A MULTI-DIMENSIONAL CONSTRUCT OF ACCULTURATION, ACCULTURATIVE STRESS, AND COUNSELOR SELF-EFFICACY AMONG FOREIGN BORN COUNSELING STUDENTS

by

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ABSTRACT

CLAUDIA GABRIELA INTERIANO ESTRADA DE SHIVERDECKER. A multi-dimensional model of acculturation, acculturative stress, and counselor self-efficacy among foreign-born counseling students. (Under the direction of DR. SEJAL PARIKH-FOXX).

The purpose of this study was to examine how cultural practices, cultural values, cultural identification, and acculturative stress related to counselor self-efficacy among foreign-born counseling students. A total of 93 foreign-born students currently enrolled in graduate counseling programs in the United States were included in this survey research study. Participants completed an on-line survey, which included the Counselor Self-Estimate Inventory, the Vancouver Index of Acculturation, the Horizontal and Vertical Individualism and Collectivism 16-item revised scale, the Multi-Group Ethnic Identity Measure-Revised, the Riverside Acculturative Stress Inventory, and a demographic questionnaire. A 2-step hierarchical multiple regression was conducted to analyze the data. The results indicated that acculturative stress accounted for 3% of the variance in counselor self-efficacy and was not statistically significant. However, after adding the remaining predictor variables to the equation, all the other predictive variables accounted for an additional 15% of the counseling self-efficacy among foreign-born counseling students. The findings suggest that: 1) ethnic identity and individualistic values positively influence counselor self-efficacy, 2) acculturative stress negatively influences counselor self-efficacy, and 3) continued research should continue to explore a multi-dimensional model of acculturation when examining foreign-born students' training in counseling.

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DEDICATION

To my mother, who taught me to have faith in God and in myself.

Gracias por siempre creer en mi madre.

To my father, who has been the best example of hard work and perseverance.

Gracias por ser un ejemplo a seguir.

To my Tia Elena. Years ago, you said two words to me that changed everything.

You said, “just try”.

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CHAPTER ONE: INTRODUCTION

Foreign-born students (FBS), such as first-generation immigrants and international students, represent an increasing segment of the student population in higher education. Counseling programs and related fields of study have not been exempt from the significant influx of foreign-born counseling students in graduate programs (Ng, 2006b). In 2015, of the total student population in graduate program, 9.6 % were Hispanic, 7.9 % were Asian, and 14.2% were Nonresident aliens (U.S. Department of Education, 2016). In addition, from 2015 to 2016 the number of foreign-born students enrolled in U.S. graduate programs reached an unprecedented number of 383,935 students; a 45% increase since the 2004-2005 academic year (Institute of International Education; IIE, 2016a). In the U.S., the number of doctorate recipients of international origins has steadily increased from 13 % in 1981 to 29 % in 2015 (Survey of Earned Doctorates; SED, 2016). Although current statistical information on foreign-born counseling students (FBCSs) is unknown, findings from a survey conducted with CACREP-accredited institutions in 2004 showed that 87 out of 148 (49 %) programs had at least one international student enrolled in the most recent three years, totaling 361 (3%) international students among the total enrollment of graduate counseling students (Ng, 2006b).

In this study, FBCSs refers to students of non-US origin such as first-generation immigrants and international students. First-generation immigrants are commonly defined as individuals who have relocated (either voluntarily or involuntarily) to a different country for permanent residence (Zeigler & Camarota, 2014). An international

student is someone enrolled at a higher education institution in the United States on a temporary visa, without holding a U.S. citizenship (Farrugia & Bhandari, 2014). Most of the literature on FBCSs has focused on the needs and the difficulties they encounter in relation to their education, adjustment, and acculturation including: (a) financial instability, (b) concerns about academic performance in a different educational system, (c) establishing a support network, (d) language mastery, and (e) social and cultural stressors (i.e., culture shock, racial and cultural discrimination, prejudice, and acculturation). Issues related to immigration, being away from their home country (Mori, 2000; Tidwell & Hanassab, 2007), and dealing with requirements to maintain residency or legal status (Yoon & Portman, 2004), can also create additional stress. Moreover, foreign-born students report an additional strain from discriminatory societal reactions that are against them or their racial-ethnic group (Ng & Smith, 2009).

The growing number of foreign-born students in counseling and related programs has generated the scholarly interest of researchers attempting to understand their unique needs and issues (e.g., Mori, Inman, & Caskie 2009; Ng & Smith 2009; Woo, Jang, & Hensfield, 2015). Several studies on foreign-born students continuously report that as culturally-different students, their acculturation process is a critical element to the counselor self-efficacy development and professional training (e.g., Kissil, Davey, & Davey, 2015; Ng, 2006a; Ng & Smith, 2009; Nilsson & Anderson, 2004). The process of acculturating to the United States has been found to change foreign-born counseling students' sense of self and their interactions with clients, peers, and supervisors (Kissil et al., 2015; Lerma, Zamarripa, Oliver, & Carvazos-Vela, 2015; Mittal & Wieling, 2006;

Woo et al., 2015). Studies examining the relationship between acculturation and FBCSs' counselor self-efficacy have found that students who were more acculturated, compared to those who were less acculturated, tended to report more clinical self-efficacy (Kissil et al., 2015; Nilsson, 2007; Nilsson & Anderson, 2004; Sangganjanavanich & Black, 2009).

However, while the issues of acculturation and counselor self-efficacy have been explored in previous studies, no study has probed the interplay of these two critical processes from a multicultural theoretical framework of acculturation that has recently proven to be a more accurate conceptualization and measurement of this construct (Schwartz, Unger, Zamboanga, & Szapocznik, 2010). All studies have been based on Berry's model of acculturation that refers to acculturation as a single construct balancing between two dimensions: heritage-culture maintenance and receiving-culture participation (Berry, 1997). This model, however, has been criticized for adopting a "one size fits all" approach (Schwartz et al., 2010, p. 240). Berry's (1997) model provides only four acculturative strategies. Therefore, all migrants—regardless of the type of migrant, the countries of origin and settlement, and the host country's attitudes towards their ethnic group, fall into one of those four categories.

In comparison, scholars (e.g., Benet-Martínez & Haritatos, 2005; Rudmin, 2009; Schwartz et al., 2010) have recently contended that migrants do not migrate equally and that the similarity between the receiving culture and the migrant's heritage culture impacts their ability to adapt to the receiving culture. Schwartz and colleagues proposed that individuals acculturate through three domains—cultural practices, values, and identifications—each comprised of heritage-culture and receiving-culture changes

(Schwartz et al., 2010). According to this theoretical framework, each acculturation domain function as a separate component and acts independently from the other two. Therefore, acculturation is not considered a singular process that occurs across one continuum, nor are changes in each domain expected to occur at the same rate or direction.

A recent review of acculturation experiences among students of international origin in Western countries (Smith & Khawaja, 2011) highlighted that further aspects of traditional models of acculturation (i.e. Berry, 1997) needed to be investigated in regards to individual factors prior to and/or during acculturation. These authors also emphasized that "the important role that host acculturation attitudes (and macro levels factors impacting on these attitudes)" play on the process of cultural adaptation have been rare in the existing literature. The current Council for Accreditation of Counseling and Related Educational Programs (CACREP; 2016) standards clearly state that accredited counselor education programs must focus on knowledge of "multicultural and pluralistic characteristics within and among diverse groups nationally and internationally" (p. 9). However, by conceptualizing and measuring FBCSs' acculturation as a singular process that merely labels an individual as "integrated" or "not integrated", researchers are unable to provide a holistic representation of a very complex phenomenon (Schwartz et al., 2010).

Moreover, research on FBCSs' counselor self-efficacy has neglected to include the powerful impact of acculturative stress—an intra- and inter-personal stress syndrome that correlates with depression, anxiety, alcohol abuse, and eating disorders (Berry, 1997;

Schwartz et al., 2010). The exclusion of acculturative stress impedes the understanding of how contextual forces impact FBCSs' development of counselor self-efficacy. In addition, the focus of multicultural conversations has primarily been concerned with native-born racial and ethnic majority and minority trainees (e.g., Garrett, Borders, Crutchfield, Torres-Rivera, Brotherton, & Curtis, 2001; Nilsson & Duan, 2007; Rajan, 2012). Research on the expected development of FBCSs' counselor self-efficacy as counselors, which requires a more complex cultural integration between the receiving and heritage culture, is critical for counseling programs seeking to support FBCSs' developmental growth. Consequently, there is an urgent call to understand how different domains of acculturation (i.e., cultural practices, values, and identities) plus acculturative stress impact FBCSs' counselor self-efficacy. As a result, this study seeks to examine the intersection between a multidimensional model of acculturation, acculturative stress, and counselor self-efficacy among FBCSs in the United States.

This chapter will provide insight as to how cultural practices, values, and identifications, plus acculturative stress impact counselor self-efficacy among foreign-born counseling students. The remaining sections of this chapter will explain the purpose and significance of the proposed study, a statement of the research problem, research questions, research design, assumptions, delimitations, limitations, operational definitions regarding predictor, mediating, and outcome variables, and a summary.

Overview

Foreign-Born Students in Counselor Graduate Programs

The bulk of the literature focuses on the needs and difficulties foreign-born students encounter in relation to their training as therapists or psychologists, adjustment and acculturation, and mental health well-being (e.g., Mori et al., 2009; Ng & Smith, 2009; Nilsson & Anderson, 2004). FBCSs experience similar challenges as foreign-born students in other disciplines. In addition, they are required to obtain a high level of interpersonal communication skills, cross-cultural awareness (Jang, Woo, & Hensfield, 2014; Nilsson, 2007; Sangganjanavanich & Black, 2009; Woo et al., 2015), and knowledge of traditional "Euro-American" therapy models grounded in Western European philosophical assumptions (Sue & Sue, 2015, p. 36). FBCSs are also required to have a thorough cultural understanding of traditions, beliefs, values, and non-verbal norms of U.S. culture and be well-versed in appropriate interpersonal skills to effectively work with all U.S. clients (Nilsson, & Anderson, 2004). However, research has shown that minority groups, both native and foreign, perceive mental health differently than Euro-American standards (Ivey, Ivey, Myers, & Sweeney, 2005; Sue & Sue, 2015). Thus, foreign-born counseling students face the arduous task of counseling in a culture they may not fully understand, with a language they may not yet be proficient (Nilsson & Anderson, 2004).

Euro-American Counseling Approach

Traditional Western psychotherapy started with the psychoanalytic work of Sigmund Freud (1960) and has diversified considerably ranging from psychoanalytic,

person-centered, interpersonal, cognitive, behavioral, and systemic to integrative therapies (Corey, 2013). Scholars have acknowledged that these traditional counseling therapeutic approaches were developed, practiced, and evaluated based on a Euro-American/Western society, and are therefore rooted in, and reflect, Euro-American worldviews since the 1950's (Rajan, 2012; Sue & Sue, 2015). These worldviews that address a particular philosophy of life, uphold individualistic and autonomous values, combined with an internal locus of control and personal responsibility, as normative norms in counseling and supervisory relationships (Garrett et al., 2001; Sue & Sue, 2015), thereby contributing to a training philosophy that does not match the values of all non-Euro-American cultures.

Acculturation

Acculturation refers to a complex process of balancing between two dimensions: heritage-culture maintenance and receiving-culture participation (Berry, 1997). In this study, acculturation will be conceptualized and measured as a multidimensional concept. Schwartz and colleagues' (2010) model evaluates Berry's four possible acculturation strategies (i.e., assimilation, separation, marginalization, and integration) and independently measures these changes across three dimensions (see Figure 1). These are identified as: behavioral acculturation (the ability to engage in cultural practices, such as appropriate language use and dress code), value acculturation (adoption of dominant cultural values), and identity acculturation (the degree of cultural identity) (Schwartz et al., 2010). According to these scholars, each acculturation domain changes independently from one another, and can move at different rates and in different directions (Schwartz et

al., 2010). For example, an individual could report assimilation at the behavioral acculturation level, integration of both cultures in the value acculturation domain, yet endorse a separation acculturative strategy seeking to identify solely from his or her ethnic identity. Recent studies have proven that these dimensions do in fact operate independently among immigrant populations (Benet-Martínez & Haritatos, 2005; Schwartz et al., 2010; Schwartz, Unger, et al., 2014; Schwartz, Waterman, et al., 2012). Previous studies (e.g., Kissil et al., 2015; Nilsson & Anderson, 2004) have proven that acculturation significantly impacts foreign-born students' development of counseling self-efficacy. However, their measurement of acculturation as a singular process oversimplifies the understanding of a very complex phenomenon (Schwartz et al., 2010). Consequently, each domain of acculturation (i.e. cultural practices, cultural values, and cultural identifications) is critical to assess counselor self-efficacy among foreign-born counseling students.

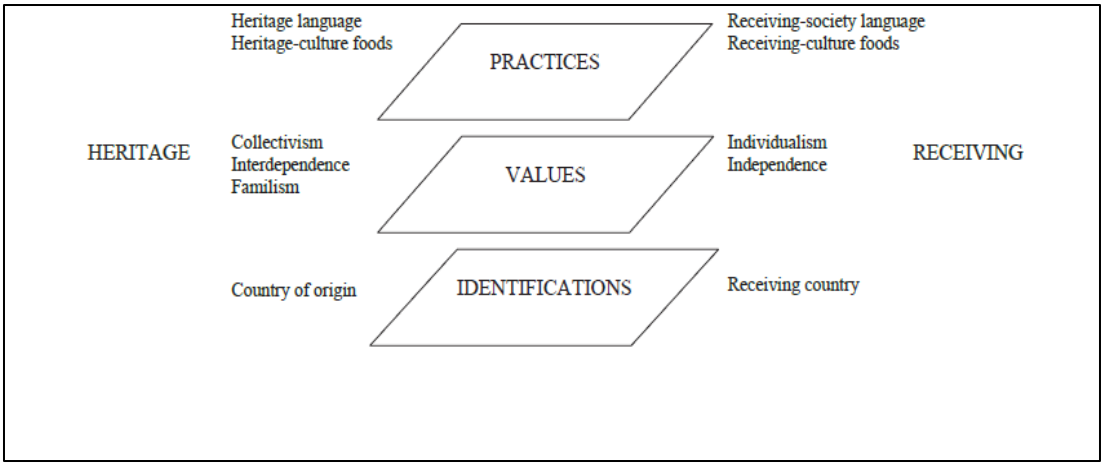

Figure 1. Schwartz et al.'s (2010) Multidimensionality of Acculturation

Counselor Self-Efficacy

According to Bandura (1977), self-efficacy is defined as an individuals' confidence in their knowledge, ability, or skills to succeed at a given task and produce positive outcomes. Self-efficacy is an important component of counselor competence (Kozina, Grabovari, Stefano, & Drapeau, 2010). Within the social cognitive model of counselor training (Larson, 1998), counselor self-efficacy (CSE) refers to clinicians' beliefs about their ability to effectively counsel clients and perform counseling-related behaviors (Larson & Daniels, 1998). Counselor self-efficacy is positively associated with perceived problem-solving effectiveness (Larson, Suzuki, Gillespie, Potenza, Bechtel & Toulouse, 1992), career satisfaction (Baggerly & Osborn, 2006), and higher therapy outcome expectancies (Larson et al., 1992). Counselor variables (e.g., cognitive processes and racial identity), supervisor and client variables (e.g., supervisory working alliance and client characteristics), and training environment variables (e.g., course requirements and number of clients) are all believed to influence the development of counselor self-efficacy (Nilsson & Anderson, 2004). These variables can either promote or hinder the development of counseling self-efficacy among trainees (Larson, 1998). For foreign-born students, acculturation and acculturative stress are not only additional variables, but also critical elements impacting their counseling self-efficacy. For example, foreign-born students in professional psychology programs who are less acculturated have reported less counseling self-efficacy, weaker supervisory working alliances, more role difficulties in supervision, and more discussion of cultural issues in supervision (Nilsson &

Anderson, 2004). This study will take a closer look at this phenomena by (1) specifically examining three different acculturation domains and evaluating *what* cultural changes lead to more counselor self-efficacy, and (2) analyzing how acculturative stress impacts these relationships.

Predictor Variables

The following predictor variables will be described and are significant to this study: (a) acculturation domains that include: cultural practices, cultural values, and cultural identification, and (b) acculturative stress.

Cultural Practices

The first acculturation domain is comprised by cultural practices that are commonly defined as an individuals' preference for language use, media, diet, traditions, and social interactions within ethnic and receiving societies (Stephenson, 2000; Szapocznik, Kurtines, & Fernández, 1980). Regardless of whether acculturation is viewed as a "one-dimensional" or "multi-dimensional" cultural process, the vast majority of studies include items that measure cultural practices as a critical determinant of human adjustment in a new culture (Cuellar, Arnold, & Maldonado, 1995; Kang, 2006; Szapocznik, et al., 1980). Language barriers and contrasting cultural practices can impact foreign-born students' health and well-being (Chen, 1999; Mori, 2000), as well as influence their academic, counseling and supervision experiences (Kissil et al., 2015; Nilsson, 2007).

Counseling is primarily a verbal profession based on social interactions (Haley, Romero, & Gelgand, 2015) and foreign-born students in counseling must acquire

culturally responsive reflection and cross-cultural communication skills that are normative in the United States (Rajan, 2012; Sue & Sue, 2015). Nilsson & Anderson (2004) evaluated the relationship between acculturation and counselor self-efficacy among foreign-born students reporting that being more accepting of the U.S. culture correlated with greater perceived ability to use micro skills, more comfortability in using basic and intermediate counseling skills, and managing diversity issues with clients and themselves. They also found that students from non-English speaking countries experienced higher levels of stress related to speech accent effects and discrimination from their peers and faculty. However, no study has examined how cultural practices impact FBCS's counseling self-efficacy. Understanding the impact of cultural practices on counseling self-efficacy students would describe the first dimension of acculturation among foreign-born students: behavior acculturation (Schwartz et al., 2010).

Cultural Values

Research has shown that measures designed to assess behavioral acculturation are unable to accurately report an individual's cultural values (Szapocznik et al., 1980). Cultural values are the second domain of acculturation according to Schwartz and colleagues (2010). Although cultural values can be conceptualized in various forms, in this study, the concept falls under the umbrella of collectivism (giving priority to the needs of the family or other social group over individual wishes and desires) and individualism (focus on one's individual identity, desires, and priorities) (Schwartz, Waterman, et al., 2012; Triandis & Gelfand, 1998). Recent immigration patterns and countries of origin report that most foreign-born students' heritage cultures reject

individualistic civilian norms, while the collective idea of self that demonstrates commitment to others may be reinforced (Barratt & Huba, 1994; Charles & Stewart, 1991; Chen, 1999; Dao, Lee, & Chang, 2007; Killian, 2001; Ng, 2006a). As foreign-born students enter American society and higher education, they often note that Euro-American values such as individualism are highly regarded as a core value (Moffat, 1991). FBCSs, particularly those from non-Western countries, experience greater struggles with individualistic values and Eurocentric approaches traditionally used to treat mental health issues in the U.S. than their native peers (Nilsson, 2007; Nilsson & Anderson, 2004; Ng, 2006a; Ng & Smith, 2009; Yeh & Inose, 2003). Nevertheless, no study has included cultural values while examining foreign-born students' counselor self-efficacy. Exploring how the negotiation of cultural values within a FBCS's ethnic and receiving society predicts their counseling self-efficacy would describe the second dimension of acculturation (i.e., value acculturation) proposed by Schwartz et al. (2010).

Cultural Identification

Cultural identification comprises the third domain of acculturation and is defined as an individual's degree of connection with his or her ethnic identity (i.e., feelings about, identification with, and relation to one's ethnic group within the receiving society) (Schwartz, Park, et al., 2012). Ethnic identity has been shown to be positively correlated with a positive personal identity, self-efficacy, psychological well-being (Chae & Foley, 2010), and positive affect rather than self-blame and powerlessness among immigrant populations (Phinney, Cantu, & Kurtz, 1997; Schwartz, Zamboanga, & Jarvis, 2007; Umaña-Taylor, 2004). A possible connection between cultural identification and

counselor self-efficacy among FBCS has been found in the literature. However, findings are inconsistent (e.g., Barden & Green, 2015; Chao, 2012; Middleton, Ergüner-Tekinalp, Williams, Stadler, & Dow 2011; Vinson & Neimeyer, 2000), and no study has directly investigated how cultural identification impacts foreign-born students' counselor self-efficacy. Examining the relationship between cultural identification and FBCS's counselor self-efficacy would not only introduce a new element that has never been explored among this student population, but would also explore the third and final dimension (i.e., identity acculturation) of Schwartz et al.'s (2010) multidimensional model.

Acculturative Stress

Acculturative stress is a psychological, somatic, and social stress that leads to a health reduction that is systematically related to the acculturation process (Berry, Kim, Minde, & Mok, 1987). Acculturative stress can range in intensity (Berry et al., 1987), and it is caused by pressures originating from the receiving-culture and/or heritage-culture (Rodríguez, Myers, Mira, Flores, & García- Hernández, 2002). Research has shown that acculturative stress among foreign-born students can be expressed as many psychological symptoms including depression, anxiety, somatic symptoms, and suicidal ideation (e.g., Constantine, Okazaki, & Utsey, 2004; Lee, Koeske, & Sales, 2004; Oh, Koeske, & Sales, 2002; Wilton & Constantine, 2003; Ying, 2005) Although a direct relationship between acculturative stress with FBCSs' counselor self-efficacy has not been researched, studies show that several academic, cultural, and social stressors can impact FBCSs' training (Kissil et al., 2015; Mittal & Wieling, 2006; Nilsson, 2007). This study intends to fill this

gap by evaluating how acculturative stress impacts counselor self-efficacy. By doing so, this study will be the first to evaluate how acculturative stress impacts FBCS's counselor self-efficacy, while controlling for acculturative stress alone and measuring its impact on the dependent variable.

Purpose of the Study

The purpose of this study is to examine how cultural practices, cultural values, cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling graduate students.

Significance of the Study

Despite institutions' increased enrollment of foreign-born counseling students and efforts to increase multicultural sensitivity in counselor education and supervision (CACREP, 2016), FBCSs' encounter a variety of obstacles while adjusting to their new, culturally different environment. Examples include limited English proficiency, a lack of cultural understanding, and discriminatory attitudes from clients, supervisors, instructors, and peers in academic and clinical settings (Mittal & Wieling, 2006; Nilsson & Anderson, 2004). Their challenges are further augmented since counseling competencies require trainees to possess superior interpersonal communication skills, cross-cultural awareness, and knowledge of traditional therapy models which have been primarily developed, practiced, and evaluated based on the cultural norms of Euro-American society (Sue & Sue, 2015). Although few scholars have delved into this topic (Kissil, et al., 2015; Lerma et al., 2015; Ng, 2006a; Nilsson & Anderson, 2004; Woo et al., 2015), there have been no studies exploring the relationships between counselor self-efficacy

and acculturation as a multi-dimensional concept, composed by cultural practices, values and identifications. Research has also neglected to evaluate how outside influences, such as acculturative stress, impacts counselor self-efficacy. Understanding how foreign-born students' acculturation experiences—and the psychological and social stress that may accompany this process--relates to their counselor self-efficacy is necessary to advance culturally relevant research and culturally-informed education programs.

This study offers important contributions for counselor education and supervision. Firstly, keeping in mind multicultural competencies (CACREP, 2016; Sue & Sue, 2015), these findings can contribute to pedagogical strategies that encourage critical topics (i.e., multicultural education, cross-cultural supervision) (Garrett et al., 2001) in current scholarship. Considering that the counseling profession in the United States is embedded in the larger Euro-American cultural context, FBCSs occupy a unique position based on their varied cultural backgrounds. They are required to develop a professional identity in a Euro-American cultural context, yet within a diversity-advocating professional field. FBCSs who successfully develop counselor self-efficacy can provide insight and intimate knowledge that critically evaluates the issues of counselor identity, acculturation, implications for minority clients, and implicit cultural privileges and oppression (Mittal & Wieling, 2006; Ng & Smith, 2009; Woo et al., 2015). Second, by unpacking the relationship between cultural practices, cultural values, cultural identification, acculturative stress, and counseling self-efficacy among foreign-born counseling students, this multi-dimensional model of acculturation can also address certain limitations of the way this concept has been defined and measured (Ng & Smith,

2009; Nilsson, 2007). This study also intends to move beyond traditional frameworks of acculturation (Berry, 1997) that measure acculturation as a single concept and neglect independent changes of each domain. By including acculturative stress, this study will also present a sociological perspective that includes both internal and external agents of change.

Research Questions

Question 1: How do heritage and American cultural practices, cultural values (individualism and collectivism), cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling students?

Question 2: How are cultural practices, cultural values, and cultural identifications related to counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress?

Research Design

This study will employ a non-experimental correlational research design to examine the relationships between (1) cultural practices, (2) cultural values, (3) cultural identification, (4) acculturative stress, and (5) counselor self-efficacy among foreign-born counseling students. Quantitative correlational research aims to systematically investigate and explain the nature of the relationship between variables as they exist in the real world. It goes beyond simply describing the relationship that exists between two or more variables of interest (Porter & Carter, 2000).

Assumptions

The following assumptions are made in this study:

1. Participants will respond honestly to the self-report survey.
2. The survey being used is valid and measures the variables accurately.
3. Participants will accurately comprehend and respond to the survey items.

Delimitations

The following delimitations are associated with this study:

1. Participants will be limited to those who are able to read and respond in English.
2. This study will only include students who are currently enrolled in master's and doctoral level counseling programs from across the United States.
3. Since this study will be administered through an online survey it will be limited to those participants who have access to a computer with internet capabilities.

Limitations

The following limitations are associated with this study:

1. The sample will not be randomly selected. It will be a purposive sample.
2. Participants with particular characteristics such as higher levels of acculturative stress or counselor self-efficacy may be more prone to take the survey, which may limit the generalizability of the results.
3. The study is a correlational study; therefore, the researcher cannot make causal inference.
4. The data collected in this study will be self-reported by participants. Therefore, social desirability may impact the results of this study. Participants may attempt to answer survey questions in a way that is viewed as favorable by the researcher and other counselors.

5. Answering questions in English may limit the understanding of foreign-born counseling students and therefore impact the results of this study.

Threats to Validity

Results of this study are confounded due to threats to internal and external validity. In response, measures are taken to reduce the amount of threat to validity as much as possible. The measures taken in this study are specified in the following sections.

Threats to Internal Validity

Internal validity is the "the ability to infer that a causal relationship exists between two variables" (Johnson & Christensen, 2004, p. 232). For surveys, internal validity refers to how accurately the concepts one sets out to measure, are actually measured (Cook & Thompson, 2000). To minimize threats to internal validity in this study, the researcher will use instruments that have been evaluated for validity and reliability in previous studies to measure counselor self-efficacy, cultural practices, cultural values, cultural identification, and acculturative stress. Another threat to internal validity might be the accuracy of self-report measures influenced by social desirability. Anonymous administration through online surveys will be used to counteract social desirability bias and increase honest responses.

Threats to External Validity

External validity is associated to the degree to which the results of the study can be transferable and generalized to other groups of people (Johnson & Christensen, 2004). The current study will examine the relationship between cultural practices, cultural

values, cultural identification, acculturative stress, and counseling elf-efficacy among graduate level foreign-born counseling students. Therefore, the results of this study are generalizable only to other foreign-born students in graduate counseling and related programs. Furthermore, FBCSs with particular characteristics such as difficult experiences during acculturation or lower levels of counselor self-efficacy may be more prone to take the survey. To minimize possible threats to external validity, FBCSs from a variety of geographic locations within the United States will be invited to participate in the study.

Operational Definitions

The following operational definitions will be used in this study:

Foreign-Born Students

Students pursuing a foreign education are often denoted as foreign students or international students in the literature. Although the term international students has been preferred throughout the current literature (Constantine et al., 2004; Hamamura & Laird, 2014; Hyun, Quinn, Madon, & Lustig, 2007; Kim, 2011; McLachlan & Justice, 2009; Sherry, Thomas, & Chui, 2010), for the purpose of this study, the term foreign-born student will be used to describe students who first-generation immigrants and have relocated (either voluntarily or involuntarily) to a the United States for permanent residence (Zeigler & Camarota, 2014) and international students who are enrolled at an American higher education institution on a temporary visa, without holding a U.S. citizenship or permanent residency (Farrugia & Bhandari, 2014).

Counselor Self-Efficacy

Counselor self-efficacy (CSE) refers to therapists' beliefs about their ability to counsel clients and competently perform counseling-related activities (Larson & Daniels, 1998). Counselor self-efficacy will be measured using the Counseling Self-Estimate Inventory (COSE; Larson et al., 1992). The total score of this instrument will be used in the data analysis.

Cultural Practices

Cultural practices are defined as the degree to which superficial and intermediate behaviors at an individual level are oriented towards the heritage culture or dominant culture (Stephenson, 2000). The superficial level is concerned, for example, with an individual's diet preference and traditions within both cultural domains (Szapocznik et al., 1980). The intermediate level involves language use and preference, degree of interaction within ethnic and receiving societies, and environmental preferences such as media (Stephenson, 2000; Szapocznik et al., 1980). The heritage and mainstream subscales of the Vancouver Index of Acculturation (Ryder, Alden, & Paulhus, 2000) will be used to assess heritage and U.S. cultural practices.

Cultural Values

Cultural values fall under the umbrella of collectivism (giving priority to the needs of the family or other social group over individual wishes and desires) and individualism (focus on one's individual identity, desires, and priorities) (Schwartz, Des Rosiers, et al., 2013; Triandis & Gelfand, 1998). Individualism and collectivism are defined with both horizontal (i.e., friends and coworkers) and vertical (i.e., parents,

teachers, employers, and other authority figures) variants. The combined score of the horizontal and vertical individualism subscales of the Horizontal and Vertical Individualism and Collectivism 16-item revised scale (Triandis & Gelfand, 1998) will be used to measure individualistic values. The combined score of the horizontal and vertical collectivism subscales of the Horizontal and Vertical Individualism and Collectivism 16-item revised scale (Triandis & Gelfand, 1998) will be used to measure collectivistic values.

Cultural Identification

Cultural identification refers to an individual's degree of connection with his or her ethnic identity (i.e., feelings about, identification with, and relation to one's ethnic group within the receiving society) (Phinney, 2003; Schwartz, Benet-Martínez, et al., 2014). To measure the strength of ethnic identity, the total score of the Multi-Group Ethnic Identity Measure-Revised (MEIM-R; Phinney & Ong, 2007) will be used.

Acculturative Stress

Acculturative stress is defined as a "reduction in health status (including psychological, somatic, and social aspects) of individuals who are undergoing acculturation, and for which there is evidence that these health phenomena are related systematically to acculturation phenomena" (Berry et al., 1987, p. 491). To measure acculturative stress, the total score of the Riverside Acculturation Stress Inventory (RASI; Benet-Martínez & Haritatos, 2005) will be used.

Summary

Chapter One provided an introduction regarding the importance of acculturation and acculturative stress in the study of foreign-born students' counselor self-efficacy. Demographic data illustrate the increasing number of foreign-born students in graduate counseling programs, which, in turn, requires counseling educators and supervisors to understand important considerations in their training. Multicultural statements highlight the commitment of counseling programs to incorporate and advocate for characteristics of internationally diverse groups. These considerations are not new in the counseling profession as several movements have advocated for culturally diverse clients and different, non-Euro-American, forms of healing. The need for this study in this area is solidified by the notion that while counselor training programs, journal articles, and textbooks emphasize multicultural considerations for culturally diverse clients, there is no research to date that examines how acculturation and acculturative stress impact foreign-born counselors in training. Studies have indicated that acculturation and acculturative stress are important variables when examining FBCSs' counselor self-efficacy. In addition, recent studies have shown that a multidimensional model of acculturation that independently measures changes in cultural practices, values, and identifications, is a more accurate measurement of this process. Therefore, the purpose of this study is to examine how cultural practices, cultural values, cultural identification, and acculturative stress relate to the counselor self-efficacy of foreign-born students currently enrolled in counseling and related programs.

Organization of Study

This proposal is divided into five chapters. Chapter One is an overview of the study and presents an introduction to the variables, the importance of conducting this research, a statement of the problem, purpose of the study, research questions, hypotheses, delimitations, limitations, assumptions, and operational definitions.

A review of the literature is detailed in Chapter Two. A synthesis of past and current research addressing each predictor variable and the criterion variable is included. This chapter details the underlying principles regarding the importance of this study and its potential contributions to current counselor education and supervision literature on foreign-born counseling students.

Chapter Three presents the methodology for this study. An introduction, followed by the participants chosen for this study, the procedures and instrumentation that will be used to conduct this study, and specific research questions will be included. Finally, the method of data analysis will be discussed.

Chapter Four includes the results of this study. This chapter will address the description of participants, the reliability of the instruments used in this study, bivariate correlations, results of the standard and hierarchical multiple regression analysis, and a summary of the chapter.

A discussion of the results will be presented in Chapter Five. Included in this chapter is the overview, discussion of results, contributions and limitations of the study, conclusions of the study, recommendations for future research, and concluding remarks.

CHAPTER TWO: REVIEW OF THE LITERATURE

As the world becomes increasingly interconnected, institutions of higher education across the Unites States have attracted a number of foreign-born students who are immigrating or sojourning for educational and professional purposes (Farrugia & Bhandari, 2014). This diversity has inspired an influx of scholarly and empirical work addressing foreign-born students' unique experiences and challenges across American institutions of higher education (e.g., Campbell, 2015; Constantine et al., 2004; Hamamura & Laird, 2014; Hyun et al., 2007; Kim, 2011; McLachlan & Justice, 2009; Sherry et al., 2010). Foreign-born students are met with an unfamiliar social, structural, and educational environment in American postsecondary institutions. Their adjustment is unique and is not shared by their U.S.-born counterparts (Olivas & Li, 2006). Previous studies have shown that acculturating to a new cultural environment is a critical component to their social wellbeing and academic success (Lee & Rice, 2007; Olivas & Li, 2006; Tidwell & Hanassab, 2007; Yeh & Inose, 2003).

Other research has particularly examined foreign-born students in counseling and related training programs (e.g., Jang et al., 2014; Mori et al., 2009; Ng, 2006a; Ng & Smith, 2009; Nilsson & Dodds, 2006; Woo et al., 2015), discovering that their acculturation experiences may support or impede their professional development. However, despite the recent reconceptualization of acculturation that proposes three acculturative domains (Schwartz et al., 2010), and the growing research that supports this new theoretical framework (e.g., Schwartz, Unger, et al., 2014; Wang, Schwartz & Zamboanga, 2010) there has been no research assessing how a multidimensional

framework of acculturation and acculturative stress relate to foreign-born students' counselor self-efficacy and is therefore warranted. The current study will fill this gap in the literature by examining the associations between (a) all three domains of acculturation and (b) acculturative stress with counselor self-efficacy among foreign-born counselor students. Specifically, the purpose of this study is to examine how cultural practices, cultural values, cultural identifications, and acculturative stress relate to counselor self-efficacy among foreign-born counseling students (FBCSs).

This chapter is organized into six sections. The first section will provide relevant literature on foreign-born students' graduate experiences in higher education, primarily in in the Euro-American counseling training that serves as the "backdrop" for the cultural transition this study intends to examine. In the next section, a multidimensional theoretical framework of acculturation will be provided, discussing empirical and conceptual evidence for its use to guide this study. The third section will present information regarding the outcome variable, counselor self-efficacy, and its' relation to foreign-born counseling students. In the remaining four sections, conceptual and empirical research will be discussed regarding the independent variables (a) cultural practices, (b) cultural values, (c) cultural identification, and (d) acculturative stress, and their relationship with the dependent variable.

Foreign-born Students

This study attempts to understand how different domains of acculturation (i.e., practices, values and identity) plus acculturative stress relate to foreign-born students' counselor self-efficacy. While all students are expected to acquire the knowledge and

competencies required to effectively counsel clients, there are many factors that influence foreign-born students' abilities to successfully navigate their counselor training and supervision. Additionally, as a diverse student population research shows that they struggle on multiple levels as they adapt to a new academic and cultural setting (Chen, 1999; Mori, 2000; Khawaja & Stallman, 2011). As such, it is important to understand the nature of their cultural transition and specific areas of adjustment that can hinder a positive experience. While research has been conducted among the general foreign-born student population in the United States, there is little empirical research that focuses on foreign-born students enrolled in counseling and related graduate programs. Therefore, this section will examine existing research on foreign-born students' experiences in higher education and introduce the population of interest.

Definition and Conceptualization

According to the U.S. Census Bureau (2016), among the 318 million people living in the United States, more than 42 million are foreign-born, representing 13.2% of the total U.S. population. Of this number, 47% have been naturalized, while the other 53% is considered a non-U.S. citizen. In addition, the number of international students with a U.S. visa enrolled in an American university surpassed the one million mark for the first time, with 1,044,000 students during the 2015-2016 academic year; an increase of 7% from the previous year and representing 5% of the total student population enrolled in post-secondary institutions (IIE, 2005; 2016a).

In a global world, students are pursuing an education in a foreign country to obtain cross-cultural experiences, intellectual stimulation, and academic knowledge

necessary for personal, professional, and economic prosperity (Alberts & Hazen, 2013; Madge, Raghuram, & Noxolo, 2014). Foreign-born students may also be forced to consider studying in countries where local institutions in their home countries cannot meet their educational demands or provide political freedom and stability (Altbach & Knight, 2007; Kim, Bankart, & Isdell, 2011).

Although foreign-born students are located in all 50 states and territories of the U.S, most study at institutions located in California, New York, Texas, Florida, Illinois, and Massachusetts (IIE, 2016c). Some foreign-born students may originate from large cosmopolitan cities or western countries and are thus aware of Western cultural norms, ideas, or value systems. Others however may be unfamiliar with Western terminology and American educational structures (Nayar-Bhalerao, 2013). Additionally, among foreign-born students many international students either intend to return to their home countries after graduation or are unable to obtain an immigrant visa or residency, leading to a temporary life in the United States (Mori, 2000).

Empirical Research on Foreign-born Students' Experiences in Higher Education

The increasing number of foreign-born students in the U.S. has encouraged previous scholars to gain an accurate understanding of their experiences in higher education. Some studies (e.g., Chen, 1999; Mori, 2000; Lee, 2007; Olivas & Li, 2006; Yeh & Inose, 2003) have shared that foreign-born students experience struggles on multiple levels and undergo a complex transition. Attempts to adapt to a new academic and cultural setting increase a range of adjustment issues that may interfere with foreign-born students' academic success and overall experience (Khawaja & Stallman, 2011).

The following sections provides empirical evidence supporting foreign-born students' unique experiences in higher education relative to language, financial stability, academic and socio-cultural adjustment, race discrimination, and prejudice.

Language. In studying the major concerns of foreign-born students, scholars have found that language difficulty was at the top of the list as the greatest challenge for many non-English speaking foreign-born students (Chen, 1999; Sherry et al., 2010; Yeh & Inose, 2003). Although international students are required to pass the Test of English as a Foreign Language (TOEFL) to be "eligible for many educational programs" (Reid & Dixon, 2012, p. 31), and many first-generation immigrants are fluent in English, foreign-born students that are non-native English speakers face additional social and academic difficulties. For example, a language barrier may impact an international student's ability to adjust (Yeh & Inose, 2003) and interact with community members and peers (Poyrazli & Grahame, 2007). Yeh and Inose found that English language proficiency was the single greatest barrier experienced by 369 international students. Reid and Dixon (2012) also asserted that although foreign-born students may understand English in a casual conversational style, it may be challenging to understand slang terminologies or English in a formal context. Language barriers can also impede foreign-born students' attempts to make friends and interact with native peers and faculty in academic settings (Chen, 1999; Mori, 2000). Overall, there is significant evidence in the literature demonstrating that lower levels of English proficiency are a predictor of acculturative stress and depression (Dao et al., 2007; Poyrazli, & Grahame, 2007; Poyrazli, Kavanaugh, Baker, & Al-Timimi, 2004; Yeh & Inose, 2003).

Financial Stability. Undocumented first-generation immigrants and international students can experience unique financial stressors. Due to the landmark 1982 *Plyler v. Doe* U.S. Supreme Court decision, states are required to provide all students with K-12 public education, regardless of students' immigration status. The Supreme Court's decision, however, does not apply to education beyond high school. Since 2001, 18 states—California, Colorado, Connecticut, Florida, Illinois, Kansas, Maryland, Minnesota, Nebraska, New Jersey, New Mexico, New York, Oklahoma, Oregon, Texas, Utah, Washington, and Wisconsin—have passed legislation extending in-state tuition rates to undocumented students who meet specific requirements (National Conference of State Legislature, 2015). Nevertheless, only six states—California, Minnesota, New Mexico, Oregon, Texas and Washington—currently allow undocumented students to receive state financial aid (National Conference of State Legislatures, 2015).

International students pursue an education in the United States by obtaining a F-1, J-1, or M-1 visa. The F-1 and J-1 visas allow for part-time, on-campus employment (i.e., fewer than 20 hours per week) during their stay, while the M-1 Visa does not. The M-1 student visa applicants must have evidence that sufficient funds are immediately available to pay all tuition and living costs for the entire period of intended stay (U.S. Department of State, 2017).

Without a Social Security number, undocumented and many international students are not eligible for any federally funded financial aid. In addition, many foreign-born students experience difficulties in obtaining a personal bank loan based on income, low or lack of credit score, and high interest rates (U.S. Department of State, 2017). Foreign-

born students depend on tuition scholarships, grants, or family funding as a source of monthly income (Sherry et al., 2010). With a limited number of scholarships and assistantships, maintaining financial stability requires foreign-born students to comply with a required GPA, number of credits, and student status (Telbis, Helgeson, & Kingsbury, 2014). For example, foreign-born students must maintain legal status to avoid deportation by keeping appropriate and up-to-date documentation and a number of credit hours per semester, despite their academic work load or income (Henry & Fouad, 2006). An important consequence of these financial pressures is that students can feel overwhelmed and stressed trying to balance their academic obligations and financial stability (Sato & Hodge, 2009; Telbis et al., 2014).

Academic Adjustment. Although all university students experience academic adjustment, academic stress is likely to be intensified for foreign-born students due to the added second language anxiety and adaptation to a new educational environment (Khawaja & Stallman, 2011). Few studies have examined the culture of higher education in the last decade. Nevertheless, during the 20th century, literature determined that higher education was not only an organization, but a unique culture in and of itself "with its own idiosyncratic customs and concerns" (Riesman & Jencks, 1963, p.104). Norms have been shaped by the instructional structure of American higher education, general American culture, and the pleasurable, autonomous college life that occurs outside of the classroom (Moffat, 1991). These norms have presented a set of values and priorities (i.e., competitiveness, individualism, personal responsibility, and independent thinking (Moffat, 1991), that inform classroom participation, discussions, presentations formats,

group work, reading, and writing (Nayar-Bhalerao, 2013). Institutions of higher education in the U.S. have consciously encouraged these norms by setting a classroom structure and environment that cultivates them (Wingate, 2007).

The learning environment that both undergraduate and graduate foreign-born students experience is impacted by the cultural gap between their country of origin and the culture of American higher education (Constantine et al., 2004; Hyun et al., 2007; Kim, 2011; Nayar-Bhalerao, 2013; Telbis et al., 2014). Students who transition from vastly different cultural environments struggle to grasp the expectations in higher education that are intuitive and normal to their native peers (Tobolowsky & Cox, 2012). Challenges with these academic requirements have shown to manifest not only due to language difficulties but also because foreign-born students may be unfamiliar with the underlying demands of higher education in the United States (i.e., timeliness, assertiveness, and autonomy) (Kim, 2011; Ward, 2001). Consequently, foreign-born students may experience higher academic stress levels (Hyun et al., 2007; Kim, 2011; Nayar-Bhalerao, 2013; Telbis et al., 2014).

Socio-cultural Adjustment. Undergraduate and graduate foreign-born students at U.S. colleges report various cultural and social issues. These include differences with the socio-cultural norms and practices of American society (McLachlan & Justice, 2009; Sherry et al., 2010), culture shock, being distant from home, developing a new social network (Khawaja & Stallman, 2011), and feelings of isolation and loneliness (Poyrazli et al., 2004).

Getting familiar with their new way of life (e.g., new surroundings, food, transportation, customs, and social norms) becomes an essential task for foreign-born students (Lee, 2007). Foreign-born students view acquiring a social security number, getting a driver's license, registering for classes, and learning to use transportation system as socio-cultural difficulties. Married students who come with families may also experience stressors such as difficulty finding a school for children or helping a spouse learn English and finding a job (Poyrazli & Grahame, 2007). In addition, for many foreign-born students understanding certain social or cultural topics, simple jokes, and even casual greetings may be difficult considering that understanding such topics requires cultural knowledge (Kim, 2011). With different cultural backgrounds and language barriers, foreign-born students experience difficulties in making new friends and developing a new social support system (Poyrazli & Grahame, 2007), creating a profound sense of social loss.

Culture shock is a form of anxiety resulting from disorientation when entering a new culture (Schumann, 1986). Foreign-born students often experience culture shock that can inhibit socialization and communication due to cultural differences in practices, beliefs, and values between their country of origin and the U.S. (Khawaja & Stallman, 2011). One explanation for the culture shock many foreign-born students experience is based on the idea that many struggle to adapt to the independent and individualistic mainstream society in America (Poyrazli & Grahame, 2007). Studies (e.g., Hamamura & Laird, 2014; Mori, 2000; Sato & Hodge, 2009; Yeh & Inose, 2003) show that foreign-born students migrating from Asian countries who follow a collectivistic culture may

experience difficulties with American culture that emphasizes individualism, assertiveness, and self-sufficiency over interdependence and relatedness.

Racial Discrimination and Prejudice. Racial discrimination and prejudice have been noted as significant acculturative stressors (Chen, 1999; Hyun et al., 2011; Mori, 2000; Poyrazli & Grahame, 2007; Telbis et al., 2014). Many foreign-born students are accustomed to being members of the majority population in their home country and are often surprised when they face racial discrimination in the United States (Nayar-Bhalerao, 2013). These difficulties can contribute to foreign-born students' loneliness, alienation, mistrust, powerlessness, and depression (Constantine et al., 2004). On the other hand, student safety, community acceptance, and university services for foreign-born students (i.e., offering multicultural outlets, prayer rooms, a variety of international cuisine), have been found to create a multicultural environment and reduce racial discrimination and prejudice (Telbis et al., 2014).

Social acceptance has been found to be a significant contributor to the way foreign-born students are welcomed into their new academic life (Telbis et al., 2014). Foreign-born students can encounter discriminatory societal reactions that are against them or their racial-ethnic group due to cultural and identity differences (Kim, 2011; Lee, 2007; Sherry et al., 2009). The literature (e.g., Lee & Rice, 2007; Poyrazli & Grahame, 2007; Tidwell & Hanassab, 2007) suggests that students from the Middle East, Africa, East Asia, Latin America, and India face more discrimination, making it more difficult to adjust to U.S. culture when compared to students from Canada and Europe. For example, Poyrazli and Grahame found that "students of color" experienced different forms of

discrimination, spanning from covert to overt interactions (p. 38). In addition, racial prejudice has been found to disrupt foreign-born students' healthy acculturation process, leading to low self-esteem and self-confidence (Chen, 1999; Mori, 2000). Since September 11, 2001, some foreign-born students have also faced an unwelcoming atmosphere at American universities, in addition to increased surveillance dictated by the Patriot Act and difficulty obtaining student visas and U.S. citizenship (Henry & Fouad, 2006; Hyun et al., 2010). This literature review shows that the receiving culture's attitudes towards foreign-born students and their particular ethnic groups plays a critical role during their acculturation process. As such, the relationship between acculturation domains, acculturative stress, and counselor self-efficacy among foreign-born students should continue to be explored to help program directors and faculty understand how the social context impacts cross-cultural issues throughout their professional training.

Foreign-born Counseling Students

The total number of foreign-born counseling students enrolled in graduate counseling programs today is unknown. However, a CACREP (2015) national survey of accredited programs reported that among 34,330 students enrolled in CACREP-accredited program, which accounted for 83.06% of all students enrolled at the time in CACREP-accredited programs,18.63% identified as African-Americans/Black, 8.39% as Hispanic/Latino, 2.09% as Asian-American, 2.06% as multiracial, 0.90% as non-resident alien, and 6.96% were other/undisclosed. In terms of gender, females accounted for 82.28% of the total CACREP student demographics (CACREP, 2015). Additionally, counseling students in general were mostly enrolled in master's program (94.7%) such as

clinical mental health counseling (43%), school counseling (29%), community counseling (17%), marriage and family counseling (9%), followed by student affair and college counseling (1%), college counseling (0.4%), career counseling (0.4%), and substance abuse counseling (0.2%) (CACREP, 2015).

In addition, according to a survey of CACREP-accredited counseling programs in the U.S., international students were enrolled in counselor preparation programs in all five ACES geographic regions (Ng, 2006b). This study found that 87 out of 96 (90.6%) CACREP-accredited programs that provided data on student enrollment had international students among them in the most recent three years; with 73 (76.0%) reporting international enrollment during Spring 2004. International students constituted a total of 361 students; 2.8% of the total enrollment of graduate counseling students. Most international enrollment was found in North Central (n=141) and Southern (n=131) regions, followed by the North Atlantic (=58), Rocky Mountain (n=17), and Western (n=14) regions (Ng, 2006b).

Through this survey, seventy programs reported a total of 275 master's level international students, ranging from 1 to 30, making an average of four per program (Ng, 2006b). Four programs reported a total of nine specialist level international students, ranging from 1 to 4 and making an average of two per program. Twenty-four programs reported a total of 77 doctoral international students, ranging from 1 to 2.

Previous studies conducted with FBCSs have shown that this student population consists mostly of female students (3=1), born in any of the seven continents, ranging from 20-50+ years of age, and with other within group differences (Jang, et al., 2014;

Killian, 2001; Kissil et al., 2015; Lerma et al., 2015; Mori et al., 2009; Ng, 2006a; Ng & Smith 2009; Nilsson, 2007; Nilsson & Anderson, 2004; Sangganjanavanich & Black, 2009; Woo et al., 2015). Primarily FBCSs vary on reasons for living in the U.S., time living in the U.S., and plans of returning to their home country or remaining in the U.S. after graduation.

Empirical Research on Foreign-born Counseling Students. This diverse student group has shown to bring global perspectives and enhance the growth and development of the counseling profession nationally and world-wide (Ng, 2006a). Recruitment of foreign-born students in counseling and related programs increases the presence of a diverse group of mental health practitioners, educators, and supervisors that inevitable enhances "immigrant and international clients' access to mental health services in the U.S." (Ng, 2006a, p.23). Other researchers also argue that the cross-cultural exchange FBCSs bring to their learning environment can also enrich clients (Killian, 2001; Mittal & Wieling, 2006). However, there are certain significant challenges that directly affect foreign-born students in counseling graduate programs (Jang et al., 2014; Mittal & Wieling, 2006; Ng & Smith, 2009; Nilsson & Anderson, 2004).

Like other foreign-born students in graduate programs, foreign-born counseling students must acculturate to a new culture, while learning the structures of their graduate level disciplines (Campbell, 2015), standards of research (Sato & Hodge, 2009), and mentoring relationships (McClure, 2007). Graduate students who choose to be teaching assistants may encounter barriers if they are unaware of American language nuances, teaching approaches and styles, testing, grading system, and the culture of the university

(Jang et al., 2014; Kim, Hooge, Mok, & Nishida, 2014; Mittal & Wieling, 2006; Woo et al., 2015). Doctoral FBCSs face additional challenges in other areas, such as unique power dynamics, professional requirements (Mittal & Wieling, 2006; Ng & Smith, 2009), and program expectations to ensure high-quality counselor educators and supervisors (Woo et al., 2015). Many FBCSs come from countries where professional counseling is likely to be nonexistent or relatively new (Mittal & Wieling 2006), and must learn about the profession from a Euro-American paradigm of counselor education and supervision (Killian 2001; Nilsson, 2000). Therefore, some graduate FBCSs have reported unfamiliarity with counseling training, supervision, related career and employment options, and licensing procedures in the U.S. (Nayar-Bhalerao, 2013; Nilsson, 2000; Ng & Smith, 2009; Woo et al., 2015).

The importance of language in counseling is another fundamental factor in FBCSs' professional training (Nayar-Bhalerao, 2013). FBCSs who speak English as a second language, experience difficulties interrelating with peers and instructors, may struggle to follow ideas and discussions in class, and feel challenged by the expectations of academic writing and oral presentations (Haley & Combs, 2010, Haley et al., 2015; Mittal & Wieling, 2006; Ng, 2006a). In addition, given that counseling is predominantly based on talk therapy, FBCSs may worry about being misunderstood by their clients or vice versa, thus hampering their therapeutic relationship. For example, in a qualitative study (Nayar-Bhalerao, 2013), participants questioned their ability to do counseling with clients as they perceived their English as inadequate. They also feared being judged by their adult clients because of their limited emotional vocabulary in English. Fuertes,

Potere, & Ramírez (2002) also noted that foreign-born students had to combat clients' negative, internalized ideas about accents.

FBCSs must also understand the American history that dictates racial tensions between different minority groups and the dominant group (Ng & Smith, 2009; Sue & Sue, 2015). The historical context necessary for understanding readings about multiculturalism and diversity and their intersection with counseling is not inherently available for FBCSs who were not raised in the U.S. Nayar-Bhalerao (2013) found that particularly for international students it was difficult for them to understand some of the nuances of American history and its interrelation with multicultural concepts, such as oppression and privilege.

Finally, the concepts of traditional psychotherapies are uniquely "Euro-American", grounded in Western European philosophical assumptions (Ivey et al., 2005; Ivey, D'Andrea, Ivey, & Simek-Morgan, 2007; Sue & Sue, 2015, p. 36). These worldviews uphold individualistic and autonomous values, combined with an internal locus of control and personal responsibility as normative in counseling and supervisory relationships (Garrett et al., 2001; Sue & Sue, 2015). Although standards supported by CACREP (2016) undoubtedly promote a multicultural curriculum among counselor education programs, many standards of professional competence today are derived primarily from these values, belief systems, cultural assumptions, and traditions that develop from the larger Euro-American/Western society (Sue & Sue, 2015).

Multicultural and social advocacy efforts in counseling, however, have questioned the appropriateness of these models for non-Western individuals (Ratts, Singh, Nassar-

McMillan, Butler, & McCullough, 2016; Sue & Sue, 2015). For example, several studies on minority populations have found that different cultural or racial groups may have their own distinct interpretation of the nature of people, the origin of disorders, standards for judging normality and abnormality, and therapeutic approaches (e.g., Ahuvia, 2001; Bean, Perry, & Bedell, 2001; Fuertes, et al., 2002; Rajan, 2012). Several studies (e.g., Kim et al., 2014; Kissil et al., 2015; Mittal & Wieling, 2006; Mori et al., 2009; Ng & Smith, 2009; Nilsson & Anderson, 2004) show that FBCSs are at a distinct disadvantage in comparison to their native-born peers because they may be unfamiliar with the Euro-American culture and do not simply inherit the underlying cultural norms embedded in traditional psychotherapies. On the contrary, while acclimating to a Euro-American/Western training context, they had to "learn new ways of being, talking, and thinking to adapt of their new cultural context" (Mittal & Wieling, 2006, p. 378).

FBCSs have shared that because they are taught by theory, program, and literature developed by "Caucasian therapists and Caucasian theory", they require additional support than students from the dominant culture (Jang et al., 2014, p. 565). Barriers reported include course content that is culturally different and unfamiliar to their own experiences and counseling techniques that may not be applicable to their native culture (Killian 2001; Mittal & Wieling 2006; Pattison 2003). Variations among FBCSs' experiences have also been observed based on their cultural origins. For instance, students from non-Western countries reported a higher sense of alienation and greater levels of cultural conflict than those from European and Western countries (Mittal & Wieling, 2006; Ng, 2006a).

These difficulties have been found to become more salient when foreign-born trainees participate in supervisory relationships, which often require a high level of interpersonal communication skills and cultural sensitivity (Garrett et al., 2001; Nilsson & Anderson, 2004). In a qualitative study (Sangganjanavanich & Black, 2009), international students felt that their supervisors failed to try to understand their cultural background, and at times dismissed or ignored important cultural issues in supervision. Unfulfilled expectations for the relationship caused confusion, frustration, and disappointment. Many participants were doubtful about their supervisors' multicultural supervision competencies and knowledge of acculturation, feeling insulted when they made comments based on stereotypes, prejudices, and stigmas. Students believed they could have gained more benefits from a positive, understanding, and supportive supervisory environment. Mittal & Wieling (2006) also reported that international students in marriage and family doctoral programs found it difficult to respond to direct and/or indirect hostility of a professor or trainer because of strong cultural norms against talking back to authority figures. Other studies have even shown that foreign-born students can experience disregard, minimization, and even discrimination by peers and faculty members based on cultural and language differences (Kissil et al., 2015; Mittal & Wieling, 2006; Ng, 2006a; Ng & Smith, 2009). Thus, the existing literature on foreign-born students concludes that this student population experiences academic difficulties and acculturation adjustments throughout their counselor education and supervision (e.g., Jang et al., 2014; Killian, 2001; Kissil et al., 2015; Mori et al., 2009; Ng, 2006a; Ng & Smith 2009; Nilsson & Anderson, 2004; Woo et al., 2015).

Summary

Prior research (e.g., Campbell, 2015; Chen, 1999; Constantine et al., 2004; Hyun et al., 2007; Mori, 2000; Sherry et al., 2010) clearly suggests that throughout their academic experiences, foreign-born students encounter many distinctive challenges—personal, social, academic, and emotional—while adjusting to a novel culture. Examples of the stress foreign-born students may experience include homesickness, language mastery, financial and academic difficulties, social and cultural adjustment (Mori, 2000; Tidwell & Hanassab, 2007), interpersonal problems, racial discrimination, loss of social support (Yeh & Inose, 2003), and dealing with immigration requirements (Henry & Fouad, 2006; Telbis et al., 2014). Researchers have noted that FBCSs tend to experience additional academic and cultural difficulties in counselor education and supervision based on the nature of the discipline (e.g., Jang et al., 2014; Killian, 2001; Nilsson & Anderson, 2004; Nilsson & Dodds, 2006; Ng, 2006a; Ng & Smith 2009; Woo et al., 2015). While the issues of acculturation (Kissil et al., 2015; Mori et al., 2009; Nilsson & Anderson, 2004) and counselor self-efficacy (Kissil et al., 2015) have been explored in previous studies, no study has probed the interplay of these two critical processes using a multidimensional model of acculturation. By using acculturation as a single construct, the current research fails to illuminate what exactly changes throughout their acculturation experience (i.e., cultural practices, values, and identity) and how these changes impact FBCSs' counselor self-efficacy. These studies are also limited because they do not include acculturative stress that results from FBCSs' cultural transition and counseling

training. Counseling programs seeking to support FBCSs' professional developmental would benefit from a study giving special attention to the intersection of these variables.

Acculturation

The concept of acculturation has been thoroughly studied and conceptualized attempting to understand the cultural exchange that occurs when two cultures interact. The following section will first describe how the understanding and measurement of this construct has evolved throughout the literature. Following, the limitations of Berry's acculturation theoretical framework (1980; 1997), which is traditionally used to measure acculturation, will be discussed. This section will finalize with the introduction of the multidimensional model of acculturation (Schwartz et al., 2010). This recent model fits the purpose of this study to expand the current understanding of how changes in acculturation domains and acculturative stress impact FBCSs' counselor self-efficacy.

Definition and Conceptualization

Acculturation theoretical frameworks offer insight into foreign-born counseling students' cultural adjustment into the United States. The first scientists to study acculturation were sociologists and anthropologists Redfield, Linton, and Herskovits (1936). They defined acculturation as the (p. 149):

> Phenomena which results when groups of individuals having different cultures come into continuous first-hand contact, with subsequent changes in the original cultural patterns of either or both groups.

These changes could be considered cultural, social, and psychological (Berry, 1997; Redfield et al., 1936). Cultural changes refer to immigrants' adaptation to the societal practices and norms of the host country, whereas psychological changes refer to the individual's mental receptiveness and willingness to identify with the new culture (Berry, Phinney, Sam, & Vedder, 2006). Although acculturation processes involve both the migrant and the dominant population, the magnitude of impact has been found to be most consequential for the minority group (e.g., foreign-born students) (Arends-Tóth & van de Vijver, 2003; 2007; Berry et al., 2006). As a result, acculturation research has mainly investigated the experiences and attitudes of individuals entering the host society (for a review, see Yoon, Langrehr, & Ong., 2011). Acculturation research has determined that two underlying fundamental attitudes comprise acculturation change: (1) cultural maintenance (the importance of maintaining key aspects of the heritage culture) and (2) cultural adaptation (the importance of adapting to key aspects of the receiving culture) (e.g., Arends-Tóth & van de Vijver, 2003; Celenk & van de Vijver, 2011; Yoon et al., 2011).

Various models have been developed attempting to conceptualize and measure the relationships between these two acculturation attitudes (for a review, see Arends-Tóth & van de Vijver, 2003; 2007; Celenk & van de Vijver, 2011). Besides attitudes, the acculturation process has also been described by its dimensionality: the relationship between cultural maintenance and adoption (Celenk & van de Vijver, 2011). The theoretical dimensionality of acculturation has shifted from a unidimensional assimilation model to the recognition that acculturation is a complex, multifaceted process (Berry,

1997; Celenk & van de Vijver, 2011; Flannery, Reise, & Yu, 2001; Ryder et al., 2000). Early conceptualizations of acculturation were unidimensional and assumed that acculturation took place along a single continuum; where acquiring aspects of the receiving culture would automatically result in the loss of heritage cultural values and practices (Gordon, 1964).

In the late 20th century, scholars (e.g., Berry, 1980; 1997; Cuellar et al., 1995; Szapocznik et al., 1980) began to recognize acculturation as a bidimensional phenomenon as immigrants entering the U.S. from different parts of the world were unable to discard their heritage culture. In fact, Szapocznik and colleagues described it necessary for persons participating in two cultures to learn and retain ‘‘separate sets of rules’’ to successfully navigate within and between the cultures (p. 354). This shift led to a conceptualization of acculturation where the acquisition of receiving culture was no longer associated with the ability to retain or relinquish the heritage culture (Berry, 1980; 1997; Szapocznik et al., 1980). Instead, heritage-culture and receiving-culture orientations were considered separate dimensions where individuals could endorse practices from both cultures (Benet-Martínez & Haritatos, 2005; Ryder et al., 2000; Szapocznik et al., 1980). Empirical studies comparing acculturation models have supported the bidimensional nature of acculturation (e. g. Arends-Tóth & Van de Vijver, 2007; Berry et al., 2006; Chun, Organista, & Marín, 2003; Flannery et al., 2001; Ryder et al., 2000).

Currently, the most popular and widely used bidimensional model is that of Berry (1980; 1997). In this model, acculturation was defined as the complex process of

balancing between two dimensions: heritage-culture maintenance and receiving-culture participation (Berry, 1980; 1997). Berry also developed four possible acculturation strategies from this model: (a) assimilation, (dismissal of heritage culture and acceptance of receiving culture), (b) separation (retention of heritage culture and rejection of receiving culture), (c) marginalization (rejection of both cultures), and (d) integration (successful balance of heritage-cultural maintenance and participation in the receiving culture). Some recent research has suggested that Berry's integration category is often associated with the most favorable psychosocial outcomes (e.g., higher self-esteem, lower depression) (e.g., Benet-Martínez, & Haritatos, 2005; David, Okazaki, & Saw, 2009).

This model, however, has been criticized on its limitations to understand the complex nature of acculturative processes (Del Pilar & Udasco, 2004; Rudmin, 2003, 2009; Schwartz et al., 2010). First, the validity of marginalization as an acculturative strategy has been questioned (Del Pilar & Udasco, 2004). The likelihood that a person will develop a cultural sense of self without adopting either the heritage or receiving cultural contexts is likely not possible. Indeed, empirical studies have found little to no marginalization groups, and scales that attempt to measure marginalization typically have poor reliability and validity compared with scales for the other categories (e.g., Cuellar et al., 1995; Schwartz, Unger, et al., 2014; Schwartz, Zamboanga, & Jarvis, 2007; Szapocznik et al., 1980).

A further criticism from the acculturation literature (Rudmin, 2003; 2009) is that Berry's model adopts a "one size fits all" approach (Schwartz et al., 2010, p. 240). According to Berry's (1980) model, the same two acculturation processes that yield four

acculturation categories provide only four acculturative strategies. Therefore, all migrants—regardless of the type of migrant, the countries of origin and settlement, and the host country's attitudes towards their ethnic group, fall into one of those four categories. In comparison, studies (e.g., Benet-Martínez & Haritatos, 2005; David et al., 2009; Flannery et al., 2001; Rudmin, 2003) have contended that migrants do not migrate equally and that the similarity between the receiving culture and the migrant's heritage culture impacts their ability to adapt to the receiving culture. Therefore, current measurements of acculturation are limited (Rudmin, 2009). When research points towards integration as the healthiest acculturation strategy, it is unclear to what extent non-native individuals should (a) acquire the culture of the host country or (b) be encouraged to preserve their culture of origin (Schwartz et al., 2010).

A recent reconceptualization of acculturation, proposed by Schwartz and colleagues (2010), expanded the bidimensional model by using multiple domains where heritage and receiving cultural streams are assumed to operate within the domains of practices, values, and identifications. Unlike many models of acculturation that believe all domains (e.g., practices, values, and identity) change at the same rate, Schwartz and colleagues (2010; 2013) have suggested that acculturative changes at each level do not occur at the same rate or in the same direction. For example, they found that changes in language use may occur at a different rate and may have no impact on changes in cultural values and identification (Schwartz, Montgomery & Briones, 2006; Schwartz, Zamboanga, & Jarvis, 2007; Umaña-Taylor, 2004; Wang et al., 2010). At the same time, some migrants who speak English well and who socialize with Americans may not value

competition and independence or may not think of themselves as Americans (Schwartz, Benet-Martínez, et al., 2014). They contended that acculturation tends to represent several changes in a cultural identity that represents "one's cultural practices, values, and identifications" (Schwartz et al., 2010, p. 245). Therefore, defining acculturation as a singular process that identifies an individual as acculturated or not, was viewed as an oversimplification of a very complex phenomenon (Schwartz et al., 2010). Consequently, they proposed a model with distinct and separate dimensions that operate and change independently from one another.

In this model, the first domain, termed behavioral acculturation, evaluated cultural practices such as language use, culinary preferences, choice of friends, and use of media (Schwartz et al., 2010). For example, within the United States, receiving culture acquisition was referred to an overall tendency to speak English, eat American foods, associate with American friends and romantic partners, and read American newspapers, magazines, and websites. The domain of value acculturation referred to beliefs and values about the relative importance of collectivism (subjugation of individual wishes and desires to the needs of the family or other social group) and individualism (focus on one's individual identity, desires, and priorities (Schwartz et al., 2010; Triandis & Gelfand, 1998). In addition, Schwartz and colleagues added the domain of identity acculturation, which referred to a sense of solidarity with one's ethnic group and/or with the country in which one resides. Given the latest research and literature, this study will use Schwartz's multidimensional model of acculturation.

Empirical Research on the Multidimensional Model of Acculturation

The multidimensional acculturation framework proposed by Schwartz and colleagues (2010) has been used to examine various acculturation experiences of migrant groups. These inquiries focus on experiences of ethnic populations (Chun et al., 2003; Lorenzo-Blanco, Unger, Ritt-Olson, Soto, & Baezconde-Garbanati, 2001; Schwartz, Montgomery, et al., 2006; Schwartz, Unger, et al., 2014); influences on cultural values (Des Rosiers, Schwartz, Zamboanga, Ham, & Huang, 2013); processes on the family (Schwartz, Des Rosiers et al., 2013); and learning experiences of students (Schwartz, Waterman et al., 2012; Wang et al., 2010).

Research has shown that exposure to American culture increases the likelihood that immigrants and international students will endorse both heritage and receiving cultural streams; typically known as biculturalism or Berry's (1980) integration strategy. However, it has been documented that bicultural endorsement can appear in multiple forms (e.g., Benet-Martínez & Haritatos, 2005; Rudmin, 2003). For example, Lorenzo-Blanco et al. (2011), further examined the relationship between acculturation and cigarette smoking among U.S. Hispanics. Their findings suggest that although participants identified as bicultural, their orientation towards U.S. identification, and not their orientation towards US practices, predicted an increase in depressive symptoms among female participants. Similarly, research has found that immigrants may be more likely to integrate heritage and receiving-culture practices or values than their ethnic identity (e.g., Ryder et al., 2000; Schwartz, Pantin, Sullivan, Prado & Szapocznik, 2006). Schwartz et al. (2013) found that adopting American practices and customs was not

problematic towards family relationships between Hispanic adolescents and their parents, as long as Hispanic values and identities remained intact.

In addition, acculturation has been found to proceed at various rates across dimensions. A study on familialism revealed that Latino participants were less likely to acculturate in attitudinal familialism (e.g., feelings of loyalty, solidarity, and reciprocity) than in behavioral familialism (e.g., visiting patterns) (Sabogal, Marín, Otero-Sabogal, Marín, & Pérez-Stable, 1987). Similarly, Portes and Rumbaut (2001) reported that many Asian American adolescents in their sample were not proficient in their native language, even though they still identified strongly with their countries of origin and retained many of their heritage values. Schwartz, Zamboanga, & Jarvis (2007) found that many Hispanic adolescents who spoke little or no Spanish nonetheless strongly endorsed items assessing Hispanic ethnic identity.

Although these studies show that biculturalism exists across multiple domains among ethnic minorities, no study has used this multidimensional model of acculturation to understand any FBCSs' experiences in counseling and related programs. These studies show that only measuring one dimension of acculturation (i.e., language or cultural practices) provides a misleading picture of acculturation, thus providing the need to evaluate independent changes in acculturation domains and their relationships with FBCSs' counselor self-efficacy. This study will fill in this gap by using Schwartz et al.'s (2010) model of acculturation to examine how changes in all acculturation domains (i.e., cultural practices, values, and identification) and acculturative stress impact FBCSs' counselor self-efficacy.

Relationship to FBCSs

Foreign-born counseling students' level of acculturation is a unique variable that should be considered when studying their clinical training (Nilsson & Anderson, 2004). Previous studies (Kissil et al., 2015; Lerma et al., 2015; Mittal & Wieling, 2006; Ng, 2006a; Ng & Smith, 2009; Nilsson & Anderson, 2004; Woo et al., 2015) have found that acculturation experiences influence how FBCSs' perceive themselves and their counseling abilities. Cultural transitions to the United States have been found to change foreign-born therapists' sense of self and their interactions with clients, peers, and supervisors (Mittal & Wieling, 2006; Ng & Smith, 2009). Even prior, Giorgis and Helms (1978) contended that if psychology programs were to adequately train international students, their programs would have to include "(a) partial acculturation into American society, (b) relevance of the training experiences to other cultures, and (c) continued immersion of the students in his or her own culture" (p. 946).

Nilsson (2000) examined the association between international students' self-reported levels of acculturation and counselor self-efficacy in APA-accredited programs. The results indicated that international students who were more acculturated, compared with less acculturated students, tended to report more clinical self-efficacy. Similar findings were reported by Kissil et al. (2015) who examined the relationship between foreign-born therapists' acculturation and counselor self-efficacy. However, these studies used Berry's model of acculturation that conceptualizes this construct as an umbrella for different elements of culture such as practices, values, and cultural identity. Focusing exclusively on acculturation as one concept, as much of the literature on FBCSs has done,

overlooks much of this complexity. Therefore, it is necessary to assess the relationship between each dimension of acculturation and acculturative stress with foreign-born students' counseling self-efficacy.

Summary

Despite the growing interest on FBCS's cultural adjustment during their training experiences, studies on this subject have recognized the need to develop a more accurate conceptualization and measurement of acculturation to capture their unique experiences (Kissil et al., 2015; Ng, 2006a). Some researchers (e.g., Kissil et al., 2015; Mori et al., 2009; Nilsson & Anderson, 2004; Nilsson & Dodds, 2006) have concluded that acculturation impacts FBCSs' counselor self-efficacy. However, the abundant research on the multidimensionality of acculturation points out that when cultural practices, values, and identifications are all grouped under the single construct of "acculturation", it is hard to pinpoint what changes during the process of acculturation. Therefore, although it is clear that acculturation impacts FBCSs' counselor self-efficacy, exactly what and how each aspect of their cultural identity (i.e., practices, values, and identification) relates to counselor self-efficacy is unknown.

Counselor Self-Efficacy

This section introduces the Social Cognitive Theory and its relation to the construct of counselor self-efficacy. A brief discussion of how counselor self-efficacy has been conceptualized and measured in the past decade will also be presented. Counselor self-efficacy is then related to important variables in the counselor education literature, including students' beliefs, supervisory relationship, and anxiety. Finally, this variable is

discussed within the population of interest, recognizing gaps in the literature and highlighting the significance of the current study.

Definition and Conceptualization of Social Cognitive Theory

Social cognitive theory (SCT; Bandura, 1986) proposed by Albert Bandura views people as "agentic operators in their life course" who can actively evaluate their thoughts and make necessary changes to produce desired actions (Bandura, 2001, p. 23). Humans are not mechanical voyeurs animated by environment influences. Instead, STC highlights cognitive processes in the brain that play a significant role in behavioral changes (Bandura, 1977). STC maintains that human behavior is explained through the bidirectional interactions that exist between the environment, individual factors, and behavior. Therefore, this theory emphasizes beliefs of personal efficacy as the most central and pervasive mechanism of human change (Bandura, 1986; 2001).

Definition and Conceptualization of Self-Efficacy

From Bandura's (1986) social cognitive theory, self-efficacy is a construct described as a belief that one has the knowledge, ability, or skills to succeed at a given task or behavior and lead to positive outcomes. Efficacy beliefs "influence how people feel, think, motivate themselves, and behave" (Bandura, 1993, p. 118), and can therefore be self-enhancing or self-debilitating (Bandura, 1986). Self-efficacy beliefs can function as major determinants of human action in a particular domain in that they affect choice of behavior, duration of behavior, effort expenditure, persistence, emotional reactions, and thought patterns (Bandura, 1986). Bandura (1989) later modified his prior definition by stating that "perceived self-efficacy is concerned with people's beliefs in their

capabilities to mobilize the motivation, cognitive resources, and courses of actions needed to exercise control over task demands (p. 316). For example, people with higher self-efficacy beliefs will tend to be more self-asserting, experience anxiety as challenging rather than debilitating, and set challenging yet realistic goals. Bandura (1997) stated, "weak self-efficacy beliefs are easily negated by disconfirming experiences, whereas people who have a tenacious belief in their capabilities will persevere in their efforts despite innumerable difficulties and obstacles" (p. 43). Bandura conceptualized self-efficacy as one of the strongest motivators when it comes to completing a desired action (Bandura, 1997). He believed that an individual without a sense of self-efficacy would have little desire to initiate change or believe in their ability to change an outcome (Bandura, 1997). Therefore, an individual's self–efficacy is a more accurate predictor of intellectual accomplishment than skill alone (Bandura, 1997; Telbis et al., 2014)

Definition and Conceptualization of Counselor Self-Efficacy

Self-efficacy is an important component of counselor competence (Kozina et al., 2010). Within the social cognitive model of counselor training (SCMCT; Larson, 1998), counselor self-efficacy (CSE) refers to clinicians' beliefs or judgments about their ability to effectively counsel clients and perform counseling-related behaviors (Larson & Daniels, 1998). CSE beliefs are viewed as the primary causal agents between knowing how to counsel and executing effective actions (Larson, 1998).

Specifically, Tang, Addison, LaSure-Bryant, Norman, O'Connell, & Stewart-Sicking (2004) noted that self-efficacy is an important measurement in determining therapists' ability to assume their professional roles effectively and competently. As a

measurement model, Larson et al. (1992) established five dimensions of counseling self-efficacy: (1) confidence in performing micro-skills, (2) attending to process, (3) dealing with difficult behaviors, (4) cultural competency, and (5) an awareness of one's values. These dimensions created the Counseling Self-Estimate Inventory (COSE; Larson et al., 1992), found to be the most utilized instrument with the most sufficient psychometric properties, and one of the few measures that focuses on multicultural competence (Larson & Daniels, 1998).

Bandura also introduced the triadic reciprocal causation, where personal agency, action, and the environment operate as interacting determinants (Bandura, 1989). Through this conceptualization, Larson (1998) created a model to understand counselor self-efficacy where the counselor's characteristics (e.g., racial identity, level of training) provide the personal agency, while the training environment and the larger socio-cultural environment provide the larger context in which triadic reciprocal causation occurs.

Empirical Research on Counselor Self-Efficacy

The counselor education literature has explored many variables thought to be associated with counselor self-efficacy, including students' beliefs (Larson et al., 1992; Lent, Hill, & Hoffman, 2003), supervisory relationship (Cashwell & Dooley, 2001; Larson et al., 1998), level of student training (Goreczny, Hamilton, Lubinski, & Pasquinelli, 2015; Melchert, Hays, Wiljanen, & Kolocek, 1996), and anxiety (Barbee, Scherer, & Combs, 2003; Daniels & Larson, 2001). This section aims to accomplish two main goals. First, it hopes to establish the relationship between CSE and effective counseling to provide a rationale for including CSE as the dependent variable in the

current study. The second goal is to present empirical research discussing the relationship between CSE and several variables of importance in counselor education and supervision.

The results of several studies support the relationship between counselor self-efficacy and counseling training. For example, research has shown CSE beliefs to be primary determinants of counselor action (e.g., Larson et al., 1992; Lent et al., 2003), students' efforts, and perseverance in counseling training (Kozina et al., 2010; Larson & Daniels, 1998). In their review of 32 studies on counselor self-efficacy, Larson and Daniels (1998) concluded that counselors in-training who had stronger counselor self-efficacy beliefs were more effective with clients. More specifically, studies have also shown that counselor self-efficacy is positively associated with perceived problem-solving effectiveness, career satisfaction (Baggerly & Osborn, 2006), higher therapy outcome expectancies (Larson et al., 1992), and ability to implement basic therapeutic skills and manage difficult situations with their clients (Lent et al., 2003).

Factors such as counselor variables (e.g., cognitive processes, level of student training, motivation and racial identity), supervisor and client variables (e.g., supervisory working alliance and client characteristics), and training environment variables (e.g., course requirements and number of clients) are all believed to influence the development of counselor self-efficacy (Barbee et al., 2003; Daniels & Larson, 2001). For example, CSE seems to be stronger for those counselors with some counseling experience than those with no counseling experience (Larson & Daniels, 1998; Larson et al., 1992; Tang et al., 2004). A stronger and more satisfactory supervisory working alliance also yields higher counselor self-efficacy among counseling trainees (Barbee et al., 2003). Therefore,

these variables can either promote or hinder the development of counseling self-efficacy among trainees (Larson & Daniels, 1998).

In sum, the studies discussed above establish the influence of counselor self-efficacy on effective counseling and client outcome. Counselor self-efficacy is an essential variable in research regarding counselor education training since counseling students with low CSE may be unable to effectively counsel clients, receive feedback, manage self-criticism and anxiety during the learning process, or persevere in the face of challenges. Knowing that counselor self-efficacy is related to client outcome warrants a discussion of factors that influence counselor self-efficacy. It is essential to further the existing literature that explores the interplay of CSE and other variables, such as acculturation and acculturative stress among foreign-born counseling students.

Relationship to FBCSs

In the case of foreign-born students, many studies have examined variables that impact counselor self-efficacy, such as language anxiety (Haley & Combs, 2010; Haley et al., 2015), supervision (Kissil et al., 2015; Nilsson, 2007) and acculturation (Ng & Smith, 2009; Nilsson & Anderson, 2004). As previously stated, the literature agrees that for foreign-born counseling students adapting to a new culture and experiencing acculturative stress are not only additional variables, but also critical elements impacting their counseling self-efficacy in training and supervision. Kissil et al.'s (2015) study with foreign-born therapists, revealed that counselor self-efficacy was significantly correlated with acculturation and perceived prejudice from others in the United States. Nayar-Bhalerao (2013) found that international students often discussed doubting themselves at

different points in time, feeling inferior, incompetent, and incapable while in the program. They often questioned their ability to become a good counselor or being able to survive in the program. Ng & Smith (2009) found that the combination of higher acculturation and stronger supervisory rapport positively predicted international students' counseling self-efficacy. This research will expand on the current literature by addressing how different acculturation domains and acculturative stress impact FBCSs' counselor self-efficacy.

Summary

To date, the majority of research on counselor self-efficacy has focused on minority and majority native counseling students. While research has briefly explored the association between acculturation and foreign-born students' counseling self-efficacy (e.g., Kissil et al., 2015; Ng & Smith, 2009; Nilsson, 2000; Nilsson & Anderson, 2004), they have all been based on a bi-dimensional concept of acculturation (Berry, 1980; 1997). Kissil et al. (2015) stated that "future research is needed to develop a more valid measure of acculturation that captures the four different acculturation strategies among multiple groups of immigrants" (p. 51). The current study will contribute significantly to the literature by exploring the impact of behavioral, value, and identity acculturation on counselor self-efficacy among foreign-born counseling students. Furthermore, this study will be the first to include acculturative stress, providing further insight and understanding to a complex phenomenon.

Cultural Practices

This section discusses the first domain of acculturation (i.e., behavioral acculturation), measured by cultural practices. In addition, empirical literature related to this construct is reviewed. Studies that have been conducted to explore the association between cultural practices and the population of interest are examined. Finally, gaps in the literature are identified and the contribution of the current study is emphasized.

Definition and Conceptualization

Cultural practices include behaviors such as language use, media, diet and food preferences, traditions, and social interactions within ethnic and receiving societies (Stephenson, 2000; Szapocznik et al., 1980). The vast majority of acculturation measures developed in the 1980s and 1990s (Berry, 1980; Cuellar et al., 1995; Szapocznik et al., 1980) focused primarily on cultural behaviors or practices since behavioral items usually referred to obvious and explicit experiences of the immigrant and mainstream groups (Arends-Tóth & van de Vijver, 2007). For example, sample statements that have been used to measure cultural practices include “Do you often participate in celebrations or observance of traditional Chinese holidays and festivities” (Internal-External Ethnic Identity Measure; Kwan & Sodowsky, 1997) and “In what languages are the T.V. programs you usually watch?” (Short Acculturation Scale for Hispanic Youth; Barona & Miller, 1994).

Empirical Research on Cultural Practices

Review of the literature suggests that cultural practices are extremely powerful transmitters and activators of culture (Berry, 1980; Schwartz et al., 2010; Szapocznik et

al., 1980). Berry (1997) stated that sociocultural adaptation—acquiring the competence to manage tasks required for daily living in a new culture—is based on behavioral responses. An in-depth examination of the empirical research shows that changes in cultural practices (i.e., behavioral acculturation) are impacted by many factors (e.g., Castillo, Cano, Chen, Blucker, & Olds, 2008; Schwartz, Waterman, et al., 2012; Szapocznik et al., 1980; Wang et al., 2010).

First, the degree to which an individual chooses to acquire American cultural practices or retain heritage-cultural practices is associated with acculturative stress. Some scholars proposed that adoption of receiving-cultural practices is inversely related to acculturative stress (e.g., Castillo et al., 2008, Szapocznik et al., 1980). For example, Szapocznik et al. (1980) stated that in order to survive in a new culture and reduce acculturative stress, individuals should learn the necessary behaviors before acquiring a new value system. In another study conducted by Schwartz, Waterman, et al., (2012) heritage-cultural practices had a weak and inconsistent correlation with mental well-being. Findings from this study indicated that although engaging in heritage-cultural activities, such as speaking one's heritage language, associating with co-ethnic friends and romantic partners, and engaging with heritage-cultural media was enjoyable for many first-generation and second-generation immigrants and created harmony with their family members, these practices did not help them meet the demands of daily life or succeed in American society. Schwartz & Zamboanga (2008) found that Hispanics who did not speak English well, or who did not engage in American cultural activities, perceived pressures by the dominant group to do so. Similarly, in a study conducted with 104 Asian

international students, participants who scored higher in various Western behavioral domains (e.g., pace of life, religious beliefs, food, recreational activities, and worldview), appeared to deal with people and various situations in the host environment more effectively than those who had not adopted these changes (Wang & Mallinckrodt, 2006).

However, other scholars have found that retention of heritage-cultural practices were linked to more favorable physical and mental health outcomes (e.g., Des Rosiers et al., 2013; Schwartz, Pantin, et al., 2006; Schwartz et al., 2013). For example, Wang et al. (2010) found that among a sample of Cuban American college students, Hispanic cultural practices lead to higher self-esteem and lower depression and anxiety. Maintenance of heritage cultural practices may also be associated with perceived pressures that originate from friends and family in the country of origin or other members of the racial/ethnic group in the United States (Schwartz, Zamboanga, Rodríguez, & Wang, 2007). Biculturalism, where the individual endorses the practices of both the heritage and receiving cultures, has also been found to be the most adaptive approach to behavioral acculturation for Hispanic youth (e.g., Coatsworth, Maldonado-Molina, Pantin, & Szapocznik, 2005).

Second, empirical research suggests that the sociocultural context to which immigrants, refugees, or international students acculturate may affect the degree to which individuals acquire receiving-cultural practices and relinquish those of the culture of origin (e.g., Phinney & Flores, 2002; Schwartz, Montgomery, et al., 2006; Wang et al., 2010). In communities where the receiving culture predominates, individuals are most likely to adopt receiving-cultural practices and to relinquish those from the culture of

origin (Ryder et al., 2000; Schwartz, Montgomery, et al., 2006). The degree of contact with receiving-culture individuals is associated with the loss of heritage-cultural practices (Phinney & Flores, 2002). However, in a community where the culture-of-origin is more present, retention of heritage practices has been found to persist despite several years of living in the receiving society (Phinney & Flores, 2002, Schwartz, Pantin, et al., 2006). Retaining heritage-culture practices may be especially important in contexts in which there is a significant and visible heritage-culture community (Schwartz, Pantin, et al., 2006; Wang et al., 2010).

Third, years spent in the receiving culture, age of immigration, and gender may impact the degree of receiving cultural practices (Coatsworth et al., 2005). Schwartz, Pantin, et al. (2006) found that years spent in the receiving culture was significantly related to adoption of receiving-cultural practices for females who immigrated as children or adolescents, but not for females who immigrated as adults. In this study, males reported higher endorsement levels of American cultural practices even after only a short number of years in the United States, whereas for females, similar patterns occurred only after a number of years. The results indicated that when individuals resided in communities oriented toward the culture of origin, years spent in the receiving culture did not relate to the adoption of receiving-culture practices.

Finally, Schwartz et al. (2013) found that changes in cultural practices occurred at a different pace and direction than other forms of acculturation (i.e., value and identity). However, no study has evaluated changes in cultural practices (i.e., behavioral acculturation) to understand any FBCSs' experiences in counseling and related programs.

This study will fill in this gap by using Schwartz et al.'s models of acculturation to examine how changes in cultural practices, values, and identification, and acculturative stress impact FBCSs' counselor self-efficacy.

Relationship to Counselor Self-Efficacy

Currently, the literature is void of research that has directly evaluated the relationship between changes in cultural practices and counselor self-efficacy. However, some evidence in the literature points towards an important connection. First, research has shown that contrasting cultural practices can impact foreign-born students' academic adjustment (Chen, 1999; Kim, 2011; McLachlan & Justice, 2009; Mori, 2000; Sherry et al., 2010; Telbis et al., 2014). These students encounter unfamiliar teaching practices, communication barriers, and differences between their culture of origin and the norms and social practices of American society at all degree levels (McLachlan & Justice, 2009; Sherry et al., 2010) Some of them include differences in social greeting behaviors (i.e., handshakes, hugging, kissing), politeness conventions, professor-student relationships, and learning modules (i.e., discussion vs. lecture) (Kim, 2011; Telbis et al., 2014).

Second, since counseling is primarily a verbal profession based on social interactions (Haley et al., 2015), and counseling skills are based on the Euro-American culture (Rajan, 2012; Sue & Sue, 2015), changes in cultural practices can impact the ability of students to enact essential counseling competencies. The multicultural and social justice competencies dictate that counselors in training must acquire communication skills that allow them to engage in multicultural conversations about themselves, their clients, and how the intersection of both influence the counseling

profession (Ratts et al., 2016). Counselors in training must acquire "culturally responsive reflection skills" and "cross-cultural communication skills to interact with privileged and marginalized clients" (Ratts et al., 2016, p.41).

Nilsson & Anderson (2004) evaluated the relationship between acculturation and counselor self-efficacy among international students reporting that being more accepting of the U.S. culture correlated with greater perceived ability to use micro skills, more comfortability in using basic and intermediate counseling skills, and managing diversity issues with clients and themselves. They concluded that international students who were more accepting of the U.S. culture could have been more knowledgeable about and involved in the U.S. culture, granting them the awareness and confidence to perform counseling skills that are based on the Euro-American culture. However, because of this study's reliance on Berry's (1980; 1997) construct of acculturation, it is not clear whether the impact of acculturation on counselor self-efficacy is due to FBCSs' acquisition of receiving-cultural practices, values, identity, or all. As a result, it is not clear which domain is responsible for the most impact on counselor self-efficacy. This study aims to clarify this distinction and evaluate how changes in all dimensions impact counselor self-efficacy among FBCSs.

Summary

To date, no study has examined how changes in cultural practices impact FBCS's counseling self-efficacy. Given that measures of acculturation as a single construct and counselor self-efficacy have been interrelated (e.g., Kissil et al., 2015; Mori et al., 2009; Nilsson, 2007; Nilsson & Anderson, 2004), this study intends to measure the impact of

acculturation, on counselor self-efficacy, as a set of related, yet independent domains. It is therefore necessary to understand changes in cultural practices when studying the associations of acculturation, acculturative stress, and counselor self-efficacy.

Cultural Values

This section discusses the second domain of acculturation (i.e., value acculturation), measured by cultural values. In addition, empirical literature related to this construct is reviewed. Studies that have been conducted to explore the association between cultural values and the population of interest are examined. Finally, gaps in the literature are identified and the contribution of the current study is emphasized.

Definition and Conceptualization

Although cultural values can be conceptualized in various forms, in this study the domain of values refers to the "individualism-collectivism cultural continuum" (Matsumoto, 2007). Cultural values measure the second domain of acculturation: value acculturation. Therefore, the domain of values refers to the degree to which a culture encourages beliefs about the relative importance and needs of the individual person (i.e., individualism) or those of the social group (e.g., family, community, national in group) (i.e., collectivism) (Benet-Martínez & Haritatos, 2005; Schwartz et al., 2010; Schwartz, Unger, et al., 2014; Schwartz, Waterman, et al., 2012; Triandis & Gelfand, 1998). Given that the United States is regarded as a highly individualist country (Hofstede, 2001), individualism represents a core value of the dominant culture. However, as evidenced by recent worldwide immigration patterns, migrants originate largely from Latin America, Asia, Africa, the Caribbean, and the Middle East—regions where collectivism is

emphasized over individualism (Rajan, 2012; Schwartz et al., 2010; Sue & Sue, 2015). Individualism and collectivism were therefore used to represent cultural values in the present study.

Hofstede (2001) defined individualistic cultures as those who foster and facilitate the needs of an autonomous and unique self over those of any group, organization, or other collective group part of that culture. In this book, the United States was also regarded as a highly individualist country (Hofstede, 2001). Individualists display a preference for being independent, unique, pursuing personal rather than social goals, and resisting pressures to obey group norms (Cozma, 2011). By comparison, collectivists value group membership, derive self-definition through relationships with others, and yield to the obligations expected by their friends, family, as well as their larger community (Ady, 1998). Ady (1998) defined collectivistic cultures as those in which "individual people hold their goals as second to those of a group of people to which they belong" (p. 112).

Triandis & Gelfand (1998) conceptualized these constructs in two dimensions—vertically and horizontally (Triandis & Gelfand, 1998). According to this model (Triandis & Gelfand, 1998), when the individualism-collectivism continuum is combined with the horizontal-vertical dimensions, four constructs are yielded: horizontal individualism (HI), vertical individualism (VI), horizontal collectivism (HC), and vertical collectivism (VC). Triandis & Gelfand (1998) stated that horizontal patterns valued equality and therefore assumed that individuals are more or less alike. The vertical dimension emphasizes achievement, status, hierarchy, comparison with others and competition, thus believing

that individuals are different (Triandis & Gelfand, 1998). When these dimensions are combined with individualism and collectivism, HI people want to be unique and distinct from groups, are highly self-reliant, but see themselves equal to other group members and are less likely to compare themselves to others. The VI people value being independent, autonomous, and competitive. Triandis & Gelfand stated that they are likely to say, "I want to be the best" (p. 119). The HC people see themselves as being similar to others and emphasize common goals with others, striving for interdependence, sociability, and equality. Finally, VC people emphasize the self as a member of the in-group, but see members of the in-group as different from each other, some having more status than others (Triandis & Gelfand, 1998). Therefore, "inequality is accepted in this pattern, and people do not see each other as the same" (Cozma, 2011, p. 12)

Empirical Research on Cultural Values

There is an extensive literature on individualism and collectivism as broad cultural value systems (e.g., Ady, 1998; Oyserman, Coon, & Kemmelmeier, 2002; Triandis & Gelfand, 1998), and recent studies linking these cultural values with the literature on acculturation (Schwartz et al., 2010; 2013; Wang et al., 2010; Weisskirch, Kim, Zamboanga, Schwartz, Bersamin, & Umaña-Taylor, 2011) and foreign-born students' cultural adjustment (e.g., Barratt & Huba, 1994; Dao et al., 2007; Lerma et al., 2015; Mittal & Wieling, 2006). Studies have therefore shown that when primarily collectivist-oriented immigrants enter a largely individualist society, these cultural values impact the process of acculturation and the outcome of their well-being (Oyserman et al.,

2002; Schwartz, Park, et al., 2012; Schwartz, Waterman, et al., 2012; Wang et al., 2010; Weisskirch et al., 2011).

Many countries are found to reject individualistic civilian norms, while the collective idea of self that demonstrates commitment to others is reinforced (Ady, 1988; Moffat, 1991; Sue & Sue, 2015). Particularly, Sue & Sue, (2015) stated that "for many cultures and subgroups, the psychosocial unit of operation tends to be the family, group, or collective society" (p. 141). This is observed through cultural values, views on family unity, and even language. For example, the Japanese language does not have a distinct pronoun for "I" (Sue & Sue, 2015). In traditional Asian culture, a person's identity operates within the family constellation; suffering greatly if a person is disowned (Duan, Nilsson, Wang, Debernardi, Klevens, & Tallent, 2011). Likewise, many Hispanic individuals value *familismo*—family unity—were respect and loyalty to the family, including extended family members and close friends, is a central value (Lorenzo-Blanco et al., 2001; Sabogal et al., 1987).

Research that has measured the effect of changes in cultural values with well-being have found mixed results. On one hand, some research has found that the acquisition of individualistic values has been positively correlated with well-being. Schwartz et al. (2013) indicated that subjective, psychological, and eudemonic well-being was most strongly and positively associated with individualist values. The patterns they found were generalized across gender, first-generation and second-generation immigrants, and six ethnic groups including Whites, Blacks, Hispanics, East/Southeast Asians, South Asians, and Middle Easterners (Schwartz et al., 2013). On the other hand,

Oh and colleagues (2002) found that among Korean immigrants, the abandonment of Korean traditions and values was significantly related to an increase in anxiety and depressive symptoms and a decrease in self-esteem. Finally, some authors (e.g., Schwartz et al., 2013; Schwartz, Unger, et al., 2014; Sodowsky, Lai, & Plake, 1991; Szapocznik et al., 1980) have also suggested that behavioral aspects of acculturation occur more quickly than changes in cultural values. Therefore, in order to present a complete understanding of how acculturation and acculturative stress impacts FBCSs' counselor self-efficacy, changes in cultural values must be measured independently from cultural practices and cultural identifications.

Relationship to Counselor Self-Efficacy

Although there has not been a study that has directly examined the relationship between cultural values and counselor self-efficacy, some research has begun to evaluate the effect of cultural values among foreign-born students in general and in the field of counseling (e.g., Dao et al., 2007; Kissil et al., 2015; Mittal & Wieling, 2006; Ng, 2006a).

Research particularly focusing on cultural values has found that while students from individualistic cultures may identify with the norms valued in American higher education, those from collectivistic cultures may find it difficult to adjust to a new value system (Barratt et al., 1994; Charles & Stewart, 1991; Chen, 1999; Dao et al., 2007; Ng, 2006a). In fact, studies show that most foreign-born students come from collectivistic cultures and commonly find some of their values mismatched with values in the U.S. (Schwartz, Waterman, et al., 2012; Wang et al., 2010; Yeh & Inose, 2003) Tidwell &

Hanassab (2007), conducted a needs assessment with 640 international students and found that all participants, particularly those from Africa, Europe, Middle East, and Southeast Asia, reported that since coming to the U.S. one of their greatest personal changes required awareness of the different values, cultures, and ways of life in the U.S.

Summary

Despite these important findings, no study has taken a closer look at how the individual-collective cultural continuum, as a domain of acculturation, impacts the counselor self-efficacy of foreign-born trainees. Nilsson & Anderson (2009) stated that further research should assess international students' levels of acculturation and their understanding and acceptance of the U.S. culture and values. Given that studies have demonstrated that changes in cultural values present a different domain of acculturation (Schwartz et al., 2010; 2013; Wang et al., 2010; Weisskirch et al., 2011), and are directly related with overall well-being (Schwartz et al., 2013; Schwartz, Unger, et al., 2014), this study intends to separate this domain and measure its impact on FBCSs' counselor self-efficacy. It is necessary to understand changes in cultural values when studying the associations of acculturation, acculturative stress, and counselor self-efficacy.

Cultural Identification

As foreign-born students encounter and experience people and social groups in the United States, they come across cultural identities that are widely divergent and at times conflicting with their own ethnic identity (Schwartz et al., 2010). This section discusses the third domain of acculturation (i.e., identity acculturation), measured by cultural identifications. Empirical literature related to this construct is also reviewed.

Studies that have been conducted to explore the association between cultural identification and counselor self-efficacy among the population of interest are examined. Finally, gaps in the literature are identified and the contribution of the current study is emphasized.

Definition and Conceptualization

The acculturation domain of identification refers to a sense of attachment with a cultural group and/or with the country in which one resides (Schwartz et al., 2010; Schwartz, Waterman, et al., 2012). Scholars agree that cultural identity is a developmental process were people evaluate the meaning behind belonging to a particular ethnic group or nationality (for a review, see Quintana, 2007). They are believed to form over time as a result of social interactions—and the type of social interactions—individuals encounter in various cultural contexts (i.e., community, family, and school) (Roysircar-Sodowsky & Maestas, 2000). If the receiving society is accepting, immigrants are more like to endorse a sense of solidarity with the country in which they reside (Phinney et al., 1997). Fryberg, Troop-Gordon, D'Arisso, Flores, Ponizovsky, Ranney et al. (2013) state that when immigrants experience discrimination in their new environment, this environment is viewed as "not for me", and "not for people like me" (i.e., people who are part of the viewer's cultural group) (p. 74). These discriminatory interactions typically compel immigrants to consider what their ethnicity means to them while their ethnic group is regarded unwanted, inferior, or unfairly stereotyped in the receiving society (Phinney, 1992; 2003). Research has indicated that it is often in the face of prejudice or discrimination that people explore their ethnic identity in a positive light,

attempting to foster a positive self-concept and the resilience to overcome social challenges (e.g., Chae & Foley, 2010; Iturbide, Raffaelli, & Carlo, 2009; Phinney & Ong, 2007; Schwartz et al., 2013).

In this study, cultural identifications refer to a continuum between a strong and modest identification with one's national identity or ethnic group, such as "Latino" or "Asian" (Phinney, 1992; 2003; Schwartz, Park, et al., 2012; Schwartz, Unger, et al., 2014). As conceptualized by Phinney (1992), ethnic identity is a multidimensional construct that involves two basic processes: individuals' interpretation and understanding of their own ethnicity, and commitment to their ethnocultural group (Phinney & Ong, 2007).

Empirical Research on Cultural Identification

A "push-and-pull phenomenon" (Roysircar-Sodowsky & Maestas, 2000, p. 134) was the term coined to describe the interplay between a strong and modest ethnic identification, were an individual may feel expected to relinquish their ethnic identity to assimilate to the dominant culture, while feeling pulled towards their ethnic group or nationality (Wang et al., 2010). Past research has found a modest positive correlation between ethnic identity and psychological well-being (Iturbide et al., 2009), a positive sense of self (Phinney et al., 1997), positive affect, and specific resilience against discrimination (Smith & Silva, 2011) among foreign-born students. Research also indicates that a strong ethnic identity promotes higher self-esteem, (e.g., Phinney et al., 1997; Schwartz, Zamboanga, Rodríguez, et al., 2007; Umaña-Taylor, 2004; Umaña-Taylor, Yazedjian, & Bamaca-Gómez, 2004), better coping abilities, and increased

mastery (Smith & Silva, 2011). Research has also found that a strong ethnic identity is positively correlated with favorable feelings for one's ethnic group (Phinney et al., 1997; Schwartz, Zamboanga, Rodríguez, et al., 2007).

Ethnic identity has also been linked with higher academic efficiency among students (Ong, Phinney, & Dennis, 2006; Oyserman, 2008; Umaña-Taylor, 2004). For example, research examining academic outcomes among Latino college students has found that a strong ethnic identity contributed to increased academic efficacy and academic achievement (Ong et al., 2006). This study sought to examine the relationship between ethnic identity and college adjustment and found that highly ethnically identified Latinos are, in general, better adjusted to college (Ong et al., 2006).

Ethnic identity development has also been shown to impact acculturative stress among minority groups (Constantine et al., 2004; Umaña-Taylor & Shin, 2007; Umaña-Taylor & Updegraff, 2007), which are the two primary variables of interest in the current study. Ethnic identity has been observed to work as a buffer towards perceived discrimination and acculturative stress suggesting that one's sense of belongingness to an ethnic group can be protective against the side effects of the acculturation process (Umaña-Taylor & Updegraff, 2007). Researchers have found that when individuals are able to successfully negotiate their ethnic identity, they experience higher levels of positive adjustment and well-being in the face of challenges (Phinney, Dennis, & Osorio, 2006; Umaña-Taylor & Shin, 2007; Umaña-Taylor & Updegraff, 2007).

Relationship to Counselor Self-Efficacy

Empirical research has not yet evaluated the relationship between cultural identification and counselor self-efficacy among FBCSs. Some qualitative findings and studies on multicultural counseling competencies (MCC) point towards a possible connection. In Mittal & Wieling's study (2006), some participants stated that they felt a sense of isolation and a lack of belonging in their graduate program because their classmates were primarily European Americans and had different values. International students with strong ethnic identities, clearly visible to other students, were more likely to have unhappy experiences. Lerma and colleagues (2015) found that among doctoral Hispanic students some participants believed that their ethnic identity or nationality was a significant part of their journey, whereas others felt that it had nothing to do with their identity. The authors also found that for some doctoral FBCSs identifying as an ethnic minority meant not having something valuable to contribute in an educational context, while others strongly believed in advocating for their ethnic group and incorporated this element into their training and scholarly work.

In another qualitative study conducted with doctoral foreign-born students in counselor education (Interiano & Lim, 2018), all participants expressed that absolute heritage-culture maintenance or complete receiving-culture acquisition was very difficult, if not impossible. Instead, acculturation for them meant learning to adopt a "chameleonic identity," that intentionally embraced aspects from both cultures in three domains (i.e., practices, values, and identity). By doing so, participants could enact cultural practices endorsed by a Euro-American perspective while feeling less pressure to completely alter

their heritage-cultural values and identity. Participants also voiced that they consciously chose which behaviors, values, or sub-identities of their cultural heritage would remain intact or be adapted. Whether it was through their research interest, working client population, or emphasis on multicultural topics in the classroom participants felt a strong "calling" to actively preserve their cultural voice as counselor educators. Other participants would consciously speak about diversity and multiculturalism in the classroom. These actions allowed the participants to display their heritage-cultural values and identity through professional behaviors.

Empirical research on MCC shows interesting, yet inconsistent findings about the relationship between ethnic identity and counselor training. On one hand, some studies have established a positive correlation between racial/ethnic identity and MCC, finding that counselors with higher stages of racial/ethnic identity reported higher scores on MCC (e.g., Chao, 2012; Middleton et al., 2011; Vinson & Neimeyer, 2000). Holcomb-McCoy (2001) studied multicultural counseling self-efficacy (MCSE) among school counselors and found that ethnicity was significantly related to MCSE, with minority school counselors having significantly higher MCSE than white school counselors. On the other hand, Barden and Green (2015) found no significant correlation between ethnicity and self-reported multicultural competencies among counselor education students.

These findings, nevertheless, present two important limitations. First, the relationship between cultural identification and counselor self-efficacy among foreign-born students has not been evaluated. Second, there is no quantitative research evaluating the degree of relationship between the strength of heritage-cultural identification and

counselor self-efficacy along with other domains of acculturation and acculturative stress. Although this study focuses on FBCSs' counselor self-efficacy and not MCC, this study would take the current literature a step further in understanding how independent acculturative changes in cultural identification impact FBCSs' counselor self-efficacy.

Summary

Acculturation is a multidimensional process that includes the identifications, values, and practices of an individual that change through contact with a new culture (Schwartz et al., 2010). Cultural identification has been shown to have a strong association with acculturative stress, overall well-being (e.g., Phinney et al., 1997; Schwartz, Zamboanga, Rodríguez, et al., 2007; Umaña-Taylor, 2004; Umaña-Taylor et al., 2004), professional identity development (Interiano & Lim, 2018) and multicultural counseling competencies among minority counselors (Chao, 2012; Holcomb-McCoy, 2001; Middleton et al., 2011; Vinson & Neimeyer, 2003). Examining the relationship between this level of acculturation and FBCS's counselor self-efficacy is necessary to provide the complete cultural transition of this student population. When examined together, cultural identification, practices, and behaviors may provide more information about cultural adaptation than either index would do so alone.

Acculturative Stress

This section discusses acculturative stress, a concept that has been continuously linked with the process of acculturation (Berry et al., 1987; Schwartz et al., 2010; Yoon et al., 2011). The impact of acculturative stress on foreign-born students and related empirical research on this concept are also examined. A possible connection between

acculturative stress and counselor self-efficacy found in the literature is also discussed. Finally, gaps in the literature are highlighted to emphasize the need for this study.

Definition and Conceptualization

There have been many studies suggesting that although not all change is inherently stressful, adaptation to a new culture is very difficult (Constantine et al., 2004; Mori, 2000; Yeh & Inose, 2003). A theoretical framework for acculturation was first developed by Berry (1997) where he stated that stress induced by this adaptive process is referred to as acculturative stress. Berry and colleagues (1987) have described acculturative stress as a "reduction in health status (including psychological, somatic, and social aspects) of individuals who are undergoing acculturation, and for which there is evidence that these health phenomena are related systematically to acculturation phenomena" (p. 491).

According to this framework, when individuals encounter new cultural changes, these changes are cognitively appraised by the individual and may be viewed as opportunities or acculturative stressors (Berry, 1997). When faced with an acculturative stressor, the individual evaluates whether he or she has sufficient coping resources or strategies to overcome the stressor. The degree of acculturative stress experienced by an individual can range from mild to a debilitating stress that worsens over time (Berry et al., 1987). A multidimensional perspective on acculturative stress (Rodríguez et al., 2002) holds that such stressors can come from either (a) receiving-culture individuals that expect the individual to adopt the receiving culture and/or (b) the heritage-culture community that may be displeased with the person for abandoning the heritage culture.

Therefore, acculturative stress can also occur due to incongruent cultural values, practices, language, and/or discrimination based on racial and ethnic identity (Schwartz, Unger, et al., 2014).

Empirical Research on Acculturative Stress

As previously discussed in the first section of this chapter, moving to the United States can pose numerous challenging adjustments for foreign-born students, such as language difficulties, financial problems, adjusting to a new educational system, adjusting to social customs and norms, and for some students, prejudice and discrimination. Foreign-born students are also forced to create new personal resources and support networks in the U.S. after leaving behind their friends and family (Alberts & Hazen, 2013; Chen, 1999; Henry & Fouad, 2006; Mori, 2000**).** The combined effect of these stressors, coupled with the lack of social support available to assist foreign-born students in their transition, increases their susceptibility to the physical, psychological, and social effects of acculturative stress (Constantine et al., 2004; Yeh & Inose, 2003).

Research has shown that acculturative stress among foreign-born students can be expressed as many psychological symptoms including depression, anxiety, somatic symptoms, and suicidal ideation (e.g., Constantine et al., 2004; Lee et al., 2004; Oh et al., 2002; Wilton & Constantine, 2003; Ying, 2005). Acculturative stress has been associated with depression in Black and Latino (Constantine et al., 2004), Taiwanese (Ying, 2005), and Korean (Lee et al., 2004) foreign-born students. For example, in some studies with African, Asian, and Latin American students, acculturative stress was predictive of depressive symptoms after controlling for demographic variables and English language

fluency (Constantine et al., 2004; Wilton & Constantine, 2003). Similarly, Yi, Lin, & Kishimoto (2003) examined the complaints of 516 international students between 1992 and 1998, of which 82% reported anxiety and 72% reported depression. In their qualitative study, McLachlan & Justice (2009) also found that one-fifth of the participants reported significant emotional difficulties for which they sought professional help. In addition, international students have reported somatic complaints such as sleep and appetite disturbance, fatigue, headaches, increases in blood pressure, and gastrointestinal problems (Mori, 2000).

One major factor that influences the degree of acculturative stress is the magnitude of cultural difference between one's culture of origin and the new culture such as language, status of women and underrepresented populations, work norms, individualism and collectivism, and orientation to time (Berry, Poortinga, Segall, & Dasen, 1992; Chirkov, Lynch, & Niwa, 2005). These studies suggest that when the discrepancy between the receiving culture and the heritage culture is greater, their adjustment is likely to be more stressful. For example, Asian immigrants in the United States who have greater cultural differences (e.g., language, structure of relationships, and collectivism vs. individualism) between their culture of origin and the U.S. culture, have higher levels of adjustment difficulties compared with European immigrants in the United States (Yeh & Inose, 2003). In social situations, they tend to experience more difficulties with direct expression of feelings and assertive expression of opinions (Yeh & Inose, 2003). In contrast, European international students are less likely to experience a stressful acculturation process since they are more likely to come from a cultural context

that shares fundamental values with the dominant culture in American society that encourages independence and individual expression (Barratt & Huba, 1994; Yeh & Inose, 2003).

It is also worth noting that the receiving context may significantly influence the level of acculturative stress foreign-born students experience (Schwartz, Pantin, et al., 2006). For instance, large, culturally-diverse cities such as New York, Los Angeles, San Francisco, Miami, or Texas have long histories of receiving foreign-born students (Constantine et al., 2004; Olivas & Li, 2006). They are more likely to have heritage-cultural communities that represent sources of support (Rodríguez et al., 2002; Schwartz, Montgomery, & Briones, 2006). More rural or monocultural areas may be less racially and ethnically diverse, presenting stronger pressures to adopt the heritage-culture (Guo, Suarez-Morales, Schwartz, & Szapocznik, 2009; Wang et al., 2010). It is also important to note that the reception of contexts has changed over time due to global events. Today, Middle Eastern students in the United States have experienced more discrimination since the September 11, 2001 attacks than they previously experienced (Redden, 2016).

In sum, literature on acculturative stress has studied the relationship between acculturative stress and specific variables (e.g., Lee et al., 2004; Oh et al., 2002; Wilton & Constantine, 2003; Ying, 2005), as well as how acculturative stress plays as a mediating variable between acculturation and health outcomes (Constantine et al., 2004; Roysircar-Sodowsky & Maestas, 2000; Wang et al., 2010). Thus, one of the primary goals of the present study is to test the percentage to which acculturative stress accounts for FBCSs' counselor self-efficacy in compare to acculturation domains.

Relationship to Counselor Self-efficacy

Research has not examined a direct relationship between acculturative stress and FBCSs' counselor self-efficacy, or evaluated this concept as a mediating variable. However, both quantitative and qualitative studies suggest a possible connection. Mittal & Wieling (2006) found that for marriage and family doctoral international several academic, cultural, and social stressors impacted their training. Students stated that they worried about how their appearances and their English proficiency would affect (a) their clients' reception to work with them and, (b) their ability to understand and efficiently carry out a conversation with their American clients.

Interiano & Lim (2018) found that doctoral foreign-born students felt that without guidance from their instructors and mentors to understand what was expected of them, this transition was overwhelming and a barrier to academic success. Participants also expressed that different factors such as age, gender, race, and the dominant group's attitude towards their home culture impacted their unique construction of a professional identity. For example, participants from Iran, Turkey, and Venezuela reported more recent incidents of discrimination due to the current tense relations between the United States and their home countries.

Quantitative research in counseling programs shows a similar relationship. Nilsson (2007) specifically examined the relationship between stress, course self-efficacy, and cultural discussions in supervision with only international students. Although academic stress did not predict the extent to which cultural issues were discussed in supervision, bivariate results indicated a significant relationship between

stress and academic self-efficacy (Nilsson, 2007). Kissil and colleagues (2015) found that for foreign-born counseling students, their level of clinical self-efficacy was not associated with how connected they felt to U.S. culture (i.e., acculturation) or to their levels of English proficiency, but instead to how much they perceived prejudice from others in the United States (i.e., acculturative stress). This study intends to build upon the current literature of FBCSs' counselor education and supervision, by (1) evaluating how acculturative stress impacts counselor self-efficacy, and (2) examining how it acts a mediating variable between acculturation domains and the dependent variable.

Summary

Acculturative stress has been continuously studied alongside acculturation as cultural changes have been correlated with a reduction in health status among many foreign-born students (Berry et al., 1987; Schwartz et al., 2010; Yoon et al., 2011). Numerous studies have suggested a relationship between acculturative stress and mental health symptoms such as depression and anxiety (e.g., Constantine et al., 2004; Oh, et al., 2001). The reception of the social context to which foreign-born students move to has also been determined as an important indicator of acculturative stress (Schwartz, Pantin, et al., 2006). Therefore, research has concluded that acculturative stress can be conceptualized as a predictive, outcome, and mediating variable throughout the process of acculturation (Lee et al., 2004; Oh et al., 2002; Wilton & Constantine, 2003; Ying, 2005). Although such research has been informative in identifying acculturative stress as an important variable, no published study has directly examined the relationship between acculturative stress and counselor self-efficacy among foreign-born counseling students,

or how it accounts for the association between multiple domains of acculturation and the outcome variable.

Summary and Conclusion

Chapter two provided a comprehensive literature review on acculturation, indicating how this concept relates to foreign-born counseling students' counselor self-efficacy. The counseling profession as a whole has supported and emphasized that values and norms embedded in tradition psychotherapies are fundamentally based on Euro-American perspectives of healing. Studying the process of acculturation has therefore been determined as a unique variable that should be considered when studying FBCSs' clinical training. As clearly illustrated, an examination of the literature suggests that acculturation is a multidimensional concept constructed of three domains—cultural practices, values, and identifications. Acculturative stress has been connected to acculturation and counselor self-efficacy indicating the need to evaluate how psychological and social stressors contribute to FBCSs' training and supervision. In conjunction, the review presented in this literature supports the need to include these variables in this study. This study will be the first of its kind in the counseling education literature by providing empirical data that examines the relationship between cultural practices, values, identifications, and acculturative stress with FBCSs' counselor self-efficacy.

CHAPTER THREE: METHODOLOGY

Introduction

The purpose of this study was to examine how cultural practices, values, identifications, and acculturative stress relate to counselor self-efficacy among foreign-born counseling students. Therefore, this chapter will present the methodology that was used in this research study. The chapter is divided into six sections. The first section details the selection of participants. The second section describes the procedures related to data collection. The third section explains the instruments used in this study including reliability and validity. The fourth section provides a description of the research design and will list the research questions. The fifth section describes data analysis, and finally, the chapter concludes with a summary.

Description of Participants

A random sample of 94 foreign-born students participated in this study; this study is a subset of a larger sample in a study on racial and ethnic minority counseling students. Foreign and native born racial/ethnic minority students currently enrolled in a counseling master's program such as mental health counseling, school counseling, rehabilitation counseling, career counseling, marriage and family counseling, and substance abuse counseling or a counseling doctoral level programs, such as counselor education and family therapy, were recruited for the larger sample. Of this sample, only students who were born outside of the United States were considered.

The population of interest in this study was foreign-born students currently enrolled in master's and doctoral counseling programs across the United States.

Participants were recruited through different professional listservs (i.e. CESNET and COUNSGRADS) and by contacting program directors from different counseling programs all over the United States. Of the total population, 215 participants attempted to complete the online survey, with only 193 students who met the eligibility criteria for the larger sample, and 94 identifying as foreign-born students. There were no missing or invalid data; therefore 94 participants were included in this study. The researcher's power analysis results indicated that a minimum sample size of 89 participants were needed to garner small effect size for the data analysis that was used.

Demographic data was collected to describe the population. The frequencies and percentages of the demographic variables in this study are provided in Table 1. Demographic data indicated that of the total number of participants (n=94), 47 (50%) were foreign-born students, 47 (50%) were international students. In addition, 73 students (77.7%) identified as female, 20 (21.3%) identified as male, and 1 (1.0%) identified as gender variant/non-conforming. The majority of the participants (n=46) self-identified their race as Asian/Pacific Islander (48.9%), while 17 (18.1%) identified as Hispanic/Latino, 9 (9.6%) self-identified as Black/African, 9 (9.6%) identified as multiracial, 7 (67.4%) identified as Caucasian, and 6 (6.4%) identified as Middle Eastern/Arab-American.

The age of participants ranged from 20 to 48, with a mean age of approximately 28 years. The participants were from different countries. Most participants (n=42) were from countries in Asia (44.7%), 24 (25.5%) were from countries and territories in Latin America and the Caribbean, 7 (7.4%) were from countries in the Middle East, 7 (7.4%)

were from countries and territories in Oceania, 6 (6.4%) were from countries in Europe, 5 (5.3%) were from countries in Africa, and 3 (3.2%) were from Canada.

Table 1.

Numbers and percentages of demographic variables among participants

Variable	Frequency	Percent
Gender		
Female	73	77.7%
Male	20	21.3%
Gender Variant/non-conforming	1	1.0%
Race/Ethnicity		
Asian/Pacific Islander	46	48.9%
Hispanic/Latino	17	18.1%
Black/African	9	9.6%
Multiracial	9	9.6%
Caucasian	7	7.4%
Middle Eastern/Arab-American	6	6.4%
Age		
20-25	46	48.9%
26-30	26	27.7%
31-35	14	14.9%
36-40	4	4.3%

Table 1: (Continued)

41+	4	4.3%
Country or Region of Origin		
Asia	42	44.7%
Latin America and the Caribbean	24	25.5%
Middle East	7	7.4%
Oceania	7	7.4%
Europe	6	6.4%
Africa	5	5.3%
Canada	3	3.2%
First Language		
Mandarin	22	23.4%
Spanish	20	21.3%
English	18	19.1%
Korean	6	6.4%
Hindu/Urdu	5	5.3%
Arabic	2	2.1%
Malayalam	1	1.1%
Chinese	1	1.1%
Swahili	1	1.1%
Portuguese	1	1.1%

Table 1: (Continued)

Sinhalese	2	2.1%
Filipino	1	1.1%
Punjabi	1	1.1%
Polish	1	1.1%
Teo Chew	1	1.1%
Persian	1	1.1%
Serbian	1	1.1%
Albanian	2	2.1%
Tagalog	1	1.1%
Farsi	1	1.1%
Hebrew	1	1.1%
Turkish	2	1.1%
Cantonese	2	1.1%
Tamil	2	2.1%
Romanian	1	1.1%

A total of 76 (80.9%) participants were non-native English speakers and spoke Spanish, Mandarin, Korean, Malayalam, Chinese, Swahili, Hindu/Urdu, Portuguese, Sinhalese, Filipino, Punjabi, Arabic, Polish, Teo Chew (a Chinese dialect), Persian, Serbian, Albanian, Tagalog, Farsi, Hebrew, Turkish, Cantonese, Tamil, and Romanian. Years living in the United States ranged from 4 months to 37 years, with a mean of

approximately 10 years (see Table 2). In addition, among this population 56 (59.6%) students expressed a desire to remain in the United States after graduation, 14 (14.9%) had plans to return and practice in their home country, while 24 (25.5%) were unsure at the current moment.

Table 2.

Numbers and percentages of living in the U.S. among foreign-born participants

Variable	Frequency	Percentage
Years living in the U.S.		
>1	13	13.8%
1-5	26	27.7%
6-10	18	19.2%
11-15	11	11.7%
16-20	11	11.7%
21-25	8	8.5%
26-30	5	5.3%
31+	2	2.1%
Plans after graduation		
Stay in the U.S.	56	59.6%
Return to country of origin	14	14.9%
Not unsure	24	25.5%

The participants responded to questions pertaining to their education, including highest educational level attained, field of study, and geographical location of their institution (see Table 3). The majority of the participants (n=67) were currently enrolled in a master's degree (71.3%), and 27 (28.7%) were enrolled in a doctoral degree. Of the 67 master's students, 43 (64.2%) were in a mental health counseling program, 16 (23.9%) were in a school counseling program, 4 (6.0%) were in a marriage and family program, and 4 (6.0%) were in a career counseling program. The majority of the doctoral students (n=26) were enrolled in counselor education and supervision (96.3%), while 1 (3.7%) was enrolled in a doctoral marriage and family counseling program.

With regards to the geographical location of their institution, most universities (n=35) were located in the northeast (37.2%), while 27 institutions were located in the southeast (28.7%), 9 in the southwest (9.6%), 9 in the northwest (9.6%). 8 in the Midwest (8.5%), 5 in south-central (5.3%), and 1 in U.S. territories (1.1%).

Table 3.

Numbers and percentages pertaining to participants' education

Variable	Frequency	Percentage
Educational Program		
Master's	67	71.3%
Doctoral	27	28.7%
Type of Program		
Master's		

Table 3: (Continued)

Mental Health Counseling	43	64.2%
School Counseling	16	23.9%
Marriage and Family Therapy	4	6.0%
Career Counseling	4	6.0%
Doctoral		
Counselor Education and Supervision	26	96.3%
Marriage and Family Therapy	1	3.7%
Institutions' Geographical Location		
Northeast	35	37.2%
Southeast	27	28.7%
Southwest	9	9.6%
Northwest	9	9.6%
Midwest	8	8.5%
South	5	5.3%
U.S. Territories	1	1.1%

Data Collection Procedures

Several procedures were used to collect the data for the study. First, a web-based survey was developed and utilized to collect the data for the current study. The web-survey was comprised of five valid instruments used to measure cultural practices, cultural values, cultural identifications, acculturative stress, and counselor self-efficacy.

A demographic questionnaire was developed to gather information about the participants' country of origin, gender, age, race, ethnicity, length of residence in the United States, native language, and degree sought (e.g., M.S. vs. PhD.). The final survey was comprised of 105 items and took approximately 15-20 minutes to complete. A pilot test was conducted with one foreign-born counseling student who met the inclusion criteria to assess the participant's comprehension of instructions, comprehension of content and interpretation of questions, the time needed to complete the survey, and the appropriateness of items for the target population. Feedback from the foreign-born student included (1) bringing attention to some grammar mistakes on the survey items and (2) taking 16 minutes to complete the survey.

Upon approval from the University of North Carolina at Charlotte's Institutional Review Board (IRB), the researcher used a purposive sampling method to recruit foreign born students in counseling and related programs appropriate for this study. Purposeful sampling was used to obtain participants who have particular characteristics that are of interest (Sheperis, Young, & Daniels, 2010). Purposeful sampling is a non-probability sampling method that enables the researcher to use her judgment in selecting cases with a specific purpose in mind (Sheperis et al., 2010). In addition, purposive sampling is used most often when a difficult-to-reach population needs to be measured.

As a first step, the researcher used the professional electronic mailing lists belonging to the Association for Counselor Education and Supervision (CESNET) and Counseling Graduate Students (COUNSGRADS) (see Appendix A) to recruit FBCSs. CESNET is comprised of counselors, counseling students, counselor educators, and

supervisors. COUNSGRADS is comprised of graduate students in counseling across the nation. Second, the researcher and the committee chair contacted 517 program chairs or professors from different counseling graduate programs to distribute this study among students in their programs (see Appendix B), of which 23% responded stating that they would distribute the email among their students. Emails sent through professional electronic mailing lists and to program chairs included the purpose of the study, informed consent (see Appendix C), a link to take the survey, the risks and benefits of participating in the study, the importance of respondents' participation, an estimate of time needed to complete the survey, and the voluntary and confidential nature of their participation. All the instruments and the cover letter were written in English, the common language that foreign-born students are required to speak in the United States.

Monetary incentives were used to improve the survey response rate (Dillman, Smyth, & Christian, 2014). To increase response rates, all participants that completed the survey were offered the opportunity to provide their name and contact information for a random drawing to win one of four $50 Amazon eGift cards upon completion of the survey (see Appendix D). Previous research shows that response rates in web-based surveys are more likely to increase with the use of incentives (Göritz, 2006), and random prize draws, instead of prepaid or promised monetary incentives (Bosnjak & Tuten, 2003). Participants' names and contact information for this drawing were not connected to their survey responses to assure anonymity of responses.

After clicking on the link at the end of the informed consent indicating their agreement to take part in the research study, participants were then directed to the

demographic questionnaire, the Counselor Self-Estimate Inventory, the Vancouver Index of Acculturation, the Horizontal and Vertical Individualism and Collectivism 16-item revised scale, the Multi-Group Ethnic Identity Measure-Revised, and the Riverside Acculturation Stress Inventory. Participants completed the one-time on-line survey. The survey remained on the website for nine weeks during the fall of 2017 and spring of 2018. After two weeks into the survey collection time period, a second reminder email was sent through CESNET and COUNSGRADS to invite participants who had not completed the survey (see Appendix E). After seven weeks into collection time period, a third reminder email was sent through CESNET and COUNSGRADS to all participants who had not completed the survey (see Appendix E). After two weeks' time, the link was shut down and the winners of the drawing were contacted to receive their $50 Amazon gift-card. All of the data collected was downloaded to the Statistical Package for Social Sciences (SPSS) software.

Instrumentation

Data was obtained via a self-reported survey. The survey was divided into a demographic questionnaire and five instruments used to measure counselor self-efficacy, cultural practices, cultural values, cultural identification, and acculturative stress among foreign-born counseling students. The survey included and was organized using (1) the demographic questionnaire, (2) the Counseling Self-Estimate Inventory, (3) the Vancouver Index of Acculturation, (4) Horizontal and Vertical Individualism and Collectivism 16-item revised scale, (5) the Multi-Group Ethnic Identity Measure-Revised, and (6) the Riverside Acculturation Stress Inventory. The following section

includes descriptions of each of these instruments. The researcher received permission to use these instruments from the corresponding authors (see Appendices F-J).

Demographic Questionnaire

The demographic questionnaire (see Appendix K) was an 11-item survey developed specifically for this study. Items were designed to gather information about participants' country of origin, gender, age, race, ethnicity, length of residence in the United States, native language, region in which their institution is located, field of study, and degree sought (i.e., Master's vs. PhD.). The participants were also asked about their expectation to stay in the U.S or return to their country of origin after graduation.

Counseling Self-Estimate Inventory

The Counseling Self-Estimate Inventory (COSE; Larson et al., 1992) consisted of 37 items (see Appendix L), that are positively and negatively worded and used a Likert-type scale (1 = *strongly disagree,* 6 = *strongly agree*), that assessed counselors' perceptions of their self-efficacy in counseling situations. The COSE operationalized CSE as one's beliefs about how capable one will be when counseling a client in the future (Larson et al., 1992). The COSE is composed of five subscales: a) Micro-skills, which measures counselors' belief in their ability to perform basic and intermediate counseling skills, such as probing, clarification, and conceptualization; (b) Counseling Process, which assesses counselors' belief in their ability to manage the therapeutic process; (c) Dealing With Difficult Client Behaviors, which measures counselors' belief in their ability to work with difficult client behaviors; (d) Cultural Competence, which measures counselors' belief in their ability to respond to diversity in clients; and (e) Awareness of

Values, which assesses counselors' belief in their ability to manage issues related to their own biases and values. An example of a COSE statement is "I am confident that I will be able to conceptualize my client's problems." Only the total scale score of the COSE will be used in the present study. The scale uses the sum of all 37 items, with scores ranging from 37 to 222. Negatively worded items on the COSE are reversed scored. Therefore, higher scores indicate greater degrees of self-perceived counseling self-efficacy and have been associated with better problem-solving skills, higher self-esteem, and less anxiety (Larson et al., 1992).

Cronbach's alpha for the COSE has been documented, ranging from .87 (Larson et al., 1992) to .91 (Nilsson & Anderson, 2004). Internal consistency for the COSE has been measured at r = .93, with 3-week test–retest reliability at r = .87 (Larson et al., 1992). Internal consistencies for the five factors were reported as r = .88 (Micro-skills), r = .87 (Counseling Process), r = .80 (Difficult Client Behaviors), r = .78 (Cultural Competence), and r = .62 (Awareness of Values) (Larson et al., 1992). Haley et al. (2015) obtained convergent validity through significant negative correlations with both the State Anxiety and the Trait Anxiety subscales of the State-Trait Anxiety Inventory (Spielberger, Gorsuch, Lushene, Vagg, & Jacobs, 1983) and the overall COSE score, as well as the scores for all five factors. Larson et al. (1992) also reported test–retest reliability for a sample of graduate students in counseling as .87 for COSE (.68 for Microskills,.74 for Counseling Process, .80 for Dealing with Difficult Client Behaviors, .71 for Cultural Competence, and .83 for Awareness of Values).

Vancouver Index of Acculturation

The Vancouver Index of Acculturation (VIA; Ryder et al., 2000) consists of a 20-item self-report scale that reflects two coexisting dimensions of behavioral acculturation, including the extent to which an individual identifies with their heritage culture of origin (Heritage subscale) and the extent of identification with American mainstream culture (Mainstream subscale) (see Appendix M). The Heritage subscale was used to measure heritage-culture practices and the Mainstream subscale was used to measure receiving-culture practices. Scale items addressed several areas of cultural behaviors, including social activities, friendship, dating, humor, entertainment and cultural traditions. The VIA is not limited to any racial or ethnic group and allows the researcher to assess cultural practices across different cultures. Responses were answered on a 9-point Likert scale ranging from 1 ("*disagree*") to 9 ("*agre*e"). All odd-numbered questions reflect statements endorsing heritage-culture practices (e.g., ''I often participate in my heritage cultural traditions''), and all even-numbered questions reflect receiving-culture practices (e.g., "I enjoy social activities with people from the dominant cultural group."). Each subscale uses the sum of 10 items, with scores ranging from 10 to 90. Therefore, higher scores indicated greater degrees of heritage or receiving culture practices (Ryder et al., 2000).

The VIA had acceptable reliability across different cultural groups (Cronbach's alpha =.89-92) (Ahrold & Meston, 2010; Hwang & Ting, 2008; Ryder et al., 2000). The VIA was internally consistent in cross-cultural samples for both the heritage domain (Cronbach's alpha = .79–.92) and the mainstream domain (Cronbach's alpha = .87–.89)

(Ahrold & Meston, 2010; Hwang & Ting, 2008). Concurrent and factorial validity have also been demonstrated for the VIA (Hwang & Ting, 2008).

Horizontal and Vertical Individualism and Collectivism 16-item revised Scale

Triandis & Gelfand's (1998) original Horizontal and Vertical Individualism and Collectivism Scale consists of 32 items. However, in their original scale only 16 of those 32 items achieved a relatively high factor loading (equal to or greater than 0.40) (Triandis & Gelfand, 1998). Therefore, most studies use the revised 16-item scale to measure individualism and collectivism measures, reporting that this revised version of the scale supports its applicability across cultures. (Chiou, 2001; Cozma, 2011; Guo, Schwartz, & Mccabe, 2008; Li & Aksoy, 2007; Soh & Leong, 2002). This revised version was used to assess cultural values of individualism and collectivism (see Appendix N).

Triandis and Gelfand separate both individualism and collectivism horizontally (in relation to peers, classmates, and coworkers) and vertically (in relation to parents, employers, and other authority figures). Consequently, this measure consists of 4 subscales: vertical individualism (4 items), horizontal individualism (4 items), vertical collectivism (4 items) and horizontal individualism (4 items). The 8 items of the horizontal and vertical individualism scales assessed individualism, while the 8 items of the horizontal and vertical collectivism scales assessed collectivism. Participant responses were rated on a 9-point scale ranging from 1 (*strongly disagree*) to 9 (*strongly agree*). Sample items included "I rely on myself most of the time; I rarely rely on others" (horizontal individualism), "Competition is the law of nature" (vertical individualism), "I feel good when I collaborate with others" (horizontal collectivism), and "It is my duty to

take care of my family, even when I have to sacrifice what I want" (vertical collectivism). Each subscale used the sum of 8 items, with scores ranging from 8 to 72. Therefore, higher scores indicated greater degrees of individualistic or collectivistic values (Triandis & Gelfand, 1998). Cronbach alphas of the 16-item revised scale were reported as α = .73-.82 (Triandis & Gelfand, 1998), α = .62-.75 (Soh & Leong, 2002), α = .66-.76 (Guo et al., 2008), α = .74-.78 (Schwartz et al., 2013), α = .76-.79 (Schwartz, Unger, et al., 2014).

The Multi-Group Ethnic Identity Measure-Revised

The Multi-Group Ethnic Identity Measure-Revised (MEIM-R; Phinney & Ong, 2007) comprises two subscales: ethnic identity exploration and commitment (see Appendix O). Phinney & Ong (2007) developed the 6-item MEIM-revised version using components of ethnic identity that were not ethnic-group-specific to allow for cross-group comparison. Each subscale includes three close-ended items placed on a 5-point scale ranging from 1 (*strongly disagree*) to 5 (*strongly agree*). Sample questions include "I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs" and "I have a strong sense of belonging to my own ethnic group". Only the total scale score of the MEIM-R was used in the present study. The scale uses the sum of all 6 items, with scores ranging from 6 to 30. Higher scores indicated greater degrees of ethnic identity exploration and commitment.

In their original study, the Cronbach's alphas were .76 for exploration, .78 for commitment, and .81 for the combined six-item scale (Phinney & Ong, 2007). Another study with European American and minority students reported Cronbach alphas of .91 and .87 for exploration, .84 and .88 for commitment, and .89 and .88 for the combined

six-item scale (Yoon et al., 2011). The correlation between subscales has been found to be between *r* = .56 (Mills & Murray, 2017) and *r* = .74 (Phinney & Ong, 2007).

The Riverside Acculturation Stress Inventory

The Riverside Acculturation Stress Inventory (RASI; Benet-Martínez & Haritatos, 2005) was used to measure acculturative stress in this study. The RASI was developed to provide a brief, yet comprehensive, measure that continued to reflect the multidimensionality of acculturation (see Appendix P). Its brief nature reduces participant burden and therefore facilitates participant completion rates (Benet & Martínez, 2005). In addition, the RASI is not specific to any ethnic group making it widely useable with a diverse population (Miller, Kim, & Benet-Martínez, 2011). Also, the RASI items measure acculturative stress that originates from the receiving culture, as well as from the heritage culture, and is therefore more in line with acculturation theories that state that stress can come from experiences with either culture (Rodríguez et al., 2002: Schwartz et al., 2010). Finally, the RASI's distinctive focus on culture-specific work challenges makes it particularly relevant to assess acculturative stress related to FBCSs' professional training (Benet-Martínez & Haritatos, 2005; Miller, Kim, et al., 2011).

The RASI included 15 items assessing cultural-related challenges in the following five life domains: language skills (e.g., ''It bothers me that I have an accent''), work (e.g., ''Because of my background, I have to work harder than most Americans''), intercultural relations (e.g., ''I have had disagreements with Americans for liking my cultural customs or ways of doing things''), discrimination (e.g., ''I have

been treated rudely or unfairly because of my cultural background''), and cultural/ethnic makeup of the community (e.g., ''I feel that there are not enough people from my cultural background in my living environment'') (Benet-Martínez & Haritatos, 2005). Each item is rated on a 5-likert scale from 1 ("*Strongly disagree*") to 5 ("*Strongly agree*"). Only the total score of the RASI was used in this study. Prior internal consistency estimates for the RASI total score range from .79 to .87 (Benet-Martínez & Haritatos, 2005; Corona, Rodríguez, McDonalds, Velázquez, Rodríguez & Fuentes, 2017; Miller, Yang, Farrell, & Lin, 2011). Subscale internal consistency estimates have ranged from .68 to .84 (Benet-Martínez & Haritatos, 2005; Corona et al., 2017; Miller, Yang, et al., 2011).

Research Design

A non-experimental correlational research design was used to examine how the independent variables: (1) cultural practices, (2) cultural behaviors, (3) cultural identification, and (4) acculturative stress relate to the dependent variable, counselor self-efficacy. Quantitative correlational research aims to systematically investigate and explain the nature of the relationship between variables as they exist in the real world. This design also gives an indication regarding the direction and strength of the relationship. However, a limitation to correlational designs is in making causal inferences. As such, the researcher cannot make a prediction that one variable causes change in another (Porter & Carter, 2000).

This study aims to test the relationships among different variables and counselor self-efficacy hypothesized based on theory and the literature. Acculturation has been

shown to impact counselor self-efficacy among foreign-born counseling students (Kissil et al., 2015; Nilsson & Duan, 2007). However, how separate domains of acculturation (i.e. cultural practices, cultural values, and cultural identification) and acculturative stress correlate with FBCSs' counselor self-efficacy remains unknown. This study hypothesizes that a new theoretical perspective incorporating cultural practices, cultural values, cultural identifications, and acculturative stress may provide a better understanding of counselor self-efficacy among foreign-born counseling students.

Research Questions

1. How are cultural practices, cultural values, cultural identifications, and acculturative stress related to counselor self-efficacy among foreign-born counseling students?
2. How are cultural practices, cultural values, and cultural identification related to counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress?

Research Hypothesis

- Cultural practices, cultural values, and cultural identification, and acculturative stress will directly influence FBCSs' counselor self -efficacy.
- After controlling for acculturative stress, the relationship between acculturative stress and counselor self-efficacy will account for more than the relationship between cultural practices, cultural values, and cultural identification and the dependent variable.

Data Analysis

The data was collected from the web-based survey and downloaded to the data analysis software. The Statistical Package for the Social Sciences (SPSS) software program was used for data preparation, descriptive analysis, multiple regression and hierarchical multiple regression analysis. The following sections provide further details on the analyses.

Screening Data

Prior to running the major analysis, data were screened. The screening process examined all variables for accuracy of data entry, outliers, missing values, and normality of distribution. To use the proposed multiple and hierarchical regression, the researcher addressed all assumptions of multiple linear regression which include linearity, multivariate normality, multicollinearity, and homoscedasticity (Tabachnick & Fidell, 2013). Assumptions related to linearity, multivariate normality, multicollinearity, homoscedasticity were met and are further discussed in Chapter 4.

Descriptive Statistics

Descriptive statistics were used to describe the participants who took part in this study including information regarding gender, age, country of origin, level of education and amount of years living in the United States. Descriptive statistics were also used to obtain range of scores, coefficient alphas, mean scores, and standard deviation for all the variables in the study.

Standard Multiple Regression

In the current study, multiple regression was used to analyze the data. Multiple regression is used to predict the value of a variable based on the value of two or more other variables (Tabachnick & Fidell, 2013). A multiple regression analysis allowed the researcher to determine the overall fit of the model and the relative contribution of each of the predictors to the total variance explained. In this study, the multiple regression analysis tested the relationships between the independent variables (i.e. cultural practices, cultural values, cultural identification, and acculturative stress) with the dependent variable (i.e. counselor self-efficacy) (see Figure 2).

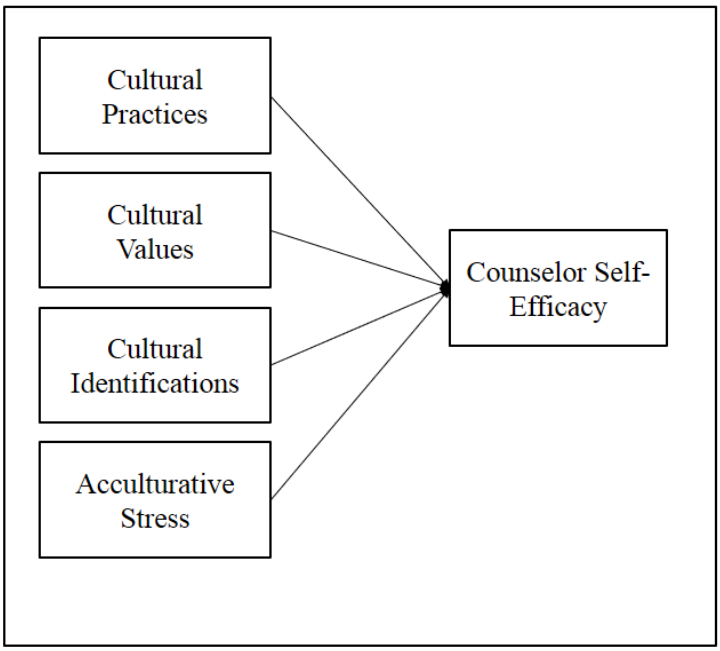

Figure 2. Conceptual Model of Multiple Regression

Hierarchical Multiple Regression

In this study a hierarchical multiple regression analysis was performed to examine how much counselor self-efficacy variance is accounted by cultural practices, cultural values, and cultural identifications after controlling for acculturative stress. In hierarchical multiple regression, independent variables are entered in the equation in a specific order to evaluate how they independently contribute to the equation (Tabachnick & Fidell, 2013). In this study, acculturative stress was entered first into the equation to assess what it adds to the equation. Next, the remaining independent variables (cultural practices, cultural values, and cultural identification) were entered to the equation. Analysis was performed using SPSS regression (see Figure 3).

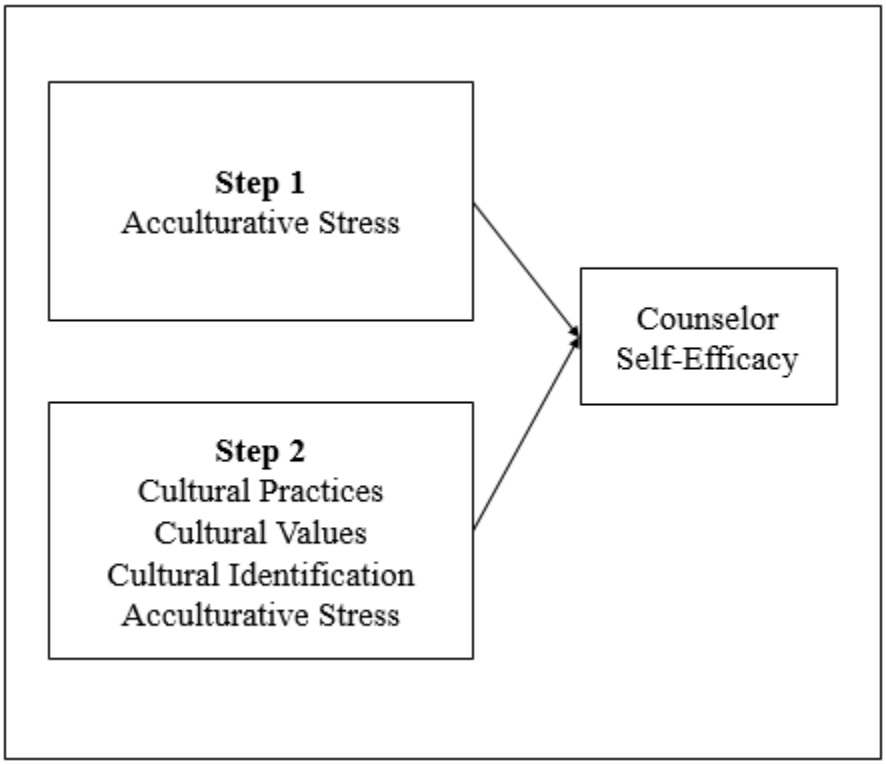

Figure 3. Conceptual Model of Hierarchical Regression

Summary

In this chapter, the participants of the study and a description of the sampling method were provided. Data collection procedures and the instruments used for data collection were also discussed. Furthermore, a description of data analysis procedures in the study to test the hypothesized relationships was provided.

CHAPTER 4: RESULTS

The purpose of this research study was to examine variables related to counselor self-efficacy among foreign-born counseling students. Specifically, this study explored the relationship between cultural practices, cultural values, cultural identification, acculturation stress, and counselor self-efficacy among foreign-born counseling students. The main research question was, how do cultural practices, cultural values, cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling students? The second research question was, how are cultural practices, cultural values, and cultural identifications related to counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress?

This chapter presents the results of this study. The first section will participants demographic information, followed by information regarding instrument reliabilities. The third section will present the bivariate correlations and the fourth section will describe the results from the statistical analyses used to examine the research question. This chapter will then conclude with a summary.

Reliability of Instruments

This section will provide information regarding instrument reliabilities. Cronbach's alpha internal consistency measure were used to estimate the reliability of the Counselor Self-Estimate Inventory (COSE), the Vancouver Index of Acculturation (VIA), the Horizontal and Vertical Individualism and Collectivism 16-item revised scale, the Multi-Group Ethnic Identity Measure-Revised (MEIM-R), and the Riverside

Acculturation Stress Inventory (RASI). Table 4 provides the means, standards deviations, number of items, and alpha coefficients for the five instruments.

Total scores on the COSE use the sum of all 37 items, with scores ranging from 37 to 222. Negatively worded items on the COSE are reversed scored. Therefore, higher scores indicate greater degrees of self-perceived counseling self-efficacy and have been associated with better problem-solving skills, higher self-esteem, and less anxiety (Larson et al., 1992). Participants scores ranged from 113 to 162 and had a mean score of 131.44 (SD=9.363) indicating moderate counseling self-efficacy beliefs. The Cronbach's reliability estimate for the COSE instrument yielded an alpha of .77. This estimate illustrated an adequate internal consistency.

The Heritage and Mainstream subscale of the Vancouver Index of Acculturation used the sum of 10 items with scores ranging from 10 to 90. Therefore, higher scores indicated greater degrees of heritage or receiving culture practices (Ryder et al., 2000). Participants scores in the Heritage subscale ranged from 54 to 89 and had a mean score of 72.09 (SD=8.358) indicating high heritage cultural practices. The Cronbach's reliability estimate for the Heritage subscale of the VIA instrument yielded an alpha of .85 which illustrated a good internal consistency. Participants scores in the Mainstream subscale ranged from 17 to 85 and had a mean score of 58.25 (SD=15.436) indicating moderate American cultural practices. The Cronbach's reliability estimate for the Mainstream subscale of the VIA instrument yielded an alpha of .87 which illustrated good internal consistency.

The individual and collectivism subscales of the 16-item Horizontal and Vertical Individualism and Collectivism 16-item revised Scale used the sum of 8 items with scores ranging from 9 to 72. Higher scores indicated greater degrees of individualistic or collectivistic values (Triandis & Gelfand, 1998). Participants scores in the Individualism subscale ranged from 18 to 70 and had a mean score of 49.75 (SD=11.846) indicating moderate individualistic values. The Cronbach's reliability estimate for the Individualism subscale of the 16-item Horizontal and Vertical Individualism and Collectivism 16-item revised scale yielded an alpha of .86 which illustrated a good internal consistency. Participants scores in the Collectivism subscale ranged from 14 to 69 and had a mean score of 50.88 (SD=9.919) indicating moderate collectivistic values. The Cronbach's reliability estimate for the Collectivism subscale of the Horizontal and Vertical Individualism and Collectivism 16-item revised scale yielded an alpha of .81 which illustrated good internal consistency.

Total scores on the MEIM-R used the sum of all 6 items, with scores ranging from 6 to 36. Higher scores indicated greater degrees of ethnic identity exploration and commitment. Participants scores ranged from 13 to 30 and had a mean score of 24.37 (SD=4.075) indicating strong ethnic identification among participants. The Cronbach's reliability estimate for the MEIM-R instrument yielded an alpha of .86. This estimate illustrated a good internal consistency.

Total scores on the RASI used the sum of all 15 items, with scores ranging from 15 to 75. Higher scores indicated greater degrees of ethnic identity exploration and commitment. Participants scores ranged from 20 to 67 and had a mean score of 48.31

(SD=10.478) indicating moderate levels of acculturative stress. The Cronbach's reliability estimate for the RASI instrument yielded an alpha of .83. This estimate illustrated a good internal consistency.

Table 4.

Cronbach's alpha, number of items, means, and standard deviations

Instrument	Coefficient α	Items	M	SD
VIA	.84	20	133.28	17.64
Heritage Subscale	.85	10	75.09	8.36
Mainstream Subscale	.87	10	58.25	15.44
HVICS	.72	16	100.63	13.98
Individualism Subscale	.86	8	49.75	11.85
Collectivism Subscale	.81	8	50.88	9.92
MEIM-R	.86	6	24.37	4.08
RASI	.83	15	48.31	10.48
COSE	.77	37	131.44	9.36

Note: COSE = Counselor Self-Estimate Inventory; VIA = Vancouver Index of Acculturation; HVICS = Horizontal and Vertical Individualism and Collectivism 16-item revised scale; MEIM-R= Multi-group Ethnic Identity Measure-Revised; and RASI = Riverside Acculturative Stress Inventory.

Screening Data

The Statistical Package for the Social Sciences (SPSS) was used to screen the data. Prior to running the analysis, all variables were examined for outliers, missing data, normality, linearity, and homoscedasticity of residuals, and collinearity. There were no

missing values in the data, however 22 participants did not fit the inclusion criteria. Outliers were examined and one participant was not considered from the data based on extremely low scores on the Heritage subscale (HEPR = 18).

Table 5.

Skewness and Kurtosis Values

Variable	Skewness	Kurtosis
VIA		
Heritage Subscale	-.851	.405
Mainstream Subscale	-.948	.750
HVICS		
Individualism Subscale	-1.003	.821
Collectivism Subscale	-.471	1.066
MEIM-R	-.504	.400
RASI	-.381	-.140
COSE	.389	.366

Note: COSE = Counselor Self-Estimate Inventory; VIA = Vancouver Index of Acculturation; HVICS = Horizontal and Vertical Individualism and Collectivism 16-item revised scale; MEIM-R= Multi-group Ethnic Identity Measure-Revised; and RASI = Riverside Acculturative Stress Inventory.

The assumption for linearity was met since a linear relationship between the outcome and the independent variables was found through a normal plot of regression standardized residual. Kurtosis and skewness generally did not indicate major departures for normality. Additionally, a visual inspection frequency distribution suggested that

distribution of the COSE was positively skewed, while the frequency distribution of all other variables were negatively skewed. Table 5 illustrates the skewness and kurtosis for each variable. A scatterplot did not indicate areas for concern.

Bivariate Correlations

The Statistical Package for the Social Sciences (SPSS) was used to analyze the data. A Pearson product-moment coefficient was conducted using the predictor variables (heritage and American cultural practices, individualism and collectivism, cultural identity, and acculturative stress) and the outcome variable (counselor self-efficacy). The Pearson correlation matrix is displayed in Table 6.

There were statistically significant correlations between counselor self-efficacy and one of the predictor variables. Specifically, individualistic values were significantly positively correlated with counselor self-efficacy beliefs (r=.260, p< .05 respectively). These relationships suggest that when foreign-born counseling students embrace individualistic values, they are more likely to have higher counselor self-efficacy beliefs. An examination of heritage and American cultural practices, collectivistic values, ethnic identity and acculturative stress indicated that there were no significant relationships with the counselor self-efficacy scale.

As evidenced by the Pearson correlation there are statistically significant positive relationships between heritage cultural practices and collectivistic values (r=-.351, p< .01). These relationships suggest that participants who have stronger heritage-cultural practices are more likely to embrace collectivistic values. A statistically significantly and strong negative relationship exists between American-cultural practices and acculturative

stress (r= -.400, p< .01). This finding suggests that individuals who have stronger American cultural practices are less likely to experiences acculturative stress.

Table 6.

Pearson correlation matrix between the predictor and outcome variables.

Variable	COSE	Heritage Cultural Practices	American Cultural Practices	IND	COLL	MEIM	RASI
COSE	1	-.041	-.001	.260*	-.117	.174	-.174
Heritage Cultural Practices		1	.010	-.087	.351**	.167	-.116
American Cultural Practices			1	-.095	.086	-.171	-.400**
IND				1	-.184	-.116	.183
COLL					1	.186	-.043
MEIM						1	.016
RASI							1

Note. ** Indicates significant correlation at p < .01 level (2-tailed).
* Indicates significant correlation at p < .05 level (2-tailed).
COSE = Counselor Self-Estimate Inventory; IND =Individualistic subscales of the Horizontal and Vertical Collectivism and Individualism 16-item revised scale; COLL = Collectivistic subscales of the Horizontal and Vertical Collectivism and Individualism 16-item revised scale; MEIM = Multi-group Ethnic Identity Measure-Revised; and RASI = Riverside Acculturative Stress Inventory.

Multiple Regression Analyses

The research questions guiding this study were the following: (1) How do cultural practices (Heritage and American), cultural values (individualism and collectivism),

cultural identification, and acculturative stress relate to counselor self-efficacy among foreign -born counseling students? and (2) how are cultural practices, cultural values, and cultural identifications related to counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress? The relationship between (heritage and American cultural practices, individualism and collectivism, cultural identity, and acculturative stress) and the outcome variable (counselor self-efficacy) was examined by conducting a standard multiple regression analysis. The unstandardized regression coefficients *(B)* and intercept, the standardized regression coefficients *(β)*, and semi-partial correlations are reported in Table 7.

Table 7.

Unstandardized Regression coefficients (B) and Intercept, the Standardized Regression Coefficients (β), standard error (std. error), Semipartial Correlations (sr), t-values, and p-values

Independent Variable	*B*	β	*std. error*	*sr*	*t*-value	*p*-value
Heritage Cultural Practices	-.052	-.046	.119	-.043	-.435	.664
American Cultural Practices	-.014	-.023	.066	-.021	-.213	.832
IND	.245	.310	.080	.298	3.049	.003
COLL	-.091	-.097	.102	-.088	-.897	.372
MEIM	.542	.236	.235	.225	2.302	.024
RASI	-.226	-.253	.097	-.227	-2.323	.023

Note: COSE = Counselor Self-Estimate Inventory; IND =Individualistic subscales of the Horizontal and Vertical Individualism and Collectivism 16-item revised scale; COLL = Collectivistic subscales of the Horizontal and Vertical Individualism and Collectivism 16-item revised scale; MEIM = Multi-group Ethnic Identity Measure-Revised; and RASI = Riverside Acculturative Stress Inventory.

The R^2 was .18 and statistically significant different from zero ($F_{(6, 86)}$ =3.117, p=.008). Three independent variables were statistically significant, individualistic values (IND), ethnic identity (MEIM), and acculturative stress (RASI). Individualistic values and ethnic identity had positive relationships with counselor self-efficacy, while acculturative stress had a negative relationship with counselor self-efficacy. All other independent variables were not statistically significant.

Hierarchical Multiple Regression Analysis

A two-step hierarchical multiple regression analysis was conducted to examine the amount of variability in counselor self-efficacy that American and heritage cultural practices, cultural values (individualism and collectivism), and cultural identifications have on counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress. In the first step of the hierarchical regression procedure, the acculturative stress variable was entered. In step two, the remaining predictor variables, American and heritage cultural practices, cultural values (individualism and collectivism), and cultural identifications, were entered. The results of the hierarchical regression are reported in Table 8. The results of step one of the analysis indicated that the variance accounted for (R^2) with the first predictor (acculturative stress) equaled .03 (adjusted R^2= .02), which was not significantly different from zero ($F_{(1, 91)}$=2.83, p>.05). In step two, American and heritage cultural practices, cultural values (individualism and collectivism), and cultural identifications were entered into the regression equation. The change in variance accounted for (R^2 change) was equal to .148, which was a statistically

significant increase in variance accounted from the previous predictor variable entered in step one ($F_{(6, 86)} = 3.117$, $p<.01$).

Table 8.

Two-step hierarchical multiple regression analyses measuring the relationship between predictor and outcome variables.

Measures	*R*	R^2	ΔR^2	ΔF	Df	β
Step 1	.174	.030	.030	2.831	1	
RASI						-.174
Step 2	.423	.179	.148	3.108	5	
RASI						-.253*
Heritage Cultural Practices						-.046
American Cultural Practices						-.023
IND						.310**
COLL						-.097
MEIM						.236*

Note. * Indicates statistical significance at $p < .05$ level.
** Indicates statistical significance at $p < .01$ level.
COSE = Counselor Self-Estimate Inventory; IND =Individualistic subscales of the Horizontal and Vertical Collectivism and Individualism 16-item revised scale; COLL = Collectivistic subscales of the Horizontal and Vertical Collectivism and Individualism 16-item revised scale; MEIM = Multi-group Ethnic Identity Measure-Revised; and RASI = Riverside Acculturative Stress Inventory.

In conclusion, acculturative stress accounted for 3% of the variance in counselor self-efficacy, however after adding the remaining predictor variables to the equation, they

improved R^2 and all variables contributed to 14.8% of the variance, meaning that after controlling for acculturative stress all the other predictive variables accounted for an additional 15% of the counseling self-efficacy among foreign-born counseling students.

Summary

The purpose of this research study was to examine the relationships between cultural practices, cultural values, cultural identification, acculturative stress, and counselor self-efficacy among foreign-born counseling students. The Statistical Package for the Social Sciences was used to analyze the data.

An analysis of the demographic data indicated that the majority of the 94 participants were female foreign-born students from a variety of countries, non-native English speakers, between 20 and 47 years old, and currently enrolled in a counseling master's program located in the north and southeast side of the United States. The majority of participants reported having moderate counseling self-efficacy beliefs, higher heritage cultural practices than American cultural practices, slightly higher collectivistic values than individualistic values, a strong ethnic identity and moderate levels of acculturative stress. This chapter also examined the reliability of the instruments used within this study and established that the instruments demonstrated good reliability.

The first research question was: how do cultural practices (Heritage and American), cultural values (individualism and collectivism), cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling students? Using a standard multiple regression to analyze the data, the results indicated that individualistic values and a strong ethnic identity were positively related to counselor

self-efficacy. Acculturative stress had a negative correlation with the FBCSs' counselor self-efficacy. Overall, the hypothesized model was effective in predicting counselor self-efficacy in that it accounted for 18% of the variance. These results suggest that FBCSs with stronger individualistic values and identification with their heritage culture are more likely to have higher counselor self-efficacy beliefs. On the other hand, FBCSs with higher acculturative stress are more likely to have lower counselor self-efficacy beliefs.

A secondary research question was the following: how are cultural practices, cultural values, and cultural identifications related to counselor self-efficacy among foreign-born counseling students after controlling for acculturative stress? Using a hierarchical multiple regression, the results indicated that acculturative stress accounted for 3% of the variance in counselor self-efficacy and was not statistically significant. However, after adding the remaining predictor variables to the equation, they improved R^2 and all variables contributed to 14.8% of the variance, meaning that after controlling for acculturative stress all the other predictive variables accounted for an additional 15% of the counseling self-efficacy among foreign-born counseling students.

CHAPTER FIVE: DISCUSSION

The purpose of this study is to examine how cultural practices, cultural values, cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling graduate students. In this chapter, the results of this study are discussed. This section includes an overview of the study, discussion of the results, contributions and limitations in this research study, implications of the findings, recommendations for future research and concluding remarks.

Overview

Over the past few decades, multicultural discussions have been in the forefront of counselor education in the United States (CACREP, 2016; Sue & Sue, 2015). The focus of multicultural conversations has primarily been concerned with native-born racial and ethnic majority and minority trainees (e.g., Garrett et al., 2001; Nilsson & Duan, 2007; Rajan, 2012). However, as the world becomes increasingly interconnected in all facets of society, including education, institutions of higher education across the Unites States have attracted a number of foreign-born students (FBSs) (Farrugia & Bhandari, 2014; IIE, 2016a).

Empirical evidence shows that this student population can successfully complete higher education in the United States, including graduate programs (Lerma et al., 2015; Ng, 2006a; Woo et al., 2015). However, related to counseling research has shown that minority groups, both native and foreign, perceive mental health differently than Euro-American standards (Ivey et al., 2005; Sue & Sue, 2015). This line of research in addition to the increasing number of foreign-born students in counseling programs (CACREP,

2015; Ng, 2006b), has encouraged researchers to explore how acculturation to a Euro-American counseling perspective impacts FBCSs' professional development and counselor self-efficacy (Interiano & Lim, 2018; Kissil et al., 2015; Lerma et al., 2015; Mittal & Wieling, 2006; Ng, 2006a; Ng & Smith, 2009; Nilsson & Anderson, 2004; Woo et al., 2015).

However, no studies have explored how acculturative stress impacts FBCSs' counselor self-efficacy. Although research has shown that acculturative stress among foreign-born students can impact their training (Kissil et al., 2015; Mittal & Wieling, 2006; Nilsson, 2007), a direct relationship between acculturative stress with FBCSs' counselor self-efficacy has not been researched. This study was designed to address this need.

Discussion of the Results

Discussion of Demographic Data

An examination of the demographic data indicated that foreign-born students are a significant number of racial/ethnic minority counseling students in the U.S (Ng, 2006b). From 193 participants that fit the criteria, 48.7% were born outside of the U.S, an indication that research on this student population is warranted. In terms of race/ethnicity and country of origin, most participants identified as Asian/Pacific Islander and Hispanic/Latino coming from countries in Asia, Central and South America. The results in this study reflected similar demographic findings from other studies conducted with FBCSs (Jang et al., 2014; Kissil et al., 2015; Mori et al., 2009; Ng & Smith, 2009; Nilsson, 2007). Participants showed a wide range of diversity in relation to language with

25 languages spoken among the 80.9% of non-Native English speakers. These findings are consistent with research on this population (Chen, 1999; Sherry et al., 2010; Yeh & Inose, 2003) and support the need to examine the impact of language in counseling training and supervision. Regarding gender and age, a lack of diversity was found among foreign-born counseling students who took part in the survey since most of the participants were female (77.7%) and between the ages of 20-30 years (76.6%). The result of this study confirm that counseling programs are primarily comprised of female students in their 20s (CACREP, 2015). In spite of the small sample size, participants were from varied regions across the country. Specifically, 37.2% of participants were enrolled in a program located in the Northeast, 28.7% in the Southeast, 9.6% in the Southwest, 9.6% in the Northwest, 8.5% in the Midwest, 5.3% in South-central, and 1.1% in U.S. territories. These findings suggest that although foreign-born students are predominantly found in the northeast and southeast regions of the United States, they are enrolled in all five ACES regions.

The majority of the participants were master's level students (75.5%) in clinical mental health counseling (64.2%) and school counseling (23.9%) which is reasonable since this was one of the inclusion criterion and consistent with a national survey of counseling programs (CACREP, 2015). Participants ranged from 4 months to 37 years regarding time living in the United States. However, it is important to note that 41.7% of participants had lived in the U.S. for less than 5 years. This may be in part due to the increasing number of students sojourning for educational purposes to the United States since local institutions in their home countries cannot meet their educational demands or

provide political freedom and stability (Altbach & Knight, 2007; Kim et al., 2011). In addition, only 59.6% were certain of remaining in the U.S. after graduation. The remaining 40% may have plans to return and practice in their home countries or may be unsure about their plans after graduation due to the current difficult process of obtaining permanent residence in the U.S. (National Conference of State Legislatures, 2015).

Discussions of Variables of Interest

Most of the participants reported moderate counselor self-efficacy beliefs with a mean score of 131.44 where scores could range from 37 to 222. The mean score is slightly lower than that reported by the developers of the scale which was 147 (Larson et al., 1992) and lower that other research on FBCSs that ranged from 160 – 165 (Nilsson & Anderson, 2004; Nilsson & Duan, 2007). This finding is significant and indicates that foreign-born counseling students currently enrolled in master's and doctoral programs are less likely to believe that they can effectively counsel clients. One explanation is that a sample of FBCSs' who are primarily non-English speakers may experience difficulties interrelating with peers, clients, supervisors, and instructors (Haley & Combs, 2010, Haley et al., 2015; Mittal & Wieling, 2006; Ng, 2006a), understanding American history that dictates racial tensions between different minority groups and the dominant group (Ng & Smith, 2009; Sue & Sue, 2015), and upholding individualistic and autonomous values that are normative in Euro-American counseling and supervisory philosophies (Garrett et al., 2001; Sue & Sue, 2015). Another possible explanation is that FBCSs' acculturative stress that originates from a number of social, cultural, and academic

stressors unique to this student population, may negatively impact FBCSs' training (Kissil et al., 2015; Nilsson, 2007).

Most of the participants reported high heritage cultural practices with a mean score of 75.09 and moderate American heritage cultural practices with a mean score of 58.25 where scores could range from 10 to 90. Although, in the original study for the Vancouver Index of Acculturation, Ryder et al., (2000) did not present the mean scores for the heritage and mainstream subscale scores, higher heritage cultural practices among this population indicated a stronger connection to participants' heritage culture. This finding is significant and indicates that foreign-born counseling students currently enrolled in master's and doctoral programs are more likely to embrace and act upon heritage-cultural practices. One explanation is that maintenance of heritage cultural practices may be associated with perceived pressures that originate from friends and family in the country of origin or other members of the racial/ethnic group in the United States (Schwartz, Zamboanga, Rodríguez et al., 2007). Another explanation is that biculturalism, where the individual endorses practices of both the heritage and receiving cultures, has been found to be the most adaptive approach to behavioral acculturation for foreign-born individuals in the U.S. (e.g., Coatsworth et al., 2005).

With regard to cultural values, participants reported slightly higher collectivistic values, with a mean score of 50.88, than individualistic values with a mean score of 49.75 where scores could range from 9 to 72. Triandis & Gelfand's (1998) original Horizontal and Vertical Individualism and Collectivism Scale 16-item revised scale did not present the mean scores for the individualistic and collectivistic subscale scores. However, these

findings are consistent with research done with Hispanic foreign-born college students who reported slightly higher collectivistic values than individualistic values (Schwartz et al., 2013; Schwartz, Benet-Martinez et al., 2014). These findings also speak to value biculturalism observed in other studies (Schwartz et al., 2013; Schwartz, Benet-Martinez et al., 2014), concerning the idea that although individuals may continue to endorse heritage-cultural values, they are also able to adopt receiving-cultural values. These findings can be explained by the fact that many countries from which FBCSs' originate are found to reject individualistic civilian norms, while the collective idea of self that demonstrates commitment to others is reinforced (Ady, 1998; Moffat, 1991; Sue & Sue, 2015). Nevertheless, given that the United States is regarded as a highly individualist country (Hofstede, 2001), individualism is represented as a core value of the dominant culture, and therefore the Euro-American counseling perspective (Sue & Sue, 2015). Adoption of individualistic values for FBCSs could be considered as a required cultural norm for academic success and counseling training.

Participants reported high ethnic identity with a mean score of 24.37 where scores could range from 6 to 36. Phinney & Ong (2007) did not present the mean scores for original study on the Multi-Group Ethnic Identity Measure-Revised. When compared with other studies using the MEIM-R on minority college students (Mills & Murray, 2017), findings from this study reported higher means of ethnic identity. International and first-generation immigrant students may display stronger connections with their national or ethnic identity that minority college students comprised of first and second-generation immigrants. One explanation for these findings is that second-generation immigrants who

are born in the United States may have a lower ethnic identity since they only identify and commit to an American identity. In addition, graduate students may have explored and evaluated the meaning behind belonging to a particular ethnic group or nationality more than undergraduate students (Quintana, 2007).

Among the foreign-born counseling participants acculturative stress was reported moderate with a mean score of 48.31 where scores could range from 15 to 75 (Benet-Martinez & Haritatos, 2005). Mean scores for the original study on the Riverside Acculturative Stress Inventory (Benet-Martinez & Haritatos, 2005) were not reported, however when compared with other studies using the RASI on Asian-Americans (Miller et al., 2011), findings from this study reported higher means of acculturative stress. One possible explanation is that moving to the United States can pose numerous challenging adjustments for foreign-born students, such as language difficulties, financial problems, adjusting to a new educational system, adjusting to social customs and norms, and for some students, prejudice and discrimination (Alberts & Hazen, 2013; Chen, 1999; Henry & Fouad, 2006; Mori, 2000**).** Moreover, one major factor that influences the degree of acculturative stress is the magnitude of cultural difference between one's culture of origin and the new culture such as language and the individualism and collectivism discrepancy (Berry et al., 1992; Chirkov et al., 2005). It is possible that there was a greater discrepancy between the receiving culture and the heritage culture of FBCSs among this sample that led to higher levels of acculturative stress.

Discussion on Multiple Regression

This study examined factors related to counselor self-efficacy. Overall, 18% of

the variability was accounted for by the predictor variables. The results of this study indicated that three of the four independent variables, individualistic cultural values, ethnic identity, and acculturative stress, contributed significantly to the prediction of participants' counselor self-efficacy. Ethnic identity was the strongest predictor, and it was positively correlated to counselor self-efficacy such that the FBCSs who participated in this study who had a stronger connection with their ethnic identity felt more confident in their abilities as counselors. This study confirms past findings and adds to the body of knowledge. Previous studies have also indicated that ethnic identity is associated with other multicultural counseling competencies (Chao, 2012; Holcomb & McCoy, 2001; Middleton et al., 2011; Vinson & Neimeyer, 2000) and professional identity development as counselor educators and supervisors (Interiano & Lim, 2018). In other words, FBCSs ability to explore their ethnic identity in a positive light, attempting to foster a positive self-concept and a commitment to their ethnocultural group alters their beliefs about their capabilities to effectively counsel clients. Doctoral FBCSs have reported that they feel less confident in themselves when they have to "fit the mold", "let go" or "assimilate" their identity, and the opposite when they felt welcomed to voice their perspective as culturally-different counselor educators and supervisors (Interiano & Lim, 2018). Similarly, FBCSs in this study who reported a stronger connection and commitment to their ethnic identity, believed to be more efficacious as counselors.

Furthermore, results indicate that individualistic values among FBCSs was related to higher counselor self-efficacy. These findings support the majority of previous research that counseling is embedded in a Euro-American counseling perspective that

embraces individualistic values (Garrett et al., 2001; Sue & Sue, 2015). For example, an internal locus of control, personal responsibility, self-actualization, and autonomy are normative norms among most therapeutic approaches (i.e. psychoanalytic, person-centered, cognitive, behavioral, among others (Corey, 2013). Therefore, FBCSs' acquisition of individualistic values was critical for them to successfully understand, embrace, and practice Euro-American therapeutic interventions.

The findings of this study do not suggest that heritage or American cultural practices were related to counselor self-efficacy. These findings contradict previous research that suggest that contrasting cultural practices can impact foreign-born students' academic adjustment (Chen, 1999; Kim, 2011; McLachlan & Justice, 2009; Mori, 2000; Sherry et al., 2010; Telbis et al., 2014). Nevertheless, it also fails to support research that suggest that endorsing cultural practices of the dominant culture could benefit FBCSs to acquire counseling skills based on the Euro-American culture (Rajan, 2012; Sue & Sue, 2015). There are several explanations for this finding. First, empirical research suggests that the sociocultural context to which immigrants, refugees, or international students acculturate may affect the degree to which individuals acquire receiving-cultural practices and relinquish those of the culture of origin (e.g., Phinney & Flores, 2002; Schwartz, Montgomery, et al., 2006; Wang et al., 2010). This sample was acquired from across the nation which differs in attitudes towards minority groups. However, most participants were enrolled in institutions located in the north and south east of the U.S.; regions considered to be more culturally diverse and have more foreign-born students (IIE, 2016c).

An interesting observation, however, was that the acquisition of individualistic values did not indicate an acquisition of receiving-cultural practices or identity. One plausible explanation relies on Schwartz et al.'s (2010) multidimension model of acculturation. This multidimensional acculturation strategy allowed FBCSs to adopt individualistic values necessary for their counselor education, without having to significantly alter their core identity. These findings support that a form of biculturalism is considered to be the most adaptive resolution to the challenges associated with acculturation (e.g., Berry, 1997; Benet-Martinez, & Haritatos, 2005). Nevertheless, these findings move beyond traditional measurement of acculturation (Berry, 1997) and current research with FBCSs and acculturation (Kissil et al., 2015). In this study, biculturalism did not represent the integration of a person as a whole along a single continuum. Separate changes in each acculturation domain also validated that each level operates independently from one another and can impact counselor self-efficacy differently. In reality, FBCSs accomplished multidimensional negotiations between two cultures. They were able to acquire individualistic values, while simultaneously expressing the retention of their heritage-cultural values and identity.

This study was also the first to consider how acculturative stress impacted counselor self-efficacy. Acculturative stress among FBCSs was observed to negatively impact counselor self-efficacy. This study confirms past findings and adds to the body of knowledge. Previous research (Mittal & Wieling, 2006) stated that academic, cultural, and social stressors impacted FBCSs' training. Doctoral FBCSs', particularly from the Middle East, Asia, and South America, have expressed that different factors such as age,

gender, race, and the dominant group's attitude towards their home culture impacted their unique academic experiences (Interiano & Lim, 2018). Asian immigrants in the United States who have greater cultural differences (e.g., language, structure of relationships, and collectivism vs. individualism) between their culture of origin and the U.S. culture, have higher levels of adjustment difficulties compared with European immigrants in the United States (Yeh & Inose, 2003).Considering that demographically this sample consisted primarily of non-English speakers (80.9%) from Asia, Latin America, and the Middle East (77.6%) it is possible that participants' experienced higher incidents of language barriers, cultural dissonance, prejudice, and even discrimination, that negatively impacted their counselor self-efficacy beliefs.

Discussion of Hierarchical Regression

This study examined the impact of cultural practices, cultural values, and cultural identification on counselor self-efficacy after controlling for acculturative stress. The results indicated that acculturative stress accounted for 3% of the variance in counselor self-efficacy and was not statistically significant. One plausible explanation for the lack of relationship is that even if FBCSs do not experience acculturative stress, the cultural discrepancy between their heritage culture and the Euro-American counseling culture continues to impact their counselor self-efficacy (Kissil et al., 2015; Mittal & Wieling, 2006; Ng & Smith, 2009; Nilsson, 2000).

Contributions of the Study

Although research has explored factors related to counselor self-efficacy on FBCSs (Kissil, et al., 2015; Ng, 2006a; Nilsson & Anderson, 2004), no study has focused

on how a multi-dimensional model of acculturation and acculturative stress impacts counselor self-efficacy among foreign-born counseling students. This study contributes to the existing literature and counseling profession in many ways.

First, the current study contributed to the body of literature by introducing an acculturation theoretical framework that has not been used with this population and that examines the impact of three independent acculturation domains—cultural practices, cultural values, and cultural identification—on FBCSs' counselor self-efficacy.

Findings from this study also suggest that a monolithic stance on acculturation undermines the complexity of this experience and how it impacts FBCSs' counselor self-efficacy. FBCSs in this study reported a multi-dimensional process of acculturation (Schwartz et al., 2010), by reporting higher means of heritage cultural practices, collectivistic values, and ethnic identity, while simultaneously acquiring American cultural practices and individualistic values required for academic success. Changes in cultural practices and cultural values did not impact changes in cultural identification. Instead each level operated independently from another as proposed in Schwartz et al.'s (2010) model. By introducing this model with FBCSs, this study emphasizes that a "one size fits all" perspective of acculturation predominant in the current literature is counterproductive. It proposes that all foreign-born counseling students follow a similar process. Finally, Schwartz et al.'s model of acculturation has not been previously used in counselor education research. The instruments used in this study had good internal reliability estimates. In turn, this study moved beyond limited measurements of acculturation and introduced a new model in counselor education research; proposed to

be a more accurate representation of biculturalism strategies during acculturation (e.g., Benet-Martinez, & Haritatos, 2005; Schwartz et al., 2010).

Second, this was the first study to empirically examine how acculturative stress impacted FBCSs' counselor self-efficacy. These findings highlight the importance of considering the impact of salient contextual variables such as acculturative stress and its impact on counselor self-efficacy. The multiple regression analysis demonstrated that acculturative stress was the second most contributing variable of 18% variance. These findings suggest that what is significantly associated with counselor self-efficacy is not only their acquisition of individualistic values, and retention of their ethnic identity, but of how much acculturative stress they experience during their training.

Third, a major strength of this study is that it was national in scope. This study included foreign-born students from across the country, currently enrolled in various counseling programs, and from both master's and doctoral programs. These findings are representative of the overall population of FBCSs in counseling programs across the U.S.

Limitations of the Study

There are several notable limitations associated with this study including the generalizability of the study, social desirability, and the population surveyed. First, the results of this study cannot be generalized to all foreign-born counseling students. The participants of this study were foreign-born counseling students currently enrolled in graduate counseling programs in the United States; therefore, the results cannot be generalized to other foreign-born students in other programs or in another country.

Second, social desirability poses a limitation to the results. The data collected in this study was self-reported and the participants were at risk of providing answers that were socially desirable. Although the participants were reassured that their answers would be kept anonymous and confidential, respondents may have responded to the survey in ways to present themselves more favorably. Moreover, although the COSE has proven to be highly reliable, it was developed to measure students' self-perception of counselor self-efficacy and not their actual ability.

Third, this study included first-generation students and international students from varying counseling programs including mental health counseling, marriage and family therapy, school counseling, and career counseling. These findings weighed more on the commonalities across participants than the idiosyncratic aspects of each FBCS's experience. Examining within-group variations such as residence status (i.e. international student vs. nationalized citizen), time living in the United States (i.e., 3 years vs. 27 years), country of origin, host cultural attitudes, and intentions after graduation (i.e., going back home vs. remaining in host country) could have provided a more accurate representation of FBCSs experiences and its impact on counselor self-efficacy. In addition, combining students may have influenced the results such that participants who are not naturalized citizens could have experienced higher levels of acculturative stress.

Differences among participants could have also influenced who volunteered to take the survey. For example, participants with particular characteristics such as those with higher levels of counselor self-efficacy or lower levels of acculturative stress, may have been more likely to take the survey. In addition, this study collected data from an

electronic survey. Only participants who had access to computers and some technological understanding of how to use computers were likely to volunteer for this study. Finally, while FBCSs who are receiving clinical training at a graduate program would have sufficient language ability in English, administering these surveys with non-native English speakers may have created difficulties for some students.

Implications of the Findings

The findings of this study add to the counseling literature by providing empirical research on factors that contribute to counselor self-efficacy among foreign-born students enrolled in graduate counseling programs. Proposing a culturally relevant perspective, this study suggests a few important practical implications for counselor educators and supervisors, counseling practice, and counselor education programs.

Implications for Counselor Educators and Supervisors

In practice, this study provides some culturally sensitive guidelines for counselor educators and supervisors who will continue to be the responsible parties for facilitating ongoing and supportive dialogue with FBCSs (Garrett et al., 2001; Nilsson & Anderson, 2004). In providing effective and satisfactory supervision, this study raises faculty's awareness of FBCSs' cultural background, unveiling the importance of recognizing how acculturation experiences and acculturative stress impact their counselor self-efficacy. To assess FBCSs' levels of acculturation, counselor educators and supervisors can inquire about the students' understanding and acceptance of the U.S. culture and values, their comfort with conducting counseling, their fluency in English, and their feelings concerning being accepted by Americans. In addition, when cultural issues are discussed,

counselor educators and supervisors can assist FBCSs in comparing and contrasting the U.S. culture with their own. Issues to discuss can include cultural practices (e.g. how emotions are expressed, how different types of relationships are negotiated and maintained) and cultural values (e.g. how mental illness is perceived and handled, whether the needs of the individual or group are empathized). It is the author's opinion that experiencing conflict with new information that one is learning should not represent a personal deficit. Rather, they should be considered as learning and growth opportunities for FBCSs, counselor educators, and supervisors to learn about their own assumptions as well as to develop critical thinking skills by evaluating the conflicting information.

One-on-one or focus group conversations that openly discuss FBCSs' cultural challenges and identify helpful strategies for their successful transition in counselor education can be extremely helpful. Supportive supervisory relationships and mentorship opportunities can also support FBCSs' understanding of the underlying cultural norms embedded in Euro-American counselor education and supervision, expectations in the classroom, and normative policies of the profession and research. By being cognizant of cultural variations in practices and values such as personal distance, communication styles, assertiveness, and formality in relationships, supervisors can help FBCSs unpack the cultural norms that have shaped counseling values in the United States. Considering that ethnic identity was positively correlated with counselor self-efficacy, these conversations should also focus on the intersection between racial/ethnic and counselor identity development.

Counselor educators and supervisors can also encourage FBCSs to more deeply examine any perceived acculturative stressors in the United States to identify how these experiences might emerge during their training. Knowing that acculturative stress has the potential to reduce FBCSs' counselor self-efficacy, supervisors can encourage FBCSs to discuss these experiences and how to manage them. Faculty and supervisors whose FBCSs happen to experience such difficulties should be proactive in addressing them and supporting their students with possible solutions. For example, trainees having difficulties with English language skills can be assisted with finding ways to improve their skills before they begin clinical or field placement in order to avoid potential barriers when interacting with clients. Faculty and supervisors can seek opportunities in regard to financial support for FBCSs such as scholarships or graduate assistantships.

Implications for Counseling Practice

The multicultural and social advocacy movement (Ratts et al., 2016) that promotes the inclusion of clients from diverse backgrounds can also benefit from the cross-cultural exchange FBCSs' bring to the counseling profession. Counselor education and supervision has recognized the importance of intentional efforts aiming to cultivate alternative approaches to mental health treatment rather than imposing one Euro-American cultural perspective (CACREP, 2016). Foreign-born counseling students who can effectively counsel clients—as culturally-diverse practitioners in the field—can provide insight and intimate knowledge that critically evaluates the issues of counselor identity, acculturation, implications for minority clients, and implicit cultural privileges and oppression (Mittal & Wieling, 2006; Ng & Smith, 2009; Woo et al., 2015). Their

contributions in the United States can ensure the quality of the profession and perpetually maintain critical awareness of arbitrary cultural values embedded in Euro-American counseling.

Implications for Counselor Education Programs

One significant, yet so rarely discussed implication that could be drawn from this study is that cultural integration of any type, including the acculturation process of FBCSs to a Euro-American counseling perspective, is not a culturally and politically neutral process. Any acculturation process—regardless of the voluntary (or involuntary) nature of the individual's decision to transition—involves a complex dynamic of inequitable cultural power between the dominant and minority group (Berry, 1980; 1997; Cuellar et al., 1995; Schwartz et al., 2010). Although most counselor training programs in the U.S. undoubtedly promote multicultural awareness and include such in their curriculum (CACREP, 2016), the major training approaches inevitably reflect a paradigm that embodies Euro-American values, beliefs, traditions, and practices (Sue & Sue, 2015). FBCSs are at an inheritable disadvantage because they face the dual task of learning in a new cultural environment and developing a professional identity that may be culturally different from their ethnic identity (Interiano & Lim, 2018; Mittal and Wieling 2006). Understanding the invisible, yet significant, cultural barriers existing in FBCSs' training and supervision, is imperative for counselor educators to improve the quality of support provided to this vulnerable student population. These findings can help counselor educators and supervisors to engage in systemic advocacy by becoming more aware of their own worldviews and critically examine the embedded Euro-American cultural

values of counseling and how they compare to FBCSs' heritage culture. By exploring the points of healthy cultural tension and negotiation, counselor educator and supervisors can seek alternatives that promote counseling leaders of diverse backgrounds in an increasingly interconnected global society.

These findings support previous literature on multidimensional biculturalism (Benet-Martinez & Haritatos, 2005; Schwartz et al., 2010) since FBCSs endorsed both American cultural practices and individualistic values, while retaining heritage cultural practices, collectivistic values, and a strong ethnic identity. Consequently, a learning environment that encourages biculturalism is recommended in counselor education programs. For example, one can argue that all FBCSs, regardless of their cultural background, must learn how to critically examine and acquire the cultural norms of Euro-American counseling theories and techniques so they can effectively apply or adapt them in a culturally sensitive manner. These findings support that individualistic values are positively correlated to counselor self-efficacy. However, at the same time participants in this study were more collectivistic in nature. Counseling departments can then promote, facilitate, and value a collectivist orientation while helping FBCSs acquire individualistic values required for counselor development. A collectivistic orientation may include understanding the role of family and peer support or recreating a sense of community that is highly valued among collectivistic groups (Lorenzo-Blanco et al., 2001; Sabogal et al., 1987). Counselor programs may also endorse areas where FBCSs can incorporate their ethnic identity as clinicians, educators, supervisors, and researchers.

Finally, this study provides counselor educators and supervisors with some initial

guidelines on how to work with FBCSs. Yet it is important to remember that foreign-born students in counseling programs are a heterogeneous group. They constitute an amazing diversity in terms of language, culture, religion, and national background. In addition, first generation immigrants may differ from international students in terms of familiarity with the culture and their local surroundings, visa status, and family support. It is critical for counselor educators to understand that each FBCSs brings her or his own unique experience. By valuing these differences, counselor educators and supervisors welcome global perspectives and enhance the growth and development of the counseling profession nationally and world-wide (Killian, 2001; Ng, 2006a; Mittal & Wieling, 2006).

Recommendations for Future Research

This was the first study to examine how cultural practices, cultural values, cultural identification, and acculturative stress related to counselor self-efficacy among foreign-born students currently enrolled in counseling graduate programs. Further research is needed as the field of counselor education continues to call for more diversity in counseling programs and subsequently in program faculty. Future research is recommended to further expand this area of investigation.

First, this study was unable to examine the relationship between cultural practices and counselor self-efficacy. The results also indicated that acculturative stress only accounted for 3% of the variance in counselor self-efficacy and was not statistically significant. These findings do not support previous qualitative findings (Interiano & Lim, 2018; Mittal & Wieling, 2006) that stressed the impact of these variables. Future research

should consider more qualitative studies that can access sensitive material. In addition, although the VIA was found to be a reliable instrument among this population, future research may consider other quantitative instruments to measure cultural practices. Future research could assess Euro-American counseling practices and how these compare to the dominant American culture to have a more accurate representation of cultural practices that impact counselor self-efficacy.

Second, longitudinal studies are necessary to understand acculturation and acculturative stress over time as FBCSs progress through their master's and doctoral programs, and professional careers as counselors and counselor educators. This study did not examine the relationship between time living in the United States, acculturation, and acculturative stress. It also did not consider differences in counselor self-efficacy between master's and doctoral students. Consequently, longitudinal studies are necessary to determine when and how factors influence FBCSs over time. It is important to examine how cultural practices, cultural values, cultural identification, acculturative stress, and counselor self-efficacy change over time.

Third, opportunities for understanding and demonstrating with-in group cultural differences might provide important implications for FBCSs' training. Research that focuses solely on international students is limited. Future research should explore these variables among international students and first-generation immigrants separately. Scholars should also consider important differences such as time living in the United States, host attitudes towards FBCSs ethnic background, educational level, and geographical location of their institution. Based on literature that highlight cultural

differences between a Euro-American counseling perspective and native-born racial minority students (Ahuvia, 2001; Bean et al., 2001; Fuertes, et al., 2002; Rajan, 2012), future research should also consider introducing this theoretical framework with this population.

Research focusing on difficulties and challenges encountered by FBCSs runs the risk of perpetuating a cultural-deficit or pathological perspective toward understanding such student-lived experiences. Such a perspective overlooks the diversities and strengths in this student population. Findings in this study add to the quantitative information in the literature regarding their ability to navigate two cultures. Therefore, much can be said about FBCSs' strengths and resilience. Future research should focus on investigating the strengths and strategies that FBCSs utilize in helping them to meet their challenges and demands to succeed. Researchers must also test interventions and programs that increase FBCSs' resilience and success in counseling programs.

These findings promote a multi-dimensional model of acculturation where FBCSs acquired practices and values of the dominant group while retaining aspects of their heritage culture. Therefore, it is recommended that future research continue to examine the impact of multidimensional biculturalism among FBCSs and how it impacts all aspects of their training and supervision. In order to do so, research may need to develop a multidimensional acculturation instrument that accurately assesses cultural practices, cultural values, and cultural identification within the field of counseling. Since the instruments to measure acculturation domains were created to measure differences

between the heritage and dominant culture of the U.S., some of the scenarios were geared towards general cultural practices and values. Accordingly, instruments to be developed can specifically measure Euro-American cultural practices and values.

Finally, more scholarly work should critically examine the institutional culture of counseling in the U.S. to continue expanding multicultural considerations of the field. The U.S. is becoming an increasingly diverse country. This line of critical research will ultimately enrich the current scholarly discourse of mental health treatment, facilitate culturally sensitive approaches, and support counseling services in meeting the needs of the increasingly diverse society it serves.

Concluding Remarks

First-generation immigrants and international students comprise an increasing student population in counseling programs. As they acculturate to a Euro-American counseling perspective, foreign-born counseling students may experience a cultural gap between the practices and values of the profession in the U.S. and those endorsed in their culture of origin. In addition, any cultural transition is subject to acculturative stress that originates from difficulties they encounter in relation to their education, adjustment, and acculturation. Research on factors influencing FBCSs counselor self-efficacy has been very limited. Studies who have addressed this topic have been based on Berry's (1997) model of acculturation which limits the complete picture of this process by using a unidimensional theoretical framework. To address this critical issue, this was the first study to examine how cultural practices, cultural values, cultural identification, and acculturative stress relate to counselor self-efficacy among foreign-born counseling

students. The findings indicate that individualistic values, ethnic identity, and acculturative stress had a significant relationship with counselor self-efficacy.

Findings from this study report that although FBCSs are more collectivistic in nature, their individualistic values were positively correlated with counselor self-efficacy. It also reported that a stronger ethnic identity was positively correlated with counselor self-efficacy. However, when combined with acculturation, acculturative stress was found to negatively impact counselor self-efficacy. These findings also supported that a multi-dimensional model of acculturation provide a more detailed representation of this process and that changes in one domain do not impact changes in another.

The results of the study reiterate the importance of evaluating factors from a multi-dimensional perspective that impact FBCSs' training. Research on FBCSs as culturally-different students and the intersection between their acculturation process and counselor training is an important topic in counselor education and supervision in today's interconnected global world. The growing number of FBCSs' in counseling and related programs, plus professional efforts to increase multicultural and cross-cultural awareness, support the need to foster a counseling profession that is able to cross cultural and international borders. Findings reported in this study can serve as a launching pad for future research continuing to evaluate healthy multi-dimensional acculturation strategies for FBCSs that inform counseling curriculum and instruction in various host societies. Better trained FBCSs can ensure the quality and future of the counseling profession world-wide.

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APPENDIX A: INTRODUCTORY EMAIL

Dear Student.

My name is Claudia G. Interiano, and I am a doctoral candidate of the Counselor Education and Supervision program at the University of North Carolina at Charlotte. You are invited to participate in a dissertation research study titled *A Multi-Dimensional Construct of Acculturation, Acculturative Stress, and Counselor Self-Efficacy.* The overall objective of this research study is to explore the relationship between three different acculturation domains (i.e., cultural practices, values, identifications) and acculturative stress with counselor self-efficacy among racial/ethnic minority counseling students.

Findings from this study will add to the acculturation literature and provide insight to further research on the supervision and training of racial/ethnic minority counseling students. Your participation in this study is entirely voluntary and you may withdraw your consent and terminate participation without consequence at any time.

As a 'thank you' for your participation, you are eligible to enter a random drawing for one of four $50 Amazon gift cards. After completing the survey, you will be directed to a separate page to provide your email for the drawing.

You are eligible to participate in this study if you meet the following criteria:

1. You are a racial/ethnic minority counseling student enrolled in a counseling master's level programs such as mental health counseling, school counseling, rehabilitation counseling, career counseling, marriage and family counseling, and substance abuse counseling
2. You are a racial/ethnic minority counseling student enrolled in a counseling doctoral level programs, such as counselor education and family therapy.

The online survey will take approximately 15-20 minutes to complete and special measures will be taken to protect your confidentiality to the extent possible.

Please click the following link to begin the survey and provide your consent: [Insert survey link]

Please direct any questions or concerns about this study to the principal investigator, Claudia G. Interiano (cinteria@uncc.edu) or my faculty advisor, Dr. Sejal Parikh-Foxx (sbparikh@uncc.edu).

If you decline participation, I ask that you please share this invitation with other

professionals who may be eligible.

Thank you in advance for your time and participation! Your time is greatly appreciated.

Sincerely,
Claudia G. Interiano

APPENDIX B: INTRODUCTORY EMAIL TO PROGRAM DIRECTORS

Dear Dr. (Name)

My name is Claudia Interiano. I am a doctoral candidate in the Counselor Education and Supervision program at the University of North Carolina at Charlotte. I am collecting data for a research project and would like to invite racial/ethnic minority counseling students working towards their master's or doctoral degree to participate. Please share this invitation with your students. I am available to provide any additional information.

Dear Students,

You are invited to participate in a dissertation research study titled *A Multi-Dimensional Construct of Acculturation, Acculturative Stress, and Counselor Self-Efficacy.* The overall objective of this research study is to explore the relationship between three different acculturation domains (i.e., cultural practices, values, identifications) and acculturative stress with counselor self-efficacy among racial/ethnic minority counseling students.

Findings from this study will add to the acculturation literature and provide insight to further research on the supervision and training of racial/ethnic minority counseling students. Your participation in this study is entirely voluntary and you may withdraw your consent and terminate participation without consequence at any time.

As a 'thank you' for your participation, you are eligible to enter a random drawing for one of four $50 Amazon gift cards. After completing the survey, you will be directed to a separate page to provide your email for the drawing.

You are eligible to participate in this study if you meet the following criteria:

1. You are a racial/ethnic minority counseling student enrolled in a counseling master's level programs such as mental health counseling, school counseling, rehabilitation counseling, career counseling, marriage and family counseling, and substance abuse counseling
2. You are a racial/ethnic minority counseling student enrolled in a counseling doctoral level programs, such as counselor education and family therapy.

The online survey will take approximately 15-20 minutes to complete and special measures will be taken to protect your confidentiality to the extent possible.

Please click the following link to begin the survey and provide your consent: [Insert survey link]

Please direct any questions or concerns about this study to the principal investigator, Claudia G. Interiano (cinteria@uncc.edu) or my faculty advisor, Dr. Sejal Parikh-Foxx (sbparikh@uncc.edu).

If you decline participation, I ask that you please share this invitation with other professionals who may be eligible.

Thank you in advance for your time and participation! Your time is greatly appreciated.

Sincerely,
Claudia G. Interiano

APPENDIX C: INFORMED CONSENT

Department of Counseling
9201 University City Boulevard, Charlotte, NC 28223-0001
t/ 704-687-8960 f/ 704-687-8960 http://education.uncc.edu/counseling

Informed Consent for Dissertation Study Entitled:
A Multi-Dimensional Construct of Acculturation, Acculturative Stress, and Counselor Self-Efficacy

Dear Participant,

You are invited to participate in an online research study conducted as part of the requirements for a doctoral degree.

Purpose of the Study
The purpose of the study is to explore the relationship between three different acculturation domains (i.e., cultural practices, values, identifications) and acculturative stress with counselor self-efficacy among racial/ethnic minority counseling students.

Investigator
This study is being conducted by Claudia Interiano in the Department of Counseling at the University of North Carolina at Charlotte as part of the requirements for a doctoral degree. The responsible faculty member is Dr. Sejal Parikh-Foxx, Department of Counseling, UNCC.

Eligibility
You are invited to participate in this study if you (a) are a racial/ethnic minority student enrolled in a counseling master's level programs such as, community counseling, mental health counseling, school counseling, rehabilitation counseling, career counseling, marriage and family counseling, and substance abuse counseling, and (b) a racial/ethnic minority enrolled in counseling doctoral level programs, such as counselor education and family therapy.

You may not participate in this project if you (a) are not a racial/ethnic minority student, and (b) if you are a racial/ethnic minority student enrolled in another graduate program outside of counseling.

Description of Participation
You will be asked to complete an online survey that consists of 105 items. The questionnaire asks for demographic information, ratings of your counselor self-efficacy, cultural practices, cultural values, cultural identification, and acculturative stress. You will not include your name on the survey and your responses will be kept in a secure electronic drive only accessible to the primary researcher.

Length of Participation
Your participation will take approximately 15-20 minutes.

Risks and Benefits of Participation
POTENTIAL RISKS: There are no known risks to participation in this study. However, there may be risks which are currently unforeseeable.

POTENTIAL BENEFITS: Although there is no direct benefit to you as a participant, the benefits of your participation in this human subject study include to a better understanding of the expected development of racial/ethnic minority students' counselor self-efficacy as *counselors*, which requires a more complex cultural integration between the receiving and heritage culture. This intervention also seeks to expand on the current literature that examines the relationships between acculturation, acculturative stress, and counselor self-efficacy among racial/ethnic minority students in counseling and related programs in the United States

Volunteer Statement
You are a volunteer. The decision to participate in this study is completely up to you. If you decide to be in the study, you may stop at any time. You will not be treated any differently if you decide not to participate in the study or if you stop once you have started.

Confidentiality Statement
The survey does not ask for identifying information such as name or email address. However, you have the choice to provide your email to enter for a drawing for one of four $50 Amazon gift cards. Any identifiable information collected as part of this study will remain confidential to the extent possible and will only be disclosed with your permission or as required by law. The data will be stored securely in a secure drive folder. Each survey will be assigned a code and will not include any participant names. The surveys will be discarded once all of the data has been entered into SPSS software by the primary investigator.

Statement of Fair Treatment and Respect
UNC Charlotte wants to make sure that you are treated in a fair and respectful manner. Contact the university's Research Compliance Office (704-687-1871) if you have questions about how you are treated as a study participant. If you have any questions

about the actual project or study, please contact Claudia G. Interiano (cinteria@uncc.edu) or Dr. Sejal Parikh-Foxx (sbparikh@uncc.edu).

Participant Consent
I have read the information in this consent form. I am at least 18 years of age, and I agree to participate in this research project.

This form was approved for use on *Month, Day, Year* for use for one year.

If you want to be in this study, click on the "I Agree" button to begin.

APPENDIX D: REWARD LINK PAGE

(This page appears when participants have completed survey)

Because I realize your time is valuable and as a ‘thank you’ for your participation, you are eligible to enter a drawing for $50 gift certificate from Amazon.com. The drawing will be held within eight weeks and you will be notified of the outcome via email.

If you are interested in entering the drawing, please enter your name and email address.

This information will not be connected to your responses.

Thank you!

APPENDIX E: PARTICIPATION REMINDER

Dear Students,

Earlier this week I sent you an email asking for your participation in my dissertation research study titled *A Multi-Dimensional Construct of Acculturation, Acculturative Stress, and Counselor Self-Efficacy* . If you have already completed the survey, thank you again for your participation.

If you have not had the opportunity to participate, please take approximately 15-20 minutes to complete this brief survey. The overall objective of this research study is to explore the relationship between three different acculturation domains (i.e., cultural practices, values, identifications) and acculturative stress with counselor self-efficacy among racial/ethnic minority counseling students.

As a 'thank you' for your participation, you are eligible to enter a random drawing for one of four $50 Amazon gift cards. After completing the survey, you will be directed to a separate page to provide your email for the drawing.

You are eligible to participate in this study if you meet the following criteria:

1. You are a racial/ethnic minority counseling student enrolled in a counseling master's level programs such as mental health counseling, school counseling, rehabilitation counseling, career counseling, marriage and family counseling, and substance abuse counseling
2. You are a racial/ethnic minority counseling student enrolled in a counseling doctoral level programs, such as counselor education and family therapy

To complete the survey, simply click on this link: [Insert survey link]

Please direct any questions or concerns about this study to the principal investigator, Claudia G. Interiano (cinteria@uncc.edu) or my faculty advisor, Dr. Sejal Parikh-Foxx (sbparikh@uncc.edu). If you decline participation, I ask that you please share this invitation with other professionals who may be eligible.

I very much appreciate your help with this study.

Many thanks,

APPENDIX F: PERMISSION OF AUTHOR TO USE COSE

Larson, Lisa M [PSYCH] 11:01 AM (2 hours ago)

to me

Dear Ms. Interiano,

I appreciate your interest in the Counseling Self-Estimate Inventory (COSE). To purchase the inventory, the cost is $50 plus $1.50 in postage. You would receive a copy of the instrument and a scoring sheet as well as a reference list of publications using the COSE.

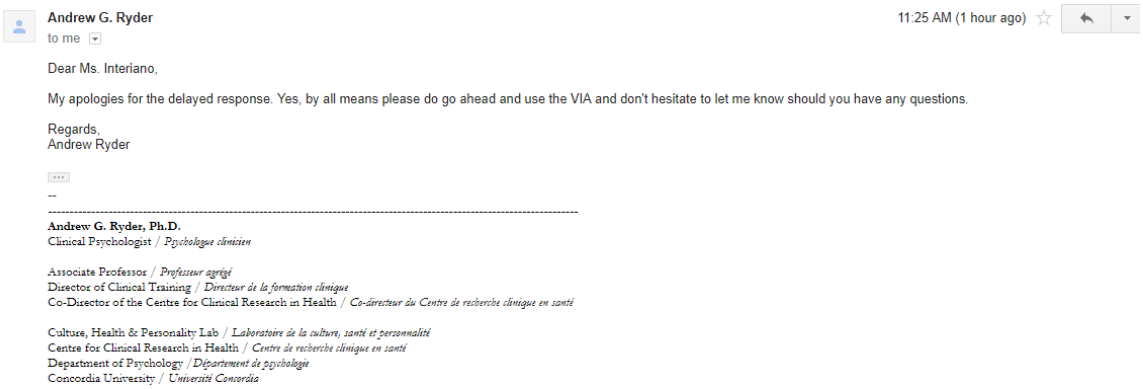
If you are interested in purchasing the COSE, please submit a check or money order to:

Dr. Lisa Larson
3243 Evergreen Road
Ames, IA 50014

Sincerely,

Lisa M. Larson, Ph.D.

APPENDIX G: PERMISSION OF AUTHOR TO USE THE VIA



Andrew G. Ryder 11:25 AM (1 hour ago)
to me

Dear Ms. Interiano,

My apologies for the delayed response. Yes, by all means please do go ahead and use the VIA and don't hesitate to let me know should you have any questions.

Regards,
Andrew Ryder

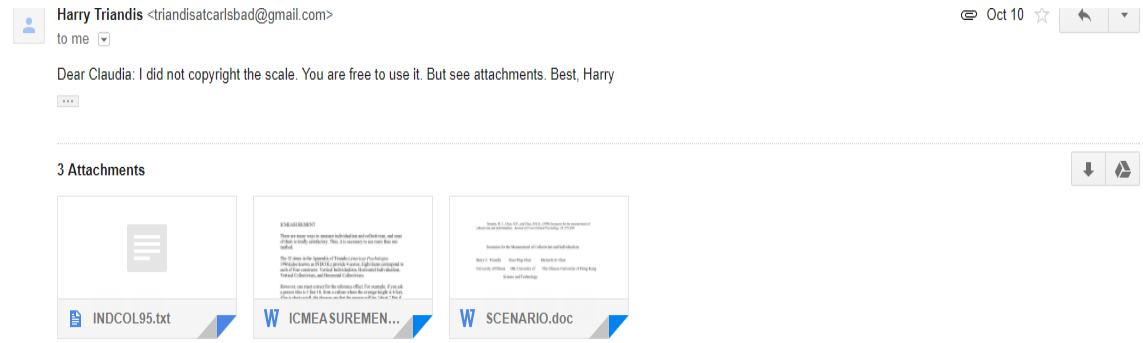
--

Andrew G. Ryder, Ph.D.
Clinical Psychologist / *Psychologue clinicien*

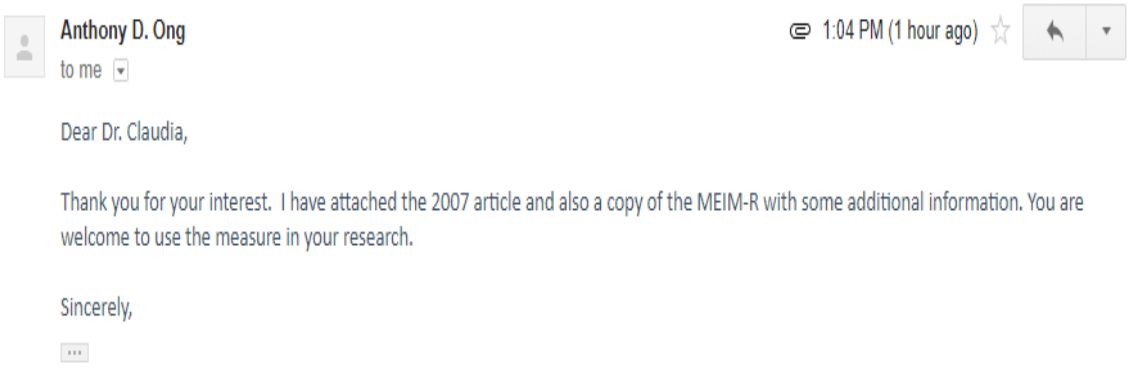
Associate Professor / *Professeur agrégé*
Director of Clinical Training / *Directeur de la formation clinique*
Co-Director of the Centre for Clinical Research in Health / *Co-directeur du Centre de recherche clinique en santé*

Culture, Health & Personality Lab / *Laboratoire de la culture, santé et personnalité*
Centre for Clinical Research in Health / *Centre de recherche clinique en santé*
Department of Psychology / *Département de psychologie*
Concordia University / *Université Concordia*

APPENDIX H: PERMISSION FROM AUTHOR TO USE THE HORIZONTAL AND VERTICAL INDIVIDUAL AND COLLECTIVISM 16-ITEM REVISED SCALE



APPENDIX I: PERMISSION FROM AUTHOR TO USE THE MEIM-R



Anthony D. Ong 1:04 PM (1 hour ago)

to me

Dear Dr. Claudia,

Thank you for your interest. I have attached the 2007 article and also a copy of the MEIM-R with some additional information. You are welcome to use the measure in your research.

Sincerely,

APPENDIX J: PERMISSION FROM THE AUTHOR TO USE RASI

VERONICA BENET-MARTINEZ 2:04 PM (6 hours ago)
to me

attached

From: Claudia Interiano [mailto:cinteria@uncc.edu]
Sent: Tuesday, October 10, 2017 9:31 PM
To: veronica.benet@upf.edu
Subject: The Riverside Acculturation Stress Inventory

Dear Dr. Benet-Martinez,

I am a doctoral student at the University of North Carolina at Charlotte. I am currently working on my dissertation and am interested in using the Riverside Acculturation Stress Inventory (RASI) instrument in my study, which will use an online survey.

My dissertation is aimed at examining the relationship between cultural practices, cultural values, and cultural identifications, acculturative stress, and counselor self-efficacy among international counseling students.

I am writing to request your permission to use the RASI instrument in my dissertation. Please let me know where I can find the most appropriate form of the instrument.

Thank you in advance for your time and I look forward to hearing from you.

Sincerely,

Claudia G. Interiano

APPENDIX K: DEMOGRAPHIC QUESTIONNAIRE

Inclusion Criteria:

Are you a racial/ethnic minority student enrolled in a counseling and related graduate program?

- Yes
- No

Do you identify as a racial or ethnic minority born in the United States?

- Yes
- No

If not, what is your country of Origin: _____

INSTRUCTIONS: Please answer the following questions.

Gender:

☐Male
☐Female
☐Other

Race/ Ethnicity:
☐ Caucasian/White
☐ Black/African American
☐ Native American
☐ Asian/Asian American
☐ Hispanic
☐ Middle Eastern/Arab American
☐ Multiracial
☐ Other, please describe: _____
Age: _____

Years living in the United States: _____

Native Language:

☐ Mandarin
☐ Spanish
☐ English
☐ Hindi/Urdu

☐ Arabic
☐ Portuguese
☐ Bengali
☐ Russian
☐ Japanese
☐ Other: _____

Region where your institution is located in the United States:

☐ Northeast
☐ Northwest
☐ Central
☐ Southwest
☐ Southeast
☐ Midwest
☐ US Territories
☐ Other, please describe: _____

Indicate the degree of your program:

☐ Doctoral Degree
☐ Master's Degree
☐ Other, please indicate _____

Indicate your field of study (Click all that apply):

☐ Mental Health Counseling
☐ School Counseling
☐ Marriage and Family Therapy
☐ Rehabilitation Counseling
☐ Career Counseling
☐ Alcohol and Substance Abuse Counseling
☐ Counselor Education and Supervision
☐ Other _____

Do you intend to remain living in the United States after you complete your program?

☐ Yes
☐ No
☐ I don't know

APPENDIX L: COUNSELING SELF-ESTIMATE INVENTORY

Directions: For questions 1-37, please rate your level of agreement with the following statements: Please circle the responses that best represent your opinions.

1. When using responses like reflection of feeling, active listening, clarification, probing, I am confident I will be concise and to the point.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

2. I am likely to impose my values on the client during the interview.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

3. When I initiate the end of a session, I am positive it will be in a manner that is not abrupt or brusque and that I will end the session on time.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

4. I am confident that I will respond appropriately to the client in view of what the client will express (e.g., my questions will be meaningful and not concerned with trivia and minutia).

Strongly Disagree Strongly Agree
1 2 3 4 5 6

5. I am certain that my interpretation and confrontation responses will be concise and to the point.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

6. I am worried that the wording of my responses lack reflection of feeling, clarification, and probing, and may be confusing and hard to understand.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

7. I feel that I will not be able to respond to the client in a non-judgmental way with respect to the client's values, beliefs, etc.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

8. I feel I will respond to the client in an appropriate length of time (neither interrupting the client nor waiting too long to respond).

Strongly Disagree Strongly Agree
1 2 3 4 5 6

9. I am worried that the type of response I use at a particular time, i.e., reflection of feeling, interpretation, etc., may not be the appropriate response.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

10. I am sure the content of my responses, i.e., reflection of feeling, clarification, and probing, will be consistent with and not discrepant from what the client is saying.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

11. I feel confident that I will appear competent and earn the respect of my client.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

12. I am confident that my interpretation and confrontation responses will be effective in that they will be validated by the client's immediate response.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

13. I feel confident that I have resolved conflicts in my personal life so that they will not interfere with my counseling abilities.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

14. I feel that the content of my interpretation and confrontation responses will be consistent with and not discrepant from what the client is saying.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

15. I feel that I have enough fundamental knowledge to do effective counseling.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

16. I may not be able to maintain the intensity and energy level needed to produce client confidence and active participation.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

17. I am confident that the wording of my interpretation and confrontation responses will be clear and easy to understand.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

18. I am sure that in a counseling relationship I will express myself in a way that is natural, without deliberating over every response or action.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

19. I am afraid that I may not understand and properly determine probable meanings of the client's nonverbal behaviors.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

20. I am confident that I will know when to use open or closed-ended probes and that these probes will reflect the concerns of the client and be trivial.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

21. My assessment of client problems may not be as accurate as I would like them to be.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

22. I am uncertain as to whether I will be able to appropriately confront and challenge my client in therapy.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

23. When giving responses, i.e., reflection of feeling, active listening, clarification, probing, I am afraid that they may not be effective in that they won't be validated by the client's immediate response.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

24. I do not feel that I possess a large enough repertoire of techniques to deal with the different problems my clients may present.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

25. I feel competent regarding my abilities to deal with crisis situations that may arise during the counseling sessions – e.g., suicide, alcoholism, abuse, etc.

Strongly Disagree Strongly Agree

1 2 3 4 5 6

26. I am uncomfortable about dealing with clients who appear unmotivated to work towards mutually determined goals.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

27. I may have difficulty dealing with clients who do not verbalize their thoughts during the counseling sessions.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

28. I am unsure as to how to deal with clients who appear noncommittal and indecisive.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

29. When working with ethnic minority clients, I am confident that I will be able to bridge cultural differences in the counseling process.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

30. I will be an effective counselor with clients of a different social class.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

31. I am worried that my interpretation and confrontation responses may not, over time, assist the client to be more specific in defining and clarifying their problem.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

32. I am confident that I will be able to conceptualize my client's problems.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

33. I am unsure as to how I will lead my client towards the development and selection of concrete goals to work towards.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

34. I am confident that I can assess my client's readiness and commitment to change.

Strongly Disagree Strongly Agree
1 2 3 4 5 6

35. I feel I may give advice.

Strongly Disagree					Strongly Agree
1	2	3	4	5	6

36. In working with culturally different clients, I may have a difficult time viewing situations from their perspective.

Strongly Disagree					Strongly Agree
1	2	3	4	5	6

37. I am afraid that I may not be able to effectively relate to someone of lower socioeconomic status than me.

Strongly Disagree					Strongly Agree
1	2	3	4	5	6

APPENDIX M: VANCOUVER INDEX OF ACCULTURATION

Please circle one of the numbers to the right of each question to indicate your degree of agreement or disagreement. Many of these questions will refer to your heritage culture, meaning the original culture of your family. It may be the culture of your birth, the culture in which you have been raised, or any culture in your family background.

	Disagree Agree
1. I often participate in my heritage cultural traditions.	1 2 3 4 5 6 7 8 9
2. I often participate in mainstream American cultural traditions.	1 2 3 4 5 6 7 8 9
3. I would be willing to marry a person from my heritage culture.	1 2 3 4 5 6 7 8 9
4. I would be willing to marry a white American person.	1 2 3 4 5 6 7 8 9
5. I enjoy social activities with people from the same heritage culture as myself.	1 2 3 4 5 6 7 8 9
6. I enjoy social activities with typical American people.	1 2 3 4 5 6 7 8 9
7. I am comfortable interacting with people of the same heritage culture as myself.	1 2 3 4 5 6 7 8 9
8. I am comfortable interacting with typical American people.	1 2 3 4 5 6 7 8 9
9. I enjoy entertainment (e.g., movies, music) from my heritage culture.	1 2 3 4 5 6 7 8
9 10. I enjoy American entertainment (e.g., movies, music).	1 2 3 4 5 6 7 8 9
11. I often behave in ways that are typical of my heritage culture.	1 2 3 4 5 6 7 8 9
12. I often behave in ways that are typically American.	1 2 3 4 5 6 7 8 9
13. It is important for me to maintain or develop the practices of my heritage culture.	

1 2 3 4 5 6 7 8 9

14. It is important for me to maintain or develop American cultural practices.

1 2 3 4 5 6 7 8 9

15. I believe in the values of my heritage culture. 1 2 3 4 5 6 7 8 9

16. I believe in mainstream American values. 1 2 3 4 5 6 7 8 9

17. I enjoy the jokes and humor of my heritage culture. 1 2 3 4 5 6 7 8 9

18. I enjoy white American jokes and humor. 1 2 3 4 5 6 7 8 9

19. I am interested in having friends from my heritage culture. 1 2 3 4 5 6 7 8 9

20. I am interested in having white American friends. 1 2 3 4 5 6 7 8 9

APPENDIX N: HORIZONTAL AND VERTICAL INDIVIDUALISM AND COLLECTIVISM 16-ITEM REVISED SCALE

This questionnaire is anonymous, and there are no right or wrong answers. We want to know if you strongly agree or disagree with some statements. If you strongly agree enter a 9 in the blank space; if you strongly disagree, enter a l in that space; if you are unsure or think that the question does not apply to you, enter a 5 next to the statement.
In short, use this key:

Strongly Strongly
Disagree 1 2 3 4 5 6 7 8 9 Agree

Horizontal individualism items:
1. I'd rather depend on myself than others.
2. I rely on myself most of the time; I rarely rely on others.
3. I often do "my own thing."
4. My personal identity, independent of others, is very important to me.

Vertical individualism items:
1. It is important that I do my job better than others.
2. Winning is everything.
3. Competition is the law of nature.
4. When another person does better than I do, I get tense and aroused.

Horizontal collectivism items:
1. If a coworker gets a prize, I would feel proud.
2. The well-being of my coworkers is important to me.
3. To me, pleasure is spending time with others.
4. I feel good when I cooperate with others.

Vertical collectivism items:
1. Parents and children must stay together as much as possible.
2. It is my duty to take care of my family, even when 1 have to sacrifice what I want.
3. Family members should stick together, no matter what sacrifices are required.
4. It is important to me that I respect the decisions made by my groups.

APPENDIX O: MULTI-GROUP ETHNIC IDENTITY MEASURE-REVISED

1- I have spent time trying to find out more about my ethnic group, such as its history, traditions, and customs.

2- I have a strong sense of belonging to my own ethnic group.

3- I understand pretty well what my ethnic group membership means to me.

4- I have often done things that will help me understand my ethnic background better.

5- I have often talked to other people in order to learn more about my ethnic group.

6- I feel a strong attachment towards my own ethnic group.

Response scale:

(1) Strong disagree (2) Disagree (3) Neutral (4) Agree (5) Strongly Agree

APPENDIX P: RIVERSIDE ACCULTURATIVE STRESS INVENTORY

Sometimes negotiating more than one cultural orientation or identity can be difficult. How is it for you? Below are some statements that may or may not describe your own experience. Please, for each statement circle the appropriate number. You may fill in the blank spaces with your nationality

	Strongly disagree	Somewhat disagree	Not sure	Somewhat agree	Strongly agree
1. Because of my _____ background, I have to work harder than most Americans.	1	2	3	4	5
2. I feel the pressure that what "I" do will be seen as representative of my _____ people's abilities.	1	2	3	4	5
3. In looking for a job, I sometimes feel that my _____background is a limitation.	1	2	3	4	5
4. It's hard for me to perform well at work because of my English skills.	1	2	3	4	5
5. I often feel misunderstood or limited in daily situations because of my English skills.	1	2	3	4	5
6. It bothers me that I have an accent.	1	2	3	4	5
7. I have had disagreements with other ____ (e.g., friends or family) for liking American customs or ways of doing things.	1	2	3	4	5
8. I have had disagreements with Americans for liking _____ customs or ways of doing things.	1	2	3	4	5
9. I feel that my particular cultural practices (_____	1	2	3	4	5

or American) have caused conflict in my relationships.					
10. I have been treated rudely or unfairly because of my _____background.	1	2	3	4	5
11. I have felt discriminated against by Americans because of my _____ background.	1	2	3	4	5
12. I feel that people very often interpret my behavior based on their stereotypes of what _____ are like.	1	2	3	4	5
13. I feel that there are not enough _____ people in my living environment.	1	2	3	4	5
14. When I am in a place or room where I am the only _____ person, I often feel different or isolated.	1	2	3	4	5
15. I feel that the environment where I live is not multicultural enough, it doesn't have enough cultural richness.	1	2	3	4	5