CULTURAL IDENTITY AS A MEDIATING FACTOR IN HELP-SEEKING ATTITUDES AMONG ASIAN AND CAUCASIAN STUDENTS

by

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(Department of Counselling Psychology)

We accept this thesis as conforming to the required standard

THE UNIVERSITY OF BRITISH COLUMBIA

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Counseling Psychology  
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Abstract

The purpose of this study was to explore how level of cultural identity was related to help-seeking attitudes among Asian students and to compare between Asian and Caucasian students. A total of 367 undergraduate university students participated in this study, of whom 184 (127 female and 57 male) were Asians and 183 (137 female, 44 male, and 2 unspecified gender) were Caucasians. A weak positive correlation was found between Asian cultural identity and positive help-seeking attitudes ($r = .158, p = .034, n = 181$) (2-tailed); no significant correlation existed between cultural identity and negative help-seeking attitudes ($r = .077, p = .305, n = 178$) (2-tailed); no significant differences were found among: (a) high Caucasian cultural identity, (b) low Caucasian cultural identity Asian groups, and (c) Caucasian group for both positive help-seeking attitudes ($F(2, 186) = 2.405, p = .093$) and negative help-seeking attitudes ($F(2, 186) = .612), p = .544$). Mixed results were found indicating that there was no easily identifiable trend between cultural identity and positive and negative help-seeking attitudes. Theoretical, clinical, and research implications are discussed.
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CHAPTER I: INTRODUCTION

The present study investigated Asian acculturation level as defined by level of integration into North American society and as measured by the variable cultural identity (Ishiyama, 1995a, 1997). Asian people with a low North American cultural identity may be regarded as mostly traditional Asian and not integrated into North American culture, whereas Asians with a high North American cultural identity are integrated into North American culture, relatively speaking.

Literature states that acculturation level is an important factor for counsellors to consider in understanding Asian clients' help-seeking attitudes, but disagrees as to the strength and type of relationship between acculturation and help-seeking attitudes.

RELEVANCE

Canada has long been known for its cultural diversity and its policies dealing with multiculturalism. As counsellors in Canada, we should be prepared to help people from different backgrounds. This is especially true in British Columbia where the total percentage of 'visible minority' population is 17.9%, based on 1996 census data (Statistics Canada, 1996). Of specific relevance to my thesis, which focuses on the Asian population, the Asian populations accounted for 6.1% of Canada's total population, as of 1996. This proportion more
than doubles to 13.5% in the case of British Columbia’s population demographic (Statistics Canada, 1996). Clearly, this large portion of the Asian population in British Columbia should be accounted for when designing and delivering counselling services. If counsellors and agencies base their policies on a Caucasian-only counselling model, they risk alienating the visible minority cultures that make up 17.9% of British Columbia’s population, which equates to 660,540 people in B.C. (Statistics Canada, 1996). Of these visible minority cultures, 73.9% is accounted for by the B.C. Asian population, a total of 488,105 people (Statistics Canada, 1996).

RESEARCH QUESTION

The present research examined the relationship between Asian acculturation and help-seeking attitudes as compared with Caucasians. This research had a correlational component and a comparative component. First, it correlated Asian acculturation level with attitudes towards counselling (Ishiyama, 1995d). Then it measured help-seeking attitudes among high and low acculturated Asians, as measured by the Positive and Negative Help-Seeking Attitude Scale (Ishiyama, 1995d) and the Cultural Preference Inventory (Ishiyama, 1995a, 1997), and compared them with a Caucasian sample.
The general question examined in this research is: How do Asian attitudes towards counselling differ among Asian cultural groups, differentiated by cultural identity, or level of integration into North American society, and differ from those of a North American cultural group.
MINORITY POPULATIONS CANNOT BE STEREOTYPED AS BEING
STATIC OR AS HAVING ONLY ONE SPECIFIC WAY OF BEING COUNSELLED
- THIS IS WHERE THE VARIABLE OF ACCULTURATION IS AN IMPORTANT
CONSIDERATION. IN GENERAL TERMS, ACCULTURATION IS THE CHANGE
IN ATTITUDES, BELIEFS, AND BEHAVIOURS OF A PERSON FROM A
MINORITY CULTURE AS A RESULT OF CONTACT WITH ANOTHER CULTURE
ACCORDING TO GORDON (1964), LEAVING ONE'S HOME COUNTRY AND
MOVING TO AN UNFAMILIAR SOCIETY IS THE FIRST STEP IN THE
ACCULTURATION PROCESS. THE PROCESS OF MOVING AND ADJUSTING TO
THE NEW ENVIRONMENT REQUIRES SIGNIFICANT ADAPTATION, WHICH
OCCURS THROUGH THE PROCESS OF ACCULTURATION.

ONE THEORY PROPOSED BY ATKINSON (1989) IS THE MINORITY
IDENTITY DEVELOPMENT (MID) MODEL. IT POSTULATES THAT
ACCULTURATION OCCURS IN A SERIES OF STAGES. THE MID MODEL
ASSUMES THAT ALL MINORITY PERSONS EXPERIENCE SIMILAR
OPPRESSIVE CONDITIONS WITHIN THEIR CULTURAL GROUP, WHICH
FOSTERS A SENSE OF GROUP IDENTITY. IN THIS SENSE, THIS THEORY
IS APPLICABLE TO ALL MINORITIES WHO MOVE INTO A NEW CULTURE
FROM THEIR CULTURE OF ORIGIN BECAUSE EACH MINORITY CULTURE
WILL EXPERIENCE SIMILAR CONDITIONS. THE MID MODEL PROPOSES
THAT THE ACCULTURATION PROCESS FOLLOWS A SERIES OF FIVE STAGES
that are defined by attitudes towards self, attitudes towards others in the same group, attitudes towards other minority groups, and attitudes towards the white majority. The implication is that social cultural attitudes are not static and that contact with North Americans will challenge and change ethnic minority attitudes and preferences.

According to Lai and Linden (1993), as Asian immigrants become more acculturated to North American society, they become more like North Americans in terms of thinking processes, values, language, and preferences. If this is the case, Asian attitudes toward seeking professional mental health help should change over time to eventually mirror North American attitudes and beliefs.

What is important when examining these studies is the idea that acculturation is a process and that the level of acculturation will make a difference in Asian values and perceptions.

HELP SEEKING TRENDS: UNDERSTANDING THE ROLE OF ACCULTURATION IN SYMPTOM REPORTING

To understand the help-seeking patterns of Asians who have immigrated to Canada, it is important to explore how Asians report symptoms of psychological distress.

It has been reported that Asians strongly believe in medical causes of mental illness and may not seek counselling
for psychological help (Lin, 1994). Asians see mental illness in a negative way, because it conflicts with their value system and brings social stigma both onto the person suffering and onto that person's family. Also, according to Furnham & Andrew (1996), Asians tend to somatize mental problems and therefore may not seek psychological help for mental illness, rather they would seek medical help.

According to recent research, help-seeking behaviour generally begins with family and neighbours, in Asian countries (Kok & Liow, 1993). Quite often, family members help with financial support and with information (especially for single parents). Both family and neighbours equally contribute to emotional support issues. One area where this trend deviates is with childcare. Single Asian parents are more likely to go to professionals for childcare concerns than to family and neighbours.

Asian immigrants in general tend not to utilize mental health services to the same degree as Caucasian people (Zhang, Snowden, & Sue, 1998). According to data reported by Zhang et al. (1998), Asian people tend to first try and deal with their problems individually before of speaking to mental health professionals. If this first step is not successful, about 12% of Asians turn to friends for help and only about 4% are willing to go to mental health professionals. This is
significantly less than the Caucasian population, of whom 25.5% are willing to speak with friends and 25.5% are willing to speak with a psychiatrist about mental health problems. These data show that Asians of a low acculturation level, for example Asian immigrants, may not be willing to seek professional help. Given the above data, a further study may find a correlation between higher acculturation levels and attitudes towards seeking professional help. Asians of higher acculturation levels may have similar help-seeking attitudes as North American Caucasians.

The trend of non-disclosure did not hold true for clients with somatic complaints (Zhang et al., 1998). There is a positive correlation between the number of somatic complaints and the likelihood of disclosing mental health problems. Asians tend to somatisize mental health issues, which would likely cause increased visits to medical doctors for somatic complaints (Furnham & Andrew, 1996). Since Asians are more willing to seek help for medical reasons (Lin, 1994), they end up interacting with medical doctors through which Asian clients are introduced to the western medical system. Therefore, it is likely that these clients will become familiar with Western medical systems sooner than those who do not have somatic complaints. For Asian clients, this
increased exposure could indicate a clearer understanding of western mental health services.

Asian students display similar levels of mental distress as compared to Caucasian students but tend to report it in different ways (Tracy, Leong, & Glidden, 1986). Tracy et al. (1986) surveyed students from a Hawaiian University over a three-year period, and found that Caucasian students were more likely to report emotional concerns whereas Asian students were more likely to report career or academic concerns. The Asian students in this study reported having as many as, or more problems than did the Caucasian students - the amount of reported mental health concerns were similar but were reported in different ways. It was concluded Western university students of Asian background were likely more acculturated and therefore, according to Tracy et al. (1986), have similar help-seeking attitudes as the Caucasian students.

Atkinson and Gim (1989) studied the interaction between acculturation and help-seeking behaviour. In total, 326 Chinese American men and women completed a survey that examined demographic data, level of acculturation, perception of stigma attached to counselling, and attitudes towards seeking counselling. Results of the survey indicated a general pattern in that participants with higher acculturation levels reported less of a stigma towards seeking help from a
mental health professional and a higher willingness to see a counsellor. As levels of acculturation rose, Asians became more westernized and, according to Atkinson and Gim (1989), they became more accepting of western therapies such as counselling.

According to Zhang et al. (1998), reluctance to disclose mental health problems may indicate a cultural barrier that exists between Asian clients and Western mental health professionals. Clients may experience miscommunication due to language and ethnically insensitive counsellors who inadvertently create communication barriers that interfere with the counselling process. Lin (1994) found that Asian clients stay in therapy for as long as Caucasian clients if counsellor characteristics such as language spoken and ethnicity were accounted for. Asian clients who saw an ethnically or linguistically matched counsellor stayed in therapy for an average of 12 sessions - comparable to Caucasian American clients. When counselling was combined with medical intervention, the length of Asian clients' stay in therapy nearly tripled in length (i.e. 34 sessions). This trend is especially important for low acculturation clients who are not able to speak English and therefore would not benefit from having an English only speaking counsellor.
A study conducted by Lai and Linden (1993) incorporated the factors of acculturation and social conformity and correlated them with symptom reporting. In this study, Chinese and Canadian university students enrolled at the University of British Columbia were given a questionnaire that measured self-reported physical symptoms, psychological symptoms, acculturation level, and controlled for social conformity. The results indicated that Asian students did not significantly differ from Canadian students in reporting physical symptoms and that the more acculturated students were increasingly similar to Canadian student norms. However, according to Lai and Linden (1993), Asian students did report more anxiety, likely due to pressure to succeed, culture shock, and language barriers, but displayed less affect expression. The authors suggested that Asians were aware of psychological distress and were willing to express it when specifically and anonymously asked about it.

POSITIVE AND NEGATIVE HELP-SEEKING ATTITUDES

In a study by Furnham and Andrew (1996), Asian attitudes towards therapy changed after their initial visit to a counsellor. In this study, 98 Asian and 78 Caucasian British participants filled out questionnaires regarding their attitudes towards seeking professional mental health help. According to Furnham and Andrew (1996), ethnic origin, age,
gender, occupation, religion, and self-reported physical health were not correlated to help-seeking while previous contact with psychotherapists and severity of somatisizing distress were. Previous contact with psychotherapists was positively related to help-seeking attitudes while severity of somatic distress was negatively correlated. This implied that Asians, who tended to somatize personal mental distress, were more likely to seek medical help and less likely to seek counselling. However, once introduced to counselling Asian clients were willing to accept it as a valid source of help. The implication drawn from this study was that Asian attitudes towards therapy become more positive with exposure to Western therapies.

Atkinson, Lowe, and Matthews (1995) examined the influence of acculturation and gender and how they influence Asian willingness to see a counsellor. In this study, 187 Asian American university students, 98 males and 89 females, filled out the Willingness to See a Counsellor Questionnaire which examined acculturation level, gender, and willingness to see a counsellor. The results of this study indicated that there were no significant differences between the willingness of Asian males and the willingness of Asian females to see a counsellor. The participants were more willing to see counsellors for career or academic problems, participants who
had previously attended therapy were more willing to go to therapy again and, in contrast to other studies, participant level of acculturation did not significantly influence willingness to see a counsellor. These findings upheld previously mentioned findings in that the initial counselling visit is crucial, and once introduced to counselling, Asians accepted it as a valid source of help. This study also implied that there was not a gender split in Asian clients' willingness to seek therapy as there is in Canadian culture - i.e. Canadian women are more likely to seek counselling than men.

Interestingly, this study contradicted the idea that higher acculturated Asians were more willing to seek counselling (Atkinson, Lowe, & Matthews, 1995). Examination of the sample and type of counselling sought, accounted for this seeming contradiction. The authors stated that the participants were university students who sought counselling for academic/career concerns and therefore were not representative of Asian immigrants in general who are not introduced to university support networks. It is not surprising that the authors did not find an acculturation effect with these Asian students since Asian students were more likely to seek counselling for academic reasons (Atkinson
et al., 1995), and universities have strong counselling support networks for this type of concern.

It seems that acculturation level is also correlated with Asian preference for certain types of counsellors. Atkinson, Whiteley, and Gim (1990) explored level of acculturation and preferred help providers. This study grouped 816 Asian American students into three levels of acculturation and measured their preferences for various helpers. The participants were asked to rank the top three help providers who they would most likely discuss a personal problem with. The help providers given as choices in the survey included: mother, father, sister, brother, other relatives, religious leaders, oldest person in the community, friend, teacher, counsellor/psychologist, and medical doctor. The researchers expected that low acculturation Asians would have a stigma against seeking professional psychological help and that they would not choose a 'professional helper' from the list whereas the high acculturation Asians would. However, this was not the case. The low acculturation Asians chose the 'counsellor/psychologist' as their preferred help provider over 'mother' and 'friend'. High acculturation Asians chose 'friend' as their preferred helper. The authors explained the findings by stating the low acculturation Asians would put more faith in 'true professionals' and that they likely just
moved to North America and therefore would not have as many friends to turn to as would the high acculturation Asians. Given this study (Atkinson et al., 1990) and comparing it with Atkinson et al. (1995) study, previously reported in this thesis, the results indicated that, with a student sample, level of acculturation did not have a consistent effect on attitudes towards counselling.

Atkinson, Wampold, Lowe, Matthews, and Ahn (1998) examined client-counsellor preference by surveying Asian undergraduate students attending an American university. Asian respondents reported that they would prefer counsellors who held similar attitudes and values to their own, to counsellors matched on other variables such as ethnicity. Atkinson et al. (1998) used regression analysis to measure acculturation and its correlation with preferences for various characteristics such as ethnicity, personality, age, gender, attitudes, and values. Acculturation level correlated with a "consistent preference by ethnic minority participants for a counsellor with similar attitudes and values over an ethnically similar counsellor . . ." (Atkinson et al., 1998, p. 116). Low acculturation Asians had a stronger preference for an ethnically similar counsellor than did the high acculturation participants. The authors proposed that this preference reflected an assumption on the client's part that
counsellors of similar ethnicity would hold similar values and attitudes.

SUMMARY

According to the literature, acculturation is a process (Atkinson et al., 1989; Lai & Linden, 1993) that begins when a person from a minority culture comes in contact with the host culture. According to Lai and Linden (1993), as Asian immigrants become more acculturated to Canadian society, they become more like Canadians. If this is the case, then higher acculturation level Asians should have similar attitudes toward seeking mental health as Caucasians.

Acculturation level can be used as a variable to help understand symptom reporting (Lai & Linden, 1993). This is apparent when considering that low acculturation Asians tend to somatisize their disorders and prefer to seek medical help rather than counselling (Furnham & Andrew, 1996).

Asians report equal amounts of stress as Caucasians (Tracy et al., 1986). Despite this fact, there is an impression that Asians are more reluctant to disclose mental problems than are Caucasians (Zhang et al., 1998). However, once factors such as type of counselling (academic or career), social factors such as being a student, and exposure to Western mental health services were accounted for, Asians were just as willing to see a mental health professional as were
Caucasians (Atkinson et al., 1995; Furnham & Andrew, 1996). Understanding these attitudes and the factors influencing counselling is important to knowing how to better deliver services.

Many researchers have reported a correlation between level of acculturation and willingness to seek counselling, but the direction of the correlation (i.e. positive or negative) was unclear as various studies were contradictory. Type of sample may account for much of the contradictory findings. For example, Atkinson and Gim (1989) and Furnham and Andrew (1996), who studied a sample that consisted of the general population, found a positive correlation between acculturation and willingness to seek professional help. Whereas other studies that used a student population, such as that conducted by Atkinson et al. (1995), found that acculturation level did not correlate with attitudes towards counselling. In fact, Atkinson et al. (1990), who used a student sample, found that low acculturation Asians stated that they were more willing to speak to a counsellor/psychologist than did the high acculturation group.

RESEARCH HYPOTHESES

This study examined Cultural Identity level as a mediating factor in Asian attitudes towards counselling as compared to a Caucasian sample. The Asian group was
artificially categorized into high and low North American Cultural Identity subgroups for the purpose of hypothesis testing. Note that this research used scales developed by Ishiyama (1995a, 1995b, 1995c, 1995d, 1997), which used the variable Cultural Identity as the measure of Asian acculturation to North American society.

The following hypotheses were tested in the present study:

1. There is a significant positive correlation between Asian cultural identity scores and the positive help-seeking attitude scores.

2. There is a significant negative correlation between Asian cultural identity scores and negative help-seeking attitude scores.

3. There is a significant main group effect on attitudes towards help-seeking among the Asian cultural identity group and the Caucasian group. (i.e. significant group differences on positive and negative attitudes towards help-seeking among the total Asian group and the Caucasian group).

4. There is no significant difference in positive and negative help-seeking attitudes between highly Canadianized Asian students and Caucasian students.
(5) There is a significant difference in positive and negative help-seeking attitude between low Canadianized Asian students and Caucasian students.
CHAPTER III: METHODOLOGY

DEFINITIONS

Asian: Participants who self-identified as Asian on the Demographic Information Survey (Ishiyama, 1995b) fit into this category. The categories for Asian identification included Chinese (People's Republic of China, Hong Kong, Taiwan), Japanese, Korean, Vietnamese, Philippino, Malaysian, Sri Lankan, and Indonesian. For this research, the ethnic category of East Indian was not included in the working definition of Asian.

Caucasian: The racial group of Caucasians in this study included mainly North Americans from Canada or the United States, with a Caucasian background. Those who self-identified as Eastern European, Hispanic, East Indian, First Nations, Middle Eastern, Afro-American, or African ethnic backgrounds were not included in this group.

Acculturation: The term acculturation refers to the process whereby a person from a minority culture comes in contact with the host culture, and his or her attitudes and beliefs are influenced by such contact (Atkinson, 1989; Berry, Kim, & Bujaki, 1989; Gordon, 1964). In this paper, acculturation refers to how Asian people are influenced and changed by contact with Canadian culture.
PARTICIPANTS

The sample consisted of undergraduate university students from the University of British Columbia. Demographic data were collected on participants' gender, age, and ethnic background (Asian or North American). Also, Cultural Identity scores (low to high Caucasian cultural identity), and positive and negative attitudes towards help-seeking. The sample had two main groups; those with an Asian background and those with a North American (Caucasian) background. The Asian background group was further broken down into low and high Caucasian identified subgroups based on artificially set cut points to be explained below.

The sample was drawn from a random selection 184 Asian and 183 Caucasian participants from a larger pool of data. For the purpose of this study, data from non-Asian or non-Caucasian students were excluded. There were 264 female, 101 male, and 2 unknown participants. Of the Asian group, 127 were female and 57 were male. For the Caucasian group, 137 were female, 44 were male, and 2 were unspecified gender. See Table 1.

Age of participants ranged from 16 to 38 ($M = 20.22$, $SD = 2.18$, $n = 367$) years old. Asian participants age ranged from 16 to 28 ($M = 19.73$, $SD = 1.75$, $n = 183$), and Caucasian's ranged from 18 to 38 ($M = 20.7$, $SD = 2.45$, $n = 183$).
Table 1

Total Number of Male and Female Participants by Cultural Group

<table>
<thead>
<tr>
<th>Gender</th>
<th>Total</th>
<th>Asian</th>
<th>Caucasian</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>367</td>
<td>184</td>
<td>183</td>
</tr>
<tr>
<td>Male</td>
<td>264</td>
<td>127</td>
<td>137</td>
</tr>
<tr>
<td>Female</td>
<td>101</td>
<td>57</td>
<td>44</td>
</tr>
<tr>
<td>Unspecified</td>
<td>2</td>
<td>2</td>
<td>2</td>
</tr>
</tbody>
</table>
The age of the high Caucasian cultural identity Asian participants ranged from 18 to 25 ($M = 19.70$, $SD = 1.75$, $n = 66$). The age of the low Caucasian cultural identity Asians ranged from 17 to 28 ($M = 19.69$, $SD = 1.84$, $n = 62$). The age of the Caucasian group with random cases removed (to create equal n's in the groups), ranged from 18 to 28 ($M = 20.77$, $SD = 2.12$, $n = 62$); see Table 2.

The total years spent in North America ranged from 1 to 38 ($M = 16.83$, $SD = 6.5$, $n = 367$). The Caucasian group scores ranged from 5 to 38 ($M = 20.45$, $SD = 2.92$, $n = 183$), whereas Asian participants ranged from 1 to 26 ($M = 13.17$, $SD = 7.059$, $n = 183$). For the subgroups, the high Caucasian cultural identity group ranged from 1 to 26 ($M = 16.54$, $SD = 6.0$, $n = 66$), the low Caucasian cultural identity group ranged from 2 to 22 ($M = 8.69$, $SD = 6.05$, $n = 62$), and the Caucasian group with cases removed to equal the N's ranged from 5 to 28 ($M = 20.53$, $SD = 2.96$, $n = 62$); see Table 3.

Caucasian participant birthplaces were Canada ($n = 174$), England ($n = 2$), New Zealand ($n = 1$), South Africa ($n = 1$), and USA ($n = 1$). Asian participants reported being born in Canada ($n = 78$), Hong Kong ($n = 45$), Taiwan ($n = 16$), China ($n = 7$), Korea ($n = 6$), Philippines ($n = 5$), Malaysia ($n = 4$), Singapore ($n = 4$), Vietnam ($n = 3$), Japan ($n = 2$), USA ($n = 2$), Germany ($n = 1$), Belgium ($n = 1$), Brunei ($n = 1$), Canton
(n = 1), Indonesia (n = 1), Macao (n = 1), South Africa (n = 1), and 'other' (n = 5). A summary of Asian participants' birthplaces is presented in fig. 1.
Table 2

Age of Participants by Group

<table>
<thead>
<tr>
<th>Group</th>
<th>Min Age</th>
<th>Max Age</th>
<th>Mean Age</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Total</td>
<td>16</td>
<td>38</td>
<td>20.22</td>
<td>2.18</td>
<td>367</td>
</tr>
<tr>
<td>Caucasian</td>
<td>18</td>
<td>38</td>
<td>20.7</td>
<td>2.45</td>
<td>183</td>
</tr>
<tr>
<td>Asian</td>
<td>16</td>
<td>28</td>
<td>19.73</td>
<td>1.75</td>
<td>183</td>
</tr>
<tr>
<td>Caucasian (Cases Removed)</td>
<td>18</td>
<td>28</td>
<td>20.77</td>
<td>2.12</td>
<td>62</td>
</tr>
<tr>
<td>High NA ID</td>
<td>18</td>
<td>25</td>
<td>19.70</td>
<td>1.75</td>
<td>66</td>
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<tr>
<td>Low NA ID</td>
<td>17</td>
<td>28</td>
<td>19.69</td>
<td>1.84</td>
<td>62</td>
</tr>
</tbody>
</table>

* NA ID = North American Identity (i.e. Canadian)
Table 3

Years spent in North America by Group

<table>
<thead>
<tr>
<th></th>
<th>Min</th>
<th>Max</th>
<th>Mean</th>
<th>SD</th>
<th>n</th>
</tr>
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<tbody>
<tr>
<td>Total Years</td>
<td>1</td>
<td>30</td>
<td>16.83</td>
<td>6.5</td>
<td>367</td>
</tr>
<tr>
<td>Caucasian</td>
<td>5</td>
<td>38</td>
<td>20.45</td>
<td>2.92</td>
<td>183</td>
</tr>
<tr>
<td>Asian</td>
<td>1</td>
<td>26</td>
<td>13.17</td>
<td>7.06</td>
<td>183</td>
</tr>
<tr>
<td>Caucasian (Removed)</td>
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<td>28</td>
<td>20.53</td>
<td>2.96</td>
<td>62</td>
</tr>
<tr>
<td>High NA ID</td>
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<td>16.54</td>
<td>6.0</td>
<td>66</td>
</tr>
<tr>
<td>Low NA ID</td>
<td>2</td>
<td>22</td>
<td>8.69</td>
<td>6.05</td>
<td>62</td>
</tr>
</tbody>
</table>

* NA ID = North American Identity
Fig. 1

Birthplace of Asian Participants (n = 183)
MEASURES

Participants completed the Demographic Information Survey (Ishiyama, 1995b), the Positive Help-Seeking Attitude Scale (Ishiyama, 1995d), and the Negative Help-Seeking Attitude Scale (Ishiyama, 1995d); See appendix A - D. Self-identified Asian participants filled out the Cultural Preference Inventory (Ishiyama, 1995a).

DEMOGRAPHIC INFORMATION SURVEY

The Demographic Information Survey (Ishiyama, 1995b) gathered basic demographic information about the participants. Information included age, gender, program of study, birth order, ethnic/racial background, time residing in North America, birthplace, mother’s birthplace, and father’s birthplace. The information from this survey was used as the primary means of separating participants into Asian and Caucasian groups.

In the current study, the Asian group consisted of participants who stated that they considered their ethnicity 'more than 50%' Asian. Backgrounds that fit into this category included Chinese (People’s Republic of China, Hong Kong, Taiwan), Japanese, Korean, Vietnamese, Philippino, Malaysian, Sri Lankan, and Indonesian. Those who indicated
that they were East Indian (or South Asian) were not included in the Asian group in the present study.

Included in the Caucasian group were those who considered their background as 'more than 50%’ Caucasian/White. Backgrounds that fit into this category were Canadian, American, and Western European. Factors such as time residing in Canada and parents' birthplaces were used as additional indicators of acculturation level.

CULTURAL PREFERENCE INVENTORY

This survey consisted of two parts. Part one had three questions designed to measure cultural identification and social environment while growing up. The Cultural Preference Inventory, presented as part two of this survey, was used to measure cultural identity.

This research used the variable cultural identity as a measure of integration into North American society instead of the variable acculturation. Cultural identity was measured by Ishiyama's (1995a, 1997) Cultural Preference Inventory. The cultural identity score correlates ($r = .61$) with the Suinn-Lew acculturation scale (Suinn, Rickard-Figueroa, Lew, & Vigil, 1987). This paper used Ishiyama's (1997) concept of Cultural Identity instead of the Suinn-Lew acculturation scale (Suinn et al., 1987) because Ishiyama's scale encapsulates the necessary information to measure acculturation, it is based on
Canadian Data, it is free of exclusively U.S. terms, and it is shorter and easier to understand/interpret with reference to this paper, while the Suinn-Lew scale is large and time consuming. Given the correlation with the Suinn-Lew Acculturation Scale, and the ease of use and interpretation, this research used Ishiyama's (1995a, 1997) scale to measure cultural identity.

Scores for cultural identity were obtained ratings on the following 9 items in the Cultural Preference Inventory (Ishiyama 1995a, 1997): (1) arts and music; (2) language; (3) food; (4) traditional events and celebrations; (5) local community to belong to; (6) manners and customs; (7) values; (8) friends; (9) counsellors/advisors. The items were rated on a 9 point scale where 1 indicated preference for Caucasian or North American culture (which is referred to in this research as Asian high Caucasian cultural identity), and 9 correlated with a preference for Asian culture (Asian low Caucasian cultural identity). For example, item #1 was "I prefer arts and music". An answer of 1 indicated strongest preference for Canadian music, and 9 indicated strongest preference for Asian music.

Scores for all nine items were added together to give a total score for Cultural Identity ranging between 9 and 81. A low numerical score of 9 indicated a high Caucasian cultural
identity and high numerical score of 81 indicated a low Caucasian cultural identity.

To test the hypotheses, the entire sample was used for the correlation and regression analysis. For group comparisons, the top and bottom thirds of the Asian participant’s cultural identity scores were used to categorize the Asian sample into high and low Caucasian cultural identity groups.

The groups of high and low Caucasian identity were formed by running a frequency distribution analysis for the Cultural Identity variable. The results of this analysis were used to group the distribution into three equal parts. Scores falling in the bottom third of the distribution were grouped as Asian with high Caucasian (North American) cultural identity, scores falling in the top third of the distribution were grouped as Asian low Caucasian cultural identity, and the middle third of the scores were excluded from the analysis.

The range of the cultural identity scores were 11 to 78 (n = 183, M = 48.11, and SD = 12.9). Asian participants with cultural identity scores ranging from lowest to 44 (n = 66) inclusively were categorized as high Caucasian (North American) cultural identity, which represented a North American cultural preference. Asian participants with scores ranging from 55 through to the highest score (n = 62)
inclusively were categorized into the low Caucasian cultural identity group. Scores in the middle range (45 to 54 inclusive, n = 56) were excluded from the analysis. This created two discrete groups consisting of the first and the last third groups of Asian identity scores. The data from these two groups were used for comparisons of high and low Caucasian cultural identity on attitudes towards help-seeking.

All Caucasian participants were used in the overall Caucasian comparison group (N = 183). For group comparisons between the Caucasian group and with the high and low cultural identity Asian groups, it was desirable to have similar group sizes. Therefore, SPSS randomly removed cases from the Caucasian group leaving a total of n = 62; see Table 4 for a breakdown of cultural identity range and number of participants by cultural group.

POSITIVE AND NEGATIVE HELP-SEEK ATTITUDE SCALE

This instrument contains 26 items to measure positive and negative help-seeking attitudes (Ishiyama, 1995d). The positively cued and negatively cues items offer scores on positive and negative help-seeking attitudes, respectively. Each item contains a phrase intended to describe either positive or negative attitudes towards counselling and was measured on a 7 point Likert - type scale. Scale items are scored accordingly: "Describe how you feel about the following
statement (positive or negative statement): 1 not at all, to 7 extremely". A pool of scale items was generated by Ishiyama (1995c, 1995d), in consultation with three counselling psychology graduate students as to the validity of the positive and negative statements about professional help-seeking.
<table>
<thead>
<tr>
<th>Group</th>
<th>Cultural Identity Range</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caucasian</td>
<td>na*</td>
<td>183</td>
</tr>
<tr>
<td>Caucasian (with cases removed)</td>
<td>na*</td>
<td>62</td>
</tr>
<tr>
<td>Asian (total)</td>
<td>11 78**</td>
<td>183</td>
</tr>
<tr>
<td>Asian High NA Cultural ID***</td>
<td>11 44**</td>
<td>66</td>
</tr>
<tr>
<td>Asian Low NA Cultural ID****</td>
<td>55 78**</td>
<td>62</td>
</tr>
<tr>
<td>Asian Excluded Cases</td>
<td>45 54**</td>
<td>56</td>
</tr>
</tbody>
</table>

* Caucasians do not have a cultural identity score

** Asian participants were assigned a cultural identity score, which was used here form the high and low cultural identity groups. Lower Cultural Identity scores represent a higher identification with North American culture.

*** Asian High NA cultural ID – High identification with North American culture.

**** Asian Low NA Cultural ID – Low identification with North American Culture.
The scale originally had 40 items, which were later refined through reliability testing. Reliability was measured using the test-retest method with a sample of 355 students, administered six weeks apart (Ishiyama, 1995c). Items with a low correlation, below .40, were removed from the final survey. Reverse scoring of the variables was originally planned to yield one attitude score. However, when examined, it was noted that a weak correlation of $r = -.26$ existed between the scales (positive help-seeking attitudes and negative help-seeking attitudes) which suggested that the scores for positive and negative attitudes be treated separately.

The version of the scale used in this research contained 30 items, 4 of which were deleted from the data set to conform to Ishiyama’s (1995c) item reductions. The final version of the scale has 9 positively worded statements and 17 negatively worded statements that referred to attitudes towards seeking help from a professional mental health clinician.

The positive help-seeking attitude score ranges from 9 - 63 with higher scores reflecting a more positive attitude (Ishiyama, 1995d). Negative help-seeking attitude score ranges from 17 - 119 with a higher score reflecting a more negative attitude.
The variables, the positive and negative help-seeking attitudes, were scored separately in this scale, giving two separate dimensional scores instead of one overall score. Although the scale was originally intended as a single measure, Ishiyama (1995c) argued that a relatively low correlation between the positive and negative variable measures \((-0.26, n = 356)\) indicated that these variables may not reflect identical constructs and therefore should be treated separately. Also, the item weighting was unequal which created problems when reverse scoring and adding the data together.

Internal consistencies, measured by Cronbach alphas, were reported as \(0.91 (n = 355)\) for the positively worded items and \(0.92 (n = 355)\) for the negatively worded attitude scales (Ishiyama, 1995c).

Original measures used in testing the scale did not reveal significant cultural differences between Caucasians and Asians (Ishiyama, 1995c). This was explored further in this study. In addition, this thesis reports on the relationship of high and low acculturated Asians as compared to Caucasians in order to see if a significant difference exists.

STATISTICAL ANALYSIS

A quantitative and correlational research design was used in this study. This research design fit this study because
the level of acculturation, as measured by the variable cultural identity, had to be quantified for comparison purposes. Similarly, the quantitative method offered the ability to measure differences and similarities between the Caucasian and high and low Caucasian cultural identity groups, and to measure the correlation between attitudes and cultural identity level.

For all reported comparisons, the raw data were entered using an Excel spreadsheet, and then converted into the statistical program Statistical Package for the Social Sciences (SPSS) version 11.5 format for analysis. The SPSS program was used to perform all statistical functions for the data, and it was also used to generate reports, charts, and graphs.

PROCEDURE

The first two hypotheses were tested using the Pearson R correlation method, two-tailed (Gravetter & Wallnau, 2000). It was hypothesized that high Caucasian cultural identity and positive help-seeking attitudes would have a positive correlation. Conversely, it was hypothesized that low Caucasian cultural identity level and negative help-seeking attitudes would have a negative correlation.

The Pearson Correlation measures both the degree and direction of linear relationship between two variables
Role of Cultural Identity in Help Seeking (Gravetter & Wallnau, 2000). The Pearson R is a good measure for these hypotheses because it shows a correlation between cultural identity level and positive and negative help-seeking attitudes. Recall that the independent variable of cultural identity is a continuous variable that ranges from 9 to 81, 9 indicating one’s cultural identity being closest to the North American culture, and 81 indicating being closest to the Asian culture (i.e. one’s culture of origin). These data were correlated with the dependent variables positive and negative help-seeking attitudes, for which the scores were also continuous and linear.

Group comparisons were performed with an SPSS - based MANOVA (Gravetter & Wallnau, 2000). The assumptions of the MANOVA test were that the observations in each sample were independent, that the population from which the sample was chosen from was normal, and that the samples had homogeneity of variance. Random sampling, Levene’s test for equality of error variance (SPSS 11.5), and plotting the histograms with normal curves for the main variables showed that the assumptions of the test were met. The F ratio was calculated for hypothesis testing with the MANOVA (Gravetter & Wallnau, 2000).

A 3x2x2 factorial ANOVA was performed to compare the variables cultural identity, gender, and positive and negative
help-seeking attitudes. The variable cultural identity was used to categorize participants into one of three groups - Caucasian, high Caucasian cultural identity, and low Caucasian cultural identity. Help-seeking attitude had two categories - positive and negative help-seeking attitude.
CHAPTER IV: RESULTS

The purpose of this study was to examine the relationship between acculturation, as measured by the variable cultural identity, and attitudes (positive and negative) towards help-seeking. The first part of this section describes the various variables used in the analysis. The second part, entitled Data Analysis, describes the results of the statistical tests.

DESCRIPTION OF MAIN VARIABLES

Acculturation was measured using the Cultural Preference Inventory (Ishiyama, 1995a). This scale had a high positive correlation \( r = .61 \) with the Suinn-Lew Acculturation Scale (Suinn et al., 1987), according to Ishiyama (1997). To complete the Cultural Preference Inventory (Ishiyama, 1995a), self-identified Asian participants rated their preferences on nine cultural items as being either Caucasian or Asian. The variable total ranged from 11 to 78 with \( M = 48.11, \) and \( SD = 12.9, n = 183 \).

The variable cultural identity was also used as a sorting variable, which categorized groups of Asian participants into either high or low Caucasian cultural identity. The groups of high and low Caucasian cultural identity were created by running a frequency distribution on the continuous cultural identity variable and splitting the distribution into 3 equal parts. Asian participants with cultural identity scores
ranging from lowest to 44 (n = 66) inclusively were categorized as high Caucasian cultural identity. Those with scores ranging from 55 through to the highest score (n = 62) inclusively were categorized into the low Caucasian cultural identity group - which represented a low preference for Caucasian (North American) culture. Participants with scores in the middle range (45 to 54 inclusive, n = 56) were excluded from the analysis. This created two discrete groups consisting of the first and the last third scores, which were used for comparisons. All of the Caucasian participants' data were retained for analysis (n = 183). However, in the ANOVA tests, random cases were excluded from the Caucasian participants' data to create an equal number of participants as the Asian groups (n = 62).

Comparison of the mean length of stay (i.e. time spent) in North America supported the cultural identity groupings; See previously printed Table 3 for a breakdown of time spent in North America. Mean time spent in North America was significantly different for each of the cultural identity groups: Caucasian (M = 20.45, SD = 2.91, n = 183); Asian high Caucasian cultural identity (M = 16.54, SD = 6.0, n = 66); and Asian low Caucasian cultural identity (M = 8.69, SD = 6.05, n = 62). This supported the grouping of Asian participants into high and low Caucasian identity because the high Caucasian
identity group spent significantly more time in North America than did the low identity group ($F(2, 311) = 162.28, p = .00$).

The positive help-seeking attitude variable was measured using the Positive and Negative Help-Seek Concern Inventory (Ishiyama, 1995d). Total obtained scores for this variable were: range = 9 to 63, ($M = 34.19$, $SD = 9.267$, $n = 358$). As shown in Table 5, the Caucasian group had positive help-seeking attitude scores of ($M = 34.59$, $SD = 9.48$, $n = 176$); the Caucasian group, with random cases removed to create equal n's, had scores of ($M = 34.2$, $SD = 9.28$, $n = 60$); the total Asian sample scores were ($M = 33.8$, $SD = 9.06$, $n = 182$); the high Caucasian identity group scores were ($M = 32.43$, $SD = 9.56$, $n = 65$); The low Caucasian identity group scores were ($M = 35.84$, $SD = 8.6$, $n = 62$). See Table 5 for the means, standard deviations, and ranges broken down by racial group for the Positive and Negative help-seeking scores.

Negative help-seeking attitude was measured by totalling the raw scores from the negatively worded items in the Help-Seek Concern Inventory (Ishiyama, 1995d). There was a total of 17 negative items rated on a 7-point scale giving a total possible score of 17 to 119.
Table 5

Positive and Negative Help-Seeking scores by Cultural Group

<table>
<thead>
<tr>
<th></th>
<th>Caucasian with Random Cases Removed</th>
<th>Asian High NA Cultural Identity</th>
<th>Asian Low NA Cultural Identity</th>
</tr>
</thead>
<tbody>
<tr>
<td>PHSA</td>
<td>$M = 34.59$</td>
<td>$M = 33.8$</td>
<td>$M = 32.43$</td>
</tr>
<tr>
<td></td>
<td>$SD = 9.48$</td>
<td>$SD = 9.06$</td>
<td>$SD = 9.56$</td>
</tr>
<tr>
<td></td>
<td>Range = 9 - 63</td>
<td>Range = 13 - 54</td>
<td>Range = 14 - 54</td>
</tr>
<tr>
<td></td>
<td>$n = 176$</td>
<td>$n = 182$</td>
<td>$n = 65$</td>
</tr>
<tr>
<td>NHSA</td>
<td>$M = 58.22$</td>
<td>$M = 60.36$</td>
<td>$M = 57.77$</td>
</tr>
<tr>
<td></td>
<td>$SD = 18.22$</td>
<td>$SD = 18.11$</td>
<td>$SD = 19.28$</td>
</tr>
<tr>
<td></td>
<td>Range = 21 - 105</td>
<td>Range = 22 - 111</td>
<td>Range = 22 - 111</td>
</tr>
<tr>
<td></td>
<td>$n = 175$</td>
<td>$n = 179$</td>
<td>$n = 65$</td>
</tr>
</tbody>
</table>

*PHSA = Positive Help-Seeking Attitude; (Higher PHSA scores indicate more positive attitudes)

*NHSA = Negative Help-Seeking Attitude (Higher NHSA scores indicate more negative attitudes)
Total obtained scores for this variable were: *Range* = 21 to 111, (\(M = 59.3, SD = 18.17, n = 354\)). As shown in table 5, the Caucasian group scores were (\(M = 58.22, SD = 18.22, n = 175\)); for the Caucasian group, with random cases removed to create equal N’s, the scores were (\(M = 51.15, SD = 18.11, n = 62\)); the negative help-seeking attitude scores for the total Asian sample were (\(M = 60.36, SD = 18.11, n = 179\)); for the high Caucasian identity group, (\(M = 57.77, SD = 19.28, n = 65\)); for the low Caucasian identity group, (\(M = 60.9, SD = 15.93, n = 60\)). Means, standard deviations, and ranges were broken down by racial group in Table 5.

**HYPOTHESIS TESTING**

To test the first two hypotheses, which stated that (1) there would be significant positive correlation between Asian cultural identity scores and positive help-seeking attitude scores, and (2) that there would be significant negative correlation between Asian cultural identity scores and negative help-seeking attitudes, a bivariate correlation analysis (Trache, 2003) using the Pearson R correlation (Gravetter & Wallnau, 2000) was run using the SPSS 11.5 computer program.

Hypothesis 1 was not supported by the results of this research. Results indicated a significant negative correlation between cultural identity and positive help-
seeking attitudes, \((r = .158, p = .034, n = 181 \text{ (2-tailed)})\); whereas a positive correlation was expected. (Note that the value of the correlation was positive, but was interpreted as a negative correlation due to the way the survey was scored). This correlation indicated that as Asian cultural identity scores were higher, so to were their positive help-seeking attitudes. Recall that higher scores on the cultural identity survey indicated a lower Caucasian identity. Therefore, as Asian cultural identity moved towards low Caucasian identification (i.e. away from identifying with Caucasian culture), positive attitudes towards help-seeking increased. This was opposite of the expected results which hypothesized that high Caucasian identified Asian participants would have more positive attitudes towards help-seeking.

Results of testing Hypothesis 2 indicated that there was a small and non-significant negative correlation between cultural identity and negative help-seeking attitudes \((r = .077, p = .305, n = 178 \text{ (not significant)} \text{ (2-tailed)})\). As was the case with hypothesis 1, these results were reported as a positive correlation due to the scoring of the survey. However, the theoretical direction of the correlation was negative. This indicated that Asians with lower Caucasian identities had somewhat less negative attitudes towards help-seeking. Although the correlation was in the expected
direction, it was not strong enough to support this second hypothesis.

Exploratory analysis of the correlation between positive help-seeking attitudes and negative help-seeking attitudes showed a significant and negative correlation \( (r = -.219, p = .003, n = 178) \). These findings were similar to the previously reported findings by Ishiyama (1995c) who recommended that these two variables be treated as separate items in research, instead of as a unitary variable.

Hypotheses 3, 4, and 5, were group comparisons of help-seeking attitudes. Hypothesis 3 stated that there would be a significant main effect difference in help-seeking attitudes between the Asian group and the Caucasian group. Hypothesis 4 stated that there would not be a significant difference in help-seeking attitudes between Asian students with a high Caucasian cultural identity and Caucasian students. Hypothesis 5 stated that there would be a significant difference in help-seeking attitudes between Asian students with a low Caucasian cultural identity and Caucasian students.

These hypotheses were tested using a 3x2x2 MANOVA (Gravetter & Wallnau, 2000; Trache, 2003) in SPSS 11.5. For this test, the independent variables were cultural identity and gender, the dependent variables were positive and negative
help-seeking attitudes - gender was used for exploratory purposes. For this test, the variable cultural identity was grouped into three discrete groups, (1) Caucasian, (2) Asian high Caucasian cultural identity, and (3) Asian low Caucasian cultural identity. Initially, the group categories had unequal participants - Caucasian (n = 176), Asian high (n = 65), and Asian low (n = 60). To correct this, SPSS randomly excluded 35% of the cases from the Caucasian group, which left the Caucasian group with (n = 62). The two Asian groups were created by taking the top and bottom thirds of the scores for the cultural identity variable.

Results of the MANOVA on the positive help-seeking scores indicated no significant difference among the cultural groups (Caucasian; Asian high Caucasian identity; and Asian low Caucasian identity) $F(2, 186) = 2.405, p = .093$ (non-significant). Neither was there a significant gender effect $F(1, 186) = .555, p = .457$ (non-significant), nor a significant interaction (gender x cultural identity) $F(2, 186) = 1.039, p = .356$ (non-significant).

Since there were no significant cultural identity group differences, Hypothesis 3 was rejected. The data supported Hypothesis 4 in that there were no significant differences between Caucasian group and the high Caucasian identity Asian group. Hypothesis 5 was rejected because there was no
significant difference between the Caucasian group and the low Caucasian identity group; see Table 6 for results of the ANOVA for positive help-seeking attitudes; see Table 7 for descriptive statistics for positive help-seeking attitude by cultural identity group.

For the negative help-seeking attitude variable, there was no significant main effect of cultural identity $F(2, 186) = .612, p = .544$ (non-significant), no significant gender effect $F(1, 186) = 1.26, p = .263$ (non-significant), and no significant interaction for gender x cultural identity $F(2, 186) = .204, p = .816$ (non-significant).

Since there was no significant cultural identity group effect for the negative help-seeking attitude variable, hypothesis 3 was rejected. Hypothesis 4 was supported by the findings because there was no significant difference between the Caucasian group and the Asian high North American cultural identity group with regards to negative help-seeking attitudes. Hypothesis 5 was rejected because there was no significant difference found between the Caucasian group and the Asian low North American cultural identity group; see Table 8 for results of the ANOVA for negative help-seeking attitudes; see Table 9 for descriptive statistics for negative help-seeking attitude by cultural identity group.
Note that findings indicated that Asian with low Caucasian cultural identity held both more positive help-seeking attitudes and more negative help-seeking attitudes than did that Caucasian sample; possibly indicating their ambivalent feelings about professional help-seeking. This supports Ishiyama's (1995c; 1997) research that stated that positive and negative help-seeking attitudes should be treated as separate variables.

Previous hypotheses testing used the Caucasian group that had cases removed to equalize the number of participants. A separate ANOVA was run to compare the entire Caucasian group to the entire Asian group. Results for the positive help-seeking variable indicated that there was no significant total group difference $F(1,357)=.629$, $p=.428$, $n=358$ (2-tailed). Results for the negative help-seeking variable also indicated no significant difference $F(1,353)=1.215$, $p=.217$, $n=354$ (2-tailed); refer to Table 10 and 11 for a breakdown of these Data.
## Table 6

### Results of ANOVA on Group Differences for Positive Help-Seeking Attitudes

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
<th>F ratio</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Identity</td>
<td>2</td>
<td>2.405</td>
<td>.093 (non-significant)</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>0.555</td>
<td>.457 (non-significant)</td>
</tr>
<tr>
<td>Cultural Identity X Gender</td>
<td>2</td>
<td>1.039</td>
<td>.356 (non-significant)</td>
</tr>
<tr>
<td>Total</td>
<td>186</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
### Table 7

**Descriptive Statistics for the Dependent Variable of Positive Help-Seeking Attitude**

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caucasian</td>
<td>34.00</td>
<td>9.25</td>
<td>59</td>
</tr>
<tr>
<td>Male</td>
<td>35.11</td>
<td>9.24</td>
<td>17</td>
</tr>
<tr>
<td>Female</td>
<td>33.55</td>
<td>9.33</td>
<td>42</td>
</tr>
<tr>
<td>Asian</td>
<td>34.06</td>
<td>9.20</td>
<td>186</td>
</tr>
<tr>
<td>Male</td>
<td>33.14</td>
<td>9.49</td>
<td>56</td>
</tr>
<tr>
<td>Females</td>
<td>34.46</td>
<td>9.09</td>
<td>130</td>
</tr>
<tr>
<td>Asian High</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NA ID</td>
<td>32.43</td>
<td>9.56</td>
<td>65</td>
</tr>
<tr>
<td>Male</td>
<td>30</td>
<td>9.74</td>
<td>21</td>
</tr>
<tr>
<td>Female</td>
<td>33.59</td>
<td>9.36</td>
<td>44</td>
</tr>
<tr>
<td>Asian Low</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NA ID</td>
<td>35.84</td>
<td>8.60</td>
<td>62</td>
</tr>
<tr>
<td>Male</td>
<td>34.94</td>
<td>8.95</td>
<td>18</td>
</tr>
<tr>
<td>Female</td>
<td>36.2</td>
<td>8.53</td>
<td>44</td>
</tr>
</tbody>
</table>

*NA ID = North American Cultural Identity*
Table 8

Results of ANOVA on Group Differences for Negative Help-Seeking Attitudes

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
<th>F</th>
<th>Significance</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cultural Identity</td>
<td>2</td>
<td>0.612</td>
<td>.544 (non-significant)</td>
</tr>
<tr>
<td>Gender</td>
<td>1</td>
<td>1.26</td>
<td>.263 (non-significant)</td>
</tr>
<tr>
<td>Cultural Identity X Gender</td>
<td>2</td>
<td>0.204</td>
<td>.816 (non-significant)</td>
</tr>
<tr>
<td>Total</td>
<td>186</td>
<td></td>
<td></td>
</tr>
</tbody>
</table>
Table 9

Descriptive Statistics for the Dependent Variable of Negative Help-Seeking Attitude

<table>
<thead>
<tr>
<th>Group</th>
<th>Mean</th>
<th>SD</th>
<th>N</th>
</tr>
</thead>
<tbody>
<tr>
<td>Caucasian</td>
<td>58.10</td>
<td>18.26</td>
<td>61</td>
</tr>
<tr>
<td>Male</td>
<td>61.61</td>
<td>17.23</td>
<td>18</td>
</tr>
<tr>
<td>Female</td>
<td>56.63</td>
<td>18.68</td>
<td>43</td>
</tr>
<tr>
<td>Asian</td>
<td>58.89</td>
<td>17.88</td>
<td>186</td>
</tr>
<tr>
<td>Male</td>
<td>60.97</td>
<td>17.25</td>
<td>58</td>
</tr>
<tr>
<td>Females</td>
<td>57.95</td>
<td>18.15</td>
<td>128</td>
</tr>
<tr>
<td>Asian High</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NA ID</td>
<td>57.77</td>
<td>19.28</td>
<td>65</td>
</tr>
<tr>
<td>Male</td>
<td>58.27</td>
<td>19.27</td>
<td>22</td>
</tr>
<tr>
<td>Female</td>
<td>57.51</td>
<td>19.51</td>
<td>43</td>
</tr>
<tr>
<td>Asian Low</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>NA ID</td>
<td>60.90</td>
<td>15.94</td>
<td>60</td>
</tr>
<tr>
<td>Male</td>
<td>63.61</td>
<td>15.01</td>
<td>18</td>
</tr>
<tr>
<td>Female</td>
<td>59.74</td>
<td>16.35</td>
<td>42</td>
</tr>
</tbody>
</table>

* NA ID = North American Identity
Table 10

Means and Standard Deviations for Positive and Negative Help-Seeking Scores for the Total Caucasian and Asian Groups

<table>
<thead>
<tr>
<th>Dependent Variable</th>
<th>Mean</th>
<th>SD</th>
<th>n</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>Caucasian</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive help-seeking attitude</td>
<td>34.59</td>
<td>9.48</td>
<td>176</td>
</tr>
<tr>
<td>Negative help-seeking attitude</td>
<td>58.23</td>
<td>18.22</td>
<td>175</td>
</tr>
<tr>
<td><strong>Asian</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Positive help-seeking attitude</td>
<td>33.81</td>
<td>9.06</td>
<td>182</td>
</tr>
<tr>
<td>Negative help-seeking attitude</td>
<td>60.36</td>
<td>18.11</td>
<td>179</td>
</tr>
</tbody>
</table>
Table 11

ANOVA for PHSA and NHSA by Total Caucasian and Asian Groups

<table>
<thead>
<tr>
<th>Source</th>
<th>DF</th>
<th>n</th>
<th>F</th>
<th>Sig.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Help-Seeking Attitude</td>
<td>1</td>
<td>357</td>
<td>.629</td>
<td>.428 (non-significant)</td>
</tr>
<tr>
<td>Negative Help-Seeking Attitude</td>
<td>1</td>
<td>353</td>
<td>1.215</td>
<td>.217 (non-significant)</td>
</tr>
</tbody>
</table>
CHAPTER V: DISCUSSION

According to Atkinson (1989), acculturation is a process during which minority cultures change by contact with the host culture. Lai and Linden (1993) took this idea further and claimed that as immigrants become more acculturated to North American society, they become more like North Americans. The purpose of this study was to examine how cultural identity was related to help-seeking attitudes.

The literature has not been consistent as to how cultural identity interacts with help seeking attitudes. For example, Atkinson and Gim (1989) found that higher acculturation Asians were more willing to see a counsellor, whereas Atkinson, Lowe, and Matthews (1995) found that there was no correlation between acculturation level and attitudes.

DISCUSSION

The first two hypotheses of the present study were about the nature of the correlation between cultural identity and (1) positive help-seeking attitudes, and (2) negative help-seeking attitudes.

Hypothesis 1 stated that there would be a significant positive correlation between Asian acculturation to Caucasian culture and positive help-seeking attitudes. Although a small positive correlation was found \( r = .158, p = .034 \) between cultural identity and positive help-seeking attitude scores,
this was contrary to what was expected because this positive correlation reflected the way that the cultural identity variable was reported, it did not indicate a higher Caucasian cultural identity. Thus, this correlation should be interpreted as a negative correlation signifying that as scores for the cultural identity variable rose, indicating a more Asian cultural identity, so too did the scores of the positive help-seeking attitude variable.

This finding was in contrast to what was reported by Atkinson and Gim (1989). They correlated acculturation and attitudes towards seeking counselling and found that Asians with higher acculturation levels to North American culture correlated with more willingness to see a counsellor. The present study found the opposite trend in that Asians with a lower Caucasian cultural identity, which also can be stated as a more Asian cultural identity, reported higher positive Help-Seeking attitudes.

Data for the positive help-seeking attitude variable were also in contrast to a report by Atkinson, Lowe, and Matthews (1995) which indicated that acculturation level was not correlated with willingness to see a counsellor. Whereas Atkinson et al. (1995) did not report a correlation; the present study did indicate that a significant negative correlation existed between Asian cultural identity and
willingness to see a counsellor ($r = -.158, p = .034, n = 181$ (2-tailed)). Although, as stated, the correlation was not in the expected direction. It was expected that as Asians became more acculturated to Caucasian society that their help-seeking scores would increase - this was not supported by data reported in this thesis.

Hypothesis 2 stated that there would be a significant negative correlation between Caucasian cultural identity and negative help-seeking attitudes. Analysis showed that no significant correlation existed between these two variables. Although not significant, it was noteworthy that participants who identified themselves as more 'Asian' tended to have higher scores for negative help-seeking variable.

The results indicated that a high Asian cultural identity positively correlated with positive attitudes towards help seeking. However, Asian cultural identity did not significantly correlate with negative attitudes towards help seeking. One might expect that if these variables measured the same construct, then they should have a significant negative correlation - i.e. a high positive help-seeking score should indicate a low(er) negative help-seeking score. However, as indicated by Ishiyama (1995c, 1995d), and by the data in this research, this was not the case.
Perhaps this can be understood by examining the wording of the positive and negative help-seeking attitude Scale (Ishiyama, 1995d). This scale asked participants to rate how they would feel about getting help from "a trained counsellor or therapist to discuss rather personal issues" and asks "what kind of feelings and concerns might you have about it" (Ishiyama, 1995d). Participants may have had mixed feelings and understanding about getting help for a "personal" issue and therefore, participants may have given varied responses. As suggested by Tracy et al. (1986) and Atkinson et al. (1995), one might expect to observe different help-seeking attitudinal responses if asked about receiving career, academic, or marital counselling.

Hypothesis 3 stated that there would be a significant main group difference in attitudes toward counselling between the Asian groups and Caucasian group. Results did not indicate statistically significant differences between the groups for positive or negative help-seeking attitudes. Similar results were found for the exploratory variable of gender and the interaction between gender and acculturation.

Hypothesis 4 stated that there would be no significant difference, in both positive and negative help-seeking attitudes, between Asian students with a high Caucasian identity and Caucasian students. This hypothesis was
supported. The results supported Lai and Linden (1993) who predicted that as Asian immigrants become more acculturated to North American society, they become more like North Americans.

Hypothesis 5 stated that there would be a significant difference, in both positive and negative help-seeking attitudes, between Asian students with low Caucasian identity and Caucasian students. This hypothesis was not supported by the research. This finding supported Atkinson, Lowe, and Matthews (1995) who did not find that acculturation correlated with willingness to see a counsellor.

Zhang et al. (1998) stated that 4% of low acculturation Asian Americans and 25.5% of Caucasians were willing to seek Western mental health assistance and helping services. Research reported here examined attitudes towards help-seeking instead of willingness to seek Western mental health service. This gives a different perspective on help-seeking patterns. This research found no significant group differences for both the positive help-seeking attitude variable $F(2,186) = 2.405$, $p = .093$ and for the negative help-seeking attitudes variable $F(2,186) = 0.612$, $p = .544$. The present study contradicted the study by Zhang et al. (1998) because no significant differences were found between the groups with respect to Help-Seeking Attitudes.
Key findings indicated that there was no easily identifiable relationship between cultural identity and help-seeking attitudes. There was a positive correlation between Asian cultural identity and positive help-seeking attitudes. On the other hand, there was no significant correlation between cultural identity and negative help-seeking attitudes. There were no significant group effects for Asian and Caucasian participants for help-seeking attitudes. The hypothesis that Asians with a high Caucasian cultural identity would be similar in help-seeking attitudes to the Caucasian group was supported. However, the hypothesis that Asians with a low Caucasian cultural identity would have more negative help-seeking attitudes than the Caucasian group was not supported.

It was assumed that the low Caucasian cultural identity sample would be resistant to help-seeking from counsellors in North America (the host culture) due to patterns identified in the literature review. The literature suggested that Asians under-utilised mental health services (i.e. Lai & Linden, 1993; Zhang et al., 1998), that they may see mental health services in a negative way, or may seek medical help for mental health problems (Lin, 1994; Zhang et al., 1998), and that they were more likely to turn to family members for help rather than professionals (Kok & Liow, 1993). However, data
in the present study indicated that the Asian low Caucasian cultural identity sample was similar in help-seeking attitudes to the Caucasian sample.

Possible explanations for these results, based on observing the data, are the factors of age and type of sample. First, the present study involved relatively young adults. The mean age was around 20 for all groups: Caucasian group ($M = 20.70, SD = 2.45, n = 183, range 18 - 28$); High Caucasian cultural identity group ($M = 19.70, SD = 1.75, n = 66, range 16 - 25$); low Caucasian cultural identity group ($M = 19.69, SD = 1.85, n = 62, range 17 - 28$). It is possible that if the age range was increased by sampling both younger and older populations, we might have seen more differences in attitudes towards help-seeking.

Many of the studies cited in the literature review used an immigrant sample from the general population for their research on acculturation. For example, Lin (1994) reported that Asian immigrants view mental illness in a negative way because it conflicts with their value system. Lai and Linden (1993) found that as Asian immigrants became more acculturated to Caucasian society, their value systems, thinking processes, and language usage became more similar to Caucasians. Zhang et al. (1998) reported that 4 percent of Asian immigrants, compared with 25.5 percent of Caucasians, were willing to see
a mental health professional. Atkinson and Gim (1989), who studied 326 Asian immigrants, reported that as levels of acculturation rose, Asians became more westernized and became more accepting of western mental health services. So, with the general population, acculturation seems to influence attitudes.

This thesis researched a sample that consisted of University students. Kok and Liow (1993) reported that in Asian countries, help-seeking behaviour often begins with a family member. This would be different for international students who are in Canada without their families. Because of the absence of the family, these students would likely be more willing to seek professional help. Tracy et al. (1986) reported that Asian students reported having as many or more mental health concerns as Caucasian students, and sought professional help at similar rates, but reported concerns in different ways. Atkinson et al. (1995) found no difference between high and low acculturated Asian students with willingness to seek a counsellor. Atkinson et al. commented that universities have strong counselling networks, and Asian students were encouraged to use these services. In fact, Atkinson et al. (1990) reported that low acculturated Asian students chose a counsellor or psychologist, over their mother or friends, as their preferred help provider. It is
likely that Asian students would turn to professional helpers, since they may not have family or friends available at university. Conversely, Atkinson et al. (1990) reported that highly acculturated Asian students were more likely to turn to friends for help - possibly because these students would have been in Canada longer, and would have more social connections.

Students at the University of British Columbia are given easy access to counselling services and other professional assistance on campus. These services are presented to every student and are generally normalized as part of the student experience. This may encourage pro-help seeking attitudes among both Asian and Caucasian students. As such, attitudes towards help-seeking may not vary greatly between the Asian and Caucasian university students. Thus, when examining the effects of acculturation, it is important to take into account the type of sample being studied because it seems that different results can be expected from immigrant vs. university samples.

LIMITATIONS OF STUDY

This was a correlation study. As such, one cannot infer a cause and effect relationship between the variables (McGuigan, 1997). This means that the variable of cultural does not indicate a causal relation with attitudes towards
help-seeking. Nor does it imply any direction in suspected causal relationships.

This survey asked participants to rate their feelings about 'personal counselling'. Although the survey did offer a description of personal counselling, it is possible that participant's interpretation of personal counselling may vary between participants. Thus, it is possible that the measure used had inherent limitations.

The sample in this study consisted of young University of British Columbia students around 20 years old. Therefore, it does not entirely reflect the attitudes of the larger population.

RECOMMENDATIONS AND IMPLICATIONS FOR FUTURE RESEARCH

It is hoped that this study will add to the existing body of knowledge about Asian help-seeking patterns. This research examined the subject by using a different measure of Cultural Identity and by measuring positive and negative help-seeking attitudes instead of willingness to see a (Western) counsellor (i.e. Zhang et al., 1998). However, the literature does not uniformly agree about how cultural identity level influences help-seeking attitudes. It seems that the reason for the mixed results reported in the literature are likely due to student vs. general immigrant sampling. Most research reviewed in this thesis did not examine the differences
between Asian immigrants and Asian students when exploring attitudes towards help-seeking.

The findings reported in this research were similar to the studies that examined a student population and were different from studies that examined the general population. This difference needs further investigation to see if a true difference exists between the student population and the general population of immigrants with regards to their acculturation levels and help-seeking patterns.

As stated, the sample in this research has a homogeneous age range. It is recommended that future research should use a sample that examines a broader age range.

There may be different responses if the survey used in this research offered different types of counselling choices. In the future, research should examine participant's responses to different types of counselling and compare them.

Research conducted in this thesis examined a snapshot of present attitudes towards help-seeking. However, as stated, acculturation level and immigrant attitudes towards help-seeking change over time (Atkinson, 1989); (Lai & Linden, 1993). Future research should examine help-seeking attitudes and acculturation over time to understand how they change.

Much of the research focuses on the immigrant experience of acculturation to a new society. It would be beneficial,
and interesting, to examine this research from the help-provider's perspective. Help-providers may have skewed views of the needs of the immigrant population and as such, not offer required or wanted services. Future research could examine these biases. Further understanding from this research would help to align needs and services between the help-providers and the help-seekers.

As stated, this research arbitrarily sorted participants into high and low Caucasian cultural identity groups. The sorting was done based on arbitrarily set cut-points based on participant's cultural identity scores. It would be beneficial to do more development and research with the Cultural Preference Inventory (Ishiyama, 1995a) to increase its utility as a measure of cultural identity. Stronger and more definitive data would aid in understanding cut-points for grouping participants into high and low Caucasian cultural identity groups. More exploration would provide better group discrimination and help set cut-points based on research evidence. This would aid in sorting participants into high and low cultural identity groups and, as a result, should increase understanding of the participant's attitudes within the groups.
References


**Statistical Package for the Social Sciences.**

(SPSS v. 11.5)


Demographic Information Section (Form B)

1. Sex: ( ) Male - ( ) Female
   2. Age: _____ years old
   3. Departmental Affiliation: I'm in the Department of ____________________________

4. Program:
   ( ) 1. Bachelors — ( ) BA ( ) BSc ( ) BEd or: __________
   ( ) 2. Diploma
   ( ) 3. Masters — ( ) MA ( ) MSc ( ) MED or: __________
   ( ) 4. Doctorate — ( ) PhD ( ) EdD or: __________
   ( ) 0. Unclassified or __________

5. Sibling Order:
   ( ) 1. the oldest
   ( ) 2. the youngest
   ( ) 3. the only child
   ( ) 4. the middle or one of the middle children
   ( ) 5. others: (please describe) ____________________________________________

6. Ethnic/Racial Background: Which ethnicity constitutes more than 50% of your background?
   If it is 50-50 in your assessment, please put check-marks in two places.
   ( ) 01. Caucasian/White (other than 02 and 03); please specify: ________________
   ( ) 02. Eastern European; please specify: ________________________________
   ( ) 03. Hispanic; please specify: ________________________________
   ( ) 04. Asian (for East Indian, go to 05)
     ( ) A1. Chinese — ( ) PRC ( ) H.K. ( ) Taiwan ( ) or ________________
     ( ) A2. Japanese
     ( ) A3. Korean
     ( ) A4. Vietnamese
     ( ) A5. Philippino
     ( ) A6. Malaysian
     ( ) A7. Sri Lankan
     ( ) A8. Indonesian
     ( ) A9. other Asian; please specify: ________________________________
   ( ) 05. East Indian; please specify: ________________________________
   ( ) 06. First Nations; or (please specify)______________________________
   ( ) 07. Middle Easterner; please specify: ________________________________
   ( ) 08. Afro-American; please specify: ________________________________
   ( ) 09. African; please specify: ________________________________
   ( ) 10. Other ethnic minority; please specify: ________________________________
   ( ) 11. None of the above; please specify: ________________________________
   ( ) 00. I prefer not to answer this question.

7. Length of Stay in North America: I have lived in North America for a total of ______ years.

8. Place of Birth: I was born in ( ) Canada, ( ) U.S.A., ( ) Mexico,
   ( ) other: (please specify)______________________________

9. Mother's Place of Birth: My mother was born in (which country?): ________________________________

10. Father's Place of Birth: My father was born in (which country?): ________________________________
This page is for persons with an Asian (including East Indian) background only. (That is, your ethnic background is 50% or more Asian).

Please specify your ethnic background: ____________________________________________

**Asian Identity Questionaire**

*Please note: In this questionnaire, "Asian" refers to your specific ethnic/cultural background.*

1. How strong is your cultural identity as Asian (e.g., Chinese, Japanese, Korean, Vietnamese, East Indian, etc.)?

   1—2—3—4—5—6—7—8—9
   not at all  moderately  extremely strong as Asian

2. How strong is your cultural identity as Canadian or North American (N.Am)?

   1—2—3—4—5—6—7—8—9
   not at all  moderately  extremely strong as Canadian (N.American)

3. How Asian (i.e., Chinese, Japanese, Korean, Vietnamese, East Indian, etc.) was the social environment in which you grew up for the most part of your childhood?

   1—2—3—4—5—6—7—8—9
   not at all Asian  moderately  completely Asian

4. What would be your preferences like, if you were to choose between Asian and Canadian (or North American)? "Asian" refers to your particular ethnic/cultural background. Please use the following scale:

   Scale: 1—2—3—4—5—6—7—8—9
   Mostly Canadian  about  Mostly
   or N. American  50-50  Asian

   "I prefer ____________ "
   Canadian/N.Am<= =>Asian (my ethnic culture)

   (1) arts and music  1-2-3-4-5-6-7-8-9
   (2) language     1-2-3-4-5-6-7-8-9
   (3) food        1-2-3-4-5-6-7-8-9
   (4) traditional events and celebrations 1-2-3-4-5-6-7-8-9
   (5) local community to belong to 1-2-3-4-5-6-7-8-9
   (6) manners and customs 1-2-3-4-5-6-7-8-9
   (7) values      1-2-3-4-5-6-7-8-9
   (8) friends     1-2-3-4-5-6-7-8-9
   (9) counsellors/advisors 1-2-3-4-5-6-7-8-9

5. How many years of formal schooling (elementary up to university) have you had in North America? __________________________ ( ) years
HELPSEEK CONCERNS INVENTORY

We face various problems and personal issues in life. They may be related to, among other things: relationship, career, emotional well-being, education, personality, family, identity, health, and life in general. Seeking help from others is one way of dealing with such problems and critical issues.

**Q-1.** If you were to seek help from a trained counsellor or therapist to discuss rather personal issues, what kind of feelings and concerns might you have about it? Please assume: (a) that the helping service will be free of charge, confidential, and professional; and (b) that the counsellor will be a stranger to you but speaks the same language. Please circle one of the numbers for each item, using the scale below.

<table>
<thead>
<tr>
<th>1</th>
<th>2</th>
<th>3</th>
<th>4</th>
<th>5</th>
<th>6</th>
<th>7</th>
</tr>
</thead>
<tbody>
<tr>
<td>not at all</td>
<td>little</td>
<td>somewhat</td>
<td>moderately</td>
<td>quite</td>
<td>very</td>
<td>extremely</td>
</tr>
<tr>
<td>NAA</td>
<td>MOD</td>
<td>EXT</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

"If I were to see a professional helper, I would feel ________ about getting help."

<table>
<thead>
<tr>
<th>NAA</th>
<th>MOD</th>
<th>EXT</th>
<th>NAA</th>
<th>MOD</th>
<th>EXT</th>
</tr>
</thead>
<tbody>
<tr>
<td>1-2-3-4-5-6-7 (1) willing</td>
<td>1-2-3-4-5-6-7 (16) self-critical</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (2) worried</td>
<td>1-2-3-4-5-6-7 (17) exposed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (3) hopeful</td>
<td>1-2-3-4-5-6-7 (18) cautious</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (4) angry</td>
<td>1-2-3-4-5-6-7 (19) proud of myself</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (5) relieved</td>
<td>1-2-3-4-5-6-7 (20) disturbed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (6) self-conscious</td>
<td>1-2-3-4-5-6-7 (21) resentful</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (7) inhibited</td>
<td>1-2-3-4-5-6-7 (22) rebellious</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (8) good about myself</td>
<td>1-2-3-4-5-6-7 (23) ambivalent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (9) uncertain</td>
<td>1-2-3-4-5-6-7 (24) actively involved</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (10) stressed out</td>
<td>1-2-3-4-5-6-7 (25) guilty</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (11) skeptical</td>
<td>1-2-3-4-5-6-7 (26) hesitant</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (12) comfortable</td>
<td>1-2-3-4-5-6-7 (27) embarrassed</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (13) shameful</td>
<td>1-2-3-4-5-6-7 (28) open</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (14) lonesome</td>
<td>1-2-3-4-5-6-7 (29) defensive</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>1-2-3-4-5-6-7 (15) enthusiastic</td>
<td>1-2-3-4-5-6-7 (30) indifferent</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
</tbody>
</table>

* #4, 22, 23, 30 were not included in the analysis