23.7	24.3	94.2
IT'S NOT REQUIRED	11	5.7	5.8	100.0
Unanswered	5	2.6		
Total	194	100.0		

68% of the participants answered “it’s absolutely required”, 23.7 of the participants answered “it may be required” and 5.7% of the participants answered “it’s not required” to the question “Is it required for person to be Muslim to be forgiven by God?”

Table-8: Distribution of the Sample according to their thoughts in the matter of Religious Worships
WHAT IS YOUR OPINION REGARDING RELIGIOUS CEREMONY AND WORSHIP?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
IT'S COMPLETELY REQUIRED	124	63.9	64.9	64.9
IT'S QUITE REQUIRED	47	24.2	24.6	89.5
I DON'T HAVE AN IDEA	19	9.8	9.9	99.5
IT'S NOT REQUIRED	1	.5	.5	100.0
Unanswered	3	1.5		
Total	194	100.0		

88.1% of the participants consider the religious ceremony and worship as required.

Table-9: - Distribution of the Sample according to their opinions in the matter of other religions’ worships
WHAT IS YOUR OPINION REGARDING OTHER RELIGIONS’ RELIGIOUS CEREMONIES AND WORSHIPS?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
IT'S COMPLETELY REQUIRED	28	14.4	14.8	14.8
IT'S QUITE REQUIRED	27	13.9	14.3	29.1
I DON'T HAVE AN IDEA	111	57.2	58.7	87.8
IT'S NOT REQUIRED	9	4.6	4.8	92.6
IT'S NOT REQUIRED AT ALL	14	7.2	7.4	100.0
Unanswered	5	2.6		
Total	194	100.0		

It has been determined that 28.3% of the participants think that religious ceremonies and worships are also required for other religions and 57.2% have no idea.

Table-10: Distribution of the Sample according to the necessity of other religions' religious ceremonies and worships.

WHAT DO YOU THINK ABOUT THE INDIVIDUALS WHO CARRY THEIR OWN RELIGIONS' SYMBOLS?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
IT'S COMPLETELY REQUIRED	25	12.9	13.1	13.1
IT'S QUITE REQUIRED	42	21.6	22.0	35.1
I DON'T HAVE AN IDEA	50	25.8	26.2	61.3
IT'S NOT REQUIRED	47	24.2	24.6	85.9
IT'S NOT REQUIRED AT ALL	27	13.9	14.1	100.0
Unanswered	3	1.5		
Total	194	100.0		

34.5 of the participants state that it's required to carry their own religions' symbols, 25.8% have no idea and 38.1% state that it's not required.

Table-11: Distribution of the Sample according to the answer to question "Can you easily marry with a Jewish person?"

CAN YOU EASILY MARRY WITH A JEWISH PERSON?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
YES	14	7.2	7.7	7.7
NO	151	77.8	83.4	91.2
MAYBE	16	8.2	8.8	100.0
Unanswered	13	6.7		
Total	194	100.0		

7.2% answered "yes", 77.8% answered "no" and 8.2% answered "maybe" to the question "Can you easily marry with a Jewish person?"

Table-12: Distribution of the Sample according the answer to question "Do you eat meat that a Jewish person cut?"

DO YOU EAT MEAT THAT A JEWISH PERSON CUT?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
YES	22	11.3	12.2	12.2
NO	133	68.6	73.9	86.1
MAYBE	25	12.9	13.9	100.0
Unanswered	14	7.2		
Total	194	100.0		

11.3% answered "yes", 68.6% answered "no" and 12.9% answered "maybe" to the question "Do you eat meat that a Jewish person cut?"

Table-13: Distribution of the Sample according to the answer to question “Would you like to become neighbours with a Jewish family?”

WOULD YOU LIKE TO BECOME NEIGHBOURS WITH A JEWISH FAMILY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
YES	51	26.3	27.4	27.4
NO	56	28.9	30.1	57.5
MAYBE	79	40.7	42.5	100.0
Unanswered	8	4.1		
Total	194	100.0		

26.3% of the participants state that they can become neighbours with a Jewish family, 28.9% state that they don't want to become neighbours with a Jewish family and 40.7% state that they may become

Table-14: Distribution of the Sample according to which society they consider as trustworthy. ACCORDING TO YOU. WHICH SOCIETY IS TRUSTWORTHY IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	1	.5	.7	.7
CHRISTIANS	7	3.6	5.0	5.8
MUSLIMS	130	67.0	93.5	99.3
BUDDHISTS	1	.5	.7	100.0
Unanswered	55	28.4		
Total	194	100.0		

67% of the participants answered “Muslims” to the question “According to you, which society is trustworthy in terms of identity?” and 28.4% didn't give an answer.

Table-15: Distribution of the Sample according to which society they consider as peaceful. ACCORDING TO YOU WHICH SOCIETY IS PEACEFUL?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	8	4.1	5.6	5.6
CHRISTIANS	129	66.5	90.2	95.8
MUSLIMS	6	3.1	4.2	100.0
BUDDHISTS	51	26.3		
Unanswered				
Total	194	100.0		

66.5% answered “Muslims” to the question “According to you, which society is peaceful?” and 26.3% didn't give an answer.

**Table-16: Distribution of the Sample according to which society they consider as aggressive.
ACCORDING TO YOU WHICH SOCIETY IS AGGRESSIVE IN TERMS OF IDENTITY?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	85	43.8	61.2	61.2
CHRISTIANS	26	13.4	18.7	79.9
MUSLIMS	17	8.8	12.2	92.1
BUDDHISTS	11	5.7	7.9	100.0
Unanswered	55	28.4		
Total	194	100.0		

43.8% of the participants answered "Jews", 13.4% answered "Christians", 8.8% answered Muslims and 5.7% answered Buddhists to the question "According to you which society is aggressive?"

**Table-17: Distribution of the Sample according to which society they consider as selfish.
ACCORDING TO YOU WHICH SOCIETY IS SELFISH?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	71	36.6	53.8	53.8
CHRISTIANS	36	18.6	27.3	81.1
MUSLIMS	15	7.7	11.4	92.4
BUDDHISTS	10	5.2	7.6	100.0
Unanswered	62	32.0		
Total	194	100.0		

36.6 % of the participants answered "Jews", 18.6% answered "Christians", 7.7% answered "Muslims", 5.2% answered "Buddhists" and 32% didn't give an answer to the question "According to you which society is selfish?"

**Table-18: Distribution of the Sample according to which society they consider as hardworking.
ACCORDING TO YOU WHICH SOCIETY IS HARDWORKING?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	38	19.6	26.0	26.0
CHRISTIANS	41	21.1	28.1	54.1
MUSLIMS	65	33.5	44.5	98.6
BUDDHISTS	2	1.0	1.4	100.0
Unanswered	48	24.7		
Total	194	100.0		

33.5% of the participants answered "Muslims", 19.6% answered "Jews", 21.1% answered "Christians" and 24.7% didn't answer to the question "According to you which society is hardworking?"

Table-19: Distribution of the Sample according to which society they consider as friendly.
ACCORDING TO YOU WHICH SOCIETY IS FRIENDLY IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
CHRISTIANS	10	5.2	7.2	7.2
MUSLIMS	126	64.9	91.3	98.6
BUDDHISTS	2	1.0	1.4	100.0
Unanswered	56	28.9		
Total	194	100.0		

64.9% of the participants answered "Muslims", 5.2% of the participants answered "Christians", 28.9% of the participants didn't give an answer to the question "According to you which society is friendly?"

Table-20: Distribution of the Sample according to which society sticks to the family values.
ACCORDING TO YOU WHICH SOCIETY STICKS TO THE FAMILY VALUES?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	7	3.6	4.4	4.4
CHRISTIANS	6	3.1	3.8	8.2
MUSLIMS	144	74.2	90.6	98.7
BUDDHISTS	2	1.0	1.3	100.0
Unanswered	35	18.0		
Total	194	100.0		

. 74.2% answered "Muslims", 3.1% answered "Christians", 18.0% didn't give an answer to the question "According to you which society sticks to the family values?"

Table-21: Distribution of the Sample according to which society they consider as brave
ACCORDING TO YOU WHICH SOCIETY IS BRAVE IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	14	7.2	11.3	11.3
CHRISTIANS	11	5.7	8.9	20.2
MUSLIMS	98	50.5	79.0	99.2
BUDDHISTS	1	.5	.8	100.0
Unanswered	70	36.1		
Total	194	100.0		

50.5% of the participants answered "Muslims". 5.7% of the participants answered "Christians" and 36.1% didn't give an answer to the question "According to you which society is brave in terms of identity."

Table-22: Distribution of the Sample according to which society they consider as honest

ACCORDING TO YOU WHICH SOCIETY IS HONEST IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	5	2.6	4.0	4.0
CHRISTIANS	5	2.6	4.0	8.1
MUSLIMS	113	58.2	91.1	99.2
BUDDHISTS	1	.5	.8	100.0
Unanswered	70	36.1		
Total	194	100.0		

58% of the participants answered "Muslims". 36% of the participants preferred not to give an answer to the question "According to you which society is honest?"

Table-23: Distribution of the Sample according to which society sticks to its religious beliefs

ACCORDING TO YOU WHICH SOCIETY STICKS TO ITS RELIGIOUS BELIEFS IN TERMS OF IDENTITY

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	23	11.9	16.0	16.0
CHRISTIANS	13	6.7	9.0	25.0
MUSLIMS	103	53.1	71.5	96.5
BUDDHISTS	5	2.6	3.5	100.0
Unanswered	50	25.8		
Total	194	100.0		

53.1% of the participants answered "Muslims", 6.7% of the participants answered "Christians" and 25.8% didn't give an answer to the question "According to you which society sticks to its religious beliefs in terms of identity."

Table-24: Distribution of the Sample according to which society they consider as forgiving

ACCORDING TO YOU WHICH SOCIETY IS MORE FORGIVING?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	1	.5	.7	.7
CHRISTIANS	5	2.6	3.7	4.4
MUSLIMS	127	65.5	94.1	98.5
BUDDHISTS	2	1.0	1.5	100.0
Unanswered	59	30.4		
Total	194	100.0		

While 65% of the participants answered "Muslims". 30 % of the participants didn't give an answer to the question "According to you which society is more forgiving?"

**Table-25: Distribution of the Sample according to which society they consider as emotional.
 ACCORDING TO YOU WHICH SOCIETY IS EMOTIONAL IN TERMS OF IDENTITY?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	2	1,0	1,9	1,9
CHRISTIANS	7	3,6	6,5	8,4
MUSLIMS	96	49,5	89,7	98,1
BUDDHISTS	2	1,0	1,9	100,0
Unanswered	87	44,8		
Total	194	100,0		

50% of the participants answered "Muslims" and 44% of the participants didn't give an answer to the question "According to you which society is more emotional?"

**Table-26: Distribution of the Sample according to which society they consider as more rational.
 Table-26: ACCORDING TO YOU WHICH SOCIETY IS RATIONAL IN TERMS OF IDENTITY?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	20	10.3	19.4	19.4
CHRISTIANS	18	9.3	17.5	36.9
MUSLIMS	60	30.9	58.3	95.1
BUDDHISTS	5	2.6	4.9	100.0
Unanswered	91	46.9		
Total	194	100.0		

30.9% of the participants answered "Muslims" and 9.3% of the participants answered "Christians" and 46.9% of the participants didn't give an answer to the question "According to you which society is rational in terms of identity?"

**Table-27: Distribution of the Sample according to which society they consider as more superstitious
 ACCORDING TO YOU WHICH SOCIETY IS SUPERSTITIOUS IN TERMS OF IDENTITY?**

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	15	7.7	17.9	17.9
CHRISTIANS	18	9.3	21.4	39.3
MUSLIMS	22	11.3	26.2	65.5
BUDDHISTS	29	14.9	34.5	100.0
Unanswered	110	56.7		
Total	194	100.0		

11.3% of the participants answered "Muslims", 9.3% answered "Christians" and 56.7% didn't give an answer to the question "According to you which society is superstitious in terms of identity?"

Table-28: Distribution of the Sample according to which society they consider as polite

ACCORDING TO YOU WHICH SOCIETY IS POLITE IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	4	2.1	4.2	4.2
CHRISTIANS	13	6.7	13.7	17.9
MUSLIMS	76	39.2	80.0	97.9
BUDDHISTS	2	1.0	2.1	100.0
Unanswered	99	51.0		
Total	194	100.0		

40% of the participants answered "Muslims" and 51% of the participants didn't give answer to the question "According to you which society is polite?"

Table-29: Distribution of the Sample according to which society they consider as more democrat.

ACCORDING TO YOU WHICH SOCIETY IS DEMOCRAT IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE
JEWS	10	5.2	15.2
CHRISTIANS	17	8.8	25.8
MUSLIMS	37	19.1	56.1
BUDDHISTS	2	1.0	3.0
Unanswered	128	66.0	
Total	194	100.0	

While 20% of the participants answered "Muslims". 66% of the participants didn't give an answer to the question "According to you which society is democrat?"

Table-30: Distribution of the Sample according to which society they consider as more conservative.

ACCORDING TO YOU WHICH SOCIETY IS CONSERVATIVE IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	11	5.7	9.5	9.5
CHRISTIANS	5	2.6	4.3	13.8
MUSLIMS	97	50.0	83.6	97.4
BUDDHISTS	3	1.5	2.6	100.0
Unanswered	78	40.2		
Total	194	100.0		

50% of the participants answered "Muslims", 2,6% of the participants answered "Christians" and 40,2% of the participants didn't give an answer to the question "According to you which society is conservative in terms of identity?"

Table-31: Distribution of the Sample according to which society they consider as more contemporary.
ACCORDING TO YOU WHICH SOCIETY IS MORE CONTEMPORARY IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	10	5.2	11.4	11.4
CHRISTIANS	44	22.7	50.0	61.4
MUSLIMS	31	16.0	35.2	96.6
BUDDHISTS	3	1.5	3.4	100.0
Unanswered	106	54.6		
Total	194	100.0		

16.0% of the participants answered "Muslims", 22.7% of the participants answered "Christians" And 54.6% of the participants didn't give an answer to the question "According to you which society is more contemporary?"

Table-32: Distribution of the Sample according to which society they consider as more reformist.
Table-32: ACCORDING TO YOU WHICH SOCIETY IS REFORMIST IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	6	3.1	7.6	7.6
CHRISTIANS	28	14.4	35.4	43.0
MUSLIMS	42	21.6	53.2	96.2
BUDDHISTS	3	1.5	3.8	100.0
Unanswered	115	59.3		
Total	194	100.0		

21.6% of the participants answered "Muslims", 14.4% of the participants answered "Christians" and 59.3% of the participants didn't give an answer to the question "According to you which society is reformist in terms of identity?"

Table-33: Distribution of the Sample according to which society they consider as clean
ACCORDING TO YOU WHICH SOCIETY IS CLEAN IN TERMS OF IDENTITY?

	NUMBER	PERCENTAGE	CURRENT PERCENTAGE	CONDENSED PERCENTAGE
JEWS	2	1.0	1.3	1.3
MUSLIMS	149	76.8	98.0	99.3
BUDDHISTS	1	.5	.7	100.0
Unanswered	42	21.6		
Total	194	100.0		

76.8% of the participants answered "Muslims", 1.0% of the participants answered "Jews" and 21.6% of the participants didn't give an answer to the question "According to you which society is clean in terms of identity?"

-III-

h. Discussion of the Findings and Conclusion

Discussion of the findings and the conclusion can be evaluated as follows; if the majority of the youth in Erzurum province that the questionnaire is applied as the practical part of the research haven't lived in the cities such as Izmir, Istanbul and they haven't been in that regions before. they mostly likely haven't been in with the people from other religions therefore it can be taken as normal for them to have some prejudgements but it's seen from the questionnaire results that the majority of our youth think self-centeredly when they compare their nations with other nations.

We can understand that 76.8% of the participants consider only Muslims as clean. 21.6 of the participants consider only Muslims as reformist. 16.0% of the participants consider only Muslims as contemporary. 50.0% of

the participants consider only Muslims as conservative. 20% of the participants consider only Muslims as democrat. 40% of the participants consider only Muslims as polite. 30.9% of the participants consider only Muslims as rational. 50% of the participants consider only Muslims as emotional. 65% of the participants consider only Muslims as forgiving. 53.1% of the participants think only Muslims stick to their religious beliefs. 58.2% of the participants consider only Muslims as honest. 50% of the participants consider only Muslims as brave. 72.4% of the participants think only Muslims stick to their family values. 64.9% of the participants consider only Muslims as friendly. 33.5% of the participants consider only Muslims as hardworking. 67% of the participants consider only Muslims as trustworthy. 65.5% of the participants consider only Muslims as peaceful.

43.8% of the young that state the above-mentioned opinions have declared that they consider Jews as aggressive. 28.9% of them don't want to become neighbours with a Jewish family. 68.8% of them will not eat meat that a Jewish person cut. 77.8% of them will never marry with a Jewish person. In fact. there is a verse regarding this and it's certain that the meat can be eaten cut by people of the book but Muslim youth have no awareness of it.

The result arising from these is that Muslim youth almost completely have prejudgements delivered from past to present and it's not a situation to be able to change unless there is a radical change. This shows us that our hypothesis is confirmed.

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