PROSPECTIVE SCHOOL COUNSELORS' PERCEPTIONS REGARDING THE DEVELOPMENT OF MULTICULTURAL AND SOCIAL JUSTICE COUNSELING COMPETENCIES

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Prospective School Counselors' Perceptions Regarding

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DECLARATION OF ORIGINALITY

I, Merve Başat, certify that

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ABSTRACT

Prospective School Counselors' Perceptions Regarding
the Development of Multicultural and Social Justice Counseling Competencies

The aim of this study was to investigate the perceptions of prospective school counselors at Boğaziçi University regarding the development of Multicultural and Social Justice Counseling Competencies (MSJCC). This study was conducted using a case study research methodology. It was carried out in two parts. In the first part, the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) was translated into Turkish and administered to 136 students in the Guidance and Psychological Counseling Program at Boğaziçi University during the 2023-2024 academic year. In the second part, semi-structured interviews were conducted with 27 volunteer students who participated in the first part of the study and were enrolled in School Counseling Practicum I (ED 477). Within the scope of this study, 11 out of 27 participants were identified as the sample for thematic analysis based on the heterogeneity of the group. Four organizational themes emerged from the data analysis: foundations of MSJCC conceptualization, experiential pathways in developing MSJCC, challenges in MSJCC integration, and identified needs in MSJCC training. Contextualized in Türkiye at a state university, this case study highlights the importance of faculty members, the university setting, multilateral supervision, and ethical understanding in parallel with experiential learning in the development of MSJCC. Strengths, limitations, implications for future research and practice as well as critiques of the MSJCC framework are discussed.

ÖZET

Okul Psikolojik Danışman Adaylarının Psikolojik Danışmanlıkta Çok Kültürlülük ve Sosyal Adalet Yeterliklerinin Geliştirilmesine İlişkin Algıları

Bu çalışmanın amacı, Boğaziçi Üniversitesi'ndeki okul psikolojik danışmanı adaylarının Psikolojik Danışmanlıkta Çok Kültürlülük ve Sosyal Adalet Yeterliklerinin (PDÇSY) geliştirilmesine ilişkin algılarını incelemektir. Çalışma, vaka çalışması araştırma metodolojisi kullanılarak yürütülmüştür. Araştırma iki bölüm halinde gerçekleştirilmiştir. İlk bölümde, Okul Psikolojik Danışmanlığında Çok Kültürlülük ve Sosyal Adalet Yeterlikleri Ölçeği Türkçeye çevrilmiş ve 2023-2024 akademik yılında Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı'nda öğrenim gören 136 öğrenciye uygulanmıştır. İkinci bölümde, çalışmanın ilk bölümüne katılan ve Okul Psikolojik Danışmanlığı Uygulama I (ED 477) dersine kayıtlı 27 gönüllü öğrenci ile yarı yapılandırılmış görüşmeler gerçekleştirilmiştir. Bu çalışma kapsamında, 27 katılımcı arasından 11 katılımcı grubun heterojenliği göz önüne alınarak tematik analiz için örneklem olarak belirlenmiştir. Veri analizinden dört organizasyonel tema ortaya çıkmıştır: PDÇSY kavramsallaştırmasının temelleri, PDÇSY'yi geliştirmede deneyimsel yollar, PDÇSY entegrasyonunda karşılaşılan zorluklar ve PDÇSY eğitiminde belirlenen ihtiyaçlar. Türkiye bağlamında bir kamu üniversitesinde ele alınan bu vaka çalışması, PDÇSY'nin gelişiminde deneyimsel öğrenmeye paralel olarak öğretim üyelerinin, üniversite ortamının, çok taraflı gözetimin ve etik anlayışın önemini vurgulamıştır. PDÇSY çerçevesine yönelik eleştiriler de dahil olmak üzere, çalışmanın güçlü yönleri, sınırlılıkları ve gelecekteki uygulamalar için çıkarımlar tartışılmıştır.

“Hope is not a door, but a sense that there might be a door at some point,” said by Rebecca Solnit.

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CHAPTER 1

INTRODUCTION

Over the past two decades, multicultural and social justice counseling has become a core value in counseling (Charis, 2023; Coombs, 2021; Killian, Peters, & Floren, 2023; Nassar & Singh, 2020). Today, some scholars in the field refer to multiculturalism as the "fourth force" and social justice counseling as the "fifth force" (Ratts & Pedersen, 2014, p.18). In relation to these improvements, Ratts, Singh, Nassar-McMillan, Butler, and McCullough (2015) developed the Multicultural and Social Justice Counseling Competencies (MSJCC) framework. It provides both a conceptual and practical model to develop these competencies. It helps identify and challenge biases, promote social justice and fairness, and eliminate oppressive systems such as racism, sexism, and ableism (Ratts, Singh, Nassar-McMillan, Butler, & McCullough, 2015).

To develop MSJCC, educational content and specific programs have been designed for counseling students (Chang, 2022; Chapman-Hilliard & Parker, 2022; Henderson, 2019; Henry, 2024). Moreover, experiential learning has been considered as an instructional strategy to provide this content that help students develop critical thinking skills, increase cultural competency, and advocate for social justice (Edwards, Tate, Cook, Toigo, & Yeomans, 2017). Hilert et al. (2022) also argued that counseling students could enhance MSJCC within the educational context through role-playing experiences, collaborative learning, and self-learning, similar to how students acquire counseling skills through experiential learning. Additionally, the influence of faculty members on counseling students' MSJCC development has been highlighted (Binkley & Minor, 2021; Keum & Miller, 2020).

Although the educational methods and content has been studied, the literature on the developmental process of MSJCC from counseling students' perception remains limited especially for prospective school counselors. (Charis, 2023; Coombs, 2021; Goodman, Wilson, Helms, Greenstein, & Medzhitova, 2018). Moreover, Charis (2023) and Coombs (2024) stated that prospective school counselors usually do not feel prepared to implement these competencies in their practice upon graduation. Thus, it is necessary to explore the development of MSJCC from prospective school counselors' perspective.

When considering the overall curriculum of programs in the counseling field such as Counselor Education and Counseling Psychology with School Counseling Track, and especially Guidance and Psychological Counseling in Türkiye for this study, practicum as an experiential learning can be an important mechanism to understand the perceptions of prospective school counselors regarding the development of MSJCC in a comprehensive manner. In a supervised environment, it often involves the first application of accumulated knowledge and skills in the real world (Charis, 2023; Moody, Lauka, & McCarthy, 2022). Therefore, this hands-on experience can shape prospective school counselor's conceptual understanding derived from their academic learning. It also allows prospective school counselors to identify their needs by considering both their practical experiences and their conceptual understanding. In other words, prospective school counselors can bridge the gap between conceptual understanding and practical experiences by identifying their needs for MSJCC development.

Given both the importance of practicum regarding in shaping the perceptions of prospective school counselors to develop MSJCC and conducting a case study research, participants were selected from the School Counseling Practicum I (ED

477) undergraduate level course in the second part of this study for in-depth analysis. It is also important to note that after completing the undergraduate level, students can work as school counselors in public and private schools in Türkiye (Ültanır, 2005). Therefore, understanding the perceptions of prospective school counselors to develop MSJCC before they enter the profession can be crucial.

1.1 The purpose of the study

The primary aim of this case study was to investigate the perceptions of the prospective school counselors at Boğaziçi University regarding the development of MSJCC. Based on this aim, this study was structured with specific objectives for each of its two parts. The purpose of the first part was to measure the self-perceived level of MSJCC by using the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) (Choi, 2023). Regarding this objective, there were two research questions. They were what is the self-perceived level of MSJCC among sophomore, junior, senior, and master's students at Boğaziçi University and whether there is a significant difference in their self-perceived level of MSJCC. This part was designed to provide preliminary data for the study. The purpose for second part of the study was to understand the perceptions of prospective school counselors enrolled in the School Counseling Practicum I (ED 477) undergraduate course in terms of their conceptual understanding, practical experience, and identified needs regarding the development of MSJCC. In relation to this aim, the main research question of the current study was how prospective school counselors at Boğaziçi University perceive the development of MSJCC. Moreover, three sub-questions were associated with this main question. These questions were how prospective school counselors at Boğaziçi University conceptualize MSJCC, how their practical

experiences shape their perceptions regarding the development of MSJCC, and what specific needs they identify in order to develop their MSJCC based on their conceptual understanding and practical experiences.

1.2 Significance of the study

Developing MSJCC is an ethical requirement for counselors, stated by the American Counseling Association (ACA) in 2014. Also, the Council on Accreditation of Counseling and Related Educational Programs (CACREP, 2023) has established standards emphasizing the importance of advocacy in the counseling profession. Despite the ethical standards such as those outlined by the ACA (2014), and CACREP (2023), as well as practical guidelines outlined by Toperek and Daniels (2018), and Ratts et al. (2016), counselors in training have difficulties to engage in MSJCC (Chang, 2022; Charis, 2023; Field et al., 2019; Moody et al., 2022).

Moreover, Gantt-Howrey, Becnel, Shi, and Lau (2023) demonstrated that most scholarly mentions of MSJCC are superficial and rarely treat MSJCC as a significant issue. Similarly, Killian (2017) stated that multicultural skills has been largely studied in the counseling literature, hence MSJCC was neglected as a holistic method that combines multiculturalism as well as asocial justice advocacy into counselor education. Edward et al. (2017) also emphasized that there are limited studies focusing on pedagogical strategies for counseling psychology students to develop their advocacy skills. These limited studies demonstrated a clear gap in research related to MSJCC development (Charis, 2023; Coombs, 2021; Henderson, 2019; Motulsky, Gere, Saleem, & Trantham, 2014; Murray, Pope, & Rowell, 2010). Furthermore, to date, no study in the literature has comprehensively examined the perceptions of counseling students, especially prospective school counselors at the

undergraduate level, focusing broadly on their conceptual understanding, practical experiences, and identified needs.

Moreover, as highlighted by scholars such as Tarhan (2022), Gökmen (2021), and Kağnıcı and Denizli (2018), research on multicultural and social justice counseling in Türkiye is particularly scarce. Despite the recognition of the importance of counselors' advocacy role in the early 2000s (Gültekin, 2004), there is still a significant gap in MSJCC practice and training. Thus, prospective counselors in Türkiye may not be aware that developing these competencies is a necessity and an ethical requirement. Therefore, this study aims to increase awareness of the critical role of MSJCC in counselor education in Türkiye.

The following section provides definitions of important terms for this study. These definitions are significant in terms of providing a common language throughout this study. These terms also contextualize this study by explaining specific concepts used in Türkiye.

1.3 Definition of terms

Prospective school counselors: In this study, prospective school counselors refer to those students who are enrolled in guidance and psychological counseling programs at both the undergraduate and graduate levels in Türkiye. The emphasis on prospective school counselors is related to the fact that in Türkiye, at the undergraduate level, it is a program within the Department of Educational Sciences, which is part of the Faculty of Education. In addition, in Türkiye, guidance and psychological counseling students in their senior year are required to complete practicums in schools affiliated with the Ministry of National Education. When they complete undergraduate education, they can work as school counselors (“Yeni

Öğretmen Yetiştirme Lisans Programları" [New Teacher Training Bachelor's Programs], 2018).

Counselor Education: Counselor education refers to an individual's academic and professional preparation for becoming a counselor or improving their counseling skills. It involves formal training programs, typically offered at the graduate level. In this education, students are provided with the theoretical foundations, practical skills, and ethical frameworks necessary for effective counseling practice (Counselor Educator Definition | Law Insider, n.d.). In Türkiye, this program is called guidance and psychological counseling under the faculty of education at the undergraduate level, and graduate level under the institute of social sciences or educational sciences.

Experiential Learning: This model shows how people gain knowledge in four steps: (a) having a hands-on experience, (b) reflecting on their cognitive and emotional responses, (c) relating prior knowledge and experiences to create new thoughts and perspectives, and (d) actively applying newly developed concepts to real-life situations (Kolb, 1984).

Multicultural Counseling: Multicultural counseling recognizes people' individuality by addressing their intersecting cultural backgrounds and complex cultural identities (Ratts et al., 2016).

Practicum: It is a supervised training experience that allows students to apply their counseling competencies in real life (Coombs, 2021).

Social Justice: It examines power relations that cause inequality, prejudice, and oppression. Social justice promotes fair allocation of resources and opportunities to produce a more just, equal, and inclusive society (Coombs, 2021).

Social Justice Counseling: It is promoted by multicultural counseling and addresses how social and cultural variables influence clients' well-being during counseling. It helps clients consider and deal with power structures. It also motivates counselors to promote individual and systemic societal changes (Ratts et al., 2016).

Multicultural and Social Justice Counseling Competencies (MSJCCs): This model was designed by Ratts et al. (2015) to guide counselors implement multicultural and social justice research, practices, and theories into their work. With these competencies, counselors can increase both their cultural and advocacy competencies for social justice by focusing on counselor self-awareness, client worldview, counseling relationship, and advocacy and intervention. To emphasize social justice in counseling, the MSJCC model was developed as an extension of the Multicultural Counseling Competencies (MCC) framework (Sue, Arredondo, and McDavis, 1992).

The following chapter, “Review of Literature,” summarizes the existing studies related to the research questions and the aim of the study. These terms above can also be better understood by reading relevant literature.

CHAPTER 2

REVIEW OF LITERATURE

Counseling field has considered the effect of social, political, and economic issues on mental health since its beginning (Crethar & Ratss, 2008). Kiselica and Robinson (2001) highlighted Clifford Beers, an early 1900s mental health advocate, and Lawrence Gerstein, a scholar and human rights advocate. They also emphasized initiatives and individuals who promoted civil rights, provided vocational guidance, confronted biases, and addressed gender issues. However, today more than ever before, due to the increasing inequality and various difficulties faced by people from disadvantaged and oppressed communities as well as society at large, counselors are obligated to develop MSJCC as an ethical requirement (ACA, 2014; Goodman et al., 2018; Lenz & Litam, 2023).

2.1 Understanding MSJCC

This section of the literature review covers the historical development and practical frameworks of MSJCC. The historical context shows how the counseling profession responded to cultural diversity and social justice issues. The practical framework's part explores two models: the ACA Advocacy Competency Domains model (Toporek & Daniels, 2018) and the MSJCC (Ratts et al., 2016). Both serve as structures for comprehending how counselors might incorporate social justice into their practice in an effective way. They not only demonstrate awareness but also actively address the institutional and interpersonal inequalities experienced by clients and communities.

2.1.1 The evolution of multicultural and social justice counseling

The counseling profession has been influenced by significant shifts, referred to as "forces," that have shaped both theory and application throughout its history (Ratts & Pedersen, 2014). Each of these forces has expressed its own unique views and has provided practical guidelines for interacting with clients (Ratts & Pedersen, 2014). These disciplines have thoroughly examined and incorporated several forces, including psychodynamic, behavioral, cognitive, humanistic, existential, multicultural, and social justice methodologies (Ratts, 2009). Multiculturalism and social justice differentiate themselves from past paradigms by placing a strong emphasis on variety, equality, and inclusivity. These two forces are considered the most recent developments in counseling (Ratts, 2009).

Prior to the 1950s, the human services area was commonly portrayed as a "monocultural science" due to its overwhelming emphasis on the culture of the Western world (Ratts & Pedersen, 2014, p. 24). These theories and knowledge systems have reinforced the idea that client issues mainly arise from internal factors such as cognition, emotions, social dynamics, physical well-being, and spirituality (Goodman et al., 2018). Therefore, interventions that prioritize personal change are believed to be effective in helping clients achieve their counseling objectives (Goodman et al., 2018). This limited viewpoint frequently disregards the significance of advocating for social justice. Moreover, according to Ratts and Greenleaf (2018), there was a belief among some scholars and professionals that multiculturalism and social justice are unnecessary or inappropriate for addressing individual issues. Contrary to these ideas, there has been a notable shift in counselors' awareness of systemic issues that intersect with clients' mental health and general well-being (Ratts & Pedersen, 2014).

Multiculturalism, the fourth counseling paradigm, recognizes the cultural differences that both clients and counselors bring to the therapeutic relationship, including gender, sexual orientation, disability, education level, religion, ethnicity, and socioeconomic status (Ratts & Pedersen, 2014). Moreover, to develop culturally competent counselors, the Multicultural Counseling Competencies (MCC) Framework was developed (Sue et al., 1992). This framework emphasizes multicultural counseling skills that can be improved by increasing self-awareness, comprehending the culturally diverse clients' perspective, and using culturally sensitive intervention strategies. Moreover, the MCC framework are further subdivided into dimensions encompassing the necessary knowledge, skills, beliefs, and attitudes for a culturally competent counselor (Sue et al., 1992). In this context, Sue and Sue (2013) reinforced that multicultural counseling recognizes the sociopolitical nature of the counseling process and emphasizes the understanding of clients within their specific contexts. With the growing recognition of the importance of cultural context and different perspectives, multiculturalism in the practice of counseling has been significantly emphasized (Ratts, 2009; Sue, 2019).

The fifth force in counseling, known as the social justice paradigm, has gained importance by building upon the principles of the fourth force (Ratts, Andrea, & Arredondo, 2004; Ratts, 2009). It emphasizes the promotion of human development by addressing oppression and its adverse effects on clients (Ratts, 2009; Ratts & Pedersen, 2014; Singh, Appling, & Trepal, 2020). Moreover, this approach acknowledges that client problems are not independent but are influenced by systemic elements such as power dynamics, oppression, and privilege (Goodman et al., 2018; Hays, 2020). In this regard, counselors are required to actively intervene and participate in advocacy related efforts because they also have to address the

mental health difficulties that arise from the social injustices faced by their clients (DeBlaere et al., 2019; Ratts, 2009).

2.1.2 Practical frameworks

This part describes practical frameworks, namely the American Counseling Association Advocacy Competency Domains (Toporek & Daniels, 2018) and the Multicultural and Social Justice Counseling Competencies (MSJCC) framework (Ratts et al., 2016). These frameworks have been extensively used as practical guidelines in the field. For the purposes of this study, the MSJCC framework developed by Ratts et al. in 2015 served as the theoretical foundation because it is more comprehensive and does not focus solely on advocacy by considering both multiculturalism, advocacy, and the effects of marginalized and privileged identities on counseling relationship.

2.1.2.1 The ACA Advocacy Competency Domains

The ACA Advocacy Competency Domain, initially developed by Lewis, Arnold, House and Toporek (2003) and later updated by Toporek and Daniels (2018). It offers a practical framework for counselors to incorporate a social justice approach into their relationships with clients and society.

By acquiring the required skills, knowledge, and attitudes to effectively deal with systemic barriers and challenges that affect clients and various client populations, such as students, counselors can practice in these advocacy domains.

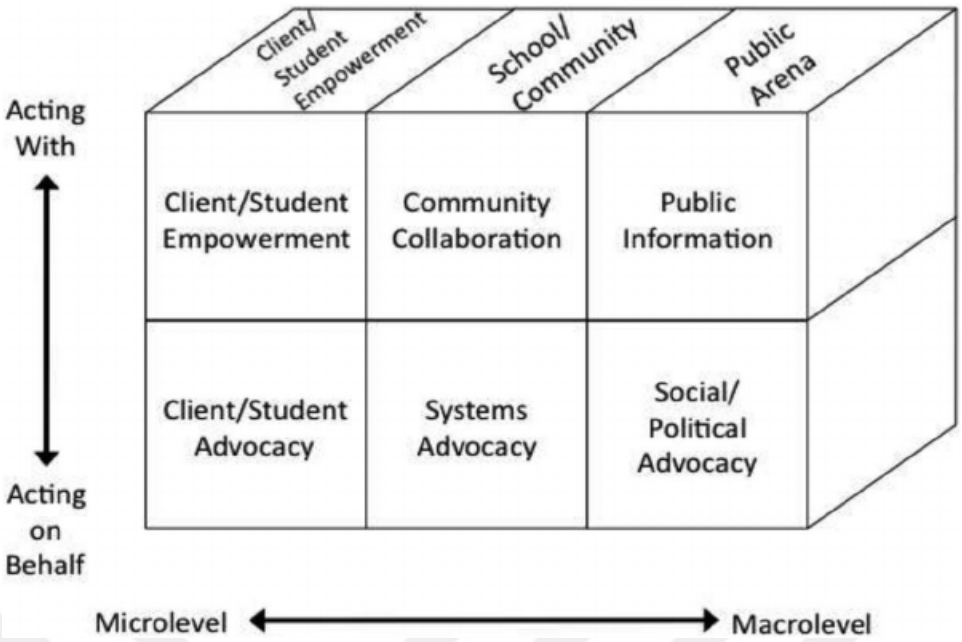

Figure 1. American Counseling Association Advocacy Competency Domains

Note. The model is derived from the ACA Advocacy Competencies developed by J.A. Lewis, M.S. Arnold, R. House, and R.L. Toporek in 2003, with later updates by R.L. Toporek and J. Daniels in 2018. Retrieved from https://www.counseling.org/docs/defaultsource/competencies/aca-advocacy-competencies-updated-may-2020.pdf?sfvrsn=f410212c_4

The competencies are structured based on two primary factors: the extent of client participation in advocacy and the degree of advocacy intervention. The former indicates the degree to which counselors can apply the advocacy intervention. In other words, it enables counselors to assess whether advocacy interventions need to be carried out on behalf of or with the client, across a broad range of advocacy levels from micro level to macro level (see; Lewis et al., 2003; Toporek & Daniels, 2018). The latter, ranging from micro to macro, outlines the scope of advocacy activities.

It can be individual, targeting challenges encountered by one client and collective, addressing concerns faced by several clients or community members or public. The intersection of these two aspects gives rise to six domains of advocacy:

“client empowerment, client advocacy, community collaboration, systems advocacy, collective action, and social/political advocacy.”

- Client/Student Empowerment: This area of focus enables clients/students to gain the skill to identify and understand systemic obstacles, create effective plans to overcome them, and engage in thoughtful self-reflection regarding their experiences in advocating for themselves. During this process, counselors help clients/students to comprehend cultural inequalities, recognize available resources and personal capacities, and guide them on how to voice their own rights.
- Client/Student Advocacy: This domain refers to the practice of counselors advocating for clients/students by addressing and overcoming systemic challenges on their behalf. They analyze obstacles, formulate strategies, and implement action plans.
- Community Collaboration: Counselors engage in collaborative efforts with groups or communities to effectively address and resolve structural difficulties. Counselors help community-led initiatives by recognizing environmental factors, promoting dialogue, and acknowledging the group's capabilities and assets. The counselor's primary responsibility as an advocate is to offer their expertise in areas such as group facilitation and research.
- Systems Advocacy: This area necessitates counselors to actively support and promote the interests and needs of groups of clients or students within a school, organization, or community. Counselors can identify recurring patterns that create systemic barriers. In order to overcome these challenges, they offer guidance, identify supporters, analyze information, and develop plans for transformation.

- Collective Action: In this area, counselors collaborate with groups to address significant issues that require public awareness or changes in policies. The counselor's responsibility is to engage in collaborative efforts within these groups by offering relevant information and skills. Advocacy actions encompass activities such as increasing public consciousness, advocating for changes in policy, and undertaking other related endeavors.
- Social/Political Advocacy: Counselors recognize that certain issues have wider consequences and take on the role of agent for change within systems that influence their students and clients. They employ advocacy practices that extend beyond individual clients or groups in order to deal with identified problems. These strategies may include preparing advocacy briefs, providing testimony at hearings, and engaging with the media to raise awareness about the concerns.

2.1.2.2 Multicultural and Social Justice Counseling Competencies (MSJCC)

When the Multicultural Counseling Competencies (MCC) model were introduced by Sue et al. (1992), there was a notable absence regarding intersecting identities. In this context, the MSJCC framework (Ratts et al., 2016) offers a comprehensive approach to social justice advocacy in counseling by utilizing “praxis” to demonstrate how intersecting identities, power dynamics, privilege, and oppression influence practice, as shown in Figure 2 below.

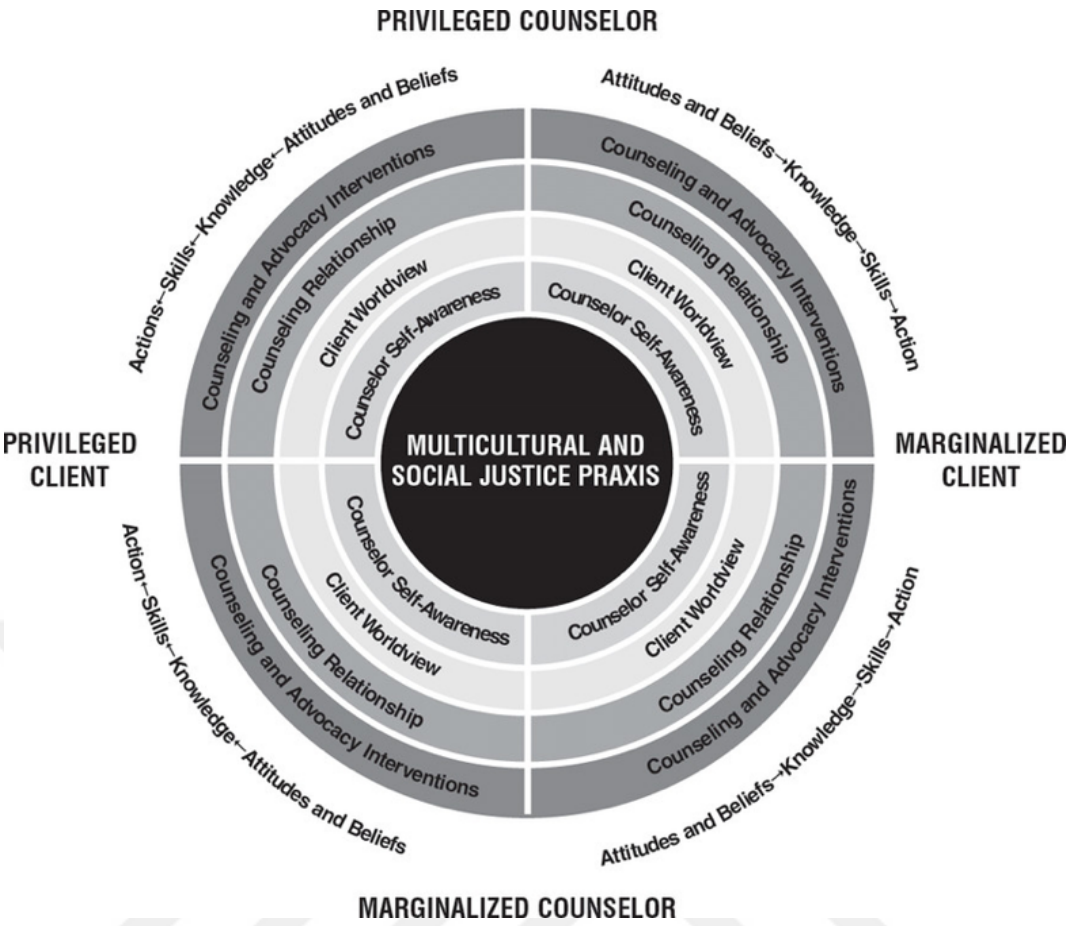

Figure 2. Multicultural and Social Justice Praxis

Note. This model is discussed in the publication "Multicultural and Social Justice Counseling Competencies" by M.J. Ratts, A.A. Singh, S. Nassar-McMillan, S.K. Butler, and J.R. McCullough in 2015. Retrieved from https://www.counseling.org/docs/defaultsource/competencies/multicultural-and-social-justice-counseling-competencies.pdf?sfvrsn=20.

Before describing the figure, intersectionality will be acknowledged to provide a clearer understanding of the identities. The information will then be provided about the marginalized and privileged identities, and the quadrants of the praxis will be explained in detail.

Intersectionality refers to how social categorizations like socioeconomic status, gender, race, education level, disability and sexual orientation produce overlapping and interdependent discriminatory structures (Crenshaw, 1991). This notion states that one trait cannot entirely explain a person's identity. Because it

shows how complex inequalities, biases, and oppression are shaped by with the influence of intersecting identities (Crenshaw, 1991).

Marginalization occurs when the dominant culture disregards, ignores, and devalues minority cultures (Henderson, 2019). It occurs by excluding people and groups with marginalized status from society and denying their equal opportunities and resources (Henderson, 2019). On the other hand, privilege was defined by Lee (2018) as the benefits and opportunities of social, political, economic, and cultural status within a dominating group. Privilege can manifest in gender, race, ethnicity, sexual/affectional identity, and others (Coombs, 2021).

Quadrants:

The quadrants symbolize the need to consider counselors and clients' worldviews, as well as cultural beliefs and values from an intersectional perspective (Ratts et al., 2016). The quadrants below are numbered according to the sequence outlined in the article as introduced for the praxis (Ratts et al., 2016).

- Quadrant I: Privileged counselor - marginalized client: The counselor possesses societal power and benefits compared to their clients as a result of their diverse social group identities (e.g., a counselor with legal residency counseling a client with refugee status).
- Quadrant II: Privileged counselor - privileged client: The counselor and client possess power in society and advantages due to their shared group identities (e.g., a European American counselor working with a European American client).
- Quadrant III: Marginalized counselor - privileged client: In this case, the client holds a position of social power and advantage over the counselor. For

example, it could involve a counselor of Black, Indigenous, and people of color (BIPOC) dealing with a European American client.

- Quadrant IV: Marginalized counselor - marginalized client: This illustrates an example where both the counselor and the client are part of marginalized groups, such as counselor with disabilities working with a client who has disabilities. a disabled counselor working with a disabled client.

The quadrants are dynamic, meaning that a counselor and client might be in the same quadrant or different quadrants at the same time. In the counseling process, the quadrant held by the counselor and client is linked to the component of identity that is most noticeable for the counselor and the client at a specific moment. Moreover, a client's perception of the counseling relationship may differ from the counselor's perception, resulting in a discrepancy between the two perceptions. This is because the counselor and the client prioritize different aspects of identity as being the most significant. When a counselor and a client both notice a certain component of identity, such as gender, as significant, they are said to share the same quadrant. When many facets of one's identity are prominent, it might lead both the counselor and client to simultaneously having place multiple quadrants.

- Developmental Domains

Each quadrant contains four developmental domains: counselor self-awareness, client worldview, counseling relationship, and counseling and advocacy interventions. Ratts et al. (2016) emphasized the importance of developmental domain order. First, counselors need to develop self-awareness before understanding a client's worldview, how this worldview affects the counseling relationship, and how they are using counseling strategies and interventions.

- Counselor Self-Awareness: It helps counselors understand their privileged and marginalized identities as they begin their professional lives. To understand their worldview, they explore their attitudes, beliefs, values, and competence. This introductory domain helps counselors understand their own situation before working with clients.
- Client Worldview: Counselors have to focus on understanding clients' viewpoints and experiences at this stage to improve MSJCC. The counselor's and client's worldviews affect how they experience and recognize power, privilege, and oppressive forces.
- Counseling Relationship: Counselors have to have awareness, knowledge, and skills in understanding how the client's and counselor's privilege and marginalization influence the counseling relationship. Counselors may unintentionally reproduce oppressive practices that marginalize and traumatize their clients without this awareness (Ratts and Pedersen, 2014). By developing this relationship, counselors can collaborate with clients to develop advocacy-promoting interventions and practices.
- Counseling and Advocacy Interventions: The fourth developmental domain states that counselors are required to actively engage on behalf of their clients at several levels within their relationships, within institutions, in the community, in public policy, and on an international/global scale. In contrast to the other three domains, this developmental domain offers comprehensive explanations for specific advocacy interventions at various levels. The categorization of interventions from a socioecological standpoint recognizes the significance of reciprocal connections between individuals and their surroundings. Counselors with a multicultural and social justice orientation

might enhance their selection and utilization of interventions corresponding to both therapeutic aims, and advocacy needs of the client.

- Aspirational Competencies

Ratts et al. (2016) identified four aspirational competencies: attitudes and beliefs, knowledge, skills, and action (AKSA) in the MSJCC conceptual framework.

- Attitudes and Beliefs: Specific attitudes and beliefs are necessary for counselors to be effectively develop MSJCC. Counselor self-awareness, attitudes, and beliefs start with counselors learning about their biases, values, assumptions, power, social identities, group statuses, strengths, limits, privilege, and oppression. These attitudes and beliefs are necessary to understand the client's perspective and the therapeutic relationship.
- Knowledge: Counselors have to understand multicultural and social justice theories and concepts to apply MSJCC. Without a strong foundation of knowledge, following competencies and skills cannot be achieved.
- Skills: It enables counselors to construct culturally appropriate and change-promoting interventions. These skills carried out by using multicultural and social justice-based attitudes, beliefs, and knowledge.
- Action: The latest aspirational competency incorporates the first three and is essential for counseling that is culturally competent and is based on principles of social justice. Counselors should actively address and understand oppressive and marginalizing factors in their own lives, their clients' lives, and the organizations they work in. Counselors are encouraged to actively participate in activities that increase their awareness, comprehension, and capability to offer culturally sensitive and socially equitable counseling practices.

As a practical framework, MSJCC helps counselors develop cultural competencies and promote social justice. It has significantly influenced the counseling profession, particularly on the ACA (2014) and the American School Counselor Association (ASCA, 2022) ethical standards (Ratts et al., 2016). Rather than the other model, the theoretical framework of this study was the MSJCC model due to its comprehensiveness including both multicultural and social justice counseling as well as the effect of intersecting identities in counseling process (Ratts et al., 2016).

2.2 Integration of MSJCC in counselor education

This section of the literature review examines the extent to which counselor education curricula influence counseling students' perceptions regarding the MSJCC's development. This section consists of three parts. First, it analyzes educational content to develop conceptual understanding of MSJCC. Then, it discusses experiential learning as a known pedagogical approach in MSJCC education in relation to counseling students' practical experiences. Finally, the review emphasizes the role of faculty members in combining counseling students' conceptual understanding with their practical experiences in the development of MSJCC.

2.2.1 Educational content developed for MSJCC training

Educational content encompasses curriculum design, program, project, and model development which cover MSJCC concepts. This part provides a baseline for how counseling students are educated about MSJCC that effect their perception.

When developing curricula regarding MSJCC, infused or purposeful strategies are usually employed. Infusion type integrates MSJCC into the curriculum by adding its key components into multiple courses and areas (e.g., Henry, 2024). This strategy aims to familiarize counseling students with MSJCC across various courses, thereby expanding its significance across counseling fields (Decker, Manis, and Paylo, 2016). In contrast, the deliberate technique entails creating multicultural and social justice-focused courses or modules (e.g., Chapman-Hilliard & Parker, 2022). This focused approach allows students to understand MSJCC thoroughly by preparing them for the issues they might encounter in varied counseling situations. Both approaches aim to teach future counselors how to promote diversity and fairness.

The infused method prepares counselors to serve diverse clients by instilling cultural awareness and social justice in each component of counselor education (Bemak, Chung, Talleyrand, Jones, & Daquin, 2011). Cooper, Radliff, and Weinberg (2024) investigated The United States of America (USA) school psychology curricula's social justice and antiracism components. They found that most school psychology programs (88%) adopt an infused approach that actively promotes social justice and antiracism across their curricula. For example, a program evaluation course in clinical mental health counseling program can incorporate MSJCC using an infused technique, according to Henry (2024). The researcher found that this course improved students' social justice identities, including self-efficacy, interest, and dedication, as well as program assessment knowledge. Moreover, Goodman et al. (2015) emphasized the significance of incorporating critical consciousness, social justice, and decolonization concepts into all aspects of counseling and psychology education. Bemak et al. (2011) also emphasized that these competencies should be

considered essential in education, not just as additional. Furthermore, Decker et al. (2016) highlighted that even though resources may be limited for teaching of advocacy into the curriculum, it can be accomplished by making smart adjustments and modifications to current courses such as including readings and discussions regarding advocacy interventions.

On the other hand, deliberately integrating MSJCC into counselor education aims to develop skills needed for effective practice in diverse and complicated contexts such as immigrants and refugees, people with disabilities, LGBTIA+ community, and youth at risk (Messerschmitt-Coen, Garcia, Dollarhide, & Drew, 2022). This strategy involves intentionally creating and implementing counseling courses and modules that focus solely on multicultural and social justice issues (Chapman-Hilliard and Parker, 2022; Cook, Hayden, Gracia, & Tyrrell, 2015). The purposeful approach provides separate teaching components in multicultural counseling and advocacy to fully engage students in the knowledge, skills, and actions needed for the development of MSJCC (Chapman-Hilliard & Parker, 2022). For example, Medvide (2022) evaluated a carefully planned course that effortlessly integrated multicultural and social justice themes into its syllabus. The course uses multiple teaching methods to ensure cultural diversity and social justice understanding. It includes example readings, in-class exercises, and graded assignments.

In addition, current educational methods extend beyond the classroom and include structured activities designed to meet the needs of counselors and counseling students to develop MSJCC. These include project-based initiatives such as the "Advocacy and Creativity in Community Project" (Chang, 2022), the "Community Advocacy Project" (Goodman et al., 2018), retreats (Henderson, 2019), innovative

programs such as “Improvised Simulations (Charis, 2023) and the “Scientist-Practitioner-Advocate Model” (Mallinckrodt, Miles, & Levy, 2014), and specialized certificate programs (Feather, Bordonada, Nelson, & Evans, 2019). For example, Charis (2023) conducted a qualitative study to explore if improvised simulations in school counseling training materials improved MSJCC acquisition.

This study found that an engaging and interactive educational atmosphere greatly improved participants’ MSJCC. Moreover, Henderson (2019) carried out a phenomenological study to obtain a deeper comprehension of the experiences of counseling students who took part in a weekend-long intensive social justice retreat. The result of the study indicated that social justice retreats were beneficial to participants by enhancing their advocacy skills, such as by increasing their self-awareness, fostering their appreciation for group diversity, and strengthening their community trust.

Despite the growing inclusion of MSJCC training in counseling, counseling psychology, and counselor education programs, Goodman et al. (2018) stated that the method by which students acquire advocacy skills and how they employ them after graduation is largely unknown. As a result, counselor educators know little about how advocacy training affects social justice learning and advocacy development (Koch & Juntunen, 2014). This situation also shows that it is unclear whether training efforts meet the needs of counseling students to develop MSJCC.

Overall, the development of curriculum and the implementation of targeted programs and projects aimed at improving educational content are the main focus of MSJCC training. The literature has demonstrated that the curriculum design frequently incorporates deliberate and infused strategies, which are both successful and necessary for the development of MSJCC. Moreover, the research highlighted

the significance of innovative initiatives and projects as significant contributors to MSJCC. Despite the pros and cons of each strategy, this literature review recommends adopting a holistic approach to maximize the effectiveness of MSJCC training. However, there is a lack of understanding about how this educational content is relevant to counseling students to develop MSJCC from their perceptions.

2.2.2 Experiential learning as a method to develop MSJCC

Few studies have examined how students perceive the acquisition of MSJCC as well as what they need to implement and internalize MSJCC into their professional lives (Goodman et al., 2018). In this context, experiential learning has been highlighted in the literature as an effective method for teaching the implementation of MSJCC (Chang, 2022; Coombs, 2021; Goodman et al., 2018; Henderson, 2019).

Experiential learning can be referred to as the practical implementation stage of learning. David Kolb developed the Experiential Learning Theory (ELT) in 1984, which contends that learning occurs as a result of assimilating and transforming new experiences into preexisting ones. The four essential elements of experiential learning are:

1. Experiencing new interactions.
2. Reflecting on their cognitive and emotional responses to the experience.
3. Creating abstract conceptualization that integrates past and present information with new thoughts, emotions, and experiences to create new perspectives.
4. Actively examination new ideas in real-world situations.

Kolb (1984) stated that experiential learning is a comprehensive and integrated process that links experience, viewpoint, perception, cognition, and behavior. This process is crucial for the development of self-awareness. Because reflective activities in experiential learning process provide the foundation for developing self-awareness.

The acquisition of self-awareness is crucial for the development of counselors, as it improves their ability to understand their clients' experiences and promotes more empathy (Rogers, 1957). Therefore, experiential learning activities have a longstanding background in counselor education programs and curricula by incorporating practical assignments (McAuliffe & Eriksen, 2011). This form of learning provides students with the chance to use the knowledge they have gained in the classroom and combine it with real-world understanding (Ramirez, 2023).

Within the context of MSJCC training, experiential learning plays a crucial role in improving MSJCC by fostering counselors' self-awareness, which is the initial developmental aspect in the MSJCC framework established by Ratts et al (2016). However, there is a lack of literature that particularly addresses the utilization of experiential learning to improve multicultural and social justice counseling (Henderson, 2019). Arthur and Achenbach (2002) also realized a lack of focus on the relationship between experiential learning and multicultural counseling curriculum. They asserted that experiential learning is a powerful tool for developing empathy and empathic attitudes in counseling students, which in turn can influence multicultural counseling skills.

Binkley and Minor (2021) emphasized that participating in experiential learning activities promotes cultural sensitivity of counselor-in-training (CIT) by preparing them for the working with diverse clients ethically and proficiently.

Ramirez (2023) also studied the effect of cultural immersion trips as a creative experiential intervention on the development of cultural responsiveness in counselors-in-training. The author suggested that the implementation of cultural immersion programs, whether domestically or abroad, could serve as a distinctive approach to enhancing MSJCC.

On the other hand, Killian (2017) argued that it is not a reliable approach to the development of multicultural competency by solely focusing on one pedagogy, particularly experiential learning-focused pedagogies. Therefore, Killian (2017) compared different pedagogical techniques to provide a more comprehensive analysis. The researcher conducted a study utilizing a quasi-experimental design to compare three pedagogical methods (didactic, experiential, and community service learning). The findings indicated that statistically significant differences were not found among the three pedagogical approaches. In relation to this study, Killian and Floren (2020) conducted an additional study to investigate whether participation in a multicultural counseling course affects the self-perceived levels of MSJCC in counselors-in-training (CITs). The result showed that taking in a multicultural course led to higher levels of self-perception of multicultural awareness, knowledge, skills, as well as social justice advocacy preparation. Nevertheless, there are no substantial disparities in the self-perceptions of CITs based on instructional approaches.

In summary, experiential learning offers an influential and practical framework for effectively instructing and instilling MSJCC. Its immersive and hands-on nature facilitates a deeper understanding and application of MSJCC. However, more research is necessary to comprehend how experiential learning affects the development MSJCC in counseling students. This situation also raises the

question of whether experiential learning is perceived by counseling students as an effective method in terms of MSJCC development.

2.2.2.1 MSJCC training in practicum as a type of experiential learning

Practicum experiences serve as a foundation for experiential learning in the training of counselors within the framework of MSJCC (Burnes & Singh, 2010; Coombs, 2021; Lewis, 2010; Moody et al., 2022; Sanabria & DeLorenzi, 2019). This part explores how practicum experiences, as a form of experiential learning, are integral to embedding MSJCC in counselor education.

Moody et al. (2022) investigated the experiences of counseling students at the master's level in their practicum course in relation to the development of a social justice counseling perspective. This course does not have any mandatory readings and is specifically designed to provide students with hands-on opportunities to use the skills they have acquired. The examination of counseling students' readiness for social justice action during their initial practicum revealed the importance of past experiences, the learning community, and specific catalysts for change. The participants' previous experiences - which included both life events and graduate program experiences - had an influence on their understanding of social justice. Both supervisors and peers played a vital role in fostering openness, the acquisition of knowledge, and the enhancement of skills. Participants also highlighted several influential variables that drive change, such as an increased awareness of social justice issues, an enhanced ability to integrate theory and practice, and a strong motivation to bring about change. Consequently, these findings emphasized the significant effect of practicum as an experiential learning method in shaping a proactive stance for social justice advocacy.

A case study by Coombs (2021) examined how social justice-oriented counselor education programs incorporate the MSJCC into practicum for master's-level clinical mental health counselors. The study fills the gap in the literature on integrating diversity and social justice, expressly derived from Ratts et al. (2015)'s MSJCC framework, into practicum learning environments. The finding showed that counseling education programs that deliberately included the MSJCC in practicum training, following Kolb's Experiential Learning Cycle, help students bridge theory and practice. As a result, this study demonstrated how practicum training promotes practical application of MSJCC in counselor education programs.

Lewis (2010) explored how psychology practicum students use social justice competencies. In the practicum of social justice competencies, the researcher advised distinguishing between "distributive justice" (equal sharing of social resources), "procedural justice" (justice during decision-making), and "interactional justice" (fair and equitable treatment in interpersonal interactions). The study emphasized that understanding interactional justice is essential for improving students' procedural and distributive justice skills in practicum. Lewis also provided a guidebook on incorporating social justice into practical training to the departments of psychology. The researcher suggested that a strong theoretical understanding of the principles of social justice should be established early. They also advised that the skills and abilities to be developed at different stages of training should be explicitly identified. Lewis (2010) also underlined the importance of teaching complex systems, including government legislation and organizational dynamics. Thus, the study emphasized the need for properly defining and including social justice abilities in psychology major students' practicum and training objectives.

In brief, some studies investigated how counselor education programs incorporated MSJCC training during practicum. These studies demonstrated the transformative potential of practicum's experiential nature by emphasizing the significance of bridging theory and practice in MSJCC. Therefore, practicum will be an important mechanism to explore counseling students' perceptions to develop MSJCC as they begin to engage in practice.

2.2.3 Faculty member's role in combining educational content with pedagogical approaches

The successful incorporation of MSJCC into counseling education depends greatly on both educational methodologies, pedagogical approaches, as well as the active participation and strong support from faculty members, as emphasized by Binkley and Minor (2021) and Cooper et al. (2024). Moreover, it is important that faculty members not only be knowledgeable about MSJCC concepts, but also be able to demonstrate these skills in their teaching methods and interactions with students (Hage, Miles, Lewis, Grzanka, & Goodman, 2020; Singh et al., 2010).

Keum et al. (2022) found that graduate psychology training programs that promoted social justice were more inclined to encourage students and faculty to focus on advocacy than programs with confusing opinions about the role and importance of social justice in counseling. The researchers conducted response surface analyses on a sample of 178 doctoral students from 16 counseling psychology programs. Results showed that there was a significant relationship between increased agreement in attitudes and perceived norms toward social justice among both students and faculty members and their intentions to advocate.

Furthermore, according to Keum and Miller (2020), the presence of a shared collective identity regarding social justice attitudes in the counseling curriculum has a greater influence on students' advocacy development than individual social justice ideals. Both of these studies emphasized that group dynamics, collective views, and collective attitudes among faculty members and students were significant in influencing a student's willingness to engage in advocacy compared to the student's own inclination to engage in individual level advocacy.

Moreover, the successful incorporation of MSJCC into counselor education is highly dependent on the active involvement of faculty members through effective supervision (Cook et al., 2015). Chang, Hays, and Milliken (2009) also underscored the significance of using a social constructivist framework in the supervision process regarding multicultural and social justice counseling. They emphasized the need for supervisors to create an environment where social justice problems are openly discussed and integrated into the counseling process. This technique can assist counselors in comprehending and responding to the socioeconomic and cultural differences that influence the mental well-being of their clients. Despite this situation, Glosoff and Durham (2010) explored some obstacles that supervisors encounter in integrating social justice advocacy into their work. They stated that cultural diversity and social justice discussions are difficult to start. This situation may be affected by supervisors' comfort, understanding, and perceived importance of these issues.

In this context, Dollarhide, Hale, and Stone-Sabali (2021) offered a critical analysis of traditional multicultural supervision. They highlighted its shortcomings in addressing systemic power imbalances and promoting the development of practices focused on social justice. Therefore, they created a comprehensive model for social

justice supervision with the goal of integrating the MSJCC. The model promotes a shift from traditional supervision methods to a framework that is more culturally sensitive and justice oriented. It describes social justice supervision as the integration of social justice concepts into all aspects of supervision such as practicing, modeling, guidance, and evaluating. The model consists of four distinct phases. In the first phase, it encourages supervisors to reflect on their biases by preparing themselves for providing culturally sensitive supervision. During the second phase, the model assists supervisees in understanding their cultural identities and the processes of power dynamics in counseling relationship. Subsequently, the model elaborates on methods by which supervisees can integrate social justice principles into their interactions with clients. In the final phase, the model emphasizes the empowerment of social justice advocacy in real-world contexts. Overall, this model increases counselors' readiness to consider the needs of diverse groups and promotes the implementation of more social justice-oriented practices within the counseling profession.

In conclusion, the effective integration of MSJCC into educational frameworks depends on the intentional involvement of faculty members. Faculty members play a critical role in embodying and transmitting these skills through informed teaching approaches, and direct engagement with them through supervision.

All in all, the integration of MSJCC into counselor education encompasses a multifaceted approach that includes curriculum designs, experiential learning opportunities, and the critical support of faculty members. By adopting these holistic and integrative principles, counselor education programs can be more effective in developing their students' MSJCC.

2.3 MSJCC training for school counselors

This section explores the specialized training designed for prospective school counselors and school counselors to integrate MSJCC into their professional practice. Currently, numerous guidelines (ASCA, 2022; CACREP, 2023) propose specific instructions for school counselors to provide services consistent with the MSJCC. The ASCA's Ethical Standards for School Counselors (2022) emphasize that school counselors have to develop their awareness, knowledge, and skills in multicultural and social justice advocacy to facilitate social transformation and achieve equitable consequences for all students (B. 3. g.). In addition, the most recent standards established by the CACREP in 2023 state that school counselors are responsible for being leaders, advocates, and agents of systemic change in PK-12 schools. Therefore, it is imperative for school counselors to actively participate in strategies aimed at addressing social inequities and providing equitable opportunities for all students (Bemak & Chung, 2008; Ratts & Greenleaf, 2017).

Pompeo-Fargnoli, Pulliam, Lapa, and Dutil (2020) investigated the effectiveness of experiential learning in school counselor education.

This study used interpretive phenomenological analysis to examine the effects of a program in which graduate counseling students worked with first-generation (first-gen), and low-income college students. Results indicated that these hands-on experiences significantly improved students' skills, particularly in areas such as multicultural awareness and social justice advocacy. Participants also underwent significant cognitive and behavioral changes, gaining new perspectives on social and cultural issues while overcoming real-world obstacles. These changes enhanced their personal and professional development and highlighted the need to incorporate experiential learning into school counselor education.

However, Luh, LaBrot, Cobek, Sunda, and Fallon (2023) stated that the inclusion of social justice as a focus in school psychologists' education is still rare. They conducted a systematic review of 63 curricula from 55 school psychology programs. The purpose was to evaluate the extent to which consultation training incorporates social justice and multicultural issues. According to the study, problem-solving models are most prevalent in training, with additional support from systems consultation and multicultural or cross-cultural consultation techniques. Furthermore, training seems to emphasize intervention rather than early intervention or prevention, by focusing on indirect service delivery strategies. Moreover, courses are largely designed to improve consultation and collaboration skills, with a small but growing emphasis on incorporating social justice and multicultural elements. In addition, typical approaches to assessing student progress include participation, presentation, and analysis of counseling case studies, as well as a limited number of projects specifically focused on social justice and multicultural issues. Another trend has been an increase in content related to teleconsultation and self-reflection, which are seen as critical to advancing social justice in counseling practice. The inclusion of topics such as teleconsultation indicates a shift toward providing more accessible services, especially to marginalized populations. Overall, this study demonstrates gradual, yet notable progress in incorporating multicultural and social justice factors into the training of school psychologists for consultation.

In addition, given the lack of emphasis on MSJCC in school psychology programs, Shriberg et al. (2023) evaluated school psychologists' understanding and implementation of social justice. In this study, school psychologists emphasized the importance of addressing systemic inequalities that result in discrimination and unequal opportunities for groups with minority status. They also highlighted the

central role of schools in addressing and eliminating systemic inequalities to provide equitable opportunities for every student. Moreover, they discussed a range of strategies they use to integrate social justice into their work. These include promoting equitable policies, conducting culturally sensitive assessments, and increasing knowledge of social justice issues among teachers and families. In addition, school psychologists recommended that training programs should further emphasize social justice by promoting self-reflection on biases. They also suggested that ongoing professional development and mentorship programs be implemented to help school psychologists become effective social justice advocates. In general, the study highlights the growing recognition of the importance of incorporating social justice into practice among school psychologists.

In terms of implementation, according to Ratts and Greenleaf (2017), the MSJCC embodies a unique style of leadership for school counselors. This form of leadership involves effectively addressing power dynamics, privilege, and instances of oppression that are often found in PK-12 educational settings. Thus, they described the Multicultural and Social Justice Leadership Form (MSJLF) for the field of school counseling using the MSJCC framework that Ratts et al. (2015) developed. The purpose of MSJLF is to promote counseling and advocacy interventions that are culturally relevant and focused on social justice in school settings. It also assists school counselors in recognizing the influence of cultural and social justice issues on various student demographics and implementing relevant practices within educational institutions. The following procedures outline the most effective ways to implement the MSJLF.

1. School counselors should define the multicultural and social justice issue and examine its linkages to other issues.
2. School counselors should understand their social group identification and how their values, beliefs, and biases affect their multicultural and social justice views.
3. School counselors should explore how multiculturalism and social justice affect the student or student group being negatively influenced.
4. School counselors should consider how their self-awareness and the student's perspective affect their counseling relationship.
5. The socioecological model should be used by school counselors to examine the problem's influence on students at personal, interpersonal, institutional, community, public policy, and global/international levels.

After completing these procedures school counselors need to identify all viable leadership strategies within each area of influence. Next, select two or three leadership techniques from the identified options by providing a detailed plan for their implementation, including specific procedures for each area of influence. Finally, they should use a robust assessment approach to evaluate the comparative efficacy of the selected options from leadership techniques.

Moreover, Merlin-Knoblich, Griffith, Glover, Cogburn, and Harper (2024) conducted a study to examine the effect of the School Counselor Equity Fellowship (SCEF) program on increasing the capacity of school counselors to advocate for social justice and anti-oppression in K-12 schools. The development of the SCEF was a direct response to the increasing incidence of hate crimes, bullying, and discrimination in schools. The program is specifically designed to provide school counselors, who are uniquely positioned to address these issues, with strong

advocacy skills. The study revealed that the school counselors' personal experiences and multicultural identities had a significant effect on their motivations for participating in the program. In particular, school counselors highlighted the opportunity for open discussion and the development of strong community connections. Benefits of the program included increased self-awareness, a better understanding of social justice issues, and expanded professional networks. School counselors also reported importance of using data to identify and address educational inequities in the program's focus.

All in all, school counselors have a responsibility to develop their MSJCC. The literature presents several guidelines to for both school counseling students and practitioners regarding MSJCC development. A holistic approach that integrates multiple training models may allow for adaptations based on the specific needs of different groups of school counselors and students. Therefore, it is critical to promote research that captures the perception of prospective school counselor students and school counselors regarding the effectiveness of the methods to develop MSJCC based on their identified needs coming from their conceptual understanding and their practical experiences.

2.4 MSJCC in Türkiye

A significant increase in school counseling research, especially after 2000, was noted by Özteke Kozan (2020), showing a growing awareness of the importance of school counseling in addressing students' academic and psychological needs.

The USA leads in research output with 456 publications, while Türkiye follows as the second in terms of volume, with a significant count of 43 publications. This indicates that both countries are engaged in research and attempting to improve

school counseling methods, despite the significant difference in the number of contributions. Similarly, Bektaş (2006) highlighted the differences in the inclusion of multicultural competencies in counselor education between the USA and Türkiye. The USA has already established explicit guidelines for the inclusion of multicultural content in counseling curricula, while Türkiye is just beginning to incorporate these competencies.

However, the evolving role of school counselors in Türkiye has been recognized as critical in dealing with the cultural, social, and academic needs of diverse student populations (Kağnıcı, 2013; Tarhan, 2022). In this context, research conducted in Türkiye can be categorized into three primary groups, including multicultural counseling, social justice counseling with an emphasis on advocacy roles, and a few studies examined both multicultural and social justice themes.

In terms of multicultural counseling, Kağnıcı (2013) examined different approaches to incorporating multicultural counseling training into counselor education, such as offering separate courses or integrating multicultural elements into current curricula. In addition, Aydoğan (2022) emphasized the importance of integrating multicultural awareness into counseling practice using the "broaching" technique. This technique offered practical strategies for counselors to initiate conversations about cultural issues that influence students' experiences.

Moreover, Demir and Tanhan (2022) found that there was no statistically significant difference in perceived multicultural counseling competence between genders and among counselors who had or had not completed coursework regarding multicultural counseling. Nevertheless, significant differences were noted in competencies depending on the frequency of interaction with culturally diverse clients, the number of languages spoken, and educational attainment.

Regarding social justice counseling and the advocacy roles of school counselors, Tarhan (2019, 2022) explored the complex role of school counselors in promoting equity and fairness in educational institutions. These studies showed that there is an agreement on the importance of collaborative advocacy among different educational stakeholders including teachers and principals. However, there are still concerns about potential conflicts that may arise from such advocacy, like the potential compromise of counselors' neutrality. These studies underscored the need for specific training and guidance to improve the effectiveness of counselors in their advocacy roles.

About multicultural and social justice counseling, Kılıç, Tonga, and Kaya (2023) conducted a study to examine the skills and knowledge related to multicultural counseling, social justice, and views towards “homosexuality” among both school counselors and counselor candidates in Türkiye. The study revealed that both groups demonstrated similar levels of competence in these three domains, indicating a uniform and standardized approach in their training. The absence of substantial disparities in attitudes about “homosexuality” among the two groups implied that this consistency could be attributed to wider cultural shifts and standardized teaching approaches. This result indicated a curriculum that is widely recognized and successfully incorporates these essential elements into the education of prospective counselors.

In brief, this literature review demonstrates widespread efforts to incorporate MSJCC into the education and professional development of school counselors in Türkiye. Although there have been noticeable improvements in Türkiye, it is lacking in the literature to understand prospective school counselors’ perception to develop

MSJCC, which can strengthen their future role as advocates for promoting multiculturalism and social justice at both micro and macro level.

2.5 Challenges in implementing MSJCC

The literature highlights specific challenges associated with integrating MSJCC into research, educational frameworks and practices. This section examines these challenges by organizing them into two main areas: institutional barriers and training gaps.

On the research side, Gantt-Howrey et al. (2023) examined the use of the MSJCC in articles published by 21 journals affiliated with the ACA between June 2015 and July 2022. The analysis revealed that only 7.62% of the articles reviewed, cited the MSJCC, indicating a limited inclusion of these competencies in academic research. Although the ACA (2015) has recognized MSJCC as an important and ethical framework in counseling, its implementation in the literature is limited. The researcher also found that even when MSJCC is mentioned, the level of involvement is typically superficial, with only 1.33% of publications considering these competencies as a primary focus. This disparity underscored a notable deficiency in the systematic implementation and comprehensive exploration of MSJCC in the field of counseling. In addition, the study emphasized the need for more empirical research to assess the actual effects of MSJCC on outcomes of counseling practices and training gaps, highlighting the limited amount of research addressing these areas.

2.5.1 Institutional barriers

The successful integration of MSJCC is often impeded by a range of institutional barriers (Goodman et al., 2015; Ratts et al., 2016; Savitz-Romer & Nicola, 2022; Toporek & Daniels, 2018). These barriers include structural and systemic obstacles that complicate the effective application of MSJCC. This part investigates these challenges, with a particular focus on how they present in school counseling.

Savitz-Romer and Nicola (2022) conducted a comprehensive analysis of the institutional barriers within school counseling that impede the achievement of educational equity, particularly for students coming from disadvantaged communities in urban settings. They underscored the high student-counselor ratios and inadequate resources in schools that primarily serve students of BIPOC and those from economically poor backgrounds. Additionally, they demonstrated how U. Bronfenbrenner's ecological systems theory describes various interrelated systems that influence school counseling. These systems range from the immediate school environment (microsystem) to broader societal and political structures (macrosystem). They claimed that these levels include barriers to the equitable distribution of school counseling services. These barriers include organizational practices that overload counselors with non-counseling responsibilities, inadequate professional development opportunities, and insufficient support for integrating counseling into the larger educational system. Therefore, they proposed comprehensive reforms to ensure that all students, particularly those most at risk of marginalization, receive effective school counseling services. They also argued that these reforms should go beyond changes within schools to include broader legislative and societal changes that strengthen the role of school counselors in promoting student success. Overall, the researchers suggested an approach to school counseling

from an ecological perspective, including increasing the counselor-to-student ratio, enhancing counselor training, and revising the roles and responsibilities of school counselors to better parallel with the goals of educational justice and equity.

Leibowitz-Nelson, Baker, and Nassar (2020) examined the significant influence of institutional barriers on the integration of MSJCC into school counselors' professional practices. The researchers emphasized that effective application of these competencies requires not only the commitment of individual counselors, but also significant support from educational institutions. They examined how school counselors can use institutional frameworks to create and sustain successful counseling and advocacy programs at various socioecological levels. They found that the integration of MSJCC with pre-existing models relevant to school counselors provides specific examples and practical recommendations for applying these interventions in educational settings. However, they emphasized the need for institutional support to provide school counselors with the necessary resources and training to address disparities resulting from power dynamics, privilege, and oppression through interventions. They argued that institutional support is essential in creating an environment that enables counselors to effectively engage in the promotion of social justice.

As a summary, institutional barriers significantly impede the effective integration of MSJCC within educational contexts. In order to make significant progress, it is necessary to adopt a comprehensive strategy that addresses these inherent limitations by implementing strategic resource allocation and transforming curriculum. In addition, institutions have to demonstrate a firm commitment to address the broader social inequalities that reflect and perpetuate these challenges. Overcoming these institutional barriers in the ecological system is essential to

creating an educational atmosphere that not only appreciates but actively promotes diversity, equity, and inclusion.

2.5.2 Training gaps

Identified gaps in training further effect the counseling student's perceptions regarding the development of MSJCC. Abraham, Harrison, Peralta, Wells, and Hunter (2022) studied how social justice concerns are included in clinical-community psychology doctoral programs. The aim was to investigate the experiences of PhD candidates and how they incorporate social justice into their clinical practice. Results indicated that students made efforts to integrate an awareness of clients' experiences of oppression and to use an approach that focused on their strengths in their therapeutic interactions. They expressed their privilege through self-reflection and occasionally shared these insights with clients to promote transparency and build trust. Despite their efforts, they observed substantial deficiencies in training, especially in techniques for assessing client empowerment. They also identified a need for more supervision and institutional support for advocacy work. The main challenge is the lack of focus on social justice in the traditional clinical psychology curriculum.

Therefore, the study's recommendations emphasized the significance of consistently applying social justice ideas in all areas of clinical teaching and implementation. This includes specialized training in advocacy, empowerment, and the integration of social context throughout intervention planning and implementation. Overall, the research highlighted the importance of adopting a systematic strategy for incorporating a social justice framework into clinical-community psychology. This approach not only improves the training of doctoral

students, but also enhances their ability to effectively address the diverse and complex needs of clients within a socially just practice framework.

Hilert et al. (2022) highlighted a significant gap in the extent of multicultural and social justice teaching in PhD programs. The study highlighted that MSJCC are frequently covered in a superficial manner, being viewed as just items to be checked off rather than being recognized as important and persistent themes across the curriculum. This superficial approach results in a curriculum that does not promote a profound comprehension or facilitate the practical use of these skills. Another thing is that while there are expectations and criteria, like those set by the CACREP, that stated that multicultural content should be included in all courses, there is a lot of variation in how this is actually done (Hilert et al., 2022). A significant number of students expressed dissatisfaction with the lack of comprehensive integration of MSJCC in their degrees, especially in courses that did not specifically address concerns regarding MSJCC. In addition, some students thought that the faculty members maintained outdated viewpoints or were not entirely committed to adequately teaching multicultural and social justice subjects. As a result, students have fewer chances to examine current problems and implement social justice values in real-world situations. Furthermore, students noticed that there was a significant absence of structured opportunities to utilize multicultural and social justice knowledge in practical situations. Finally, as a result of perceived inadequacies in the curriculum, numerous students felt the need to actively search for additional resources, participate in projects on their own, or form study groups with their peers in order to get experiences in multicultural and social justice matters.

Beer, Spanierman, Greene, and Todd (2012) examined the disparities between the expectations of counseling psychology trainees to get extensive social

justice training and the actual education that they are provided. Trainees expressed a significant preference for training that goes beyond basic discussions. They demand a curriculum that is not only academic, but also provides them with the practical tools to serve a wide range of clients and address difficult social justice issues. They also desire a stronger incorporation of these subjects to ensure they are adequately equipped to address the complex nature of social inequalities and the distinctive needs of marginalized communities in their professional work.

Collins, Arthur, Brown, and Kennedy (2015) highlight notable inadequacies in the incorporation of social justice education across the curriculum and the availability of practical implementation opportunities. Students noticed multicultural and social justice training frequently took place in separate classes, rather than being continuously included into their whole educational journey. There was also an obvious absence of opportunities for students to apply their knowledge of multiculturalism and social justice in real-life situations. This discrepancy indicated that the accumulated knowledge is not sufficiently reinforced by practical training. Therefore, students felt inadequate to handle real-life counseling situations that need these skills. Moreover, the training programs faced criticism for their lack of instruction in the essential skills required to effectively participate in multicultural counseling and advocate for social justice. This encompasses a lack in prioritizing the creation of targeted intervention strategies that incorporate cultural and social justice factors.

In summary, research from several studies highlights significant training gaps in the incorporation of MSJCC into counseling education. These gaps can be seen in the inadequate inclusion of MSJCC in the curriculum, the superficial coverage of

important topics, and the lack of opportunities for practical application and development of these skills.

All in all, this review of literature sets the stage for the current study, which investigates the perceptions of prospective school counselors at Boğaziçi University regarding the development of MSJCC. Through addressing the gaps in the literature and pursuing the suggested areas for future research, it aims to fill existing gaps and expand the discussion on effective MSJCC integration in counselor education by considering prospective school counselors' perceptions, particularly at the undergraduate level in Türkiye.

The comprehensive literature review on the development of MSJCC in counselor education programs emphasized a critical shift toward more inclusive and socially conscious counseling practices. Key findings of the literature revealed that MSJCC is essential in preparing counselors to effectively deal with the complexities of diverse client populations and societal inequalities. Crucially, the literature review indicated that MSJCC training has a positive effect on counseling practice, improving counselor effectiveness and client outcomes, supported by studies such as Goodman et al. (2018), Henry (2024) and Merlin-Knoblich et al. (2024).

Moreover, studies such as Charis (2023) and Feather, et al. (2019) highlighted innovative curricular approaches at MSJCC by demonstrating the effectiveness of experiential learning and specialized training in enhancing counselor preparedness. Additionally, the literature review emphasized significant barriers and gaps in training, as highlighted by Savitz-Romer and Nicola (2022), showing the difficulties counselors encounter in effectively incorporating these skills.

Furthermore, the review of the literature on MSJCC has significant implications for counselor education programs. First, the need for changes in

curriculum is evident. It is critical for programs to consistently develop and apply instructional strategies that incorporate the MSJCC throughout the counseling curriculum. This ensures that these competencies are not treated as separate subjects, but rather are integrated into all aspects of coursework and practicum experiences, as in the study conducted by Hiller et al. (2022). Furthermore, it is important to prioritize addressing institutional barriers and training gaps in order to successfully integrate MSJCC. Successful implementation of MSJCC requires a commitment to resource allocation and policy development, as well as ongoing efforts to promote faculty expertise and engagement, as noted in the works of Dollarhide et al. (2021) and Keum et al. (2022). This review also emphasized the importance of ongoing research in MSJCC education (Gantt-Howrey et al., 2023). In addition, the literature indicated that MSJCC is an important aspect of school counseling, demonstrating its relevance (Ratts & Greeneaf, 2017; Shriberg et al., 2023). Overall, the literature review clarifies the critical importance of MSJCC in contemporary counselor education, highlighting the need for holistic curriculum methods, institutional support, faculty involvement, and ongoing research about training needs.

Regarding the current study, the literature highlights the fundamental importance of conceptual knowledge in providing a solid foundation to support prospective counselors' understanding of MSJCC, as demonstrated by Hilert et al. (2022). It underscores the need to embed MSJCC principles throughout the counseling curriculum to ensure that students are not only theoretically exposed to these concepts but are also able to deeply internalize and reflect upon them. Moreover, practical experiences, as exemplified by Coombs (2021), enhance this understanding by providing real-life situations in which these skills can be applied. Such experiential learning opportunities, from simulated client interactions (Charis,

2023) to community engagement projects (Goodman et al., 2018), are critical to translating conceptual knowledge into actionable skills. These experiences allow prospective school counselors to understand the complexities of multicultural and social justice issues, thereby influencing their understanding of the needs and priorities related to MSJCC. Therefore, the current study focused on how conceptual understanding and practical experience as well as the effect of conceptual understanding and practical experience on identified needs, shape the perceptions of prospective school counselors regarding the development of MSJCC at Boğaziçi University.

In conclusion, the current case study conducted at Boğaziçi University reinforces the conclusions of the existing literature and illustrates how conceptual understanding, practical experiences and identified needs together shape the perceptions of prospective school counselors needs regarding the development of MSJCC, which can enable better integration of MSJCC in counselor education programs. Previous research, such as Singh et al.'s (2010) study, has explored the experiences of counseling students, but none has focused directly and extensively on the perceptions of counseling students, especially prospective school counselors. By using a case study research methodology that allows for in-depth examination, this study represents the first in the literature to examine MSJCC within an undergraduate counselor education program through a comprehensive approach that combines both theoretical insights and practical experiences.

CHAPTER 3

METHODOLOGY

This chapter provides the methodology employed in the current study. Research design, instruments, participants, procedure, data analysis and the role of the researcher will be explained.

3.1 Research design

Research questions are considered as a first step to design research that guides instruments, data collection and analysis methods (Braun & Clarke, 2022).

The research questions for the first part of the current study as stated before in the chapter of Introduction are:

1. What is the self-perceived level of MSJCC among sophomore, junior, senior, and master's students at Boğaziçi University?
2. Is there a significant difference in self-perceived level of MSJCC among sophomore, junior, senior, and master's students at Boğaziçi University?

For the second part of the study, the main research question is:

How do prospective school counselors at Boğaziçi University perceive their development of MSJCC?

Related to the main question, this study addresses three sub-questions:

1. How do prospective school counselors at Boğaziçi University conceptualize MSJCC?

2. How do the practical experiences of prospective school counselors at Boğaziçi University shape their perceptions regarding the development of MSJCC?
3. What specific needs do prospective school counselors at Boğaziçi University identify in order to develop their MSJCC based on their conceptual understanding and practical experiences?

Moreover, this study employed the case study research design. According to Yin (2018), "defining the case and bounding the case" are the two essential components for the case study research (p. 31). The former is about the clear and specific description of the case-which can be a person, a location, an object, a phenomenon, or an organization. The latter is associated with scope-what is and is not captured by the case from a structural, temporal, or other viewpoint.

Based on this reference provided by Yin (2018), the case and the boundary of the case for this study will be explained below.

- The case: The case of this study was students in Boğaziçi University's Guidance and Psychological Counseling Program. Moreover, this study specifically focused on undergraduate students who enrolled in the School Counseling Practicum I (ED 477) course in the Fall 2023-2024 academic year. Because ED 477 was critical to their conceptual understanding and practical development, the second part of the study focused on these students. They were interviewed in a semi-structured format to find out what they thought about the development of the MSJCC.
- Bounding the case: The study limited its scope on exploring the perceptions prospective school counselors related to develop MSJCC. This exploration

was conducted within the context of their conceptual understanding, practical experiences, and identified needs

- Time Boundary: The time frame of the study was between December 2023 and March 2024 during the 2023-2024 academic year. In addition, the experiences of prospective school counselors in the Guidance and Psychological Counseling Program at Boğaziçi University for four years, including one year of English preparatory training, as well as their 12-week practicum experiences in the ED 477 course, were focused.
- Structural Boundary: The structural scope was the conceptual and practical aspects of the prospective school counselors' experiences. It also included their identified needs related to the development of MJSCC.

The choice to use the case study research approach for this study was related to several reasons. First, the complexity and specific context in which the phenomenon occurs are critical elements that define case study research (Yin, 2018). The development of MSJCC is a complex process influenced by numerous factors, including theoretical training, practical experience, identified needs within a particular educational setting. The case study research design allowed for an in-depth examination of these dimensions within the unique context of the Boğaziçi University Guidance and Psychological Counseling Program.

Second, holistic understanding is a fundamental aspect of the case study research (Yin, 2018). By focusing on a single case, the research aimed to understand how prospective school counselors integrated their conceptual knowledge with practical experiences to identify their needs regarding the development of MSJCC.

Third, the use of multiple data sources is the significant component of the case study research (Yin, 2018). The methodological framework utilized both

quantitative (the administration of the MSJSCCS developed by Choi, 2023) and qualitative (semi-structured interviews) approaches to data collection. Although the quantitative data preliminary served for descriptive statistics and the non-parametric test, this strategy illustrated the use of multiple sources of evidence, which enhanced the depth and comprehensiveness of the analysis.

Moreover, Yin (2018) emphasized the importance of qualitative data in understanding complex phenomena in their real-world contexts. Through the use of semi-structured interviews, this study utilized qualitative data to investigate the conceptual understanding, practical experiences and identified needs of prospective school counselors. This approach was consistent with Yin's perspective for case studies as a medium of obtaining the diverse perspectives, personal reflections, and complicated details that explores participants' journeys toward the development of MSJCC from their perspectives.

On the other hand, this method was chosen over surveys. Although they were used initially in the study to collect quantitative data, they generally do not provide sufficient depth to fully explore individual experiences and diverse perceptions that result from accumulated knowledge and experiences (Cohen et al., 2017). Experiments were also considered inappropriate because of its limited focus on the subjective and complex personal experiences (Cohen et al., 2017).

In brief, the adoption of the case study research methodology in this study was determined by the complex and context-specific nature of investigating the perceptions of prospective school counselors at Boğaziçi University to develop MSJCC. This approach provided a comprehensive and holistic understanding of the phenomenon, facilitated by the integration of quantitative data and qualitative insights.

Furthermore, Levitt et al. (2017) stated that methodological integrity is a key concept for designing research where there is a coherence among philosophical and theoretical assumptions as well as research design, and procedures. This study adopted an epistemological stance that provides a philosophical basis for determining the types of knowledge. It gives a structure for researchers to ensure the accuracy and effective communication of that knowledge (Creswell, 2013; Crotty, 1998).

In this context, this study used a constructionist epistemological perspective, asserting that meaning is not discovered but constructed by individuals interacting with the world and objects (Crotty, 1998). In other words, constructionism assumes that individuals construct meaning in various ways when considering the same phenomenon, and no objective truth is waiting to be uncovered (Crotty, 1998). In this study, exploring the perceptions of prospective school counselors supposed that each distinct perception coming from prospective school counselors construct the knowledge to understand the development of MSJCC.

Lastly, the theoretical perspective serves as the foundation for the methodology (Creswell, 2013). This study adopted a theoretical approach based on MSJCC framework developed by Ratts et al. (2016) as stated in the Review of Literature chapter. Additionally, MSJSCCS utilized in this study was developed by Choi (2023) based on this framework.

3.2 Instruments

The participant information form and the Multicultural and Social Justice School Counseling Competencies Scale (Choi, 2023) (MSJSCCS) were used for the first part of the study. Subsequently, semi-structured interviews were conducted for those who enrolled in School Counseling Practicum I (ED 477) course and were the ones

who marked the option showing their willingness to attend the second part of the study in the participant information form.

3.2.1 The participant information form

Prior to the participant information form, the informed consent for the first part of the study was provided for participants (See Appendix A for English version, see Appendix B for Turkish version).

The participant information form included two distinct sections: the personal information form as a first section and the demographic information form as a second section. The personal information form included student ID, email, phone number, academic level, and willingness to participate further in the study for prospective school counselors enrolled in ED 477. The demographic form collects information on age, gender, sexual orientation, citizenship, ethnicity, native language, spoken languages, parents' educational level, socioeconomic status, and special elective courses taken from the department. Moreover, the status of students as first-gen university attendees was determined from their responses to the question regarding their parents' educational level (See Appendix C for English version, see Appendix D for Turkish version).

3.2.2 Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS)

Choi (2023) developed the MSJSCCS as a measure to assess the self-perceived MSJCC level of school counselors and those in training (See Appendix E). Consisting of 31 items, one of which is a control item, this scale is organized into four subscales: "School Counselor Self-Awareness," "Student Worldview,"

“Counseling Relationship,” and “School Counseling and Advocacy Interventions.” These categories reflect the components described in Ratts et al.'s (2016) MSJCC framework. The “School Counselor Self-Awareness” subscale consists of six items, with an example item being, “I reflect on my assumptions and values as members of marginalized/privileged groups.” The “Student Worldview” subscale has nine items, exemplified by, “I understand how students' sexual orientation may impact their life experiences.” The “Counseling Relationship” subscale consists of five items, with a example item stating, “I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.” Lastly, the “School Counseling and Advocacy Interventions” subscale has ten items, one of which is, “I provide school staff with workshops or professional development opportunities regarding diversity or social justice.” Through Likert-type responses (1-untrue of me, 2-somewhat untrue of me, 3-neutral, 4-somewhat true of me, 5-true of me), participants could report their self-reported MSJCC level The maximum possible score on the scale is 150 since the control item is not scored, with the following components: 30 points for school counselor self-awareness, 45 points for student worldview, 25 points for counseling relationship, and 50 points for school counseling and advocacy interventions. However, the scale does not categorize the scores into typical rankings such as low, medium, or high self-perceived levels of MSJCC.

Moreover, the two laps of expert review for content analysis were carried out and the scale was administered to 207 individuals consisting of 45 school counseling students and 162 school counselors in the USA. The reliability of MSJSCCS subscales is demonstrated by high Cronbach's alpha coefficients ranging from .83 to .91.

In this study, MSJSCCS was translated into Turkish (See Appendix F for some example items of the translated Turkish version). Before translation, the use of the scale was permitted with the author's consent, which was obtained via email (See Appendix G). The initial translation was carried out by the thesis student. The backward translations were conducted by two Turkish experts living abroad who having PHDs in clinical psychology. In addition, the translation was reviewed and modified by the thesis advisor and committee members of the thesis. After this process, all translations and adaptations were carefully reviewed, and necessary adjustments were made by the thesis student. Subsequently, two experts in Türkiye, both affiliated with non-governmental organizations and with knowledge in the field of multicultural and social justice counseling, were involved in the translation process. In addition, one of them served as a specialist in measurement and evaluation. They critically reviewed the translation and provided valuable feedback. After incorporating the insights gained from this comprehensive review, the final translated version of the MSJSCCS in Turkish was reached.

Although the inclusion of expert opinions in this study helps ensure that the content of the scale is relevant and appropriate, the construct validity was not conducted due to some reasons. Firstly, the scale was developed based on the MSJCC framework (Ratts et al., 2016). Furthermore, the scale itself is in the early stages of development and validation (Choi, 2023). Moreover, validation is not within the scope of this study. In addition, full validation involves extensive methodological and statistical work that requires significant time. As part of this study, it was not possible to conduct a full validation study due to the time constraints of the thesis study, which must be completed by June 2024. It is also important to note that the validation study will be carried out in another study.

3.2.3 Semi-structured interviews

A clear explanation of the informed consent for the second part of the study for the semi-structured interviews was given before the semi-structured interviews were commenced (See Appendix H for English version, see Appendix I for Turkish version). Semi-structured interviews were conducted to comprehend how prospective school counselors perceive their MSJCC development through focusing on their conceptual understanding, practical experiences, and identified needs in developing MSJCC, particularly considering their school observations during the school practicum (See Appendix J for English version of the interview form, see Appendix K for Turkish version).

These interviews were conducted both face-to-face at the North Campus Boğaziçi University and online via Zoom during February 2024 and March 2024. Semi-structured interviews ranging in length from 40 to 65 minutes, with an average of 55 minutes, were conducted with 27 participants. The platform, the specific date and time for each participant was communicated by the thesis students via e-mail.

Additionally, the interviews were recorded using a smart phone or Zoom voice recording. Once the interviews were completed, the files were uploaded and stored on a hard drive, which was then secured in a locked file on a computer with password protection. The voice recordings will not be deleted for two years but will be permanently deleted after that. Keeping research data for two years is a standard approach in scientific research. This period allows for addressing objections or concerns from participants, reanalysis of results, and independent verification by other researchers, if necessary, by obtaining the participant's consent.

Only thesis student had access to the recordings stored. When transcribing the interviews, all identifying details (such as names and student ID) were removed to

protect the participants' confidentiality. It is significant to note that the participants in this study were adults, voluntary prospective school counselors who were older than 18. They also had the right to leave at any time without consequence. However, none of the participants chose to leave before the end.

Moreover, the structured feedback mechanism was implemented following each semi-structured interview to enhance the robustness and reflexivity of the research process. This mechanism was designed to obtain participants' perceptions and evaluations of both the Turkish translated version of scale (MSJSCCS), and the semi-structured interview experience itself. With regard to MSJSCCS, participants were specifically asked about the clarity, relevance, and any potentially confusing aspects of the scale. The goal was to assess the effectiveness of the instrument in accurately and comprehensibly capturing self-perceived MSJCC. Feedback indicated that the majority of participants found the scale clear and meaningful, suggesting that the instrument was well understood for measuring MSJCC. However, a single participant commented on two specific items within the “counseling relationship” subscale that included the "how" (nasıl in Turkish) words in sentences perceived somewhat confusing. These were item 15 “Bir öğrenciyle, benim kimliklerimin ve öğrencinin kimliklerinin ilişkimize olan etkisini nasıl konuşacağımı bilirim.” and item 24 “Bir öğrenciyle, öğrencimin kimlikleri ile benim kimliklerimin arasındaki benzerlik ve/veya farklılıkların psikolojik danışmanlık ilişkisine olan etkisini nasıl konuşacağımı bilirim.”

Regarding the semi-structured interviews, participant feedback was positive. They affirmed the clarity of the interview questions and the coherent presentation of the study objectives. Participants appreciated the transparent communication of what was expected in their responses, which contributed to a structured yet flexible

interview environment. An important aspect of the feedback was the interactive nature of the interviews. Participants noted that any initial misunderstandings were promptly clarified by the thesis student, fostering an atmosphere more similar to a calming and comforting conversation than an exam-like interview. This environment can facilitate open and honest dialogue and allowed participants to engage more deeply with the interview process by reflecting on their experiences and perceptions in a constructive way.

3.3 Participants

This sampling method allows the researcher to discover, comprehend, and gain insight into the phenomenon (Creswell, 2013). In this study, purposeful sampling was used. In the first part, students of Boğaziçi University's Guidance and Psychological Counseling Undergraduate (sophomores, juniors, and seniors) and Graduate Programs were invited to participate in the study voluntarily to administer the participant information form and MSJSCCS (Choi, 2023). Since freshmen had not yet completed Ethical Issues in Counseling (ED 132), a course that introduces the basic principles of MSJCC, they were excluded from the study by considering their unfamiliarity with the concept of MSJCC.

During the academic year 2023-2024, there were a total of 194 sophomores, juniors, seniors, and master's students, including 50 sophomores, 55 juniors, 66 seniors, and 23 master's students. Of these, 138 students participated in the first part of the study. Therefore, the return rate was 71.13%. However, two participants were excluded from the analysis due to false responses to the control item, resulting in a final sample size of 136.

To reach the participants, compulsory courses were used. Specifically, the courses of Lifespan Development (ED 209) for sophomores, Program Development and Evaluation (ED 370) for juniors, and both Understanding Maladjustment (ED 429) and School Counseling Practicum I (ED 477) for seniors and master's students through their academic advisors were used to recruit participants. The participant information form and the translated MSJSCCS, which took approximately 15 minutes to complete, were emailed as a single Google Form by the instructors (faculty members) of the relevant courses. The data gathered from these 136 students were used to measure the self-perceived level of MSJCC in Boğaziçi University sample. It was administered from December 2023 to February 2024. In the subsequent phase, prospective school counselors enrolled in the School Counseling Practicum I (ED 477) course in the 2023-2024 academic year and participated in the first part of the study were invited to semi-structured interviews.

The first part received responses from 42 of the 52 prospective school counselors enrolled in ED 477 course, and 27 of them expressed further interest in the second part of the study. Because of the extra credit opportunity for the ED 477 course, many students were willing to participate in the study. Therefore, semi-structured interviews were conducted with 27 participants who were willing to participate. However, thematic analysis of all 27 interviews was not feasible due to the time limitation; therefore, the criteria stated for the participants. Eleven participants were identified in the scope of this study as a sample based on the heterogeneity of the group. However, it should be noted that the remaining 16 semi-structured interviews will be utilized for analysis in another study.

In terms of heterogeneity, the representation of gender, sexual orientation, socioeconomic status, ethnicity and first-gen university students' status were

considered as the selection criteria for the participants. Eleven identified participants were a representative subset of the total 27 participants. The gender distribution showed an overrepresentation of female participants, with 23 females and 4 males in the total group, compared to 9 females and 2 males in the selected group. Sexual orientation is well represented, with 24 heterosexuals, 2 bisexuals, and 1 gay in the total group and 8 heterosexuals, 2 bisexuals, and 1gay in the identified group. Ethnicity is consistent, with 26 Turkish and 1 both Arap and Turkish participants in the overall group and 10 Turkish and 1 both Arap and Turkish participants in the selected group. Socioeconomic status (SES) was diverse, with the total group including 13 participants whose basic needs are comfortably met, 11 with sufficient income to live comfortably, and 3 with more than sufficient income. The selected group has 5, 5, and 1 participant in these SES categories, respectively. In addition, there was a representation of first-gen university students. Out of the 27 participants, 14 were identified as first-gen college students, and out of the 11 participants, 5 were identified as first-gen university students. This heterogeneous representation can ensure a comprehensive analysis that captures a wide range of perspectives and experiences.

As a result, this process resulted in the identification of a purposive sample of 11 participants. According to Creswell, semi-structured interviews typically achieve data saturation with 5 to 10 participants, a point at which further data analysis no longer generates new insights.

3.3.1 Guidance and psychological counseling undergraduate programs in Türkiye

Before focusing on the details of participants, it is crucial to define and contextualize guidance and psychological counseling programs in Türkiye.

Under the faculties of education and department of educational sciences, guidance and psychological counseling undergraduate programs in Türkiye are completed in 4 years (8 semesters).

Moreover, students are admitted to the program with the scores of the Higher Education Institutions Examination [Yükseköğretim Kurumları Sınavı (YKS)] conducted by the Student Selection and Placement Center [Öğrenci Seçme ve Yerleştirme Merkezi (ÖSYM)].

In 1996, under the World Bank National Education Development Project, undergraduate programs in guidance and psychological counseling were developed to be implemented nationwide (Ültanır, 2005). Although the programs were not unified nationwide, the content of the required courses is mainly parallel (Ültanır, 2005).

In 2018, new teacher training license programs in Türkiye was introduced by Higher Education Council ("Yeni Öğretmen Yetiştirme Lisans Programları" [New Teacher Training Bachelor's Programs], 2018). These programs have been revised after comprehensive consultation with several stakeholders, including faculty members from education faculties and educational sciences departments, and with the cooperation of the Higher Education Council. Its purpose was to better prepare teacher candidates through a balance of subject knowledge, pedagogical skills, and ethical teaching practices, which is also parallel with national educational needs and global standards.

Moreover, guidance and psychological counseling programs were included in the scope of these new license programs ("Yeni Öğretmen Yetiştirme Lisans Programları", 2018). However, it is important to highlight that school counselors and teachers are distinct occupations.

In other words, in Türkiye, there is a misconception that counseling services are synonymous with teaching activities, leading to the belief that all teachers are capable of providing counseling services (Parmaksız & Gök, 2018). It is also important to note that there was no transition to a new program at Boğaziçi University in the Faculty of Education.

Under this new teacher training program, the guidance and psychological counseling program's objective is to provide students with a wide range of skills and knowledge. As guidance and psychological counseling students' progress, the curriculum covers specialized topics such as Developmental Psychology, Learning Psychology, and Behavioral Disorders. In addition, the curriculum includes courses related to cultural and ethical education. Moreover, research skills are cultivated through the courses of research methodologies and statistics. Furthermore, the curriculum places a strong emphasis on practical skills, including major courses such as Psychological Counseling Techniques, Crisis Intervention, and School Counseling. The curriculum in advanced phases also encompasses subjects such as Group Counseling Techniques and specific counseling procedures for distinct populations, including individuals who have undergone trauma ("Rehberlik ve Psikolojik Danışmanlık Lisans Programı," 2018).

The courses mentioned so far show a significant similarity between guidance and psychological counseling programs in Türkiye, however, there may be variations in educational content or pedagogical approaches.

On the other hand, guidance and psychological counseling programs of all universities in Türkiye are obliged to open two compulsory practicum courses called "Guidance and Psychological Counseling Practicum in Schools" (Okullarda Rehberlik ve Psikolojik Danışmanlık Uygulamaları) for senior students. These

supervised practicums are essential components of the curriculum, offering practical experience in diverse environments under the supervision of qualified professionals. ("Rehberlik ve Psikolojik Danışmanlık Lisans Programı," 2018).

These practicum courses were made compulsory in 2018, and some of the requirements of the courses were determined within the framework of the "Directive on the Teaching Practice of Practicum Students in Educational Institutions Affiliated to the Ministry of National Education ("Uygulama Öğrencilerinin Milli Eğitim Bakanlığına Bağlı Eğitim Öğretim Kurumlarında Yapacakları Öğretmenlik Uygulamasına İlişkin Yönerge, [Directive on Teaching Practice for Practicum Students at Educational Institutions Under the Ministry of National Education]," 2018).

According to this directive, students are responsible for observing and carrying out psychological counseling practices in the school environment for 12 weeks (72 hours) in a semester, at least 6 hours a week as a psychological counselor candidate. These practices include various areas such as individual sessions, group work, and classroom guidance activities. At Boğaziçi University, this course is offered with ED 477 course code in the fall semesters and ED 478 in the spring semesters.

After focusing on the curriculum of guidance and psychological counseling undergraduate program, focusing on its demographics can be necessary. In Türkiye, the undergraduate program in Guidance and Psychological Counseling [Rehberlik ve Psikolojik Danışmanlık Lisans Programı] is offered by 87 universities. Of these, 71 are public institutions and the remaining 16 are private universities ("Rehberlik ve Psikolojik Danışmanlık Programı Bulunan Tüm Üniversiteler [Guidance and Psychological Counseling Programs in All Universities]," 2023).

In the realm of academic preference, Boğaziçi University is the institution of first preferred by students who achieve the highest scores in the Higher Education Institutions Examination. It has consistently maintained this prestigious position in 2021, 2022, and 2023 (Higher Education Council – “TYT-AYT Net Sihirbazı”, n.d). Annually, Boğaziçi University has been chosen by approximately 60 - 70 students to participate in this program, a number that has been set by the Higher Education Council [Yükseköğretim Kurulu]. It is also the only English-medium university among the 71 state universities ("Rehberlik ve Psikolojik Danışmanlık Programı Bulunan Tüm Üniversiteler," 2023).

3.3.2 Guidance and psychological counseling undergraduate programs in Boğaziçi University

The curriculum of a bachelor’s degree in Guidance and Psychological Counseling at Boğaziçi University, for detailed information (https://ed.bogazici.edu.tr/), consists of a diverse range of courses that are given over eight semesters.

The program implements the scientist-practitioner model. The vision of the program is stated in the below:

> “Taking a pioneering role in generation of interdisciplinary scientific knowledge in the field of guidance and psychological counseling; reflective transformation of theory and research into ethical professional practice supportive of development and well-being of individuals; and promotion of change towards social justice and peace, respectful of all beings.” (Boğaziçi University Educational Sciences Department | Vision and Mission, n.d.)

Some of the program's mission related to the development of MSJCC is to provide an educational environment that promotes inclusivity and values diversity. The program also aims to develop counselors who serve as social change agents. Furthermore, the program emphasizes the generation and implementation of research

to improve services by incorporating ecological and social justice perspectives. It also has a mission to develop students' multicultural competence to support groups from marginalized communities and promote inclusive social policies) (Boğaziçi University Educational Sciences Department | Vision and Mission," n.d.). (For detailed information, https://ed.bogazici.edu.tr/vision-and-mission).

Every semester has fundamental courses in guidance and counseling and optional courses. For detailed information, visit the website of the program (https://ed.bogazici.edu.tr/undergraduate-program). The curriculum is designed to provide students with the information and skills necessary to become scientist-practitioners in the field of counseling.

Summary of the courses is explained below. It is important to note that the first digit of each course code indicates the academic year when the course is typically taken. In other words, courses starting with "1" are for first year students (freshmen), "2" for second year students (sophomores), "3" for third year students (juniors) and "4" for fourth year students (seniors).

Firstly, Freshman Orientation (ED 121) helps students adjust to academic life and gain a clear understanding of the variety of opportunities and career paths available in counseling. In addition, Ethical Issues in Counseling (ED 132) aims to raise ethical awareness and introduces students to the ethical issues in counseling practice.

Some courses are related to the development of research skills, including Introduction to Statistics (ED 201), Research Methodology (ED 208), Applied Research (ED 309), Measurement and Evaluation (ED 374), and Introduction to Assessment in Counseling (ED 421).

Moreover, some courses such as Lifespan Development (ED 209), Foundations of Guidance and Counseling (ED 221), and Theories of Personality (ED 226) provide knowledge of human development, basic counseling concepts and techniques, and personality theories by providing their historical background in the field of counseling. Moreover, Psychoeducational Consultation (ED 444) is a course that teaches students how to work collaboratively with teachers, parents, and administrators.

Furthermore, the curriculum offers hands-on learning. The Basic Counseling Skills (ED 330) and Advanced Counseling Skills (ED 434) courses are designed to enhance the application of basic counseling concepts, principles, and theories. Practicum courses such as School Counseling Practicum I (ED 477) and School Counseling Practicum II (ED 478) allows students to apply their knowledge in school settings.

Additionally, some required courses are related to the Department of Educational Sciences. Courses such as Introduction to Education (ED 101) and Social Foundations of Education (ED 104) aims to increase knowledge of the theories and sociocultural aspects of education. The courses Educational Administration (ED 252) and Program Development and Evaluation (ED 370) provide a broad understanding of the methods of educational administration and the skills necessary to create and evaluate educational programs.

The curriculum also includes required courses from various departments within the university, such as biology, history, economics, sociology, philosophy, psychology, humanities, and academic English. These courses are important because they ensure that students receive a broad and interdisciplinary education.

They can also complement a student's education in guidance and psychological counseling. By offering a basic understanding of various fields. In addition, the availability of elective courses enables students to explore their interests and shape their educational journey according to their career goals and personal curiosities (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions, n.d.).

Overall, the Department of Educational Sciences, Guidance and Psychological Counseling Program at Boğaziçi University offers a comprehensive curriculum, including a combination of core courses from the department, required courses from various other departments, and a selection of electives. In that way, the program ensures that students receive an interdisciplinary education.

In terms of MSJCC, most courses include content related to the development of MSJCC. Moreover, some courses are offered by the program under Special Electives related to development of MSJCC. Under Special Electives, students are required to take at least one course from each of two different categories in order to graduate: Community Services and Culture and Diversity. Additionally, these courses are particularly important to understand the data in this study. Because participants were asked if they had taken these courses in the first part of the study.

Furthermore, in the second part of the study, the influence of these courses on the perceptions of prospective school counselors regarding MSJCC was asked given that most of the senior counseling students in the first to third year have already completed them. These courses are mostly designed with an experiential learning method that provides both knowledge and practical experience regarding MSJCC, which are explained below. Although ED 477 as a practicum course is more

comprehensive in terms of school counseling and counseling skills, these elective courses focus more specifically on concepts related to MSJCC.

ED 200 (Living with Disabilities) is a comprehensive course that is designed to foster an understanding of disabling conditions by developing the ability to recognize and appreciate differences in oneself and others. The course examines the complexities of inclusion and exclusion as well as the role of disability as a critical aspect of personal and community identity. In addition, the course examines multiple models of disability with an emphasis on the importance of viewing disability through the lens of diversity. (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions, n.d.).

ED 300 (Community Involvement) is designed to deepen students' understanding of individual responsibility for social development. It encourages active participation in community service to foster a sense of civic duty and social commitment. It aims to provide a practical framework for understanding how collective efforts can bring about positive change. In this course, students work with a public or non-governmental organization (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions, n.d.).

ED 342 (Community and Counseling) focuses on enriching students' understanding of the counselor's responsibilities within the community as an agent for change. The course explores various concepts of social intervention and their significant implications for the counseling process. It provides students with both experience in community settings by providing the opportunity to engage in supervised practice. (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions," n.d.).

ED 475 (Supportive Services in Higher Education) aims to provide students with supervised practical experience in the delivery of counseling and guidance services within the university setting. The course focuses on the development, implementation, and organization of student support services. This includes a wide range of activities such as orientation programs, seminars, group work, and the creation of self-help materials (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions, n.d.).

3.3.2.1 School counseling practicum I (ED 477) course

In the second part of the study, participants were enrolled in the ED 477 course. The selection of the ED 477 course is due to its comprehensive nature. In other words, this practicum course provides field experience and observation opportunities, as well as an academic component at the university site through readings, reflections, and supervision from faculty members. Therefore, focusing on the details of the ED 477 course is essential to gaining a deeper understanding of the participants' perceptions regarding the development of the MSJCC.

ED 477 course consists of two parts as mentioned above. The first part is related to procedures of the Ministry of National Education Data Processing Systems (MEBBIS), which requires a minimum 12 weeks and 72 hours (6 hours for each week) field experience in schools affiliated with the Ministry of National Education (MEB) under the supervision of a school counselor. During the practicum, students engage in observation and group counseling in a school setting. This process involves closely acquainting themselves with both the structure of the school and the guidance services offered, while simultaneously conducting group counseling

sessions for the first time. Supportive involvement in planning, organization and implementation of school guidance services' activities can be additional tasks.

The second part, ED 477 course offered by Boğaziçi University Guidance and Psychological Counseling Program, provides students with a framework to shape their field experiences. In this part of ED 477, triadic supervision is used as a structure that combines three separate supervisory roles: university practicum supervisors, school counselor supervisors, and peer supervisors. This approach is specifically developed to offer extensive support and diverse viewpoints to students; therefore, they can enrich their learning experience and fostering their professional growth. Every supervisor has a vital function in the educational process. University practicum supervisors, who are faculty members, primarily prioritize the integration of practicum experiences with academic concepts and maintaining adherence to the requirements of the course and assessment process. Within the scope of this supervision, they attend class discussions each week during the semester and share their experiences with their university practicum supervisors and supervisor peers. Peer supervisors are comprised of fellow students who collaborate in helping one another through peer learning and reciprocal feedback. The incorporation of this peer-to-peer component fosters a culture of collaborative learning. School counselor supervisors typically consist of qualified individuals who have extensive experience in the field. They offer students realistic advice, real-life perspectives, and feedback derived on their counseling experiences in daily situations at schools. This facilitates the connection between student education and real-world professional application. These three supervisory components work together to provide a strong support structure that enriches learning environment through successfully preparing students for professional roles in education and counseling.

Moreover, at the beginning of the ED 477 course, prior to commencing their practicum, prospective school counselors were provided with an introductory presentation on the MSJCC. This presentation was conducted by university practicum supervisors including the thesis advisor of the current study, and it was designed to increase awareness and understanding of the MSJCC framework.

Additionally, there is a requirement of group counseling in ED 477, which is related to the ED 425 course (Group Dynamics and Counseling). ED 425 is a mandatory course of the undergraduate curriculum for Guidance and Psychological Counseling at Boğaziçi University. The course was taught by one of the university practicum supervisors among faculty members in Fall 2023 term. It explores the theoretical foundations and practical approaches of fundamental group dynamics including multicultural counseling. It also emphasizes fostering of facilitative skills essential for group management (Boğaziçi University Educational Sciences Department | Undergraduate Course Descriptions, n.d.). ED 425 course offers a preparation platform for students to utilize these skills in their group work at schools. Students also regularly keep field logs based on their self-reflections coming from their observations on the school setting and guidance service.

As a summary, prospective school counselors enrolled in the ED 477 course are supposed to be well-prepared to implement counseling skills based on their comprehensive theoretical grounding derived from coursework in their initial three years.

The ED 477 course also fosters an environment that enriches the learning experience through dynamic class discussions, peer supervisions and observations regarding social justice issues. This environment can serve as a platform for students to not only share their learning journeys but also learn from each other's diverse

perspectives through reflections. These interactions can deepen their awareness and understanding of MSJCC.

3.3.3 Demographic information of participants

The demographic profile of the participants was analyzed to understand the context of the study. The first part of the study involved 136 participants, with the following academic level distribution: 37 sophomores, 38 juniors, 51 seniors, and 10 master's students, with an average age of 23.6 years. The gender of participants comprised 115 females, 18 males, and 3 non-binary individuals. In terms of sexual orientation, participants identified themselves as follows: 113 heterosexual, 7 bisexual, 3 lesbian, 4 gay (including those who identified as homosexual), 2 asexual, 2 demisexual, and 1 pansexual. In terms of ethnic identity, the majority (104 participants) identified as Turkish. In addition, there were smaller groups identifying themselves as Kurdish (7 participants), both Kurdish and Turkish (7 participants), both Turkish and Yoruk (3 participants), and various other combinations such as Dadash, Circassian, Zaza, Armenian; Greek immigrant; Laz, Arab, Cypriot. In terms of citizenship, almost all participants (133) were Turkish citizens, with a few also holding dual citizenship, such as Turkish Citizen - Bulgarian Citizen, Turkish Citizen - Romanian Citizen, and Turkish Citizen, TRNC - Republic of Cyprus, each represented by one participant. The predominant mother tongue reported was Turkish, with 127 participants reporting it as their primary language, and there were a few participants whose mother tongue included Kurdish (6), both Turkish and Kurdish (2), both Turkish and Armenian (1).

For the second part of the study, in the context of ED 477 course, 42 prospective school counselors from the cohort of 52 prospective school counselors

were participated in the first part of the study, with an average age of 24 years, ranging from 22 to 34 years. The gender distribution of participants was predominantly female, with 36 identifying themselves as female, 5 as male, and 1 participant identifying as non-binary. This distribution reflects a gender diverse sample, albeit with a significant female majority, which is the clear reflection of the gender representation in the program at Boğaziçi University. In terms of sexual identity, the majority of participants, 37, identified as heterosexual. In addition, there were three bisexual participants, one gay participant, and one participant who preferred not to disclose their sexual identity. All participants were citizens of the Republic of Türkiye and shared a common national background, with Turkish being the native language. Moreover, there were 41 participants who know English as the second language. Other languages reported included French (3 participants), Spanish (2 participants), German (2 participants), Arabic (2 participants), Korean (1 participant), and Turkish Sign Language (1 participant), demonstrating a range of linguistic abilities and interests. Parental education levels also varied. For mothers, 16 had a university education, 13 had completed high school, 10 had completed primary school, and 3 had a postgraduate degree. For fathers, 20 had a university degree, 11 had a high school diploma, 6 had completed primary school, 4 had a postgraduate degree, and 1 participant preferred not to disclose this information. In terms of socioeconomic status (SES), the participants' responses indicated a range of economic affluence. Nineteen participants reported that their families could comfortably meet their basic needs, and another 19 reported having enough income to live comfortably. A smaller segment, 4 participants, indicated that they could barely meet basic needs from month to month, highlighting the varying levels of financial security within the sample. This demographic overview serves as an

introduction to the second of the study, underscoring the wide range of backgrounds and experiences that enrich the data set. Moreover, the demographic information of 11 participants interviewed in the second part of the study is detailed below.

Table 1. Demographic Information of Participants

Participant	Age	Gender	Sexual Orientation	First-Gen University Student	MSJSCCS Score (Max=150)
P-1	23	Female	Heterosexual	No	130
P-2	23	Female	Heterosexual	Yes	124
P-3	23	Female	Heterosexual	No	133
P-4	26	Male	Gay	No	146
P-5	23	Female	Heterosexual	No	132
P-6	27	Female	Bisexual	No	135
P-7	23	Male	Heterosexual	Yes	120
P-8	23	Female	Bisexual	No	137
P-9	23	Female	Heterosexual	No	117
P-10	23	Female	Heterosexual	Yes	132
P-11	24	Female	Heterosexual	Yes	119

Note. P=Prospective School Counselor

Table 1 shows the summary of some demographic information about the participants. Participants' demographic information identified by codes P-1 through P-11, regarding their age, gender, sexual orientation, ethnic identity, citizenship, native language, languages spoken, neurodiversity status, parents' education level, socioeconomic status (SES), participation in community services and culture and diversity courses enrolled, perceived knowledge levels in the MSJCC, and their MSJSCCS scores with a maximum of 150 points, was explained below.

P-1 is a 23-year-old female identifies herself as heterosexual with Turkish ethnicity and citizenship. Her native language is Turkish, and she also speaks English, French, and Turkish Sign Language. She does not have any neurodiversity condition. Regarding her parents' education, her mother completed high school while her father has a university degree. Her socioeconomic status (SES) allows for a comfortable lifestyle. P-1 enrolled or registered or taken courses namely in ED 200 (Living with Disabilities) and ED 300 (Community Involvement) courses. She scored 130 out of 150 on the scale.

P-2, a 23-year-old female, identifies as herself heterosexual and holds Turkish nationality. Her ethnicity is Turkish, and her native language is Turkish. She is proficient in English. P-2 has not reported any neurodiversity conditions. Her mother's highest level of education is primary school, and her father's is also primary school. Her SES is described as barely meeting basic needs. She has taken ED 200 (Living with Disabilities) and ED 475 (Supportive Services in Higher Education) courses. Her total score on the scale is 124 out of 150.

P-3 is a 23-year-old female, heterosexual, with Turkish ethnic background and citizenship. She speaks Turkish and English. No neurodiversity condition is reported. Her educational background includes parents who have reached high school and university levels. Her SES is comfortable for meeting basic needs. P-3 has taken the ED 342 (Community and Counseling) course related to culture and diversity. Her overall score on the scale is 133 out of 150.

P-4, a 26-year-old male participant identifies himself as gay. He has Turkish ethnicity and holds Turkish citizenship. Turkish is his native language, and he speaks English as well. He reports no neurodiversity conditions. His mother completed high school, and his father has a postgraduate degree. P-4's SES allows for a comfortable

lifestyle. He has completed ED 200 (Living with Disabilities) and ED 300 (Community Involvement) courses. His score on the scale is 146 out of 150.

P-5 is a 23-year-old heterosexual female with Turkish ethnicity and nationality. Her mother tongue is Turkish, and she also speaks Arabic, German, and English. She does not have any neurodiversity conditions. Her parents have university-level education. Her SES allows for a comfortable living. P-5 has taken the ED 300 (Community Involvement) course. She scored 132 out of 150 on the scale.

P-6 is a 27-year-old female who identifies herself as bisexual. She is of Turkish ethnicity and holds Turkish citizenship. Her native language is Turkish, and she is fluent in English. She does not have any neurodiversity conditions. Her mother completed high school, and her father has a university degree. P-6 describes her socioeconomic status as comfortable for basic needs. She has completed the ED 300 (Community Involvement) course. Her score on the scale is 135 out of 150.

P-7 is a 23-year-old male, identifying himself as heterosexual, with Turkish ethnic background and citizenship. He speaks Turkish and English. He reports no neurodiversity conditions. Both of his parents have high school education. His socioeconomic status allows for a comfortable living. P-7 has taken the ED 300 (Community Involvement) course. His overall score on the scale is 120 out of 150.

P-8, a 23-year-old female, identifies herself as bisexual. She has mixed Arab and Turkish ethnicity and holds Turkish citizenship. Her mother tongue is Turkish, and she also speaks English and French. P-8 has no neurodiversity conditions. Her mother has a university degree, while her father has a postgraduate degree. Her SES is described as sufficient for a comfortable life. She has completed the ED 300 (Community Involvement) course. She scored 137 out of 150 on the scale.

P-9 is a 23-year-old female, heterosexual, with Turkish ethnicity and nationality. She speaks Turkish and English. No neurodiversity condition is reported. Her parents have postgraduate education. Her SES allows for a comfortable lifestyle. P-9 has taken ED 200 (Living with Disabilities) and ED 342 (Community and Counseling) courses. Her score on the scale is 117 out of 150.

P-10, a 23-year-old female identifies herself as heterosexual. She has Turkish ethnicity and holds Turkish citizenship. Her native language is Turkish, and she is fluent in English. She does not have any neurodiversity conditions. Her parents' highest level of education is primary school. Her SES is described as comfortable for basic needs. P-10 has completed ED 200 (Living with Disabilities) and ED 300 (Community Involvement) courses. Her score on the scale is 132 out of 150.

P-11 is a 24-year-old female, identifying herself as heterosexual, with Turkish ethnic background and citizenship. She speaks Turkish and English. She reports no neurodiversity conditions. Her parents completed high school. Her socioeconomic status is comfortable for basic needs. P-11 has taken the ED 300 (Community Involvement) course related to culture and diversity. Her overall score on the scale is 119 out of 150.

In summary, the diversity of the participants is seen in their various combinations of gender, sexual orientation, and ethnic background, ranging from predominantly identified as Turkish to mixed Turkish and Arab identities.
The SES categories indicate a range of economic conditions, from those barely meeting basic needs to those comfortably meeting all needs. The educational backgrounds of their parents also vary widely, providing insight into the educational and socioeconomic diversity within the group. Participation in community services and culture and diversity courses, as well as perceived levels of knowledge at

MSJCC, are also changing, further deepening the understanding of participants' commitment to and competence in multicultural and social justice issues.

3.4 Procedures

After obtaining ethical approval from the Boğaziçi University Institutional Review Board in Social Sciences and Humanities (SBINAREK), the pilot study was conducted for the two parts of the study separately. Following the pilot study, some changes in the research instruments and semi-structured questions were made, which required a new ethical approval (See Appendix L).

The first part of the research included the use of the Multicultural and Social Justice Counseling Competencies Inventory (MSJCC-I) (Killian, Peters, & Floren, 2023) to assess the self-perceived level of MSJCC. Based on the pilot study, it became apparent that the scale was perceived as lengthy, unclear, and difficult for students to understand. Therefore, it was decided to replace it with a shorter, more concise, and understandable instrument, namely the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) developed by Choi in 2023. This change was intended to increase participant comprehension and ensure a more accurate reflection of students' self-perceived MSJCC. In addition, the particular emphasis on "school" in the current scale was more consistent with research interests focused on school counseling practicum experiences. Moreover, in accordance with feedback from members of the thesis committee, MSJSCCS was translated into Turkish when the permission was given the researcher (See Appendix G) to provide a more culturally relevant and accessible research context.

Furthermore, it became obvious that there was a need for more precise definitions when discussing the topic of MSJCC regarding practical experiences in

semi-structured interviews. Prior to asking questions related to the practical experiences, which was after reflecting on their conceptual understanding, the researcher provided a basic explanation of the MSJCC framework.
The adaptation was made to ensure that participants had an accurate understanding of the MSJCC, thus allowing for deeper and more meaningful discussions during the interviews.

Lastly, four additional questions related to marginalized and privileged identities, specifically ethnicity, citizenship, native language, and socioeconomic status, were added to the demographic form to collect more detailed and relevant data. Moreover, the questions related to the marginalized and privileged identities was added to the semi-structured interviews.

Related to the process, for the first and the second part of the study, the informed consent was provided separately to ensure that participants were fully informed of their rights and the nature of the study. In the second part, before semi-structured interviews began, the briefing addressed any questions or concerns and emphasized the participant's right to withdraw at any time without consequence.

Moreover, participation in this study was completely voluntary. However, participants who completed both the participant information form and MSJSCCS were receive one additional credit as a compensation for the one of ED 209, ED 370, ED 429 and ED 477 courses in the first part of the study. If students were enrolled in more than one course, they had the opportunity to select the course for which they wish to receive additional credit. In addition, participants who participated in the semi-structured interviews obtained another additional credit for the ED 477 course. All of these conditions were clearly stated in the informed consent documents.

In terms of potential risks of this study, participants can feel discomfort from discussing emotional experiences during the semi-structured interviews. To address these risks, the thesis student was available for debriefing after all interviews. Also, they were reminded of their freedom to leave the study at any time.

In addition, the thesis student is the program's research assistant. This situation causes students to feel uncomfortable sharing negative comments about faculty members and the program content. To prevent this situation, the importance of confidentiality was explained.

On the other hand, participating in the research may have had benefits for the participants. They can have the opportunity to process their feelings during the interviews. Additionally, their involvement in the research may contribute to improving and enhancing multicultural training in counselor education, indirectly benefiting future professional counselors.

In summary, the process illustrates the comprehensive approach incorporated into the methodology of this research. Each stage, from the findings of the pilot study that led to instrumental adjustments to the research tools, to the detailed engagement and with participants, underscores the commitment to ethical standards and the pursuit of meaningful data.

3.5 Data analysis

The data analysis for the first part of the study consisted of the descriptive statistics (e.g., means and standard deviations) which was calculated for the MSJSCCS and its each subscale. Additionally, the Kruskal-Wallis H-test was used to analyze the differences in self-perceived level of MSJCC among sophomores, juniors, seniors, and master's students at Boğaziçi University. This non-parametric method was

chosen because the data did not meet the normality assumption required for ANOVA (Field, 2018; Kruskal & Wallis, 1952).

For the second part of the study, the data obtained from semi-structured interviews was analyzed with the thematic analysis method. Research questions about perceptions, experiences, needs, and ideas of particular groups in a particular context are suitable for thematic analysis (Braun & Clarke, 2022). Moreover, according to Alhojailan and Ibrahim (2012), this analysis method is suitable for investigating explicit or implicit communication-based materials, such as responses from open-ended questions and interviews.

It is also important to note that this method is considered a qualitative research technique or tool rather than a theoretical framework for research methodology (Braun & Clarke, 2022; Labra, Castro, Wright, & Chamblas, 2020). In other words, thematic analysis provides researchers a tool to comprehend and interpret common meanings and experiences (Braun & Clarke, 2012).

Furthermore, Braun and Clarke (2022) stated that maintaining coherence among theoretical conceptualization, the study's purpose, research questions, and the chosen methodology is essential in conducting a thematic analysis. By categorizing transcribed data to derive themes based on similarities, thematic analysis enables the interpretation of relationships between these themes and comparisons across them (Alhojailan & Ibrahim, 2012). In that context, it is significant that some common aspects in participants' statements was unnecessary for theme generation; therefore, consistently considering the study's purpose and research questions are required (Braun & Clarke, 2012).

In this study, the thematic analysis was carried out in six steps, as outlined by Naeem, Ozuem, Howell, and Ranfagni (2023). Firstly, the researcher (the thesis

student) transcribed the semi-structured interviews of 11 participants into written form and carefully reviewed them in order to gain a thorough understanding. She then compiled all of the interview transcripts into a single Word document, assigning codes to each participant for ease of organization. She carefully read each transcript at least three times to identify significant patterns and insights. She then highlighted key quotes that exemplified these patterns in yellow on the Word document. Next, she selected a sample of relevant quotes for further analysis. This step was important to establish a strong foundation for subsequent analysis by focusing the initial interpretation of the data on key excerpts that capture the most important themes.

In the second step, after becoming familiar with the data, the researcher found keywords. These keywords were critical since they helped identify emerging patterns and themes within the data. The keywords accurately represented the content and context of the data, which formed the basis for the development of initial codes. Initial codes were established by considering the frequency and relevance of keywords in relation to the research questions and content.

The third step was coding. It aimed at the classification of the data into coherent categories based on keywords. This method condensed the raw data into manageable units that encapsulated basic meanings or ideas. Codes were created as concise expressions or terms that capture important elements of the data and played a crucial role in organizing the data analytically for more in-depth investigation.

In the fourth stage, the codes were categorized into themes that accurately represent the underlying patterns and relationships found in the data. This was a higher level of data analysis in which the researcher combined and refined the codes to create thematic structures that effectively communicate the findings of the study.

The fifth step was conceptualization. This involved the integration of multiple themes to form a broader body of knowledge that clarifies the data. This process required careful examination and analysis, in which the researcher established and elaborated on the concepts generated from the data. The study's theoretical framework was the MSJCC; therefore, it was ensured that the themes were consistent with the framework as a part of the validation process. For example, some themes were reflective of this framework, such as marginalized and privileged identities and self-awareness.

The final step was to develop a conceptual model that encompassed the research findings. This model acted as a visual representation of the study by providing a concise overview of the main themes and their interrelationships. The models attempted to provide a concise and organized representation of how the themes collectively addressed the research question and contributed to the advancement of knowledge in the field.

This systematic methodology improved the accuracy and thoroughness of the thematic analysis. In addition, all transcripts and themes were reviewed by the thesis advisor directly from the raw data. Also, throughout the data analysis process, the thesis advisor and the thesis student met regularly to discuss and collaboratively refine the analysis. Therefore, every step of the analysis was overseen by the thesis advisor.

3.5.1 Trustworthiness and rigor

The concept of trustworthiness plays a central role in qualitative studies. It reflects the principles of reliability and validity that are fundamental to quantitative studies (Merriam & Tisdell, 2015).

Crotty (1998) emphasized that rigor in qualitative research is not an incidental occurrence, but rather the result of methodical strategies, including extensive data collection, multifaceted data analysis, and careful validation of themes. Within this framework, trustworthiness emerges as a keyword that reflects the degree to which the findings accurately represent the perspectives authentically encountered in the research context (Creswell, 2013; Crotty, 1998). In other words, it serves as the qualitative counterpart to the validity of quantitative research. It challenges researchers to critically assess the extent to which the data accurately capture the phenomena under study (Merriam, 2009). In pursuit of this goal, the current study employed member checks and triangulation as foundational strategies to strengthen its trustworthiness.

Since minimizing researcher interpretation biases is crucial in qualitative research according to Birt, Scott, Cavers, Campbell, and Walter (2016), they noted that member checking is essential for validating the study's conclusions. In order to ensure the trustworthiness of the data, the member-checking method was used in this study. Participants were contacted by phone for member-check sessions in May 2024 after development of organizational themes, themes, and subthemes. The researcher gave participants brief interview summaries during these conversations. They were also provided with a list of themes to validate their conceptual understanding, practical experiences, and identified needs. These sessions lasted 10 to 15 minutes, averaging 12 minutes. Participants confirmed the findings and interpretations. The

member-checking stage did not reveal any new key organizational themes, themes, and subthemes. In addition, participants were requested to identify their preferred pronouns (he/she/they, his/her/their, or him/her/them) for use in the study during member-checking. Moreover, triangulation, considered a well-known strategy to enhance internal validity, was employed in this study (Merriam & Tisdell, 2015). Two different methods were utilized, which are MSJSCCS and semi-structured interviews.

3.6 Role of the researcher

Unlike quantitative research methods, qualitative researchers do not rely on various instruments for data collection and analysis. In qualitative research, the researcher serves as the primary agent who gathers and interprets data (Merriam & Tisdell, 2015). Therefore, it is crucial to disclose researcher stance to prevent any potential biases and to ensure transparency and trustworthiness in the study.

In this study, it is critical to consider the pre-existing relationships between the thesis student and the study participants, as the thesis student also serves as a research assistant in the department and is responsible for practicum courses. This relation facilitated communication with participants and rapport during semi-structured interviews. However, this relationship can also influence participants' responses, potentially leading to biased data due to their comfort level. Participants may also be reluctant to share negative feedback about the department. To manage these dynamics and to maintain the integrity and validity of the research findings, she clearly explained her researcher role apart from her research assistant' role to all participants and emphasized that responses would be confidential and used only for research purposes. This can help reduce any bias in responses due to personal

relationships. The thesis student also engaged in reflective practice, in which she critically assessed how her relationships with participants might influence the data and actively worked to reduce these influences.

I firstly want to highlight my deep interest in multicultural and social justice counseling. When I started my graduate degree in the guidance and psychological counseling department, I was almost sure that I would focus on social justice counseling in my thesis. My conviction to focus on MSJCC in my thesis derives from the insights during my practicum experience.

During my senior year at Boğaziçi University's Guidance and Psychological Counseling Department, I was an intern at a technical and vocational high school as a school counselor in the Nişantaşı district of Istanbul, which is recognized for its residents from affluent families. During my internship, I walked to school and watched the people, buildings, structures, and cars surrounding me. Upon passing through the school gate, I experienced a sensation of entering an entirely distinct realm. This experience provided me with a valuable opportunity to closely witness the social inequalities existing both inside and outside the school. I have already known that my role was not limited to merely observing these social inequalities; I also have willingness to actively address them. However, as a counselor in training, I felt inadequate when confronted with the stories of students who held marginalized and oppressed identities within society. It became clear to me that social and political systems were intricately woven into the fabric of our lives, much like a spider's web. Throughout my internship, I realized that providing psychological counseling within the confines of the guidance room was not enough for me. Furthermore, I reflected on my previous educational experiences as a student in a rural school in a disadvantaged area in Türkiye. As a result, I made a significant decision to pursue

further studies in the field of social policy as soon as completing my undergraduate education.

Actually, I believed that my acceptance into the Boğaziçi University Social Policy master's program was due to my motivation rather than my theoretical understanding. For a year as a preparation student in 2020-2021, I took courses from different departments such as sociology, politics, and economics.

Unfortunately, I learned that the program in social policy will not continue in the following years; therefore, it is impossible for me to complete the required and compulsory courses. When I first heard this news, I was so disappointed. After that, I continued my graduate education in the Guidance and Psychological Counseling Program, I had previously studied after completing my scientific preparation year, but now, I realize that it makes me very happy to be in the field of counseling again and to get my specialist degree.

Moreover, alongside my academic readings in social justice counseling, the practical experience gained through my volunteer work during my undergraduate years, which can be classified as experiential learning, significantly contributed to my interest in social justice counseling.

Additionally, I attribute a significant influence on my undergraduate program incorporated into the infusion-based advocacy training.

Notably, my thesis advisor, Associate Prof. Z. Hande Sart, consistently emphasized the role of psychological counselors as advocates throughout all courses I took from her. This emphasis, combined with my first practicum experience under her supervision and the subsequent self-reflection assignments, served as strong motivations for me to focus on MSJCC.

Now, as a psychological counselor, I feel deeply committed to advocacy. However, I often feel inadequate as an advocate. In this context, serving as the Vice President of the Graduate Student Representation Committee and as a representative of the Institute of Social Sciences at Boğaziçi University in 2022-2023 played an important role in my journey regarding MSJCC. It gave me a crucial insight into the importance of addressing students' issues. Through this experience, I realized that I need to undertake concrete efforts that make me confident in this role.

In brief, my undergraduate and graduate years in the Guidance and Psychological Counseling Program at Boğaziçi University were particularly transformative for me. They provided a unique opportunity to understand the importance of school counseling practicum courses which can provide an immersive and transformative experience in terms of MSJCC.

CHAPTER 4

FINDINGS

The current study was designed to explore the perceptions of prospective school counselors at Boğaziçi University regarding the development of MSJCC by considering their conceptual understanding, practical experiences and identified needs. Using a case study methodology, the research population consisted of prospective school counselors at Boğaziçi University.

This study was conducted in two parts. First, the Participation Information Form and the translated version of the MSJSCCS (Choi, 2023) were administered to 136 volunteer sophomore, junior, senior, and master's students during the 2023-2024 academic year. Concurrent with the data collection, senior counseling students enrolled in the School Counseling Practicum I (ED 477) course were asked about their willingness to participate in further semi-structured interviews to explore their perceptions related to the development of the MSJCC. There were 52 students in the ED 477 course and 42 of them participated in the first part. Moreover, 27 students agreed to participate in the semi-structured interview for the second part.

The Findings chapter is consisted of three sections. First section reports the results of the first part of the study including the descriptive statistics of MSJSCCS and the results of Kruskal-Wallis H Test. The next section presents the thematic analysis of the semi-structured interviews conducted in the second part. The third section focuses on the summary of the findings. This section aims to enhance the analysis by combining qualitative findings with quantitative data derived from MSJSCCS.

In the thematic analysis, four organizational themes emerged. The first organizational theme was titled *Foundations of* MSJCC *Conceptualization* and consisted of two main themes. These were *Theoretical Foundations of MSJCC* and *Conceptualization of MSJCC with Personal Experiences*. The first theme namely "Theoretical Foundations of MSJCC" examined the core academic and theoretical underpinnings of MSJCC, segmented into three subthemes as well: *Observing Faculty Members,* which focused on the influence of faculty members at the university in shaping the understanding and application of MSJCC principles; *Core Concepts in Counseling,* highlighting the integration of MSJCC with foundational concepts essential for counseling; and *Fundamental Counseling Theories and Principles,* analyzing the overlap of the fundamental theories that guide counseling practices with MSJCC. The second theme namely "Conceptualization of MSJCC with Personal Experience" explored the personal journey of understanding MSJCC, divided into three subthemes: *University Environment*, which examined the influence of the university setting on exploring MSJCC; *Marginalized and Privileged Identities,* focusing on how personal and social identities influence the conceptualization of MSJCC; and *Foundations of Ethical Awareness,* which delved into how the ethical considerations inherent in MSJCC intersect with personal beliefs and biases.

The second organizational theme of the analysis *Experiential Pathways in Developing MSJCC* consisted of two themes: *Explorations* and *Practicum Experiences.* The first theme, *Explorations*, included two subthemes: *Self-Awareness,* which explored the foundational role of self-awareness in developing MSJCC, and *Volunteering,* which positioned volunteering as a means for exploration for the development of MSJCC. The second theme*, Practicum Experiences,*

comprised of four subthemes: *Reflective Observation,* which emphasized the importance of reflective practices in MSJCC development; *Supervision,* detailing the role of supervision through MSJCC lens in practicum settings; *Multiculturalism in School Contexts,* exploring how multiculturalism reflects itself in educational environments; and *Observing Advocacy Interventions,* highlighting the significance of observing advocacy engagement in practicum experiences.

The third organizational theme addressed the *Challenges in MSJCC Integration*, which was divided into two themes. *Conceptualization Gaps*, focusing on the comparative lack social justice and advocacy comprehension in counseling compared to multicultural competencies, and *Implementation Concerns*, which examined the practical challenges that can be faced in applying these principles particularly in school counseling settings.

The fourth organizational theme revolved around *Identified Needs in MSJCC Training*, which includes five themes: *Experiential Learning with Supervision*, emphasizing the importance of hands-on learning experiences complemented by supervision within the scope of a course; *Motivation from Personal Interests,* which underscored the role of finding personal interest and motivations towards specific issues such as poverty, child labor, educational rights, and disability etc. in pursuing MSJCC; *Collaborative Learning*, focusing on the benefits of peer learning and cooperation regarding MSJCC acquisition. Moreover, *Developing Ethical Understanding* highlighted the need for a deeper comprehension of ethics regarding MSJCC and *Faculty Members' Expertise in MSJCC* discussed the role of faculty members on students' learning and development in MSJCC.

As the findings are presented, illustrative quotes from participants' verbal contributions to the current study findings are included for clarity. To protect

participants' anonymity, code names ranging from P-1 to P-11 were randomly assigned to each participant. To achieve this randomness, numbers from one to eleven were written down, placed in a box, and then drawn one at a time. The participants' last names were arranged in alphabetical order, and the numbers were assigned based on that order. In addition, due to the need to translate quotations into English, the original Turkish quotations were given a numerical identifier. This was then included in Appendix M.

Figure 3 below shows the hierarchical coding of the findings, including organizational themes, themes, and subthemes.

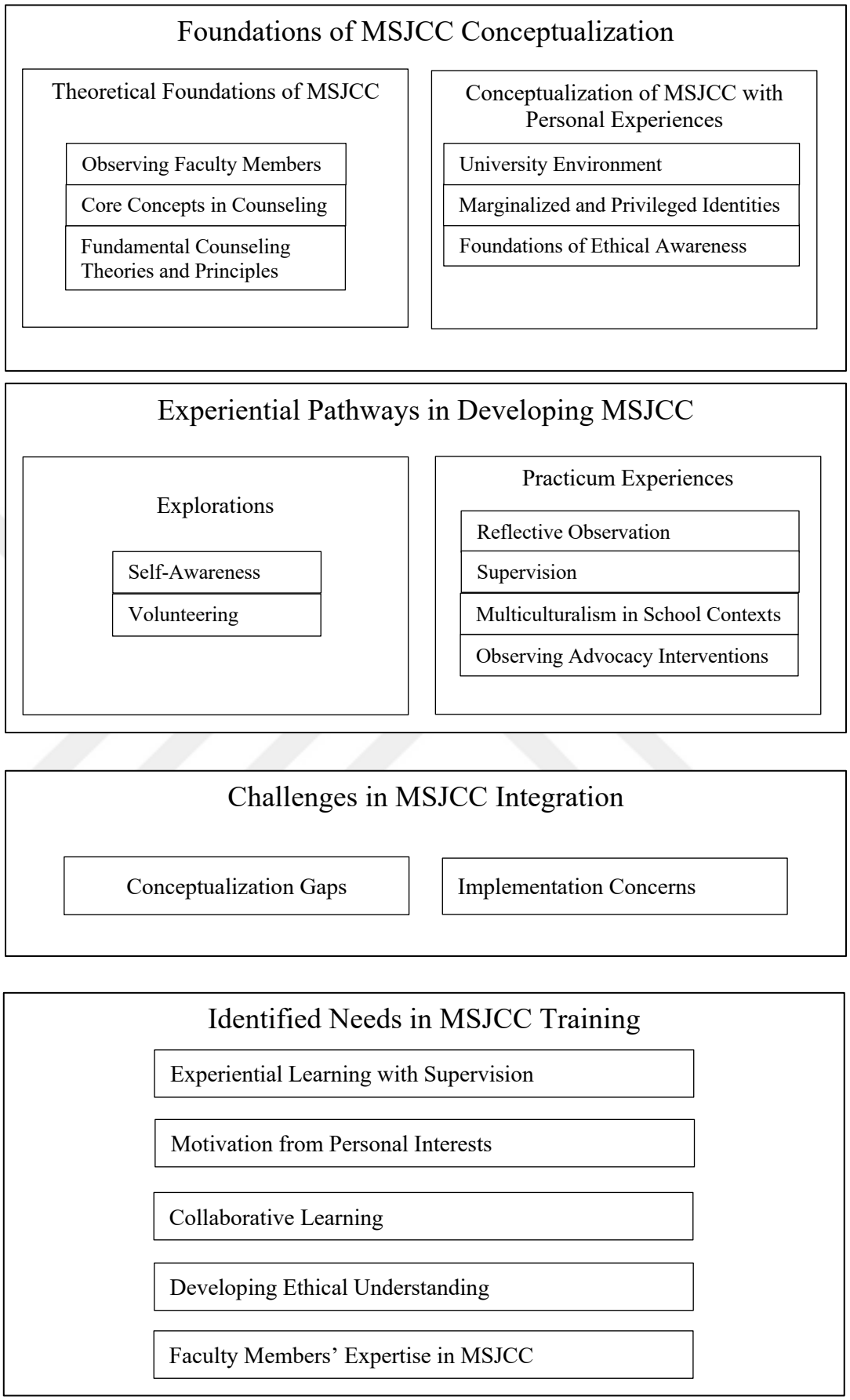

Figure 3. Organizational themes, themes, and subthemes

4.1 Results of MSJSCCS

The first part of the study aimed to assess the self-perceived level of MSJCC among sophomores, juniors, seniors, and master's students in the Guidance and Psychological Counseling Program at Boğaziçi University. To measure self-perceived MSJCC level of prospective school counselors at Boğaziçi University, the Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS) (Choi, 2023) was used.

The reliability of the Turkish translated version of the MSJSCCS and its subscales were assessed using Cronbach's alpha, utilizing SPSS version 29 software. The scale itself consists of 31 items, including a control item to assess respondent's attention. This control item was removed from the reliability calculations to ensure that the analysis accurately reflected the internal consistency of the content items of the scale. For the total scale, which consists of 30 items, the Cronbach's alpha coefficient was found to be α=.93, indicating an excellent internal consistency (DeVellis, 2016; Nunnally & Bernstein, 1994). When considering the subscales separately, the School Counselor's Self-Awareness subscale, which consists of 6 items, had a Cronbach's alpha of α=.84, revealing good internal consistency (DeVellis, 2016; Nunnally & Bernstein, 1994). The Students' Worldview subscale, consisting of 9 items, had a Cronbach's alpha of α=.85, again demonstrating high reliability (DeVellis, 2016; Nunnally & Bernstein, 1994). The Counseling Relationship subscale, consisting of 5 items, had an internal consistency of α=.84, which is a good level of reliability (DeVellis, 2016; Nunnally & Bernstein, 1994). Finally, the School Counseling and Advocacy Interventions subscale, with 10 items, showed a Cronbach's alpha of α=.90, indicating high internal consistency (DeVellis, 2016; Nunnally & Bernstein, 1994).

Overall, these values, which is above the commonly accepted threshold of .70 (Nunnally & Bernstein, 1994), showed that the Turkish translated version of MSJSCCS and its four subscales have high internal consistency. This indicated that the scale is a reliable instrument for assessing MSJCC among Boğaziçi University's Guidance and Psychological Counseling students.

The analysis of the results across different academic levels within the Guidance and Psychological Counseling Program at Boğaziçi University revealed distinct patterns of performance on the various subscales. The overall adjusted mean for the entire sample (N=136) was 79.30 with a standard deviation of 11.75. When examining subscale performance, the highest average scores were observed in the Student's Worldview subscale (M=85.67, SD=11.04), suggesting a strong comprehension of diverse perspectives and self-reflection. In contrast, the Counseling Relationship subscale exhibited the lowest mean (M=73.14, SD=14.61).

The results are shown in the Table 2 below according to both academic levels and four subscales.

Table 2. MSJSCCS Scale Results by Academic Level

Variable	Total Sample (N=136)	Sophomores (n=37)	Juniors (n=38)	Seniors (n=51)	Master's students (n=10)
Total Adjusted Mean and (SD)	79.30 (11.75)	75.06 (12.67)	80.12 (9.59)	80.14 (11.34)	87.67 (13.30)
School Counselor's Self-Awareness	82.77 (14.03)	79.46 (13.89)	81.50 (14.05)	84.70 (14.33)	90.00 (9.94)
Student's Worldview	85.67 (11.04)	81.99 (11.81)	86.37 (10.75)	86.80 (10.34)	90.89 (10.23)
Counseling Relationship	73.14 (14.61)	67.03 (15.90)	72.95 (11.10)	74.59 (14.24)	89.20 (7.39)
School Counseling and Advocacy Interventions	74.59 (16.78)	70.22 (17.60)	77.26 (12.82)	74.20 (16.93)	82.60 (23.13)

Note. Means are adjusted means. Standard deviations are given in parentheses

The scores differed throughout academic years, with master's students demonstrating better results compared to students at lower academic levels. Their scores were the highest in all categories, with the highest adjusted mean overall being 87.67 (SD=13.30). They also achieved nearly highest scores that are attainable in School Counselor Self-Awareness (M=90.00, SD=9.94) and Student Worldview (M=90.89, SD=10.23). Moreover, both seniors and juniors demonstrated higher scores in the School Counselor Self-Awareness and Student Worldview subscales compared to sophomores who are exhibited significantly lower scores in all subscales, especially in the Counseling Relationship subscale (M=67.03, SD=15.90).

Moreover, it was assessed that whether there are significant differences in the self-perceived MSJCC level among sophomores, juniors, seniors, and master's students using SPSS program version 29. As a first step, the assumptions of independence of observations, normality, and homogeneity of variances were checked before conducting a one-way ANOVA (Field, 2018). The assumption of independence of observations was met because all groups consisted of different participants, none of whom influenced each other. The Levene statistic was used to analyze heteroscedasticity. The result showed homogeneity of variances, F (3, 132) = 2.144, p = .09. The normality tests were conducted using both the Kolmogorov-Smirnov for seniors and the Shapiro-Wilk test for sophomores, juniors, and master's students. The Shapiro-Wilk test indicated that only the sophomores' scores were normally distributed, W (37) = .963, p = .25. The other groups did not meet the normality assumption, which necessitated the use of non-parametric test.

Therefore, the Kruskal-Wallis H test was used as a non-parametric method (Field, 2018). In this test, the mean rank comparison was used instead of the median when the distribution of MSJSCCS had different shapes among sophomores, juniors,

seniors, and master's students ("Report a Kruskal-Wallis Test from SPSS in APA Style," 2024). The result showed that there was a statistically significant difference in self-perceived level of MSJCC across the four groups, H (3) = 10.852, p = .01, with a mean rank MSJSCCS score of 54.57 for sophomores, 69.82 for juniors, 71.73 for seniors, and 98.60 for master's students. Additionally, post-hoc pairwise comparisons were conducted using the Dunn-Bonferroni method with adjusted p-values (Dunn, 1964; Field, 2018). The results showed that only the MSJSCCS scores for sophomores and master's students were significantly different, Z = -3.136, p = .01, with master's students scoring higher than sophomores. These results indicated that as students grow academically in this program, the changes in their self-perceived MSJCC are observed. However, there is only a statistically significant difference between sophomores and seniors.

Moreover, it is important to note that the translation of the scale was enhanced through a back-translation process involving bilingual experts and by a review team consisting of practitioners in the field of multicultural and social justice counseling. Moreover, appropriateness of the scale was preliminarily supported by thesis committee members including thesis advisor who reviewed to ensure that the scale items adequately represented the underlying theoretical framework of MSJCC in Turkish version. However, due to the lack of construct validity, it should be noted that the translated scale is a potential threat to the interpretation of the results.

Without construct validation, it is uncertain whether the scale accurately measures the intended self-perceived MSJCC level across sophomores, juniors, seniors and master's students. In other words, differences in scores between academic groups may be due to factors such as the translation process and differences in culture, rather than true differences in what is being measured.

For the second part of the case study, which was targeted at prospective school counselors taking School Counseling Practicum I (ED 477) course, the Turkish-translated scale (MSJSCCS) was administered to 42 volunteer students from a cohort of 52 students registered for the course. Among these participants, 6 were identified themselves as male and 36 as female.

Table 3 below presents the descriptive statistics of MSJSCCS according to its subscales for these only 42 participants. It shows the adjusted mean competency scores along with their standard deviations for each subscale and the total score, represented in percentages. It provides a clear comparison of perceived competencies across different domains of MSJCC theoretical framework.

Table 3. Descriptive Statistics of Participants enrolled in ED 477 course for MSJSCCS

Subscale	M (SD)	Min	Max
School counselor's self-awareness	84.92 (12.39)	43.33	100.00
Student's worldview	86.19 (10.30)	55.56	100.00
Counseling relationship	74.57 (14.67)	20.00	96.00
School counseling and advocacy interventions	71.38 (16.70)	24.00	96.00
Total Score	79.06 (10.92)	46.00	97.33

Note. N= 42 (total number of participants from ED 477 class) M = Mean percentage score; SD = Standard Deviation; Min = Minimum percentage score; Max = Maximum percentage score

Furthermore, Figure 4 below provides a visual representation that shows the adjusted mean scores for each subscale, with error bars illustrating the standard deviation for 42 participants.

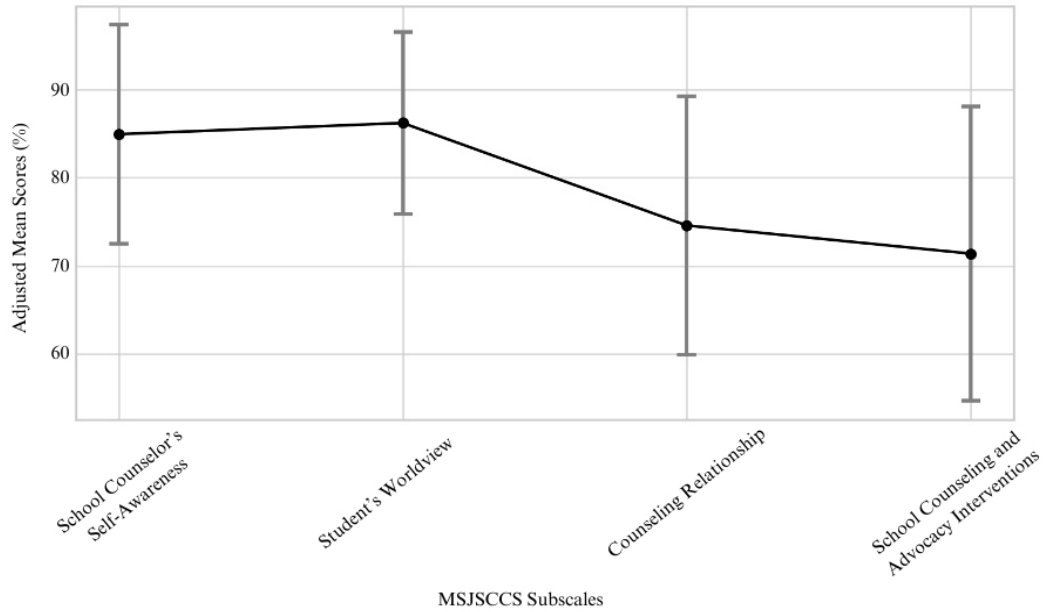

Figure 4. Adjusted mean scores for the MSJSCCS subscales with error bars indicating standard deviation

This visualization offers a clear insight into the variability of participants' responses across the different subscales. In the comprehensive analysis of the perceived competencies in multicultural and social justice counseling among prospective school counselors, the adjusted mean scores across different subscales and the overall competency are compared. This approach allowed for an understanding of areas where participants felt most and least competent, as well as the variability within those areas.

School Counselor's Self-Awareness and Student's Worldview are the subscales where participants rated themselves highest, with mean scores of approximately 85% and 86% respectively. The lower standard deviation in these subscales suggests a consensus among participants regarding their high level of competency in these areas.

Counseling Relationship, and School Counseling and Advocacy Interventions represent areas with lower mean scores, around 75% and 71% respectively,

indicating perceived developmental needs. The higher standard deviation, especially in the School Counseling and Advocacy Interventions subscale, points to a wider range of perceptions among participants regarding their competency in these areas.

As a result, the analysis showed Boğaziçi University Guidance and Psychological Counseling Program promotes self-awareness and understanding of students' perspectives. The relatively lower scores and higher variability in Counseling Relationship, and School Counseling and Advocacy Interventions highlight potential gaps regarding competencies in the current curriculum or the need for more training regarding MSJCC.

The second section explains the themes identified through thematic analysis of qualitative data. It composed of four distinct parts, each has its own set of organizational themes, themes and subthemes, derived from 11 participants' semi-structured interviews.

4.2 Foundations of MSJCC conceptualization

Conceptualization is important in the current study since it connects theoretical foundations with practical experiences in a comprehensive and dynamic manner, explores challenges encountered, and relates with identified needs.The thematic analysis of participants' transcripts yielded two themes regarding the conceptualization of MSJCC: Theoretical foundations of MSJCC and conceptualization of MSJCC with personal experiences. Each theme has its distinct subthemes that collectively represented the trajectory of students' experiences and insights. Table 4 illustrates the number of prospective school counselors who mentioned the subthemes.

Table 4. The Frequency of Foundations of MSJCC Conceptualization

Themes	Subthemes	Frequency
Theoretical foundations of MSJCC	Observing faculty members	7
	Core concepts in counseling	5
	Fundamental counseling theories and principles	5
Conceptualization of MSJCC with personal experiences	University environment	11
	Marginalized and privileged identities	10
	Foundations of Ethical awareness	9

Note. N=11 (the total number of participants)

4.2.1 Theoretical foundations of MSJCC

It is crucial to comprehend the participants' conceptualization of MSJCC to understand how prospective school counselors begin to integrate MSJCC into their professional identity. This theme explored the initial stages of understanding of MSJCC among prospective school counselors at Boğaziçi University.

It highlighted the journey of participants as they begin to conceptualize MSJCC, emphasizing the influential role of faculty members as well as the significance of core counseling concepts, theories and principles. Moreover, rather than portraying a complete mastery of MSJCC, this theme illustrates the emerging recognition of these competencies.

As a note before starting, the names of the faculty members have been anonymized for confidentiality considerations and were referred to throughout this chapter as the labels of Dr. One, Dr. Two, and Dr. Three. Each label consistently

represents the same faculty member across all mentions. In addition, when quoted directly, these labels are translated to Dr. 1, Dr. 2, and Dr. 3, respectively, to keep the anonymity and the translations consistent.

4.2.1.1 Observing faculty members

Observations of faculty members who embody MSJCC in their teaching and professional conduct offer insights into its conceptualization and practical application. Faculty members at Boğaziçi University Guidance and Psychological Counseling Undergraduate Program, serving as role models, can demonstrate how to approach multiculturalism and advocacy. Seven participants (P-1, P-3, P-5, P-8, P-9, P-10, and P-11) highlighted the crucial role of faculty members in introducing MSJCC to students.

One participant stated, “MSJCC is a little bit more identified with Dr. 1 and then reinforced with Dr. 2 and Dr. 3 [Faculty Members]” (Prospective school counselor P-5, Appendix M, 1). Another participant shared, “it is impossible not to hear about social justice and advocacy wherever Dr. 1 [A Faculty Member] is, no matter which course she teaches” (Prospective school counselor P-1, Appendix M, 2).

Similarly, one participant said, “first of all, Dr. 1 [A Faculty Member] comes to my mind when we talk about rights-based issues” (Prospective school counselor P-11, Appendix M, 3). Moreover, through their observations, one participant gained practical examples of inclusivity and the importance of accessibility in teaching, which shaped their future counseling practices. One participant recalled an enlightening moment regarding Dr. One:

> I remember Dr. 1's ED 209 course... She was describing the picture on the power point slide. I did not understand why she was describing it, because we saw the slide already. I hadn't thought about a friend [a blind student]. Afterwards in a group work with the blind student, she [the name of the blind student] said, “This is not readable on the slide, can you describe the pictures to me?" I said, ‘aaa…’ that makes a lot of sense. (Prospective school counselor P-9, Appendix M, 4)

Another participant noted the influence of Dr. Two’s group dynamics and counseling lesson, emphasizing the importance of inclusiveness and varied perspectives in teaching:

> Dr. 2’s group lesson, in fact I can say the same thing for every lesson she taught, especially the group work in the middle of the class was very important. In the ED 425 [Group Dynamics and Counseling] lesson, Dr. 2 did the small group, and we were in the audience position. There, for example, whether we talked about…., the topic is not very important… But there, Dr. 2’s behavior, her approach to different opinions while teaching the lesson and her inclusiveness... It lit a light bulb in my mind at the point of “okay, I should be like this” or “I should observe this. (Prospective school counselor P-5, Appendix M, 5)

In conclusion, this subtheme revealed that through their practical application of MSJCC principles and modeling MSJCC, the faculty members guided participants toward a conceptualization of MSJCC and their interest to integrate it into their emerging professional identities.

4.2.1.2 Core concepts in counseling

This theme illustrated that the curriculum was instrumental in providing a theoretical foundation for MSJCC. It showed that courses on ethics, diversity, and counseling theories played a crucial role. These courses can offer a first sense of familiarity with the principles of multicultural and social justice counseling, even though they have not fully recognized or named these competencies.

In this study, participants conceptualized MSJCC by integrating with core concepts in counseling. Five participants associate their understanding of MSJCC

with core concepts: “access to mental health services” (P-2) “unconditional positive regard” (P-3), “intersectionality of identities” (P-5), “the state of being aware” (P-8), and “internalizing advocacy as a part of professional identity” (P-9).

This theme highlighted that although the educational content provided a basic understanding of MSJCC principles, the full integration and explicit recognition of these competencies within the curriculum are developing.

4.2.1.3 Fundamental counseling theories and principles

This theme delved into participants’ reflection on the integration of MSJCC with fundamental counseling principles and theories by adopting a holistic approach. This integration emphasized MSJCC as a part of an empathetic and deep commitment to client well-being.

Five participants discussed how fundamental counseling theories and principles provided a basic yet crucial framework for conceptualizing an inclusive and justice-oriented counseling practice. These included counseling skills such as basic and advanced counseling skills (P1, P7 and P-10), ethical considerations (P-1 and P-4), U. Bronfenbrenner's Biopsychosocial Model (1979) (P-6), and C. Rogers’ Humanistic Theory (Rogers, 1961) (P-10).

One participant noted “I think these competencies [MSJCC] are a unity in a place where you can't think separately from psychological counseling field. Advanced skills, basic skills, those are very important, but without this [MSJCC] it is very incomplete. In fact, at this stage, I think we cannot be called psychological counselors without competency in … [MSJCC]” (Prospective school counselor P-1, Appendix M, 6). Another participant added that MSJCC is integrated to fundamental counseling models such as biopsychosocial model.

> Like Bronfenbrenner… What kind of family you really come from, what you have been through, how much money you have in your pocket, are you thinking about paying your rent right now? These are very important questions in the process of psychological counseling. (Prospective school counselor P-6, Appendix M, 7)

In conclusion, this theme highlighted the essential role that fundamental counseling theories and principles played in conceptualization of MSJCC. By adopting a holistic approach, participants illustrated that MSJCC is not an isolated set of competencies but is deeply interwoven with the core values of counseling such as empathy and even a commitment to client well-being.

4.2.2 Conceptualization of MSJCC with personal experiences

This theme illustrated how the conceptualization of MSJCC is rooted in personal experiences, which begin with a basic understanding of "multiculturalism" and "social justice." It emphasized that prospective school counselors at Boğaziçi University first encountered these concepts that are often based on personal experiences rather than academic or theoretical backgrounds. As students explored their identities and engaged with some courses, they started to engage in a reflective journey that challenges and questions their personal values and biases regarding multicultural and social justice counseling.

This theme was divided into three subthemes: University environment, marginalized and privileged identities, and foundations of ethical awareness. These subthemes contributed to the foundational conceptualization of MSJCC from a personal perspective.

4.2.2.1 University environment

Boğaziçi University's setting played a crucial role in prospective school counselors' initial engagement with MSJCC. All participants stated that the environment at Boğaziçi University significantly influenced their views on multiculturalism and social justice. It shaped their emerging awareness and understanding of multiculturalism and social justice. Almost all participants, except for one (Prospective school counselor P-4), were first familiarized with these concepts when they registered at the university.

Firstly, nine participants mentioned that the decision to choose to study at Boğaziçi University was motivated more by the institution's reputation, and inclusive and liberal atmosphere than by the specific academic program, Guidance and Psychological Counseling. As one participant explained, “my choice was absolutely influenced after a visit during high school years, and my aspirations shifted from science to Boğaziçi University without considering any department, due to its inclusive and welcoming atmosphere of the university” (Prospective school counselor P-5, Appendix M, 8). Another participant expressed the similar view, stating, “I made my choice primarily based on the university itself because the inclusive atmosphere at Boğaziçi had a profound impact on me” (Prospective school counselor P-9, Appendix M, 9).

Moreover, one participant noted that the significance of the Kilyos Sarıtepe Campus, designated for English preparatory studies, in fostering connections among students who came from distinct regions and were placed together. This campus is located approximately 34 kilometers northwest of the area where the main campuses of the university are established at a distance of 1.5 hours from the main campuses.

> With no alternative but to interact… Despite initial hesitations, prejudices, or doubts about forming relationships with those from different backgrounds, the dynamics eventually evolved, leading to the development of meaningful connections. The university played a pivotal role in this process, creating a situation where students were essentially compelled to engage with one another. (Prospective school counselor P-7, Appendix M, 10)

One participant also described their early experiences, saying, “before coming to Boğaziçi to study, I would not say I fully understood what multiculturalism really meant at a level like this, but I had a more ‘intuitive perception’ of it” (Prospective school counselor P-1, Appendix M, 11).

Furthermore, the thematic analysis illustrated that active participation in university clubs and extracurricular activities had a significant influence on the understanding of MSJCC. Five participants highlighted their involvement in some university clubs and communities such as BUSOS (Boğaziçi University Social Services Club) (P-1, P-3, and P-11), BULGBTIA+ (Boğaziçi University Lesbian Gay Bisexual Transgender Intersex Asexual + Studies) (P-8), and BUKAK (P-2) (Boğaziçi University Women's Studies Club) had a significant role in understanding of MSJCC through the clubs’ trainings and discussions activities with university students coming from different backgrounds.

One participant noted, “I have been actively involved in social justice since I have been at the university, first by joining the BULGBTIA+ club at orientation and staying involved over the years” (Prospective school counselor P-8, Appendix M, 12). They further emphasized the role of university clubs in not only introducing but also deepening students' involvement in multiculturalism and social justice, even if it was not their initial focus.

Moreover, the influence of the Resistance at Boğaziçi University for a liberal and democratic university (for further information https://l24.im/dRl or/and https://universitybogazici.wordpress.com) also contributed to two participants’

deeper understanding of advocacy (P-3 and P-8). One of them mentioned, “I first heard about this concept [social justice] from Dr. 1 [A Faculty Member]. However, I'm not sure if I heard it during a resistance period or in the course” (Prospective school counselor P-3, Appendix M, 13).

Conversely, the two participants (P-1 and P-9) emphasized the adverse effect of the Covid-19 pandemic on their social interactions while attending university. This senior group mostly consists of students who received online education in their first and second years due to the pandemic Specifically, one participant shared, “my freshman year unfolded entirely during the pandemic. Honestly, I found it quite challenging to grasp much during that period. My participation was limited to attending regular classes. Interaction with my classmates on Zoom was minimal” (Prospective school counselor P-9, Appendix M, 14).

In conclusion, the university environment, through its social atmosphere and extracurricular experiences, acted as a primary initiation for prospective school counselors' understanding of MSJCC principles. Therefore, this theme highlighted the critical role of the university environment in fostering a basic understanding to social justice and multiculturalism.

4.2.2.2 Marginalized and privileged identities

This subtheme delved into the significance of prospective school counselors’ personal experiences as foundational resources for exploring their identities. In the current study, participants mostly focused on marginalized identities, except only one participant (P-9) stated her privileged identities.

This exploration provided participants with a comprehensive view of how marginalized and privileged identities were experienced and intersected by factors such as ethnicity, sexual identity and orientation, and religious expression.

In this research, ten participants (P-1, P-2, P-3, P-4, P-5, P-6, P-7, P-8, P-9 and P-11) stated that their awareness of the importance of marginalized and privileged identities and how these identities were explored and deepened by a wide range of their personal experiences. These experiences included living as an LGBTIA+ individual (P-4), being advocate for LGBTIA+ rights (P-8), observing people in the business world at a very early age due to the necessity of working following the loss of their father (P-6), the family challenges gained from having a sibling with learning disabilities and being vegan (P-11), and wearing a headscarf (P-5 and P-9).To be more specific, one participant stated that wearing a headscarf can be a potential barrier for her professional life.

> I believe I will be marginalized, especially regarding the headscarf, as I think it is one of the reasons for being rejected even when applying for internships. (Prospective school counselor P-9, Appendix M, 15)

One participant explained the topic of veganism and its intersection with personal and professional identities, “veganism… Hmmm. How can I explain? This is something I have to think about a lot for my future professional life. Now, I find myself uncomfortable hearing about…. If a client brings it up as a negative thing, I will probably keep my personal identity separate” (Prospective school counselor P-11, Appendix M, 16). In addition, one participant reflected about her observations of the marginalized identities from the spectrum of social acceptance perspective. She noted “I think there are marginalized identities that are seen as more 'acceptable'. For example, being disabled... But I also think there are 'less acceptable', marginalized identities. The ones that society finds harder to accept at the moment, like being

LGBTIA+" (Prospective school counselor P-8, Appendix M, 17). She highlighted that her observation derived from her experiences as being a LGBTIA+ individual.

On the other hand, one participant shared an experience related to her privileged identity. During a trip to Indonesia, she was confronted with a powerful reminder of racial bias when her driver responded to her request for a photo with her by saying, "why do you want a photo with me? I'm black" (Prospective school counselor P-9, Appendix M, 18). This incident increased the participant's understanding of marginalized identities when she was in a privileged position.

Lastly, taking culture and diversity courses offered by the department and the university, notably ED 200 (Living with Disabilities) played a significant role in exploration of marginalized and privileged identities for participants. These courses are uniquely taught by faculty members who themselves experience life as part of marginalized groups by being blind or Deaf respectively.

One participant also emphasized the importance of learning from academicians who are blind or Deaf, noting that "the value of these courses [Living with Disabilities (ED 200) and Elementary Turkish Sign Language I (TID 101)] extends beyond their curricula to embody the lived experiences of their instructors in the university setting" (Prospective school counselor P-1, Appendix M, 19). She added that taking these courses was a significant experience, providing deep understanding into marginalized identities.

In summary, personal experiences are significant for participants to delve into their identities, with a significant emphasis on reflecting upon the marginalization they encounter. This university journey facilitated by the university's inclusive atmosphere and meaningful interactions with marginalized individuals.

4.2.2.3 Foundations of ethical awareness

Nine participants (P-1, P-3, P-4, P-5, P-6, P-7, P-9, P-10, and P-11) shared a common initial introduction to the MSJCC, including the importance of privileged and marginalized identities in counseling relationship, during their freshman year, specifically through the ED 132 (Ethical Issues in Counseling) course. This study revealed that the course provided a critical milestone in the participants' path towards MSJCC through creating foundations of ethical awareness. It initiated an exploration into the essential role of self-awareness regarding their personal values and biases towards marginalized and privileged identities within the realm of professional ethics. It is important to point out that while participants were introduced to the MSJCC, they emphasized that this introduction did not constitute internalization or deep knowledge. Rather it signified an awareness of the concept's existence and encouraged them to examine their own biases and reflect on their personal perspectives. With regard to foundations of ethical awareness, one participant discussed her initial fear, "at first, I was afraid. Do we have to leave all our judgments behind? Can we no longer gossip or make fun of anyone?" (Prospective school counselor P-6, Appendix M, 20). She then stated the challenge of separation between personal identity and professional identity in counseling.

One participant also shared insights into their journey toward self-awareness, remarking, "of course, some of my prejudices might emerge at certain points about multiculturalism, but I believe I am in a place where I am ethically aware of putting them in the background and focus solely on the client" (Prospective school counselor P-3, Appendix M, 21).

Similarly, one participant addressed the acceptance of diverse identities, "we don't have to approve of some identities according to our values, but we must accept

them. Yes, maybe we don't approve, which is normal. But I have to accept them" (Prospective school counselor P-7, Appendix M, 22).

In terms of social justice, only one participant shared her ideas, highlighting the distinction between need-based and rights-based approaches regarding MSJCC based on her ethical awareness. She emphasized the obligation of understanding a rights-based framework for ethical necessity of MSJCC.

> If it [social justice] is done with the motivation to help, it enters into the realm of conscience, but to be ethical, it needs to be rights-based… This situation also emphasizes assuming the role of an advocate involves prioritizing the client's rights and dignity over personal grievances or sorrows. (Prospective school counselor P-1, Appendix M, 23)

As a summary, through the foundational course (ED 132), participants were introduced to the critical framework of MSJCC, setting the stage for a deeper understanding of the complex interplay between privileged and marginalized identities in counseling relationships. Although the initial introduction does not equate to deep internalization, it is a crucial step toward self-awareness on personal biases.

4.3 Experiential pathways in developing MSJCC

This organizational theme delved into the core experiences that fostered a deep understanding of MSJCC, highlighting the transition from foundational knowledge to practical application. Within this experiential pathway, theme 3, exploration, marks a crucial phase. It encompassed the initial and less structured experiences that serve as the foundation for developing a deep understanding of multiculturalism and social justice in counseling. Through self-awareness and volunteering subthemes, this theme underscored the importance of experiential learning as a means to shape the understanding of MSJCC. It also established the stage for subsequent theme 4,

practicum experiences, that addressed practicum experiences, reflecting a progression from experiential learning to observing multiculturalism and advocacy interventions in a supervised and structured setting. Table 5 below illustrates the number of prospective school counselors who mentioned the subthemes.

Table 5. The Frequency of Experiential Pathways in Developing MSJCC

Themes	Subthemes	Frequency
Explorations	Self-awareness	9
	Volunteering	8
Practicum experiences	Reflective observation	11
	Supervision	9
	Multiculturalism in school contexts	7
	Observing advocacy interventions	6

Note. N=11 (the total number of participants)

4.3.1 Explorations

In the development of MSJCC, the journey of participants was shaped by their engagement in a variety of experiential learning opportunities, most of which come from involving in volunteer work. This theme focused on the essence of how volunteer activities contribute significantly to participants' deep insights into the MSJCC through self-awareness.

4.3.1.1 Self-Awareness

This subtheme explored the self-awareness and reflection fostered by participants' practical experiences, mostly through volunteerism, as highlighted by the nine of participants (P-1, P-2, P-3, P-4, P-7, P-8, P-9, P-10, and P-11).

Their exposure to diverse perspectives through coursework, especially ED 200 (Living with Disabilities), and their engagement in practical activities allowed participants to confront and recognize their own biases, fears, and motivations, leading to MSJCC development.

One participant's experience with the ED 200 (Living with Disabilities) course, and the subsequent involvement with the disability rights group at BUSOS (Boğaziçi University Social Services Club) and learning sign language, exemplify the experiential nature of self-awareness in integrating accumulated knowledge with practical experiences.

> I registered the course ED 200 from a place where I really felt like I wanted to learn. It was so much fun. As you enter this field [disability rights], as you see that dynamic, and you are aware of yourself. You do not only understand the marginalized identities, but also you are aware of how your identities shape and are shaped according to the context. I think both the ethics settle down and those question marks about practice become established. (Prospective school counselor P-1, Appendix M, 24)

Another participant explained that ED 200 (Living with Disabilities) course not only provided a platform for learning but also prompted vital self-awareness on personal fears and motivations.

> I might break hurt him/her [referring to a person who is disabled], let me not do anything now, let me not say anything. I noticed this motivation to help. It gave me an insight. For example, I'm afraid of not being able to see, or I'm afraid of not being able to hear, or I'm afraid of not being able to walk. Actually, these are things related to me, not to the person in front of me. In fact, these are my fears at the end of the day. (Prospective school counselor P-2, Appendix M, 25)

She summarized that, by engaging deeply with the course material including volunteering and reflection process she managed to confront her personal biases and fears. Moreover, the experiences shared by two participants emphasized the crucial role of building direct relationships with diverse individuals in fostering self-awareness. One of them reflected on engaging with various identities through volunteer work and the realization that “I didn't learn multiculturalism in the classroom. I directly had the opportunity to establish relationships with many different people. I think those relationships will be beneficial for me…. In terms of recognizing my biases, this will provide professional growth” (Prospective school counselor P-8, Appendix M, 26). She underscored the value of real-world interactions in enhancing self-awareness. Similarly, another participants’ narrative of personal transformation, “my way of thinking has really changed when I interacted with diverse people who think differently from me. I understood that there's no need to judge them from the outside. Because I realized that judging annoys me when this is done to me too” (Prospective school counselor P-9, Appendix M, 27).

Another participant brought these insights together by highlighting the overarching influence of experiential learning on promoting an unbiased, accepting, and inclusive approach, “every experience has given me a different perspective… Was I this inclusive before? I don't think so. I mean, I was not aware to this extent before recognizing my biases” (Prospective school counselor P-10, Appendix M, 28). These examples demonstrated the influence of real-world experiences on altering perceptions and fostering a more inclusive worldview through self-awareness.

In conclusion, this theme underscored the indispensable role of experiential learning in facilitating MSJCC through self-awareness. Through courses like ED

200, volunteer work, and direct engagement with diverse communities, participants engaged in a significant journey of self-awareness.

4.3.1.2 Volunteering

The journey of participants to develop MSJCC was shaped by their diverse volunteering experiences. Eight participants (P-1, P-2, P-3, P-4, P-7, P-8, and P-9, P-10) indicated that volunteering emerged as a critical pathway through which they encountered and engaged with diverse communities. These engagements offered deep insights into the complex relationship between socioeconomic conditions and psychological well-being, as well as the power of communication and connection with diverse communities such as refugees, individuals with disabilities, and children from disadvantaged communities.

One participant's experience with the Derin Yoksulluk Ağı (Deep Poverty Network, for further information (https://derinyoksullukagi.org/en/) vividly illustrates the influence of volunteer work on understanding complex social issues, noting the dual needs—material and psychological—of those living in poverty.

> I'm currently volunteering at the Deep Poverty Network, where I observe a lot of things... What's happening in that world right now? Observing all this, I think that I can do something about them, with my 'psychological counselor identity.' I believe that while people there do have material needs, they also need psychological support. (Prospective school counselor P-3, Appendix M, 29)

Similarly, one participant's involvement with the Mor Çatı Kadın Sığınağı Vakfı (Mor Çatı Women's Shelter Foundation, for further information (https://en.morcati.org.tr/) illustrated how volunteering offers invaluable insights into diverse needs and life stories as contributing to professional growth. She explained "being there [Mor Çatı Women's Shelter Foundation] also contributes to me...

listening to different needs and life stories there, I believe it adds something to me professionally as well" (Prospective school counselor P-8, Appendix M, 30).

The other participant's narrative further emphasized the potential of volunteering, particularly through their engagement with children and refugees while he was about to plan for transferring to another undergraduate program at Boğaziçi University.

> In the second year I started to get into the field [psychological counseling] a little bit, I started to do volunteer activities, I started to work with children, and the department [educational sciences, guidance and psychological counseling program] started to pull in. I started to find something of myself. After that, I didn't think of changing the department or anything else. In fact, I tried to hold on to the department more. (Prospective school counselor P-7, Appendix M, 31)

After that, his effort to learn Arabic to better communicate with students at refugee status illustrated a deep commitment to fostering meaningful connections.

> When I was volunteering, I played games with Arabic children and started working with refugee students... My communication with them completely changed, my way of speaking changed, the way families looked at me changed. (Prospective school counselor P-7 Appendix M, 32)

Moreover, another participant mentioned the deep connection she feels to volunteering, noting its significant influence on her personal growth and professional development from a younger age by saying, "it is a place I feel deeply connected to it [volunteering]. A place I find hard to separate myself from it [volunteering]" (Prospective school counselor P-1, Appendix M, 33).

Lastly, one participant further elaborated on the role of intrinsic motivation in sustaining volunteer efforts by emphasizing the importance of a strong belief in social justice. She said, "our internal motivation and belief in social justice actually give us our internal motivation for volunteering. I have this belief that I can pass on that motivation to the people I volunteer for, the children, and the parents" (Prospective school counselor P-10, Appendix M, 34).

As a summary, this theme illustrated the multifaceted benefits of volunteering in the development of MSJCC. Through direct engagement with diverse communities, prospective school counselors experienced significant shifts in their personal beliefs, communication skills, and overall understanding of social justice. These experiences served as critical elements in their journey to become counselors committed to equity and justice in their professional practice.

4.3.2 Practicum experiences

Structured practicum experiences, bridging accumulated knowledge with practical application in school contexts, played a critical role in promoting MSJCC for participants. This theme was expressed through the comprehensive course structure of ED 477 (School Counseling Practicum I), which includes key components of practice, reflection, supervision as well as theoretical examination.

Within this theme, four distinct subthemes emerged, each contributing to the depth and breadth of the learning experience: Reflective observation, supervision, multiculturalism in school contexts, and observing advocacy interventions. In that manner, one participant articulated the significance of this course in his MSJCC development.

> I think one of the most significant contributions to this concept [MSJCC] was made by ED 477. Specifically, the presentations made while preparing us for the ethics exam in the first weeks were particularly impactful. (Prospective school counselor P-4, Appendix M, 35)

4.3.2.1 Reflective observation

Reflective observation considered by participants as central to the practicum experience. This process involved a deep immersion in their own experiences, considering both external events and their internal reactions or feelings.

As part of their ED 477 (School Counseling Practicum I) coursework, prospective school counselors were required to maintain daily field journals or logs in which they documented and reflected on their daily observations in their practicum schools. This reflective process was crucial to developing an understanding of MSJCC through self-awareness, understanding students' worldview and counseling relationships.

In this study, all participants acknowledged the value of this reflective process in their acquisition of MSJCC. In particular, four participants (P-3, P-6, P-7, and P-8) discussed how reflecting on their marginalized and privileged identities influenced the counseling process, while seven others (P1, P2, P4, P5, P6, P9, and P11) noted the influence of observing their school counselor supervisors' self-awareness or lack of self-awareness on the counseling relationship with students.

One participant offered insight into the other school counselors' lack of self-awareness, remarking on a his/her tendency to impose personal views, "the other psychological counselor talks very openly about many things and her own thoughts, but I think she does so in a manner that doesn't allow much opportunity for the other's opinions or does not give a space. And she is actually not aware that she is imposing her own view" (Prospective school counselor P-1, Appendix M, 36).

Another participant shared an observation about a student's struggle with access to education, pointing out the broader issues of educational rights, which resulted in academic struggles.

> One student had difficult access to the school. They lived in a distant place and had to wake up much earlier than everyone else to go to school... I thought the school counselor didn't quite understand the student because the school counselor was explaining effective study methods, but the child was practically falling asleep and really struggling. (Prospective school counselor P-2, Appendix M, 37)

Furthermore, one participant commented on the lack of cultural sensitivity to understand the backgrounds of students from Anatolia, highlighting the need for cultural competence in counseling. She stated, “I thought that my school psychological counselor [school counselor supervisor], being somewhat unfamiliar with this culture of Anatolia, couldn't fully embrace it” (Prospective school counselor P-5, Appendix M, 38).

The reflective journey also led to personal revelations about biases towards privileged identities in the school context, as shared by two participants whose practicum schools were in private status (P-3 and P-8). They expressed their struggles with preconceived notions about students coming from high SES, by positioning themselves as marginalized identities. They underlined the importance of confronting and understanding their own biases. One participant noted, “now the students are coming, and their troubles, it's like, not much of a big deal, as if it's not a problem... I am now aware of what is triggering me at this moment” (Prospective school counselor P-3, Appendix M, 39). Similarly, another participant reflected on the same issue, “I realized I had a lot of prejudice against them [students in her private practicum school] and wondered how I could establish a relationship with them” (Prospective school counselor P-8, Appendix M, 40).

In addition, two participants (P-6 and P-7) offered insightful reflections on their personal experiences with biases within the structured practicum environment. One participant expressed that her encounter with ageism may lead her to observe similar prejudicial behavior from her school counselor supervisor. She stated, “I am not sure if it is directly related, but it may be related to my own experiences of marginalization. I have encountered a significant amount of ageism” (Prospective school counselor P-6, Appendix M, 41).

Building on this theme of introspection and bias, another participant reflected on his unintentional biases, those triggered by interactions with children in his practicum school. He questioned the roots of his feelings toward certain students. He explained “That's why I think about it so much. Even though it stirs something in me, I question its meaning. What does my reaction, my anger, or my sympathy to this child mean? Are they in a position of privilege or are they marginalized compared to my identities? I'm trying to decipher that” (Prospective school counselor P-7, Appendix M, 42).

This subtheme illustrated the influence of practicum experiences on developing MSJCC, highlighting the role of self-reflection in fostering a deeper understanding of oneself and others’ perspectives.

4.3.2.2 Supervision

Participants highlighted the structured practicum environment facilitated by a triadic supervision model, its significance in preparing them for the complexities of counseling including a focus on multicultural and social justice issues. This subtheme demonstrated that supervision is a critical component of the practicum experience regarding MSJCC, as detailed by nine participants (P-1, P-2, P-4, P-5, P-6, P-7, P-8, P-9, and P-10).

The practicum experience is uniquely enriched through multiple components of supervision, consisting of supervision from the practicum school counselor, a faculty member referred as university practicum supervisor, and peers named as peer supervisor. This triadic model provided a comprehensive support system that allows students to benefit from varied viewpoints and expertise regarding MSJCC.

In terms of direct supervision from practicum school counselors, one participant's experience presented the practical insights gained from direct supervision after a tense situation involving another school counselor who are not in a position of supervising. A specific case was highlighted where a student expressed interest in attending an introductory presentation of the National Defense University (Milli Savunma Üniversitesi, MSÜ), but another school counselor, due to her prejudices against this university, showed a lack of enthusiasm and responsibility in guiding the student about the university. This led to a confrontation in a meeting with the student, where the student criticized the counselor's lack of involvement. The school counselor supervisor tried to mediate the situation by defending her colleague and acknowledging the student's interests. Following this critical incident, she engaged in a discussion with her school counselor supervisor. She explained, "we engaged in a meaningful conversation about the situation in which another school counselor has a lack of self-awareness. This discussion took place after they left the counseling room, allowing us to reflect on and share our thoughts on the matter" (Prospective school counselor P-1, Appendix M, 43).

Another participant's observation revealed the gender dynamics within the school system. She noted the gender-based mobbing faced by her female school counselor supervisor in a predominantly male administrative staff, stating, "there was a topic that I myself noticed and had the opportunity to discuss with my school counselor supervisor… Discussing this process gave me a different perspective about gender roles in a school setting" (Prospective school counselor P-2, Appendix M, 44). These scenarios underscored the importance of direct supervision in fostering an environment where the participant reflected on how self-awareness affects counseling relationships.

Within the realm of university practicum supervision, one participant highlighted the influential guidance of a faculty member, “in her supervisions and psychoeducation sessions, Dr. 2 [University practicum supervisor, faculty member] was able to provide us with proper and nourishing supervision. I believe, due to her own competencies in multiculturalism and social justice, we were able to model our supervisors in this regard, which was very beneficial for me regarding this concept [MSJCC]” (Prospective school counselor P-4, Appendix M, 45).
He underscored the significant influence of his university practicum supervisor's specialized knowledge and approach in MSJCC.

Another participant discussed the support received from a faculty member while facing concerns related to gender differences during group work. Her practicum took place in an İmam Hatip (Religious School) high school where all the students were male. She shared her school counselor supervisor's experience of working with these male students, particularly the concern that gender differences could lead to misunderstandings. Her school counselor supervisor was a woman who had mentioned that students felt they were not fully understood, and some feedback, including from former students, showed that having a younger, male counselor might make it easier for students to open up and communicate. Initially, she did not think gender was a big issue in counseling. However, during her own practicum, she began to worry about whether students would accept her or be reluctant to share their thoughts, and she wondered if the gender difference might be a barrier to building a counseling relationship during group work which is one of ED 477 course requirements. She said, “while thinking on my ED 477 process, I had experienced concerns about gender differences... Thanks to Dr. 1 [university practicum supervisor, a faculty member] during this process, I was able to overcome these

concerns. It turned out to be a very enjoyable and productive group process" (Prospective school counselor P-5, Appendix M, 46). She then emphasized the role of faculty supervision in overcoming concerns related to privileged and marginalized identities.

Moreover, one participant highlighted the value of peer supervision by highlighting its role in enhancing the learning experience through collaborative discussions and shared knowledge. She said, "the shared level of knowledge facilitated a collaborative learning environment, where discussions flourish, offering rich insights into diverse perspectives. This aspect is particularly vital for me. The variation in practical experiences, since my friends practiced in different schools, further diversified, and deepened my insights" (Prospective school counselor P-2, Appendix M, 47). This quote illustrated how peer supervision during ED 477 fosters a supportive and collaborative learning environment by encouraging reflection, growth, and the sharing of diverse experiences.

Through these detailed narratives, the structured learning environment in practicum provided by the triadic supervision model was clearly affected multicultural and social justice issues. Each layer of supervision—school counselors, faculty members, and peers—played a crucial role in offering distinct perspectives, practical insights, and support mechanisms in developing MSJCC.

4.3.2.3 Multiculturalism in school contexts

School practicum offered participants a deep understanding of the cultural, linguistic, and socioeconomic diversity in schools. This subtheme delved into the exploration of multicultural dynamics within school settings. The participants' experiences, particularly in public schools, provided a rich data for observing a broad spectrum of

cultural diversity through presenting both unique opportunities and challenges in the practice of MSJCC.

Seven participants (P-1, P-2, P-4, P-5, P-6, P-9, and P-11) who undertook their practicum in public schools shared their observations on the multicultural aspects of their school environments. Their experiences underlined the importance of considering practical applications of MSJCC, from dealing with ethnic diversity to understanding cultural nuances within counseling practices.

For instance, one participant reflected on the inclusivity of counseling services in relation to Arab-origin students, noting the potential benefits of cultural recognition, “I thought it might have been beneficial for our school counselor supervisor to know some Arabic. Knowing a few words to honor and acknowledge Arabic students while thanking, for instance, could potentially make the school's counseling environment more inclusive” (Prospective school counselor P-5, Appendix M, 48). She then expressed on the value of cultural awareness in fostering an inclusive counseling environment.

Moreover, the diverse student population in public schools prompted participants to critically reflect on the concept of multiculturalism. One participant observed the school's policies on uniforms and student behavior, raising questions about the balance between multiculturalism and the school's culture.

> I saw a student with a rosary in his hand, which made me wonder if this reflects multiculturalism or if it potentially harms the school culture. Similarly, I noticed another student wearing a white cap, which seemed to have a religious significance, not just a regular hat. This raised questions for me about its place within the school environment. While I believe in multiculturalism, how does allowing such items affect the school's culture, and is this recognition extended to everyone equally. (Prospective school counselor P-1, Appendix M, 49)

Another participant commented on the school's embrace of multiculturalism through the provision of diverse spaces, such as a prayer room and a club for

existential discussions, “the school has both a prayer room and a club where existential atheist arguments are discussed, illustrating a multicultural environment within the school climate that I find very enriching. There is no conflict existing. It is very beneficial to observe such environments and try to understand the dynamics” (Prospective school counselor P-4, Appendix M, 50).

Compared to the multicultural observations in public schools, one participant shared a distinct experience from a private school setting. The participant noted, “due to being a private school with predominantly wealthier students, I have not had the opportunity to observe multiculturalism” (Prospective school counselor P-3, Appendix M, 51). This remark showed the different dynamics at play in private schools, where socioeconomic factors limited the exposure to a wider range of cultural and linguistic diversity typically found in public schools.

As a summary, this subtheme, through varied experiences across public and private schools, underscored the importance of observing and reflecting on multiculturalism within school contexts.

4.3.2.4 Observing advocacy interventions

Participants expressed the unique opportunity of observing advocacy interventions in practicum schools. This subtheme explored the participants’ observations and reflections on the advocacy interventions they witnessed during their practicum. Participants observed various advocacy interventions aimed at promoting inclusivity and financial support in different dimensions. Six participants (P-1, P-2, P-6, P-7, P-9, and P-10) reported on these observations, highlighting a range of practices from including Individualized Education Programs (IEPs) for children who are neurodiverse (P-9 and P-10) and additionally other issues including psychiatric

disorders (P-6); queer identity (P-7); sexual abuse (P-1); and scholarship opportunities (P-2 and P-10).

On the other hand, all participants noted a gap in observing systemic advocacy efforts. While mostly inclusive education practices were reported, there was a will among five participants (P-3, P-4, P-5, P-8, and P-10) to witness more comprehensive models of advocacy in their practicum school context.

Lastly, one participant whose practicum school is a private school, reflected on the disparities between students attending private and public schools. She expressed by considering her personal experience and peer discussions, critically assessed the inequalities stemming from the differential access to resources and opportunities, including psychological counseling services.

> Having attended a public school myself, I have thought a bit about the differences between them. They are receiving such an education right now. Those in public schools cannot. It's not just about education, but also includes psychological counseling services. These children [attending private schools] can get a lot of it, they have access, but those in public schools have no such chance. That's where my emotions came into play. It feels like something can be done about this. I felt that a more systematic change is necessary and that psychological counselors also need to play a role in this change. It hit me directly. I guess I wanted to use that social justice and advocacy part a bit here, but I could not do anything [due to her internship role, which provided only limited authority]. (Prospective school counselor P-3, Appendix M, 52)

In conclusion, the thematic analysis of observations by participants on advocacy interventions during their practicum revealed an incomplete picture regarding MSJCC. While there was an evident appreciation for the efforts aimed at promoting inclusivity and financial support, a significant gap emerged in witnessing systemic and comprehensive advocacy efforts in the school settings.

4.4 Challenges in MSJCC integration

This organizational theme presented the challenges encountered by participants in the integration of MSJCC. Drawing from the narratives on conceptual understanding and practical experiences, the analysis demonstrated two main themes of challenges that the participants anticipate facing or currently grapple with as they aim to embody the MSJCC in their professional practices: Conceptualization gaps and implementation concerns. Table 6 illustrates the number of prospective school counselors who mentioned the subthemes.

Table 6. The Frequency of Challenges in MSJCC Integration

Organizational Theme	Themes	Frequency
Challenges in MSJCC integration	Conceptualization gaps	8
	Implementation concerns	6

Note. N=11 (the total number of participants)

4.4.1 Conceptualization gaps

Participants identified a conceptual gap in their understanding and integrating social justice principles within their counseling competencies, in comparison to multicultural counseling. Eight participants (P-1, P-3, P-4, P-6, P-7, P-8, P-9 and P-11) expressed the curriculum's emphasis on multiculturalism, noting a relative lack of depth in exploring social justice principles. They pointed out the need for a deeper engagement with social justice theories and practices within the curriculum.

For instance, one participant noted the discrepancy in emphasis to different components of MSJCC, “we have been seeing how to look at multiculturalism and how to be aware of ourselves since the first year of the program. I think this has processed us a lot, but I do not know about the advocacy part. I get very confused. I

think we have gaps in terms of exactly what kind of advocacy I can do" (Prospective school counselor P-6, Appendix M, 53). One participant also said, "to be honest, I am not very knowledgeable about social justice, and I do not think I received much information about it in my department either. I only know Dr. 1 [A Faculty Member] in regard to this topic" (Prospective school counselor P-9, Appendix M, 54). Another participant suggested improvements to address these gaps.

> I think the advocacy, rights-based and social justice part could be increased a bit more. I think it would have been better if the conceptualization was given both through the case examples of advocacy and a little bit earlier before the ED 477 course. The rights-based or social justice part is a bit unknown. I can say that it is a bit up in the air. I think it is an area that can be supported for more internalization. It may be better to add a separate topic on MSJCC to the course syllabus or design a totally new course." (Prospective school counselor P-1, Appendix M, 55)

In conclusion, the conceptual gaps in social justice within the counseling curriculum identified by the participants who emphasized a need for enhanced curriculum content that delves deeper into social justice theories and advocacy practices. The participants' reflections revealed a disparity between the comprehensive engagement of multiculturalism and the relatively superficial engagement with social justice principles.

4.4.2 Implementation concerns

The practical application of social justice principles in counseling settings introduced another component of complexity. Six participants (P-3, P-4, P-5, P-6, P-8, and P-9) discussed various barriers to effectively implementing these principles in their future professional life, including the political climate in Türkiye (P-3, P-4, P-6, P-8 and P-9), institutional biases (P-6), and balancing professional responsibilities with personal beliefs (P-5).

Regarding the political climate, one participant reflected on the influence of Türkiye's current societal and political climate on their feelings about activism and speaking out. She acknowledged the logical appeal of remaining silent, especially in a context where they feel not all rights are adequately protected. However, she also recognized the empowering effect of understanding one's rights and having the law's support such as legal advice and consultation if she needed.

> I do not think it is a country where everyone's rights are defended. Maybe the ethics and the law say we should defend every right, but in practice, we can encounter very different things and experience things we never expected. Honestly, this topic scares me, but generally, really knowing my rights and being able to say that the laws supporting this would empower me a lot, and I believe in that, too. (Prospective school counselor P-9, Appendix M, 56)

Importantly, on balancing professional and personal responsibilities, another participant viewed advocacy in a certain process as challenging, something they would not typically choose, yet acknowledged the necessity of embracing it as part of her professional identity and integrating it into her life.

> In fact, I think social justice and advocacy are challenging processes. While it is something I would not normally choose under regular circumstances, it becomes something I can choose within that identity [psychological counselor], and even reflect on and incorporate into my own life. This aspect, the need to speak out, does put some pressure on me, but it's doable. It's definitely something that needs to be done. (Prospective school counselor P-5, Appendix M, 57)

In conclusion, the concerns regarding the practical implementation of social justice principles in counseling emphasized the complex interplay between personal traits, professional responsibilities, and the broader sociopolitical context. Participants highlighted the barriers and concerns that require practical strategies, resources, and support systems.

4.5 Identified needs in MSJCC training

This organizational theme explored the perceptions of participants regarding their developmental needs in MSJCC. The insights gathered from the participants, combining with their conceptual understanding, practical experiences, presented various aspects necessary for their professional development in MSJCC. The themes as shown in Table 7 below, which also illustrates the number of prospective school counselors who mentioned the subthemes.

Table 7. The Frequency of Identified Needs in MSJCC Training

Organizational Theme	Themes	Frequency
Identified needs in MSJCC training	Experiential learning with supervision	11
	Motivation from personal interests	8
	Collaborative learning	7
	Developing ethical understanding	6
	Faculty members' expertise in MSJCC	6

Note. N=11 (the total number of participants)

This organizational theme incorporated a range of insights and reflections from participants. Through the exploration of five themes, it aimed to uncover the understandings, experiences, and needs of participants by offering a comprehensive way in which MSJCC training can be optimized.

4.5.1 Experiential learning with supervision

This theme highlighted the importance of an educational approach that combines experiential learning with opportunities for supervision in the development of MSJCC. All participants emphasized the need for a curriculum that integrates

experiential learning with supervision. They suggested designing new courses or revising existing courses to include experiential learning, especially reflective practice, and supervisory support.

Specifically, six participants (P-1, P-2, P-3, P-4, P-10, and P-11) shared ideas for designing a new course that includes experiential learning by emphasizing reflection and supervision. They also expressed that revising the structure of the existing ED 300 (Community Services) course can be another option for this purpose. In addition, nine participants (P-2, P-3, P-4, P-5, P-6, P-7, P-8, P-9, P-11) emphasized that the majority of courses should include a component implicitly titled "MSJCC" showing the inclusion of MSJCC in the course content, which includes experiential assignments that allow for self-reflection.

For example, one participant highlighted the need for a dedicated course that offers both theoretical knowledge and hands-on experiences to MSJCC, suggesting, "there definitely needs to be a course for this topic [MSJCC], an experiential course that includes both reflections and supervision. However, it should be a course that covers some theoretical aspects before moving on to practical work. It is essential to understand what rights-based and need-based approaches are, the differences between them, and these should be demonstrated. Rights-based principles must undoubtedly be a part of this course" (Prospective school counselor P-1, Appendix M, 58).

Another participant proposed enhancements to the academic program to better incorporate MSJCC-focused content, saying, "when I look at my program, I think that a few courses have actually been repeated over these four years. I believe we could take new courses on this topic [MSJCC] from time to time, or we could change the content of the ED 300 course according to this perspective. It would be

very beneficial to have a series of courses that includes experience, reflections we can make, and supervision" (Prospective school counselor P-2, Appendix M, 59).

In conclusion, the consensus among participants was clear. Integrating experiential learning with supervision by combining it with theoretical knowledge is necessary for MSJCC development.

4.5.2 Motivation from personal interests

This theme explored how personal interests of participants were instrumental in motivating their engagement with MSJCC topics. Eight participants (P-2, P-3, P-4, P-5, P-8, P-9, P-10, P-11) highlighted the importance of integrating personal motivations with their professional training to foster a deep and sustained commitment to multicultural and social justice counseling. One participant pointed out the significance of finding one's driving force in personalizing the learning experience, stating, "once everyone finds their own driving force, the rest is easy. Whether it is working with individuals with Down syndrome or focusing on women's rights, etc., it comes down to the individual's own reality. I believe we should make an effort to develop that drive. Afterward, both multiculturalism and social justice are truly internalized" (Prospective school counselor P-4, Appendix M, 60).

Furthermore, the focus of counselors' specific work within MSJCC was often determined by their personal interests, as another participant explained, "wherever a person's interest lies... For instance, someone might want to do something related to children, that becomes their focus, or it could be work related to the aging population" (Prospective school counselor P-9, Appendix M, 61).

As a result, this theme highlighted that personal passions and interests are not supplementary but central to the engagement and internalization of MSJCC

principles. The integration of personal motivations with professional training enabled the pursuit of multicultural and social justice counseling more meaningful and aligned with individual values.

4.5.3 Collaborative learning

This theme revealed that participants valued the role of peer interaction and group learning experiences in their MSJCC training. Seven participants (P-2, P-3, P-4, P-5, P-6, P-9 and P-11) emphasized how collaborative projects, discussions, and peer supervision provided diverse perspectives and fostered a supportive learning environment conducive to the development of MSJCC.

Reflecting on the benefits of shared experiences, one participant noted, “the days we received supervision, those circle days [referring to the arrangement of the chairs in a circular formation allows everyone to see each other while seated during supervision classes], were actually days I learned a lot. Because the experiences of my classmates are very useful to me. If we want to develop these competencies [MSJCC], we definitely need to establish these circles and discuss our experiences together. What I mean is not exactly supervision, but more about discussing together” (Prospective school counselor P-2, Appendix M, 62). The enriching experience of peer sharing was also highlighted by one participant mentioning, “I actually also made a note about the peers, because we are students trying to improve ourselves, and I think in this regard [MSJCC], we become very beneficial to each other in terms of resourcing one another” (Prospective school counselor P-6, Appendix M, 63).

In conclusion, participants emphasized collaborative learning as a fundamental aspect of MSJCC training. It enhanced the educational experience

through the richness of shared insights and mutual support. Such an environment fosters a deeper understanding of MSJCC principles as well as creating a community of learners committed to the values of multiculturalism and social justice.

4.5.4 Developing ethical understanding

In this theme, participants underscored the development of ethical understanding as foundational to MSJCC training. Six participants (P-1, P-3, P-4, P-7, P-8, and P-11) recognized the need for internalizing an ethical framework to guide their practice in diverse cultural and social communities.

One participant emphasized the critical role of ethical understanding in MSJCC training, remarking, “if we want to develop these competencies [MSJCC], we must always be ethical. Everything we do or will do should have an ethical foundation” (Prospective school counselor P-1, Appendix M, 64).

Another participant discussed the importance of internalizing the ethical responsibility associated with MSJCC, “sometimes it can happen that when someone from the outside tells you that you have the role of an advocate, you might not internalize it, wondering why it should be you when there are already lawyers, for instance” (Prospective school counselor P-2, Appendix M, 65).

Additionally, the prioritization of ethical understanding before practical application was highlighted by one participant, “but when we say to practice, we cannot ignore ethics. In fact, the first step should be the development of ethical understanding. Of course, trial and error cannot occur; causing harm is something that should never happen” (Prospective school counselor P-7, Appendix M, 66).

As a result, the internalizing of ethical perspective within MSJCC training was a part for participants. They discussed ethics as the initial framework upon which all counseling competencies are built including MSJCC.

4.5.5 Faculty members' expertise in MSJCC

The influence of faculty members on the development of MSJCC among prospective school counselors at Boğaziçi University was a critical aspect. This theme, highlighted by six participants (P-2, P-5, P-6, P-8, P-9, and P-10), explored how faculty members' expertise as a need for prospective school counselors to develop MSJCC.

Faculty members, through their personal example and direct interaction with students, played a role in transferring MSJCC. Participants emphasized the significant influence of faculty members on their learning journey, noting the importance their expertise in MSJCC, and the awareness that faculty members contribute to MSJCC in their all courses.

One participant articulated a desire for more personalized engagement with faculty members known for their expertise in MSJCC, stating, "to better develop these competencies [MSJCC], I would have really liked to experience such one-on-one relationships with Dr. 1, Dr. 2, and Dr. 3 [Faculty Members] even before ED 477" (Prospective school counselor P-5, Appendix M, 67). Similarly, other participants credited the faculty of Boğaziçi University's Guidance and Psychological Counseling Program for significantly raising their awareness of MSJCC. She emphasized that "Guidance and Psychological Counseling Program at Boğaziçi University has raised my awareness about this topic (MSJCC). I think this is related

not only to the curriculum but also to the competence of our faculty members" (Prospective school counselor P-6, Appendix M, 68).

Moreover, another participant spoke to the crucial role of informed and conscious educators in shaping prospective school counselors' understanding and practices related to multicultural and social justice issues.

> I think the academics are not conscious of this [MSJCC]. That's where the problem starts. Our greatest fortune regarding this topic [MSJCC] was definitely the academicians [at Boğaziçi University, Guidance and Psychological Counseling Program]. (Prospective school counselor P-9, Appendix M, 69)

In conclusion, this current study has shown that the influence of faculty members on the development of MSJCC is clear. Through their expertise, personal commitment, and modeling of MSJCC principles, the faculty members at Boğaziçi University played an essential role in fostering a deep understanding and recognition of multicultural and social justice issues in counseling among their students.

4.6 Summary of the findings

The current case study used both a scale and thematic analysis to explore how students at Boğaziçi University perceive the development of MSJCC based on their conceptual understanding, practical experiences, and identified needs. The thematic analysis identified four organizational themes. These were the foundations of MSJCC conceptualization, experiential pathways in developing MSJCC, challenges in MSJCC integration, and identified needs in MSJCC training.

The foundations of MSJCC conceptualization were explained through theoretical foundations of MSJCC and conceptualization of MSJCC with personal experiences. Theoretical foundations of MSJCC included observing faculty members, relating core concepts in counseling with MSJCC and incorporating

fundamental counseling theories and principles with MSJCC. Conceptualization of MSJCC with personal experiences emphasized the importance of the university environment, the exploration of the marginalized and privileged identities and the foundations of ethical awareness.

Moreover, the experiential pathways in developing MSJCC were linked to explorations including self-awareness and volunteering as well as practicum experiences, with particular emphasis on reflective observation, supervision, multiculturalism in school contexts and observing advocacy interventions. Additionally, the challenges in MSJCC integration revealed conceptualization gaps between the understanding of multicultural skills and social justice as well as implementation concerns perceived to exist in counseling settings. Lastly, identified needs in MSJCC training demonstrated the significance of experiential learning with supervision, motivation from personal interests, collaborative learning, developing ethical understanding, and the faculty members' expertise in MSJCC.

The MSJSCCS results strengthened these conclusions. The scale showed varying scores across its subscales, despite the overall high total score. Compared to competencies observed in counseling relationships and advocacy interventions, higher competencies scores were observed in self-awareness and student worldview.

The current study demonstrated the interrelationship between thematic analysis and MSJSCCS data. First, the overall adjusted mean score of 79 indicates that participants have sufficient knowledge to reflect on their perceptions as well as needs to develop MSJCC. Participants' emphasis on the importance of self-awareness and reflection in developing MSJCC was consistent with the high scores on the School Counselor's Self-Awareness and the Students' Worldview subscales. For example, the thematic findings within the subtheme of "marginalized and

privileged identities" in the conceptualization of MSJCC highlighted the influence of personal and social identities on the understanding of MSJCC. This can be associated with the strong performance in the Students' Worldview subscale, suggesting that students have an awareness of the complexities of various identities. In other words, when MSJSCCS and thematic analysis are combined, it can be said that students feel most competent in areas where the curriculum focuses on reflective and experiential learning.

In addition, the thematic analysis revealed challenges in MSJCC integration, including conceptual gaps and practical concerns, especially in areas that necessitate a more profound comprehension of advocacy and social justice. This is reflected in the results of the scale, where lower scores in the Counseling Relationship and School Counseling and Advocacy Interventions subscales show areas where students felt less competent. Moreover, high standard deviations in these subscales compared to the School Counselor's Self-Awareness and the Students' Worldview subscales show that potential inconsistencies in experiences or perceptions among participants. In this context, factors such as personal background, or specific life experiences may influence how participants engage with MSJCC, as opposed to the more uniformly experienced aspects of the School Counselor's Self-Awareness and the Student's Worldview.

In conclusion, the perceptions of prospective school counselors regarding the development of MSJCC were shaped in many ways from their conceptual understanding, practical experiences, and identified needs.

In the following "Discussion" chapter, the findings of this study will be discussed in relation to the existing literature, including its strengths, limitations, and implications in a detailed manner.

CHAPTER 5

DISCUSSION

This study examined the perceptions of prospective school counselors at Boğaziçi University regarding the development of MSJCC by considering their conceptual understanding, practical experiences and identified needs. Through thematic analysis of 11 semi-structured interview transcripts, this study provided a comprehensive narrative of how academic coursework and practical engagement collectively shaped prospective school counselors' perception regarding MSJCC development.

The findings of the study revealed the multidimensional pathways that prospective school counselors at Boğaziçi University experienced as they develop their MSJCC. These findings were categorized into four organizational themes, each of which addresses different dimensions of the education process: Foundations of MSJCC conceptualization, experiential pathways in developing MSJCC, challenges in MSJCC integration, and identified needs in MSJCC training, which were derived from the perceptions of prospective school counselors at the undergraduate level in the Guidance and Psychological Counseling Program at Boğaziçi University. Moreover, these findings offered valuable insights into the strengths and gaps in current counselor education especially in Türkiye.

This chapter presented and discussed the findings of the study in relation to the relevant literature. In addition, it outlined the strengths and weaknesses of this study. Based on the findings of the study, implications and recommendations for practice, future research and counselor education programs were provided.

5.1 Foundations of MSJCC conceptualization

The foundations of MSJCC conceptualization were divided into two themes: theoretical foundations of MSJCC and conceptualization of MSJCC with personal experiences.

5.1.1 Theoretical foundations of MSJCC

The findings of this case study demonstrated that the theoretical foundations of MSJCC were influenced by the observing faculty members, core concepts in counseling, and fundamental counseling theories and principles. Notably, observing faculty members was considered as a crucial aspect.

5.1.1.1 Observing faculty members

This current study highlighted the importance that prospective school counselors' attribution to the discourse and actions displayed by their faculty members. To date, there have been numerous studies demonstrating the important role of faculty members in enhancing MSJCC (e.g., Cooper, et al., 2024; Keum et al., 2022; Moy et al., 2014). For instance, this finding of the current study aligned with the research conducted by Cooper et al. (2024), which emphasized the crucial involvement of faculty members in fostering students' social justice and antiracism skills in school psychology graduate programs.

Moreover, due to the strong relationship, the discussion of "Faculty Members' Expertise in MSJCC" was framed and incorporated under this theme rather than under the theme of identified needs in MSJCC training.

The significance of faculty modeling, as highlighted in this study, can be supported by Miller et al.'s (2009) research. They investigated the mechanisms that

affect the formation of college students' social justice identity and proposed a model for the development of social justice identity based on Bandura's (1986) social cognitive theory, which emphasizes observational learning and modeling, as well as Lent et al.'s (2001) social cognitive career theory (SCCT). In addition, Charis's study on improvised simulations (2023) emphasized the significance of observation and personal involvement in developing trainees' comprehension of MSJCC.

At Boğaziçi University, some prospective counselors noted that the influence of faculty members was crucial in the development of MSJCC, exceedingly even the significance of the curriculum's content. This finding was consistent with the conclusions drawn by Cooper et al. (2024), who highlight the significance of faculty member's professional development in improving social justice and combating racism. They emphasized that faculty members play an integral part not only in teaching, but also in exemplifying antiracist behaviors and guiding the curriculum towards these objectives. Moreover, this current study finding was supported by studies conducted by Keum et al. (2022), and Keum and Miller (2020), which establish a connection between the shared faculty identity in terms of advocacy goals and the development of MSJCC in graduate psychology programs. The research suggested that shared faculty identity has a significant effect on how students perceive with the MSJCC. These studies can imply that the MSJCC program is not limited to standard educational curriculum, but instead takes a more comprehensive and integrated approach. This holistic technique can improve the classroom atmosphere, promoting a shared sense of identity and strengthening students' determination to support social justice. Furthermore, Moy et al. (2014) demonstrated that faculty-led research and projects focused on social justice and multiculturalism serve as valuable pedagogical tools for teaching MSJCC principles. Therefore, the

success of MSJCC training depends not only on the design of the curriculum, but also on the active engagement and exemplary behaviors of the faculty members.

Consequently, the current study supported that faculty members not only play a pivotal role in teaching and supervising regarding MSJCC, but also in demonstrating the principles of MSJCC through their behaviors and discourses. This dual role enhances the educational environment and provides a more holistic learning experience.

5.1.1.2 Core concepts in counseling and fundamental counseling theories and principles

The findings of the current study emphasized the importance of fundamental counseling theories and core counseling concepts, such as unconditional positive regard, in understanding and conceptualizing MSJCC. So far, no specific study has shown a direct link between core concepts and/or fundamental counseling principles and the MSJCC's conceptualization. However, this study demonstrated that the MSJCC's conceptualization initially aligned strongly with the fundamental principles of counseling. This congruence indicated that the conceptualization of MSJCC was viewed as a continuation of traditional counseling techniques. An illustrative instance was the study carried out by Grimmett, Lupton-Smith, Beckwith, Messenger, and Edwards (2024), which showed how incorporating empathic listening into counseling practice enhanced the efficacy of a model of MSJCC designed at North Carolina State University. Their research emphasized the role of empathy in promoting a more profound comprehension and acceptance of clients' experiences. In addition, Miranda, Radliff, Cooper, and Eschenbrenner (2014) highlighted the significance of empathy in the field of school psychology. They citied it as a crucial

cultural competence in the efficacy of school psychology interventions. The correspondence between this current study's finding and the result of Miranda et al. (2014) provided additional confirmation of the significance of empathy, not only as a basic skill in therapy, but also as a crucial element of successful cultural competency in various educational environments.

All in all, the current study contributed to existing research by showing that faculty members' modeling and behaviors had a substantial influence on how prospective school counselors understand and conceive MSJCC. This insight frequently held greater importance than merely the fundamental counseling principles and core concepts. This indicated a transition from traditional instructional learning to a more interactive and engaging learning experience. Therefore, this current study highlighted the need of faculty engagement in MSJCC training extending beyond simply imparting knowledge through role modeling of MSJCC.

5.1.2 Conceptualization of MSJCC with personal experiences

The current study revealed that the way in which prospective school counselors understand MSJCC was meaningfully shaped by their individual experiences, consistent with Chapman-Hilliard and Parker's (2022) emphasis on the critical role of personal experiences in shaping social justice perspectives. In the current study, personal experiences often began with their first time at university settings, exploration of both marginalized and privileged identities and development of a sense of ethical awareness. This finding demonstrated that the university environment served as a fundamental phase where prospective school counselors were usually exposed to various identities including marginalized and privileged identities for the first time. This situation fostered a comprehension of the

consequences associated with having different identities. These explorations also provided valuable ethical content that facilitated self-reflection and the foundations of ethical awareness.

Accordingly, this finding aligned with the study conducted by Merlin-Knoblich et al. (2024), which confirmed the substantial influence of personal experiences regarding marginalized identities on the MSJCC. Their research showed the effect of participants' personal backgrounds on their motivation to attend School Counselor Equity Fellowship (SCEF), social justice advocacy project designed for school counselors.

Moreover, the current study's findings on personal experiences are supported by Arthur and Achenbach's (2002) findings, which emphasize the importance of integrating personal experiences into experiential learning training related to multicultural competencies. The authors suggested that educators should carefully select appropriate experiential activities, effectively control the learning environment, and demonstrate competence in facilitating discussions that successfully connect students' personal experiences with broader multicultural competencies. These techniques are essential for developing a deeper understanding and application of these skills in a practical setting. Furthermore, the findings of Beer et al. (2012) provided additional support for the importance of personal experiences and values in influencing MSJCC. Their research indicated that the reason for engaging in activism is often rooted in deeply held personal beliefs, personal interactions with injustices, and the influence of individuals who serve as role models. Counseling psychology trainees in their study viewed social justice as an essential component that was integrated naturally into their personal beliefs and experiences (Beer et al., 2012). This integration underscored the critical importance

of personal experiences in the development and implementation of MSJCC among counseling professionals.

5.1.2.1 University environment

Regarding the university environment, existing literature have already recognized the importance of the training environment in developing counseling skills (Armentrout, 2022). Accordingly, Melamed, Pérez, and Hunt (2020) highlighted the importance of an educational environment that encourages an understanding of complex identities, the effect of systemic oppression, and the growth of social justice advocacy.

Moreover, Cooper et al. (2024) showed that faculty members used a variety of approaches to increase the recruitment of racially and ethnically minority students and faculty members to create multicultural educational environments. Furthermore, Armentrout (2022) conducted a study to understand the influence of training environments within clinical and counseling psychology graduate programs on students' perceptions and attitudes toward social justice. This study employed path and mediation analyses to investigate the influence of the training environment on students' behavioral intentions to participate in social justice activities. The findings revealed that the environment had a direct influence on students' behavioral intentions, as well as an indirect influence through aspects like subjective norms in the environment regarding MSJCC and perceived behavioral control. Moreover, Binkley and Minor (2021) emphasized the critical role of training environments in enabling students to recognize and confront their biases, thereby promoting a change in their attitudes and behaviors toward diverse cultures. In addition, Beer et al. (2012) highlighted the importance of educational environments in promoting social justice. Concurrently with the findings of this current study, this research emphasized

the crucial function that the environment played in promoting both involvement and commitment of prospective school counselors in multicultural and social justice issues.

However, there was a noticeable absence of research that specifically focused on the wider influence of the university setting. The current study filled this gap by demonstrating that a university environment, characterized by the coexistence of multicultural identities at Boğaziçi University, played a crucial role in understanding MSJCC, particularly in Türkiye. Therefore, this study emphasized that the university setting is not merely a background, but rather a dynamic and influential mechanism in the education and growth of prospective school counselors.

5.1.2.2 Marginalized and privileged identities

In terms of marginalized and privileged identities, the current study found that although participants had a general understanding of their marginalized identities, such as being LGBTIA+, they had difficulty expressing their privileged statuses and how these identities might affect their future counseling relationship. This finding can imply that the MSJCC framework's binary classification of identities as either "privileged" or "marginalized" is inadequate to promote a comprehensive understanding of the identities within counseling relationships. While this classification helps identify structural inequalities, it can oversimplify the dynamic and complicated intersectional aspects of identities.

In order to gain a deeper understanding of this situation, it is necessary to consider the historical context of marginalization. The term "marginalization" originally described the practice of marking or adding notes in the margins of a text that were important but not integral to the main content. Over time, this metaphor has

evolved to describe social phenomena describing certain groups that are marginalized in society (Pratt & Fowler, 2022). In the 1970s, marginalization is referred to the deliberate exclusion of some groups by mainstream society, considering them “other” (Pratt & Fowler, 2022). Subsequently, the term was marked by its use in describing the experiences of African Americans, who were methodically excluded from the benefits of society (Pratt & Fowler, 2022).

As a result, the binary classification of privileged and marginalized identities can oversimplify the diverse experiences of individuals by categorizing them into two opposing groups, such as male/female, black/white, able-bodied/disabled, and so on. It is also important to highlight that this oversimplification can often lead to the creation of an "us versus them" situation in which those who do not conform to established norms are perceived as outsiders.

Moreover, addressing binary classifications of the MSJCC framework requires an expansion of what is considered “normal” within the counseling relationship. Classifying identities as privileged or marginalized poses the risk of underestimating the diversity of human experience into inflexible categories. These classifications may be similar to establishing “norms” for behaviors, physical appearance, or personal identity that do not accurately represent the complexities of individuals, but rather of society. In other words, the MSJCC framework does not explicitly specify who determines what constitutes a marginalized or privileged identity, raising questions about the subjective interpretation of these categories, such as being a woman, a refugee, or disabled, as a form of marginalization. However, common “social norms” and “hierarchical structures,” which can vary widely across societies and locations, typically influence these decisions. This lack of clarity can lead to inconsistent implementation of the MSJCC.

Although the MSJCC framework aims to take more inclusive approach by emphasizing intersectionality, it does not adequately address the complex levels of marginalization or privilege that can result from the interaction of different identities in a particular setting. Within this framework, the notion of "liquidity" can be important. It implies that identities are not fixed, but rather changeable and evolving (Bauman, 2000). This perspective can challenge the inflexibility of dividing things into two categories by recognizing the subtle aspects that are specific to the identity of each client, student, or community. It goes beyond the superficial division of groups into privileged and marginalized groups. The current study discussed a deeper understanding and recognition of the "spectrum of human identities," arguing for a counseling practice that is more adaptable and responsive.

Furthermore, the MSJCC framework does not consider the effects of microaggressions, which refer to indirect, subtle, or unintentional displays of discrimination or bias (Davis et al., 2016). These actions may be motivated by binary classifications of an individual's race, gender, sexual orientation, or other facets of their identity. Microaggressions in counseling can have a substantial effect. For example, Yılmaz, Sart, Sakız, and Albayrak-Kaymak (2023) found that school counselors often exhibit microaggressions toward students in inclusive education settings. Although the primary goal of the MSJCC framework is to equip counselors with the knowledge and understanding necessary to recognize and address bias, its binary classification tend to simplify the complex ways in which microaggressions affect individuals. Effectively addressing microaggressions requires a framework that moves beyond rigid notions of identity and recognizes the ever-evolving, and diverse nature of individual experiences.

Moreover, the process of consistently acquiring knowledge and adapting one's behavior can be more strongly associated with the notion of cultural humility than with a static level of cultural competence. More specifically, the framework places a high value on cultural competence, which implies that there is a specific level of proficiency that can be achieved (Fisher-Borne, Cain, & Martin, 2015). This perspective may diminish the importance of cultural humility, which involves an ongoing commitment to gaining knowledge and adapting it to the diverse cultural backgrounds of clients and students (Danso, 2018; Fisher-Borne et al., 2015). Fisher-Borne et al. (2015) argued that while cultural competence has gained widespread acceptance, it has been criticized for potentially promoting a superficial understanding of culture by not addressing underlying structural issues. Opponents of cultural competency stated that it perceives culture as static and does not adequately examine power dynamics (Danso, 2018). Additionally, a study conducted by Davis et al. (2016) examined the influence of a counselor's demonstration of cultural humility (or lack thereof) on the relationship between microaggressions and counseling outcomes. The results of this study showed that how clients rated their counselor's cultural humility had a significant effect on the way that microaggressions affected counseling outcomes.

In summary, the MSJCC paradigm is a great advancement in incorporating multiculturalism and social justice into counseling. However, it has significant challenges in adequately addressing the implications of intersectionality and microaggressions. The binary approach of the MSJCC oversimplifies identities and ignores the subtle dynamics of intersectionality, where different identities intersect to create unique experiences of privilege and oppression. In other words, the binary classification of identities may not adequately express the nuances of how

microaggressions occur and are enacted. Therefore, a deep understanding of intersectionality and a perspective of cultural humility can be critical to effectively serving diverse groups. While the MSJCC framework is critical, it should be viewed as a first step toward ongoing development in counseling practice rather than an end goal.

5.1.2.3 Foundations of ethical awareness

The finding of the current study, regarding foundations of ethical awareness, showed that prospective school counselors approached MSJCC as an ethical obligation that necessitates ethical training for its growth. This awareness stems from their personal biases and values, which became particularly apparent when they enrolled in the freshmen course of ED 132 (Ethical Issues in Counseling). Actually, this viewpoint was consistent with the ethical standards set by the ACA (2014) and the ASCA (2022), which considered MSJCC to be an ethical obligation. Similarly, Henry's (2024) pilot study of the use of real-world scenarios in coursework illustrated how experiential learning regarding MSJCC can enrich counselors' ethical understanding. Therefore, this finding firstly demonstrated that it is crucial for prospective school counselors to have a strong ethical grasp of MSJCC in their training programs. Secondly, this result indicated that comprehending MSJCC involves more than simply academic education. It also requires the establishment of an ethical attitude, which is necessary in the process of exploring the multicultural and social justice issues in counseling. This attitude can enable prospective school counselors to effectively address the issues of social justice and multicultural counseling.

In brief, personal experiences especially in the university context were essential for prospective school counselors to interact with diverse identities and

explore the experiences of having diverse identities. The university setting was also important in providing comprehensive grasp of social justice concerns through social clubs. Furthermore, viewing MSJCC as an ethical obligation based on the effect of personal values and biases coming from the explorations of identities in the process of conceptualization was significant finding of this study.

Overall, the foundations of MSJCC conceptualization organizational theme revealed the significant effect of faculty members, personal experiences, and ethical training on the development of prospective school counselors' understanding of MSJCC.

5.2 Experiential pathways in developing MSJCC

This case study revealed that some experiences are essential in the development of MSJCC among prospective school counselors at Boğaziçi University. These e experiences were named as explorations encompassing self-awareness and volunteering and practicum experiences that involved reflective observation, supervision, multiculturalism in school contexts, and observing advocacy interventions. These components collectively contributed to the overall understanding of MSJCC by providing them with the comprehension necessary for efficient implementation.

5.2.1 Explorations

Explorations allowed prospective school counselors to interact with MSJCC principles in a more informal, yet deeply personal way. These activities encouraged self-reflection and the exploration of values, beliefs, and prejudices among

prospective school counselors. They also fostered a deep emotional connection to volunteering as well as MSJCC values.

5.2.1.1 Self-awareness

The current study emphasized the crucial importance of self-awareness in these explorations. This finding was consistent with the focus on developing self-awareness as a key component in the development of MSJCC according to Ratts et al. (2016). Therefore, it supported a widely accepted idea and highlighted its importance in the development of MSJCC. Moreover, Cooper et al. (2024) proposed that enhancing self-awareness is an effective approach for incorporating MSJCC into school psychology training programs. Shriberg et. al. (2023) also conducted a study with the aim of comprehending the viewpoints of school psychologists regarding social justice. The school psychologists' recommendations for incorporating social justice into school psychology training programs led to the emergence of the self-awareness's theme. All participants were strongly advised that training programs should establish environments for both students and working school psychologists to actively reflect their own experiences, privileges, and hidden biases in order to enhance their self-awareness.

5.2.1.2 Volunteering

The current study highlighted that engaging in volunteer work, as a means of exploration, provided opportunities for personal encounters with many distinct populations. It enabled prospective school counselors to directly get a deep understanding of cultural and social justice matters. Similarly, Sanabria and DeLorenzi (2019) explored the effect of volunteering on the formation of social

justice identity in counseling students, specifically in the context of a structured pre-practicum course. The social justice pre-practicum required students to complete 100 hours of mandated volunteering before beginning practicum. In volunteering process, they participated in advocacy activities at specified community organizations. These activities involved gaining knowledge about the organization and its beneficiaries, creating and implementing advocacy initiatives, and reflecting on these experiences. The purpose of this volunteering was to foster a connection with advocacy efforts and a more comprehensive understanding of socioeconomic disparities. As a result, students gained empowerment, developed confidence, and fostered a sense of making a meaningful effect, which aligns with the finding of this current study. Furthermore, Toporek and Worthinghton (2014) examined the significance of volunteering in the context of service learning in counseling psychology programs. They introduced a model in which volunteering encompassed not only helping, but also actively participating in advocacy and promoting systemic change. Their model aimed to improve the skills of students in the field of career counseling through volunteering, with a specific focus on assisting homeless and near homeless individuals. They found that volunteering helped students have knowledge and become active participants in the social and governmental structures that influence poverty and homelessness.

Moreover, this research indicated that volunteering empowered volunteers to recognize the groups they are most inclined to collaboration in terms of MSJCC. This finding was also aligned with “identified needs in MSJCC training” organizational theme. While it may not always appear reasonable to select one group over another, concentrating on a specific group of interest can facilitate the acquisition of advocacy skills compared to a broader approach to MSJCC.

Accordingly, Arredondo et al. (2024) provided evidence for this finding by highlighting the challenges counselors face in practicing MSJCC to address the unique needs of immigrant and refugee groups. They emphasized the importance of using flexible and contextually appropriate approaches.

In conclusion, the current study supported the existing literature regarding to the importance of self-awareness and volunteering in comprehending and enhancing MSJCC. Moreover, this study proposed that explorations especially volunteering functioned as an effective tool for identifying certain areas of interest.

5.2.2 Practicum experiences

This case study demonstrated that practicum experiences provided a more organized approach to the development of MSJCC. These experiences were structured around reflective observation, supervision, multiculturalism in school contexts, and observing advocacy interventions.

In the current study, during the practicum, which is the focus of this case study in the second part of the study, prospective school counselors observed school contexts, gained practical experience, and received supervision and guidance from faculty members, school counselors and their peers. Although the practicum in this study was not originally intended to specifically promote MSJCC, it effectively incorporated resources such as academic readings that aims to promote these competencies.

The current study's emphasis on the importance of practicums in developing MSJCC has been underscored in several previous studies so far (e.g. Burnes & Singh, 2010; Coombs, 2021, Cooper et al., 2024, Moody et al., 2022). For example, in Coombs's (2021) study, the author examined the integration of MSJCC into

counseling practicum training programs. Coombs's qualitative case study highlighted the significance of incorporating MSJCC into practicum training, using Kolb's Experiential Learning Theory as a framework. In addition, Malone et al. (2016) found that individuals who finished courses on multiculturalism/diversity and participated in practicums with culturally and linguistically diverse clients demonstrated better levels of multicultural competence based on their self-reports.

Additionally, Moody et al. (2022) integrated social justice principles throughout a practicum course and examined the personal experiences of master's students who took part in the course. This study demonstrated that students underwent positive transformations through the utilization of techniques such as reflection journals, which is parallel to the findings of the current study regarding reflective observation. Similar to this study's finding, these positive transformations encompassed a greater understanding of social matters, a stronger commitment to social justice, and an expanded motivation to make a difference.

According to a recent study conducted by Cooper et al. (2024), faculty members of school graduate programs thought that practicum experiences played a crucial role in helping students comprehend the multicultural educational environments, similar to the findings of the current study on observing multiculturalism in the school context. The study also emphasized the difficulties encountered during practicum assignments, including the challenge of selecting places that are in line with antiracist and social justice objectives (Cooper et al., 2024). Examining these challenges in the context of the current study, the public schools in Türkiye can serve as a more effective practicum site for the development of MSJCC. This is because they provided prospective school counselors with the opportunity to observe various privileged and marginalized identities, as well as

advocacy interventions. Likewise, the study, conducted by Miranda et al. (2014), investigated a training approach in the field of school psychology that implemented social justice principles in a practical manner. This study was a carefully planned practicum that aims to immerse students in urban school districts. The goal was for students to actively apply their understanding and skills in advocating for diverse and underserved groups.

Furthermore, Moy et al. (2015) demonstrated the importance of practicum experiences in graduate training programs. These experiences offered direct exposure to various groups by enabling students to implement social justice principles in real-world settings. Consequently, engaging in practical activities improved students' capacity to advocate and intervene in school environments (Moy et al., 2015). Lewis (2010) also emphasized the developmental progress of practicum training. The author advocated for a curriculum that has transitions from competencies focused on individuals to more comprehensive skills for social and institutional transformation. Finally, Burnes and Singh (2010) underlined the importance of incorporating social justice work into practicum training, starting at the initial phase. They offered practical methods for practicum instructors to incorporate social justice into fieldwork by considering the trainee's development that align with the overall objectives of professional psychology dedicated to social justice.

These findings supported the idea of a systematic approach to practicum experiences that go beyond fundamental counseling skills and actively incorporate advocacy skills and techniques for intervention that promote social justice. An exceptional feature of this study, in contrast to previous research, was its simultaneous emphasis on two aspects. First and foremost, it prioritized observation process in conjunction with experiential learning. This current study illustrated that

engaging in the observation of the school environment and subsequently reflecting upon these observations greatly enhanced students' comprehension of MSJCC. The second distinctive feature of this study pertained to its triadic supervision approach, which comprised a university practicum supervisor (a faculty member), a school counselor supervisor from practicum schools, and peer supervisors from the course of ED 477. While several studies have comprehensively explored the critical function of supervision in the development of MSJCC, research specifically addressing the triadic supervisory process focusing on MSJCC, particularly in the practicum process remains limited. In the literature, the most layered and comparable supervision process to the current study was detailed in the study of Goodman et al. (2018). Their study regarding the Community Advocacy Project (CAP) provided a comprehensive supervision strategy that included multiple components, such as group supervision, supervision by doctorate students, and supervision by staff from partner agencies. Similar to the current study's finding, the implementation of this layered supervision approach was found to be crucial in promoting a comprehensive understanding of social justice principles among prospective counselors.

In brief, exploration and practicum were complementary. Because they enabled prospective school counselors to gain a personal comprehension of MSJCC by observing the practical skills required to effectively apply these competencies in their future roles as school counselors. The combination of explorations and practicum experiences implies the creation of learning environments that encourage observation, practical application, critical reflection, as well as a strong connection among all these aspects through increasing self-awareness and volunteering.

5.3 Challenges in MSJCC integration

This case study demonstrated that when prospective school counselors aimed to develop their MSJCC, they had challenges in understanding the conceptual framework and practical aspects.

5.3.1 Conceptualization gaps

The phrase of "conceptualization gaps" referred to the reported discrepancies between the understanding of multicultural counseling and social justice counseling. The finding suggested that prospective school counselors tend to perceive these two parts as distinct rather than as a unified whole. The division was mostly stemmed from the courses' emphasis on multiculturalism rather than a cohesive approach to MSJCC. This finding was consistent with the conclusions by Hilert et al. (2022), who found that while many instructors in the field of counseling placed significant emphasis on multiculturalism, there was a lack of attention towards social justice and advocacy. In this study, it was found that many prospective school counselors were often unfamiliar with the name MSJCC. They only recognized it in the context of ethics courses, where its ethical obligations were highlighted. They indicated that the subject was not addressed in other academic assignments. The limited amount of experience in this area also added to the difficulties in understanding the implementation of social justice counseling. Therefore, they found it challenging to understand how it may be put into practice.

Nevertheless, when the concept of MSJCC were clearly explained during the semi-structured interviews in the current study, participants not only recognized the example of these competencies in their practicum experiences but also developed a more concrete understanding of MSJCC. This remark was consistent with the

research conducted by Sanabria and DeLorenzi (2019), who highlighted the advantages of social justice pre-practicum courses in fostering students' knowledge of multicultural and social justice together and shaping their social justice identity.

In this context, exploring the insights presented by Ratts (2011) in the article "Multiculturalism and Social Justice: Two Sides of the Same Coin" is critical. Ratts (2011) examined the deep connection between multiculturalism and social justice within the counseling profession. Ratt (2011) stressed the interconnectedness of multiculturalism and social justice by highlighting their contributions to improving the efficacy of counseling techniques. His analysis can help better understand how the conceptual separation of multiculturalism and social justice can create gaps that lead to practical misunderstandings.

5.3.2 Implementation concerns

Implementation concerns reflected the larger discussions in the literature regarding the challenges of implementing MSJCC as highlighted by numerous studies (e.g. Goodman et al., 2015; Henderson, 2019; Merlin-Knoblich, et al., 2024; Sharma et al., 2024). The current study showed a variety of problems that involve concerns such as managing institutional limitations and addressing the current sociopolitical climate in Türkiye, which in turn affect the advocacy efforts. Regarding institutional barriers, in a study conducted by Shriberg et al. (2023), school psychologists encountered notable institutional difficulties and deficiencies in understanding and applying MSJCC in their professional work, similar to the findings of this study. Moreover, the sociopolitical climate in Türkiye is marked by an interaction between democracy and authoritarianism, with the government frequently facing criticism for its suppression of political dissidents and limitations on freedom of speech (Riaz &

Rana, 2024). Prospective school counselors in this context assumed to face difficulties as they advocate through a system of strict laws and the possibility of negative reactions.

Moreover, implementation concerns in this study were related to the prospective school counselor's capacity to envision practical application of social justice. This situation expressed as a lack of clarity regarding the effective ways for incorporating social justice goals into counseling sessions or for addressing systemic issues within the counseling relationship. In this current study, these gaps frequently occurred due to the abstract nature of theoretical knowledge, particularly as ethical standards, which may lack precise guidance for implementation of MSJCC in diverse circumstances. Similarly, Sharma, Bianchini, Çakmak, Kaplan and Ahluwalia (2024) highlighted the challenges in counselor education programs regarding the practical implementation of social justice advocacy. They noted that ethical guidelines often lack sufficient operational detail for effective advocacy.

In this context, emphasizing inclusive counseling when introducing MSJCC can facilitate both the understanding and implementation of MSJCC, particularly in the school counseling field. Inclusive counseling aims to be accessible to all students in school settings without considering students' backgrounds, such as their ability, SES, and ethnicity, and are responsive to their diverse experiences and individual needs (Sakız et al., 2015). In this study, prospective school counselors usually shared their observations about inclusive counseling services for disabled students involved in IEPs and refugee children when asked about their experiences related to advocacy implementation in their practicum schools. In other words, they were more familiar with the term inclusion rather than MSJCC, social justice counseling, and advocacy in counseling. The detailed structure of the MSJCC framework can also be complex

to understand and challenging to envision how to implement. Therefore, inclusive counseling can be seen as a starting point as a holistic approach to understand MSJCC with its emphasis on accessibility and equity for all students without narrowing it to cultural aspects and systematic inequalities.

Moreover, the current study highlighted the formative influence of challenges faced in university settings on prospective school counselors. This is contextualized through the lens of the ongoing struggles at Boğaziçi University, as explained in Buckner's 2023 study. Additionally, according to Fındıklı (2020), there has been a rise in authoritarianism in Turkish universities.

Kolluoğlu and Akarun (2023) asserted that the situation at Boğaziçi University underscores a significant cultural struggle within Turkish society. This struggle is perceived as a confrontation between liberal academic culture and government efforts to impose traditional values (Kolluoğlu & Akarun, 2023).

On the other hand, the efforts to maintain the university's liberal and multicultural values serve as an engaging setting for "exploring" the development of advocacy skills among prospective school counselors. Thus, the challenges faced by the university can act as a powerful trigger that motivates faculty members and prospective school counselors to develop a stronger commitment to MSJCC.

The struggles in Boğaziçi University for maintaining its academic freedom in the context of Türkiye's authoritarian government reflect broader societal changes in educational institutions experiencing similar pressures (Gambetti & Gökarıksel, 2022; Kolluoğlu & Akarun, 2023). They explained that this pattern can be observed in different parts of the world, including instances of budget cuts in the USA and the government intervention in Hungary and Zimbabwe.

Consequently, the situation at Boğaziçi University can be illustrative of global issues facing the defense of academic autonomy and freedom around the world. It shows how institutional factors can sometimes shape the professional paths of prospective school counselors to advocate for freedom in their future positions.

In addition, the current study revealed that personal values and characteristics that are seen as inconsistent with the position of a social justice advocate, make prospective school counselors' path towards applying the MSJCC more challenging. While there is no specific research that directly proves the connection between the MSJCC and the personal characteristics of counselors, Kurnaz, Seki, and Dilmaç (2024) examined the significant influence of counselors' personal values and characteristics on improving their counseling skills. The results emphasized that personal values have an influence on the formation of crucial counseling qualities, which subsequently affect the efficacy of counseling skills. Thus, this study provided novel perspectives to the existing body of knowledge by illustrating the influence of personal traits and values on the implementation of the MSJCC.

In brief, the current study highlighted the various difficulties that prospective school counselors encounter when incorporating MSJCC, including both conceptual gaps and practical implementation obstacles. These issues are mainly raised from educational curriculum that frequently prioritize multiculturalism without sufficiently connecting it to social justice, which lead to a fragmented comprehension of MSJCC among students. This current study also emphasized the influence of both external factors such as the sociopolitical atmosphere in Türkiye as well current situations at Boğaziçi University and internal factors such as personal characteristics in the development of MSJCC.

5.4 Identified needs in MSJCC training

This case study investigated the specific needs that prospective school counselors notice during their training based on their conceptual understanding and practical experiences. This section explores the themes of experiential learning with supervision, motivation from personal interests, collaborative learning, and developing ethical understanding. The theme of "faculty members' expertise in MSJCC" was discussed before under the "observing faculty members" subtheme.

5.4.1 Experiential learning with supervision

This study indicated that experiential learning, emphasized by reflection and supervision, is considered as a crucial need to the development of MSJCC. So far multiple studies have demonstrated the significance of experiential learning in fostering MSJCC (Arthur & Achenbach, 2012; Edwards et al., 2017; Killian & Floren, 2020; Malone & Ishmail, 2020; Messerschmitt-Coen et al., 2022; Moy et al., 2014).

In the current study, prospective school counselors stated that they wanted an experiential course that specifically focuses on MSJCC. This course needs to incorporate both hands-on learning methods and accumulated knowledge regarding MSJCC, such as reading the current literature and engaging in class discussions. Furthermore, prospective school counselors expressed their desire for an integrated approach that involves completely revising current course syllabi to take into account MSJCC issues. This viewpoint was corroborated by the research conducted by Cooper et al. (2024), who observed that a significant proportion of counseling programs have modified their curricula to include social justice and antiracism themes. In addition, Henry (2024) conducted a study to investigate the effect of a

single program evaluation course with a focus on social justice in Clinical Mental Health Counseling (CMHC) program. As a part of the course, students created a collaborative project proposal concentrated on the themes of social justice and program evaluation. Upon completion of the course, the data revealed notable enhancements in students' social justice self-efficacy and interest, as well as comprehension of program assessment. Moreover, Luh et al. (2024) evaluated the incorporation of social justice and multicultural perspectives in consultation training. The analysis revealed that although the courses largely aimed at enhancing consultation and collaboration skills, there was a noticeable but limited focus on social justice and multicultural factors. They found that only a limited number of courses had assignments directly addressing social justice and multiculturalism. They concluded that the deliberate emphasis on social justice is still uncommon.

Furthermore, in the current study, experiential learning was characterized by the inclusion of reflection and supervision, which were also essential aspects of the practicum experience theme. Prospective school counselors emphasized the importance of both reflection and the supervision process as crucial elements of experiential learning courses for the development MSJCC. Regarding reflection, Merlin-Knoblich et al. (2024) examined the effects of the School Counselor Equity Fellowship (SCEF) program on self-reflection. This program significantly enhanced participants' professional development and self-awareness by encouraging an organized reflection process across personal, contextual, societal, and systemic levels. This reflection process effectively connected the theoretical and practical aspects of social justice in educational settings.

Regarding supervision, Dollarhide et al. (2021) provided a substantial contribution to counselor education by suggesting a model that combines social

justice with supervisory techniques. This model aimed to fill the current gap in supervisory approaches that may recognize multicultural variables but fail to promote concrete social justice results. This model emphasized the need for supervisors to evaluate themselves and examine the identities of both the person they are supervising and the client. It highlighted the significance of self-awareness and acknowledging power dynamics in the supervisory interaction due to such as hierarchical structures, knowledge and expertise, and cultural and economic background. Therefore, the effective execution of this approach necessitated supervisors to fully engage in continuous self-examination (Dollarhide et al., 2021). Moreover, Glosoff and Durham (2010) stated that supervisors need to take intentional steps to train supervisees as social justice advocates. They emphasized the importance of developing these skills within the supervisory relationship. They also underscored the need for more comprehensive supervision training programs that include both social justice advocacy and multicultural competence. Furthermore, Cook et al. (2015) highlighted the effectiveness of focused supervisory curricula, particularly in school-based settings. Their research showed that trainees who participated in a specialized supervisory curriculum demonstrated significant improvements in their understanding and implementation of multicultural competencies as well as their commitment to social justice. They underscored the significant influence that carefully planned and targeted supervisory interventions can have on the development of MSJCC in counseling students. In the current study, this comprehensive supervision approach including faculty members, school counselors and peers, not only improved the learning experience but also offered a wider range of viewpoints, support, and cooperative learning setting appropriate to develop MSJCC.

As a summary, the current study strengthened the importance of experiential learning in the development of MSJCC, as supported by prior research findings. Prospective counselors need a specialized MSJCC course that combines practical learning with theoretical elements. Modifications to the syllabi also is required to more accurately include MSJCC issues. Furthermore, the research emphasized the significance of comprehensive and systematic reflection, as well as a layered supervision procedure. Consequently, MSJCC needs to be incorporated into all aspects of counselor education and supervision.

5.4.2 Motivation from personal interests

This current study underscored the role of personal interests in motivating prospective school counselors to be engaged in multicultural and social justice counseling. Prospective school counselors indicated that their own experiences and identities often influence their personal interests, such as gender issues, children's rights, or domestic violence, which need to be explored in order to internalize the MSJCC. Similar to this finding, according to Merlin-Knoblich et al. (2024), personal characteristics and multicultural identities significantly influence the motivations of school counselors. Moreover, the study conducted by Baker, Messerschmitt-Coen, and Granello (2020) explored the connection between curiosity and social justice identity in counselors and counselor trainees. The research demonstrated that curiosity has a key role in improving interest, self-efficacy, and commitment to social justice. Their research indicated that using techniques to foster curiosity in counselor training can result in deeper involvement in social justice advocacy.

Moreover, this current study contributed to the existing literature by suggesting that volunteering can be a powerful method for uncovering personal interests that have the potential to develop into social justice interests. Moreover, engaging in volunteer work increases their self-efficacy by offering practical situations where they can witness the tangible outcomes of their efforts. This, in turn, strengthens their confidence in their capacity for making meaningful change. This finding can be analyzed through examining the study of Miller and Sendrowitz (2011). The researchers employ a sociocognitive paradigm to analyze how counseling psychology trainees develop an interest in and commitment to social justice. Their research found that self-efficacy and outcome expectations are significant indicators of interest in social justice, which subsequently promotes a commitment to social justice.

All in all, prospective school counselors can greatly improve their self-efficacy and dedication to social justice by participating in activities that correspond with their intrinsic interests and identities.

5.4.3 Collaborative learning

This current study demonstrated that prospective school counselors place a significant importance on the need for collaborative learning environments in order to acquire MSJCC. In this context, collaborative learning referred to the process of peer supervision, guidance, support, and group discussions that focus on observations and issues faced during practicum settings.

Prospective counselors emphasized that the egalitarian nature of peer interactions encourages genuine and open discussion of viewpoints and biases. Moreover, they acknowledged that these environments enhance learning by

providing them with exposure to a wide range of educational scenarios, resources, and different opinions held by their classmates. Corroborating this finding, Sharma et al. (2024) highlighted that peer-led groups foster collaboration among students in project work, facilitate discussions on various perspectives regarding social justice matters, and offer reciprocal assistance in their educational endeavors.

This collaboration strengthened their comprehension of diverse viewpoints and demonstrated the significance of cooperation in attaining social justice goals. In a similar vein, Dosal-Terminal et al. (2024) examined the difficulties that school counselors encounter when integrating MSJCC into their professional work. Their research emphasized the advantages of support group, which provide counselors with a safe space to examine their racial identities and engage in discussions on antiracist behaviors without causing harm to BIPOC. These settings fostered reflection regarding personal and professional identities and supported the growth of proactive antiracist actions.

Consequently, this current study showed similarities with the literature, indicated the significance of collaborative learning environments in fostering MSJCC.

5.4.4 Developing ethical understanding

The current study highlighted the essential requirement of ethical comprehension for the development of MSJCC. Prospective school counselors emphasized the importance of ethical awareness since it signifies a responsibility to acquire MSJCC. They realized their own gaps in understanding and application of MSJCC, but they also recognized their ethical responsibility to enhance their MSJCC.

The curriculum at Boğaziçi University strengthens ethical consciousness throughout students' academic journey, commencing with the first-year introductory course on ED 132 (Ethical Issues in Counseling) and persisting until they approach graduation with the ED 477 (School Counseling Practicum I).

This study also emphasized the need to prepare prospective school counselors for being ethical in their courses requiring real world practices such as volunteering and practicum experiences. This is particularly crucial when working with all communities including marginalized ones to ensure that no harm is done.

Although there are gaps in the existing research about the direct influence of ethical understanding on MSJCC, some studies have demonstrated the relations between ethics and social justice in counseling through various means. According to Herlihy, James, and Taheri (2018), ethics and social justice are inherently interconnected since they both strive to advance human well-being and prevent damage. They advocated for a counseling approach that is culturally sensitive and respects the autonomy and dignity of individuals in diverse cultural contexts. They also highlighted the significance of incorporating social justice principles into counseling ethics to effectively tackle the complicated issues of mental health practices in a globalized world. Furthermore, Henry (2024) argued that actively participating in program evaluation and development with a social justice emphasis is not just a mandatory aspect of education, but also an ethical obligation that is crucial for addressing past inequalities in mental healthcare and acquiring the necessary skills to effectively serve diverse and marginalized communities.

This current study enhanced the existing body of knowledge by emphasizing the importance of ethical comprehension as a general in the development of MSJCC among prospective school counselors. This situation shows the importance of

establishing a fundamental ethical framework in counselor education that not only educates students about the concepts of social justice, but also incorporates ethical values into the core curriculum from the beginning of their education.
In other words, this study illustrated how ethical training serves as the fundamental basis for the successful growth of MSJCC.

In brief, this case study demonstrated different needs in the training of prospective school counselors to effectively develop MSJCC. Firstly, this current study emphasized the indispensable role of experiential learning in developing these skills. Prospective counselors also expressed a desire for specialized MSJCC courses that not only incorporate hands-on experiences but also enhance their learning thorough theoretical frameworks. The study also highlighted the significance of modifying current syllabi to incorporate social justice and multicultural perspectives systematically into educational processes. Furthermore, prospective school counselors' own interests, which were influenced by their own experiences and identities, played a crucial role in shaping their involvement in MSJCC. Moreover, collaborative learning environments recognized for being effective in enhancing comprehension and applying MSJCC through peer interactions and group dynamics. Finally, the study highlighted the vital significance of ethical understanding to develop MSJCC.

5.5 Synthesis of the discussion

This section does not discuss new findings from the current study. Instead, it aims to synthesize existing findings from the case study. Figure 5 below shows the pathways by which prospective school counselors at Boğaziçi University perceive their development of MSJCC.

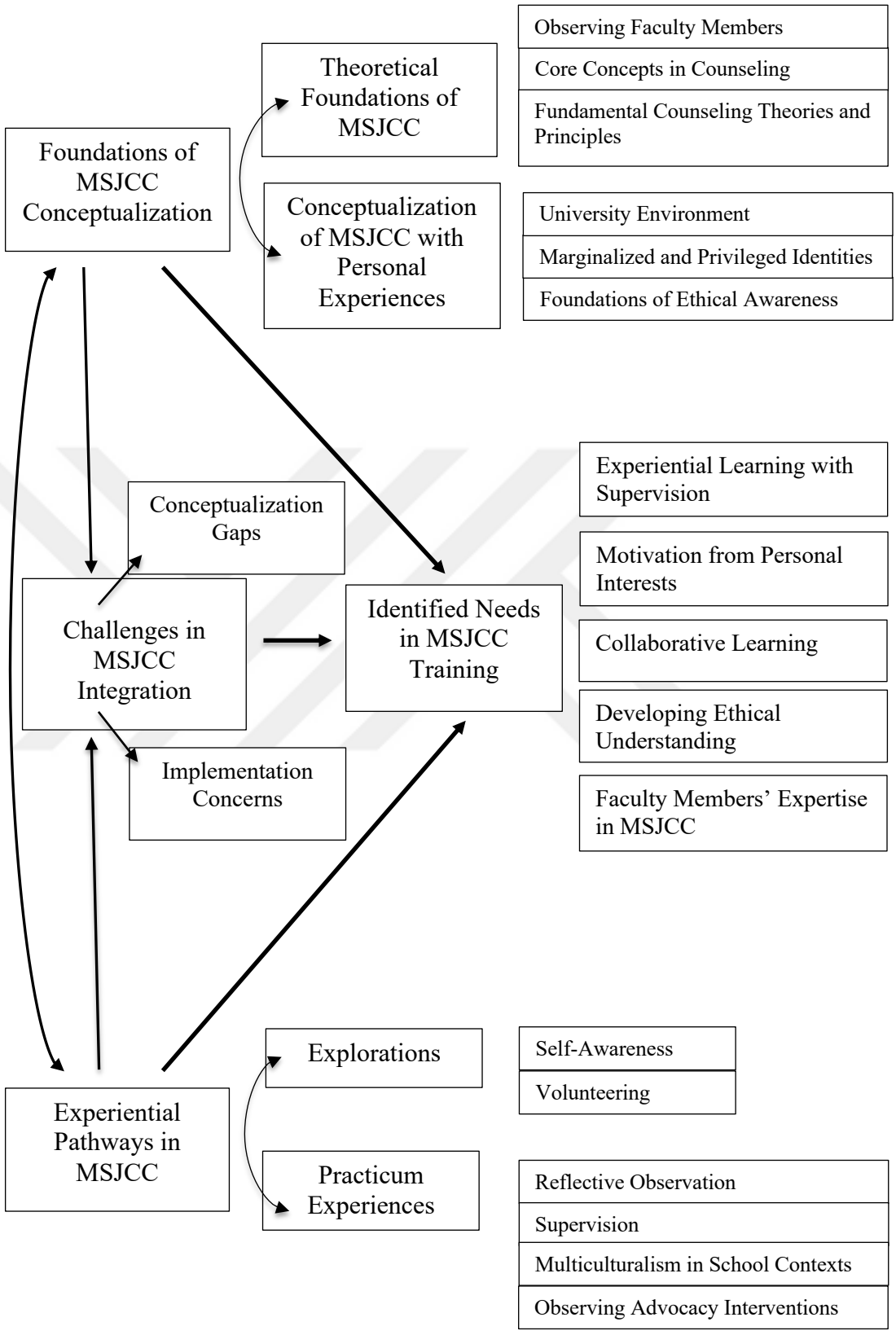

Figure 5. Pathways to identifying organizational themes, themes, subthemes

This figure emphasizes the interconnectedness of various theoretical and experiential themes and illustrates a multidimensional journey. It indicates how foundational understandings in the MSJCC, based on observing faculty members, core concepts in counseling, and fundamental counseling theories and principles, are linked to personal experiences. These experiences might derive from the university setting and include exploration of marginalized and privileged identities and the foundations of ethical awareness. The model proposes that these theoretical underpinnings and personal insights converge to inform prospective school counselors' conceptualization of MSJCC, which in turn is influenced by practical experiences through reflective practices. However, the figure acknowledges that gaps exist regarding prospective school counselors' conceptualizations, leading to identified needs in their MSJCC training.

The figure also shows that experiential learning process is further divided into explorations consisting of self-awareness and volunteer activities, and practicum experiences, including reflective observation, supervision, and multiculturalism in school contexts, observing advocacy interventions. Both pathways contribute to understanding of prospective school counselors' MSJCC. These experiential pathways also reveal implementation concerns similar to the conceptual gaps. It emphasized understanding the barriers to applying the MSJCC in various educational and counseling scenarios derived from the practical aspects. Consequently, this process underlined that developing MSJCC is not constructed in a linear way, but rather as a dynamic interplay of multiple experiences.

Moreover, the results of the MSJSCCS (Choi, 2023) were also parallel to these findings. The adjusted mean scores showed that self-awareness and students' worldview competencies start with a strong base. However, as prospective school

counselors considered more practical competencies (counseling relationships, and counseling and advocacy interventions), there was a clear decline in their self-perceived level of MSJCC. This finding also parallels the MSJCC framework (Ratts et al., 2016), in which developing self-awareness and students' worldview competencies is a foundation for other competencies. This decline also reflected recognition of how complex and challenging the practical implementation of MSJCC can be. Moreover, prospective school counselors in this current study found that applying these concepts to real counseling situations requires a deeper level of understanding and skill. Therefore, this combination of knowledge and experience can necessitate a transformative process, which enable to them to continuously identify specific needs to develop MSJCC.

All in all, the findings showed that the conceptual understanding and practical experiences of prospective school counselor at Boğaziçi University significantly shaped their needs regarding the development of MSJCC. The figure illustrates a reciprocal and dynamic relationship among conceptual understanding, practical experiences and identified needs in the development of MSJCC.

5.6 Strengths of the study

Firstly, the strength of the current study lied in its comprehensive methodology, which utilized a case study approach. This approach offered a robust data that collected both quantitative and qualitative insights.

Secondly, this current study was able to obtain a sample that is both relevant and specific by specifically targeting senior counseling students who were involved in a practicum in school settings for the second part of the study. These students were likely to have an increased level of knowledge and engagement with the MSJCC, as

shown in MSJSCCS results, hence increasing the study's relevance to counselor education.

Thirdly, doing a thematic analysis of interview transcripts provided insights into the perceptions of prospective school counselors to develop MSJCC by analyzing their conceptual understanding, practical experiences, perceived identified. This approach enabled the investigation of themes that may not be apparent just through quantitative metrics.

Fourthly, the study's findings provided an opportunity to suggest significant enhancements in counselor education programs. This emphasis improved the relevance of the results to practical teaching environments.

Lastly, conducting the study in Türkiye and translating MSJSCCS into Turkish helped ensure that the research is culturally relevant and adapted to the specific educational and societal context. Thus, this study can enhance the effectiveness of its findings in the regional setting.

5.7 Limitations of the study

Initially, the fact that 42 out of 52 students completed the scale and only 27 volunteered for semi-structured interviews may indicate the presence of a potential selection bias. Participants may already have a specific tendency towards MSJCC, which could skew the results towards more engaged views.

Moreover, when translating the MSJSCCS into Turkish, it may be difficult to maintain the psychometric properties of the scale since it is not validated. The accuracy and interpretation of responses may be influenced by cultural differences in understanding and expressing concepts related to multiculturalism and social justice.

Finally, reducing the number of respondents to conduct a more in-depth study may yield valuable data, but it may miss broader patterns or less common but important perspectives within the overall student undergraduate population. In this context, the study could have been conducted after completion of School Counseling Practicum II (ED 478), the second course of the practicum, to provide greater depth. By this time, the prospective school counselors would have had more experience to reflect on their perceptions.

5.8 Implications of the study

This section discusses the potential implications for curriculum design, faculty training and role modeling, enhancing experiential learning opportunities, integrating collaborative learning environments, and implementation of transformative learning, as well as implications for non-governmental organizations, and policies.

5.8.1 Curriculum design in counselor education programs

The results of this study supported the implementation of MSJCC in various courses. It will be necessary to modify the curriculum of counseling and psychological counseling programs to incorporate MSJCC issues. One possible strategy is to create new courses that explicitly address MSJCC. In addition, current courses can be modified to incorporate these topics in a more organized and comprehensive manner.

Moreover, it is suggested that the creation of experiential learning opportunities can be encouraged. Given the importance of hands-on experiences highlighted in this research, it is recommended that programs increase the availability of experiential learning opportunities. This could include additional pre-practicum experiences that specifically address multicultural and social justice

concerns, as well as additional volunteer opportunities in a variety of community settings.

It is also recommended that the curriculum can be enhanced to include the dissemination of theoretical knowledge about MSJCC through the integration of current literature, case studies, and real-life situations that accurately represent the challenges of working in multicultural settings. This will enhance students' understanding and readiness to address the real-life barriers they may encounter.

Moreover, it is recommended that the current study be replicated at the master level. Exploring these issues among master's students could provide deeper insights into the developmental aspects of MSJCC as prospective school counselors progress in their education. This could also help compare and contrast the needs between undergraduate and graduate levels, potentially guiding more tailored curriculum development and training programs that address specific gaps identified at different stages of counselor education.

Finally, it is suggested that students participate in interdisciplinary learning. Promoting interdisciplinary learning in the counseling curriculum by integrating knowledge from sociology, psychology, anthropology, and law may be supportive. This would provide students with a broader understanding of political science and economics, alongside the social and cultural factors that influence counseling practices.

5.8.2 Faculty members' training and role modeling

Firstly, it is suggested that faculty members engage in constant professional development. In other words, faculty members can participate in ongoing professional development to be updated with the newest research and methodologies

in multicultural and social justice counseling. Additionally, it is recommended to implement faculty mentorship programs. A potential strategy is to establish mentoring networks, in which experienced faculty members provide guidance to less experienced faculty members on properly integrating and modeling MSJCC.

Moreover, it is suggested that faculty members engage in a process of self-reflection, which is also critical to the supervision relationship. It is also suggested to implement a faculty assessment and feedback process. In that way, faculty members can develop regular assessments and feedback methods to promote adequate teaching and modeling of MSJCC. Input from students can be exceptionally important in this context.

5.8.3 Experiential learning opportunities

The first suggestion regarding experiential learning opportunities is to develop community partnerships. Partnering with local organizations that focus on social justice issues can provide students with real-world experience. This could include internships or volunteer experiences integrated into the curriculum.

In addition, it is suggested to prioritize the implementation of reflective practices. It is possible to incorporate reflection techniques into all experiential learning experiences. This can encourage students to engage in critical self-reflection, examine personal biases, and develop a deeper understanding of the social justice aspects of their work.

It can also be suggested that all fieldwork can be conducted under triadic supervision consisting of a university faculty member, a counselor in the field site and peers. Ensuring that all fieldwork and practicum experiences are thoroughly supervised and providing clear guidelines on how to address multicultural and social

justice concerns can be highly important. Supervisors also should be trained to provide constructive feedback and guide students in the development of their MSJCC.

5.8.4 Collaborative learning environments

First, the implementation of peer learning and support mechanisms can be suggested. A conducive educational environment that promotes collaborative learning and mutual support can be developed. This could be achieved by implementing group projects, peer counseling discussions, and collaborative workshops that specifically address multicultural and social justice issues. It is also recommended to include a wide range of viewpoints in collaborative learning environments. A conscious effort to include diverse perspectives in all aspects of the curriculum can be critical. This may include guest speakers from diverse backgrounds, various cultural materials, and case studies about variety of identities and situations.

It can also be suggested to create safe spaces for open dialogue. It is possible to create safe and respectful environments for students to engage in conversations about sensitive issues of race, ethnicity, gender, sexuality, and other facets of identity. This can facilitate students' exploration of difficult topics in a nurturing environment, thereby enhancing their educational and personal growth.

5.8.5 Implementing transformative learning

Transformative learning theory (Mezirow, 1997) is recommended as a theoretical framework for training in MSJCC. Similarly, Malott, Yee, and Barraclough (2023) suggested that by integrating this framework, counseling education may facilitate deeper learning regarding MSJCC.

In the current study, although prospective school counselors did not engage in the complete transformative learning process, they demonstrated significant aspects of this learning in developing MSJCC. The process is noticeable as they progressed from obtaining accumulated knowledge to identifying challenges and then specifying particular training needs to develop MSJCC. The integration of accumulated knowledge and personal experiences began to influence the viewpoints of prospective school counselors. Through their exploration of core concepts, counseling theories, and ethical principles, they developed basic conceptual understanding of MSJCC that were further enhanced by their personal experiences within the university setting. These experiences encompassed engagements with a wide range of identities that lead prospective school counselors to engage in deep reflection on their values and beliefs.

As prospective school counselors faced the challenges of MSJCC integration, they actively participated in a process that include the elements of transformative learning (Mezirow, 1997). In this context, the recognition of gaps in their understanding was a pivotal moment. It transformed prospective school counselors from the acquisition of knowledge to the critical evaluation of that knowledge.

In addition, the transformative routes at MSJCC involve both explorations and practicum experiences that facilitate a change in perspective as disorienting dilemma, which explain confronting one's existing beliefs and foster personal growth (Malott et al., 2023). Engaging in activities such as volunteering and reflective observation encouraged learners to critically analyze and reevaluate their ideas through practical experience and supervision. By engaging in experiential learning, they were able to use theoretical information and gain valuable insights from interacting directly with other groups. Moreover, when participants faced

implementation concerns, they experienced cognitive dissonance, which is a state of mental conflict where their previous ideas clash with new insights acquired via practical experience (Vaidis & Bran, 2014). The experience of cognitive dissonance served as a crucial catalyst for personal development, leading to reflection and reconsideration of their existing knowledge and beliefs. The technique described was the fundamental aspect of their transformative learning (Mezirow, 1997). In this study, experiential pathways in developing MSJCC allows students to experience cognitive dissonance by demonstrating the real-life contexts, environments and situations.

In light of the findings from the study conducted at Boğaziçi University regarding the development of MSJCC, it is seen that MSJCC training requires transformative learning to be effective. This necessity arises from the complex and layered nature of multicultural and social justice issues, which demand not only a theoretical understanding and practical experiences but also profound personal and professional transformation.

As a result, the current study suggests the process of transformative learning in relation to the development of MSJCC by connecting theoretical frameworks with practical implementation.

5.8.6 Implications for non-governmental organizations

Non-governmental organizations (NGOs), particularly those involved in social services, mental health, and community outreach, may benefit significantly from incorporating the principles of the MSJCC into their practice and training frameworks. NGOs can use these skills to improve the effectiveness of their employees and volunteers in working with diverse populations. Training NGOs'

personnel in MSJCC can enhance their capacity to communicate effectively with individuals from various backgrounds and provide them with the critical tools to address structural problems. Moreover, NGOs can be role models by using the MSJCC framework to evaluate and improve their operational procedures to ensure inclusiveness and equity.

5.8.7 Implications for policy

MSJCC requires counselors to actively participate as social agents in the processes of policy making and policy change (Ratts et al., 2016; Toperek & Daniels, 2018). Sami and Jeter (2021), who examined the effects of political economy and income inequality on mental health, noted that policy has a significant impact on mental health. They explained this situation by emphasizing the connection between economic policies and mental well-being. They stated that neoliberal policies, which include less government intervention, deregulation to facilitate market freedoms, and privatization, have exacerbated economic inequality; therefore, had a severe impact on mental health. In other words, the current economic situation has led to greater socioeconomic inequalities, which have had a disproportionate impact on vulnerable populations (Sami & Jeter, 2021). For example, Sakız and Jencius (2024) emphasized the need for a systemic approach to inclusive counseling services for international university students in the USA, by considering external limitations such as financial constraints and insurance campaign policies.

In this context, there is a concept, the social determinants of mental health (SDMH), which states that a person's mental health and wellness are strongly connected to social and environmental contexts in which they born, grown, lived, and aged (Alegria, NeMoyer, Falgas Bague, Wang, & Alvarez, 2018; NASEM, 2017).

For SDMH frameworks, two ideas are considered evident. First, policies that unequally allocate resources within and between communities contribute to systemic mental health inequities. Secondly, SDMH are linked to several interrelated elements, including availability to healthy food and clean water, high-quality education, community safety, stable work, and healthcare facilities, which greatly influence developmental trajectories.

However, SDMH do not ignore biological, genetic, and neuroregulatory approaches to mental health and wellness (Lenz & Litam, 2023; Mossadeghi et al., 2023). Similarly, they do not replace personality, pathology, and health theories essential to counselor training and practice. They only add a conceptual and operational framework that embeds people in their ecological developmental environment (Lenz & Lemberger-Truelove, 2023). Sheperis, Cuff, and Sheperis (2023) stated that learning SDMH assessment, recognition, and treatment of mental health concerns as a need for counselors-in-training (CITs). Thus, they believed that social determinants should be included in counseling education since it promotes diversity, equity, inclusion, and belonging.

Therefore, Sami and Jeter (2021) suggested that mental health professionals should understand and intervene in the political and economic structures because these structures perpetuate inequality and negatively affect mental well-being. In addition, they suggested the use of the Subjective Social Status (SSS) scale in therapeutic settings. This scale is an instrument and used to assess and address the effects of social and economic status on mental health. Through a visual representation of a 10-step ladder, it allows individuals to position themselves at a particular level that they perceive to reflect their status in relation to their community and country. Cundiff, Smith, Uchino, and Berg (2011) developed this scale to assess

more accurate predictions of health, and psychological outcomes compared to traditional indicators of socioeconomic status. In addition, the scale helps to understand the influence of the cumulative stress of poverty and inequality on mental health problems. In that way, counselors can help clients overcome self-blame and internalized classism that negatively affect their mental health.

Moreover, policymakers are advised to consider the broader socioeconomic factors that influence mental health when formulating legislation. This includes ensuring that all policies, whether they relate to housing, transport or the environment, are examined for their effect on public health and mental well-being. Therefore, it is recommended to implement the "Health in All Policies" strategy proposed by Sami and Jeter (2021), which calls for the systematic consideration of mental health issues in the design of all public policies. This approach ensures that the potential mental health consequences of any policy are considered and addressed from the outset.

All in all, the current study highlights the need for policies that both recognize and actively promote MSJCC in counseling practice. The findings of this study provide a strong foundation for designing policies that promote a more equitable and culturally responsive counseling environment.

5.8.8 Implications for policy in Türkiye

Artukoğlu-Kayacan and Kılıç (2023) provided a comprehensive analysis of the current state of community mental health services in Türkiye. Although one hundred and ninety-five “Toplum Ruh Sağlığı Merkezi” [Community Mental Health Centers] have been established, these facilities are not adequate in terms of quality and consistency. In addition, the National Mental Health Action Plan (2021-2023)

emphasizes Türkiye's strategic shift towards integrating mental health services into community settings to make mental health services more accessible and effective. However, a significant proportion of the population claims to have never received mental health care or treatment. This situation showed a discrepancy between intended policies and their implementation in practice ("Türkiye Raporu" [Türkiye Report], 2022).

Therefore, the existing mental health policies in Türkiye is characterized by significant shortcomings (Kaya, 2022; Kaya, 2024; Yilmaz, 2012). Furthermore, Yilmaz (2012) critically assessed mental health policies and underscored the importance of a rights-based approach. This approach implies that mental health policies should be strengthened to address not only the relief of symptoms, but also the underlying social factors that exacerbate mental health problems, such as unemployment, social exclusion, and limited access to community resources. In this context, through emphasizing social determinants of mental health, the MSJCC framework can provide an important guide in addressing these difficulties. This approach highlights the significance of implementing culturally competent and socially just approaches to counseling and mental health services, which are essential for a diverse nation such as Türkiye.

Moreover, the lack of comprehensive mental health legislation in Türkiye causes many difficulties. In the absence of targeted legislation, the rights of individuals experiencing mental health problems may not be adequately protected. This situation can result in unequal access to health care. In addition, the absence of legislation often leads to a lack of uniformity in services. Therefore, it is important to strengthen advocacy to promote the implementation of a mental health law that incorporates the concepts of MSJCC. Moreover, this legislation should be designed

with a diverse group of stakeholders, such as mental health professionals, partners (the representative of people who access mental health services) and civil society groups, to ensure that the law effectively addresses the diverse needs of the community. In addition, the development of community-based mental health services that are easily accessible to all segments of the population can be encouraged. Nationwide initiatives can also be implemented to educate the general population about mental health, with a special emphasis on reducing the stigma associated with mental health. Furthermore, by integrating MSJCC into public policy, governments can take a proactive approach to promoting social justice and equity. This has the potential to transform public services, making them more flexible and responsive to the diverse needs of the population. These ideas highlight the importance of collaboration between educational institutions, NGOs and policy makers to create an atmosphere where MSJCC is not only taught but actively implemented in many areas.

In summary, to address the mental health challenges in Türkiye, it is critical to integrate MSJCC into both public policies. This approach will not only ensure that mental health services are culturally competent and socially just but will also help address the significant legislative gaps that currently impede effective mental health care. By focusing on these areas, Türkiye can build a more resilient, inclusive, and equitable mental health system.

5.9 Conclusion

This case study at Boğaziçi University has provided significant insights into how prospective school counselors perceive the development of MSJCC. These perceptions were analyzed by focusing on conceptual understanding, practical

experiences, and their influence on identified needs. The thematic analysis revealed four organizational themes: foundations of MSJCC conceptualization, experiential pathways in developing MSJCC, challenges in MSJCC integration, and identified needs in MSJCC training. These themes indicated a dynamic and multidimensional process of MSJCC development. Each theme had a distinct role in enhancing the prospective school counselors' preparedness to address the cultural and social justice concerns in their professional lives.

The study emphasized the crucial importance of faculty members as influential models and the significant effect of personal and practical experiences in developing the prospective school counselors' comprehension and application of MSJCC.

Furthermore, it highlighted the crucial importance of a comprehensive curriculum that both examines the theoretical foundations of multiculturalism and social justice and offers hands-on learning experiences to apply MSJCC in real-life situations. Furthermore, a significant aspect of the study is its comprehensive examination of how experiential learning activities, such as volunteer work and practicums, improve the counselors' understanding of MSJCC. These experiences were crucial for developing a personal commitment to the concepts of MSJCC, hence increasing the counselors' self-competency. Nevertheless, the study also pointed out notable obstacles in the incorporation of MSJCC, mainly arising from conceptual gaps and implementation issues.

Future research would be enhanced by employing longitudinal designs to monitor the progression of MSJCC over an extended period. This would facilitate comprehension of how MSJCC progress from the educational phase to professional practice and possibly establish the long-term effect of particular educational efforts.

Furthermore, conducting comparative research on the development of MSJCC in diverse educational institutions or cultural contexts will offer valuable insights into the influence of different instructional methods and cultural contexts on the development of MSJCC. This might also emphasize effective techniques that could be universally implemented or modified according to local circumstances. In addition, although the current study offers valuable qualitative insights, the use of quantitative approaches could enhance the validation of the findings by utilizing larger sample sizes. Surveys and standardized measurements of MSJCC can be employed to quantify the effect of specific approaches on the development of MSJCC.

Moreover, doing research on the efficacy of faculty development programs aimed at improving the capacity to teach and model MSJCC can be suggested. Furthermore, conducting studies that specifically assess the effects of curriculum modifications on student outcomes in MSJCC could offer valuable data-driven insights for curriculum designers. In addition, future research could investigate the obstacles to applying MSJCC in educational and professional environments in a detailed way. Gaining insight into these obstacles can guide the creation of strategies that can overcome them, hence improving the overall efficacy of MSJCC training. In addition, the effect of technology on the teaching of MSJCC could be analyzed, with a focus on how virtual reality, simulations, and online platforms could enhance experiential learning opportunities and provide greater access to a variety of perspectives and scenarios. Furthermore, future research could examine the relationship between the development of MSJCC in counselors and the effect of this development on their clients. Finally, research could examine the effectiveness of peer learning and support in enhancing MSJCC. Research could examine the

influence of peer supervision, group discussions, and collaborative learning projects on students' understanding and use of the MSJCC.

All in all, this current study provided a valuable contribution to the academic discussion on counselor education in relation to MSJCC. Its findings offered suggestions that can be used for the future research and to improve the training and growth of future school counselors in developing MSJCC.

Last but not least, by focusing on the MSJCC as a whole, rather than only considering the effect of marginalized and privileged identities on the counseling relationship, this study emphasized the importance of counselors as social agents in society.

APPENDIX A

INFORMED CONSENT FORM FOR THE FIRST PART OF THE STUDY

(ENGLISH)

Supporting Institution: Boğaziçi University
Thesis Title: Prospective School Counselors' Perceived Needs Regarding Multicultural and Social Justice Counseling Competencies
NOTE: The thesis title was revised at the thesis defense based on feedback from the thesis committee members.
Thesis Advisor: Associate Prof Z. Hande Sart
E-mail: XXX
Office Phone: XXX

Dear Boğaziçi University Guidance and Psychological Counseling Program Students,

The current research study is conducted by Merve BAŞAT, a graduate student in the Guidance and Psychological Counseling Program at the Institute for Graduate Studies in Social Sciences at Boğaziçi University, under the supervision of Associate Prof Z. Hande SART. This section consists of the first part of the study, the Participant Information Form. This form includes three separate sections: Personal Information Form, Demographic Form and Multicultural and Social Justice School Counseling Competencies Scale.

If you are a sophomore, junior, senior or graduate Guidance and Psychological Counseling student at Boğaziçi University, you are invited to participate in this study. The participation will take approximately 15 minutes to complete. All information you provide will be treated with utmost confidentiality. The information gathered will be used for academic journals and scientific presentations while ensuring participants' anonymity. Participation in this study is completely voluntary. If you choose to participate, you keep the right to withdraw from the study at any time and without giving a reason. In the case of your withdrawal, any data related to your participation will not be used for the research and will be permanently deleted.

If you are enrolled in any of the ED 209, ED 370, ED 429 and ED 477 courses in the Fall 2023 term, your participation will earn you one additional credit for the course in which you are registered. Furthermore, students enrolled in ED 477 courses will be able to participate in the second part of the study. In the second part, semi-structured interviews will be conducted with the students participating in this part.

The benefits of the study include contributing to an understanding of multicultural and social justice counseling competencies, potentially leading to improvements in counseling practices and education.

Before signing this form, please ask if you have any questions about the study. If you have any questions afterwards, you can contact Merve Başat (e-mail: XXX). You can also consult Boğaziçi University Social and Human Sciences Human Research Ethics Committee (XXX) regarding your rights in this study.)

I understood what was told to me about the study and what is written above. I have received a copy of this form. I agree to participate in the study.

YES
NO

APPENDIX B

INFORMED CONSENT FORM FOR THE FIRST PART OF THE STUDY

(TURKISH)

ÇALIŞMANIN İLK BÖLÜMÜ İÇİN BİLGİLENDİRMİŞ ONAM FORMU

Araştırmayı Destekleyen Kurum: Boğaziçi Üniversitesi
Araştırmanın adı: Okul Psikolojik Danışmanı Adaylarının Çok kültürlülük ve Sosyal Adalet Yeterliklerine İlişkin Algıladıkları İhtiyaçlar
NOT: Tez başlığı, tez savunmasında tez komitesi üyelerinden gelen geri bildirimler doğrultusunda revize edilmiştir.
Tez Danışmanı: Doç. Dr. Z. Hande Sart
E-posta adresi: XXX
Telefonu: XXX

Sevgili Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı Öğrencileri,

Bu çalışma, Boğaziçi Üniversitesi Sosyal Bilimler Enstitüsü Rehberlik ve Psikolojik Danışmanlık Programı'nda lisansüstü öğrencisi olan Merve BAŞAT tarafından yürütülmektedir ve Doç. Dr. Z. Hande SART'ın danışmanlığında gerçekleştirilmektedir. Bu anket, araştırmanın ilk bölümü olan Katılımcı Bilgi Formundan oluşmaktadır. Bu form; Kişisel Bilgi Formu, Demografik Form ve Psikolojik Danışmanlıkta Çok Kültürlülük ve Sosyal Adalet Yeterlikleri Ölçeği olmak üzere üç ayrı bölümü içermektedir. Boğaziçi Üniversitesi'nde ikinci sınıf, üçüncü sınıf, son sınıf veya yüksek lisans rehberlik ve psikolojik danışmanlık programı öğrenciyseniz sizi bu çalışmaya katılmaya davet ediyoruz. Bu anketi doldurmanız yaklaşık olarak 15 dakikanızı alacaktır. Sağladığınız tüm bilgiler gizlilik ilkesiyle ele alınacaktır. Toplanan bilgiler, akademik dergiler ve bilimsel sunumlar için kullanılacak ve katılımcıların anonimliği sağlanacaktır. Bu çalışmaya katılmak tamamen gönüllülük esasına bağlıdır. Katılmayı seçerseniz, istediğiniz zaman ve herhangi bir gerekçe göstermeksizin çalışmadan çekilme hakkınız bulunmaktadır. Çekilme durumunda, katılımınıza ilişkin herhangi bir veri araştırma için kullanılmayacak ve kalıcı olarak silinecektir.

Güz 2023 döneminde ED 209, ED 370, ED 429 ve ED 477 derslerinden herhangi birine kayıtlıysanız, katılımınız size kayıtlı olduğunuz ders için bir ek kredi kazandıracaktır. Ayrıca, ED 477 derslerine kayıtlı öğrenciler çalışmanın ikinci aşamasına katılabileceklerdir. İkinci aşamada, bu aşamaya katılan öğrencilerle yarı yapılandırılmış görüşmeler gerçekleştirilecektir.

Bu çalışmanın faydaları arasında çok kültürlü ve sosyal adalet danışmanlık yeterliliklerinin anlaşılmasına katkıda bulunmanın yanı sıra, danışmanlık uygulamaları ve eğitiminde iyileştirmelere yol açabilecek bilgilere katkı sağlamak yer almaktadır.

Bu formu imzalamadan önce çalışma ile ilgili herhangi bir sorunuz varsa lütfen sorun. Daha sonra herhangi bir sorunuz olursa, Merve Başat'a ulaşabilirsiniz (E-posta: XXX). Ayrıca haklarınız konusunda Boğaziçi Üniversitesi Sosyal ve Beşerî Bilimler İnsan Araştırmaları Etik Kurulu'na (XXX) danışabilirsiniz.

Bana anlatılanları ve yukarıda yazılanları anladım. Bu formun bir kopyasını aldım. Çalışmaya katılmayı kabul ediyorum.

EVET
HAYIR

APPENDIX C

PARTICIPANT INFORMATION FORM (ENGLISH)

Thank you for your participation. The Participant Information Form consists of three separate sections: Personal Information Form, Demographic Information Form and Multicultural and Social Justice School Counseling Competencies Scale (MSJSCC) (Choi, 2023). It is anticipated to take approximately 15 minutes to complete.

A. Personal Information Form: Please write your answers in the blank spaces and choose the options that are appropriate for you.

1. Your student ID: _____
*Participants who took one of the ED 209, ED 370, ED 429 or ED 477 courses in the Fall 2023 term are given additional one credit by completing this form. Therefore, make sure that you write your student number correctly.

2. If you are enrolled in one of ED 209, ED 370, ED 429, or ED 477 courses in the Fall 2023 term, select the course in which you are enrolled in order to receive additional credit. If you are taking two of these courses at the same time, please select the course for which you wish to receive credit.

a. ED 209
b. ED 370
c. ED 429
d. ED 477
e. Not enrolled in any of the above courses

3. Your e-mail: _____

4. Your phone: _____
(e.g. 5XX XXX XX XX)

5. Please choose your academic level in the Fall 2023 semester.

Sophomore	Junior	Senior	Graduate

6. Are you willing to continue the research? Please choose the appropriate option for you. (This question is visible only to students enrolled in the ED 477 course (s) in the Fall 2023 semester).

*You will be expected to participate in a semi-structured interview for the second part of the research. This interview aims to explore how your experiences in the Boğaziçi University Guidance and Psychological Counseling Program have influenced your needs related to multiculturalism and social justice counseling competencies. It will take place at Boğaziçi University, Faculty of Education Building or online via Zoom platform. During the first week of January 2024, participants will be contacted via email or phone to arrange a convenient date and time for the interview. Participants in semi-structured interviews will receive an additional credit for the ED 477 course. The extra credit will be given before the course grades are finalized.

YES	NO

B. Demographic Information Form: Please select the options below that are the most appropriate for you and write your answers in the blank spaces. If you do not wish to answer any question, you can select “I do not want to specify”.

1. Your birth year (e.g. 1997): _____

2. Your gender identity (Choices are in alphabetical order).
a. Female
b. Male
c. non-binary/genderqueer
(NOTE: These terms describe a spectrum of identities outside of the binary gender - women and men - classification)
d. Trans
e. I do not want to specify.
d. Other (please specify/): _____

3. Your sexual orientation (Choices are in alphabetical order).
a. Asexual
b. Bisexual
c. Heterosexual
d. Gay
e. I do not want to specify.
f. Other (please specify): _____

4. Your ethnic identity (Choices are in alphabetical order).

(You can select more than one option that is appropriate for you.)

a. Albanian
b. Arab
c. Circassian
d. Crete
e. Dadash
f. Kurdish
g. Laz
h. Turkish
i. Yoruk
j. Zaza
k. I do not want to specify.
l. Other (please specify): _____

5. What is your nationality? (e.g. Turkish citizen):
_____

6. What is your mother tongue?
_____

7. What is/are the language(s) you speak? (e.g. Arabic, English and Kurdish)
_____

8. Which of the following options best describes your neurodiversity status?

(You can select more than one option that is appropriate for you.)

(NOTE: This concept is used for individuals whose brains develop and/or function differently due to various reasons. It highlights the idea that neurological variations such as autism, ADHD, Learning Disabilities and other conditions are natural diversities of the human brain)

a. I have been diagnosed with Attention Deficit and Hyperactivity Disorder (ADHD).
b. I have been diagnosed with Learning Disabilities.
c. I do not identify as neurodivergent.
d. I do not want to specify.
e. Other (please specify): _____

9. What is the education level of your mother?
a. Illiterate
b. Primary school graduate
c. High school graduate
d. University graduate
e. Master's and/or PhD graduate
f. I do not want to specify.

10. What is the education level of your mother?
a. Illiterate
b. Primary school graduate
c. High school graduate
d. University graduate
e. Master's and/or PhD graduate
f. I do not want to specify.

11. If you consider your family's basic needs together with your income and expenditures, which of the following best describes your household's current financial situation?

a. We often do not have enough money even for basic needs such as food and rent.
b. We only have enough money to cover our basic needs from month to month.
c. We can easily meet our basic needs.
d. We have enough income to live comfortably.
e. I do not want to specify.
f. Other (please specify): _____

12. Which one(s) of the following courses did you take or are you taking in the Fall 2023 term?

(You can select more than one option that is appropriate for you. If you have not taken any of the following courses, please skip this question and move on to the next question.)

a. Living with Disabilities (ED 200)
b. Community Involvement (ED 300)
c. Community and Counseling (ED 342)
d. Supportive Services in Higher Education (ED 475)
e. I have not taken any of the above courses.

APPENDIX D

PARTICIPANT INFORMATION FORM (TURKISH)

KATILIMCI BİLGİ FORMU

Katılımınız için teşekkür ederiz. Katılımcı Bilgi Formu üç ayrı bölümden oluşmaktadır: Kişisel Bilgi Formu, Demografik Bilgi Formu ve Okul Psikolojik Danışmanlığında Çok Kültürlülük ve Sosyal Adalet Yeterlikleri Ölçeği (MSJSCC) (Choi, 2023). Bu formun tamamlanması yaklaşık 15 dakika sürmektedir.

A. Kişisel Bilgi Formu: Lütfen cevaplarınızı boş alanlara yazınız ve sizin için uygun olan seçenekleri işaretleyiniz.

1. Öğrenci numaranız: _____
*Güz 2023 döneminde ED 209, ED 370, ED 429 veya ED 477 derslerinden birini alan katılımcılara bu formu doldurdukları takdirde ek bir kredi verilecektir. Bundan dolayı öğrenci numaranızı doğru yazdığınızdan emin olun.

2. Güz 2023 döneminde ED 209, ED 370, ED 429 veya ED 477 derslerinden birine kayıtlıysanız, ek kredi almak için kayıtlı olduğunuz dersi seçin.
*Bu derslerden ikisini veya üçünü şu anda alıyorsanız, lütfen kredi almak istediğiniz dersi seçiniz.

a. ED 209
b. ED 370
c. ED 429
d. ED 477
e. Yukarıdaki derslerden herhangi birine kayıtlı değilim.

3. E-posta adresiniz: _____

4. Telefon numaranız: _____
(e.g. 5XX XXX XX XX)

5. Lütfen Güz 2023 dönemindeki akademik seviyenizi seçin.

2. Sınıf	3. Sınıf	4. Sınıf	Yüksek Lisans

6. Araştırmaya devam etmek ister misiniz? Lütfen sizin için uygun seçeneği işaretleyin. (Bu soru sadece Güz 2023 döneminde ED 477 dersine/derslerine kayıtlı olan öğrenciler tarafından görülebilir)

*Araştırmanın ikinci aşaması için yarı yapılandırılmış bir görüşmeye katılmanız beklenmektedir. Bu görüşme, Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı'ndaki deneyimlerinizin, psikolojik danışmanlıktaki çok kültürlülük ve sosyal adalet yeterlikleriyle ilgili ihtiyaçlarınızı nasıl etkilediğini anlamak amacıyla yapılacaktır. Bu görüşmeler Boğaziçi Üniversitesi, Eğitim Fakültesi Binası'nda veya çevrim içi olarak Zoom platformu üzerinden gerçekleştirilecektir. Ocak ayının (Ocak, 2024) ilk haftasında, görüşme için uygun bir tarih ve saat ayarlamak için katılımcılarla e-posta veya telefon üzerinden iletişime geçilecektir. Yarı yapılandırılmış görüşmelere katılanlar ED 477 dersleri için ek kredi alacaklardır. Ekstra kredi, ders notları hesaplanmadan önce verilecektir.

EVET	HAYIR

B. Demografik Bilgi Formu: Lütfen aşağıdaki seçeneklerden sizin için en uygun olanını/olanlarını seçin ve boş alanlara cevaplarınızı yazın. Herhangi bir soruyu yanıtlamak istemediğinizde, “Belirtmek istemiyorum” seçeneğini işaretleyebilirsiniz.

1. Doğum yılınız (Örn. 1997): _____

2. Cinsiyetiniz (Seçenekler alfabetik sıradadır).
a. Erkek
b. Kadın
c. Non-binary/İkilik dışı cinsiyet/ genderqueer
(NOT: Bu kavramlar ikili cinsiyet (kadın ve erken) sınıflandırmasının dışındaki kimliklerini kapsayan bir spektrumu tanımlamaktadır.)
d. Trans
e. Belirtmek istemiyorum.
f. Diğer (lütfen belirtiniz): _____

3.Cinsel yöneliminiz (Seçenekler alfabetik sıradadır).
a. Aseksüel
b. Biseksüel
c. Gay
d. Heteroseksüel
e. Belirtmek istemiyorum.
f. Diğer (lütfen belirtiniz): _____

4. Etnik kimliğiniz (Seçenekler alfabetik sıradadır).

(Sizin için uygun olan birden fazla seçeneği işaretleyebilirsiniz.)

a. Arap
b. Arnavut
c. Çerkez
d. Dadaş
e. Giritli
f. Laz
g. Kürt
h. Türk
ı. Yörük
i. Zaza
j. Belirtmek istemiyorum.
k. Diğer (lütfen belirtiniz): _____

5. Uyruğunuz nedir? (Örn. T.C. vatandaşı):
_____

6. Ana diliniz nedir?
_____

7. Konuştuğunuz dil(ler) nedir/nelerdir? (Örn. Arapça, İngilizce ve Kürtçe)
_____

8. Aşağıdaki seçeneklerden hangisi nöroçeşitlilik durumuzu en iyi tanımlar?
(Sizin için uygun olan birden fazla seçeneği işaretleyebilirsiniz.)
(NOT: Bu kavram, çeşitli nedenlere bağlı olarak beyinleri farklı şekilde gelişen ve/veya çalışan bireyler için kullanılmaktadır. Otizm, DEHB, Öğrenme Güçlüğü ve diğer durumlar gibi nörolojik çeşitliliklerin insan beyninin doğal farklılıkları olduğu fikrini vurgular.)

a. Bana Dikkat Eksikliği ve Hiperaktivite Bozukluğu (DEHB) teşhisi konuldu.
b. Bana Öğrenme Güçlüğü teşhisi konuldu.
c. Nöroçeşitliliğim bulunmamaktadır.
d. Belirtmek istemiyorum.
e. Diğer (lütfen belirtiniz): _____

9. Annenizin eğitim düzeyi nedir?
a. Okuryazar değildir.
b. İlkokul mezunu
c. Lise mezunu
d. Üniversite mezunu
e. Yüksek lisans ve/veya doktora mezunu
f. Belirtmek istemiyorum.

10. Babanızın eğitim düzeyi nedir?
a. Okuryazar değildir.
b. İlkokul mezunu
c. Lise mezunu
d. Üniversite mezunu
e. Yüksek lisans ve/veya doktora mezunu
f. Belirtmek istemiyorum.

11. Ailenizin temel ihtiyaçları ile gelirinizi ve harcamalarınızı birlikte düşündüğünüzde, aşağıdakilerden hangisi ailenizin şu anki mali durumunu daha iyi tanımlar?

a. Sık sık yemek ve kira gibi temel ihtiyaçlarımız için bile yeterli paramız olmaz.
b. Aydan aya ancak temel ihtiyaçlarımızı idare edebilecek kadar paramız var.
c. Temel ihtiyaçlarımızı rahatça karşılayabiliyoruz.
d. Rahatça yaşamak için yeterli gelirimiz var.
e. Belirtmek istemiyorum.
f. Diğer (lütfen belirtiniz): _____

12. Aşağıdaki derslerden hangisi/hangilerini aldınız veya Güz 2023 döneminde alıyorsunuz? (Sizin için uygun olan birden fazla seçeneği işaretleyebilirsiniz. Eğer aşağıdaki derslerden herhangi birini almadıysanız, lütfen bu soruyu işaretlemeden diğer soruya geçiniz.)

a. Engellerle Yaşamak (ED 200)
b. Topluma Katılım (ED 300)
c. Toplum ve Danışmanlık (ED 342)
d. Yüksek Eğitimde Destekleyici Hizmetler (ED 475)
e. Yukarıdaki derslerden herhangi birini almadım.

APPENDIX E

MULTICULTURAL AND SOCIAL JUSTICE SCHOOL

COUNSELING COMPETENCIES SCALE (MSJSCCS) (ENGLISH)

Multicultural and Social Justice School Counseling Competencies Scale (MSJSCCS)
Directions: This survey was developed to measure school counselors' and trainees' self-evaluated multicultural and social justice school counseling competencies. Please read the following statements and decide to what extent you think each statement represents you. Your honest response will help improve the accuracy of the results.

Response Scale:
1 = untrue of me
2 = somewhat untrue of me
3 = neutral
4 = somewhat true of me
5 = true of me

untrue of me (1)	somewhat untrue of me (2)	neutral (3)	somewhat true of me (4)	true of me (5)

Statement	Response				
1. I understand how students' gender identities may impact their life experiences.	1	2	3	4	5
2. I provide my students with culturally relevant coping strategies.	1	2	3	4	5
3. I know how to discuss with students about the influence of power on the counseling relationship in a culturally relevant way.	1	2	3	4	5
4. I am conscious of how my privileged/marginalized statuses influence my worldview.	1	2	3	4	5
5. I understand how students' sexual orientation may impact their life experiences.	1	2	3	4	5
6. I provide culturally responsive interventions that address students' attitudes, knowledge, skills, or behaviors.	1	2	3	4	5
7. I know how to discuss with students about how power/oppression influence the school counselor-student relationship.	1	2	3	4	5

untrue of me (1)	somewhat untrue of me (2)	neutral (3)	somewhat true of me (4)	true of me (5)

Statement	Response				
8. I reflect on my assumptions and values as members of marginalized/privileged groups.	1	2	3	4	5
9. I understand how students' socioeconomic statuses may impact their life experiences.	1	2	3	4	5
10. I collaborate with teachers in order to advocate for students from marginalized social groups.	1	2	3	4	5
11. I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews.	1	2	3	4	5
12. I provide classroom lessons or curricula regarding diversity, equity, or social justice.	1	2	3	4	5
13. I understand how students' and their families' citizenship statuses may impact their life experiences.	1	2	3	4	5
14. I provide culturally responsive programs and/or classroom lessons for students.	1	2	3	4	5
15. I know how to discuss with a student about how my identities and the student's identities influence our relationship.	1	2	3	4	5
16. I am aware of the beliefs and biases I hold as members of marginalized/privileged groups.	1	2	3	4	5
17. Please select "untrue of me" for this item.	1	2	3	4	5
18. I understand how students' various ability/disability statuses may influence their life experiences.	1	2	3	4	5
19. I use action plans to close the opportunity and/or information gaps among student groups.	1	2	3	4	5
20. I know how to discuss the influence of my identities and my student's identities on the counseling relationship.	1	2	3	4	5
21. I am conscious of how my privileged/marginalized identities influence my life experiences.	1	2	3	4	5
22. I understand how not using English as their first language may impact students' life experiences.	1	2	3	4	5
23. I collaborate with school administrators to advocate for students from marginalized social groups.	1	2	3	4	5
24. I know how to discuss with a student about how the similarities and/or differences between my student's identities and my identities may impact the counseling relationship.	1	2	3	4	5
25. I am conscious of how my marginalized/privileged group statuses influence my experience as a school counselor.	1	2	3	4	5

untrue of me (1)	somewhat untrue of me (2)	neutral (3)	somewhat true of me (4)	true of me (5)

Statement	Response				
26. I understand how students' intersecting identities may influence their life experiences.	1	2	3	4	5
27. I provide school staff with workshops or professional development opportunities regarding diversity or social justice.	1	2	3	4	5
28. I am conscious of the privileges my identities possess or lack in society.	1	2	3	4	5
29. I understand how students' religions/spirituality may influence their life experiences.	1	2	3	4	5
30. I provide students and families from various backgrounds with culturally relevant community resources.	1	2	3	4	5
31. I use data to discuss equity issues regarding educational policies.	1	2	3	4	5

APPENDIX F

MULTICULTURAL AND SOCIAL JUSTICE SCHOOL COUNSELING COMPETENCIES SCALE (MSJSCCS) (TURKISH)

OKUL PSİKOLOJİK DANIŞMANLIĞINDA ÇOK KÜLTÜRLÜLÜK VE SOSYAL ADALET YETERLİKLERİ ÖLÇEĞİ

Okul Psikolojik Danışmanlığında Çok Kültürlülük ve Sosyal Adalet Yeterlikleri Ölçeği Yönergesi: Bu anket, okul psikolojik danışmanı adaylarının ve danışmanlarının öz değerlendirmeleriyle okul psikolojik danışmanlığında çok kültürlülük ve sosyal adalet yeterliklerini ölçmek için geliştirilmiştir. Lütfen aşağıdaki ifadeleri okuyun ve her bir ifadenin sizi ne ölçüde temsil ettiğine karar verin. Yanıtlarınızın dürüst olması sonuçların doğruluğunu artırmaya yardımcı olacaktır.

NOT: Güz 2023 döneminde Okul Psikolojik Danışmanlığı Uygulaması I (ED 477) dersine kayıtlı olan ve daha önceki yıllarda bu dersi almış olan öğrenciler, ölçekte yer alan ifadelere staj okulundaki deneyimlerinden hareketle yanıt vermelidir. Henüz ED 477 dersini almayan öğrenciler ise teorik derslerden veya farklı alan deneyimlerinden (örn. gönüllülük çalışmaları) edindikleri bilgileri yansıtarak yeterliklerini değerlendirmelidir.

Yanıt Ölçeği**:**
1 = benim için doğru değil
2 = benim için doğru değil gibi
3 = kararsızım
4 = benim için biraz doğru gibi
5 = benim için doğru

benim için doğru değil (1)	benim için doğru değil gibi (2)	kararsızım (3)	benim için biraz doğru gibi (4)	benim için doğru (5)

Açıklama	Yanıt				
1. Öğrencilerin, toplumsal cinsiyet kimliklerinin yaşam deneyimlerini nasıl etkileyebileceğini anlarım.	1	2	3	4	5
2. Öğrencilerime kültürel olarak uygun başa çıkma stratejileri sağlarım.	1	2	3	4	5
3.	1	2	3	4	5
4. Ayrıcalıklı/ötekileştirilmiş statülerimin dünya görüşümü nasıl etkilediğinin farkındayım.	1	2	3	4	5
5. Öğrencilerin cinsel yönelimlerinin yaşam deneyimlerini nasıl etkileyebileceğini anlarım.	1	2	3	4	5
6.	1	2	3	4	5
7.	1	2	3	4	5
8. . Ötekileştirilmiş/ayrıcalıklı grupların üyesi olarak varsayımlarım ve değerlerim üzerine düşünürüm.	1	2	3	4	5
9.	1	2	3	4	5
10. Ötekileştirilmiş sosyal gruplardan gelen öğrencilerin hak savunuculuğunu yapmak için öğretmenlerle iş birliği yaparım.	1	2	3	4	5
11. Öğrencilerin kimlik gelişimlerinin (örneğin; ırksal kimlik, toplumsal cinsiyet, etnik kimlik vb.) dünya görüşlerini nasıl etkileyebileceğini anlarım	1	2	3	4	5
12.	1	2	3	4	5
13.	1	2	3	4	5
14. Öğrencilere kültüre duyarlı programlar ve/veya dersler veririm.	1	2	3	4	5
15.	1	2	3	4	5
16. Ötekileştirilmiş/ayrıcalıklı grupların üyesi olarak sahip olduğum inanç ve ön yargıların farkındayım.	1	2	3	4	5
17. Lütfen bu madde için “benim için doğru değil” seçeneğini seçiniz.	1	2	3	4	5
18.	1	2	3	4	5

benim için doğru değil (1)	benim için doğru değil gibi (2)	kararsızım (3)	benim için biraz doğru gibi (4)	benim için doğru (5)

Açıklama	Yanıt				
19. Öğrenci grupları arasındaki fırsat ve/veya bilgi boşluklarını kapatmak için eylem planları kullanırım.	1	2	3	4	5
20. Benim kimliklerimin ve öğrencimin kimliklerinin psikolojik danışmanlık ilişkisi üzerindeki etkisini nasıl konuşacağımı bilirim.	1	2	3	4	5
21.	1	2	3	4	5
22. Ana dili dışında bir dili kullanmanın/konuşmanın, öğrencilerin yaşam deneyimlerini nasıl etkileyebileceğini anlarım.	1	2	3	4	5
23. Ötekileştirilmiş sosyal gruplardan gelen öğrencilere hak savunuculuğu yapmak için okul yöneticileriyle iş birliği yaparım.	1	2	3	4	5
24.	1	2	3	4	5
25.	1	2	3	4	5
26. Öğrencilerin kesişen kimliklerinin yaşam deneyimlerini nasıl etkileyebileceğini anlarım	1	2	3	4	5
27.	1	2	3	4	5
28. Kimliklerimin toplumda sahip olduğu ya da olmadığı ayrıcalıkların bilincindeyim.	1	2	3	4	5
29. Öğrencilerin dinlerinin/maneviyatlarının yaşam deneyimlerini nasıl etkileyebileceğini anlarım.	1	2	3	4	5
30.	1	2	3	4	5
31. Eğitim politikalarına ilişkin eşitlik konularını tartışmak için veri kullanırım.	1	2	3	4	5

APPENDIX G

PERMISSION TO ADMINISTER MULTICULTURAL AND SOCIAL JUSTICE SCHOOL COUNSELING COMPETENCIES SCALE (MSJSCCS)

Gmail [redacted]

Request for Permission to Use the MSJSCCS

[redacted] 21 Kasım 2023 13:02

Hi Merve,

Thank you for your interests in my research and for reaching out to me. As you can see in my dissertation, I only conducted preliminary analyses (e.g., some basic ones and EFA). I am working on further analyses to revise the scale, but it will take some time. In the meantime, if you still want to use the MSJSCCS, you have my permission to use it for your thesis. Best of luck with your thesis!
Let me know if you have any questions about the scale and/or my dissertation.

Sincerely,

Jihyeon Choi

APPENDIX H

INFORMED CONSENT FOR THE SECOND PART OF THE STUDY (ENGLISH)

Supporting Institution: Boğaziçi University
Thesis Title: Prospective School Counselors' Perceived Needs Regarding Multicultural and Social Justice Counseling Competencies
NOTE: The thesis title was revised at the thesis defense based on feedback from the thesis committee members.
Thesis Advisor: Associate Prof. Z. Hande Sart
E-mail: XXX
Office Phone: XXX

Dear senior guidance and psychological counseling students,

This study aims to understand your perceptions regarding the development of Multicultural and Social Justice Counseling Competencies (MSJCC) by considering your conceptual understanding, practical experiences, and identified needs in the Boğaziçi University Guidance and Psychological Counseling Program.

Students enrolled in ED 477 in Fall 2023 term will be eligible to participate in this study. If you agree to participate in this study, a semi-structured interview will be conducted with you. This interview is expected to last approximately 60-90 minutes. Your participation is completely voluntary. Students who participate in the semi-structured interviews will receive an additional credit for ED 477 courses.

Any personal information about your identity will not be shared. Everything discussed in the interviews will be kept confidential. The interview will be recorded with the help of a voice recorder. Instead of your actual name, you can use nicknames for voice records. The voice records will not be shared excluding the thesis advisor. After the interviews, voice records will be transferred to the personal computers of the researcher with a password. The voice recordings will not be deleted for two years but will be permanently deleted after that. Keeping research data for two years is a standard approach in scientific research. The information gathered could be used for academic journals and scientific presentations while ensuring participants' anonymity.

Taking part in this study is entirely optional. If you choose to participate, you keep the right to exit the study without providing a specific reason and experiencing negative consequences. In the event of your withdrawal, any data related to your participation will not be used for the research and will be permanently deleted.

Participation in this research involves minimal risk. Participants can freely communicate their feelings and concerns regarding the study with their respective supervising academicians after their involvement. The benefits include contributing to an understanding of multicultural and social justice counseling competencies, potentially leading to improvements in counseling practices and education.

Before signing this form, please ask if you have any questions about the study. If you have any questions later, you can ask at (Merve Başat) (E-mail: XXX) at any given time. You can also consult Boğaziçi University Social and Human Sciences Human Research Ethics Committee (XXX) regarding your rights in this study.)

I understood what was told to me about the study and what is written above. I have received a copy of this form. I agree to participate in the study.

Participant Name-Last Name:……..
Signature: ……
Date (day/month/year):...../...../.....

APPENDIX I

INFORMED CONSENT FOR THE SECOND PART OF THE STUDY

(TURKISH)

ÇALIŞMANIN İKİNCİ BÖLÜMÜ İÇİN ONAM FORMU

Araştırmayı Destekleyen Kurum: Boğaziçi Üniversitesi
Araştırmanın adı: Okul Psikolojik Danışmanlığı Uygulamaları Aracılığıyla Çok Kültürlü ve Sosyal Adalet Danışmanlık Yeterliliklerini Geliştirme
NOT: Tez başlığı, tez savunmasında tez komitesi üyelerinden gelen geri bildirimler doğrultusunda revize edilmiştir.
Tez Danışmanı: Doç. Dr. Z. Hande Sart
E-posta adresi: XXX
Telefonu: XXX

Sevgili son sınıf rehberlik ve psikolojik danışmanlık programı öğrencileri,

Bu çalışma, Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı'nda edindiğiniz kavramsal anlayışınızı, uygulama deneyimlerinizi, ihtiyaçlarınızı değerlendirerek psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterliklerinizle ilgili algılarınızı anlamayı amaçlamaktadır.

Güz 2023 döneminde ED 477 dersine kayıtlı öğrenciler bu çalışmaya katılabileceklerdir. Bu çalışmaya katılmayı kabul ederseniz, sizinle yarı yapılandırılmış bir görüşme gerçekleştirilecektir. Bu görüşmenin yaklaşık 60-90 dakika arasında sürmesi beklenmektedir. Katılımınız tamamen isteğe bağlıdır. Yarı yapılandırılmış görüşmelere katılan öğrencilere ED 477 dersi için ek kredi verilecektir.

Kimliğinizle ilgili herhangi bir kişisel bilgi paylaşılmayacaktır. Görüşmelerde paylaştığınız her şey gizli tutulacaktır. Yarı yapılandırılmış görüşmeler ses kayıt cihazı yardımıyla kaydedilecektir. Ses kayıtları için gerçek isminiz yerine takma bir isim kullanabilirsiniz. Ses kayıtları tez danışmanı dışında herhangi biriyle paylaşılmayacaktır. Görüşme sonrasında ses kayıtları şifre ile araştırmacının kişisel bilgisayarına aktarılacaktır. Ses kayıtları iki yıl boyunca silinmeyecek, daha sonra kalıcı olarak silinecektir.

Araştırma verilerinin iki yıl boyunca saklanması bilimsel araştırmalarda standart bir yaklaşımdır. Toplanan bilgiler, katılımcıların anonimliğini sağlarken akademik dergiler ve bilimsel sunumlar için kullanılabilir.

Bu araştırmada yer almak minimal risk içermektedir. Çalışma sonrasında olumsuz duygularınız veya endişeleriniz olursa Okul Psikolojik Danışmanlığı Uygulama I (ED 477) dersini aldığınız gözetmen akademisyeninizle iletişime geçebilirsiniz. Bu çalışmanın faydaları arasında psikolojik danışmanlıktaki çok kültürlülük ve sosyal adalet danışmanlık yeterliklerinin anlaşılmasına katkıda bulunma ve bu durumun danışmanlık uygulamaları ve eğitiminde iyileştirmelere yol açma potansiyeli bulunmaktadır.

Bu formu imzalamadan önce çalışma ile ilgili herhangi bir sorunuz varsa lütfen sorun. Daha sonra herhangi bir sorunuz olursa, Merve Başat'a (E-posta: XXX) ulaşabilirsiniz. Ayrıca haklarınız konusunda Boğaziçi Üniversitesi Sosyal ve Beşerî Bilimler İnsan Araştırmaları Etik Kurulu'na (XXX) danışabilirsiniz.

Bana anlatılanları ve yukarıda yazılanları anladım. Bu formun bir kopyasını aldım. Çalışmaya katılmayı kabul ediyorum.

Katılımcı Adı-Soyadı:……..
İmzası: ……
Tarih (gün/ay/yıl):...../...../.....

APPENDIX J

SEMI-STRUCTURED INTERVIEW QUESTIONS (ENGLISH)

Sample Introduction: Welcome. Thank you for your interest and participation. In this semi-structured interview, I will be asking you questions regarding how you perceive your conceptual understanding and practical experiences you have gained during the Boğaziçi University Guidance and Psychological Counseling Program and the needs you have identified with the influence of these experiences to develop your multicultural and social justice counseling competencies. I anticipate this interview to last approximately between 60-90 minutes. As I will mention in the consent form, our conversations will be recorded for accurate data analysis. I will transcribe the recordings myself. There will be no expression that discloses your identity in the transcribed document.

Reviewing the Informed Consent Form: The objectives of the study, voluntary participation, confidentiality, the right to withdraw, and the right not to answer any question she/he/they want(s) are explained. Participants are asked for permission to record the interview for accurate data analysis.

Participant Information: Personal information of the participant is collected

- Name (optional/ a nickname can be preferred)
- Age

Warm-up Questions: Warm-up questions to familiarize the participant with the interview are asked and an informal atmosphere is created.

- Why did you choose the Guidance and Psychological Counseling Program at Boğaziçi University?
- When did you first hear the concept of multicultural and social justice counseling competencies?

Demographic Information:
First, I will provide you with the definition and example of privilege and marginalization. Then I will ask you some questions about these concepts.

Privilege: It describes the advantages and benefits that individuals receive from belonging to dominant groups. Privilege can be seen in different areas such as gender identity, race/ethnicity, sexual identity, socioeconomic status. A heterosexual individual, an individual of European-American origin, a man, or an individual from an affluent and highly educated family background can be examples.

Marginalization: It occurs when the dominant culture devalues, ignores and underestimates other cultures by excluding them and refusing to share equal opportunities and resources with them. Individuals who identify themselves as a part LGBTQ+ community, belong to racial or ethnic minority groups such as refugees, have a lower socioeconomic status, or have a disability can be examples.

a. How would you describe your privileged and marginalized identities, including such factors as your gender identity, your sexual orientation, your race, your ethnicity, your family socioeconomic status, your neurodivergent aspects (e.g., ADHD or learning disabilities)?
    - As a psychological counselor candidate, how do you think your privileged and marginalized identities will influence your relationship with the client during the counseling process?

b. During your school counseling practicum within the scope of ED 477 course, was there a situation in which you noticed the effect of privileged and marginalized identities on the counseling relationship between your supervisor school counselor and a student? If so, could you explain?

Semi-Structured Interview Questions

1. Conceptual Understanding
    a. How would you describe multicultural and social justice counseling competencies (MSJCC)?

Prompt: one example: “It is about understanding and acting on the effect of cultural, social and economic factors on the well-being of individuals in counseling”.

b. Consider the coursework you have completed to date. Do you think that Boğaziçi University's Guidance and Psychological Counseling Program is adequate to provide you with a conceptual understanding of multicultural and social Justice counseling competencies (MSJCC)? Please explain your answer and its reasons.

Sample Explanation for MSJCC:
The Multicultural and Social Justice Counseling Competencies (MSJCC) provide a basic structure for counselors to interact effectively with clients/students/communities from diverse backgrounds and to promote social justice in their professional work. In a school counseling context, a counselor using the MSJCC would first assess his/her own cultural biases and the power dynamics inherent in the counselor-student dynamic. This may include recognizing the effect of their own racial or economic background on their perspectives and relationships with students from diverse ethnic or socioeconomic backgrounds. In addition, using the MSJCC approach, a counselor may work with a student who is experiencing cultural bullying. The counselor could support this student by working with school administrators to develop culturally sensitive and inclusive anti-bullying policies, as well as school-wide instructional initiatives that promote understanding and appreciation of diversity. The practical application of the MSJCC not only enhances the counselor's ability to address the specific issues presented by the student, but also contributes to broader initiatives aimed at promoting equity and justice within the school community. In addition, following the MSJCC requires counselors to not only show respect, but also to actively understand and address the cultural, social, and economic factors that influence their students' experiences.

2. Practical Experiences
    a. I invite you to reflect on your experiences at your practicum/internship school as a part of your ED 477 course. What insights have you gained regarding multicultural and social justice counseling competencies? Please share your observations and learning from the practicum in this regard.
        - I will ask you to evaluate your sharing under four different sub-headings. In order for you to better understand the concepts in these headings, I will also share a sample item from the Multicultural and

Social Justice School Counseling Competencies Scale with you after each heading. However, if the sample item is not enough for you to understand the heading, I can explain more.

- The first topic is “Self-awareness of the school counselor.” During the practicum process, what insights have you gained regarding self-awareness within the Multicultural and Social Justice Counseling Competencies (MSJCC) framework?

Sample Item: Self-awareness of the school counselor: I reflect on my assumptions and values as members of marginalized/privileged groups (Item 8).

- The second topic is “The student's worldview.” During the practicum process, what insights have you gained regarding the student's worldview within the Multicultural and Social Justice Counseling Competencies (MSJCC) framework?

Student's worldview: I understand how students' identity development (e.g., racial identity, gender identity, etc.) may influence their worldviews. (Item 11).

- The third topic is “Counseling relationship.” During the practicum process, what insights have you gained regarding the counseling relationship within the Multicultural and Social Justice Counseling Competencies (MSJCC) framework?

Counseling Relationship: I know how to discuss with students about how power/oppression influence the school counselor-student relationship (Item 7).

- The fourth topic is “School counseling and advocacy interventions.” During the practicum process, what insights have you gained regarding school counseling and advocacy interventions within the Multicultural and Social Justice Counseling Competencies (MSJCC) framework?

School Counseling and Advocacy Interventions: I collaborate with teachers in order to advocate for students from marginalized social groups (Item 10).

b. How have all these practical experiences in Boğaziçi University's Guidance and Psychological Counseling Program contributed to your development of MSJCC?
    - Firstly, think specifically about the School Counseling Practicum I course (ED 477).
    - Secondly, consider courses such as Living with Disabilities (ED 200), Community Involvement (ED 300), Community and Counseling (ED 342), Supportive Services for Higher Education (ED 475), if you have taken them.

3. Identified Needs

a. Based on your conceptual understanding and practical experiences you have provided above; what do you think you need to develop MSJCC?
b. What specific steps do you think are necessary for prospective school counselors to develop multicultural and social justice counseling competencies effectively?
c. How has the curriculum of Boğaziçi University's Guidance and Psychological Counseling Program influenced your needs to develop MSJCC.
    - Are there any resources or support systems within the program that you find helpful in identifying your needs related to the Multicultural and Social Justice Counseling Competencies?
d. Can you identify any significant moments or experiences that have significantly shaped your current understanding of MSJCC?
    - In this context, did your ED 477 internship process have an impact on you?

e. What suggestions would you make to guidance and psychological counseling programs to help counseling students develop multicultural and social justice counseling competencies?

Closure: Thank you for your valuable contributions. If you have any additional thoughts, comments, or questions, you are welcome to share. I want to emphasize again that all the information you provided will be kept confidential.

APPENDIX K

SEMI-STRUCTURED INTERVIEW QUESTIONS (TURKISH)

YARI YAPILANDIRILMIŞ GÖRÜŞME SORULARI

Örnek Giriş: Hoş geldiniz. İlginiz ve katılımınız için teşekkür ederim. Bu görüşmede, Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı süresince edindiğiniz kavramsal anlayışınızın ve uygulama deneyimlerinizin ve bunların etkisiyle belirlediğinizi ihtiyaçların psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterliklerinizi geliştirmeyi nasıl algılarınıza ilişkin sorular soracağım. Görüşmenin yaklaşık 60-90 dakika arasında sürmesini bekliyorum. Az sonra bilgilendirilmiş onam formunda da üzerinden geçeceğim gibi, veri analizlerini doğru bir şekilde yapmak için görüşmelerimiz kaydedilecektir. Kayıtları kendim deşifre edeceğim. Yazıya dökülen belgede kimliğinizi belli eden herhangi bir ifade yer almayacaktır.

Bilgilendirilmiş Onam Formunun Gözden Geçirilmesi: Çalışmanın amaçları, gönüllü katılım, gizlilik, geri çekilme ve istediği soruyu cevaplamama hakkı açıklanır. Katılımcılardan, doğru veri analizi için görüşmenin kaydedilmesi için izin istenir.

Katılımcı Bilgileri: Katılımcının kişisel bilgileri toplanır.

- İsim (isteğe bağlı/takma ad kullanımı tercih edilebilir)
- Yaş

Isınma Soruları: Katılımcıyı yarı yapılandırılmış görüşmeye alıştırmak için ısınma soruları sorulur ve samimi bir ortam yaratılır.

- Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programını neden tercih ettin?
- Psikolojik danışman adayı olarak çok kültürlülük ve sosyal adalet yeterlikleri (multicultural and social justice counseling competencies) kavramını ilk ne zaman duydun?

Demografik Bilgiler:
İlk olarak, size ayrıcalık ve ötekileştirilmiş kelimelerinin tanımını ve örneklerini vereceğim. Sonrasında bu kavramlarla ilgili sana bazı sorular soracağım.

Ayrıcalık: Bireylerin baskın gruplara ait olmaktan dolayı elde ettikleri avantajları ve faydaları tanımlar. Ayrıcalık; cinsiyet kimliği, ırk/etnik köken, cinsel kimlik, sosyoekonomik statü gibi farklı alanlarda görülebilir. Heteroseksüel bir birey, Avrupa-Amerikan kökenli bir birey, bir erkek veya varlıklı ve yüksek eğitimli bir aileden gelen bir birey örnek olarak gösterilebilir.

Ötekileştirilmiş: Baskın kültürün diğer kültürleri dışlayarak ve onlarla eşit fırsatları ve kaynakları paylaşmayı reddederek değersizleştirmesi, görmezden gelmesi ve küçümsemesi durumunda ortaya çıkar. Kendini LGBTQ+ olarak tanımlayanlar, mülteciler gibi ırksal veya etnik azınlık gruplarına mensup olanlar, daha düşük sosyoekonomik statüye sahip olanlar veya engelli olan bireyler örnek gösterilebilir.

a. Ayrıcalıklı ve ötekileştirilmiş kimliklerini nasıl tanımlarsın? Cinsiyetini, cinsel yönelimini, ırkını, etnik kökenini, ailenin sosyoekonomik durumunu, nöroçeşitlilik durumunu (örn. DEHB veya öğrenme güçlüğü) düşünebilirsin.
    - Psikolojik danışman adayı olarak, ayrıcalıklı ve ötekileştirilmiş kimliklerinin danışmanlık sürecinde danışanla ilişkini nasıl etkileyeceğini düşünüyorsun?
b. ED 477 dersi kapsamında yaptığın okul danışmanlığı uygulamaları sürecinde gözetmen okul psikolojik danışmanın ve bir öğrenci arasındaki danışmanlık ilişkisinde ayrıcalıklı ve ötekileştirilmiş kimliklerin etkisini fark ettiğin bir durum oldu mu? Eğer olduysa açıklar mısın?

Yarı Yapılandırılmış Görüşme Soruları
1. Kavramsal Anlayış
    a. Psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterliklerini (multicultural and social justice counseling competencies) nasıl tanımlarsın?

İpucu: bir örnek: “Psikolojik danışmanlık sürecinde kültürel, sosyal ve ekonomik faktörlerin bireylerin iyi oluşları üzerindeki etkisini anlamak ve buna göre hareket etmekle ilgilidir.”

b. Bugüne kadar tamamladığın teorik dersleri göz önünde bulundurmanı istiyorum. Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı'nın sana psikolojik danışmanın çok kültürlülük ve sosyal adalet yeterlikleri konusunda kavramsal bir anlayış kazandırmak için yeterli olduğunu düşünüyor musun? Lütfen cevabını ve sebeplerini açıklar mısın?

PDÇSY için Örnek Açıklama

Psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri (PDÇKSY), danışmanların farklı geçmişlere sahip danışanlarla/öğrencilerle/topluluklarla etkili bir şekilde ilişki kurmalarını ve profesyonel çalışmalarında sosyal adaleti teşvik etmelerini sağlayan temel bir yapı sunar. Okul danışmanlığı bağlamında, PDÇKSY kullanan bir okul psikolojik danışmanı, ilk olarak kendi kültürel önyargılarını ve danışman-öğrenci dinamiğindeki güç dinamiklerini değerlendirir. Bu, kendi ırksal veya ekonomik geçmişlerinin, çeşitli etnik veya sosyoekonomik geçmişlere sahip öğrencilerle olan perspektiflerini ve ilişkilerini nasıl etkilediğini tanımalarını içerebilir. Ayrıca, PDÇKSY yaklaşımını kullanarak, danışman kültürel zorbalığa maruz kalan bir öğrenciyle çalışabilir. Danışman, bu öğrenciye destek olmak için okul yöneticileri ile birlikte kültürel olarak duyarlı ve kapsayıcı zorbalık karşıtı politikaları geliştirebilir. Çeşitliliği anlama ve takdir etmeyi teşvik eden okul genelinde eğitim girişimleri düzenleyebilir. PDÇKSY 'nin pratik uygulaması, danışmanın öğrencinin karşılaştığı özel sorunları ele alabilme yeteneğini artırmakla kalmaz, aynı zamanda okul topluluğu içinde adalet ve eşitliği teşvik etmeye yönelik daha geniş girişimlere de katkıda bulunur. Ayrıca, PDÇKSY 'yi takip etmek, danışmanların sadece saygı göstermekle kalmayıp, aynı zamanda öğrencilerinin deneyimlerini etkileyen kültürel, sosyal ve ekonomik faktörleri aktif olarak anlamalarını ve ele almalarını gerektirmektedir.

2. Pratik Deneyimler
   a. Seni ED 477 dersinizin bir parçası olan uygulama/staj okulunuzdaki deneyimleriniz üzerine düşünmeye davet ediyorum. Psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri ile ilgili ne gibi iç görüler edindin? Lütfen bu konudaki gözlemlerini ve uygulamadan öğrendiklerini kısaca paylaş.

- Şimdi bu paylaşımlarını dört farklı alt başlık altında değerlendirmeni rica edeceğim. Bu başlıklarda geçen kavramları daha iyi anlaman için her bir başlıktan sonra seninle Çok Kültürlülük ve Sosyal Adalet Yeterlikleri Ölçeği'nden (Choi, 2023) bir örnek madde de paylaşacağım. Fakat paylaşacağım örnek madde, başlığı anlaman yeterli olmazsa daha fazla açıklama yapabilirim.

- Birinci başlık, "Okul psikolojik danışmanının öz farkındalığı." Uygulama sürecinde, psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri bağlamında öz farkındalığa ilişkin ne gibi içgörüler edindiniz?

Örnek Madde: Okul psikolojik danışmanının öz farkındalığı: Ötekileştirilmiş/ayrıcalıklı grupların üyesi olarak varsayımlarım ve değerlerim üzerine düşünürüm (Madde 8).

- İkinci başlık, "Öğrencinin dünya görüşü." Uygulama sürecinde, psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri bağlamında öğrencinin dünya görüşüne ilişkin ne gibi içgörüler edindiniz?

Örnek Madde: Öğrencinin dünya görüşü: Öğrencilerin kimlik gelişimlerinin (örneğin, ırksal kimlik, cinsiyet kimliği, vb.) dünya görüşlerini nasıl etkileyebileceğini anlarım (Madde 11).

- Üçüncü başlık, "Psikoloijk Danışmanlık ilişkisi." Uygulama sürecinde, psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri bağlamında psikolojik danışmanlık ilişkisine yönelik ne gibi içgörüler edindiniz?

Örnek Madde: Danışmanlık İlişkisi: Güç/baskı unsurlarının okul danışmanı-öğrenci ilişkisini nasıl etkilediği konusunda öğrencilerle nasıl konuşacağımı bilirim (Madde 7).

- Dördüncü başlık, “Okul danışmanlığı ve savunuculuk müdahaleleri.” Uygulama sürecinde, psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterlikleri bağlamında okul psikolojik danışmanlığı ve savunuculuk müdahalelerine ilişkin ne gibi içgörüler edindiniz?

Örnek Madde: Okul Psikolojik Danışmanlığı ve Savunuculuk Müdahaleleri: Ötekileştirilmiş sosyal gruplardan gelen öğrencilerin haklarını savunmak için öğretmenlerle iş birliği yaparım (Madde 10).

b. Tüm bu deneyimler psikolojik danışman adayı olarak çok kültürlülük ve sosyal adalet yeterliklerini (multicultural and social justice counseling competencies) geliştirmene nasıl katkıda bulundu?
    - İlk olarak, Okul Psikolojik Danışmanlığı Uygulama I dersini (ED 477) düşünmeni rica edeceğim.
    - İkinci olarak, eğer aldıysan, Engellerle Yaşamak (ED 200), Topluma Katılım (ED 300), Toplum ve Danışmanlık (ED 342), Yüksek Eğitimde Destekleyici Hizmetler (ED 475) gibi dersleri de düşünerek yeniden bu soruyu cevaplamanı isteyeceğim.

3. Algılanan İhtiyaçlar
    a. Yukarıda belirttiğin kavramsal anlayışına ve pratik deneyimlerine dayanarak, çok kültürlülük ve sosyal adalet yeterliklerini geliştirmek için neye ihtiyacın olduğunu düşünüyorsun?
    b. Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık (RPD) programının müfredatı çok kültürlülük ve sosyal adalet yeterliklerinle ilgili ihtiyaçlarını anlamanı nasıl etkiledi?
        - Program içeriğinde çok kültürlü ve sosyal adalet bağlamında danışmanlık yeterlikleri ile ilgili ihtiyaçlarını belirleme aşamasında yardımcı olduğunu düşündüğün herhangi bir kaynak veya destek sistemi var mı?
    c. Okul psikolojik danışmanı adaylarının, psikolojik danışmanlıkta çok kültürlülük ve sosyal adalet yeterliklerini etkili bir şekilde geliştirmeleri için hangi özel adımların gerekli olduğunu düşünüyorsun?

d. Psikolojik danışman adayı olarak çok kültürlülük ve sosyal adalet yeterliklerinle ilgili (multicultural and social justice counseling competencies) bugünkü farkındalığını önemli ölçüde şekillendiren herhangi bir önemli an veya deneyiminin varsa açıklayabilir misin?
    - Bu bağlamda ED 477 staj sürecinin sizin için nasıl bir etkisi oldu?
e. Deneyimlerine dayanarak, psikolojik danışmanlık öğrencilerin çok kültürlülük ve sosyal adalet yeterliklerini geliştirebilmeleri için RPD programlarına ne gibi önerilerde bulunursun?

Kapanış: Değerli katkılarınız için teşekkür ederim. Eğer eklemek istediğiniz, yorumunuz veya sorunuz varsa, paylaşmaktan çekinmeyin.

APPENDIX L

ETHICAL APPROVAL FORM

T.C.
BOĞAZİÇİ ÜNİVERSİTESİ REKTÖRLÜĞÜ
Sosyal ve Beşeri Bilimler İnsan Araştırmaları Etik Kurulu (Sbinarek)

Sayı : E-84391427-050.01.04-168428 19.02.2024
Konu : 2024-18T Kayıt Numaralı Başvurunuz Hakkında

Sayın Doç. Dr. Zeynep Hande SART

Tez danışmanlığını yürüttüğünüz öğrenciniz Merve Başat'ın "Prospective School Counselors' Perceived Needs Regarding Multicultural and Social Justice Counseling Competencies" başlıklı projesi ile Boğaziçi Üniversitesi Sosyal ve Beşeri Bilimler İnsan Araştırmaları Etik Kurulu (SBİNAREK)'e yaptığınız 2024-18T kayıt numaralı başvuru 08.02.2024 tarih ve 2024/01 sayılı kurul toplantısında incelenmiş ve projeye etik onay verilmesi uygun bulunmuştur.

Bu karar tüm üyelerin toplantıya on-line olarak katılımıyla ve oybirliği ile alınmıştır. Onay mektubu tüm üyeler adına Komisyon Başkanı tarafından e-imzalanmıştır. Bilgilerinizi rica ederiz.

Saygılarımızla,

Dr. Öğr. Üyesi Işıl ERDUYAN
Kurul Başkanı

Bu belge, güvenli elektronik imza ile imzalanmıştır.
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APPENDIX M

QUOTATIONS (TURKISH)

1. “MSJCC biraz daha Dr. 1 ile özdeşleşti, sonra Dr. 2 ve Dr. 3 [Öğretim Üyeleri] ile pekişti.”

2. “Dr. 1[Öğretim Üyesi] nerede olursa olsun, hangi dersi verirse versin sosyal adalet ve savunuculukla ilgili bir şey duymamak mümkün değil.”

3. “Hak temelli konular deyince aklıma ilk olarak Dr. 1 geliyor.”

4. “Dr. 1'in ED 209 dersini hatırlıyorum. Slayttaki resmi anlatıyordu. Neden anlattığını anlamamıştım, slaytı görüyorduk zaten. …'i [kör bir öğrenci] düşünmemiştim. Daha sonra bir grup çalışmasında …, ‘Bu slayt okunmuyor, bana resimleri betimler misin?’ dedi. Ben de 'aaa...' dedim, bu çok mantıklı.”

5. “Dr. 2'ninn grup dersi, aslında verdiği her ders için aynı şeyi söyleyebilirim, özellikle dersin ortasındaki grup çalışması çok önemliydi. ED 425 dersinde Dr. 2 küçük grup yaptı ve biz dinleyici konumundaydık. Orada mesela... bir şey hakkında konuştuk... konu çok önemli değil... Ama orada Dr. 2'nin davranışı... Dersi anlatırken farklı görüşlere yaklaşımı ve kapsayıcılığı... 'Tamam ben de böyle olmalıyım' ya da 'ben de bunu gözlemlemeliyim' noktasında kafamda bir ampul yaktı.”

6. “Bence bu yeterlikleri [Çok kültürlülük ve sosyal adalet yeterlikleri] psikolojik danışmanlık alanından ayrı düşünemeyeceğiniz bir yerde. Bir bütünlük oluşturuyor. ‘advanced skills’, ‘basic skills’, bunlar çok önemli ama bu [Çok kültürlülük ve sosyal adalet yeterlikleri] olmadan çok eksik kalıyor. Aslında bu aşamada bize doğrudan psikolojik danışman denemez diye düşünüyorum.”

7. “Klinik psikolojinin aksine, biz daha çok bağlam içinde çalışan bir grubuz... Bronfenbrenner gibi. Gerçekten nasıl bir aileden geliyorsun, neler yaşadın, cebinde ne kadar paran var, şu anda kiranızı ödemeyi düşünüyor musun? Bunlar psikolojik danışmada çok önemli sorular.”

8. “Lise dönemindeyken buraya ziyaretim olmuştu. Sonrasında tabi üniversite seçimim kesinlikle değişti. Üniversitenin kapsayıcı ve ‘welcoming’ ortamını görünce hangi bölüm olduğuna bakmaksızın sayısal okurken Boğaziçi Üniversitesi PDR programına geldim.”

9. “Ben üniversite tercihi yaptım diyebilirim çünkü Boğaziçi'ndeki kapsayıcı atmosfer beni çok fazla etkilemişti.”

10. “Başka bir seçenek, yok ilişki kurmak zorundasın. İlk başta bakıyorsunuz dışardan belki önyargı veya bu insan acaba olabilir mi falan diyorsunuz sonra konuşuyorsunuz falan derken dinamikler gelişiyor, ilişkiler gelişiyor derken… Aslında biraz okul bunu yaptı yani bizi bir nevi zorunda bıraktı gibi bir yerde bu zorundalık rahatsız edici bir zorundalık değil.”

11. “Boğaziçi'ne gelmeden önce çok kültürlülüğün bu düzeyde ne anlama geldiğini tam olarak anladığımı söyleyemem açıkçası. Sanki daha duyumsama, ‘intuitive’ gibi bir şeydi.”

12. “Üniversiteye geldiğim gibi ilk oryantasyonda hatta BULGBTIA+ kulübüne üye oldum ve oradan beri şimdiye kadar yıllar boyunca da aslında sosyal adaletin aktif olarak içindeyim.”

13. “Bu kavramı [sosyal adalet] ilk olarak Dr. 1’den duydum. Ancak direniş döneminde mi yoksa derste mi duydum emin değilim.”

14. “Birinci sınıfım tamamen pandemi döneminde geçti. Açıkçası, o dönemde birçok şeyi anlamakta çok zorlandım. Katılımım, sadece normal derslere katılmakla sınırlıydı. Zoom üzerinden sınıf arkadaşlarımla etkileşimim oldukça azdı.”
15. “Özellikle başörtüsü konusunda ötekileştirileceğime inanıyorum, çünkü staj başvurularında bile reddedilme nedenlerinden biri olduğunu düşünüyorum.”

16. “Veganlık…Hmmm. Nasıl açıklayabilirim. Bu gelecekteki profesyonel hayatım için çok düşünmem gereken bir şey. Şimdi bu konuyu duyduğumda kendimi rahatsız

hissediyorum…. Eğer bir danışan bu konuyu negatif bir şeymiş gibi açarsa, muhtemelen kişisel kimliğimi ayrı tutarım.”

17. “Bence daha ‘acceptable’ olarak görülen marjinalleştirilmiş kimlikler var. Örneğin engelli olmak gibi... Ama aynı zamanda daha az kabul edilebilir, marjinalleştirilmiş kimlikler olduğunu da düşünüyorum. LGBTIA+ olmak gibi, toplumun şu anda kabul etmekte zorlandığı kimlikler.”

18. “Neden benimle fotoğraf çektirmek istiyorsunuz? Ben siyahım.”

19. “Bu derslerin [ED 200 ve TID 101] değeri, hocaların üniversite ortamında yaşadıkları deneyimleri göstermesiyle içeriklerinin ötesine uzanmaktadır.”

20. “İlk başta korkmuştum hatta. Tüm yargılarımızı geride bırakmak zorunda mıyız? Artık dedikodu yapamayacak mıyız ya da kimseyle dalga geçemeyecek miyiz?”

21. “Elbette çok kültürlülükle ilgili bazı noktalarda önyargılarım ortaya çıkabilir, ancak bunları arka plana atıp yalnızca danışana odaklanma konusunda etik olarak farkında olduğum bir yerdeyim, olduğuma inanıyorum.”

22. “Değerlerimize göre bazı kimlikleri onaylamak zorunda değiliz ama kabul etmeliyiz. Evet, belki onaylamıyoruz, bu normal. Ama ben onları kabul etmek zorundayım.”

23. “Eğer [sosyal adalet] yardım etme motivasyonuyla yapılırsa vicdan alanına girer, ancak etik olması için hak temelli olması gerekir. Bu durum aslında savunuculuk rolünün danışanın hakları ve “dignity” dediğimiz şeye kişisel acılardan veya üzüntülerinden daha fazla öncelik vermeyi içerdiğini de vurgular.”

24. “ED 200'ü gerçekten bu dersi öğrenmek istediğimi hissettiğim bir yerden aldım. Çok eğlenceliydi. Bu alana [engelli hakları] girdiğinizde, bu dinamiği görüyorsun ve kendinin farkına varıyorsun bir bakıma. Sadece ötekileştirilen kimlikleri anlamakla kalmıyorsun yani, aynı zamanda kendi kimliklerimizin de içinde bulunduğumuz ortama göre nasıl şekillendiğini ve de şekillendirdiğini farkına varıyorsun. Bence hem etik yerleşiyor hem de uygulamaya dair o soru işaretleri yerleşiyor.”

25. “Onu kırabilirim [engelli bir kişiyi kastediyor], şimdi bir şey yapmayayım, bir şey söylemeyeyim… Bu yardım etme motivasyonunu fark ettim. Bu bana bir iç görü kazandırdı. Mesela ben görememekten korkuyorum ya da duyamamaktan korkuyorum ya da yürüyememekten korkuyorum. Aslında bunlar benimle ilgili şeyler, karşımdaki kişiyle ilgili değil. Aslında günün sonunda benim korkularım bunlar.”

26. “Ben çok kültürlülüğü sınıfta öğrenmedim. Birçok farklı insanla doğrudan ilişki kurma fırsatım oldu. Bu ilişkilerin mesleki gelişimimi sağlayan… Önyargılarımın farkına varmam açısından bana fayda sağlayacağını düşünüyorum.”

27. “Benden farklı düşünen farklı insanlarla etkileşime girdiğimde düşünce tarzım gerçekten değişti. Dışarıdan yargılamaya gerek olmadığını anladım. Çünkü bunun bana yapılmasının beni de rahatsız ettiğini fark ettim.”

28. “Her deneyim bana farklı bir bakış açısı kazandırdı... Daha önce bu kadar kapsayıcı mıydım? Hiç sanmıyorum. Yani önyargılarımın farkına varmadan önce bu kadar kapsayıcı değildim.”

29. “Şu anda Derin Yoksulluk Ağı'nda gönüllü olarak çalışıyorum ve burada pek çok şeyi gözlemliyorum... Şu anda o dünyada neler oluyor? Tüm bunları gözlemlediğimde, 'psikolojik danışman kimliğimle' bunlar hakkında bir şeyler yapabileceğimi düşünüyorum. Oradaki insanların maddi ihtiyaçları olsa da psikolojik desteğe de ihtiyaçları olduğuna da inanıyorum.”

30. “Orada olmak bana da katkı sağlıyor... orada farklı ihtiyaçları ve hayat hikayelerini dinlemenin bana mesleki olarak da bir şeyler kattığına inanıyorum.”

31. “İkinci yıl biraz alana [psikolojik danışmanlık] girmeye başladım, gönüllü faaliyetler yapmaya başladım, çocuklarla çalışmaya başladım ve bölüm beni içine almaya başladı. Kendimden bir şeyler bulmaya başladım. Ondan sonra ne bölüm değiştirmeyi düşündüm ne de başka bir şey. Hatta bölüme daha çok tutunmaya çalıştım.”

32. “Gönüllüyken Arap çocuklarla oyunlar oynadım ve mülteci öğrencilerle çalışmaya başladım…… [Arapça öğrenmeye başlayınca] Onlarla iletişimim tamamen değişti, konuşma tarzım değişti, ailelerin bana bakışı değişti.”

33. “Kendimi derinden bağlı hissettiğim bir yer [gönüllülük]. Kendimi ondan ayırmakta zorlandığım bir yer [Gönüllülük].”

34. “Sosyal adalete olan inancımız aslında bize gönüllülük için iç motivasyonumuzu veriyor... Bu motivasyonu gönüllü olduğum insanlara, çocuklara ve ebeveynlere aktarabileceğime dair bir inancım var.”

35. “Bu konuda [MSJCC] en önemli katkılardan birinin ED 477 dersinin yaptığını düşünüyorum. Özellikle de ilk haftalarda bizi etik sınavına hazırlarken yapılan sunumlar çok etkiliydi bu açıdan.”

36. “Diğer psikolojik danışman birçok şeyi ve kendi düşünceleri hakkında çok açık bir şekilde konuşuyor ama bence bunu diğer tarafa pek fırsat vermeyecek, alan açmayacak şekilde yapıyor. Ve aslında kendi görüşlerini empoze ettiğinin farkında değil.”

37. “Bir öğrencinin okula ulaşımı zordu. Uzak bir yerde yaşıyordu ve okula gitmek için herkesten çok daha erken kalkması gerekiyordu... Okul danışmanının öğrenciyi tam olarak anlamadığını düşündüm çünkü okul danışmanı etkili çalışma yöntemlerini açıklıyordu ama çocuk neredeyse uykuya dalıyordu ve gerçekten zorlanıyordu.”

38. “[Süpervizör] psikolojik danışmanımın Anadolu'nun kültürüne biraz yabancı olduğu için bu kültürü tam olarak benimseyemediğini düşündüm.”

39. “Şimdi öğrenciler geliyor. Ve onların sıkıntıları, sanki çok önemli değil, sanki sorun değilmiş gibi... O anda beni neyin tetiklediğinin farkındayım aslında.”

40. “Onlara karşı çok fazla önyargım olduğunu fark ettim ve onlarla nasıl ilişki kurabileceğimi merak ettim.”

41. “Doğrudan bağlantılı olup olmadığından emin değilim, ancak kendi ötekileştirme deneyimlerimle ilgili olabilir. Önemli derecede ‘ageism’ ile karşılaştım.”

42. “Bu yüzden onun hakkında bu kadar çok düşünüyorum. İçimde bir şeyleri harekete geçirse de anlamını sorguluyorum. Bu çocuğa verdiğim tepki, kızgınlığım ya da sempatim ne anlama geliyor? Onlar ayrıcalıklı bir konumda mı yoksa ötekileştirilmiş mi benim kimliklerime göre? Bunu deşifre etmeye çalışıyorum.”

43. “Okuldaki diğer okul psikolojik danışmanının öz farkındalığının eksikliği üzerine yaşadığı olay hakkında bir konuşma yaptık. Bu tartışma, onlar odadan çıktıktan sonra gerçekleşti. Daha çok konuyla ilgili düşüncelerimizi yansıtma gibiydi ve paylaşımıma olanak sağladı diyebilirim.”

44. “Benim de fark ettiğim ve gözetmen okul psikolojik danışmanımla tartışma fırsatı bulduğum bir konu vardı... Bu süreci tartışmak bana okul ortamında toplumsal cinsiyet rolleri hakkında farklı bir bakış açısı kazandırdı.”

45. “Dr. 2 (Öğretim Üyesi) süpervizyonlarında ve psikoeğitim yaparken bize besleyici bir süpervizyon sunabildi. Kendisinin çok kültürlülük ve sosyal adalet konusundaki yetkinlikleri sayesinde gözetmenlerimizi bu konuda modelleyebildiğimizi düşünüyorum, bu da benim için bu kavrama [çok kültürlülük ve sosyal adalet yeterlikleri] ilişkin çok faydalı oldu.”

46. “ED 477 sürecim üzerine düşünürken cinsiyet farklılıkları konusunda endişeler yaşamıştım... Bu süreçte yani Dr. 1 (süpervizör öğretim üyesi) sayesinde bu endişelerimin üstesinden gelebildim aslında. Yani çok keyifli ve verimli bir grup süreci oldu.”

47. “Paylaştığımız bilgi düzeyimiz, tartışmalarla ve farklı bakış açıların getirdiği zenginliklerin içgörürleriyle ortak bir öğrenme ortamını kolaylaştırdı. Bu özellik benim için özellikle son derece önem taşıyor. Arkadaşlarım farklı okullarda staj yaptıkları için pratik deneyimlerdeki çeşitlilik, içgörürlerimi daha da çeşitlendirdi ve derinleştirdi.”

48. “Gözetmen psikolojik danışmanızın biraz Arapça bilmesinin faydalı olabileceğini düşündüm. Örneğin teşekkür ederken Arap öğrencileri onurlandırmak ve memnun etmek için birkaç kelime bilmek, okulun psikolojik danışma ortamını daha kapsayıcı hale getirebilir.”

49. “Elinde tespih olan bir öğrenci gördüm ve bunun çok kültürlülüğü yansıtıp yansıtmadığını ya da işte okul kültürüne potansiyel olarak zarar verip vermediğini merak ettim açıkçası. Benzer şekilde, başka bir öğrencinin de beyaz bir şapka taktığını fark ettim; bu şapka sıradan bir şapka değil belli yani, dini bir anlam taşıyor gibiydi. Bu da okul ortamındaki yeri konusunda kafamda soru işaretleri yarattı. Çok kültürlülüğe inanıyor olsam da bu tür eşyalara izin verilmesi okulun kültürünü nasıl etkiler ve bu tanınma herkese eşit şekilde mi sağlanır?”

50. “Okulda hem bir mescit hem de varoluşçu ateist argümanların tartışıldığı bir kulüp var, bu da aslında okul ikliminde çok kültürlü bir ortamın olduğunu gösteriyor ve ben bunu çok zenginleştirici buluyorum. Herhangi bir çatışma mevcut değil. Bu tür ortamları gözlemlemek ve dinamikleri anlamaya çalışmak çok faydalı.”

51. “Ağırlıklı olarak daha zengin öğrencilerin bulunduğu bir özel okul olması nedeniyle açıkçası çok kültürlülüğü gözlemleme fırsatım olmadı.”

52. “Ben de bir devlet okuluna gittiğim için aralarındaki farklar üzerine biraz düşündüm. Onlar şu anda böyle bir eğitim alıyorlar. Devlet okullarındakiler alamıyor. Bu sadece eğitimle ilgili değil, aynı zamanda psikolojik danışmanlık hizmetlerini de içeriyor. Bu çocuklar [özel okullara gidenler] bunların çoğunu alabiliyorlar, erişimleri var ama devlet okulundakilerin böyle bir şansı yok. İşte bu noktada duygularım devreye girdi. Bu konuda bir şeyler yapılabileceğini hissettim. Daha sistematik bir değişimin gerekli olduğunu ve psikolojik danışmanların da bu değişimde rol oynaması gerektiğini hissettim. Bu beni doğrudan etkiledi. Sanırım o sosyal adalet ve savunuculuk kısmını biraz burada kullanmak istedim ama bir şey yapamadım.”

53. “Birinci sınıftan beri çok kültürlülüğe nasıl bakacağımızı ve kendimizin nasıl farkında olacağımızı görüyoruz. Bunun bizi çok işlediğini düşünüyorum ama

savunuculuk kısmını bilmiyorum. Kafam çok karışıyor. Tam olarak ne tür bir savunuculuk yapabileceğim konusunda eksikliklerimiz olduğunu düşünüyorum."

54. "Açıkçası sosyal adalet konusunda çok bilgili değilim ve bölümümde de bu konuda çok fazla bilgi aldığımı düşünmüyorum. Bu konuda sadece [Öğretim Üyesi] tanıyorum."

55. "Savunuculuk, hak temelli ve sosyal adalet kısmının biraz daha artırılabileceğini düşünüyorum. Kavramsallaştırma hem savunuculuk vaka örnekleri üzerinden hem de ED 477 dersinden biraz daha önce verilseydi daha iyi olurdu diye düşünüyorum. Hak temelli ya da sosyal adalet kısmı biraz bilinmiyor. Biraz havada kaldı diyebilirim. Daha içselleştirilmesi için desteklenebilecek bir alan olduğunu düşünüyorum. Ders müfredatına 'MSJCC' ile ilgili ayrı bir konu eklemek ya da tamamen yeni bir ders tasarlamak daha iyi olabilir."

56. "Herkesin hakkının savunulduğu bir ülke olduğunu düşünmüyorum. Belki etik ve yasalar her hakkı savunmamız gerektiğini söylüyor ama pratikte çok farklı şeylerle karşılaşabiliyor ve hiç beklemediğimiz şeyler yaşayabiliyoruz. Açıkçası bu konu beni korkutuyor ama genel olarak gerçekten haklarımı bilmek ve yasaların bunu desteklediğini söyleyebilmek beni çok güçlendirir, buna da inanıyorum."

57. "Aslında sosyal adalet ve savunuculuğun zorlu süreçler olduğunu düşünüyorum. Normal şartlar altında seçmeyeceğim bir şeyken, bu kimlik içinde seçebileceğim ve hatta üzerinde düşünüp kendi hayatıma dahil edebileceğim bir şey haline geliyor. Bu yönü, yani sesimi duyurma ihtiyacı üzerimde biraz baskı yaratıyor ama bu yapılabilir bir şey. Bu kesinlikle yapılması gereken bir şey."

58. "Bu konu [MSJCC] için kesinlikle bir derse ihtiyaç var, hem 'reflection' hem de süpervizyonu içeren daha deneyimsel diyebileceğim bir ders. Ancak bu, pratik çalışmaya geçmeden önce bazı teorik kısımları kapsayan bir ders olmalı. Hak temelli ve ihtiyaç temelli yaklaşımların ne olduğunun, aralarındaki farkların anlaşılması ve bunların gösterilmesi önemli. Hak temelli ilkeler kesinlikle bu dersin bir parçası olmalı."

59. “Programıma baktığımda, aslında birkaç dersin bu dört yıl boyunca tekrarlandığını düşünüyorum. Zaman zaman bu konuda [Çok kültürlü ve sosyal adalet yeterlikleri] yeni dersler alabileceğimize ya da ED 300 dersinin içeriğini bu bakış açısına göre değiştirebileceğimize inanıyorum. Deneyim, ‘reflection’ ve süpervizyon içeren bir ders serisinin olması çok faydalı olur.”

60. “Herkes kendi itki gücünü bulduktan sonra gerisi kolay. İster Down sendromlu bireylerle çalışmak olsun, ister kadın haklarına odaklanmak olsun, her şey bireyin kendi gerçekliğine bağlı. Bu itici gücü geliştirmek için çaba göstermemiz gerektiğine inanıyorum. Sonrasında hem çok kültürlülük hem de sosyal adalet gerçekten içselleştirilmiş oluyor.”

61. “Bir kişinin ilgisi nerede yatıyorsa... Örneğin, birisi çocuklarla ilgili bir şey yapmak isteyebilir, bu onun odak noktası olur ya da yaşlılarla ilgili bir iş olabilir.”

62. “Süpervizyon aldığımız günler, o çember günleri aslında benim çok şey öğrendiğim günlerdi. Çünkü arkadaşlarımın deneyimleri benim için çok faydalı oluyor. Eğer bu yetkinlikleri [Çok kültürlülük ve sosyal adalet] geliştirmek istiyorsak kesinlikle bu çemberleri kurmamız ve deneyimlerimizi birlikte tartışmamız gerekiyor. Kastettiğim tam olarak süpervizyon değil, daha çok birlikte tartışmak.”

63. “Aslında ‘peer’ hakkında da bir not düştüm, çünkü biz kendimizi geliştirmeye çalışan öğrencileriz ve bence bu konuda [Çok kültürlülük ve sosyal adalet yeterlikleri], birbirimizi beslemek açısından birbirimize çok faydalı oluyoruz.”

64. “Eğer bu yetkinlikleri [Çok kültürlülük ve sosyal adalet] geliştirmek istiyorsak, her zaman etik olmalıyız. Yaptığımız ya da yapacağımız her şeyin etik bir temeli olmalı.”

65. “Bazen dışarıdan biri size bir savunucu rolünüz olduğunu söylediğinde bunu içselleştiremeyebilirsiniz, örneğin zaten avukatlar varken neden sizin olmanız gerektiğini merak edebilirsiniz.”

66. “Ama pratik yapalım derken etiği göz ardı edemeyiz. Aslında ilk adım etik anlayış olmalı. Tabii ki deneme yanılma olmaz, zarar vermek asla olmaması gereken bir şeydir.”

67. “Bu yetkinlikleri [Çok kültürlülük ve sosyal adalet] daha iyi geliştirmek için ED 477'den önce bile Dr. 1, Dr. 1 ve Dr. 3 (Öğretim Üyeleri) ile bu tür birebir ilişkileri deneyimlemeyi çok isterdim.”

68. “Boğaziçi Üniversitesi Rehberlik ve Psikolojik Danışmanlık Programı bu konudaki [Çok kültürlülük ve sosyal adalet yeterlikleri] farkındalığımı artırdı. Bunun sadece müfredatla değil öğretim üyelerimizin yetkinliği ile de ilgili olduğunu düşünüyorum.”

69. “Bence akademisyenler bunun [MSJCC] bilincinde değil. Sorun burada başlıyor. Bu konuda [Çok kültürlülük ve sosyal adalet yeterlikleri] en büyük şansımız kesinlikle öğretim üyeleriydi.”

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