Ethical Beliefs of Counseling Students in Turkey[*]

Türkiye'de Psikolojik Danışmanlık ve Rehberlik Öğrencilerinin Etik İnanışları

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Abstract

The main purpose of this study was to examine the ethical beliefs of Turkish senior counseling students who are eligible to be counselors, and to compare these beliefs with those of Turkish freshmen counseling students based on Turkish counseling ethical codes. Gibson and Pope's (1993) ethical beliefs and practice survey was used to collect data from 251 Turkish counseling students. The Cronbach's alpha value for the instrument was .89 in this study. Data was analyzed and discussed using a chi-square test and Cramer's *V*. Statistically significant differences were found on subjects related to dual relationships, multicultural counseling, competency, confidentiality, suicide prevention, fees and advertisements, and test administration. Only 48% of participants considered the Turkish ethical codes as a primary source for ethics information. Suggestions are shared to increase counseling ethical standards in Turkey.
Keywords: ethics, counseling, training, counselor education, Turkey

Öz

Bu çalışmanın amacı, psikolojik danışmanlık ve rehberlik (PDR) programına yeni başlayan öğrenciler ile programı bitirmek üzere olan öğrencilerin etik inanışlarını, Türk PDR etik kodları çerçevesinde karşılaştırmaktır. Araştırmaya PDR öğrenim gören 251 öğrenci katılmış ve veriler Gibson ve Pope'nun (1993) etik inanışları ve uygulaması anketi kullanılarak toplanmıştır. Uygulanan anketin geçerlilik testi sonuçlarına göre Cronbach's alpha değeri .89 bulunmuştur. Veriler Ki-Kare ve Cramer's *V* testleri ile incelenerek sonuçlar tartışılmıştır. Yapılan bu inceleme sonucunda iki grubun kararları arasında ikili ilişkiler, çok kültürlü danışma, yetkinlik, gizlilik, intihar önleme, ücretler ve reklamlar ile test yönetimi konularında istatistiksel olarak anlamlı farklılıklar bulunmuştur. Katılımcıların sadece %48'i, Türk PDR etik kodlarını etik bilgisi için birincil kaynak olarak kabul etmiştir. Türkiye'de, PDR alanındaki etik standartlarının yükseltilmesi için görüş ve öneriler de paylaşılmıştır.
Anahtar sözcükler: etik, psikolojik danışmanlık, eğitim, Türkiye

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Introduction

Ethics and ethical codes exert a crucial influence on counselor decision-making in professional settings (Levitt & Moorhead, 2013). Over time, ethics have become increasingly important to counselor identity and are foundational to counseling practices (Sommers-Flanagan, Sommers-Flanagan, 2007; Herlihy & Corey, 2015). To address their professional responsibilities and manage ethical issues in their practice, counselors in the United States are required to obtain and maintain substantial ethical knowledge (ACA, 2014; Herlihy & Corey, 2015). Ultimately, ethical knowledge is a prerequisite for having a professional counseling practice.

Ethical standards and professional counselor training in developing countries are different from those in the United States. In particular, researchers have argued that the whole qualification process for professional counseling in Turkey has significant problems due to (a) accreditation, certification, and licensure issues (Korkut & Mızıkacı, 2008) and (b) low quality counselor education programs (Arslan & Sommers-Flanagan, 2018; Özgüven, 1990). These problems may interfere with the acquisition of ethical knowledge among Turkish counseling students and professionals. Despite significant differences between American and Turkish protocols for counselor training and practice, though, clients in Turkey still deserve the benefits of high ethical standards, similar to those established in the United States. However, expectations of ethical practice by Turkish counselors are linked to and perhaps limited by the quality of education and ethics training available to Turkish students and practitioners (Down, 2003; Handelsman, 1986). Answering the following question will help clarify the state of ethics education in Turkey and hopefully lead to meaningful change: In Turkey, what do counseling students learn about counseling ethics during their counseling programs?

Counseling Ethics in the United States

The purpose of ethics education is to improve the ethical behavior of mental health professionals' behavior (Hill, 2004; İkiz, 2017; Levitt, Farry, & Mazzarella, 2015; Sommers-Flanagan, Sommers-Flanagan, 2007; Vanek 1990). Teaching students about ethical counseling practice and professional orientation is one of the eight Council for Accreditation of Counseling & Related Educational Programs (CACREP) core standards, and there are also additional ethical responsibilities included in the other seven core curricular areas (CACREP, 2009). This standard mostly addresses ethical codes (Hill, 2004; Urofsky & Sowa, 2004), confidentiality, ethics case studies, and laws (Patterson, 1989). The purpose of establishing CACREP was to improve standards in counselor education, and currently, CACREP creates standards for counseling education programs (Glosoff, 2013). Ninety-seven percent of the CACREP-accredited counselor education programs in the United States use the current American Counseling Association (ACA) Codes of Ethics (Hill, 2004; Urofsky & Sowa, 2004). Most counselor educators believe that teaching ACA ethical codes are important (Urofsky & Sowa, 2004), and that ACA ethical standards as their most valued source of information (Gibson & Pope, 1993). Infused (adapting ethics in all curricula) and isolated (teaching ethics only in a separated course) are the two kinds of approaches commonly used to teach ethics in counselor education (de las Fuentes, Willmuth, & Yarrows, 2005). There is no significant difference between the isolated and infused ethical training in counselor education (Even & Robinson, 2013), but using infused ethics in counseling programs and a separate ethics course together helps students improve their ethics skills (de las Fuentes et al., 2005).

In the United States, studies show that ethics training improves ethical judgments in educational and professional settings. Specifically, ethics training is linked to ethical sensitivity, behavior, decision-making (Ametrano, 2014; Vanek, 1990), ethical and legal knowledge (Lambie, Hagedorn, & Ieva, 2010), and application of ethics skills in counseling cases (Levitt et al., 2015). This body of research supports the inclusion of ethics training within counselor

education programs (Ametrano, 2014; Even & Robinson, 2013; Lambie et al., 2010; Urofsky & Sowa, 2004).

Counseling Ethics in Turkey

Turkish counselor education has experienced significant rapid changes over the last several years. For instance, the number of counseling programs has grown from 33 to 130 over the last decade (Arslan & Sommers-Flanagan, 2018; Korkut-Owen & Yerin Güneri, 2013; Yeşilyaprak, 2009). This growth has contributed to a shortage of counselor educators, physical problems such as limited classroom and counseling room space, and internship placement problems (Arslan & Sommers-Flanagan, 2018). Only a few universities have improved their counselor education programs and still provide acceptable level of training quality Turkish counselor education discipline such as (a) having sufficient number of counselor educators, (b) having been established before 1990, and (c) having three levels (BA, MA, Ph.D.) of counseling training (Arslan & Sommers-Flanagan, 2018).

Turkish universities offer undergraduate and graduate (master's and doctoral) level counseling programs, but a graduate degree in counselor education is not mandatory for becoming a professional counselor in Turkey. The graduate level degree is mostly preferred for academic careers and to offer general counseling outside of schools or other specialized institutions (Korkut-Owen & Yerin Güneri, 2013; Poyrazli, Dogan, & Eskin, 2013). An undergraduate degree in counseling is sufficient to practice as a counselor in Turkey. Undergraduate counseling programs are 120 credits, focus on school counseling, and offer a three-credit ethics course in their curriculum. The required undergraduate ethics course mostly includes content related to ethical-moral relations, different theoretical approaches to ethical systems, ethical practices in the counseling profession, ethics in other fields, ethical standards, ethical violations, testing in counseling, and common ethical problems (Soyer, 2016). Overall, counselors in Turkey mostly work within the Ministry of Education as school counselors; private counseling is very limited (Poyrazli et al., 2013).

In the Turkish counseling profession, specific Turkish ethical codes and laws are the two primary guides for counselors to follow. The Turkish Psychological Counseling and Guidance Association (TPCGA) published the first edition of the Turkish codes of counseling ethics in 1995; this code was updated in 2007 (Stockton & Güneri, 2011; TPCGA, 2011). The Turkish ethics code includes core concepts, fundamental principles, and ethical standards (TPCGA, 2011); the American Counseling Association's (ACA; 1988) ethical code was the primary influence. Also, even though Turkish regulations do not include a clear description of psychological counselors' responsibilities, the Turkish Constitution and Civil Code sets limits and outlines responsibilities for a counseling practice. For example, Article 17 of the Turkish Constitution gives citizens personal protection and rights: "The physical integrity of the individual shall not be violated except under medical necessity and in cases prescribed by law; and citizens shall not be subjected to scientific or medical experiments without consent" (CRT, 2016, p.3). The civil codes also explain counselors' professional responsibilities. Civil Code 2 reads: "Every person must act in good faith when exercising his/her rights and performing his/her obligations" (CCRT, 2016, p.1).

Purpose of the Study

Although ethical codes do not provide specific answers to specific ethical dilemmas (Barnett & Johnson, 2010), the TPCGA codes of ethics are, by far, the most significant ethics-related documents for Turkish counselors (TPCGA, 2011). TPCGA ethical codes are the main sources of information for Turkish counselor educators to teach and for Turkish counselors to follow during practice (TPCGA, 2011). The main purpose of this study was to examine the ethical beliefs of Turkish senior counseling students who are eligible to be counselors, and to compare

these beliefs with those of Turkish freshmen counseling students based on TPCGA ethical codes, as well as to understand how TPCGA ethical codes are currently being incorporated into Turkish counselor education. Furthermore, senior students' sources of ethical information were investigated.

Methodology

This quantitative study utilized a cross-sectional and correlational research design. Purposeful sampling was used to identify and compare ethical beliefs and practices among freshman and senior students in Turkish university counselor education departments. We assessed the cross-sectional differences between two naturally occurring groups' ethical beliefs and judgments using a published instrument (Boudah, 2010; Hoy, 2009). The Institutional Review Board at the University of Montana approved the study. Survey data collection and analyses were completed anonymously.

Instrumentation

All participants completed three surveys: (a) a demographic information questionnaire, (b) a survey on sources of ethics information (Pope, Tabachnick, & Keith-Spiegel, 1987), and (c) a survey on counselor ethical belief and practice information (CEBP; Gibson & Pope, 1993). First, the demographic information section included questions focusing on gender, age, university, grade, and city population. Second, the sources of ethics information (Pope et al., 1987) section was used to ask participants which resources they accessed when learning about counseling ethics. The current research adapted this resource list based on the Turkish mental health system, and included: (a) counseling programs, (b) TPCGA code of ethics, (c) jobs, (d) faculty, (e) conferences and panels, (f) internships, (g) laws, (h) books and journals, (i) media (TV, radio, social media), and (j) others. Third, participants responded to CEBP survey questions, rating each based on their judgment of whether the behavior was ethical or not ethical. The CEBP survey covered the American ethical standards of (a) avoiding harm, (b) demonstrating competence, (c) avoiding exploitation, (e) showing respect, (f) maintaining confidentiality, (g) informed consent, and (h) social equity and justice (Gibson & Pope, 1993; Pope et al., 1987).

The main rationale for using the CEBP survey was that both TPCGA current ethical codes and Pope and Gibson's (1993) survey were strongly influenced by ACA (1988) ethical codes. TPCGA ethical codes were written in 1995 based on ACA (1988) ethical codes and Gibson and Pope (1993) created the CEBP survey based on the ACA (1988). For this reason, there is an overlap between the CEBP survey and current TPCGA ethical codes. Researchers analysed and compared the TPCGA ethical codes and the CEBP survey, and 38 items are specifically addressed in the TPCGA codes.

Pope et al. (1987) used a Likert-type scale for the original CEBP survey, and responses for each item ranged from 1 (*disagree)* to 5 (*agree*). Gibson and Pope (1993) used a dichotomous scale response; participants answered either "ethical" or "unethical." The researchers explained that their reason for changing the scale to utilize dichotomous responses was because, "responses tended to fall into distributions" in the original survey (Gibson & Pope, 1993, p. 331). Gibson and Pope (1993) administered the CEBP to clinicians, however, and so uncertainty may not have been a significant factor in that sample. On the other hand, our participants were students, and uncertainty was an important factor in this present study. Thus, because midpoint responses are usually used for uncertainty (Sturgis, Roberts, & Smith, 2014), *I don't know* was added as a third option for participants "having no opinion on the issue" (Schuman & Presser, 1981; p.71). Finally, it should be noted that participants responded to surveys in their native language of Turkish. Translation of the survey was evaluated, reviewed, and affirmed by two native Turkish speakers. The native Turkish speakers lived, studied, and

worked in the counseling field in Turkey, and they were counselor education doctoral students in the United States at the time of the study.

Sample

Participants were selected throught the use of purposeful sampling because, as mentioned in the introduction section, only very few universities provide certain level of counseling training in Turkey and represent the counseling discipline in Turkey. Two such universities were chosen for this study, and were labeled University A and University B for the purposes of our research so that anonymity may be maintained. We contacted university faculty members at these universities by phone, and faculty members volunteered to administer a paper-based survey during regular course hours. Both freshmen and senior students were accepted to enter counseling undergraduate programs based on their Turkish University Entrance Exam (Turkish equivalent to the SAT) and high school GPA scores. The survey was completed by freshmen students during the first semester of their undergraduate programs. Senior students completed the survey during the last semester of their undergraduate programs (as they were completing their 120-undergraduate credit program. The rationale for comparing freshmen and senior students included: (a) senior students have the right to work in mental health fields as counselors immediately following graduation with their bachelor's degree, (b) most counselors never attend graduate school, and (c) seniors in the undergraduate counseling programs have completed one ethics course and been exposed to the complete undergraduate counseling curriculum.

Results

All participants (n = 251) were full-time psychological counseling and guidance undergraduate students at one of two Turkish universities. Of these, 120 (48%) studied at University A, and 131 (52%) studied at University B. According to the volunteer faculty members who administered the survey, two participants left before starting the survey, and five participants did not complete it; 97% of participants completed the survey. There are 139 (55%) freshmen and 112 (45%) seniors in the sample. One hundred ninety-five (78%) participants identified themselves as female and 56 (22%) as male. Forty percent of participants grew up in metropolitan areas, 39% grew up in cities, and 21% grew up in villages. Ninety-one percent of participants identified their socioeconomic status as middle class, five percent as lower class, and four percent as higher class.

Data was analysed using a chi-square test. An alpha level of .05 was used to determine the statistical significance of the results, and Cramer's *V* was used to interpret the effect size of results. Due to changing the number of response options from two to three, we recalculated the internal reliability of the CEBP survey using Cronbach's alpha test. The Cronbach's alpha value for the CEBP survey instrument was .89 in this study.

Based on the results of a chi-square test, there were significant differences between freshmen and seniors (p < .05) for 19 CEBP items (Table 1). The senior students' response rate was significantly more consistent with TPCGA codes than the freshman students' response rate on 17 of the 38 CEBP items directly related to TPCGA ethical codes (p < .05; Table 1). Freshman students demonstrated a higher consistency with TPCGA codes than senior students on two items. Based on Cramer's *V,* the effect size of statistically significant differences between college levels was large at six items, medium at six items, and small at seven items (Table 1). Senior participants indicated the source(s) of their ethical knowledge as: (a) 87% counseling programs, (b) 66% faculty, (c) 61% books and journals, (d) 51% internships, (e) 48% TPCGA code of ethics, (f) 26% laws, (g) 23% conferences and panels, (h) 21% media (TV, radio, social media, etc.), and (i) 12% jobs (Table 2). There were no statistically significant differences based on whether participants grew up in urban versus rural environments. A large

majority of participants (91.6%) defined themselves as middle class; therefore, comparing results based on socioeconomic status was not meaningful.

Discussion

In this section, the findings are discussed based on TPCGA and ACA ethical codes and counseling ethics literature. Senior students' responses from the two universities were mostly consistent with TPCGA ethical codes and significantly different from freshmen students' responses. This section looks more closely at senior students' patterns of consistency as related to TPCGA ethical codes and the demonstrated differences from the freshmen students' responses on ethical judgments related to dual relationships, multicultural counseling, competency, confidentiality, suicide prevention, fees and advertisement, and test administration.

Dual Relationships

First, on the composite of two non-sexual dual relationship items with friends and clients (Items 1 & 2), freshmen students displayed low consistency with the TPCGA ethical code and the effect size of the statistical difference between freshman and senior students was large. Second, although senior students responded to the sexual dual relationship items (Items 9, 10, & 11) in ways that were significantly more consistent with the TPCGA code, the difference was small. This suggests that both freshman and senior students in this study understand that sexual dual relationships are ethically unacceptable (Somer & Saadon, 1999). Consistent with the Gibson and Pope (1993) study, young clinicians considered non-sexual dual relationships to be ethically more acceptable than sexual dual relationships. Based on Gibson and Pope's reasoning, it can be conjectured that these differences in distinctions between non-sexual and sexual dual relationships may be because of the young age range of students in this study.

Third, interestingly, senior students' responses to one CEBP item on dual relationships were less consistent with TPCGA ethical codes than freshmen students' responses (Item 6: Telling client, "I am sexually attracted to you"). Even though sexual relationships are seen by senior students as overwhelmingly in violation of ethical codes, as compared to 80% of senior students who indicated that telling clients they are sexually attracted to them was ethical; 90% of freshman students endorsed this behavior as ethical. This may be because, as Gibson and Pope (1993) reported, mental health professionals with more education have more confidence in self-disclosing to clients than do professionals with less education.

Close examination of the data indicates that only 66% of senior students would not provide counseling to employees (Item 5) and %57 would not provide counseling to students or supervisees (Item 4). These findings perhaps indicate that participants in this study do not understand some of the problems inherent in relationships with power differentials. Counselors (a) have ethical limitations in providing counseling to their colleagues, and (b) can "unconsciously treat clients differently" (p. 176) in dual relationships (Sommers-Flanagan & Sommers-Flanagan, 2007). Although after senior participants who have nearly completed their counseling program in Turkey later endorse beliefs more consistent with the TPCGA ethical codes, problems continue to exist as related to their views about providing counseling to subordinate employees, students, and supervisees.

Multicultural Counseling

The findings related to multicultural counseling show that 42% freshmen and 82% of seniors, respectively, see homosexuality as not being pathological (Item 16), and compared to freshmen students (75%), senior students (89%) consider telling clients that their values are incorrect is unethical (Item 15). Kağnıcı (2015) found that 55% of the participants in her study do not have prejudgments about LGBTQ individuals, among junior counseling undergraduate students.

Table 1. CEBP Survey Items that are addressed specifically in TPCGA Ethical Codes based on College Levels

Ethical Concerns	Items	E / U[1]	Freshmen			Seniors			χ^2	p**	V
			E[2]	U[3]	DK[4]	E[2]	U[3]	DK[4]			
Friends & Non-Sexual DR[5]	1. Providing counseling to one of your friends	U	51	31	17	10	86	4	75.586	< .001	0.552
Non-Sexual DR	2. Going into business with a client	U	24	35	40	2	93	5	86.636	< .001	0.588
Non-Sexual DR & Professional Relationships	3. Signing for hours a supervisee has not earned*	U	4	78	18	3	90	7	7.171	0.028	0.169
Subordinate Colleagues & Non-Sexual DR	4. Providing counseling to student or supervisee	U	29	24	46	19	57	24	28.1	< .001	0.335
Subordinate Colleagues & Non-Sexual DR	5. Providing counseling to one of your employees	U	53	23	24	20	66	14	48.361	< .001	0.439
Potential DR	6. Telling client, "I am sexually attracted to you"	U	2	91	7	9	80	11	7.129	0.028	0.169
Potential DR & Sexual DR	7. Allowing a client to disrobe*	U	4	86	9	0	89	11	5.039	0.081	0.142
Potential DR & Sexual DR	8. Disrobing in the presence of a client*	U	1	93	6	0	95	4	1.274	0.529	0.071
Sexual DR	9. Engaging in erotic activity with a client*	U	3	84	13	1	97	2	12.119	0.002	0.22
Sexual DR	10. Engaging in sex with a clinical supervisee*	U	4	79	17	1	92	7	8.251	0.016	0.181
Sexual DR	11. Engaging in sexual contact with a client*	U	4	81	15	3	95	3	11.898	0.003	0.218
Advertisement	12. Advertising in newspapers or similar media	E	48	25	27	54	21	26	0.945	0.623	0.061
Advertisement	13. Advertising accurately your counseling techniques	E	76	11	14	58	21	21	8.876	0.012	0.188
Multicultural Counseling	14. Accepting only male or female clients*	U	6	89	4	4	95	2	2.456	0.293	0.004
Multicultural Counseling	15. Telling clients that their values are incorrect	U	6	75	19	4	89	6	9.365	0.009	0.193
Multicultural Counseling	16. Treating homosexuality per se as pathological	U	9	42	48	5	82	13	42.052	< .001	0.409

		E/U								
Competency	17.Working when too distressed to be effective*	U	3	88	9	1	96	4	4.697	0.096	0.137
Competency	18. Providing services outside areas of competence	U	22	54	24	9	87	4	31.664	< .001	0.355
Competency	19. Doing counseling while under the influence of alcohol*	U	1	95	4	1	98	1	2.12	0.346	0.092
Confidentiality	20. Tape recording without client consent*	U	4	93	3	2	98	0	4.66	0.097	0.136
Confidentiality	21. Discussing clients without names with friends	U	44	35	21	58	36	6	11.713	0.003	0.216
Confidentiality	22. Unintentionally disclosing confidential data*	U	4	87	9	4	87	9	0.131	0.937	0.023
Confidentiality	23. Discussing a client by name with friends	U	4	83	13	5	95	0	15.643	< .001	0.25
Confidentiality	24. Disclosing a name of a client to a class you are teaching*	U	3	94	4	2	96	3	0.5	0.779	0.045
Confidentiality	25. Not telling a client of the limits of confidentiality*	U	4	91	5	4	95	1	3.529	0.171	0.119
Confidentiality & Suicide	26. Breaking confidentiality if client is homicidal*	E	85	8	7	98	1	1	13.226	0.001	0.23
Confidentiality & Suicide	27. Breaking confidentiality if client is suicidal	E	81	9	9	98	1	1	17.276	< .001	0.263
Suicide Prevention	28. Accepting client's decision to commit suicide	U	4	83	13	5	78	17	1.372	0.504	0.074
Fees	29. Charging no fee for counseling	U	21	42	37	22	54	23	6.206	0.045	0.157
Fees	30. Accepting services from a client in lieu of fee	U	14	43	42	2	79	19	35.132	< .001	0.375
Fees	31. Accepting goods (rather than money) as payment	U	12	43	44	6	78	16	30.153	< .001	0.347
Test Administration	32. Using computerized test interpretation service	E	76	12	13	87	7	6	4.977	0.083	0.141
Test Administration	33. Having clients take tests at home (e.g., MMPI)	U	12	65	22	13	79	7	10.933	< .001	0.209
Test Administration	34. Not allowing client access to testing report	U	9	70	21	11	84	4	14.069	0.001	0.237
Test Administration	35. Not allowing clients access to raw test data	U	17	60	23	13	77	11	8.724	0.013	0.187
Test Administration	36. Not disclosing to a client the purpose of testing	U	17	74	8	13	85	3	4.875	0.087	0.14
Professional Relationships	37. Filling an ethics complaint against a colleague	E	73	8	19	84	6	10	5.031	0.081	0.142
Professional Relationships	39. Seeing a colleague's client without consulting her*	U	1	86	14	4	88	8	5.429	0.066	0.147

*Note: * The Chi-Square approximation may be inaccurate – expected frequency less than 5. All items have 2 degrees of freedom.*

**p<.05, E/U[1]: Ethical / Unethical According to TPCGA Ethical Codes, E[2]:Ethical, U[3]:Unethical, DK[4]:I Don't Know, DR[5]: Dual Relationship

The number of junior students who do not have prejudgments in her study is higher than the number of freshmen participants' and lower than senior students in our study. This could mean that students are informed about multicultural counseling, specifically as related to LGBTQ individuals, during counseling programs. TPCGA ethical codes also specifically mention that sexual orientation cannot be a reason for discrimination (TPCGA, 2011), even though dominant cultural attitudes still strongly influence counseling trainees in Turkey (Kağnıcı, 2015). Counselors are responsible for applying awareness, skills, and knowledge of diverse cultures when providing counseling (Sue & Sue, 2016). These diverse cultures include populations ignored by the local culture. One of the benefits of importing ethical standards from developed countries is to acknowledge and address problems before they become crises in Turkey. As of 1995, the TPCGA added a gender orientation section that includes LGBTQ individuals' rights according to ACA ethical codes. This has helped counselors to include LGBTQ individuals in the context of diverse cultures.

Competency

Senior participants' responses related to competency in counseling include two important aspects of providing counseling. First, they illustrate the respondents' knowing when they are unable to perform their professional duties because of their personal circumstances, such as stress, alcohol use, etc. (Items 17 & 19). The effect size of the statistical difference between responses of seniors and freshmen is small because freshmen students' consistency with TPCGA codes was also very high. This means that students' awareness that they should not provide counseling while impaired is already high before they enter their counseling programs. Second, seniors' responses were consistent with TPCGA ethical codes related to providing counseling only in areas of competency (Item 18). The effect size of the statistical difference between freshmen and seniors is large. Hence, even though seniors were not completely consistent with the codes (87%), they appear to have learned from their programs. As a result, while findings show that the ethics involved in not providing counseling while compromised (because of substance use or mental health matters) is already known by freshmen students, it appears that they improve their consistency level with TPCGA ethical codes over the course of their programs.

　　　　Of course, counselors cannot be fully competent in all areas and with all techniques (Barnett & Johnson, 2015). However, it is unethical to counsel without competency according to the TPCGA ethical codes (TPCGA, 2011). Moreover, incompetency can harm clients, even though counselors may not be doing so intentionally (Herlihy & Corey, 2015). For example, approximately one fourth of reports of ethical violations in the Even and Robinson (2013) and Neukrug, Milliken, and Walden's (2001) surveys were related to a lack of competence among U.S. counselors. Importantly, the answer to the question of how counselors can be competent in new areas is: (a) education and training, (b) self-monitoring, self-assessment, and self-reflection, and (c) peer consultation and all three under professional supervision (Herlihy & Corey, 2015; Neukrug, Milliken, & Walden, 2001).

Confidentiality and Suicide Prevention

Senior participants' responses to most items related to confidentiality were consistent with TPCGA ethical codes (Items 26, 27, 22, 23, & 24), but their responses concerning talking with friends about clients without naming them were not consistent with TPCGA ethical codes (58%: Item 21). According to TPCGA ethical codes, cases can be discussed without naming clients only for educational purposes and only with the client's informed consent. In addition to senior students, freshmen students also view talking about cases without naming clients as being ethical (Item 43: 44%).

As related to one possible risk related to these findings, Erdur-Baker and Çetinkaya (2007) wrote that school staff do not respect confidentiality in counseling. Significantly, most Turkish counselors work in school settings (Poyrazli et al., 2013). If counselors feel comfortable sharing information about clients, even without names, with other staff who do not have any training in confidentiality, it could become a significant problem. According to Erdur-Baker and Çetinkaya (2007), talking about cases without naming clients could be more harmful to clients in schools than in private settings.

Confidentiality has also been a hot topic among counseling researchers in recent decades. According to Hill (2004), confidentiality and informed consent were identified as the most common subjects in ethics education. Limitations of confidentiality occur in TPCGA ethical codes, but they are not as clear as in the ACA ethical codes. Furthermore, there is no specific law to protect clients' or counselors' rights in Turkey. Therefore, Turkish counselors must use their own judgment in ambiguous cases; this increases the importance of informed consent. Using informed consent to clearly explain the limitations of confidentiality can help counselors reduce risks, especially in the Turkish counseling system. Counseling inform consent form could include ethical limitations based on TPCGA ethical codes (e.g. if there is a clear and imminent threat either to the client, the counselor, or an identifiable third party; TPCGA, 2011) and (b) legal limitations based on Turkish constitution (e.g. if the client already committed crime or exhibits a propensity for criminal activity; TCK, 2017) to break confidentiality.

Based on the results of this study, one important finding is that even though 98% of participants would break confidentiality if clients were suicidal (Item 27: Breaking confidentiality if client is suicidal), only 78% of senior students would view accepting clients' suicidal decisions as being unethical (Item 28: Accepting client's decision to commit suicide). This could be explained by the following: (a) Turkish counseling programs specifically teach confidentiality in suicide and homicide cases, but they do not effectively teach suicide prevention (Erdur-Baker & Çetinkaya, 2007), and (b) Turkish counselors do not have the power to hospitalize clients; hospitalization is the role of psychiatrists (Oktay, 2015). Therefore, Turkish counselors might think they do not have any choice other than to accept a client's decision to die by suicide.

Fees, Advertisement, and Test Administration
Participant responses about fees (Items 29, 30, & 31) and advertisement (Items 12 & 33) items show that senior students' ethical judgments are less consistent with TPCGA ethical codes when compared with their responses to other items. Charging no fee or accepting services or goods in lieu of counseling payment is unethical according to the TPCGA ethical codes (TPCGA, 2011). Counselors should refer potential clients to affordable mental health providers or free governmental departments rather than providing free counseling. Moreover, private counseling in Turkey is limited; counseling services are mostly provided in schools and universities without extra cost (Poyrazlı et al., 2013); therefore, it is possible that dealing with fees is not a part of the ethics education in counseling programs.

Additionally, and for similar reasons, limited availability of private counseling and free counseling services provided by governmental departments may affect the senior students' ethical judgments related to advertisements. Even though TPCGA ethical codes allow the advertisement of counseling services by counselors, nearly 50% of senior students viewed such behavior as being unethical. Most Turkish senior students reported an awareness of their ethical responsibilities about administering counseling tests, but these responses are not highly consistent with TPCGA ethical codes (Items 32, 33, 34, & 35). However, 55% of Turkish high school students expect assessment and guidance from counseling services, and school counselors are the only mental health professionals in school settings (Yüksel-Şahin, 2008). Greater familiarity with ethical codes could improve

counselors' awareness of the need to obtain additional training on testing and assessment. This could reduce potential harm to their clients/students.

Sources of Ethical Information

Senior participants' responses regarding sources of ethical information offer three important points to this study. First, 87.5% of senior students identified their counseling program as one source of their ethical knowledge. Formal counseling undergraduate programs are the only official and practical places to learn ethics for counselors. There are no continuing education requirements or incentives for Turkish counselors, so attending workshops and conferences is neither expected nor common. Therefore, even though ethics is one of the required courses for undergraduate counseling students, it is unfortunate that one of eight counselor candidates appears to not take advantage of their only chance to learn counseling ethics.

Table 2. Sources of Senior Counseling Students' Ethical Information

Sources	N	%
Psychological Counseling and Guidance Program	98	87 %
Faculty in your university	74	66 %
Text books and Professional Journals	68	60 %
Internship	57	50 %
Turkish P. Counseling and Guidance Association Codes of Ethics	54	48 %
Laws	29	25 %
Conferences or Panels	26	23 %
Media (TV, Radio, Social Media, etc.)	24	21 %
Jobs	13	12 %
Total	251	100%

Second ethical sources are either very limited or not used in Turkey. Only 60% of seniors consider their textbooks and professional journals to be sources for ethics education. The reasons for this could be that (a) they are not introduced to ethics textbooks and journals in their counseling programs, and (b) there are limited textbooks and journals available. There is no research to inform research as to what Turkish counselor educators use to teach counseling ethics in their programs. Furthermore, there are only three ethics books available in major online bookstores in Turkey. On the other hand, American counselor educators have at least 33 different ethics textbook options so they feel that they have sufficient ethical sources (Hill, 2004; Levitt et al., 2015; Urofsky & Sowa, 2004).

Third, the findings support counselor educators' concerns about whether Turkish counselors are practicing ethically and exhibiting familiarity with ethical codes (Herlihy & Dufrene, 2011; Urofsky & Sowa, 2004). TPCGA ethical codes are the most valuable ethical source in the Turkish counseling system. However, the results of this study show that only 48% of senior students learned ethics from TPCGA ethical codes. It could be that students did not see the actual code of ethics as being in textbook or journal format, and therefore did not select those sources even though they did indeed have access to the code itself. On the other hand, in the United States, Hill's (2004) and Urofsky and Sowa's (2004) research showed that 97% of counselor educators in CACREP-accredited programs used ACA ethical codes to teach ethics. Even though there are other divisions and organizations with ethical codes, ACA ethical codes are still the main reference for American counselors. Because

TPCGA ethical codes are the main ethical resource even though many students do not study them, the senior students' viewing of these codes as a source of ethical information is very minor.

Conclusion

The main goal of this study was to examine current ethical judgments of freshman and senior counseling students in Turkey. Findings from this study support the following conclusions. First, although the consistency rate between TPCGA ethical codes and student ethical beliefs is increased after students have nearly completed a counseling program in Turkey, problems continue to exist in relation to their views in several areas, including their willingness to provide counseling in non-sexual dual relationship situations where power differentials exist. Second, one of the benefits of importing ethical standards from developed countries is to acknowledge and address problems before they become crises in Turkey. As of 1995, the TPCGA added a sexual orientation section that includes LGBTQ individuals' rights according to ACA ethical codes. This extension has helped counselors to include LGBTQ individuals as a diverse cultural group. Third, the consistency level with TPCGA ethical codes and effect size between freshmen and seniors suggest that it is important to teach students about competency limitations in greater depth. Fourth, there is no specific law to protect clients' or counselors' rights in Turkey; therefore, Turkish counselors must use their own judgment, along with the ethical and legal codes, when dealing with ambiguous cases, and this increases the importance of informed consent. Using informed consent to clearly explain limitations of counseling could help counselors reduce risks of problems caused in counseling sessions, especially in the Turkish counseling system. Lastly, development of private counseling in Turkey will likely increase the need for ethical knowledge about fees, advertisement, and test administration in counseling.

To improve ethical standards, future policy and research in Turkey could move in four directions. First, TPCGA could revise (and hopefully improve) the Turkish ethical codes. For example, Vanek's (1990) study could be duplicated to integrate new ethical principles into TPCGA ethical codes. Second, departments of counselor education could work to systematically improve ethics training. For example, future research could evaluate methods, such as teaching ethical decision-making models, for improving counselors' ethical judgments. Third, counselor educators and researchers could make efforts to improve sources of ethics knowledge in Turkey. For example, translating ethics textbooks from international sources and creating culturally relevant and legally acceptable textbooks for the Turkish counseling field is necessary. Fourth, research on Turkish counseling students and practitioners could begin to include evaluations of ethical competency (Herlihy & Corey, 2015). For example, future research could evaluate the effects of specific courses, specific resources, and continuing education regarding ethical competence for practicing counselors.

There are several limitations to the internal and external validity of this research. Specifically, this study utilized non-random purposeful sampling and included a relatively small sample size. These factors limit the generalizability of the findings to other educational institutions in Turkey. Additionally, the data collected was cross-sectional; this further limit the extent to which the present results represent valid knowledge about the learning of ethics in Turkish universities. Nevertheless, this study represents a step forward in the knowledge regarding ethics education in Turkey.

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Geniş Özet

Giriş

Etik ve etik kodları psikolojik danışmanların karar verme süreçlerinde çok önemlidir. Ayrıca, günümüzde etik değerler psikolojik danışmanın tanımında ve uygulamalarında önemli bir yere sahiptir. Amerika Birleşik Devletleri'nde etik sorumlulukları yerine getirebilmek adına yeterli etik bilgisine sahip olmak ve bunu korumak zorunludur; ayrıca çalışmak için de ön şarttır. Ancak Türkiye'de psikolojik danışmanlık ve rehberlik (PDR) alanında var olan akreditasyon, sertifikasyon ve lisans problemleri ile PDR programlarındaki nitelik problemleri, PDR'deki etik standartları etkilemektedir. "Psikolojik danışman adayları lisans eğitimleri boyunca yeterli bir etik eğitimi alıyorlar mı?" sorusuna verilecek yanıtların, Türkiye'deki psikolojik danışmada etik çalışmalarına katkı getireceği düşünülmektedir. Bu çalışmanın amacı, PDR lisans programına yeni başlayan öğrenciler ile programı bitirmek üzere olan öğrencilerin etik inanışlarını, Türk PDR etik kodları çerçevesinde karşılaştırmaktır.

Yöntem

Bu çalışmada kesitsel ve korelasyonel bir araştırma tasarımı içerisinde, yayınlanmış bir enstrüman kullanılarak iki üniversitede öğrenim gören PDR birinci ve dördüncü sınıf öğrencilerinin etik inanışları ve kararları arasındaki kesit farklılıklar değerlendirildi. Türkiye'deki PDR programlarının sayısındaki hızlı artış ve yeni açılan programlardaki eksikliklerinden dolayı, birkaç üniversite Türkiye'deki PDR eğitiminin özellikleri taşımaktadır. Bu özellikleri taşıyan iki üniversite (uzun yıllardır PDR eğitimi veren, devlet üniversitesi ve yeterli öğretim üyesine sahip) A ve B olarak temsil edilmiştir. Birinci ve dördüncü sınıfların seçilme nedenlerini oluşturan temel neden ise PDR eğitimine yeni başlayan öğrenciler ile kısa bir içinde mezun olup psikolojik danışmanlık yapabilecek öğrencileri karşılaştırarak lisans eğitim programının öğrencilerin etik inanışları üzerindeki etkiyi araştırmaktır.

Veriler Gibson ve Pope'un (1993) etik inanışlar ve uygulama bilgisi anketi kullanılarak toplanmıştır. Tüm katılımcılar (n = 251), iki Türk üniversitesinden birinde tam zamanlı psikolojik danışmanlık ve rehberlik lisans öğrencileriydi. Bunlardan 120'si Üniversite A'da, 131'i Üniversite B'de öğrenim görmüştür. Anketleri uygulayan yapan gönüllü öğretim üyelerine göre, ankete başlamadan önce iki katılımcı ayrılmıştır ve beş katılımcı tamamlamış, geriye kalan (%97) çalışmayı tamamlamıştır. Örneklemde 139 birinci ve 112 dördüncü sınıf öğrencisi vardır. 195 katılımcı kendisini kadın, 56'sı erkek olarak tanımlamıştır. Katılımcıların %40'ı metropollerde, %39'u şehirlerde ve %21'i köylerde büyümüştür. Katılımcıların %91'lik kısmı sosyoekonomik statülerini orta sınıf, %5'i düşük sınıf ve yüzde 4'ü yüksek sınıf olarak belirtmiştir.

Uygulanan anketin geçerlilik testi sonuçlarına göre Cronbach's alpha değeri .89 bulunmuştur. Veriler Ki-Kare ve Cramer's *V* testleri ile incelenerek sonuçlar tartışılmıştır.

Bulgular ve Sonuçlar

Bulgular incelendiğinde, psikolojik danışmanlık dördüncü sınıf öğrencilerinin etik inanışları ile Türk PDR etik değerleri karşılaştırıldığında şu alanlarda anlamlı sonuçlar bulunmuştur:

(a) **İkili İlişkiler:** Dördüncü sınıftaki öğrencilerin çoğunluğu ikili cinsel ilişkilerin etik olarak kabul edilemeyeceğinin farkında oldukları bulunmuştur. Ancak araştırmanın sonuçları öğrencilerden azının kendinden alt statüdeki kişilere (öğrenci, çalışan, süpervizyon öğrencisi) danışmanlık yapmanın etik olarak kabul edilemeyeceğinin farkında olduğunu göstermiştir.

(b) **Çok Kültürlü Danışmanlık:** Maalesef, dördüncü sınıf öğrencilerinin %18'i homoseksüelliği patolojik bir rahatsızlık olarak görmektedir.

(c) **Yetkinlik:** Bir maddenin (alkol vs.) veya olumsuz bir durumun etkisindeyken (stres vs.) danışmanlık yapılamayacağı konusunda farkındalık sahibi yüksek iken, yetkin olunmayan alanlarda danışmanlık yapılmaması gerektiği konusundaki farkındalık oranı düşüktür.

(d) **Gizlilik ve İntihar Önleme:** Öğrencilerin büyük bir bölümü kendi arkadaşları ile danışanlarının isimlerini vermeden onlar hakkında konuşabilecekleri konusundaki etik inanışları Türk PDR etik kodlarına aykırıdır. Ayrıca, öğrenciler danışanlarının kendisine ya da başkasına zarar verme eğilimleri bulunması durumunda gizliliğin ihlal edilebileceğini bilmelerine rağmen, bu tip vakalarda nasıl bir yol izleyeceklerini bilmemektedir.

(e) **Ücretler ve Reklamlar:** Türk PDR etik kodları doğru bir şekilde reklam vermeyi etik bulurken, öğrencilerinin büyük bir kısmı bunu etik olarak doğru bulmamaktadır.

(f) **Etik Kaynaklar:** Öğrencilerin %87'si psikolojik danışmanlık programlarını, %66'sı öğretim üyelerini, %61'i kitap ve dergileri ve %51'i staj uygulamalarını etik kaynak olarak görmektedirler. Türk PDR etik kodları Türkiye'deki psikolojik danışmanların en önemli etik kaynağı olmasına rağmen, öğrencilerin sadece %48'inin bu kodları etik kaynak olarak görmektedirler.

Tartışma

Bu çalışmadan elde edilen bulgular aşağıdaki sonuçları desteklemektedir. Birincisi, öğrencilerin Türkiye'deki bir danışmanlık programını tamamladıktan sonra, Türk PDR etik kodları ile öğrenci etik inanışları arasındaki tutarlılık oranının artmasına rağmen, cinsel olmayan ve güç farklılıklarının bulunduğu ikili ilişki durumlarında danışmanlık sağlama istekleri başta olmak üzere çeşitli görüşleri etik olarak Türk PDR etik kodlarıyla uyuşmamaktadır. İkincisi, 1995 yılından itibaren, Türk PDR etik kodları, Amerikan Danışmanlık derneğinin etik kodlarına benzer bir şekilde LGBTQ bireylerin haklarını içeren bir bölümü ekledi. Böylelikle psikolojik danışmanların LGBTQ bireylerini farklı bir kültür grubu olarak dahil etmelerine yardımcı olmuştur. Üçüncüsü, sonuçların etki büyüklüğüne ve anlamlılığa bakıldığında, öğrencilere yetkinlik sınırlamaları hakkında daha derinlemesine bilgi vermenin önemli olduğunu görülmüştür. Dördüncüsü, Türkiye'deki danışan ve danışmanlarının haklarını korumak için özel bir yasa yoktur. Bu nedenle, Türk danışmanlar, etik açıdan kararsız kaldıkları vakalarla uğraşırken, etik ve yasal kurallarla birlikte kendi yargılarını kullanmalıdır ve bu da bilgilendirilmiş onayın önemini arttırır. Danışmanlığın kısıtlılıklarını açık bir şekilde açıklamak için bilgilendirilmiş onay, psikolojik danışmanlar için Türk PDR alanında ortaya çıkan riskleri azaltmalarına yardımcı olabilir. Son olarak, Türkiye'de özel danışmanlığın gelişmesiyle, ücretler, reklam ve psikolojik testler ile ilgili etik bilgi ihtiyacı artmaktadır.

Türkiye'deki etik kodları, uygulamaları ve araştırmaları geliştirmek için önümüzde dört önemli aşama bulunmaktadır: (a) Türk PDR etik kodlarının güncellenmesi, (b) PDR bölümlerinin etik eğitiminde kalitelerini arttırması, (c) etik bilgi kaynaklarının zenginleştirilmesi ve (d) PDR öğrencilerinin ve psikolojik danışmanların etik yeterliliklerinin değerlendirilmeye başlanmasıdır.