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## Exploring the Connection Between Cultural Humility and the HEXACO 60 PI-R among Licensed Professional Counselors in the United States

Debbie Franzen Franzen-Lang  
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# Walden University

College of Social and Behavioral Health

This is to certify that the doctoral dissertation by

Debbie Franzen-Lang

has been found to be complete and satisfactory in all respects,  
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the review committee have been made.

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Walden University  
2026

Abstract

Exploring the Connection Between Cultural Humility and the HEXACO 60 PI-R among

Licensed Professional Counselors in the United States

by

Debbie Franzen-Lang

MEd, Northeast Louisiana University, 1989

BGS, Northeast Louisiana University, 1991

Dissertation Submitted in Fulfillment

of the Requirements for the Degree of

Doctor of Philosophy

Counselor Education and Supervision

Walden University

May 2026

## Abstract

Cultural humility is essential to effective counseling across diverse populations, yet its dispositional foundations remain unclear, limiting the development of evidence-based, personality-informed training strategies in counselor education. Grounded in Foronda's Cultural Humility theory, this quantitative, nonexperimental study examined the relationship between personality traits and cultural humility among licensed professional counselors in the United States. The participants included 125 licensed professional counselors who completed HEXACO-PI-R 60-item inventory and Foronda's Cultural Humility Scale. The results of a multiple linear regression were statistically significant for the overall model,  $F(6,118) = 6.165, p < .001, R^2 = .239$ , accounting for 23.9% of the variance in cultural humility. Openness to experience was a negative significant predictor ( $B = -.519, p < .001$ ), indicating that higher openness scores were associated with lower cultural humility, honesty-humility was not statistically significant ( $p = .052$ ), and the remaining traits also were not significant predictors. These findings complicate assumptions about the dispositional roots of cultural humility and suggest potential implications for counselor education, including experiential learning, reflective supervision, and skills-based training that may support cultural humility development. The results suggest that personality traits may play a role in cultural humility and may have implications for integrating personality-related insights into multicultural frameworks, conceptualizing humility as a dynamic construct influenced by both traits and context.

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## Dedication

To my mother, **Theresa Francis**, whose absence has never dimmed her light. Your love is the quiet wind at my back, the whisper that steadies my hands, the echo that reminds me I come from strength.

To my husband, **Tommy**, whose faith in me has been a shelter and a compass. And to my children, **Allison, Belle, and Jessica**, and my grandchildren, **Issa, Bryce, and Noah**, you are the living proof that hope grows, that love multiplies, that purpose continues. To Arron, the son lost before his time.

To my siblings, **Beverly and Don** thank you for being the roots that hold me steady when the world shifts beneath my feet. To my dear friends, **Brian and Mary Alice**, your presence has been a lantern in the long nights and a reminder that no journey is walked alone.

And to the countless hours spent with **Barry Manilow** playing softly in the background, thank you for the soundtrack that carried me through the quiet battles, the weary mornings, and the small triumphs that stitched this work together.

This dissertation is for all of you.

You are the rhythm beneath every page.

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## Chapter 1: Introduction

### **Introduction**

Licensed professional counselors in the United States continue to encounter challenges when working with clients from diverse backgrounds, despite increased attention to multicultural competence in counselor training. Although current frameworks emphasize cultural competence, research examining the influence of personality traits on cultural humility, specifically those measured by the HEXACO-60 PI-R, remains limited. The lack of accessible, validated tools to assess counselors' cultural humility and their relationship to personality traits creates a gap in training and professional development. The gap may potentially impact the quality of counseling for marginalized and underserved populations.

In this study, I examined counselor characteristics that may affect the ability to practice cultural responsiveness and offers lessons for counselor educators who work with students supporting diverse client groups. A sample of 125 licensed professional counselors from across the United States participated, contributing to the enhancement of counseling practices and support for clients experiencing everyday stressors. Systemic and interpersonal barriers often prevent counselors from fully understanding and engaging with clients from diverse backgrounds.

In this quantitative, nonexperimental study, I explored the relationship between cultural humility and the six HEXACO personality traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience among licensed counselors nationwide. Using a standard multiple regression approach, I

aimed to identify which personality traits significantly predict cultural humility, measured by Foronda's Cultural Humility Scale, and to assess the influence of therapist personality on client outcomes (see Delgadillo et al., 2020; DeBlaere et al., 2023; Fletcher et al., 2022; Nicol et al., 2024; Wilcox et al., 2023). However, a significant gap remains identifying the traits most critical for counselors practicing cultural humility with diverse clients (Danso et al., 2018; Henry et al., 2024; Lekas et al., 2020; Zhu et al., 2023a., 2023b). This study helps fill that gap by clarifying the role of personality in promoting cultural humility and guiding counselor education and training.

The increasing influx of immigrants to the United States emphasizes the need for counseling professionals to work effectively with increasingly diverse populations, many of whom face complex and often traumatic experiences (Ward & Batalova, 2023). Scholars consistently highlight cultural humility as a vital framework for therapeutic practice, emphasizing qualities such as openness, curiosity, humility, reflection, and lifelong learning as more sustainable than traditional models of cultural competence (DeBlaere et al., 2023; Henry et al., 2024; Kondili et al., 2022; Lekas et al., 2020; Zhu et al., 2021; Zhang et al., 2022). Despite this focus, the literature reveals a notable gap: while cultural humility is widely acknowledged as essential, there is limited empirical evidence identifying specific personality traits that promote its development among counselors. Additionally, although proprietary assessments exist, no universally accessible tool has been developed to measure counselors' cultural humility traits (Coleman et al., 2025; Foronda et al., 2021; Gonzalez et al., 2021; Zhu et al., 2022). This gap underscores the need for research that systematically explores the relationship

between personality and cultural humility, thereby guiding counselor education and training for serving diverse client populations.

The increasing diversity of the United States population, driven by immigration and shifting demographics, creates new challenges for counseling professionals serving marginalized and underserved communities (Hunt et al., 2024; Phillips & Tucker, 2023; Ward & Batalova, 2023). Scholars emphasize cultural humility as a critical framework for effective counseling practice, highlighting qualities such as openness, curiosity, humility, reflection, and continuous learning as more sustainable than traditional models of cultural competence (DeBlaere et al., 2023; Henry et al., 2024; Kondili et al., 2022; Lekas et al., 2020; Zhang et al., 2022; Zhu et al., 2021). Even with this focus, empirical studies have not completely delineated the personality traits that promote cultural humility in counselors, nor has a universally applicable instrument been created to assess these traits (Foronda et al., 2021; Gonzalez et al., 2021; Zhu et al., 2022).

### **Positive Social Change**

The exploration cultural humility through the lens of the HEXACO personality model which offers significant potential for positive changes in practice, theory and counselor education. By identifying personality traits that predict cultural humility, I provide a foundation for enhancing counselor self-awareness and professional growth. Counselors who cultivate qualities such as honesty-humility, openness, and conscientiousness are better positioned to engage authentically with diverse clients, thereby fostering trust and improving therapeutic outcomes.

At the institutional level, integrating personality-informed approaches into counselor training programs may strengthen curricula by emphasizing reflection, humility, and lifelong learning as core competencies. This shift has the potential to move the field beyond static notions of cultural competence toward a dynamic, relational model of practice. Ultimately, the findings of this study may contribute to systemic improvements in counselor preparation, supervision, and continuing education, supporting more equitable and effective mental health services for diverse populations.

### **Background**

Counselors increasingly serve diverse populations, including immigrants and marginalized groups, whose complex cultural identities present unique challenges in therapeutic practice. Historically, the multicultural competency model has guided practitioners by emphasizing awareness, knowledge, and skills (Danso et al., 2018; Sue et al., 1992). However, scholars acknowledge that it is unrealistic for counselors to fully grasp every aspect of a client's cultural experience, beliefs, and values (DeBlaere et al., 2023; Lekas et al., 2020). Cultural humility has therefore emerged as a complementary framework, emphasizing continuous learning, self-reflection, and recognition of clients as cultural experts (Campinha-Bacote, 2019; Zhu et al., 2023a, 2023b). Research highlights dispositional traits such as empathy, teachability, relational engagement, and avoidance of cultural superiority as essential for fostering culturally responsive care (Zhu et al., 2023 a). Despite this recognition, empirical studies remain limited in identifying which personality traits most strongly predict cultural humility among counselors. While the five-factor model has shown partial relevance (Kragt, 2021), the HEXACO model offers

a more comprehensive framework by including honesty-humility, a domain linked to ethical behavior and social responsibility (Ashton et al., 2008, 2014). This gap underscores the need for research examining the relationship between HEXACO traits and cultural humility to inform counselor education and training.

### **Problem Statement**

Although cultural humility has been recognized as a critical framework for effective counseling with diverse populations, limited empirical research has examined the personality traits that predict its development among licensed counselors. Existing models, such as multicultural competence, emphasize awareness, knowledge, and skills but do not fully account for dispositional qualities that shape counselor–client interactions. While the five-factor model has shown partial relevance to cultural humility, no studies have investigated the HEXACO personality model, which includes the honesty-humility domain, as a predictor of cultural humility. This lack of research leaves counselor education programs without a clear, evidence-based framework for integrating personality-informed strategies into training and practice.

### **Purpose of the Study**

The purpose of this quantitative, nonexperimental study was to examine the relationship between cultural humility and the six HEXACO personality traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, among licensed counselors in the United States. Using a standard multiple regression approach, the study seeks to identify which traits significantly predict cultural humility, as measured by Foronda’s Cultural Humility Scale. By addressing gaps in

empirical research, I aimed to clarify the dispositional qualities that contribute to counselors' ability to engage effectively with diverse clients. The findings are intended to inform counselor education, supervision, and training programs by integrating personality-based insights into the development of cultural humility, thereby enhancing therapeutic outcomes for multicultural and marginalized populations.

### **Gap**

A significant gap exists in counselor education and training due to the lack of accessible metrics for measuring the traits associated with cultural humility. Although cultural humility has been recognized as a dynamic process essential for effective engagement with multicultural clients, empirical research remains limited regarding the personality traits that foster its development (Danso et al., 2018; DeBlaere et al., 2023; Lekas et al., 2020; Zhu et al., 2023a, 2023b). This lack of clarity hampers the ability of practitioners to cultivate the dispositions necessary for culturally responsive care, often resulting in inconsistent approaches or reliance on anecdotal evidence.

By examining the relationship between personality traits and cultural humility, I contribute to filling a critical gap in the literature. Identifying the traits that predict cultural humility provides counselor educators, supervisors, and practitioners with an evidence-based framework for fostering self-reflection, empathy, openness, and ethical responsibility in counseling practice. The findings have the potential to inform curriculum design, enhance training methods, and strengthen supervision practices, ultimately improving counselors' ability to serve diverse populations. In doing so, the

study advances both theoretical understanding and practical application of cultural humility, supporting more equitable and effective mental health services.

### **Research Questions and Hypothesis**

RQ: To what extent do license professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience predict their scores on the Cultural Humility Scale?

*H<sub>0</sub>*: There is no statistically significant relationship between licensed professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience and their scores on the Cultural Humility Scale.

*H<sub>1</sub>*: There is a statistically significant relationship between licensed professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience and their scores on the Cultural Humility Scale.

### **Theoretical Framework**

Foronda's (2020) theory of cultural humility served as the theoretical foundation for this study. This framework conceptualizes cultural humility as a lifelong, reflective process characterized by openness, self-awareness, critical self-evaluation, and an intentional effort to address power imbalances within helping relationships. The theory aligns directly with the study's focus by offering a structured lens through which to understand how licensed professional counselors engage with cultural differences in

clinical practice. Grounding the study in Foronda's model provided a conceptual basis for examining how dispositional traits, specifically the HEXACO personality domains, may influence counselors' attitudes, behaviors, and relational approaches when working with diverse clients. The framework also supported interpretation of the challenges discussed in the dissertation, including the management of implicit biases, the maintenance of humility across varied cultural contexts, and the ongoing development of culturally responsive practice. As such, Foronda's theory offered a coherent and empirically grounded foundation for exploring the relationship between personality characteristics and cultural humility among professional counselors.

Foronda's theory suggests that everyone is part of a global community and has unique qualities, humans are inherently altruistic, and all individuals are equally valuable (Foronda, 2020). Additionally, cultural conflicts are common, and learning is a continuous process without an endpoint. These five assumptions guide counselors working with diverse clients by highlighting traits that facilitate successful therapy. Experts have noted that effective counselors demonstrate cultural humility and are genuine, adaptable, and open-minded about how cultural conflicts impact themselves and others, and they are eager to understand their clients' life experiences (Foronda, 2020; Foronda et al., 2021; Kondili et al., 2020). The main challenge that remains is the shortage of qualified counselors providing mental health services to underserved individuals from diverse backgrounds, despite multicultural counseling competencies being included since 1980.

Bhat (2024) noted that the increasing number of immigrants adds complexity to the situation. She highlighted the importance of counselors practicing cultural humility to effectively work with clients from diverse backgrounds. Bhat stressed the need to support cultural humility in counseling, focusing on Foronda's five assumptions.

### **Nature of Study**

This study was grounded in Foronda's (2020) theory of cultural humility, which served as a conceptual framework for understanding how counselors should thoughtfully address the complexities encountered in modern clinical practice. The theory delineates essential attributes of cultural humility, such as openness and self-awareness, and identifies crucial antecedents, including diversity and power balance. Furthermore, Foronda emphasized outcomes like mutual empowerment within therapeutic relationships. Taken together, these components position cultural humility as a dynamic, lifelong process that shapes how counselors perceive themselves, engage with clients' cultural identities, and navigate systemic inequities. By anchoring the study in this framework, Foronda's research highlights the importance of reflective practice and relational responsiveness as foundational elements of culturally attuned counseling.

Foronda (2020) outlined five foundational assumptions: lifelong learning, critical self-reflection, recognition of the client as the expert in their own lived experience, mitigation of power imbalances, institutional accountability, and the cultivation of respectful partnerships. These assumptions provide a valuable lens for interpreting the varied needs of clients and for understanding the broader systemic influences that shape their mental health experiences. Each of these principles remains relevant as the

counseling profession faces ongoing challenges, highlighting the importance of cultural humility in clinical settings. Together, Foronda's assumptions position cultural humility as an ongoing, relational process that requires counselors to continually examine their own biases, adapt to clients' cultural contexts, and advocate for equitable practices within the systems in which they work. By grounding counseling practice in these commitments, Foronda's model underscores the necessity of humility not only at the individual level but also within organizational and societal structures that influence client well-being.

To investigate these concepts empirically, I employed a quantitative, non-experimental survey design using a standard multiple-regression analysis to examine relationships between variables and predict participant scores. The primary aim was to explore the link between HEXACO personality traits and cultural humility among licensed professional counselors. The sample consisted of 125 licensed professional counselors across the United States, with the size determined using G\*Power 3.1.9.4 (see Faul et al., 2009a; Faul et al., 2007, 2009b). Further G\*Power and sensitivity analyses were performed to ascertain the minimum detectable effect size for a multiple regression model forecasting cultural humility based on six traits. While the original study focused on honesty-humility, agreeableness, and openness to experience, this research incorporated all six HEXACO traits.

Using an alpha level of 0.05, a power of 0.95, and  $N = 125$ , the smallest detectable effect size was  $R^2 = 0.12$ , which falls between Cohen's small ( $R^2 \approx 0.02$ ) and medium ( $R^2 \approx 0.13$ ) benchmarks, indicating sufficient power to detect effects approaching the medium range.

Participants were recruited through professional networks, social media, and the American Counseling Association membership database. Data collection was conducted anonymously via Qualtrics (2025), which provided demographic questionnaires and surveys. The HIPAA-compliant platform ensured secure data handling and seamless integration with SPSS for multiple regression analysis. Findings from this study are expected to offer valuable insights for counselor educators, enabling them to guide students in identifying personality traits that support cultural humility and develop interventions to strengthen these qualities.

### **Definitions**

For clarity and consistency, the following terms are defined as they are used throughout this study.

*Agreeableness*: Agreeableness refers to a person's propensity to be forgiving, gentle, adaptable, and patient (Ashton & Lee, 2004, 2006, 2009, 2014).

*Characteristics*: Characteristics are features or qualities that distinguish one entity from another. They describe the nature, appearance, or traits of an object, person, place, or idea and may also refer to attributes of personality or character, whether positive or negative (Merriam-Webster, 2025).

*Conscientiousness*: Conscientiousness reflects an individual's tendency to be organized, diligent, precise, and deliberate in decision making (Foronda, 2020).

*Cultural humility*: Cultural humility refers to acknowledging diversity and disparities of power among individuals, groups, or communities while remaining open-minded, self-aware, egoless, and adaptable. It involves demonstrating respect, engaging

in supportive interactions, and fostering personalized responses through continuous self-reflection and lifelong learning, ultimately promoting mutually beneficial outcomes (Foronda, 2020; Foronda et al., 2016).

*Diversity:* Diversity pertains to the variations among humans (Foronda, 2020).

*Emotionality:* Emotionality reflects a person's tendency to experience emotional vulnerability and attachment.

*Extraversion:* Extraversion reflects a person's inclination to be socially confident, energetic, and enthusiastic, as well as their enjoyment of lively social settings.

*Flexibility:* Flexibility involves being open-minded and recognizing how cultural conflicts affect both oneself and others (Foronda, 2020).

*HEXACO-60 PI-R:* The HEXACO-60 PI-R is a psychological assessment that measures six personality traits: honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. Each trait is assessed with 10 items, and the instrument is widely used in both research and clinical contexts (Ashton et al., 2009; Ashton & Lee, 2004, 2006, 2014).

*Honesty-humility:* Honesty-humility reflects a person's tendency to be sincere, fair, modest, and humble (Ashton & Lee, 2004, 2006, 2009, 2014).

*Lifelong learning:* Lifelong learning is the process of continuous self-reflection and perspective-taking across a person's life. It functions both as a characteristic and as an outcome of cultural humility (Foronda, 2020).

*Multicultural counseling competencies:* Multicultural counseling competencies enable counselors to apply cultural awareness and knowledge to better understand

clients' concerns and to create interventions that are culturally responsive (Foronda, 2020).

*Openness to experience:* Openness to experience reflects an individual's appreciation of art, music, and beauty in diverse forms (Ashton & Lee, 2004, 2006, 2009, 2014).

*Perspective:* Perspective refers to the viewpoint, belief, or outlook of a person, group, or community (Foronda, 2020).

*Positive outcomes:* Positive outcomes encompass mutual empowerment, respect, partnerships, and high-quality care (Foronda, 2020).

*Power imbalance:* Power imbalance refers to a disparity or inequality between two individuals, groups, or communities (Foronda, 2020).

### **Assumptions**

I assumed that participants would be active, licensed professional counselors from across the United States. Recruitment would occur through the American Counseling Association Connect, the Walden Participant Pool, and social media outlets such as Facebook and LinkedIn. I also assumed that participants would feel at ease completing the online survey and would provide honest and thoughtful responses, thereby yielding essential data for analysis. An additional assumption was that participants would be able to meaningfully reflect on Foronda's (2020) cultural humility theory and the traits of the HEXACO personality model. I assumed that participants would have experience working with diverse clients who present with mental health and multicultural challenges, ensuring relevance to the study's focus. I also assumed that the HEXACO-60 PI-R and

other measures used in this study are valid and reliable instruments for assessing personality traits and cultural humility. Another assumption that the sample would provide insights that, while not universally representative, could inform counselor education and supervision practices more broadly. My final assumption was that the researcher would minimize personal bias through methodological rigor, reflexivity, and adherence to ethical standards.

### **Scope and Delimitations**

The scope of this study was confined to licensed professional counselors practicing within the United States. I focused on examining personality traits, professional development, and cultural humility, with particular attention to how these variables influence counseling outcomes among diverse client populations. Data collection is limited to voluntary, anonymous online surveys, ensuring accessibility for participants who possess the necessary technological tools. I used the HEXACO-60 PI-R and the cultural humility scale as primary instruments, both of which provide valuable insights but are subject to the limitations inherent in self-report measures.

Delimitations were intentionally established to maintain clarity and feasibility. I excluded counselors outside the United States, as well as those without licensure, in order to ensure consistency in professional standards. The use of brief instruments, such as the HEXACO-60 PI-R, reflects the need for efficiency in survey administration but restricts the depth of analysis at the facet level. Similarly, the cultural humility scale, while demonstrating strong internal consistency, has been validated primarily with health professional students, which may limit its applicability to practicing counselors. The

nonexperimental design further delimited the study by restricting causal inference, thereby situating findings within descriptive and correlational boundaries.

By defining these parameters, I established a manageable scope while acknowledging the boundaries that shape its conclusions. These delimitations ensure methodological focus but also highlight areas where future research may expand the inquiry to broader populations, alternative instruments, and more diverse methodological approaches.

### **Limitations**

Several limitations must be acknowledged in relation to the instruments and methodology employed in this study. The HEXACO-60 PI-R, while a well-known brief personality inventory, presents constraints due to its concise format. The reduction in item length limits the level of detail available at the facet level, thereby restricting the exploration of nuanced subdimensions within each trait (Ashton et al., 2004, 2009, 2014). For example, the honesty–humility factor, which includes sincerity, fairness, greed avoidance, and modesty, could not be explored in depth. As a self-report instrument, the HEXACO-60 PI-R is also susceptible to response biases such as social desirability and limited self-awareness (Ashton & Lee, 2004, 2009, 2014). Furthermore, because the HEXACO model differs from the more widely used Big Five framework, direct comparisons with existing research may be challenging. Additional psychometric concerns include limited inter-item correlations, issues with internal consistency, and the complexity of its multidimensional personality structure, which complicates accurate interpretation of results (Ashton & Lee, 2004).

The Cultural Humility Scale (Foronda et al., 2020) also demonstrates noteworthy limitations. Although the 19-item scale exhibits strong internal consistency (Cronbach's  $\alpha = .85$ ) and content validity, its validation has been conducted primarily with health professional students, raising questions about its applicability to practicing clinicians or non-healthcare populations. Like other self-report instruments, it is vulnerable to biases such as social desirability and limited self-awareness. Exploratory factor analysis has identified three dimensions as perspective-taking, self-attributes, and cultural humility outcomes, yet the scale has not undergone confirmatory factor analysis or extensive cross-cultural validation. Moreover, the instrument lacks longitudinal data, is limited in its ability to capture repeated measures, and evaluates only certain aspects of cultural humility. As a relatively new measure, it presents challenges for tracking changes over time and may not fully capture the construct in counselor populations (Foronda et al., 2020).

Methodological considerations further constrain the study. Data collection was conducted through a voluntary, anonymous online survey, which may have been influenced by technical glitches, internet filters, or participant attrition. Although participating counselors possessed the necessary technological tools, reliance on online administration introduced potential barriers to participation and may have limited representativeness. Additionally, the nonexperimental design restricted the ability to infer causal relationships, thereby limiting generalizability beyond the sample.

Together, these limitations demonstrate the importance of cautious interpretation of findings. While the study contributes valuable insights into counselor personality traits

and cultural humility, further psychometric testing, methodological refinement, and broader validation across diverse populations are necessary to strengthen the reliability and applicability of future research.

### **Significance**

The present study holds significance as it examines variables that are critical to understanding counselors' personality traits, professional development, and their awareness of cultural humility. By investigating these dimensions, I highlighted personality characteristics that may strengthen counselors' ability to support clients from diverse backgrounds. Such exploration is essential for identifying factors that contribute to improved counseling outcomes and for advancing the profession's commitment to inclusivity and responsiveness.

Recognizing the characteristics that foster cultural humility and resilient personality structures in counselors can inform counselor education programs and professional development initiatives. These insights may guide the evaluation of individuals interested in working with diverse populations, ensuring that training emphasizes both personal attributes and professional competencies that enhance multicultural effectiveness.

Furthermore, I provide a practical framework for counselors to identify the qualities necessary for improving outcomes among diverse clients. By integrating personality assessment with measures of cultural humility, the research offers a foundation for evidence-based strategies that strengthen counselor preparation, supervision, and ongoing professional growth. Ultimately, the findings contribute to the

broader discourse on counselor education by underscoring the importance of cultivating traits and dispositions that align with ethical practice and cultural responsiveness.

### **Summary**

My study is significant because the investigated variables could be essential in understanding counselors' traits, professional development, and awareness of cultural humility, as well as personality characteristics that support clients from diverse backgrounds. Such an examination is critical for identifying factors that contribute to improved counseling outcomes. By analyzing the traits and dispositions that foster cultural humility and resilient personality structures in counselors, my study contributes to the theoretical literature on counselor development and multicultural competence. In doing so, it advances scholarly understanding of how individual characteristics intersect with professional growth to shape effective counseling practices.

Beyond its theoretical contributions, the study offers practical implications for counselor education and training. Recognizing which characteristics promote cultural humility and robust personality structures can inform educational initiatives aimed at evaluating and preparing individuals who seek to work with diverse populations. Additionally, the findings provide a framework that counselors can use to identify the qualities necessary for enhancing outcomes among diverse clients. This practical orientation ensures that the study not only enriches academic discourse but also serves as a tool for improving counselor preparation and effectiveness in real-world settings.

## Chapter 2: Literature Review

### **Introduction**

In this chapter, I examine the theoretical framework of cultural humility, elucidating its history, relevance to the study, defining characteristics, and five fundamental assumptions. I then review academic literature on the HEXACO personality model, with particular attention to honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. Scholarly articles provide mixed evidence regarding the relationship between personality traits and therapeutic outcomes. For example, research has explored how therapists’ personalities and overlapping traits influence processes such as alliance, orientation, and, in some cases, client outcomes (see Bucher et al., 2019; Delgadillo et al., 2020; Fletcher & Delgadillo, 2022).

I examined counselor characteristics and introduced a feedback tool designed to support practitioners working with diverse client populations. Within the United States, a persistent challenge remains the shortage of mental health professionals, a deficit that disproportionately affects underserved and oppressed communities by limiting access to care. Recent demographic shifts, including increased immigration, have further underscored the counseling profession’s emphasis on understanding intersectionality and the diversity present within larger social groups (Badgett et al., 2019). The emphasis extends to clients experiencing mental health concerns related to loneliness and deficits in emotional support (Bruss et al., 2024). Among these populations, homeless women face heightened vulnerability to sexual abuse (Lanham et al., 2022). The COVID-19 pandemic

further exacerbated these challenges by contributing to increased unemployment and the closure of community mental health centers, thereby restricting access to services and compounding the strain on an already overburdened system (Thomeer et al., 2023).

Research has consistently demonstrated that cultural humility is a critical component for therapists working with diverse populations (Campinha-Bacote, 2019; Foronda, 2020; Hook et al., 2013, 2016; Lekas et al., 2020). Despite this recognition, empirical studies remain limited in examining the extent to which counselors' personality traits predict or are associated with cultural humility (Kragt, 2021). Existing studies have primarily emphasized supervision, focusing on supervisors' perceptions within counselor education, and have provided evidence that the five factor model of personality may serve as a predictor of cultural humility (Kragt, 2021). Additional research has identified links between multicultural training, intellectual humility, and the construction of a quiet ego in shaping how counselors-in-training demonstrate cultural humility. Within this context, particular attention has been given to the honesty–humility dimension of personality.

I addressed this gap by analyzing how HEXACO traits, honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience predict cultural humility. The primary objective was to identify common characteristics between personality dimensions and cultural humility, thereby informing the development of a practical and reliable assessment instrument. Such a tool would enable counselors to evaluate and strengthen their cultural humility, particularly when working with diverse client populations. Central to this approach are lifelong learning, awareness

of power dynamics, and adaptability, which are foundational to culturally responsive counseling practice.

### **Literature Search Strategy**

To review the literature, I conducted a systematic search spanning 1976 to 2025 across multiple databases, including APA PsycBooks, APA PsycExtra, APA PsycTests, ERIC, LGBTQ+ Source, MEDLINE with Full Text, Mental Measures Yearbook with Tests in Print, Open Dissertations, Social Work Abstracts, SocINDEX with Full Text, APA PsycArticles, APA PsycInfo, Google Datasets, Library Search, *ProQuest Central*, and *SAGE Journals*. The search strategy employed keywords such as *humility, cultural humility, multicultural counseling competencies, multicultural orientation, Five Factor Model (FFM), CO-60, honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience*. Conceptual studies were drawn from counseling/psychology, social work, nursing, and related social sciences, while empirical studies included peer-reviewed articles addressing cultural humility within psychology, counseling, nursing, and social work.

### **Theoretical Foundation**

In this chapter, I conduct a thorough review of the literature to illustrate that from 1976 to 2025, many scholars have conceptualized cultural humility. However, few have conducted empirical research to support the concept, with only a handful developing relevant instruments. Most studies focused on clients' perceptions of their counselors' cultural humility, while I emphasized counselors' perceptions of their own. Recently, research has expanded to include cultural humility in supervision, highlighting

supervisors' views of their own cultural humility (Wilcox et al., 2023; Zhang et al., 2022). The following sections outline the history of cultural humility, its underlying theories, and its connection to the study and existing literature.

### **History of Cultural Humility**

Sue et al. (1982) were trailblazers in cultural and cross-cultural psychology, investigating the impact of therapists' and clients' cultural identities, communication styles, and diversity-related concerns on therapeutic interactions. Their work underscored the critical role of culture in shaping both behavior and mental health outcomes. In 1992, Sue et al. built on this idea by creating the multicultural counseling competencies model. This model is meant to improve counseling services for people from different backgrounds. This model emerged in response to concerns that the counseling profession was dominated by White practitioners who were often working with clients from varied cultural backgrounds. By incorporating these competencies, counselors were encouraged to recognize and address their own biases and assumptions, thereby fostering more effective and culturally responsive therapeutic support.

Sue et al. (1992) developed multicultural counseling competencies to address the needs of a changing, diverse American society. They highlighted the importance of including a multicultural perspective in counseling and offered guidelines for counselor training that focused on racism and other forms of interpersonal and institutional oppression. These guidelines were adopted by the Association for Multicultural Counseling and Development (Sue et al., 1992). The main goal was to make these

competencies standard requirements for training mental health counselors and to promote curriculum reforms.

The multicultural counseling competencies framework is composed of three core elements: self-awareness of personal beliefs, values, prejudices, and attitudes; understanding the worldviews of diverse individuals and groups; and employing culturally appropriate skills and techniques for intervention (Sue & Sue, 2013). Each of these elements encompasses 10 to 11 specific competencies that are critical for counselors seeking to understand, respect, and effectively address the cultural backgrounds of their clients. These components hold particular importance for mental health professionals working with diverse populations, as they provide structured opportunities to confront biases, engage in self-reflection, and strengthen critical thinking. The process of becoming a skilled counselor thus involves continual engagement with these competencies, fostering growth in both personal awareness and professional practice (Sue & Sue, 2013). Ultimately, the multicultural counseling competencies illustrate how counselors can implement individualized, culturally responsive approaches that align with each client's unique context in real-world therapeutic settings.

The American Counseling Association emphasized the vital role of counselors in advocating for their clients. The American Counseling Association's Governing Council officially adopted multicultural counseling advocacy competencies aimed at fighting institutional discrimination, inequality, and systemic barriers faced by students, clients, and communities (Lewis et al., 2002). Ratts et al. (2010) expanded on this framework by

adding a trait focused on social justice principles. In 2002, Lewis et al. introduced traits related to multicultural counseling competencies for clients and students, along with six strategies: (a) direct interventions, (b) environmental interventions, (c) community collaboration, (d) system advocacy, (e) collective action, and (f) social/political advocacy.

Owen et al. (2011, 2013) developed the multicultural orientation framework as an alternative to the multicultural counseling competencies model. This approach emphasizes three central components: cultural humility, counselor comfort, and the ability to work effectively with diverse clients. Importantly, it was the first framework to explicitly incorporate cultural humility. Subsequent scholarship expanded on this foundation, with Hook et al. (2013, 2017), Watkins et al. (2019), and Worthington (2017) defining cultural humility as an interpersonal stance characterized by openness to the client's cultural identity, particularly those aspects most salient to the counseling relationship. Research has further demonstrated that microaggressions impede therapeutic outcomes, underscoring the role of cultural humility in repairing relational harm, strengthening the working alliance, and improving case conceptualization, treatment, and overall therapeutic success. Hook et al. also advanced the field by developing an instrument to assess clients' perceptions of their therapists' cultural humility traits.

### **Development of the Theory of Cultural Humility**

The medical field introduced and advanced the concept of cultural humility (Foronda, 2020; Foronda et al., 2016; Tervalon & Murray-Garcia, 1998). In their seminal work, Tervalon and Murray-Garcia (1998) first coined the term *cultural humility* to guide

healthcare providers in engaging more effectively with patients from diverse cultural, racial, and ethnic backgrounds. Since the concept of cultural humility was introduced, various social science disciplines have continued to explore it. Notably, Foronda has formulated a comprehensive theory of cultural humility, attracting recent attention. Her theory offers clear definitions now considered standard in the field. The upcoming sections review the literature and evolution of the theory of cultural humility.

In a pivotal study, Foronda and Belknap (2012) conducted qualitative research examining American nurses' experiences while working in a low-income country, where they provided care to patients from diverse cultural backgrounds. Using a small cohort of nursing students who participated in short-term study-abroad programs, Foronda et al. (2016) analyzed reflective journals through thematic analysis to explore how participants interpreted their cross-cultural encounters, ultimately finding that these experiences promoted heightened awareness of global inequities, cultural differences, and personal transformation. The nurses described emotionally charged moments in which limited understanding of patients' cultural contexts contributed to feelings of disconnection, powerlessness, and frustration, highlighting the complexity of cross-cultural interactions in healthcare settings. Foronda et al., (2016) study provided foundational insights that informed Foronda's subsequent development of the theory of cultural humility.

To construct this theory, Foronda et al. (2016) systematically analyzed 62 peer-reviewed articles, synthesizing findings into a framework and clear definitions of cultural humility. Building on this work, Foronda (2020) integrated elements of Watson's (1988) human caring theory and Leininger's (1996, 2002) cultural care theory, interpreting them

through the lens of cultural humility. Both Watson and Leininger emphasized that cultural differences can create misunderstandings and hinder the achievement of therapeutic goals and relationships. Foronda sought to address these challenges by encouraging nurses, healthcare professionals, counselors, and others to recognize and value diversity in their practice. This approach has empowered practitioners and patients alike, fostering more inclusive and effective care across cultural contexts.

Abdou et al. (2022) described in a reflective paper on a graduate course using restorative pedagogy to develop cultural humility among school counseling, school psychology, and educational leadership students. The 16-week, cotaught course integrated circle processes, reflective activities, and critical analyses to build self-awareness and examine systems of privilege and oppression. Activities included restorative circles, “I am” poems, ecomaps, privilege walks, and film and reading critiques. Findings indicated that restorative pedagogy fostered an inclusive, emotionally engaged learning environment that enhanced students’ understanding of cultural humility. Abdou et al.’s students reported academic and personal growth, though some preferred traditional lecture formats, suggesting the need for balanced instructional structure.

Abdou et al.’s (2022) examination of restorative pedagogy offers an applied example of how cultural humility can be intentionally cultivated within graduate-level training, providing a direct link to the theoretical foundations outlined by Foronda (2020). Whereas Abdou et al. demonstrated how structured reflection, relational dialogue, and critical examination of privilege support the development of cultural humility in practice, Foronda’s theory clarifies the underlying processes, openness, self-awareness,

egolessness, and supportive interactions, that make such pedagogical strategies effective. Abdou et al.'s and Foronda empirical findings and theoretical models illustrated how cultural humility emerges through iterative reflection and relational engagement, setting the stage for understanding how counselor education programs can integrate both conceptual and experiential approaches to prepare students for culturally responsive practice.

### ***The Five Assumptions of Cultural Humility***

Foronda (2020) synthesized the theory of cultural humility using Walker and Avant's (2011) structured eight-step method of concept analysis, a systematic approach for clarifying conceptual attributes, antecedents, and consequences. Through this process, Foronda identified key attributes of cultural humility (e.g., openness, self-awareness), antecedents (e.g., diversity, power imbalance), and outcomes (e.g., mutual empowerment). The analytic structure provided by Walker and Avant's method enabled clear delineation of these components, positioning openness and self-awareness as core attributes, diversity and power imbalance as central antecedents, and mutual empowerment as a primary outcome. These conceptual elements directly support the theory's five assumptions, which emphasize cultural humility as a lifelong process, the necessity of critical self-reflection, the recognition of power differentials, the importance of interpersonal respect, and the value of learning from others. Thus, the analytic foundation established through Walker and Avant's method offers the conceptual scaffolding that undergoes the theory's assumptions and explains how cultural humility develops and functions in practice.

Foronda's (2020) five assumptions of cultural humility provide a conceptual foundation for understanding why counselors must respond thoughtfully to the complex challenges present in contemporary clinical practice. Foronda's assumptions, lifelong learning and critical self-reflection, recognition of the client as the expert of their own experience, mitigation of power imbalances, institutional accountability, and the cultivation of respectful partnerships, offer a lens through which to interpret the diverse needs of clients and the systemic forces that shape their mental health experiences. Each of the pressing challenges facing the counseling profession underscores the continued relevance of these assumptions.

### ***Recognized Diversity Groups in Counseling***

Ward and Batalova (2023) provided current national demographic data demonstrating increasing immigration and population diversity in the United States, supporting the claim that the nation is becoming more culturally diverse. This demographic shift directly affects counseling settings by requiring counselors to adopt more culturally responsive approaches. Several pressing challenges further underscores the importance of integrating cultural humility into counseling practice.

Several pressing challenges illustrate the importance of integrating cultural humility into counseling practice, including persistent mental health disparities among racially and ethnically diverse populations (Thomeer et al., 2023), the documented impact of microaggressions on therapeutic processes and outcomes (DeBlaere et al., 2023; Sue et al., 2007), and the need for relational approaches that emphasize openness, respect, and

responsiveness to clients' cultural identities (Foronda et al., 2016; Hook et al., 2013, 2017).

**Loneliness and Emotional Support Deficits.** Bruss et al. (2024) documented high levels of loneliness and limited emotional support among adults in the United States, noting strong associations between social isolation and mental health difficulties. These findings indicate that many clients enter counseling with concerns rooted in disconnection and unmet relational needs. Such challenges highlight the importance of counselors cultivating empathy, active listening, and relational skills that foster a sense of connection. Bruss et al.'s report supported counselor training programs must therefore prepare practitioners to recognize the subtle ways isolation affects mental health and to develop interventions that help restore belonging and social support.

**Vulnerability of Homeless Women.** Women experiencing homelessness face heightened vulnerability due to intersecting structural, social, and health-related risks. Research shows that homeless women are disproportionately exposed to trauma, chronic health conditions, and barriers to accessing consistent medical and mental health care (Lanham et al., 2022). These vulnerabilities are compounded by gender-based violence, limited social support, and the instability of shelter environments, all of which increase psychological distress and reduce opportunities for safety and recovery. Such conditions underscore the need for counselors to adopt culturally responsive, trauma-informed, and humility-based approaches that recognize the complex sociocultural factors shaping women's experiences of homelessness (Lanham et al., 2022). Integrating cultural

humility into clinical practice enables counselors to build trust, reduce stigma, and respond sensitively to the lived realities of women navigating homelessness.

**Impact of the COVID-19 Pandemic.** Thomeer et al. (2023) provide strong evidence for this claim by demonstrating that the COVID-19 pandemic significantly disrupted mental health service delivery, increased unemployment, and exacerbated structural barriers to care. Their findings show that these disruptions disproportionately affected racially and ethnically marginalized communities, reducing access to essential services and intensifying strain on populations that were already underserved. Counselors must adapt to these systemic challenges by embracing flexibility, advocating for resources, and employing culturally responsive strategies that account for the broader social context of clients' lives (Danso, 2018; Foronda et al., 2016; Ratts et al., 2010; Sue & Sue, 2013; Tervalon & Murray-García, 1998).

### ***Cultural Humility Measurements***

In the past five years, new tools were created to measure cultural humility in counseling and health fields. The measures varied in scope, methodology, and application but collectively contribute to the psychometric foundation for assessing cultural humility in practice and research: Coleman et al.'s (2025) cultural humility scale, Foronda et al.'s (2021) cultural humility scale, Gonzalez et al.'s (2021) multidimensional cultural humility scale, and Zhu et al.'s (2022) cultural humility and enactment scale. The following sections, I reviewed the measurement study methods, samples, dates, methodologies, and key findings.

The recent development of the cultural humility scale–short form (CHS-SF) by Coleman et al. (2025) represents a significant advancement in measuring clients’ perceptions of therapists’ cultural humility. Built on Hook et al.’s (2013) original 12-item cultural humility scale, which established cultural humility as a measurable construct of therapist openness to diverse clients, Coleman and colleagues refined the measure into a six-item short form. Coleman et al.’s (2025) validation process included confirmatory factor analysis, item response theory, and invariance testing across gender and ethnicity, ensuring both reliability and fairness. Importantly, the CHS-SF draws on secondary data from Owen et al. (2015), whose study highlighted the role of cultural humility in client perceptions of therapists’ multicultural orientation and linked humility to improved therapeutic outcomes. Together, these studies demonstrate the evolution of cultural humility from a conceptual construct (Hook et al., 2013) to empirical evidence of its impact on client experiences (Owen et al., 2015) to the creation of a practical, psychometrically sound instrument for clinical and training contexts (Coleman et al., 2025). This progression underscores the centrality of cultural humility in counselor education and supervision while providing a robust tool for ongoing evaluation and practice improvement.

Coleman et al. (2025) measured clients’ perceptions of their therapists’ cultural humility through client feedback, demonstrating strong reliability and validity. Their scale is a shortened version of the original cultural humility scale (Hook et al., 2013) and includes two subscales, making it suitable for routine clinical practice, training, and ongoing evaluation aimed at improving therapeutic outcomes. The development and

validation process involved two phases: selected items from the original 12-item measure based on psychometric data and expert input, followed by confirmatory factor analysis and item response theory ensured robustness. Differential item functioning analysis was also conducted to enhance fairness across gender and racial/ethnic groups, for reduced bias. Coleman et al. (2025) did not specify how their sample was obtained; instead, they used secondary data from Owen et al.'s (2015) study on client perceptions of therapists' multicultural orientation and from Hook et al.'s (2013) foundational work on cultural humility. The resulting six-item cultural humility scale–short form included three positive items (4, 7, 9) and three negative items (6, 8, 11). The scale demonstrated excellent psychometric properties, which included a Comparative Fit Index of .98, a Root Mean Square Error of Approximation of .10, and a Standardized Root Mean Square Residual of .03. Invariance across gender and ethnicity was confirmed, indicating that the scale functions without bias. Overall, Coleman et al. (2025) produced a reliable and valid measure of clients' perceptions of therapists' cultural humility.

Coleman et al.'s (2025) second phase cross-validated the CHS-SF in a new, independent sample. The study examined construct validity using two established measures: the cross-cultural counseling inventory-revised (LaFromboise et al., 1991) and the working alliance inventory-short form (Horvath & Greenberg, 1989). The measurement invariance was also tested across gender and racial/ethnic groups to further confirm the scale's fairness and applicability. Coleman et al. study 2 involved 272 participants, with 69% women, 30% men, and 1% who did not report gender. The mean age in this sample was 24.97 years, with a range from 19 to 52 years. The ethnic

breakdown was 51% racial/ethnic minority, 47% White, and 2% who did not report ethnicity. Coleman et al. participants were recruited from undergraduate psychology courses at a southeastern university and were either currently in therapy or had been in therapy within the past year. Coleman et al.'s CHS-SF continued to show excellent model fit (CFI = .99, Root Mean Square Error of Approximation = .04, Standardized Root Mean Square Residual = .01) and demonstrated strong reliability, as indicated by Cronbach's alpha, Hancock's H, and McDonald's Omega. Coleman et al.'s CHS-SF correlated strongly with the Working Alliance Inventory ( $r = .72$ ) and moderately with the cross-cultural counseling inventory-revised ( $r = .58$ ), which supported its convergent validity. Coleman et al. measurement invariance was confirmed across racial/ethnic groups and partially across gender, reinforced the scale's applicability to diverse populations. The findings suggested that the CHS-SF, is a reliable and valid instrument for measuring cultural humility in psychotherapy settings. Coleman et al. short form retained the strong psychometric properties of the original cultural humility scale while offering a more efficient tool for routine use in both clinical and training environments. Coleman et al. recommend that future research conducted longitudinal validation studies and extended the scale's use to a broader range of populations and clinical supervision contexts.

The second cultural humility instrument I reviewed was the cultural humility scale developed (CHS) by Foronda et al. (2021). The instrument measured mental health professionals, perceived cultural humility and recently appeared in additional research literature. In the following sections, I described the measurement. Foronda et al. developed the CHS which provided a standardized measure of cultural humility in health

care, education and practice. Their measurement process involved generating items from cultural humility literature and refining them through expert review. Six faculty experts evaluated the items for content validity, and all items achieved strong content validity indices ( $\geq .83$ ). The sample consisted of 322 health professional students representing nursing and related health disciplines. The methodology included an exploratory factor analysis and examined the underlying structure of the scale, along with reliability testing using Cronbach's alpha. The exploratory factor analysis revealed a three-factor structure: context for difference in perspective, self-attributes, and outcomes of cultural humility. The findings demonstrated strong psychometric properties. The scale showed good internal consistency (Cronbach's alpha = .85) and strong evidence of content validity. Overall, results confirmed that cultural humility can be operationalized as a multidimensional construct, making the CHS a useful tool which evaluated cultural humility in health professional education and clinical practice.

Foronda et al. (2021) developed and validated an instrument specifically designed to assess cultural humility among health care professionals. Their work responded to the increasing diversity within the United States population, which included the growth of racial and ethnic minority groups and members of the LGBT community. Despite these demographic shifts, many health care professionals still lack adequate training in cultural humility, which can contribute to negative health outcomes for underrepresented populations. Foronda et al. also noted that insufficient preparation in cultural humility continues to affect the quality of care delivered to diverse clients.

Foronda et al. (2021) developed a 19-item instrument based on prior research on cultural humility, rated on a 1–5 Likert scale. Six doctoral-level faculty evaluated the items for face and content validity, rating item relevance on a 1–4 scale. Each item achieved an Item-Level Content Validity Index of at least .83, indicating strong content validity. Students enrolled in six nursing and health studies courses volunteered to complete the survey through Qualtrics. Foronda et al. also reported that the sample consisted of professional health students across related disciplines.

Foronda et al. (2021) established the construct validity of the instrument through an exploratory factor analysis conducted using SPSS software. They applied Varimax rotation with Kaiser normalization to identify the underlying factor structure, and internal consistency was assessed using Cronbach's alpha for the total scale and subscales. The sample included 322 students from nursing and health sciences programs, with 69.44% identifying as nursing students, 22.22% as public health or health sciences students, and 8.33% from other majors. The sample was predominantly female (88.27%), with males representing 11.73%. Racially, 69.35% identified as White, 15.48% as Black/African American, and 11.15% as Asian, among other groups. Six experts evaluated the instrument's relevance and alignment with cultural humility constructs. The principal component analysis identified three factors: context for difference in perspective ( $\alpha = .855$ ), self-attributes ( $\alpha = .575$ ), and outcomes of cultural humility ( $\alpha = .845$ ). The overall scale demonstrated high reliability (Cronbach's alpha = .85), and the three factors explained 51.31% of the variance. Each item showed strong content validity ( $I-CVI \geq$

.83), and the scale demonstrated good face validity and reliability. A noted limitation was the lower reliability of the Self-Attributes.

Third, Gonzalez et al. (2021) developed and conducted initial testing of the multidimensional cultural humility scale (MCHS), a counselor-report instrument designed to assess counselors' self-reported cultural humility. The authors followed recommended scale-development procedures, which included definition of the construct, generating an item pool grounded in cultural humility theory, and refining items through expert review to ensure content validity. The initial pool consisted of 57 items rated on a 6-point Likert scale. Peer, external, and subject-matter reviewers evaluated the items, and two validation items were included to detect inattentive responding; responses to these items were excluded from analysis. Through literature review and theoretical synthesis, the authors identified five core dimensions of cultural humility: openness, self-awareness, egolessness, supportive interactions, and self-reflection and critique.

The sample consisted of 861 counselors and helping professionals randomly selected from a statewide database in the southern United States. Of the 10,000 individuals invited via email, the response rate was 8.76%. Participants had an average age of 49 years ( $SD = 13.32$ ) and an average of 14.48 years ( $SD = 11.28$ ) of postgraduate experience. The sample was predominantly female (80%), with males representing 18.4%. Racial and ethnic representation included 64.2% White, 16.5% Hispanic/Latino, 9.5% Black/African American, 3.3% Multiracial, 1.2% Asian, 0.6% American Indian/Alaska Native, and 4.5% Other. Employment settings included private practice (28.6%), outpatient services (26.6%), residential treatment (5.5%), K–12 schools (5.2%),

faculty roles (3.6%), in-home care (2%), psychiatric care (1.7%), college counseling centers (1.7%), and other settings (23.2%). Professional roles included licensed counselors (33.9%), social workers (13%), psychologists (7.7%), marriage and family therapists (1.4%), school counselors (8%), and additional helping professions.

The study followed a two-phase design. In the first phase, exploratory factor analysis was conducted to identify the underlying factor structure. In the second phase, confirmatory factor analysis was used to validate the model. The original 57-item pool was reduced to a 15-item scale based on factor loadings and model fit indices. The final structure consisted of five factors, openness, self-awareness, egolessness, self-reflection, and supportive interactions, which together accounted for 62.95% of the variance. Factor loadings ranged from .46 to .88, indicating strong item-factor relationships.

Reliability was assessed using internal consistency coefficients. The overall scale demonstrated acceptable reliability ( $\alpha = .78$ ), although two subscales, self-reflection ( $\alpha = .56$ ) and supportive interactions ( $\alpha = .53$ ), showed lower reliability. Validity evidence was supported through convergent and discriminant analyses. Convergent validity was demonstrated through correlations with the situational self-awareness scale, while discriminant validity was supported by the lack of association with the marlowe–crowne social desirability scale–short form.

Overall, the MCHS demonstrated strong initial psychometric properties, including evidence of a stable multidimensional factor structure, acceptable reliability for most subscales, and both convergent and discriminant validity. The instrument offers a promising framework for assessing counselors' cultural humility and has practical

implications for counselor education, supervision, and professional development. Continued validation across diverse populations and settings is recommended to strengthen its utility.

Finally, Zhu et al. (2022) developed and validated the cultural humility and enactment scale (CHES) in Counseling to assess both counselors' attitudes of cultural humility and their enactment of culturally responsive behaviors. The authors generated items based on cultural humility theory and counseling practice, followed by expert review to ensure content validity. The sample included 535 counseling trainees and professionals recruited from diverse training programs and professional contexts. The study followed a two-stage design: first, an exploratory factor analysis was conducted to identify the underlying factor structure, and second, a confirmatory factor analysis was used to validate the model. Reliability was assessed using internal consistency coefficients, and validity was examined through convergent and discriminant evidence.

Findings supported a two-factor structure consisting of (a) cultural humility, reflecting attitudes of openness, respect, and self-reflection, and (b) cultural enactment—representing observable behaviors demonstrating responsiveness to clients' cultural contexts. The scale demonstrated strong internal reliability and validity evidence, confirming its utility as a multidimensional measure. Results emphasized that cultural humility is not solely an attitudinal construct but also requires behavioral enactment, making the instrument particularly relevant for counselor education, supervision, and practice evaluation.

Zhu et al. (2022) positioned their instrument as addressing limitations of earlier measures. Prior tools, such as the CHS (Hook et al., 2013) and the multidimensional cultural humility scale (Gonzalez et al., 2021), primarily assessed dispositional traits and often overlooked intrapersonal processes such as self-reflection, openness, and the translation of attitudes into culturally responsive behaviors. Earlier measures also demonstrated limited content validity and insufficient evidence for convergent and discriminant validity. The cultural humility and enactment scale in counseling was designed to fill these gaps by integrating both attitudinal and behavioral components of cultural humility, offering a more comprehensive assessment aligned with contemporary counseling practice.

Zhu et al. (2022) examined various scales measuring cultural humility, including the cultural humility enactment scale, developed to address limitations of earlier tools that did not effectively capture how humility manifests in specific scenarios like counseling. Measuring cultural humility is challenging due to biases and debates over whether humility is a stable trait or a temporary state, with most tools focused on the trait perspective. Zhu et al. new scale considers both dispositional and situational factors for a comprehensive assessment. The study aimed to validate a client-report tool to evaluate counselors' cultural humility, improving measurement accuracy by including trait and state components. Key questions involved the scale's structure, reliability, validity, and prediction of therapeutic alliance. The goal was to develop a valid, reliable measure to improve therapeutic relationships in multicultural counseling.

The methods established a reliable, valid measure of cultural humility, considering both dispositional and situational factors. Zhu et al. (2022) study involved 434 United States adults receiving mental health treatment. Participants attended three sessions and were recruited through MTurk, Reddit, Facebook, Twitter, and Craigslist, with compensation of either \$50 or entries into a lottery for Amazon gift cards. The cultural humility and enactment scale (Zhu et al., 2022), originally 40 items, was reduced to 29 after factor analysis, covering five dimensions. Validity was assessed using the 12-item cultural humility scale (Hook et al., 2013) and working alliance inventory-short revision. Data were collected online with quality controls. Factor analysis identified three factors: cultural teachability, superiority and disrespect, and engagement. The 29-item cultural humility enactment scale demonstrated high reliability ( $\alpha=0.96$ ), with scores correlating with the cultural humility scale (Hook et al., 2013) and predicting working alliance inventory-short revision scores. Mplus analysis supported the measure's comprehensiveness and consistency.

To qualify, Zhu et al. (2022) participants were at least 18 years old and had completed a minimum of three counseling sessions with licensed professionals. The ages ranged from 18 to 74 years, with an average age of 36.58. The gender was 62.4% female, 32% male, 2.1% transgender, and 3.5% self-described. Racially, 67.1% identified as White, 12% as Asian, 7.4% as Black, 8.1% as Hispanic, and 5.4% as other. Regarding sexual orientation, 74.1% identified as heterosexual, 13.4% as bisexual, 5.5% as gay or lesbian, 4.2% as pansexual, and 2.8% as self-described. Educational levels included 37.7% with a bachelor's degree, 37.7% with a master's degree, 22.0% with some college

coursework, 16.2% with an associate degree, 11.8% with a high school diploma, 3.2% with a doctoral degree, and 1.2% without a diploma. Employment status was 64.2% full-time, 15% part-time, 7.4% students, 5.5% unemployed, 4.2% retired, and 3.7% self-described. Marital status included 47.1% single, 34.4% married, 10.2% divorced, 2.8% separated, 2.1% widowed, and 3.5% self-described. Participants with disabilities made up 30.9%, while 69.1% did not have a disability. Responses were collected from two primary sources: MTurk contributed 359 responses (46.2% of qualified responses). In total, 816 responses were recorded. Of these, 382 were excluded due to incomplete surveys, failure to meet inclusion criteria, unreasonable completion times, or failing attention checks. The final sample size exceeded the recommended participant-to-item ratio of 10:1 for factor analysis, satisfying criteria for the study's measurement model.

Zhu et al. (2022) developed and validated the cultural humility and enactment scale, a client-report instrument designed to assess counselors' cultural humility by capturing both dispositional and situational components. The study's research questions focused on examining the factor structure of the scale among mental health counseling clients, evaluating internal consistency reliability, assessing convergent validity with Hook et al.'s cultural humility scale, and determining whether the cultural humility and enactment scale predicted scores on the working alliance inventory–short form. Eligible participants were adults (18+) in the United States who were currently receiving or had previously received mental health services from a licensed professional and had completed at least three sessions with the same counselor. The final sample included 434 qualified participants recruited through MTurk, where respondents received \$0.50 for

survey completion, and through social media platforms, where participants could enter a lottery to win one of eight \$25 Amazon gift cards.

Zhu et al.'s (2022) cultural humility and enactment scale initially produced five dimensions, openness to diversity, self-assessment, modesty, absence of defensiveness, and relationship focus. The original 40-item pool was reviewed by four experts and refined to a 29-item measure with three factors: cultural teachability (13 items), cultural superiority and disrespect (9 items), and relational-oriented engagement (7 items).

Hook et al.'s (2013) cultural humility scale is a 12-item client-report instrument assessing clients' perceptions of their therapist's cultural humility. In their validation work, Hook et al. examined convergent validity with the cultural humility and enactment scale developed by Zhu et al.

The Working Alliance Inventory–Short Form Revised (WAI-SR) is a 12-item client-report measure assessing the therapeutic working alliance. The WAI-SR was used to evaluate the predictive and incremental validity of the Zhu et al. (2022) scale.

Zhu et al. (2022) collected data with an online survey distributed via MTurk and social media platforms. Participants completed the Zhu et al.'s cultural humility and enactment scale, and Hook et al. (2013) cultural humility scale, and the working alliance inventory-short revision scales. The data cleaning excluded incomplete responses, failing inclusion criteria, unreasonable completion times, and inattention checks. Zhu et al.'s final dataset had 434 qualified responses. An exploratory factor analysis (EFA) was conducted separately for dispositional cultural humility items (25 items) and situational cultural humility items (15 items), followed by a combined EFA for all CHES items (40

items). Factor retention criteria included kaiser's rule, scree test, parallel analysis, and interpretability. Items were retained based on factor loadings ( $>0.32$ ), communalities ( $>0.40$ ), and conceptual consistency and assessed internal consistency reliability. Convergent validity used bivariate correlations between cultural humility enactment scale and culture humility scale scores. Predictive and incremental validity used hierarchical multiple regression with working alliance inventory-short revision scores as the criterion variable. Statistical tools software used included Mplus Version 8.4 for EFA and SPSS for reliability and regression analyses. The factor extraction method: used maximum likelihood parameter estimates with robust standard errors. Rotation utilized oblique rotation for interrelated factors. For the model fit indices, the core statistics were used in structural equation modeling: Root Mean Square Error of Approximation, (statistical test of close fit  $p > .05$  failed to reject the close fit and the model fits well), Comparative fit index (compared the fit of the hypothesized model to a baseline model, greater than or equal to 0.95 is an excellent fit), and Tucker-Lewis Index (similar to comparative fit index, range is (0-1)). The key findings were (a) factor structure: cultural humility enactment scale finalized with 29 items across three factors, cultural teachability, cultural superiority and disrespect, and relational-oriented engagement, (b) excellent internal consistency reliability (Cronbach's alpha = 0.96 for the full scale). Convergent Validity: showed strong correlation between cultural humility enactment scale and cultural humility scale (Hook et al., 2013) totaled scores ( $r = 0.84, p < 0.01$ ). Predictive and incremental validity showed the cultural humility enactment scores significantly

predicted therapeutic working alliance (Working Alliance Inventory-Short Revision scores) and explained additional variance beyond culture humility scale scores.

In conclusion, the study developed and validated the Zhu et al. (2022) cultural humility and enactment scale, providing a comprehensive and reliable tool to measure counselors' cultural humility from clients' perspectives. The cultural humility enactment scale demonstrated strong psychometric properties and offered significant potential for clinical, educational, and research applications. Zhu et al. (2022) found the factor structure.

The cultural humility and enactment scale (Zhu et al., 2022) was finalized with 29 items across three factors: Factor 1 was cultural teachability (13 items), which measures counselors' openness to changing, expanding, and examining their cultural views and assumptions. Factor 2 was cultural superiority and disrespect (9 items), which measured counselors' sense of superiority, arrogance, and disrespect in cultural interactions. Factor 3 was relational-oriented engagement (7 items), which measured counselors' ability to empathically engage clients during moments of cultural conflict. Zhu et al.'s final 29-items cultural humility and enactment scale demonstrated excellent internal consistency reliability. The full scale was Cronbach's  $\alpha = 0.96$ . Factor 1:  $\alpha = 0.94$ . Factor 2:  $\alpha = 0.92$ . Factor 3:  $\alpha = 0.92$ . Convergent validity, cultural humility and enactment scale (Zhu et al., 2022), and cultural humility scale (Hook et al., 2013) had total scores that showed a strong correlation ( $r = 0.84, p < 0.01$ ), indicating good convergent validity. Factor-level correlations between the cultural humility and enactment scale (Zhu et al., 2022) and the cultural humility scale (Hook et al., 2013) subscales were moderate to strong: Cultural

humility and enactment scale (Zhu et al., 2022) Factor 3 and cultural humility scale (Hook et al., 2013) positive subscale:  $r = 0.79$ ; cultural humility and enactment scale (Zhu et al., 2022) Factor 2 and cultural humility scale (Hook et al., 2013) Negative subscale:  $r = 0.75$ ; cultural humility and enactment scale (Zhu et al., 2022) Factor 1 and cultural humility scale (Hook et al., 2013) positive subscale:  $r = 0.74$ .

The predictive validity used cultural humility and enactment scale (Zhu et al., 2022) scores significantly predicted Working Alliance Inventory – Short Form Revised scores (Horvath & Greenberg, 1989), indicating that cultural humility is a strong predictor of therapeutic working alliance.

For incremental validity (added scale to explain variance beyond cultural humility and enactment), cultural humility and enactment scale (Zhu et al., 2022) scores explained an additional 6% of the variance in Working Alliance Inventory-Short Revision scores beyond what was explained by cultural humility scale scores. The cultural humility and enactment scale (Zhu et al., 2022) total score was a stronger predictor of working alliance inventory-short revision scores compared to the cultural humility scale total score, conceptual coverage (conceptual definition of cultural humility), Compared to the cultural humility scale (Hook et al., 2013), the cultural humility and enactment scale offered broader conceptual coverage: the cultural humility and enactment scale (Zhu et al., 2022) includes both dispositional and situational aspects of cultural humility. The cultural humility and enactment scale (Zhu et al., 2022) assessed dimensions such as self-examination, openness to correction, and relational-oriented engagement, which the cultural humility scale does not fully cover.

Demographic findings showed no significant differences in cultural humility and enactment scale (Zhu et al., 2022) scores between MTurk and social media samples or across racial/ethnic groups. A small but significant difference was found between male participants and female/gender minority participants in cultural humility and enactment scale (Zhu et al., 2022) scores (effect size: Cohen's  $d = 0.21$ ).

### **Implications**

For counseling practice, the cultural humility and enactment scale (Zhu et al., 2022) can help assess counselors' cultural humility comprehensively, providing insights into areas for improvement, such as openness to feedback and relational engagement during cultural conflicts. Clinical supervisors can use the cultural humility and enactment scale (Zhu et al., 2022) to foster cultural humility in supervisees and initiate conversations about cultural identities and values.

For research, the cultural humility and enactment scale (Zhu et al., 2022) provide a reliable and valid tool for studying cultural humility in counseling. Future research can further validate the cultural humility and enactment scale (Zhu et al., 2022) factor structure, explore its measurement invariance across diverse samples, and investigate its relationships with other constructs like cultural competence and general humility.

In conclusion, the cultural humility and enactment scale (Zhu et al., 2022) is a conceptually and psychometrically sound measure of cultural humility, addressing limitations of existing tools cultural humility scale (Hook et al., 2013) and Gonzalez et al. (2021) Multicultural Cultural Humility Scale offers strong reliability, validity, and

broader conceptual coverage, making it a valuable tool for counseling, education, and research.

### **Cultural Humility**

Cultural humility is recognized as essential for counselors seeking to provide effective therapy with clients from diverse backgrounds (DeBlaere et al., 2023; Kondili et al., 2022; Lekas et al., 2020; Nicol & De France, 2024; Zhu et al., 2023a; Zhu et al., 2023b; Zhang et al., 2022). Building on the principles of cultural humility, DeBlaere et al. (2019) highlighted how counselors' ongoing self-reflection and awareness of power dynamics directly shape their effectiveness in diverse client relationships and emphasized the role of cultural humility in repairing therapeutic relationships disrupted by microaggressions. Using an intersectionality framework, DeBlaere et al. examined how cultural humility and strong working alliances may reduce premature termination of therapy among Black, Indigenous, and Women of Color clients. Their research sample consisted of 288 university participants, all aged 18 or older, who were currently engaged in therapy and reported experiencing racial and gender microaggressions during sessions.

DeBlaere et al. (2023) investigated the relationship between racial and gender microaggressions in therapy and positive therapeutic outcomes for Black, Indigenous, and Women of Color clients. Their study further examined whether cultural humility and the strength of the working alliance mediated the association between microaggressions and therapy outcomes. In addition, DeBlaere et al. explored whether the race, ethnicity, and gender of the therapist moderate the relationship between microaggressions and therapy-related outcomes.

DeBlaere et al.'s (2023) research questions addressed the dynamics of therapy for Black, Indigenous, and Women of Color clients. Specifically, the study investigated the relationship between racial and gender microaggressions experienced in therapy and the attainment of positive therapeutic outcomes. The authors also examined whether cultural humility and the strength of the therapeutic working alliance functioned as mediators in the relationship between microaggressions and therapy outcomes. Finally, DeBlaere et al. explored whether the race, ethnicity, and gender of the therapist moderated the impact of microaggressions on therapy-related outcomes. Collectively, these questions established a comprehensive framework for understanding the complex factors that influence therapeutic effectiveness in diverse client populations.

DeBlaere et al. (2023) reported that their proposed model fit the data well, as evidenced by several fit indices:  $\chi^2(4) = 11.08$ ,  $p = .02$ ; Comparative Fit Index (CFI) = .98; Root Mean Square Error of Approximation (RMSEA) = .08, with a 90% Confidence Interval of [.03, .14]; and Standardized Root Mean Square Residual (SRMR) = .05. DeBlaere et al.'s indicated that the statistical model accurately captured the relationships among the key variables in the study.

The findings reported by DeBlaere et al. (2023) underscored the significant interconnections among cultural humility, microaggressions, the therapeutic working alliance, and therapy outcomes. Specifically, cultural humility demonstrated a strong inverse association with both racial and gender microaggressions. The path coefficient between cultural humility and racial microaggressions was  $-0.37$  ( $p < .001$ ), indicating that higher levels of cultural humility among counselors were linked to fewer instances of

racial microaggressions within therapeutic contexts. Likewise, the relationship between cultural humility and gender microaggressions was negative (path coefficient =  $-0.30$ ,  $p < .05$ ), highlighting the role of cultural humility in mitigating gender-based microaggressions experienced by clients (DeBlaere et al., 2023).

In addition, cultural humility exhibited a robust positive association with the therapeutic working alliance (path coefficient =  $0.70$ ,  $p < .001$ ). DeBlaere et al.'s (2023) findings suggested that counselors who embody cultural humility are more likely to cultivate strong, collaborative alliances with clients. The strength of the working alliance, in turn, was positively related to favorable therapy outcomes (path coefficient =  $0.50$ ,  $p < .001$ ), reinforcing the importance of a trusting and cooperative counselor–client relationship in achieving successful therapeutic results.

DeBlaere et al. (2023) identified a strong positive relationship between cultural humility and the therapeutic working alliance. The reported path coefficient of  $0.70$  ( $p < .001$ ) indicates that counselors who demonstrate higher levels of cultural humility are substantially more likely to establish robust and effective alliances with their clients. This finding underscores the pivotal role of cultural humility in fostering collaborative and trusting therapeutic relationships. Moreover, DeBlaere et al.'s (2023) study revealed that the strength of the working alliance itself was positively associated with favorable therapy outcomes (path coefficient =  $0.50$ ,  $p < .001$ ). This result highlighted the importance of cultivating a cooperative and supportive counselor–client connection as a key factor in achieving successful therapeutic results. Collectively, these findings emphasize that both cultural humility and the quality of the working alliance are integral

to promoting positive outcomes in therapy, particularly for clients from diverse backgrounds.

DeBlaere et al. (2023) further examined the mechanisms through which microaggressions influenced the therapeutic process by analyzing indirect effects. Their findings revealed that racial microaggressions exerted a significant negative indirect effect on the working alliance, mediated by cultural humility. Specifically, the path coefficient for this relationship was  $-0.26$ , with a 95% confidence interval of  $[-0.38, -0.10]$  and statistical significance at  $p < .05$ . These results suggested that when counselors demonstrate lower levels of cultural humility, clients are more likely to encounter racial microaggressions, which subsequently weaken the strength and quality of the therapeutic alliance.

DeBlaere et al. (2023) also identified a negative indirect effect of gender microaggressions on the therapeutic working alliance, mediated by cultural humility. The path coefficient for this relationship was  $-0.29$ , with a 95% confidence interval of  $[-0.40, -0.08]$ , reaching statistical significance at  $p < .05$ . These findings suggested that when counselors demonstrate lower levels of cultural humility, clients are more likely to encounter gender-based microaggressions, which in turn weaken the strength and quality of the therapeutic working alliance. Taken together, DeBlaere et al.'s results underscored the mediating role of cultural humility in buffering the detrimental impact of both racial and gender microaggressions on the working alliance, thereby highlighting the importance of cultivating cultural humility in therapeutic practice to foster more positive and effective counselor–client relationships.

DeBlaere et al. (2023) further demonstrated the indirect effects of cultural humility and microaggressions on therapy outcomes by examining the mediating role of the working alliance. Their analysis revealed that cultural humility positively influenced therapy outcomes through its impact on the strength of the therapeutic relationship. Specifically, the reported path coefficient was 0.35, with a 95% confidence interval of [0.19, 0.60] and statistical significance at  $p < .05$ . These findings indicated that the beneficial effects of cultural humility on therapy outcomes are not direct but are instead mediated by the quality of the counselor–client alliance. In essence, when counselors demonstrate cultural humility, they foster stronger working alliances, which subsequently contribute to more favorable therapeutic outcomes for clients.

DeBlaere et al. (2023) identified significant negative indirect pathways from both racial and gender microaggressions to therapy outcomes, with these effects mediated by cultural humility and the therapeutic working alliance. For racial microaggressions, the indirect effect on therapy outcomes was quantified by a path coefficient of  $-0.12$  (95% CI [ $-0.35, -0.07$ ],  $p < .05$ ). Similarly, gender microaggressions demonstrated a negative indirect effect, with a path coefficient of  $-0.10$  (95% CI [ $-0.36, -0.05$ ],  $p < .05$ ). These results suggest that experiences of racial and gender microaggressions can undermine therapy outcomes by eroding cultural humility and weakening the counselor–client alliance. Collectively, DeBlaere et al. (2023) findings underscore the critical role of cultural humility and a strong working alliance in buffering the harmful effects of microaggressions, thereby enhancing the effectiveness of therapy for Black, Indigenous, and Women of Color clients.

The findings reported by DeBlaere et al. (2023) underscored the critical influence of cultural humility across the therapeutic process. Their study demonstrated that cultural humility functions as a protective factor by mitigating the harmful effects of both racial and gender microaggressions within counseling contexts. Counselors who exhibit higher levels of cultural humility are associated with reduced incidences of microaggressions experienced by clients. This reduction is particularly significant, as microaggressions have the potential to erode the therapeutic relationship and diminish overall treatment effectiveness. Thus, cultural humility emerges as a central component in fostering more equitable, respectful, and effective therapeutic outcomes (DeBlaere et al., 2023).

Furthermore, DeBlaere et al. (2023) demonstrated that cultural humility substantially strengthens the therapeutic working alliance between counselor and client. A strong alliance—characterized by collaboration, trust, and mutual respect—has long been recognized as essential for effective therapy. By fostering this alliance, DeBlaere et al.'s findings indicate that cultural humility not only enhances the immediate counselor–client relationship but also establishes the foundation for more favorable therapeutic outcomes. In this way, cultural humility functions as a critical relational factor that bridges the quality of the working alliance with the overall effectiveness of treatment.

The findings of DeBlaere et al. (2023) collectively illustrate a comprehensive model in which cultural humility functions as a central mechanism shaping therapeutic processes and outcomes. Cultural humility was shown to reduce the incidence of both racial and gender microaggressions, thereby protecting clients from experiences that can undermine the therapeutic relationship. In addition, cultural humility substantially

strengthened the working alliance, with higher levels of humility linked to greater collaboration, trust, and mutual respect between counselor and client. DeBlaere et al.'s study showed the working alliance, in turn, was positively associated with favorable therapy outcomes, underscoring its role as a critical pathway to effective treatment.

DeBlaere et al. (2023) indirect effects further highlighted the mediating role of cultural humility and the working alliance. Racial and gender microaggressions exerted significant negative indirect effects on therapy outcomes, with path coefficients of  $-0.12$  and  $-0.10$ , respectively, mediated through cultural humility and the alliance. Similarly, cultural humility positively influenced therapy outcomes indirectly, with a path coefficient of  $0.35$ , by fostering stronger alliances that translated into improved client progress. Taken together, DeBlaere et al.'s findings emphasize that cultural humility not only mitigates the harmful impact of microaggressions but also enhances the therapeutic alliance, which serves as the primary conduit to successful therapy outcomes. DeBlaere et al.'s integrative model underscores the importance of cultivating cultural humility in counselor training and supervision as a means of promoting equity, strengthening therapeutic relationships, and improving outcomes for clients from diverse backgrounds.

Ultimately, DeBlaere et al. (2023) underscored that cultural humility functions as a central mechanism in promoting positive therapeutic outcomes. By mitigating the detrimental effects of racial and gender microaggressions and simultaneously strengthening the therapeutic working alliance, cultural humility contributes to more effective counseling processes. These findings highlight cultural humility as a foundational component of culturally responsive practice, reinforcing its importance in

fostering equitable, collaborative, and outcome-oriented therapeutic relationships.

Building on the findings of DeBlaere et al.'s which positioned cultural humility as a central mechanism in mitigating microaggressions and strengthening the therapeutic alliance, Kondili et al (2022) extends this conversation by examining how cultural humility operates within broader counselor education and supervision frameworks.

Whereas DeBlaere et al.'s study emphasized the relational and outcome-based pathways of cultural humility in therapeutic settings, Kondili et al. highlighted its pedagogical and developmental dimensions, particularly in preparing counselors to engage ethically and responsively with diverse client populations. This transition from outcome-focused empirical evidence to training and supervision perspectives underscores the multifaceted role of cultural humility, not only as a protective factor in therapy but also as a foundational competency in counselor preparation and professional growth.

### ***Incremental Improvement of Predictive Model for Cultural Humility***

Kondili et al. (2022) addressed a critical gap in the literature by investigating predictors of cultural humility among counselors-in-training. Kondili et al.'s study examined the extent to which multicultural training, intellectual humility, and the quiet ego contribute to the development of cultural humility within the counselor population. By focusing on these factors, Kondili et al. advanced understanding of the personal and educational influences that shape cultural humility, thereby extending the discourse beyond therapeutic outcomes to the formative experiences that prepare counselors to engage ethically and responsively with diverse clients.

The research sample consisted of 131 counselors-in-training recruited from four counseling programs accredited by the Council for Accreditation of Counseling and Related Educational Programs (CACREP, 2016) across the United States, as well as through the COUNSGRADS listserv. The sample was considered appropriate due to its diversity and exceeded the minimum requirement of 107 participants, as determined by a priori G\*Power analysis (Faul et al., 2007; Faul et al., 2009) to ensure adequate statistical power (0.80).

Kondili et al. (2022) structured their study around two primary research questions: (a) how multicultural training, intellectual humility, and the quiet ego predict cultural humility among counselors-in-training, and (b) the extent to which facets of intellectual humility and the quiet ego account for variation in cultural humility. Employing a non-experimental, correlational design, the researchers conducted data cleaning and analysis using SPSS (Version 25). Preliminary analyses assessed the assumptions of regression analysis, including normality, linearity, and the absence of multicollinearity. Kondili et al. (2022) further confirm that these assumptions were not violated, the study utilized the Comprehensive Intellectual Humility Scale and the Quiet Ego Scale as measurement instruments.

Kondili et al.'s (2022) descriptive statistics and correlations among the variables were calculated. Additionally, a one-way ANOVA was conducted to investigate potential differences in cultural humility based on race, gender, age, and program level. The main analysis involved a hierarchical linear regression with cultural humility as the dependent variable. Kondili et al. predictors were entered in three steps: (a) Multicultural training

was entered first as a predictor; (b) Intellectual humility was added as a second predictor. (c) A quiet ego was added as a third predictor to assess its unique impact on cultural humility, controlling for the previous two variables.

The findings of Kondili et al. (2022) revealed that the overall regression model was statistically significant, providing a strong fit for predicting cultural humility among counselors-in-training. Multicultural training emerged as a significant predictor ( $F(1,118) = 6.06, p < .05, R^2 = .04$ ), accounting for 4% of the variance in cultural humility. The addition of intellectual humility improved the model ( $F(2,117) = 7.64, p < .01, R^2 = .11$ ), with multicultural training and intellectual humility together explaining 11% of the variance (adjusted  $R^2 = .10$ ). Kondili et al. (2022) incorporating quiet ego further enhanced the model ( $F(1,116) = 8.44, p < .01, R^2 = .18$ ), with all three predictors collectively accounting for 18% of the variance (adjusted  $R^2 = .16$ ). Importantly, quiet ego contributed a substantial proportion of unique variance, underscoring its distinctive role in the prediction of cultural humility.

Kondili et al.'s (2022) hierarchical regression analysis demonstrated that the predictive model for cultural humility improved incrementally at each step, as evidenced by the increasing  $R^2$  and  $\Delta R^2$  values. The final model accounted for 18% of the variance in cultural humility among counselors-in-training, representing a moderate level of explained variance consistent with patterns commonly observed in psychological research. Kondili et al.'s findings highlight the additive contributions of multicultural training, intellectual humility, and quiet ego, underscoring the multifactorial nature of cultural humility as both an educational and dispositional construct.

Importantly, the inclusion of the quiet ego variable significantly strengthened the predictive model for cultural humility (Kondili et al., 2022). This result suggests that quiet ego, in conjunction with multicultural training, emerged as the most robust predictor of cultural humility among counselors-in-training. Overall, Kondili et al. model demonstrated a satisfactory fit, underscoring the particularly strong contributions of multicultural training and quiet ego as key factors in the development of cultural humility within the counselor population.

Taken together, the findings of DeBlaere et al. (2023) and Kondili et al. (2022) highlight complementary dimensions of cultural humility within counseling research. DeBlaere et al. emphasized the outcome-oriented pathways of cultural humility, demonstrating its role in mitigating the harmful effects of microaggressions, strengthening the working alliance, and ultimately improving therapy outcomes. In contrast, Kondili et al. shifted the focus toward predictors of cultural humility, identifying multicultural training, intellectual humility, and quiet ego as significant contributors to its development among counselors-in-training. This juxtaposition underscores the dual importance of cultural humility as both a relational mechanism that enhances therapeutic effectiveness and competency shaped by educational and dispositional factors. of DeBlaere et al. and Kondili et al. studies provide a more comprehensive understanding of cultural humility, situating it as both an outcome-shaping process and a skill that can be cultivated through counselor education and training.

Together, the findings of DeBlaere et al. (2023) and Kondili et al. (2022) align with the broader paradigm shift articulated by Lekas et al. (2020), highlights its

pedagogical and developmental dimensions, particularly in preparing counselors to engage ethically and responsively with diverse client populations. This transition from outcome-focused empirical evidence to training and supervision perspectives underscores the multifaceted role of cultural humility, not only as a protective factor in therapy but also as a foundational competency in counselor preparation and professional growth. Lekas et al. reinforced DeBlaere et al.'s and Kondili et al.'s perspectives by critiquing cultural competence training for its tendency to foster stereotyping and overlook intersectionality, proposing instead that cultural humility, grounded in self-reflexivity, openness, and shared power, offers a more sustainable and equitable approach to care. Taken together, these studies underscore cultural humility as both a necessary relational process in counseling and a developable competency in training, while also situating it within a larger paradigm shift that challenges systemic limitations of cultural competence. Lekas et al. critically examined the limitations of cultural competence frameworks in healthcare and counseling, highlighting several core concerns. Lekas et al. contend that, while intended to improve interactions between providers and patients, such frameworks may inadvertently reinforce stereotypes and contribute to processes of othering. This occurs because competence models often rely on broad categorizations of culture, which can sustain hierarchical relationships and obscure the nuanced complexity of individual experiences. Lekas et al.'s significant limitation of the competence-based approach is its insufficient attention to intersectionality, specifically, how overlapping aspects of identity such as race, class, gender, and sexuality collectively shape patients lived realities. By focusing narrowly on discrete cultural categories, these frameworks

risk presenting an incomplete or even distorted understanding of patients' needs and experiences. As a result, cultural competence models may perpetuate power imbalances between healthcare providers and patients, limiting the effectiveness of care and failing to address the complex realities of diverse populations.

Although cultural competence training has been shown to enhance providers' knowledge and attitudes, research consistently demonstrates that such interventions rarely translate into meaningful improvements in patient outcomes or reductions in health disparities (Lekas et al. (2020)). The impact of these programs appears limited in their ability to effect substantive change in healthcare delivery and equity. In light of these limitations, Lekas et al. have proposed replacing the notion of "competence" with cultural humility. This alternative framework emphasizes self-reflexivity, openness, the redistribution of power, and a commitment to lifelong learning. By foregrounding these attributes, cultural humility aims to cultivate more equitable and responsive provider–patient relationships.

An example of this evolving approach is the New York State Cultural and Structural Competence program (New York State Department of Health, n.d.), which integrates multiple components, including the CLAS standards, implicit bias reflection through the Implicit Association Test (IAT), and "Health Habitus Integration" exercises. This training model was developed to foster deeper critical reflection and more meaningful engagement with diverse patient populations.

Lekas et al. (2020) highlight how cultural competence frameworks can unintentionally reinforce stereotypes, sustain hierarchical provider–patient relationships,

and overlook intersectionality. This directly supports the study's rationale for questioning competence-based models and underscores the need for alternative approaches.

The critique advanced by Lekas et al. (2020) is significant to the present investigation because it underscores the limitations of cultural competence frameworks in addressing the complexity of patients lived realities. Lekas et al.'s analysis highlights how competence models risk reinforcing stereotypes, sustaining hierarchical provider-patient relationships, and neglecting intersectionality. By situating the current study within this critique, the research builds upon their call for more reflexive and equity-oriented approaches. In particular, the present investigation extends their work by examining cultural humility as a framework that emphasizes self-reflexivity, openness, and the redistribution of power, thereby offering a more responsive model for counselor education and supervision. Complementing this theoretical foundation, Nicol and De France (2024) provide empirical evidence that the Nonjudgmental Regard for Others scale effectively measures a nonjudgmental aspect of mindfulness and is positively associated with the HEXACO-60 personality traits of honesty-humility, agreeableness, and openness to experience. Taken together, Lekas et al.'s and Nicol and De France's contributions reinforce the value of cultural humility as both a pedagogical and practical alternative to competence-based models, while also linking its interpersonal stance to established personality dimensions that foster inclusivity and reduced prejudice.

The following quantitative study found that the Nonjudgmental Regard for Others scale effectively measures a nonjudgmental aspect of mindfulness and is positively associated to the HEXACO-60 personality traits of honesty-humility, agreeableness, and

openness to experience (Nicol & De France, 2024). More importantly, the study provides a strong argument for mindfulness going beyond self-regulation to include how individuals perceive and accept others which can cultivate nonjudgemental regard toward others. Nicol and De France's study aligns with cultural humility by suggesting that the act of mindfulness practice can be operationalized as interpersonal attitudes that foster inclusivity rather than an intrapersonal tool.

Nicol and De France's, (2024) ideological acceptance, which is the attitude of nonjudgment, where individuals remain open to different beliefs, opinions, or ideologies that may differ from their own, also positively correlates with honesty-humility and agreeableness. Nicol and De France's study establishes a connection between emotional acceptance (being open to both positive and negative emotions and emotional expression), openness to experience, and agreeableness. These traits are similar to qualities seen in cultural humility.

Nicol and De France's (2024) study aimed to clarify inconsistent findings about the link between mindfulness and prejudice. The authors hypothesized that these mixed results might result from a narrow focus on self-oriented mindfulness. Nicol and De France's explored the relationship between trait mindfulness and prejudice to better understand previous research. To do this, Nicol and De France's used the newly developed Nonjudgmental Regard of Others scale (NRO), focusing on two traits: ideology acceptance and emotional acceptance. Nicol and De France's ideological acceptance involves an open-minded attitude toward different beliefs, opinions, or ideologies that might differ from one's own. Nicol and De France's emotional acceptance

means being open to both positive and negative emotions and expressing them. Nicol and De France's recruited 213 diverse participants via Prolific, an online platform for academic studies. The measures included trait mindfulness, nonjudgmental regard for others, and prejudiced attitudes toward various groups, such as drug users, overweight individuals, homosexuals, and others (Nicol & De France, 2024). Participants were compensated financially. The analysis used multiple regression and correlation techniques. Results showed that higher nonjudgmental regard for others was associated with lower bias levels. Notably, Nicol and De France's found a correlation between Ideological Acceptance (accepting others' actions, ideas, and personalities) and Emotional Acceptance (accepting others' emotions and expressions) with reduced prejudiced attitudes toward outgroups, including those usually viewed negatively. The Nicol and De France's suggested that nonjudgmental acceptance of others could help reduce prejudiced views, emphasizing the role of mindfulness practices that foster nonjudgmental respect in fighting prejudice. Additionally, the findings indicated that the Nonjudgmental Regard of Others scale correlated with HEXACO personality traits, with emotional acceptance linked to openness to experience and agreeableness. Overall, the results suggest that this measure effectively captures a nonjudgmental aspect of mindfulness (Nicol & De France, 2024).

Building on this foundation of scholars, Zhu et al. (2023) extend the discourse by demonstrating how cultural humility operationalizes these principles in practice, specifically through its attention to power dynamics, respect for clients' cultural values,

recognition of counselor biases, avoidance of stereotyping, and commitment to cultural safety.

Zhu et al. (2023) advanced understanding of cultural humility through a mixed methods study examining its relationship to cultural competence in counseling. Their findings revealed substantial overlap between the constructs, with a strong correlation ( $r = .85$ ) and 72% shared variance. Both emphasize respect for cultural differences, the salience of cultural factors, and the role of self-growth in working with diverse clients. Yet Zhu et al.'s noted cultural humility is marked by awareness, curiosity, self-reflection, and recognition of cultural knowledge, whereas cultural competence centers on acquiring skills and knowledge relevant to diverse populations. Importantly, Zhu et al.'s cultural humility was shown to address the issues. Client perceptions reinforced these distinctions, with humility and competence together accounting for 64% of the variance in the working alliance, while humility alone explained 3–4% of counseling outcomes, demonstrating its measurable influence on therapeutic success. Zhu et al.'s qualitative themes further underscored their complementary roles, affirming cultural humility as a critical factor in shaping counseling processes and outcomes. Zhu et al. described the constructs as synergistic, distinct yet complementary, and emphasized humility's particular value in fostering equity and safety. Relational-oriented engagement, encompassing cultural humility, emerged as a significant predictor of the working alliance. Extending these insights, Zhang et al. (2022) reinforced the practical relevance of cultural humility by recommending its application in psychotherapy and clinical

supervision, thereby situating the construct within a broader body of research that critiques and advances current knowledge in the field.

Zhu et al. (2023) study adds to the existing literature arguing for the application of the cultural humility model. Existing research on cultural humility was reviewed, giving an overview and critique of the current knowledge in this area. The research assessment showed that the quality of empirical evidence varied (Zhang et al., 2022). Some extensive studies were well-supported and properly designed, using valid and reliable measures, and employed systematic data collection and analysis methods that could be replicated and critically evaluated; however, the smaller samples limited generalizability. The literature on the definition of cultural humility varied, and Zhang et al.'s called for further research to strengthen the empirical evidence of cultural humility. Their review of studies examining cultural humility in psychotherapy and clinical supervision highlighted several key areas: (a) the strengths and limitations of existing empirical work, (b) gaps in the current evidence base, (c) recurring patterns and themes across studies, and (d) recommendations for enhancing the practice of cultural humility within clinical and supervisory contexts.

Zhang et al.'s (2022) results supported the findings of scholarly papers and studies examining cultural humility in psychotherapy and clinical supervision. These studies provided data on several aspects of cultural humility, including its impact on therapeutic outcomes, the development of cultural humility among therapists, and its use in clinical supervision. Developing a clear understanding of cultural humility is crucial in therapeutic and supervisory settings. Research that includes case studies, interviews, and

qualitative data offers valuable insight into the practical application of cultural humility and the experiences of both therapists and clients. Zhang et al.'s reviews and meta-analyses summarized findings from multiple studies on cultural humility, offering a comprehensive overview of current research and highlighting key trends and gaps.

### **HEXACO-60 PI-R**

The HEXACO-60 PI-R provides a brief yet reliable assessment of the six personality traits at the core of the HEXACO model. It was designed to be both efficient and faithful to the full HEXACO-PI-R, making it particularly valuable for large-scale or applied research. Henry et al.'s (2024) study is a key reference because it not only validated this shorter version but also demonstrated its ability to accurately reflect the complex structure of honesty–humility and related traits across diverse samples. Comparing Henry et al.'s results with existing literature shows how the HEXACO-60 PI-R improves both ease of use and conceptual precision, paving the way for future research on cross-rater agreement, heritability, and stability over time.

Henry et al.'s (2024) study emphasizes 'nuanced' aspects, highlighting the focus on personality and the specific, lower-level traits captured by individual questionnaire items within the HEXACO personality model. The research investigates whether these nuances have distinct and meaningful trait-like qualities, such as broader traits like HEXACO domains and facets. The HEXACO model includes six personality factors (honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience), serving as an alternative to the Five-Factor Model developed through decades of research. Henry et al. examined personality traits, focusing on

HEXACO items and comparing them to Five-Factor Model traits. Although evidence suggests that Five-Factor Model items are unique, heritable, stable, and observable, findings for HEXACO remain limited. Henry et al. explored whether HEXACO provides as much detail as the Five-Factor Model, treating personality as a hierarchy that includes broad domains, facets, and finer nuances. Recognizing these levels enhances understanding of individual differences, their origins, development, and impacts beyond broad traits. Through a large cross-cultural meta-analysis of properties such as cross-rater agreement, heritability, and stability, Henry et al. aimed to demonstrate that personality traits form a multilevel hierarchy from broad domains to fine distinctions. This highlights the importance of studying personality to better understand individual differences, their causes, development, and predictive value for life outcomes.

Henry et al.'s (2024) research seeks to provide empirical evidence that personality operates across multiple levels of abstraction, from broad domains to intermediate facets and detailed item-level traits. Henry et al.'s approach challenges the traditional view that personality can be fully described by a few broad trait domains, instead promoting a more detailed, multidimensional view that recognizes the complex and layered nature of human personality.

Henry et al.'s (2024) sample for the study was 10,958 participants drawn from six countries: Canada, Croatia, Finland, Germany, the Netherlands, and the United Kingdom. Participants included twins, siblings, and informants, with data collected using multiple versions of the HEXACO Personality Inventory, revised (HEXACO-PI-R), including the HEXACO-60, HEXACO-100, and HEXACO-200. Henry et al.'s diverse composition

provided a robust foundation for examining the psychometric properties of HEXACO traits across different contexts.

Henry et al.'s (2024) provided several features which make this sample especially suitable for the study's objectives. First, the large sample size provided enough statistical power to identify significant effects and conduct moderator analyses (Henry et al., 2024). Second, including participants from multiple countries increased the generalizability of the findings, supporting meaningful cross-cultural comparisons. Third, by gathering data from various sources, self-reports, informant ratings, and twin data, the study allowed thorough analyses of cross-rater agreement, heritability, and rank-order stability.

Henry et al.'s (2024) sample characteristics provide important support for the use of the HEXACO-60-PI-R in the present study. The large, demographically and culturally diverse sample enhances confidence that the empirical qualities of HEXACO items, such as factor structure, reliability, and cross-cultural generalizability, are not limited to narrow or homogeneous populations. Moreover, the methodological breadth of the included studies, which span multiple designs, settings, and assessment formats, strengthens the evidence base for the robustness of the HEXACO model across contexts. Collectively, these features position Henry et al.'s findings as a strong empirical foundation for adopting the HEXACO-60-PI-R as a psychometrically sound and cross-culturally relevant measure of personality in this dissertation.

Henry et al. (2024) conducted a meta-analysis examining the psychometric properties of individual HEXACO items, demonstrating that these items exhibit notable trait-like qualities. Their findings underscore the value of item-level analyses, which

recent studies have further advocated as a means of enhancing psychometric precision and deepening our understanding of personality dimensions. Henry et al. also investigated whether individual HEXACO items reflect genuine psychological differences or are mere measurement errors. While broad traits are supported, they questioned whether responses to single items demonstrate features like agreement, heritability, and stability. Using cross-national data from the six countries, Henry et al. (2024) analyzed raw item scores and residual variance, or variance not explained by HEXACO traits, to assess the psychological significance of individual items. Results showed that even after controlling unreliability, items exhibited moderate agreement, heritability, and stability, suggesting they capture stable, heritable personality differences beyond broader traits. Henry et al.'s found that individual HEXACO items demonstrate rater agreement, heritability, and stability, even after accounting for measurement unreliability and domain differences. Henry et al.'s (2024) findings support the scientific validity of personality nuances at the item level, providing a methodological foundation for applied research that seeks to improve training accuracy and foster personalized, culturally responsive understandings of interpersonal dynamics in counselor education.

Henry et al.'s study was grounded in the hierarchical structure of personality traits, particularly the HEXACO model, which posits that personality can be understood at multiple levels, from overall domains to individual items. Henry et al. (2024) regarded specific questionnaire items as meaningful psychological constructs that can display trait-like qualities such as heritability, inter-rater agreement, and stability over time. Henry et al.'s approach emphasized examining both raw scores and residual variance to determine

whether items reflect consistent, observable personality traits. This reinforces the idea that personality nuances, even at the item level, enhance our understanding of individual differences.

Henry et al. (2024) demonstrated that HEXACO items represent meaningful psychological differences beyond broad trait domains by analyzing data from adults across six countries, including self-report surveys, informant ratings, and longitudinal assessments. This design enabled the evaluation of rater agreement, heritability, and stability at the item level, individual items whose meta-analysis showed to be moderate agreement, indicating that HEXACO items capture stable, heritable personality nuances. Henry et al.'s findings highlight the value of item-level data for advancing psychometric accuracy and deepening insights into personality structure.

Henry et al. (2024) conducted a comprehensive meta-analysis of 27,375 adults across six countries, drawing on self-reports, informant ratings, and twin and family data collected over two years. This large, diverse sample and the use of meta-analytic methods provided robust power for examining item-level psychometric properties. Henry et al.'s (2024) central questions addressed whether individual HEXACO items display trait-like qualities, whether these qualities persist after controlling for measurement error and domain overlap, and whether such nuances are stable, heritable, and widely observable across cultures. Henry et al. findings supported the stability, heritability, and observability of item-level traits, reinforcing the scientific validity of personality nuances beyond broad trait domains.

Henry et al.'s results confirmed that HEXACO items generally exhibit trait-like properties, including agreement, heritability, and stability across all six domains. For instance, items in honesty-humility and conscientiousness showed strong heritability and stability, underscoring their potential relevance for assessing ethics and responsibility in counselor training (Henry et al., 2024). Items in emotionality and agreeableness consistently demonstrate observability and rank-order stability, which may inform evaluations of emotional regulation and empathy. Likewise, extraversion and openness items-maintained trait-like qualities, offering insights into interpersonal engagement and culturally responsive practice. Henry et al. highlighted the importance of item-level analysis in psychometric assessment, and these findings provide a methodological foundation for incorporating detailed personality measures into counselor education.

Both the HEXACO-PI-R (Ashton et al., 2009) and the NEO-PI-R (Costa & McCrae, 1992) demonstrated acceptable psychometric properties, with moderate to high reliability indices. For the HEXACO-PI-R (Ashton et al., 2009), cross-rater agreement was strong ( $rca = .80$ ), and test-retest reliability was also robust ( $rtt = .63$ ). Internal consistency was adequate ( $\alpha = .68$ ), and heritability estimates were consistently moderate to high ( $h^2$  ranging from .36 to .68). Shared environmental influences were negligible, with  $c^2$  values near zero or negative (e.g.,  $c^2 = -.06$  to  $-.29$ ), suggesting minimal contribution of family environment to trait variance.

The NEO-PI-R (Costa & McCrae, 1992) displayed somewhat lower cross-rater agreement ( $rca = .58$ ) but comparable test-retest reliability ( $rtt = .70$ ). Internal consistency was weaker ( $\alpha = .43$ ), yet heritability estimates remained substantial ( $h^2$

ranging from .42 to .73). As with the HEXACO, shared environmental influences were minimal, with negative or near-zero  $c^2$  values ( $-.06$  to  $-.52$ ).

Taken together, these findings reinforce the conclusion that personality traits, as measured by both inventories, are largely heritable and stable across time, with limited impact from shared environmental factors. The HEXACO-PI-R (Ashton et al., 2009) appears to provide stronger inter-rater reliability ( $r_{ce} = .80$ ) and internal consistency, whereas the NEO-PI-R (Costa & McCrae, 1992) demonstrates slightly higher test–retest stability ( $r_{tt} = .70$ ). These differences may reflect variations in item construction and theoretical orientation between the two measures.

Comparative psychometric evidence from the HEXACO-PI-R (Ashton et al., 2009) and NEO-PI-R (Costa & McCrae, 1992) underscores that personality traits relevant to counselor development are both heritable and stable, with negligible influence from shared environmental factors. The HEXACO-PI-R's (Ashton et al., 2009) stronger inter-rater reliability ( $r_{ca} = .80$ ) and internal consistency ( $\alpha = .68$ ) highlight its utility in capturing relationally visible traits, particularly within the honesty–humility domain, while the NEO-PI-R's slightly higher test–retest stability ( $r_{tt} = .70$ ) emphasizes enduring intrapersonal dispositions such as openness to experience. Henry et al. (2024) findings suggest that cultural humility, often conceptualized as a practice of reflexivity and openness, can also be understood as a trait-like disposition embedded within broader personality structures. For counselor education, this dual framing is critical: it validates humility as both measurable and cultivable. Training models can therefore integrate psychometric insights by operationalizing honesty–humility and openness facets in

supervision, encouraging reflective journaling, and designing experiential exercises that make dispositional humility observable in counselor–client dynamics. In this way, Henry et al. (2024) showed the stability and heritability of personality traits provide a foundation for cultural humility to be fostered not only as a professional competency but also as an enduring personal orientation toward inclusivity and ethical practice.

In conclusion, Henry et al. (2024) presented compelling evidence that item-level trait analysis is psychologically meaningful. Building on their findings that HEXACO items exhibit heritability, stability, and agreement, this research underscores the value of detailed assessment for counselor education. By emphasizing psychometric precision and culturally responsive measurement, it deepens our understanding of personality structure and promotes more personalized, inclusive professional development. While Henry et al. provided a methodological foundation for considering how personality traits may inform counselors' capacity for cultural humility

Building on Henry et al.'s (2024) meta-analytic findings that HEXACO items demonstrate trait-like qualities such as agreement, heritability, and stability, the present study extends this foundation into applied contexts. Henry et al.'s evidence underscores the scientific validity of item-level personality nuances, providing a methodological basis for examining how specific HEXACO traits function in counselor education and cultural responsiveness. With this grounding, the upcoming section introduces the researchers' independent variables in the current study, honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, and explores how these traits are hypothesized to predict cultural humility.

### **The HEXACO-60 PI-R Traits**

Ashton et al. (2014) developed the HEXACO sixth domain's honesty-humility trait to capture characteristics not captured by the Big Five personality dimensions, specifically sincerity, fairness, greed avoidance, and modesty. Individuals who score high on honesty–humility tend to be genuine in their interactions, uninterested in manipulating others for personal gain, modest about their abilities, and unwilling to exploit others (Ashton et al., 2014). They typically adhere to moral and social norms and interact in a straightforward manner. High scorers generally demonstrate positive social behaviors such as cooperation, trustworthiness, and a willingness to help others without exploitation, while expecting reciprocal kindness. They often choose to cooperate even when opportunities for successful exploitation are available. Conversely, individuals with low honesty–humility are more likely to cheat when given the chance and are prone to deception, manipulation, entitlement, and a focus on material gain and social status (Ashton et al., 2014).

Further examination of Ashton et al.'s honesty-humility four subscales includes the following: (a) The sincerity scale, which measures a person's tendency to be genuine in social interactions. Individuals with high scores are less likely to manipulate others, while those with low scores may resort to pretending to like or flatter others to gain favors. (b) The fairness scale, which assesses a person's tendency to avoid corruption and fraud (Ashton et al., 2014). High scorers are less likely to take advantage of others or society, whereas low scorers may seek to profit through dishonest means, such as lying or stealing. (c) The greed avoidance scale, which measures a person's disinterest in

ostentatious wealth and outward displays of high social status. Individuals with low scores tend to enjoy flaunting their privileges, while those with high scores do not see themselves as primarily motivated by money or social standing (Ashton et al., 2014). 4) The modesty scale, which evaluates a person's tendency to be modest and unassuming. Low scorers tend to view themselves as superior to others. Empirical and theoretical evidence supports the independence of honesty-humility from other traits, highlighting its capacity to predict individual behavior and success. However, further research is needed to better understand the relationship between cultural humility and the HEXACO personalities, including how they overlap with other traits and their specific influence on behavior and performance (Ashton et al., 2014).

Wang et al. (2022) conducted a quantitative study to examine how honesty-humility moderates the relationship between agreeableness and interpersonal competency among managers in Australia and Kenya. The authors aimed to understand whether highly agreeable and honest-humble managers would demonstrate higher interpersonal competency than those who are less humble. The study also investigated whether honesty-humility could enhance the positive effect of agreeableness on interpersonal competency across different cultural contexts. The study included three samples: 167 managers from Australia, 296 managers from Australia, and 195 managers from Kenya. The authors used convenience sampling from organizations in both countries. Wang et al. hypothesized that honesty-humility would moderate the relationship between agreeableness and interpersonal competency; measures were used to assess the participants' personality traits and interpersonal skills. The HEXACO Personality

Inventory measured honesty-humility, while participants' interpersonal competency was evaluated through self-report and peer-report assessments of communication, conflict resolution, empathy, and leadership skills. Participants and their colleagues rated the managers on various aspects of interpersonal competency. Wang et al. controlled for other personality factors from the HEXACO model to ensure the results specifically reflected the interaction between honesty-humility and agreeableness. These measures helped examine how honesty and humility influence the relationship between agreeableness and interpersonal competency among managers in Australia and Kenya. Wang et al. indicated that honesty-humility affected the correlation between agreeableness and interpersonal competence. The correlation was strongest in individuals with high levels of honesty and humility. This effect was consistent across the three groups from Australia and Kenya and was validated by both self-report and peer-report measures. Wang et al. provided evidence that managers with higher interpersonal competence exhibited greater agreeableness and honesty-humility.

### **Emotionality**

While Honesty–Humility emphasizes fairness, sincerity, and the avoidance of exploitation, it primarily reflects how individuals regulate their moral compass in social exchanges (Lee & Ashton, 2018). Yet moral restraint alone does not capture the full spectrum of human relational dynamics. To understand how people experience vulnerability, attachment, and the need for emotional support, we turn to Emotionality. This domain shifts the focus from ethical self-regulation to the ways individuals respond to fear, dependency, and empathy. In contrast to the self-protective stance of Honesty–

Humility, Emotionality highlights the affective bonds that shape interpersonal sensitivity, revealing how compassion, attachment, and anxiety contribute to the depth of human connection (Ashton & Lee, 2007).

People with very high scores on the emotionality scale often fear physical risks, feel anxious about life's pressures, seek comfort from others, and form empathetic and sentimental relationships (Ashton et al., 2014). Recent research continues to support the interpretation of emotionality as encompassing fearfulness, anxiety, dependence, and sentimentality.

Romano et al. (2023) developed and validated the HEXACO Adjective Scales (HAS), a measure designed to capture the six major dimensions of personality within the HEXACO model. Romano et al. work confirmed the centrality of these facets and demonstrated that individuals with high emotional scores tend to show heightened sensitivity to physical danger, greater reliance on social support, and stronger emotional bonds. Extending this research cross-culturally, Romano et al. also found that individuals with very low emotionality scores are typically unconcerned about potential physical danger, remain calm in stressful situations, show little interest in sharing worries, and often maintain emotional distance from others. The HAS, composed of 60 adjectives, were validated across three studies and provide a potentially widely usable instrument that fills an important gap in the literature.

Romano et al. (2023) conducted an initial study to identify adjective markers for the six HEXACO personality traits, honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. From a broad pool of 152

Italian adjectives compiled from prior research and translations, they reduced the set to 80 items that reliably represented each trait, balancing positive and negative polarities. Using principal component analysis, Romano et al. extracted a six-factor solution consistent with the HEXACO model, and extension analyses confirmed alignment with HEXACO-60 component scores. Final adjective selection was based on primary loadings, minimal cross-loadings, and representativeness of the traits.

Romano et al. (2023) recruited 368 Italian participants (307 females, 61 males;  $M$  age = 26.5,  $SD$  = 10.4) through online social networks, with voluntary participation and no compensation. After excluding 22 individuals for failing attention checks or insufficient language proficiency, participants rated 152 adjectives on a 7-point scale and completed the HEXACO-60. Romano et al. principal component analysis revealed a six-factor solution explaining 34.5% of the variance, consistent with the HEXACO model despite some cross-loadings. From Romano et al. (2023) analysis, 80 adjectives were retained as reliable markers across the six traits, forming the basis for refinement in Study 2 and the eventual development of the HAS.

Romano et al.'s (2023) purpose in Study 2 was to refine the initial pool of 80 adjectives from Study 1 into a final list of 60 adjectives (10 per HEXACO trait). Additionally, Romano et al. (2023) study aimed to provide initial evidence of the HAS's validity, including convergent, discrimination, and criterion validity, as well as internal consistency.

Romano et al.'s (2023) methods were adjective refinement: The initial pool of 80 adjectives was expanded to 89 candidates to address gaps in coverage for honesty–

humility, emotionality, and openness traits. Adjectives were selected based on their representativeness, polarity balance (positive and negative markers), and alignment with HEXACO traits.

In their second study, Romano et al. (2023) refined the HAS by employing a pure exploratory bifactor model to strengthen the factor structure and reduce response biases. Candidate markers were evaluated using the Marker Index to determine how well each adjective represented its corresponding trait, and a confirmatory factor analysis validated the final selection. Romano et al.'s sample included 851 Italian-speaking participants ( $M$  age = 28.5,  $SD$  = 10.6; 588 females, 261 males), recruited online without compensation; 15 were excluded for failing attention checks or insufficient language proficiency. This process resulted in a validated set of 60 adjectives, with 10 markers per HEXACO trait.

In Study 2, Romano et al. (2023) asked participants to rate 89 candidate HAS markers on a 7-point scale ranging from 1 ("Does not describe me at all") to 7 ("Describes me completely"). To establish validity, participants also completed the HEXACO-100, the BFI-2, and several supplementary measures, including assessments of the Dark Triad, sadistic personality, mental toughness, emotional intelligence, aggression, and life satisfaction. Behavioral acts (e.g., undependability, communication, creativity) and life outcomes (e.g., job success, volunteerism, well-being, antisocial and criminal behavior, romantic satisfaction, spirituality, happiness, and popularity) were additionally evaluated to provide criterion validity evidence for the HAS (Romano et al., 2023).

Romano et al. (2023) employed a bifactor model to refine the HAS by separating general response biases from trait-specific variance. The final instrument consisted of 60

adjectives, with 10 markers per HEXACO trait, selected based on Marker Index values, polarity balance, and representativeness. Romano et al. confirmatory factor analysis supported the bifactor model, yielding strong fit indices (CFI = .938, RMSEA = .050, SRMR = .045).

Romano et al. (2023) provided strong valid evidence for HAS. Convergent validity was demonstrated through high correlations with HEXACO-100 traits ( $r > .60$ ) and moderate correlations with BFI-2 traits. Nomological validity was supported by consistent associations with constructs such as the Dark Triad, mental toughness, life satisfaction, and emotional intelligence. Criterion validity was established through significant links with behavioral acts (e.g., independence, communication, creativity) and life outcomes (e.g., well-being, antisocial and criminal behavior). Overall, Romano et al.'s study 2 refined the scales to 60 adjectives, 10 per HEXACO trait, and confirmed their internal consistency, convergent, discriminant, and criterion validity, underscoring the HAS as a reliable and efficient tool for personality assessment. These findings were further corroborated in Study 3.

Romano et al. (2023) conducted a third study to confirm the factorial structure of the HAS established in Study 2, while also evaluating test–retest reliability, peer convergence, and criterion validity. In Subgroup 3.1, participants completed the HAS twice, 30 days apart, to assess stability over time, with behavioral act criteria measured at the second time point. In Subgroup 3.2, participants completed the HAS alongside peer observers (e.g., relatives or close friends), who rated the same adjectives; a subset also provided behavioral act criteria. Romano et al.'s design allowed for validation of the

HAS across independent samples, temporal stability, and agreement between self and peer reports.

Romano et al. (2023) applied the confirmatory factor analysis model from Study 2 to a new sample, confirming the factorial structure of the HAS with appropriate fit indices. Test–retest reliability analyses demonstrated temporal stability across a 30-day interval, while convergence analyses revealed significant agreement between self- and peer-reported scores. Romano et al. (2023) criterion validity was further supported by consistent associations between HAS traits and behavioral acts as well as life outcomes across both rating sources.

Romano et al. (2023) recruited 411 Italian-speaking participants ( $M$  age = 30.4,  $SD$  = 12.9; 316 females, 93 males) through online social networks, with voluntary participation and no compensation. Romano et al. subgroup 3.1 included 158 participants ( $M$  age = 31.14,  $SD$  = 13.63; 128 females) for test–retest reliability analyses, while Subgroup 3.2 comprised 253 participants ( $M$  age = 29.61,  $SD$  = 12.13; 188 females) for self- and peer-evaluation comparisons.

Romano et al. (2023) measured personality using the HAS, in which participants rated 60 Italian adjectives on a 7-point scale ranging from 1 (“Does not describe me at all”) to 7 (“Describes me completely”). To provide criterion validity evidence, six clusters of behavioral acts were also assessed: undependability (e.g., canceling appointments), communication (e.g., writing poetry or journaling), creativity (e.g., producing art or acting), friendliness (e.g., sociability and approachability), drug use (e.g., substance use behaviors), and erudition (e.g., engaging in intellectual activities).

Romano et al. (2023) confirmed the six-factor structure of the HAS through CFA, with good fit indices (CFI = .921, RMSEA = .055, SRMR = .056) and strong internal consistency ( $\alpha > .70$ ) across all traits, consistent with Study 2. Test–retest analyses demonstrated excellent temporal stability, with correlations ranging from .84 to .93 over a 30-day interval. Romano et al. criterion validity was supported by significant associations between HAS traits and behavioral acts/life outcomes, including expected correlations for new criteria: friendliness with extraversion (medium effect), drug use negatively with honesty–humility and conscientiousness (small effect), and erudition with openness and agreeableness (medium effect). Convergence between self and peer ratings was significant across all traits ( $\approx r = .50$ ), though lower for honesty–humility ( $r = .27$ ).

Romano et al. (2023) confirmed the robustness of the HAS, demonstrating strong factorial validity, internal consistency, temporal stability, and criterion validity. The scales replicated findings from Study 2 and provided new evidence for behavioral criteria, underscoring their predictive utility. Notably, lower convergence between self and peer ratings for honesty–humility suggests possible self–other knowledge asymmetry or social desirability bias, warranting further investigation. Overall, Romano et al.’s, the HAS emerged as a psychometrically sound and efficient instrument for assessing HEXACO traits, with promising applications in personality research and ecological momentary assessment.

Romano et al. (2023) studies 1, 2, and 3”s Internal consistency was consistently high, with Cronbach’s alpha values exceeding .70 for all traits, confirming the stability of the scales across samples. In addition, Romano et al.’s study 3 provided evidence of

excellent temporal stability, with test–retest correlations ranging from .84 to .93 over a 30-day interval. Together, the findings underscored the robust reliability of HAS as a measure of HEXACO personality traits (Romano et al., 2023).

Romano et al. (2023) provided extensive validity evidence for the HEXACO Adjective Scales (HAS). Convergent validity was demonstrated through strong correlations with HEXACO-PI-R traits ( $r > .60$ ) and moderate associations with the five factor traits measured by the BFI-2. Nomological validity was supported by consistent correlations with broader psychological constructs, including the Dark Triad traits, mental toughness, life satisfaction, and emotional intelligence. Romano et al.'s criterion validity was further established through significant associations between HAS traits and behavioral acts (e.g., undependability, communication, creativity, friendliness, drug use, and erudition) as well as life outcomes, underscoring the predictive utility of the scales.

Romano et al. (2023) examined convergence between self and peer observer ratings of the HAS. Significant correlations were observed across all traits, with typical values around  $r = .50$ , indicating moderate agreement between raters. However, honesty–humility showed notably lower convergence ( $r = .27$ ), which suggested the trait reflected self–other knowledge asymmetry or the influence of social desirability bias. These findings highlighted both the general reliability of peer corroboration and the unique challenges associated with assessing honesty–humility through self-report.

The HAS emerged as a reliable and valid instrument for assessing the six HEXACO personality dimensions using adjectives (Romano et al., 2023). Offering a complementary perspective to item-based measures such as the HEXACO-PI-R, the HAS

provided advantages of shorter administration time and ease of use. Its efficiency and adaptability make it particularly well suited for personality research and ecological momentary assessment (Romano et al., 2023). Although lower convergence between self and peer ratings for honesty–humility suggested potential self–other knowledge asymmetry or social desirability bias, the HAS nonetheless represents a psychometrically robust tool that opens new avenues for research in cross-cultural and state-based personality assessment (Romano et al., 2023).

The validation of the HAS by Romano et al. (2023) underscores the utility of adjective-based measures in capturing the six HEXACO personality dimensions with efficiency and reliability. This advancement in personality assessment complements research that explores how specific HEXACO traits function in applied contexts. For example, Filosa et al. (2019) examined the predictive role of emotionality, extraversion, and conscientiousness in shaping individuals’ regulatory emotional self-efficacy beliefs, highlighting the ways in which personality characteristics influence confidence in managing negative emotions and expressing positive ones. Together, Romano et al. and Filosa et al. studies illustrated both the methodological progress in personality measurement and the practical relevance of HEXACO traits for understanding emotional regulation and potential intervention pathways.

Filosa et al.’s (2019) study aimed to examine how specific personality traits within the HEXACO model, namely emotionality, extraversion, and conscientiousness, related to individuals’ regulatory emotional self-efficacy beliefs. Regulatory emotional self-efficacy referred to the perceived ability to manage negative emotions, such as

distress and anger, and to express positive emotions, such as joy. Filosa et al.'s study built on prior research using the five factor model, seeking to determine whether HEXACO traits demonstrated similar predictive patterns for emotional regulation. By focusing on these three dimensions, the study's purpose was to clarify the extent to which personality characteristics influenced confidence in emotion regulation, thereby highlighted potential pathways for psychological or educational interventions that target self-efficacy beliefs, which are more malleable than personality traits themselves (Filosa et al., 2019).

Filosa et al. (2019) recruited 413 Italian young adults between the ages of 18 and 26 ( $M = 22.2$ ,  $SD = 2.1$ ), of whom 290 were female (70.2%) and 123 were male (29.8%). Participants were contacted online via email and completed anonymous questionnaires using Lime Survey. Personality traits were measured with the HEXACO-60, which assessed six dimensions of personality, including emotionality, extraversion, and conscientiousness, with Cronbach's alpha coefficients ranging from .72 to .78. Regulatory emotional self-efficacy beliefs were assessed using the Regulatory Emotional Self Scale, which measure perceived self-efficacy in managing negative effects (despondency-distress and anger-irritation) and expressing positive effects, with reliability coefficients ranging from .78 to .89. Filosa et al. (2019) study data analysis included Pearson's  $r$  correlations to examine associations between personality traits and self-efficacy beliefs, followed by linear regression analyses were conducted to test the predictive effects of emotionality, extraversion, and conscientiousness on regulatory emotional self-efficacy.

Filosa et al.'s (2019) analyses helped identify how these personality traits influenced the perceived ability to manage negative effects; high levels of emotionality were significantly and negatively associated with the perceived ability to manage negative affects ( $\beta = -0.441$ ,  $p < .001$ ). This indicates that individuals with higher emotionality are less confident in their ability to regulate negative emotions. Filosa et al.'s (2019) study also expressed positive effects: high levels of emotionality were significantly and positively associated with the perceived ability to express positive affects ( $\beta = 0.110$ ,  $p < .001$ ). This suggests that individuals with higher emotionality are more confident in their ability to express positive emotions.

Regarding extraversion, Filosa et al.'s (2019) study expressed extraversion negative effects: high levels of extraversion were significantly and positively associated with the perceived ability to manage negative affects ( $\beta = 0.285$ ,  $p < .001$ ). This indicates that extraverted individuals are better at managing negative emotions. The study also expressed positive effects, where high levels of extraversion were significantly and positively associated with the perceived ability to express positive affects ( $\beta = 0.252$ ,  $p < .001$ ). Filosa et al.'s (2019) suggested that extraverted individuals are more confident in expressing positive emotions.

Regarding conscientiousness, Filosa et al.'s (2019) study expressed negative effects: high levels of conscientiousness were significantly and positively associated with the perceived ability to manage negative affects ( $\beta = 0.133$ ,  $p < .001$ ). Filosa et al.'s (2019) study indicated that conscientious individuals are better at regulating negative

emotions. Conscientiousness did not show a significant predictive effect on the perceived ability to express positive affects ( $\beta = 0.004$ ,  $p = 0.851$ ).

Filosa et al.'s (2019) results demonstrated that emotionality, extraversion, and conscientiousness each play distinct roles in shaping how individuals perceive their ability to regulate emotions, with emotionality being more relevant to interpersonal dependency and sensitivity, extraversion to positivity and social interaction, and conscientiousness to self-control and preparation for challenges.

Results from the Filosa et al.'s (2019) analyses indicated that personality traits within the HEXACO model significantly predicted regulatory emotional self-efficacy beliefs. Specifically, higher levels of extraversion and conscientiousness were positively associated with greater perceived self-efficacy in managing negative effects, whereas lower levels of emotionality were also linked to stronger beliefs in managing negative emotions. Filosa et al.'s (2019) emotionality and extraversion were both linked to greater self-efficacy in expressing positive effects, but conscientiousness had no notable effect. The regression models accounted for 40% of the variance in managing negative effects and 21% for expressing positive effects, indicating that personality traits significantly influenced emotion regulation confidence (Filosa, Formella, & Crea, 2019).

Romano et al. (2023) validated the HAS, providing a reliable instrument for assessing all six HEXACO dimensions, including emotionality, with strong factorial validity and internal consistency. Building on this measurement foundation, Filosa et al. (2019) examined the predictive role of emotionality, along with extraversion and conscientiousness, in shaping regulatory emotional self-efficacy beliefs, or individuals'

confidence in managing negative emotions and expressing positive ones. Romano et al. and Filosa et al. studies highlighted the importance of emotionality in personality assessment and demonstrated its relevance for understanding emotion regulation and potential intervention pathways.

While emotionality highlighted the role of personality traits in shaping individuals' confidence in emotion regulation, the domain of extraversion offered a complementary perspective by emphasizing sociability, assertiveness, and positive affects. Research on extraversion within the HEXACO framework extends beyond measurement to explore how this trait influences interpersonal functioning, communication, and well-being. Building on the psychometric foundation established by Romano et al. (2023) and the applied insights of Filosa et al. (2019), the next section considered how extraversion contributed to both personality assessment and the prediction of self-efficacy beliefs, underscored its relevance for psychological and educational interventions.

### **Extraversion**

Ashton and Lee (2014) described extraversion as a multidimensional construct that reflected how individuals engaged socially, experienced positive affect, and functioned within group contexts. The four facets of this domain illustrated the ways in which people differed in their social behavior and emotional responsiveness. Individuals who scored high on extraversion typically maintained a positive self-concept, demonstrated confidence when leading or speaking in group settings, actively sought social interaction, and frequently experienced enthusiasm and elevated energy. In

contrast, individuals with low extraversion scores often perceived themselves as less socially accepted, felt discomfort when they became the focus of attention, showed limited interest in social activities, and reported lower levels of liveliness and optimism.

Ashton and Lee (2014) described the four facets of extraversion—social self-esteem, social boldness, sociability, and liveliness—that together captured how individuals differed in their social confidence, engagement, and emotional energy. The social self-esteem facet reflected the degree to which individuals held a positive view of themselves in social contexts, with low scorers feeling unpopular or inadequate and high scorers expressing satisfaction with themselves and confidence in their likability.

The social boldness facets captured individuals' comfort and confidence in social situations, with low scorers tending to feel shy or awkward in leadership or public-speaking roles, whereas high scorers readily approached unfamiliar people and spoke up in groups. The sociability facet reflected the degree to which individuals enjoyed conversations, social interactions, and group activities, with low scorers preferring solitary pursuits and high scorers actively seeking opportunities for social engagement. Finally, the liveliness facet described typical levels of enthusiasm and energy, as individuals with low scores often felt less cheerful or energetic, while those with high scores displayed optimism, high spirits, and an active, engaged approach to daily life.

### **Agreeableness**

Ashton et al.'s (2014) HEXACO personality model included adjectives and descriptors related to flexibility in opinions, leniency in judging others, and patience or

even-temperedness. The agreeableness domain comprised four facets, forgiveness, gentleness, flexibility, and patience, that together captured how individuals differed in their tendencies toward cooperation, tolerance, and interpersonal harmony.

The forgiveness facet measured a person's willingness to trust and feel warmth toward those who had wronged them. Individuals with low forgiveness scores tended to hold resentment and remain suspicious of others' intentions, whereas those with high scores were more likely to rebuild trust and restore friendly relationships even after being mistreated. Research consistently demonstrated that forgiveness played a critical role in regulating resentment and promoting interpersonal harmony.

The gentleness facet assessed the degree to which individuals responded to others with kindness and restraint. Low scorers were more inclined to criticize or confront others harshly, while high scorers were less judgmental and more inclined to respond with understanding.

The flexibility facet measured a person's willingness to compromise and cooperate during disagreements. Individuals with low scores were often perceived as stubborn or argumentative, whereas those with high scores tended to avoid conflict and readily accept others' ideas, even when those ideas lacked strong logical support.

The patience facet reflected the degree to which individuals remained calm and even-tempered when facing frustration or provocation. Individuals with low patience scores tend to react quickly with irritation or anger, especially in situations involving delays or interpersonal conflict. In contrast, those with high scores were more likely to

stay composed, tolerate inconvenience, and respond to challenges with restraint and emotional steadiness (Ashton et al., 2014).

Skalski-Bednarz et al. (2024) anchored their research within the broader context of personality studies, highlighting how stubbornness, a trait characterized by rigidity, resistance to change, and a strong commitment to one's own perspectives, may impede the development of pro-social emotions such as forgiveness and gratitude. These emotions typically require cognitive flexibility, empathy, and openness to others' viewpoints. To examine these dynamics more closely, the authors conducted a two-wave longitudinal study between 2022 and 2023. The study investigated how specific personality traits, including the big five dimensions of extraversion, agreeableness, conscientiousness, emotional stability, and openness, as well as narcissism, predicted decisional forgiveness, emotional forgiveness, and gratitude/awe over time.

A sample of 292 adults from Poland participated in the study, completing questionnaires at two intervals separated by six months. During each wave, participants' personality traits and narcissism levels were assessed alongside the central variables of decisional forgiveness and gratitude/awe. Narcissism was measured using the Single Item Narcissism Scale (SINS), decisional forgiveness was evaluated with the Decision to Forgive Scale (DTFS), and gratitude/awe was measured using the Gratitude/Awe Questionnaire (GrAw-7). These constructions were subsequently analyzed to clarify their associations with personality traits and to determine their predictive effects across both time points.

Skalski-Bednarz et al.'s (2024) data analysis was conducted using IBM SPSS (version 28) and IBM Amos (version 28). The normality of data distributions was assessed using the Kolmogorov–Smirnov test, and Pearson's  $r$  correlations were calculated to examine associations among the study variables. Structural equation modeling (SEM) was then employed to evaluate the predictive relationships between personality traits and pro-social emotional outcomes. The goodness-of-fit indices reported by Skalski-Bednarz et al. (2024) indicated an adequate model fit, and the SEM results showed that agreeableness predicted decisional forgiveness, whereas emotional stability predicted emotional forgiveness.

Skalski-Bednarz et al.'s (2024) findings indicated that individuals low in forgiveness were less likely to release negative emotions and more prone to holding grudges, whereas those high in forgiveness were more inclined to rebuild trust and maintain friendly ties even after being mistreated. Their study reinforced the view that forgiveness functioned both as a protective factor against resentment and as a pathway to reconciliation.

### **Conscientiousness**

individuals with extremely high conscientiousness scores organized their time and surroundings, worked in a disciplined manner toward their goals, sought accuracy and perfection in their tasks, and thought carefully before making decisions (Ashton & Lee, 2014). Conversely, those with very low scores neglected tidy environments and schedules, avoided challenging tasks or goals, were satisfied with work that contained errors, and made impulsive or minimally deliberated decisions.

Ashton et al. (2014) emphasized that conscientiousness in the HEXACO model was broader than in the Big Five, as it incorporated prudence, or careful decision-making, and perfectionism, or attention to accuracy. This expanded definition made HEXACO conscientiousness particularly useful for predicting behaviors related to self-discipline and error avoidance. Ashton et al. (2014) further noted that individuals with high conscientiousness scores tended to organize their time and surroundings, persist through challenges, and maintain orderly environments, and their outcomes were consistently linked to academic achievement, job performance, health behaviors, and reduced risk-taking. Conversely, those with low scores often neglected orderliness, avoided demanding tasks, tolerated mistakes, and made impulsive decisions, patterns associated with procrastination, disorganization, and lower achievement.

Taken together, Ashton et al. (2014) characteristics suggested that conscientiousness functioned as a broad self-regulatory system that shaped how individuals organized their behavior, managed competing demands, and responded to challenges. Ashton et al.'s prudence and perfectionism components emphasized in the HEXACO model underscored the role of careful decision-making, attention to detail, and persistence qualities that aligned closely with self-discipline and the capacity to sustain effort over time. Such patterns were also foundational to self-efficacy, as individuals who consistently planned, followed through, and regulated their actions were more likely to believe in their ability to achieve desired outcomes. Conversely, Ashton et al.'s disorganization, impulsiveness, and tolerance for errors associated with low conscientiousness may undermine confidence in one's capabilities, contributing to lower

perceived competence and reduced motivation. In this way, Ashton et al.'s conscientiousness provided an important personality-based framework for understanding individual differences in self-efficacy and goal-directed behavior.

### **Openness to Experience**

Ashton et al. (2014) developed the HEXACO personality model with six domains, one being openness to experience, which reflects an individual's willingness to engage with new and diverse experiences, ideas, and cultural traditions, showcasing their creativity, curiosity, and eagerness for novelty. Individuals who score highly on openness are typically creative, intellectually curious, open-minded, and appreciative of art and beauty. Such individuals often enjoy exploring abstract concepts and feel comfortable with unconventional beliefs and ideals. In contrast, Ashton et al. (2014), those with low openness scores tend to favor familiar routines, hold more conservative views, and show less interest in aesthetics and intellectual exploration compared to their high-scoring peers.

The HEXACO model outlines four facet scales for openness to experience. Ashton et al. (2014) the aesthetic appreciation scale assesses the extent to which a person values beauty in art and nature. Those with low scores often need a deep connection to a work of art or natural environments to appreciate them, whereas individuals with high scores demonstrate strong admiration for various artistic styles and natural wonders. Second, Ashton et al. (2014) the inquisitiveness scale gauges the level of interest a person has in acquiring knowledge and interacting with both the natural and human worlds; individuals scoring low typically show limited curiosity about scientific or social topics,

while those scoring high are inclined to read widely and show an avid interest in travel. Third, the creativity scale measures a person's propensity for innovative thinking and generating new ideas. People with low creativity scores rarely engage in creative pursuits, whereas those with high scores actively seek solutions and express their creativity through various artistic mediums. Fourth, Ashton et al. (2014), unconventionality evaluates a person's openness to unusual ideas or behaviors. Individuals with lower scores tend to avoid eccentric or nonconforming personalities, while those with higher scores are more receptive to concepts that may seem odd or radical (Ashton et al., 2014).

Researchers have long recognized openness to experience as a multifaceted construct with broad implications for personality assessment and behavioral outcomes. Ashton et al. (2014) advanced this understanding by situating openness within the HEXACO framework, clarifying its nuanced associations with creativity, unconventionality, and aesthetic sensitivity. Building on this theoretical foundation, Tucaković and Nedeljković (2023) extended the inquiry by examining how openness operates within contemporary cultural and contextual conditions, demonstrating that its expression may shift across environments. Taken together, these studies connect foundational trait conceptualization with emerging applied perspectives, illustrating both the stability of openness as a psychological construct and the evolving ways it manifests in diverse cultural contexts.

The research conducted by Tucaković and Nedeljković (2023) examined the associations between openness to experience, analyzed at the domain, subdomain, and facet levels, and a range of personality variables, including schizotypy and disintegration.

In addition, the study explored affective characteristics such as need for cognition, subjective well-being, and mania. All constructions were measured using established and validated psychometric instruments.

Tucaković and Nedeljković (2023) investigated a sample of 540 participants, exceeding the minimum required sample size of 346. Participants were recruited through social media platforms using a snowball sampling method, which facilitated the inclusion of a diverse pool of respondents. Tucaković and Nedeljković (2023) study employed a correlational and cross-sectional design, utilizing validated instruments to assess openness to experience and its associations with various psychological traits and outcomes. Statistical analyses, including correlations, regressions, and factor analyses, were conducted to examine the relationships and structural dimensions of openness to experience.

Tucaković and Nedeljković (2023) highlighted findings regarding the associations between openness to experience, as defined by both the Big Five and HEXACO models, with a range of personality and affective variables. Within the Big Five framework, schizotypy demonstrated a non-significant correlation (very weak) with openness ( $r = 0.03$ ), while disintegration was very weak ( $r = 0.06$ ) too. In contrast, Tucaković and Nedeljković (2023) need for cognition exhibited a significantly high moderate and strong correlation ( $r = 0.58, p < 0.01$ ). Subjective well-being was modestly but significantly associated with openness ( $r = 0.11, p < 0.05$ ), and mania showed a significantly positive (weak) correlation ( $r = 0.22, p < 0.01$ ).

Tucaković and Nedeljković (2023) noted, within the Big Five framework, openness to experience demonstrated negligible associations with schizotypy ( $r = .03$ , ns) and is disintegration ( $r = .06$ , ns), indicating very weak and non-significant relationships. In contrast, openness was strongly and significantly correlated with need for cognition ( $r = .58$ ,  $p < .01$ ), suggesting that individuals higher in openness are more likely to engage in effortful cognitive activities. Subjective well-being showed a small but significant positive association with openness ( $r = .11$ ,  $p < .05$ ), while mania was weakly yet significantly related to openness ( $r = .22$ ,  $p < .01$ ). Collectively, Tucaković and Nedeljković (2023) findings highlight that openness is most robustly linked to cognitive engagement, with weaker but notable connections to affective variables, and negligible associations with maladaptive traits.

Tucaković and Nedeljković (2023) study highlighted results associated between the HEXACO openness and schizotypy showed a non-significant correlation ( $r = 0.05$ ). Disintegration showed a significant positive correlation ( $r = 0.09$ ,  $p < 0.05$ ). Need for Cognition had a significant positive correlation ( $r = 0.55$ ,  $p < 0.01$ ). Subjective well-being showed a low positive correlation ( $r = 0.13$ ,  $p < 0.05$ ). Mania was positively correlated ( $r = 0.20$ ,  $p < 0.01$ ).

In the HEXACO framework, openness to experience demonstrated a negligible and non-significant association with schizotypy ( $r = .05$ , ns). Tucaković and Nedeljković (2023) disintegration showed a very small but statistically significant positive correlation with openness ( $r = .09$ ,  $p < .05$ ). In contrast, Tucaković and Nedeljković (2023) need for cognition was strongly and significantly correlated with openness ( $r = .55$ ,  $p < .01$ ),

indicating that individuals higher in openness are more likely to engage in effortful cognitive activities. Subjective well-being exhibited a small but significant positive association ( $r = .13, p < .05$ ), while mania was weakly yet significantly related to openness ( $r = .20, p < .01$ ). Collectively, these results suggest that HEXACO openness is most robustly linked to cognitive engagement, with weaker but notable connections to affective variables and minimal associations with maladaptive traits.

Tucaković and Nedeljković's (2023) study examined correlations at the facet level for both the Big Five (IPIP-NEO) and HEXACO models: Big Five facets adventurousness displayed a strong positive correlation with subjective well-being ( $r = 0.27, p < 0.01$ ). Intellect showed a strong positive correlation with need for cognition ( $r = 0.75, p < 0.01$ ). Emotionality was strongly positively correlated with mania ( $r = 0.28, p < 0.01$ ). Tucaković and Nedeljković (2023) imagination was positively correlated with both schizotypy ( $r = 0.23, p < 0.01$ ) and mania ( $r = 0.23, p < 0.01$ ).

At the facet level, several noteworthy associations emerged between openness dimensions and personality or affective variables. Tucaković and Nedeljković (2023) noted within the Big Five framework, adventurousness was positively correlated with subjective well-being ( $r = .27, p < .01$ ), suggesting that individuals who are more inclined toward novelty and exploration report greater life satisfaction. Intellect demonstrated a very strong positive correlation with need for cognition ( $r = .75, p < .01$ ), reinforcing the conceptual link between openness and intellectual engagement. Tucaković and Nedeljković (2023) emotionality was moderately and positively associated with mania ( $r = .28, p < .01$ ), indicating that heightened emotional responsiveness may align with

elevated energy or mood intensity. Tucaković and Nedeljković (2023) imagination was positively correlated with both schizotypy ( $r = .23, p < .01$ ) and mania ( $r = .23, p < .01$ ), reflecting that imaginative tendencies may contribute to unusual thought patterns as well as heightened affective states. Collectively, these Tucaković and Nedeljković (2023) highlight the multifaceted nature of openness, with certain facets (e.g., intellect, adventurousness) demonstrating adaptive links to cognitive and well-being outcomes, while others (e.g., imagination, emotionality) show weaker associations with atypical or affective experiences.

Tucaković and Nedeljković's (2023) study also examined the HEXACO facets: Unconventionality showed strong positive correlations with schizotypy ( $r = 0.21, p < 0.01$ ), disintegration ( $r = 0.21, p < 0.01$ ), and mania ( $r = 0.25, p < 0.01$ ), suggesting that individuals high in unconventionality may be more prone to atypical thought patterns and heightened affective states. Tucaković and Nedeljković (2023) creativity showed a significant positive correlation with need for cognition ( $r = .44, p < .01$ ), reinforcing the conceptual link between openness and intellectual engagement. Inquisitiveness was positively associated with subjective well-being ( $r = .16, p < .01$ ), indicating that curiosity and interest in learning may contribute modestly to greater life satisfaction.

Collectively, Tucaković and Nedeljković (2023) findings highlight the multifaceted nature of HEXACO openness, with unconventionality reflecting connections to atypical or intense affective experiences, creativity aligning with cognitive engagement, and inquisitiveness supporting adaptive outcomes related to well-being.

Tucaković and Nedeljković's (2023) study examined regression results with the significant predictors. Subjective well-being, or adventurousness (Big Five), was a strong positive predictor ( $\beta = 0.27, p < 0.01$ ). Tucaković and Nedeljković (2023) examined aesthetic appreciation (HEXACO) had a negative predictor ( $\beta = -0.13, p < 0.05$ ). Need for cognition, or intellect (Big Five), had a strong positive predictor ( $\beta = 0.65, p < 0.01$ ). Tucaković and Nedeljković (2023) mania, or emotionality (Big Five), had a strong positive predictor ( $\beta = 0.25, p < 0.01$ ). Schizotypy unconventionality (HEXACO), was a strong positive predictor of schizotypy total score ( $\beta = 0.43, p < 0.01$ ), disorganization ( $\beta = 0.49, p < 0.01$ ), and cognitive-perceptual deficits ( $\beta = 0.35, p < 0.01$ ). Tucaković and Nedeljković (2023) disintegration unconventionality (HEXACO) was Strong positive predictor ( $\beta = 0.40, p < 0.01$ ).

### ***Factor Analysis and Correlational Findings for Openness to Experience***

Tucaković and Nedeljković's (2023) exploratory factor analysis was conducted to examine the underlying structure of openness to experience in both the Big Five and HEXACO models. When analyzing openness within the Big Five framework, the data did not cluster into a single dimension. Instead, it separated into two meaningful subfactors within the Big Five framework. Tucaković and Nedeljković (2023) first distinct factor that emerged was pure openness. This factor encompassed facets such as imagination, artistic interests, and emotionality, which represent the experiential and affective side of openness, creativity, sensitivity to aesthetics, and emotional depth, accounting for 39.5% of the variance. In factor analysis terms, that is a substantial portion, showing that this cluster of traits forms a strong, coherent dimension within the

broader openness construct. Tucaković and Nedeljković (2023) second factor emerged as pure intellect. This factor included the facets of intellect, adventurousness, and liberalism, explaining 19.8% of the variance. This factor reflects the cognitive and exploratory dimensions of openness, emphasizing intellectual curiosity, willingness to engage with novel ideas, and receptivity to diverse perspectives. In contrast, the HEXACO model yielded a single factor structure for openness, integrating all measured facets, aesthetic appreciation, inquisitiveness, creativity, and unconventionality, and explaining 51.1% of the variance. Tucaković and Nedeljković (2023) unified structure suggests that openness in HEXACO is conceptualized as a more cohesive construct, combining cognitive, affective, and experiential elements into a single dimension. In contrast to the bifurcated structure observed within the Big Five framework, this single construct integrated aesthetic appreciation, inquisitiveness, creativity, and unconventionality, accounting for a substantial proportion of the variance. Such integration suggests that, within the HEXACO framework, openness is conceptualized as a cohesive domain that simultaneously encompasses cognitive curiosity, aesthetic sensitivity, and a willingness to embrace unconventional ideas. Tucaković and Nedeljković (2023) structural organization highlights the broader and more holistic nature of openness in HEXACO, positioning it as a trait that captures both intellectual engagement and experiential diversity within a single dimension.

Taken together, Tucaković and Nedeljković (2023) factor analytic results complement the correlational and regression findings by clarifying the structural organization of openness to experience across personality models. Within the Big Five

framework, openness was differentiated into aesthetic-emotional and cognitive-intellectual dimensions, a distinction that aligns with the observed differential associations, such as intellect predicting need for cognition and adventurousness predicting subjective well-being. In contrast, the HEXACO model yielded a unified factor structure, underscoring the consistent role of unconventionality as a strong predictor of schizotypy and disintegration, while creativity and inquisitiveness contributed to adaptive outcomes. Tucaković and Nedeljković (2023) integration highlights how structural differences between the Big Five and HEXACO models shape the observed patterns of associations across psychological traits and outcomes, reinforcing the importance of model selection in both theoretical and applied contexts.

### ***Partial correlations results***

Tucaković and Nedeljković (2023) study partial correlation results calculated to further explore the relationships between the extracted factors and various psychological variables: Tucaković and Nedeljković (2023) pure openness, for example, showed positive correlations with mania ( $r = 0.29, p < 0.01$ ), disintegration ( $r = 0.16, p < 0.01$ ), and positive schizotypy ( $r = 0.22, p < 0.01$ ). These findings suggest that the aesthetic-emotional dimension of openness may be linked to heightened affective states and atypical thought patterns. Although Tucaković and Nedeljković (2023) correlations with disintegration and schizotypy were relatively modest, Tucaković and Nedeljković (2023) significance indicates that pure openness captures aspects of imaginative and emotional engagement that can overlap with less adaptive psychological tendencies. Tucaković and Nedeljković (2023), stronger association with mania underscores the potential role of

openness in amplifying energetic and elevated mood states, reflecting both its creative and affective intensity.

Tucaković and Nedeljković (2023) partial correlation analyses further clarified the role of pure intellect within the Big Five framework. Pure intellect demonstrated a strong positive correlation with need for cognition ( $r = .68, p < .01$ ), underscoring its central association with intellectual curiosity and engagement in effortful cognitive activities. A smaller but significant positive correlation was also observed with subjective well-being ( $r = .20, p < .01$ ), suggesting that cognitive openness contributes modestly to greater life satisfaction. Notably, Tucaković and Nedeljković (2023) pure intellect was negatively correlated with schizotypy ( $r = -.13, p < .01$ ) and disintegration ( $r = -.08, p < .05$ ), indicating that higher levels of intellectual openness may serve as a protective factor against atypical thought patterns and psychological fragmentation. Collectively, Tucaković and Nedeljković (2023) findings highlight pure intellect as an adaptive dimension of openness, strongly linked to cognitive engagement and positively associated with well-being, while inversely related to maladaptive psychological tendencies.

In Tucaković and Nedeljković (2023) study within the HEXACO framework, openness was positively correlated with mania ( $r = 0.21, p < 0.01$ ), disintegration ( $r = 0.11, p < 0.05$ ), and schizotypy ( $r = 0.10, p < 0.05$ ). Tucaković and Nedeljković (2023) findings suggest that openness, as conceptualized in HEXACO, may be linked not only to adaptive cognitive and creative tendencies but also to heightened affective states and atypical thought patterns. Although Tucaković and Nedeljković (2023) the correlations

with disintegration and schizotypy were relatively small, their significance indicates that openness encompasses a willingness to engage with unconventional ideas that can overlap with less adaptive psychological features. The stronger association with mania highlights the affective intensity of openness, reflecting its potential to amplify energetic and elevated mood states. Collectively, Tucaković and Nedeljković (2023) results underscore the multifaceted nature of HEXACO openness, which integrates cognitive curiosity, creativity, and unconventionality alongside modest connections to affective and maladaptive dimensions.

Tucaković and Nedeljković (2023) reported that pure intellect was positively associated with need for cognition,  $r = .68, p < .01$ , and subjective well-being,  $r = .20, p < .01$ . In contrast, pure intellect was negatively associated with schizotypy,  $r = -.13, p < .01$ , and disintegration,  $r = -.08, p < .05$ . Tucaković and Nedeljković (2023) results indicate that individuals characterized by intellectual curiosity and cognitive engagement are more likely to pursue challenging mental activities and experience enhanced well-being, while simultaneously exhibiting reduced vulnerability to maladaptive psychological traits. Collectively, Tucaković and Nedeljković (2023) findings underscore the adaptive nature of pure intellect, highlighting its role in fostering cognitive growth and resilience against disordered thinking patterns.

In contrast, Tucaković and Nedeljković (2023) pure openness (emotional and imaginative aspects) and HEXACO openness exhibited positive correlations with mania ( $r = .29, p < .01$ ;  $r = .21, p < .01$ , respectively), schizotypy ( $r = .22, p < .01$ ;  $r = .10, p < .05$ ), and disintegration ( $r = .16, p < .01$ ;  $r = .11, p < .05$ ). Tucaković and Nedeljković

(2023) findings suggest that while certain facets of openness may foster creativity and adaptive psychological outcomes, other dimensions are associated with increased vulnerability to maladaptive characteristics. Collectively, Tucaković and Nedeljković (2023) results underscore the complexity of the openness trait, highlighting that its distinct dimensions can function in both protective and risk-related roles in psychological functioning.

Tucaković and Nedeljković (2023) explored openness to experience within both the Big Five and HEXACO frameworks, emphasizing the broad and complex nature of the trait. Tucaković and Nedeljković (2023) examined conceptual definitions, measurement approaches, and correlations with personality and affective variables, including schizotypy, disintegration, need for cognition, subjective well-being, and mania. Tucaković and Nedeljković (2023) using exploratory factor analysis, they identified distinct factor structures across the two models, thereby clarifying how openness relates to both adaptive and maladaptive psychological outcomes.

Openness to experience is defined as individual differences in the tendency to engage with new and diverse experiences across multiple domains of life, including intellectual curiosity, creativity, and aesthetic appreciation (Tucaković & Nedeljković, 2023). Within the HEXACO framework, openness is conceptualized through facets such as aesthetic appreciation, inquisitiveness, creativity, and unconventionality.

In summary Tucaković and Nedeljković's (2023) concept of openness to experience in the HEXACO domain and facets is significant because it clarifies how openness to experience is conceptualized within the HEXACO framework compared to

the Big Five. By applying exploratory factor analysis, Tucaković and Nedeljković (2023) demonstrated that HEXACO openness operates as a unified domain, integrating facets such as aesthetic appreciation, inquisitiveness, creativity, and unconventionality. This contrasts with the Big Five, where openness splits into distinct factors of pure openness (emotional and imaginative aspects) and pure intellect (cognitive curiosity and adventurousness).

Tucaković and Nedeljković's (2023) research shows that HEXACO openness captures a broader, cohesive construct that simultaneously reflects intellectual interests, aesthetic sensitivity, and unconventional thinking. At the facet level, Tucaković and Nedeljković (2023) study highlights how specific HEXACO facets predict both adaptive outcomes (e.g., inquisitiveness and creativity linked to well-being and need for cognition) and maladaptive outcomes (e.g., unconventionality linked to schizotypy and disintegration). This duality underscores the complexity of openness: in HEXACO, it is not fragmented but instead integrates diverse tendencies into a single domain, while still revealing differentiated roles at the facet level. Tucaković and Nedeljković (2023) contributed to understanding openness in HEXACO: it demonstrates that the domain is structurally cohesive yet functionally multifaceted, with implications for both positive psychological engagement and vulnerability to maladaptive traits.

### **Research Supporting the HEXACO-60 PI-R Traits**

The research conducted by Tosi et al. (2025) developed the HEXACO Adjective Scale across multiple languages, including participants from the United States. This study provides a psychometrically sound instrument for assessing personality traits without

imposing ethnocentric biases, while maintaining scientific rigor. The sample included 436 English-speaking participants from the United States, 317 French participants, and 319 Dutch participants, yielding a total sample size of  $N=1072$ . Tosi et al.'s (2025) sample size provided sufficient statistical power ( $\alpha = .05$ , power = .80) to conduct both principal component analysis and confirmatory factor analysis, which confirmed that the HEXACO-60-PI-R domains replicated consistently across languages. Tosi et al.'s (2025) study also incorporated 51 behavioral criteria clustered into six categories (Undependability, Communication, Creativity, Friendliness, Drug Use, and Erudition), along with demographic variables (gender, age, education level). Additionally, the Self-Report Single-Item indicator was included to detect careless responses in the survey data (Mead & Craig, 2012).

Tosi et al.'s (2025) measurement of the HAS consists of 60 adjectives designed to assess six personality traits: honesty–humility, emotionality, extraversion, agreeableness (versus Anger), conscientiousness, and openness to experience. Responses are rated on a 7-point Likert scale ranging from 1 (“does not describe me at all”) to 7 (“describes me completely”). Tosi et al.'s (2025) reliability estimates indicated strong internal consistency, with Cronbach's alpha values ranging from .74 to .90 across traits and languages.

From Ashton et al. (2025), the HEXACO-60-PI-R represents a short version of the HEXACO Personality Inventory–Revised, comprising 60 items that assess the same six traits. Items are rated on a 5-point Likert scale ranging from 1 (“completely disagree”)

to 5 (“completely agree”). Reliability estimates for this measure ranged from .71 to .82 across traits.

Tosi et al.’s (2025) study of confirmatory factor analyses (CFA) were conducted using the *lavaan* package in R. A bifactor model was specified, incorporating a general factor alongside six specific trait factors. Model fit was evaluated using conventional indices, with values of CFI > .95, RMSEA < .06, and SRMR < .08 considered indicative of good fit.

For Tosi et al.’s (2025) study of structural Invariance, Multigroup CFA was performed to test configural, weak (metric), and strong (scalar) measurement invariance across languages. The fit indices  $\Delta\text{CFI} < 0.01$ ,  $\Delta\text{RMSEA} < 0.015$ , and  $\Delta\text{SRMR} < 0.03$  were used to evaluate invariance.

Tosi et al. (2025) also studied scale validity. Reliability was assessed using Cronbach’s alpha and McDonald’s Omega Convergent and Discriminant validity were tested using Pearson’s correlations between HAS dimensions, HEXACO-60 scales, and behavioral acts. Predictive validity was assessed by correlating HAS dimensions with behavioral acts.

Tosi et al.’s (2025) data collection was conducted online using Prolific and Qualtrics, which provided access to diverse participant pools and ensured standardized survey administration. Tosi et al.’s (2025) data availability analysis code are openly available on the Open Science Framework (OSF) at Confirmatory Factor Analyses from Tosi et al. (2025) fit indices indicated that the models were sufficiently appropriate across all languages: Dutch-speaking sample: CFI = 0.898, RMSEA = 0.059, SRMR = 0.058.

English-speaking sample: CFI = 0.905, RMSEA = 0.066, SRMR = 0.060. French-speaking sample: CFI = 0.874, RMSEA = 0.075, SRMR = 0.066. Extraversion parcels showed higher loadings on the general factor than on their specific factor, consistent with previous findings.

Measurement Invariance for Tosi et al.'s (2025) study was Configural invariance: At least one fit index indicated a good fit across all languages. Weak (metric) invariance:  $\Delta$ RMSEA and  $\Delta$ SRMR indicated sufficient similarity between models, but  $\Delta$ CFI showed borderline values (0.016–0.021). Strong (scalar) invariance:  $\Delta$ RMSEA and  $\Delta$ SRMR confirmed sufficient similarity, but  $\Delta$ CFI did not (lowest  $\Delta$ CFI = 0.031). However, Tosi et al.'s (202) two out of three indices confirmed strong invariance across languages.

Tosi et al.'s (2025) internal consistency indices were satisfactory across all languages, with the lowest Cronbach's alpha reported at .74 and the lowest McDonald's omega at .75, consistent with findings from the Italian version of the scale. Convergent validity was demonstrated through substantial correlations between HEXACO Adjective Scale (HAS) dimensions and HEXACO-60-PI-R scales ( $r > .50$ ), except for honesty–humility, which yielded slightly lower correlations ( $< .50$ ) across all samples. Tosi et al.'s (2025) discriminant validity was supported by small correlations ( $r = .10$ – $.29$ ) between heterologous dimensions of HAS and HEXACO-60-PI-R, indicating appropriate differentiation among constructs.

Tosi et al.'s (2025) predictive validity analyses revealed that behavioral acts were generally well-predicted by HAS dimensions. Specifically, Undependability was predicted negatively by Honesty–Humility and Conscientiousness, and positively by

Emotionality. Communication, Creativity, and Erudition were predicted positively by Openness to Experience. Drug Use was predicted negatively by Conscientiousness and positively by Extraversion. Friendliness was predicted positively by Extraversion. However, Tosi et al.'s (2025), some predictions were not confirmed, such as Agreeableness predicting Erudition.

Tosi et al. (2025) found that the HAS demonstrated strong psychometric performance across Dutch, French, and English versions. Evidence of robust measurement invariance across these languages indicated that the HEXACO model can be consistently replicated in diverse cultural contexts. Reliability indices were satisfactory, and the scale exhibited convergent, discriminant, and predictive validity, supporting its effectiveness as a personality assessment tool. Collectively, Tosi et al.'s (2025) findings reinforce the utility of the HAS as a cross-linguistic measure of personality traits.

Despite these promising results, Tosi et al. (2025) provided several limitations warranted consideration for this study. First, the study samples were restricted to WEIRD populations (Western, Educated, Industrialized, Rich, and Democratic), which may limit the generalizability of findings to non-WEIRD cultural contexts. Additionally, a limitation, Tosi et al. (2025) socio-demographic differences such as age, gender, and education among participants may have influenced the outcomes. Another limitation is the absence of peer reports, which, if included, could have provided stronger evidence for criterion validity and enhanced the robustness of the findings.

Tosi et al. (2025) concluded that the HEXACO Adjective Scales (HAS) demonstrate strong reliability, validity, and measurement invariance across Dutch, French, and English samples, supporting their use in future research, including Ecological Momentary Assessment designs. Tosi et al. (2025) findings position the HAS as a promising tool for cross-linguistic personality assessment while also underscoring the need for further validation in non-WEIRD populations and item-level invariance testing. Tosi et al. (2025) additionally recommended incorporating multiple data sources, such as peer reports, to strengthen criterion validity. Although the study examined a population different from practicing counselors, it captured characteristics relevant to mental health professionals who work with diverse clients. Tosi et al. (2025) results highlight both the utility and the caution required when integrating personality assessment into counselor education and supervision, emphasizing the importance of cultural humility and the avoidance of ethnocentric bias in personality evaluation. Tosi et al. (2025) findings create a foundation for examining how specific personality traits contribute to effective therapeutic processes and outcomes in counseling.

### **Personalities and Outcomes**

A literature review shows that patients' personality traits are linked to the psychotherapy process and outcomes. The importance of this research is that therapists' personalities are less well understood. Recently, several studies have supported the idea that personality traits influence results (Bucher et al., 2019; Delgadillo et al., 2020; Fletcher & Delgadillo, 2022). The studies below also support that therapeutic outcomes are affected by the individual providing mental health services.

Bucher et al. (2019) systematically reviewed scientific literature to examine the five-factor model of personality and its impact on mental health outcomes. This article is important for the current study because it also explores the later HEXACO model of personality, cultural humility, and positive therapy results. Bucher et al. (2019) analyzed 99 studies, collectively demonstrating that the five-factor model significantly influences mental health outcomes. They used a meta-analytic approach to understand the relationship between personality traits and mental health treatment. The research question was, How do the personality traits of the Five-Factor Model relate to treatment outcomes? The results showed that neuroticism, extraversion, agreeableness, conscientiousness, and openness to experience were positively connected to better mental health results. The authors also found that the length of treatment and the quality of the client-therapist relationship positively affected outcomes. The significance of this research lies in its support for the idea that personality traits influence therapeutic success. Bucher et al.'s (2019) study was important because it demonstrated how therapists' qualities influence therapy outcomes. The researchers examined counselor traits and their effects on clients.

Delgadillo et al. (2020) also conducted a quantitative study to examine the understanding of personality characteristics and therapeutic outcomes. Identifying these traits could help therapists better understand and improve treatment results. The authors based their grounded theories on personality psychology, therapeutic alliance, multilevel modeling, and reflective practice. The sample included 4,052 patients treated by 69 therapists, consisting of 36 psychological well-being practitioners (PWP) and 33

cognitive-behavioral therapists (CBT). The therapists exhibited differences in their training, roles and therapeutic approaches. Participants were recruited from the Improving Access to Psychological Therapies program and received treatment services. The Delgado et al. (2020) study employed a multilevel modeling design. The research questions were as follows: 1) Do therapists' personality traits predict patient treatment outcomes? 2) Which specific therapist's traits most influence treatment results? 3) Do therapist personality traits interact with demographics, clinical experience, and competence to affect outcomes? Additionally, 4) Are the effects of therapist personality traits consistent across different types of therapists (PWPs vs. CBTs)? The independent variables included the NEO-PI-R personality inventory, therapist age, gender, years of clinical experience, and ratings of technical competence and reflective ability by experts. The dependent variables measured patient treatment outcomes, specifically changes in depression symptoms, using the Patient Health Questionnaire, and anxiety, using the Generalized Anxiety Disorder Scale. Control variables accounted for differences between psychological well-being practitioners and cognitive behavioral therapists. Delgado et al. (2020) measurements included the NEO-PI-R, technical competence, reflective ability, the Patient Health Questionnaire, and the Generalized Anxiety Disorder Scale. Results showed that therapist influence explained 1% to 3% of the variability in treatment outcomes, indicating a moderate to significant effect ( $g = 0.57$  to  $1.10$ ) on performance variability. Higher agreeableness among PWP therapists and greater openness to experience among CBT therapists were linked to poorer treatment outcomes. No correlation was found between competence and reflective ability. The authors concluded

that therapists' personalities play a significant role, and further research is needed to explore how personality traits influence the effectiveness of therapy (Delgado et al., 2020).

### **Summary**

The literature review situates cultural humility within the broader scope of counselor education and supervision. Originating in 1998 as a response to the shortcomings of multicultural competence models, cultural humility emphasizes ongoing learning, self-examination, and awareness of power dynamics in counselor–client interactions (Foronda, 2020; Lekas et al., 2020). Unlike cultural competence, which implies mastering cultural knowledge, cultural humility acknowledges that it is impossible to fully understand every client's cultural background and instead promotes openness, curiosity, and relational engagement (Campinha-Bacote, 2019; Zhu et al., 2023a; Zhu et al., 2023b). This approach has gained increased popularity in healthcare and counseling, underscoring its significance for practitioners serving diverse and marginalized populations.

The chapter further explores the personality qualities associated with cultural humility. Experts highlight traits such as empathy, teachability, and the avoidance of cultural superiority as essential for fostering culturally responsive care (DeBlaere et al., 2023; Zhu et al., 2023a; Zhu et al., 2023b). Nonetheless, empirical evidence linking personality traits to cultural humility remains limited. Although the Five-Factor Model shows some relevance (Kragt, 2021), it does not account for honesty-humility, a trait increasingly regarded as critical for ethical behavior and social responsibility (Ashton et

al., 2008, 2014). This gap supports investigating the HEXACO personality model, which extends traditional frameworks by incorporating honesty-humility, in addition to emotionality, extraversion, agreeableness, conscientiousness, and openness to experience.

The HEXACO-60 PI-R has been validated as a concise yet comprehensive measure of personality traits, with research linking its domains to outcomes like ethical decision-making, empathy, and relational effectiveness (Ashton & Lee, 2004, 2006, 2014). Honesty-humility and agreeableness in particular are associated with prosocial behavior and cultural responsiveness, while openness to experience shows mixed associations depending on the context (Ashton et al., 2009; Fletcher et al., 2022). Despite these findings, few studies have systematically examined HEXACO traits among licensed counselors, leaving a significant gap in the literature.

Chapter 2 summarizes the theoretical and empirical groundwork for this study by exploring the history of cultural humility, emphasizing its significance in counseling, and presenting the HEXACO personality model as a detailed framework for understanding dispositional factors. The review identifies a notable gap in empirical research: the absence of studies examining HEXACO traits as predictors of cultural humility in licensed professional counselors. Addressing this gap validates the current research and underscores the importance of integrating personality-based strategies into counselor education, supervision, and training.

Building on the theoretical foundation and research gap identified in Chapter 2, Chapter 3 outlines the methodological design, sampling procedures, instrumentation, and

analytical strategies employed to examine the relationship between HEXACO personality traits and cultural humility among licensed professional counselors.

## Chapter 3: Research Method

### Introduction

Several researchers have argued that the key to effective therapy with diverse clients was the therapist's ability to demonstrate cultural humility, a construct often associated with personality traits such as openness, empathy, and adaptability (e.g., DeBlaere et al., 2023; Henry et al., 2024; Kondili et al., 2022; Lekas et al., 2020; Zhang et al., 2022; Zhu et al., 2021). Although proprietary assessments had been developed, no universally accessible tool existed for evaluating counselors' cultural humility traits (Foronda, 2020; Gonzalez et al., 2021; Zhu et al., 2022, 2024). To address this gap, the researcher conducted a quantitative study that examined the relationship between honesty-humility, extraversion, agreeableness, conscientiousness, and openness to experience as independent variables and cultural humility as the dependent variable.

In Chapter 3, I provide a comprehensive overview of the methodological framework guiding the study. I outline the research question and hypotheses, describe the research design and rationale, and detail the methodology, sampling procedures, and recruitment process. I also address participant procedures, data collection methods, instrumentation, and the operationalization of constructs. In addition, the data analysis plan presented alongside a discussion of potential threats to validity and ethical considerations. The chapter concludes with a summary that reinforced the study's purpose and methodological rigor.

RQ: To what extent do licensed professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness,

conscientiousness, and openness to experience predict their scores on the cultural humility scale?

*H<sub>0</sub>*: There is no statistically significant relationship between licensed professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience and their scores on the cultural humility scale.

*H<sub>1</sub>*: There is a statistically significant relationship between licensed professional counselors' scores on the HEXACO-60 PI-R traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience and their scores on the cultural humility scale.

### **Research Design and Rationale**

#### **Nonexperimental Research Design**

In this section, I discuss the value of a nonexperimental descriptive correlational design and the research that supported its use (Creswell & Creswell, 2017; Novosel, 2023). The purpose of the study was to examine how the scores of active licensed professional counselors on the HEXACO-60 PI-R personality characteristics predicted their scores on the cultural humility scale (Ashton & Lee, 2014; Foronda et al., 2020). I selected a nonexperimental research design because it adhered to ethical standards by allowing the observation and assessment of existing conditions without interference (Creswell & Creswell, 2017; Novosel, 2023).

The correlational method employed self-reported data from professionals reduced disruption to their work and client relations. Since personality traits and cultural humility

are inherent qualities shaped by complex experiences, manipulating these variables was both impractical and ethically problematic. I focused on predicting relationships rather than identifying causations, making a nonexperimental approach appropriate. This framework provided a systematic way to assess whether higher scores in honesty-humility, agreeableness, and openness to experience correlated with greater cultural humility.

Both instruments were administered as surveys to measure specific traits. The descriptive correlational approach was employed to explore the relationships among naturally occurring variables without intervention, which is a defining characteristic of non-experimental research (Creswell & Creswell, 2017; Novosel, 2023). The purpose of this design was to identify patterns and connections among variables rather than to establish causation. Within this context, the approach facilitated examination of how personality traits related to cultural humility as they naturally emerged in professional practice, thereby maintaining the ecological validity of the findings.

This design allowed for the assessment of both the strength and direction of the relationships between personality traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, openness to experience, and cultural humility. I applied this statistical method, and was able to recognize patterns, such as correlations between scores in honesty-humility and levels of cultural humility (see Creswell & Creswell, 2017; Novosel, 2023). Furthermore, through multiple regression analysis, the study determined the extent to which these personality traits predicted cultural humility among licensed professional counselors.

This nonexperimental design also aligned with my ethical standards. Ethical research principles were upheld by observing and assessing existing conditions without interference, as experimental manipulation involving professional practitioners could have disrupted their work or client relationships (see Creswell & Creswell, 2017; Novosel, 2023). The descriptive correlational approach ensured ethical conduct by relying on self-reported data, which allowed participants to share their experiences without external influence. These characteristics were considered inherent and were developed through complex interactions of personal and professional activities (Creswell & Creswell, 2017; Novosel, 2023).

Given the nature of the variables under study, manipulating traits such as personality or cultural humility was both impractical and ethically questionable. The study, therefore, focused on examining predictive relationships rather than establishing causation, which made the nonexperimental design appropriate for the research objectives. This framework provided a systematic means of evaluating whether higher scores in honesty-humility, agreeableness, and openness to experience were associated with increased scores in cultural humility.

Although nonexperimental correlational research does not establish causation, it provided valuable insights into predictive relationships (Creswell & Creswell, 2017; Novosel, 2023). For instance, identifying that higher levels of agreeableness were positively associated with cultural humility informed the development of training strategies for counselors working with diverse clients. Such findings were particularly relevant for counselor educators and supervisors who sought to strengthen practitioners'

ability to engage effectively across cultural contexts. Licensed professional counselors practiced in a variety of settings and evaluating them within their actual professional environments offers more authentic and contextually meaningful insights into how personality traits influence cultural humility in practice.

Nonexperimental methodologies supported data collection through surveys and evaluations, enabling the inclusion of larger sample sizes and thereby enhancing the statistical power of the research (Creswell & Creswell, 2017; Novosel, 2023). This design allowed for the examination of complex interactions between personality traits and cultural humility, both of which were multifaceted constructs shaped by numerous personal and contextual influences. These complexities without the constraints of experimental control, permitting a more authentic assessment of naturally occurring relationships (Creswell & Creswell, 2017; Novosel, 2023). This approach also acknowledged the role of counselors' diverse personal and professional experiences in shaping cultural humility, thereby supporting the ecological validity of the study's findings.

### **Standard Multiple Regression Model**

Standard multiple regression built upon the foundation of simple linear regression (Laerd Statistics, 2015, 2025). This statistical model was used to examine whether relationships existed between two or more independent variables and a dependent variable. In the present study, the six independent variables were the HEXACO personality traits, while cultural humility served as the dependent variable. Statistical procedures were used to analyze the collected data with the primary objective of

measuring the strength, direction, and nature of these relationships. This approach enabled me to make informed inferences and predictions. By identifying patterns within the data, regression analysis clarified how each independent variable contributed to the dependent variable and how changes in predictor variables influenced levels of cultural humility.

### **Predictive Research Design**

Predictive research design was a methodological approach that identified variables capable of forecasting future outcomes or behaviors. This type of research emphasized the development and testing of models to predict phenomena based on observed data patterns (Novosel, 2023). Predictive research frequently employed statistical methods such as multiple regression analysis. In relation to the study's research question, predictive research involved collecting data from licensed professional counselors nationwide through survey instruments, specifically the HEXACO-60 PI-R and the Cultural Humility Scale (Ashton et al., 2014; Foronda et al., 2021).

The data were analyzed using a multiple regression model to determine which personality traits served as significant predictors of cultural humility. Based on these analyses, a predictive model was constructed using scores from the HEXACO-60 PI-R and the Cultural Humility Scale to estimate cultural humility levels from personality traits (Ashton et al., 2014; Foronda et al., 2021). The validation and testing phase assessed the accuracy of the model by applying it to new, unseen data to ensure its reliability in predicting outcomes for licensed professional counselors and its applicability to other

datasets. Finally, generalization referred to the model's ability to produce accurate predictions for counselors beyond.

I conducted a literature review on predictive regression design and identified one relevant dissertation. Gathambo (2024) examined cultural humility and competence, referred to as *competemility*, among healthcare students. Hierarchical multiple regression and confirmatory factor analysis were employed to identify the primary predictors of *competemility*, which represented a blend of cultural competence and cultural humility. Predictor variables included age, gender, and community engagement or service hours. Data were collected from 70 healthcare students during the 2023–2024 academic year. Gathambo emphasized the importance of cultural competence and humility in healthcare practice and recommended that future research be conducted with larger samples to provide a more comprehensive understanding of these factors.

Research design choices were critical for advancing knowledge in counseling, particularly when examining complex constructs such as personality and cultural humility. The use of established instruments, including the HEXACO-60 PI-R (Ashton et al., 2014) and the Cultural Humility Scale (Foronda et al., 2021), ensured accurate and reliable measurement of these constructs, thereby strengthening both the validity and practical significance of the study's findings. Upholding ethical standards in research design was equally essential. I incorporated informed consent, confidentiality, and deliberate efforts to build trust and credibility, all of which were vital for advancing knowledge in counseling practice.

Recognizing cultural differences also played a central role in counselor effectiveness. A counselor's awareness of clients' experiences, values, and beliefs fostered greater understanding and assisted clients in managing daily stressors that often led them to seek counseling. The nonexperimental, descriptive correlational design employed in the study aligned with the cultural humility framework by guiding counselors in working with diverse clients and applying strategies such as self-reflection and collaborative goal setting.

If I had had additional time or resources, further examination of the relationship between the variables using a structural equation model could have provided a more comprehensive analysis of how these constructs interacted with cultural humility. Such an approach would have allowed for the identification of personality traits that exerted the most significant influence on cultural humility, thereby expanding upon the current findings. For example, honesty-humility represented a unique trait characterized by interpersonal behaviors that typically aligned with moral and social norms and emphasized straightforwardness. Counselors who scored higher in honesty-humility and cultural humility were less likely to exploit others for personal gain and instead demonstrated qualities such as fairness and modesty, which were considered desirable traits in counseling practice (Ashton et al., 2014).

Further research could have broadened cross-disciplinary perspectives by connecting predictive models to fields such as neuroscience, which examined neural processes that influenced ethical behavior, fairness, and decision making. Maréchal et al. (2017) investigated the neurobiological basis of honest behavior, focusing on the role of

the right dorsolateral prefrontal cortex in moral decision making. The researchers sought to understand how brain activity and neural networks shaped perceptions of ethical challenges and the balance between honesty and self-interest. The findings emphasized the connection between neuroscience and ethical decision-making, offering deeper insight into how brain mechanisms influenced honesty and moral choices (Maréchal et al., 2017).

### **Integrating Multidisciplinary Perspectives**

Expanding research into cross-disciplinary fields, particularly neuroscience, could offer enhanced understanding of predictive relationships by linking them to neural mechanisms that supported ethical behavior, fairness, and decision making (Maréchal et al., 2017). Studies focusing on the neurobiological roots of honest behavior highlighted the critical role of the right dorsolateral prefrontal cortex in shaping moral choices. Through this approach, researchers aimed to explain how brain activity and neural pathways influenced the challenges of ethical decision making, especially the balance between honesty and self-interest. These insights deepened the connection between neuroscience and ethical conduct, offering a more comprehensive understanding of how neural processes affected moral judgment and honesty (Maréchal et al., 2017).

### **Methodology**

In this section, I identified the target population, described the sampling procedure, and discussed methods for recruiting participants and collecting data for the study. Quantitative research on personality traits and cultural humility provided valuable evidence by gathering numerical data and applying statistical analysis, which enhanced

the predictive power of the findings. This predictive capacity allowed students, counselors, educators, and supervisors to anticipate interactions between counselors and clients from diverse backgrounds. Strong predictive power also guided the development of targeted interventions in counselor education programs and supported counselors' professional growth. Most importantly, predictive power strengthened the validity of the research question and hypothesis, ensuring that the study contributed meaningfully to the advancement of counseling scholarship.

### **Population**

My study's target population included licensed professional counselors throughout the United States. My profession influenced the decision to focus on this group, due to my unique perspectives on my work and the 2014 American Counseling Association Code of Ethics guidelines for working with clients who identify as diverse. Data collected from licensed professional counselors nationwide included demographics such as age, gender, ethnicity, areas of expertise, geographic location (urban, suburban, or rural), work environments (private practice, schools, hospitals, and community settings), and other relevant details. This information was expected to be valuable for future research and will help ensure the findings were applicable to the larger population.

### **Inclusion and Exclusion Criteria**

The inclusion criteria for this research specified the characteristics and conditions that determined eligibility to participate. Eligible participants were licensed professional counselors who were fluent in English, to ensure comprehension of the survey, and who were comfortable using the digital platform. Additional criteria included years of

professional experience, practice settings, and participants' willingness to engage with the survey questions. Participants also provided information about specialized training in cultural humility that aligned with the study's focus. For example, participants were required to be actively licensed professional counselors, fluent in English, and to have held licensure for at least 30 days.

Exclusion criteria included counselors who were not currently licensed, who lacked sufficient English fluency to complete the survey, or who were unwilling to engage with the digital platform were excluded. Additionally, individuals with less than 30 days of licensed experience or those who declined to provide demographic and practice-related information were not eligible to participate. These criteria ensured that the sample reflected active, practicing professionals whose experiences were relevant to the study's objectives.

### **Power Analysis**

I conducted an a priori power analysis using G\*Power 3.1.9.4 to determine the required sample size to detect a medium effect with 95% power ( $f^2 = 0.15$ ,  $\alpha = 0.05$ ,  $df = 3$ ; Faul et al., 2007). The analysis indicated that a minimum of 119 participants was needed to detect an effect. After adding three additional personality traits to the model, a sensitivity analysis was conducted in G\*Power 3.1.9.4 to estimate the smallest effect size detectable for a multiple regression predicting cultural humility from six personality traits. Using an alpha level of 0.05, a power of 0.95, and a total sample size of  $N = 125$ , the analysis revealed a minimum detectable effect size of  $R^2 = .12$ . This value falls between Cohen's benchmarks for small ( $f^2 = 0.02$ ) and medium ( $f^2 = 0.15$ ) effects,

indicating that the study had sufficient statistical power to detect modest effects among the predictors.

Although G\*Power computes effect sizes for power analyses using Cohen's  $f^2$ , the sensitivity analysis output is expressed in terms of  $R^2$ , which represents the proportion of variance explained by the regression model. Because  $R^2$  is more interpretable and directly reflects the variance accounted for by the predictors, it is reported here when describing the smallest detectable effect size. Cohen's  $f^2$  benchmarks are used solely to classify the magnitude of that effect. This approach maintains methodological accuracy while providing a more intuitive interpretation consistent with committee expectations.

### **Recruitment and Participation Procedures and Primary Data Collection**

I recruited licensed professional counselors nationwide through convenience sampling, utilizing platforms such as the American Counseling Association's website, LinkedIn, Walden University's participant pool, and newsletters and forums from state divisions. My data collection was facilitated through Qualtrics, with participants directed to a secure and anonymous survey link to ensure confidentiality and ease of access.

I utilized convenience sampling to examine the relationship between the HEXACO personality traits of honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, and cultural humility among licensed, active professional counselors across the United States (Ashton & Lee, 2014). Counseling professionals often shared personality traits, which helped reduce sampling bias and supported the representativeness of the sample. Convenience sampling also to uphold ethical standards, as participation was voluntary and informed consent was

obtained in advance. I laid the groundwork for future research employing more rigorous sampling techniques. Participants' surveyed responses were analyzed using the Cultural Humility Scale (Foronda et al., 2021), the HEXACO-60 PI-R personality scale (Ashton & Lee, 2014), and demographic questionnaires. Licensed professional counselors who agreed to participate were recruited and asked to sign an informed consent form, which identified Walden University as the sponsoring institution and provided details about the study, including its description and purpose (see Appendix B).

Additionally, participants received a confidentiality notice along with information regarding potential risks associated with their participation. The researcher also provided the inclusion and exclusion criteria to ensure clarity about eligibility. To participate in the study, individuals reviewed the informed consent form, examined the agreement section, and signed electronically by selecting "I consent to participate." Participants were given the option to save a copy of the form as a PDF or print it for their records, thereby ensuring transparency and accessibility in the consent process.

Participants completed the demographic questionnaire and then responded to the Cultural Humility Scale and the HEXACO-60 PI-R instrument online. The survey was designed to take approximately 10–15 minutes and remained available for the end of the month started. I reviewed the data daily and, upon submission of all survey responses, Qualtrics exported the dataset to the Walden University IBM SPSS database. The results were analyzed using standard multiple regression to examine the predictive relationships among the variables. Following survey completion, participants received an automated thank-you message that included contact information for the researcher and Walden

University to address any questions, comments, or feedback. I reminded participants that they could withdraw their data at any time, thereby ensuring autonomy and adherence to ethical research practices. All information was securely stored in the researcher's locked file cabinet.

### **Instrumentation and Operationalization of Constructs**

I employed two standardized instruments to determine whether a relationship existed between counselors' personality traits and cultural humility. The HEXACO-60 PI-R (Ashton & Lee, 2014) was used to measure six personality dimensions: honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. In addition, the Cultural Humility Scale (Foronda et al., 2021) was administered to assess characteristics of cultural humility. Together, these tools provided reliable measures for examining the predictive relationship between personality traits and cultural humility among licensed professional counselors.

#### **The Cultural Humility Scale**

The Cultural Humility Scale, developed by Foronda et al. (2021), consisted of 19 items designed to measure aspects of cultural humility across three contextual factors: differences in perspective, self-attributes, and outcomes of cultural humility. The instrument was intentionally constructed to be broadly applicable, facilitating adaptation across multiple disciplines (Foronda et al., 2021). An exploratory factor analysis conducted with 322 health professional students examined the underlying relationships among the items, and results indicated that all items achieved an item content validity index of 0.83 or higher. The factor analysis confirmed three distinct factors, differences

in perspectives, self-attributes, and outcomes, within the construct of cultural humility. The instrument demonstrated strong validity and reliability, with Cronbach's alpha of 0.85, making it a robust tool for addressing research questions. Ultimately, the scale provided researchers with a reliable means of assessing how populations perceived their cultural humility.

Srisarajivakul et al. (2023) examined the Cultural Humility Scale for adolescents, focused on teacher cultural humility and its influence on student–teacher relationships. The study included 3,000 students from diverse schools and demonstrated strong reliability and validity for the instrument. Findings indicated that trust and communication fostered cultural humility in teachers, whereas lower levels of humility contributed to student alienation. Results also revealed that Black students reported higher levels of trust, while male students expressed greater feelings of estrangement. Overall, the research supported the applicability of Foronda's (2021) Cultural Humility Scale in educational contexts.

I obtained permission from the developer via email to use the Cultural Humility Scale in the current study (Foronda et al., 2021; see Appendix A). Participants accessed the Cultural Humility Scale online through various professional and social platforms. The instrument included items with response options of never/rarely, occasionally, sometimes, or usually. The survey session was estimated to take 10–15 minutes and consisted of 10 demographic questions, 19 items from the Cultural Humility Scale (Foronda et al., 2021), and 60 items from the HEXACO-60 PI-R (Ashton & Lee, 2014). Data was collected using Qualtrics, after which I cleaned the dataset for analysis with

IBM SPSS. The survey was created and administered through Qualtrics to ensure secure and efficient data collection.

### **HEXACO-60 PI-R**

The HEXACO-60 PI-R is a concise version of the HEXACO PI, which expanded on the big five personality traits by including a sixth dimension: honesty-humility (Ashton & Lee, 2009). The assessment evaluated six traits: honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience and was developed through lexical studies and demonstrated reliable and validity across diverse groups. Comprising 10 items for each trait, the shorter version provided a practical alternative to the longer HEXACO-PI, enabling quicker assessments in various settings. The instrument took approximately 15 to 20 minutes to complete, including additional items and demographic questions. Participants responded using a Likert scale: strongly disagree, disagree, neutral, agree, and strongly agree. Ashton and Lee (2009) aimed to develop a shorter tool capable of effectively measuring these six traits. They included 10 items per trait: honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. Results indicated that the HEXACO-60 PI-R scales generally have high internal consistency, as shown by Cronbach's alpha coefficients. The reliability, included test-retest stability with median correlations of 0.81, supported the instrument consistency over time. The scales also exhibited minimal inter-scale correlations, confirming that each trait measured distinct aspects of personality with little overlap, thus accurately captured individual qualities (Ashton & Lee, 2009). The findings demonstrated that the scales effectively measured and assessed personal traits. I

obtained permission to use the instrument (see Appendix A). Participants completed the full HEXACO-60 personality inventory to ensure the instrument's reliability and validity. Although the proposal originally specified analyzing three scales, honesty–humility, agreeableness, and openness to experience, I included the remaining three scales (emotionality, extraversion, and conscientiousness) to strengthen the reliability and validity of the overall measure.

### **Data Analysis Plan**

I used descriptive statistics to summarize the demographic and research variables. Frequencies and percentages were reported for nominal and ordinal variables, whereas means and standard deviations were presented for scale variables. All analyses were conducted using SPSS 29. The revised research question emphasized honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience as key predictors. However, to account for shared variance and to evaluate the unique contribution of each HEXACO trait, all six dimensions were included in the regression model. The updated research question reflected this broader analytical scope while maintaining the focus on the three primary characteristics.

I addressed the research question, with the standard multiple regressions analysis. The predictors were entered into six one-model standard regressions: honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. This analytic approach allowed for the simultaneous examination of all HEXACO dimensions while assessing the unique contribution of each trait to the outcome variable. Using a standard entry method ensured that all predictors were evaluated on equal footing, providing a clear understanding of how each personality dimension functioned within the broader model. This procedure aligned with the study’s aim of determining whether the six focal traits demonstrated meaningful predictive value beyond the shared variance among the full set of HEXACO characteristics.

### **Strengths and Threats to Construct Validity**

Threats to construct validity included the potential underrepresentation of the construct and biases in participants' self-reports, as individuals may have responded in ways that portrayed themselves more positively. Some measures could also have interacted with related constructs, increasing the likelihood of misinterpretation. Strengthening construct validity required ensuring that the instruments accurately assessed the intended variables within the appropriate context. The HEXACO-60 PI-R (Ashton et al., 2014) served as a well-established measure of honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, thereby supporting the accuracy of the personality assessments. Threats to statistical validity involved the possibility of violating regression assumptions, including issues such as small sample sizes or the presence of outliers that could have distorted results. Such violations increased the likelihood of a Type I error, in which the null hypothesis was incorrectly rejected, and a false positive was produced. In this context, that error could have resulted in the mistaken conclusion that personality traits predicted cultural humility when no true relationship existed, potentially leading to inaccurate interpretations or decisions.

I performed a power analysis to determine the appropriate sample size, aiming to minimize the risk of drawing a statistically invalid conclusion. Furthermore, the statistical assumptions were checked and were met using SPSS 29 diagnostic tests for normality, homoscedasticity, and outliers, employing techniques. Any identified outliers were

carefully evaluated to determine whether they should be excluded, be transformed, or be retained based on their relevance to the study.

Threats to external validity, such as testing reactivity, where participants' awareness of being assessed influences their behavior, limited the extent to which the study's findings could be generalized. However, this concern was reduced because participants completed the survey anonymously. Another potential threat to external validity involved the interaction between licensed professional counselors and the variables under investigation. For instance, counselors who worked primarily with diverse clients or in multicultural counseling settings may have had experiences that influenced their personality traits and cultural humility. To minimize this effect, the sample was broadened by inviting licensed professional counselors from across the country, and demographic information, including indicators of cultural diversity within their workplaces, was collected to contextualize these influences.

### **Data Cleaning and Screening**

Data cleaning and screening ensured the validity and reliability of the study and included examining the relationship between HEXACO traits (honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, openness to experience) and cultural humility. Data cleaning involved detecting and fixing errors or inconsistencies in the dataset to improve its accuracy and usability (Laird Statistics, 2025). I addressed missing data by identifying patterns and selecting appropriate methods, such as imputation or case deletion, to fill in the gaps. I then used statistical tools, like scatter plots and boxplots, to identify outliers that could have skewed the

results. These outliers were evaluated, and decisions to retain, transform, or remove them were made based on their relevance to the study. I also identified and corrected logical errors, such as conflicting responses. Afterwards, the data were checked against source information to verify accuracy and precision.

Data screening ensured that the dataset met the standards required for statistical analyses. First, normality I assessed using histograms and further examined through scatterplots to determine whether the data distribution approximated a normal curve, as many statistical tests rely on this assumption. Next, the relationships among variables were analyzed, particularly in preparation for correlation and regression analyses. I checked for multicollinearity to confirm that the independent variables, including the HEXACO traits, were not excessively correlated in ways that could have distorted the results. My procedures also verified that variance remained consistent across groups or conditions. In research involving the HEXACO-60 PI-R and cultural humility, data screening helped ensure that responses to both instruments were accurate and reliable. Data cleaning further ensured that responses were precise and free of errors. Together, these processes were essential for producing valid analyses and confirmed that the dataset met the assumptions required for statistical methods such as multiple regression or structural equation modeling, which were used to explore relationships among variables.

### **Ethical Procedures**

I followed the protocols established by the Walden University Institutional Review Board, which required avoiding contact with participants and refraining from data collection until approval was obtained. Once approval was granted, I contacted

potential participants and provided informed consent forms, study details, a confidentiality statement, and a written explanation of the study's risks and benefits. Although risks were present, they were minimal and primarily involved minor stress or fatigue.

I also adhered to the ACA Code of Ethics (2014, Section G), which encouraged research counselors to contribute to the profession's knowledge base and to promote a clearer understanding of the factors that supported a healthy and more just society. Counselors supported researchers by participating when possible, working to minimize bias, and respecting diversity in the design and conduct of research. The ACA Code of Ethics (2014, Section G) guided the researcher's responsibilities, including conducting research (G.1.a.), maintaining confidentiality (G.1.b.), taking precautions to prevent harm (G.1.d.), and assuming primary responsibility for the research (G.1.f.).

I protected participants' rights in accordance with G.2.a. *Informed Consent in Research*, which stated that individuals had the right to refuse participation. When obtaining consent, counselors used language that (1) clearly explained the purpose and procedures involved, (2) identified any experimental or untested procedures, (3) described potential discomforts, risks, and possible power imbalances between researchers and participants, (4) discussed expected benefits or changes for individuals or organizations, (5) disclosed suitable alternative procedures that could benefit participants, (6) offered to answer any questions about the procedures, (7) explained any confidentiality limitations, (8) detailed how research findings would be shared and who

might see them, and (9) informed participants that they could withdraw consent and discontinue participation at any time without penalty.

Leilani's (Walden University, 2025) PowerPoint guided PhD students on strategies to increase response rates, such as using bullet points rather than paragraphs in recruitment emails. The recruitment email maintained a professional tone, used clear language, and included the estimated time commitment to help potential participants assess feasibility. I also stated that the investigation would take approximately 15 to 20 minutes. Participants needed to be aware of the data collection timeline to understand the preference for early participation, and the overall time frame of the investigation was two weeks. The email also included information about protecting participant identity. Qualtrics was used to distribute invitations to licensed professional counselors nationwide, and the email contained a link to the informed consent form and the survey.

I maintained thorough records, including a recruitment and data collection log that detailed all procedures related to recruitment, data collection, and data management. This log typically noted the date of each activity, such as sending invitations, conducting interviews, holding observation sessions, administering surveys to different participant groups, accessing datasets, and sharing datasets. The student and committee chair determined the content, timeline, and update frequency of the log within the term plan.

In counselor education research, the protection of participant data was both an ethical and methodological imperative. According to the American Psychological Association (2020), researchers were required to ensure confidentiality by de-identifying datasets and storing files in secure, encrypted formats. These practices not only

safeguarded participant privacy but also enhanced the integrity of quantitative analyses, such as regression and mediation models, by reducing risks of bias or data breaches. Furthermore, maintaining an audit trail of data management decisions allowed transparency and replicability, which were central to advancing evidence-based practices in counselor training and supervision

The Institutional Review Board and committee members were permitted to review the raw data, final dataset, logs, or term plan at any time to support and guide the data collection process. They could require corrections to data collection procedures when necessary to uphold ethical and quality standards. Committee members were also able to review the analysis process at any point to ensure that it met the university's requirements.

Electronic transmission in research projects involve sharing data through email or specialized software. Ensuring data security was essential and included adherence to the Health Insurance Portability and Accountability Act (HIPAA) and the General Data Protection Regulation (GDPR) guidelines. Participants were informed about data transmission methods and anonymization processes, and researchers followed established protocols, implemented backup and recovery plans, and used trusted software to maintain data integrity and security. In conducting this research, all data were collected, stored, and managed in accordance with ethical guidelines for counselor education and psychological research. Information was organized using secure, password-protected digital files, with identifying details removed to ensure confidentiality. Data were retained only for the purposes of analysis and synthesis, and access was restricted. The

storage plan emphasized both accuracy and protection, ensuring that findings could be reported transparently while safeguarding participant privacy. This approach reflected a commitment to methodological rigor and ethical responsibility, aligning with Institutional Review Board (IRB) standards and professional codes of conduct.

### **Summary**

In Chapter 3, I described and explained the research design for the study, which was a non-experimental survey using standard multiple regression analysis to examine the relationship between the six traits of the HEXACO model and cultural humility. The chapter also outlined the instruments used in the study and detailed the ethical procedures, sampling strategy, and data collection processes that guided the investigation. Procedures for data screening, assumption testing, and data management were presented to demonstrate methodological rigor and ensure the reliability and validity of the findings. Additionally, the chapter addressed participant protections, confidentiality measures, and Institutional Review Board requirements to ensure compliance with professional and ethical standards.

Together, these components established the framework for how the study was conducted and how the data were prepared for analysis. Chapter 4 builds on this foundation and is organized into two sections: data collection and results.

## Chapter 4: Results

### **Introduction**

Chapter 4 began with a detailed presentation of the data collected for the study and the results of the statistical analyses. In this chapter, I build on the methodological foundation established in Chapter 3 by describing the final sample, outlining the data screening and assumption-testing procedures, and reporting the findings from the standard multiple regression analysis used to examine the relationship between the six HEXACO personality traits and cultural humility. The chapter is organized into two major sections: the data collection process, including participant recruitment, response rates, and preparation of the dataset and the results, including descriptive statistics, assumption-testing outcomes, and the regression analysis used to address the research question.

I aimed to identify a reliable and valid tool for counselor educators and supervisors, as they played a crucial role in guiding students and providing constructive feedback to those working with diverse clients. Accordingly, I examined the relationship between cultural humility and six HEXACO personality traits. Specifically, I investigated whether the scores of active licensed professional counselors on the HEXACO model, honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, predicted their scores on the Cultural Humility Scale.

### **Data Collection**

After obtaining IRB approval (07-08-25-0503295), I uploaded the two inventories, the HEXACO-60 and Foronda’s Cultural Humility Scale, along with the

demographic questionnaire into Qualtrics. A project was then created within the Qualtrics platform. I developed and uploaded a demographic questionnaire, an anonymous survey consent form aligned with IRB requirements, and a digital link to the project. The anonymous survey was created and distributed using Qualtrics survey software (see Qualtrics, 2024).

### **Participants**

An invitation to participate was distributed through professional and social media platforms in the United States, including Facebook, LinkedIn, and the ACA Connect communities. These platforms included the ACA Ethics Interest Network, ACA Interest Network for Professional Counselors in Schools, American Psychological Association, American Rehabilitation Counseling Association, Association for Adult Development and Aging, Association for Child and Adolescent Counseling, Association of Humanistic Counseling, Association for Multicultural Counseling and Development, Calls for Study Participants, Children's Counseling Interest Network, Military Government Counseling Association, Network for Jewish Interests, and Research Community. Additional outreach was conducted through the Southern Region Members' 75th Anniversary Task Force, the ACA Conference Committee, and divisions of the Louisiana Counseling Association within the Louisiana Military Government Counseling Association. Participants accessed a survey link that directed them to the consent form, and after providing consent, they were guided to the HEXACO PI-R, the Cultural Humility Scale, and a demographic questionnaire.

### **Time Frame for the Data Recruitment and Response Rates**

The survey was available from July 12, 2025, to August 1, 2025, lasting 3 weeks. A total of 149 responses were gathered, exceeding the minimum required sample size of 119. After the survey closed, I exported the data from Qualtrics to SPSS format and stored it in a password-protected folder on a desktop computer in a private office. To ensure data quality, I eliminated surveys that had missing data, resulting in 125 fully completed responses.

### **Discrepancies in Data Collection**

The surveys used a five-point Likert scale (1 = strongly agree, 2 = agree, 3 = neutral, 4 = disagree, 5 = strongly disagree), with some items requiring reverse coding. Additionally, after Qualtrics exported the data to SPSS, one item (Q5) required manual recoding due to its unique input format, in which the response options were labeled as follows: strongly agree (6 = 1), agree (7 = 2), neutral (8 = 3), disagree (4 = 4), and strongly disagree (5 = 5).

A thorough review of the relevant survey data in SPSS revealed that one item measuring agreeableness (Q33) included an extra response option (value = 6) that no participants selected. Three survey items (Q49, Q46, and Q57) had response scales that could be confusing due to inconsistent labeling of the “strongly agree” option. Specifically, both Choice 1 and Choice 5 were labeled as “strongly agree” but had different numeric values. I manually reviewed and corrected the data to ensure consistency across the dataset. It did not look like any of the participants had been

confused. This minor correction did not affect the overall results. The procedure followed recommendations outlined in IBM SPSS Statistics Help (IBM Corp., 2025).

After cleaning the data, I created the composite variables "cultural humility," "honesty-humility," "emotionality," "extraversion," "agreeableness," "conscientiousness," "openness to experience," and "cultural humility." The variable cultural humility is a multidimensional construct often assessed through self-report scales. The review of the literature indicated that a few instruments measured the client's perception of their counselor's cultural humility. The concept was operationalized through reflection, ongoing learning, reflexivity, and egalitarian relationships. The honesty-humility trait included facets of sincerity, fairness, greed avoidance, and modesty. The emotional trait encompassed fearfulness, anxiety, dependence, and sentimentality. The extraversion trait included social self-esteem, social boldness, sociability, and liveliness. Agreeableness was composed of forgiveness, gentleness, flexibility, and patience. The trait of conscientiousness is composed of organization, diligence, perfectionism, and prudence. Lastly, openness to experience was characterized aesthetic appreciation, inquisitiveness, creativity, and unconventionality. Each of the variables contained four distinct facets that capture specific traits within a broader personality dimension and reflect an individual's behavioral tendencies.

The original research question included the three variables of the HEXACO model, honesty-humility, agreeableness, and openness to experience. Later, I added the three additional personality traits of emotionality, extraversion, and conscientiousness to investigate all the traits of the HEXACO model. The extraversion variable showed three

missing responses in the data from participants 63, 88, and 107. I reviewed the original Qualtrics responses report and each participant's survey to verify that the participants did not provide choices for the questions.

To address the issue of missing responses within the extraversion scale, I applied mean substitution to participants who had missing answers on specific items. The missing values were replaced with 3, which preserved individual response patterns while minimizing data loss and maintaining internal consistency. After running the SPSS syntax for the extraversion variable, the scale no longer contained any missing items. This procedure followed the recommendations outlined in IBM SPSS Statistics Help (see IBM Corp., 2025).

### **Descriptive Statistics of the Sample**

The demographic data from 125 participants showed the following results. Regarding gender, 84.8% identified as female ( $n = 106$ ), 10.4% identified as male ( $n = 13$ ), and 1.6% identified as nonbinary ( $n = 2$ ). A small percentage, 1.6%, chose not to disclose their gender ( $n = 2$ ), and another 1.6% selected “Other/Not Listed” ( $n = 2$ ) (Appendix E). Most participants were over the age of 46 years, including 73 individuals (58.4%), while 30 participants were between 36 and 46 years old (24%), and 22 were between 26 and 35 years old (17.6%).

For ethnicity and race, the distribution was as follows: Asian ( $n = 4$ , 3.2%), Black or African American ( $n = 28$ , 22.4%), Hispanic or Latino ( $n = 4$ , 7.2%), Middle Eastern or North African ( $n = 4$ , 3.2%), Native American or Alaska Native ( $n = 1$ , 0.8%), Native Hawaiian or Other Pacific Islander ( $n = 1$ , 0.8%), and White ( $n = 92$ , 73%).

Participants reported licensure across 17 states: Alaska ( $n = 1$ , 0.8%), Alabama ( $n = 6$ , 4.8%), Arizona ( $n = 3$ , 2.4%), Arkansas ( $n = 3$ , 2.4%), California ( $n = 2$ , 0.16%), Connecticut ( $n = 2$ , 0.16%), Florida ( $n = 7$ , 5.6%), Georgia ( $n = 10$ , 8%), New York ( $n = 2$ , 1.6%), Oregon ( $n = 1$ , 0.8%), Pennsylvania ( $n = 1$ , 0.8%), South Carolina ( $n = 1$ , 0.8%), Tennessee ( $n = 10$ , 8%), Texas ( $n = 14$ , 11.2%), Virginia ( $n = 12$ , 9.6%), Washington ( $n = 2$ , 1.6%), and West Virginia ( $n = 2$ , 1.6%). Additional responses included those who preferred not to say ( $n = 1$ , 0.8%), NA ( $n = 1$ , 0.8%), and multiple-state licensure ( $n = 1$ , 0.8%).

Participants reported their years of experience as licensed professional counselors as follows: less than 1 year ( $n = 4$ , 3.2%), 1–5 years ( $n = 29$ , 23.2%), 6–10 years ( $n = 30$ , 24%), 11–15 years ( $n = 17$ , 13.6%), 16–20 years ( $n = 15$ , 12%), and more than 20 years ( $n = 30$ , 24%). They also indicated their highest level of education, with 77.6% holding a master's degree ( $n = 97$ ) and 22.4% holding a PhD ( $n = 28$ ).

Additionally, participants described their primary work settings as private practice ( $n = 66$ , 52.8%), community mental health centers ( $n = 9$ , 7.2%), hospital or medical settings ( $n = 3$ , 2.4%), nonprofit organizations ( $n = 5$ , 4%), government agencies ( $n = 7$ , 5.6%), telehealth or online practice ( $n = 10$ , 8%), educational settings ( $n = 21$ , 16.8%), and other or not listed ( $n = 4$ , 3.2%). A majority ( $n = 89$ , 71.2%) reported holding nonsupervisory roles, whereas a minority ( $n = 36$ , 28.8%) identified as supervisors. Finally, 70% ( $n = 88$ ) reported having received cultural humility training, whereas 29.6% ( $n = 37$ ) indicated they had not.

### **Representativeness of the Sample of the Population**

A sample included 125 licensed professional counselors ( $N = 125$ ) participated in a nationwide United States survey, provided information on their demographic, professional experience, and training in cultural humility. The sample size was adequate for this study.

### ***Univariate Analysis and Continuous Variables***

To assess whether continuous variables could be included as covariates in the model predicting cultural humility, univariate analyses were conducted. A standard multiple regression analysis was used to examine the predictive relationship between HEXACO personality traits and cultural humility. Before running the model, descriptive statistics for each trait were calculated, and their theoretical relevance was considered alongside their statistical associations.

The variables examined as potential covariates included cultural humility ( $M = 78.35$ ,  $SD = 6.64$ , range = 35), honesty–humility ( $M = 21.63$ ,  $SD = 5.55$ , range = 24), emotionality ( $M = 28.44$ ,  $SD = 6.13$ , range = 30), extraversion ( $M = 25.41$ ,  $SD = 5.45$ , range = 29), agreeableness ( $M = 26.10$ ,  $SD = 4.72$ , range = 21), conscientiousness ( $M = 21.14$ ,  $SD = 4.20$ , range = 19), and openness to experience ( $M = 20.86$ ,  $SD = 5.07$ , range = 25). Cultural humility scores were normally distributed, with no extreme outliers. All HEXACO traits demonstrated sufficient variability and acceptable skewness ( $< 2$ ), supporting their inclusion in subsequent analyses. Cultural humility scores also showed moderate variability ( $M = 78.35$ ,  $SD = 6.64$ , range = 25).

A standard multiple regression analysis was conducted to evaluate the unique effects of each HEXACO trait on cultural humility while controlling shared variance. All six trait scores were entered simultaneously as continuous predictors in a single model, with cultural humility serving as the outcome variable. This analytic approach allowed for assessing the predictive strength of each trait relative to the others. Prior to running the model, the assumptions of linearity, homoscedasticity, independence of errors, and multicollinearity were verified.

### **Statement of Evaluating Assumptions**

The evaluation of these eight assumptions depended on the results of the multiple regression analysis that was conducted (Laerd Statistics, 2015, 2025).

Assumption 1: The data included one dependent variable measured on a continuous scale, which was cultural humility.

Assumption 2: The data included two or more independent variables, each measured on a continuous scale. These variables were honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience.

Assumption 3: The data had independent observations, meaning that one observation's value does not influence or predict another's. The Durbin-Watson score was 1.891, which fell within the 0 to 4 range. An ideal score with no autocorrelation is around 2. The score is very close to 2, indicating there was no significant autocorrelation in the residuals and supporting the assumption of independence among observations. Given that the statistics were within the acceptable range, the regression results were considered valid with respect to this assumption.

Assumption 4: A linear relationship was required between (a) the dependent variable and each independent variable and (b) the dependent variable and all independent variables combined. The assumption of linearity in multiple regression was evaluated in two parts. First, I assessed the overall linear relationship by plotting a scatterplot of the studentized residuals on the Y-axis against the unstandardized predicted values on the X-axis. The plot showed a random spread around zero, indicating that the assumption of linearity was met. This finding suggested a linear relationship between cultural humility and the six HEXACO traits, honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience, consistent with the observed data pattern. The second part of the evaluation involved confirming a linear relationship between the dependent variable and each independent variable individually, which was examined through partial regression plots. Verifying linearity in both components enhanced the accuracy and interpretability of the regression model.

Assumption 5: The data demonstrated homoscedasticity of residuals, meaning that the variance of the residuals remained consistent across all levels of the predicted dependent variable. As the predicted values changed, the spread of the errors stayed relatively constant. This assumption was essential in multiple regression because violations can lead to inefficient or biased estimates. Using the same plot, where the x-axis displayed the unstandardized predicted values and the y-axis showed the studentized standard error, indicating variability, I observed that the residuals were randomly scattered. This pattern supported the presence of homoscedasticity and ensured that the standard errors in the regression model were reliable.

Assumption 6: The data indicated that there was no multicollinearity.

Multicollinearity occurs when two or more independent variables in a regression model are highly correlated, meaning they share overlapping information. Such overlap can lead to ambiguity in interpreting coefficients, instability in the model, and computational challenges. To evaluate multicollinearity, I examined the tolerance and VIF values reported in the correlations table.

Tolerance values ( $T = 1 - R^2$ ) represent the proportion of variance in each predictor that is not explained by the other predictors. Higher tolerance values, closer to 1, indicate low multicollinearity, whereas values below 0.20 or 0.10 suggest serious multicollinearity concerns. All tolerance values were above 0.80, honesty–humility (0.881), emotionality (0.841), extraversion (0.895), agreeableness (0.813), conscientiousness (0.950), and openness to experience (0.949), indicating that the predictors did not share excessive variance and that each trait contributed uniquely to the model.

The VIF values ranged from approximately 1.05 to 1.23, including honesty–humility (1.135), emotionality (1.189), extraversion (1.117), agreeableness (1.230), conscientiousness (1.052), and openness to experience (1.054). VIF values below 10, and more conservatively below 5, indicate that multicollinearity is not a concern. These results confirmed that the model did not violate the assumption of multicollinearity.

Assumption 7: The data should not contain significant outliers, high-leverage points, or highly influential observations. Outliers, leverage points, and influential points represent different types of unusual observations in multiple regression, each with distinct

effects on the regression line. A single observation can fall into more than one category, and any of these points can negatively affect the regression equation by reducing predictive accuracy and altering statistical significance. SPSS Statistics provides several diagnostics to identify these types of observations.

The Casewise Diagnostics table highlighted cases in which the standardized residual exceeded  $\pm 3$  standard deviations, a commonly used cutoff for identifying potential outliers. Case 1 appeared to be a potential outlier, with a standardized residual of  $-4.193$ , an expected value of  $80.89$ , and a residual of  $-24.886$ . I examined this case to determine why the predicted value differed substantially from the observed score.

Next, I evaluated influential points using Cook's distance, where values greater than  $1.0$  typically indicate highly influential observations. The summary showed a minimum Cook's value of  $0.005$ , a maximum of  $0.144$ , a mean of  $0.008$ , and a standard deviation of  $0.015$ . All values were well below  $1.0$ , indicating that no single case exerted undue influence on the regression coefficients. The low mean and small standard deviation suggested a stable model with consistently low influence across observations.

I also examined centered leverage values, which ranged from  $0.005$  to  $0.144$ , with a mean of  $0.048$  and a standard deviation of  $0.027$ . Because most leverage values clustered near the mean, predictor values appeared typical across cases. The maximum leverage value ( $0.144$ ) was approximately three times the mean, indicating a moderately high-leverage point that warranted monitoring but was not necessarily problematic. The overall spread was reasonable, with no evidence of extreme predictor outliers.

Assumption 8: The residuals (errors) were required to be approximately normally distributed. This check was essential for conducting inferential statistics, including the evaluation of statistical significance, because prediction errors must follow a normal distribution. I initially assessed normality using a histogram overlaid with a standard normal curve. The histogram showed a mean of  $3.27E-15$ , effectively zero, indicating that the residuals were centered around zero. The standard deviation was 0.975, which is close to 1, further suggesting an approximately normal distribution.

Normality was also evaluated using a P-P plot, which showed that the residuals followed the diagonal line closely enough to indicate an acceptable level of normality. Although the points were not perfectly aligned, multiple regression is generally robust to minor deviations from normality. Thus, the residuals were considered sufficiently normal for the analysis to proceed, and the assumption of normality was not violated.

All eight assumptions of multiple regression were satisfied. The residual plots demonstrated linearity, homoscedasticity, and near-normality, with no evidence of multicollinearity or autocorrelation. Case 1 was identified as influential based on diagnostics and Cook's distance; however, it was retained after sensitivity analyses confirmed the stability of the model.

All eight assumptions required for conducting a standard multiple regression analysis were satisfied. The diagnostic evaluations confirmed linearity, homoscedasticity, independence of errors, and approximate normality of residuals. No issues with multicollinearity were detected, as indicated by acceptable tolerance and VIF values. Although Case 1 was identified as a potential outlier and moderately influential point,

sensitivity analyses demonstrated that its inclusion did not compromise the stability of the model. Overall, the data met the necessary statistical assumptions, supporting the validity of the subsequent regression analysis.

### **Standard Multiple Regression**

A standard multiple regression analysis was conducted to examine the extent to which the six HEXACO personality traits predicted cultural humility. The overall model was statistically significant, indicating that the combined predictors explained a meaningful proportion of variance in cultural humility scores. Each trait's contribution was evaluated while controlling for shared variance among predictors, allowing for an assessment of the unique predictive value of honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience.

There are three main objectives of the output from a multiple regression: (a) to determine the proportion of variation in the dependent variable explained by the independent variables (model fit), (b) to predict the dependent variable values based on new values of the independent variables, and (c) to evaluate how much the dependent variable changes with a one-unit change in the independent variables. All these objectives are addressed in the following sections.

The standard multiple regression model fit the data well, as indicated by the model summary. The multiple correlation coefficient ( $R$ ) represents the Pearson correlation between the predicted scores and the observed values of the dependent variable. Thus,  $R$  reflects the strength of the linear relationship between predicted and actual cultural humility scores, ranging from 0 (no linear association) to 1 (perfect linear

association). In this study,  $R = 0.489$ , indicating a moderate relationship between the set of HEXACO predictors and cultural humility. The standard error of the estimate (SEE = 5.934) showed that predicted cultural humility scores differed from observed scores by approximately 5.93 units on average. The Durbin–Watson statistic (1.891) further supported the assumption of independence, as it was close to the ideal value of 2 and showed no evidence of autocorrelation in the residuals.

Although  $R$  provides a useful descriptive indicator of model fit, it is not the primary measure used to evaluate regression models. More commonly, researchers rely on  $R^2$  and adjusted  $R^2$ , which quantify the proportion of variance in the dependent variable explained by the predictors (Laerd Statistics, 2015, 2025). The following sections describe the total variation in cultural humility and the interpretation of  $R^2$  and adjusted  $R^2$  in this model.

### ***Total Variation ( $R^2$ and adjusted $R^2$ )***

The coefficient of determination, commonly referred to as  $R^2$ , represents the proportion of variance in the dependent variable that is explained by the independent variables. More specifically,  $R^2$  indicates how much variation in the dependent variable is accounted for by the regression model beyond what is explained by the mean-only model. In other words, it reflects the proportion of total variation in the outcome that is explained by the predictors included in the model.

### **The $R^2$ Measure**

Given the goal of predicting a dependent variable using multiple independent variables, the most basic comparison point is a model that includes no predictors at all.

This is known as the mean model, which uses only the mean of the dependent variable, cultural humility, as the predicted value for every participant. Although this model provides the simplest possible prediction, it also produces the largest amount of unexplained variability because it does not incorporate any information from the independent variables (Laerd Statistics, 2015, 2025).

In this study, I first assessed the variability associated with the mean model as a measure of prediction error. Next, a multiple regression model was estimated that included all six HEXACO traits as predictors. Because this model incorporated all available information, its prediction error was expected to be lower than that of the mean model. The reduction in prediction error between the mean model and the full regression model is expressed as a proportion known as  $R^2$ , which indicated how well the regression model fits the data.

In the Model Summary table, the  $R^2$  value was 0.489, meaning that the full regression model explained 48.9% of the variability in cultural humility scores compared to the mean model. This proportion reflected the extent to which the HEXACO traits, taken together, improved prediction accuracy over simply using the average cultural humility score for all participants.

However,  $R^2$  is calculated directly from the sample and is therefore considered a positively biased estimate of the proportion of variance in the dependent variable explained by the regression model. In other words,  $R^2$  tends to overestimate the amount of variance that would be explained in the larger population (Laerd Statistics, 2015,

2025). For this reason,  $R^2$  is best viewed as an initial indicator of model fit rather than a definitive estimate of explained variance (Draper & Smith, 1998).

### **Adjusted $R^2$**

Because  $R^2$  is a positively biased estimate of explained variance, researchers often rely on the adjusted  $R^2$  as a more accurate indicator of model fit. Adjusted  $R^2$  corrected the  $R^2$  value for the number of predictors in the model and the sample size, providing a less inflated estimate of the proportion of variance explained in the population. Unlike  $R^2$ , which always increases or remains the same when additional predictors are added, adjusted  $R^2$  can decrease if a predictor does not meaningfully improve the model. This makes adjusted  $R^2$  a more conservative and informative measure of model performance, particularly in models with multiple predictors. In this study, the adjusted  $R^2$  value offers a clearer understanding of how well the HEXACO traits collectively explain variation in cultural humility after accounting for model complexity.

Adjusted  $R^2$  provides a more accurate estimate of the proportion of variance explained in the population by correcting for the optimistic bias inherent in the sample-based  $R^2$  (Laerd Statistics, 2015, 2025). In this study, the adjusted  $R^2$  value of 0.200 appeared in the “Adjusted  $R^2$ ” column of the Model Summary table. As expected, the adjusted  $R^2$  (.200) is lower than the unadjusted  $R^2$  (.239) because it penalizes the model for including multiple predictors. This value indicated that approximately 20% of the variance in cultural humility is explained by the six HEXACO traits after accounting for model complexity. Reporting both  $R^2$  and adjusted  $R^2$  is useful, as the former reflects the explanatory power in the sample, whereas the latter provides a more conservative

estimate of the model's performance in the population. An adjusted  $R^2$  of .200 also reflects a medium-to-large effect size based on Cohen's (1988) guidelines, which suggested that the predictors collectively contribute meaningfully to explaining cultural humility.

**Standard Error of the Estimate.** The standard error of the estimate (SEE) was 5.934, indicating the average distance between the actual cultural humility scores and those predicted by the regression model. This value shows that, on average, the model's predicted scores differed from the observed scores by approximately 5.93 units. In practical terms, the SEE serves as a benchmark for evaluating the model's predictive accuracy: smaller SEE values reflect predictions that are closer to the true scores, whereas larger SEE values indicate greater dispersion of residuals and reduced accuracy. Thus, the SEE of 5.934 provides a useful indicator of how well the model performed in predicting cultural humility.

**Durbin-Watson.** The Durbin–Watson statistic was 1.891, which falls within the commonly accepted range of 1.5 to 2.5 for detecting first-order autocorrelation in regression residuals. This value indicated that the residuals were approximately independent, meaning the prediction errors did not display a systematic pattern across observations. Independence of errors is a key assumption in multiple regression, and the Durbin–Watson value of 1.891 supported the conclusion that this assumption was met.

### The Model Fit

**Table 1**

*Model Summary*

Model	<i>R</i>	<i>R</i> <sup>2</sup>	Adjusted <i>R</i> <sup>2</sup>	St. Error of the Estimate	Durbin-Watson
1	.489 <sup>a</sup>	.239	.200	5.934	1.891

Predictors: (Constant), openness to experience, conscientiousness, honesty-humility, extraversion, emotionality, agreeableness

Dependent Variable: cultural humility

### ANOVA

The significance value for the overall model was  $p < .001$ , indicating that, assuming the null hypothesis is true, the probability of obtaining results as extreme as those observed is less than 0.1%. This provides strong evidence against the null hypothesis and demonstrates that the model was statistically significant. Honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience jointly predicted cultural humility,  $F(6, 118) = 6.165$ ,  $p < .001$ . The model explained approximately 23.9% of the variance in cultural humility ( $R^2 = .239$ ), which represents a moderate effect according to Cohen’s (1988) guidelines.

**Table 2***ANOVA*

Model 1	Sum of Square	Degrees of Freedom	Mean Square	F	Sig
Regression	1302.769	6	217.128	6.165	<.001 <sup>b</sup> .
Residual	4155.743	118	35.218		
Total	5458.512	124			

a. Predictors: (Constant), honesty-humility, extraversion, emotionality, conscientiousness, agreeableness, openness to experience

The third objective is to assess how much the dependent variable shifts with a one-unit change in the independent variables, as shown in the coefficients chart after the following narrative.

### **Continuous Independent Variables**

The continuous independent variables were derived from the six HEXACO personality traits. The following section describes each independent variable and provides the necessary information to explain the third objective. The research used the coefficients table to characterize each independent variable.

First, the row labeled “(Constant)” shows an unstandardized B value of 100.731, with a coefficient standard error of 6.464, a *t*-value of 15.582, and a *p*-value less than 0.001. The 95% confidence interval for B ranges from 87.929 to 113.532. The constant represented the baseline value of cultural humility when all independent variables are zero. It served as the starting point for prediction, ensuring the regression line has a defined vertical position on the Y-axis. Without it, the model would force predictions

through the origin (0,0), which is rarely appropriate. The following section described the data in the coefficient table.

Honesty-Humility: Unstandardized B = -.201, Standard Error = .102, Standardized Coefficient Beta  $\beta = -.168$ ,  $t = -1.961$ ,  $p = .052$ , 95% Confidence Interval for B: Lower Bound: -.403 to Upper Bound .002, Zero-Order correlation = -.246, Partial correlation = -.178, and another Partial correlation = -.157. Collinearity Statistics include Tolerance = .881 and VIF = 1.135.

Emotionality: Unstandardized B = -.006, Coefficient Std Error = .095, Standardized Coefficient Beta  $\beta = -.006$ ,  $t = -.068$ ,  $p = .946$ , 95% Confidence Interval for B: Lower Bound= -0.194, Upper Bound= .181; Zero-Order correlation = .123; Partial correlation = -.006; Collinearity Statistics: Tolerance = .841; VIF = 1.189.

Extraversion: Unstandardized B = -.073, Coefficient Std Error = .103, Standardized Coefficient Beta  $\beta = -.060$ ,  $t = -.704$ ,  $p = .483$ , with a 95% Confidence Interval: Lower Bound = -.277, Upper Bound = .132; Zero-Order Correlation = -.160; Partial Correlation = -.065; Partial = -.057; Collinearity Statistics: Tolerance = .895; VIF = 1.117.

Agreeableness: Unstandardized B = -.100, Standard Error of Coefficient = .125, Standardized Coefficient Beta  $\beta = -.071$ ,  $t = -.798$ ,  $p = .427$ ), with a 95% Confidence Interval: Lower Bound-.348, Upper Bound .148, Zero-Order Correlation = -.163, Partial Correlation = -.073, Partial = -.064, Tolerance = .813, VIF = 1.230.

Conscientiousness: Unstandardized B = -0.122, Standard Error = .130, Standardized Coefficient Beta  $\beta = -.077$ ,  $t = -.935$ ,  $p = .352$ ), with a 95% confidence

interval: Lower Bound -.380 to Upper Bound .136, Zero-Order correlation -.107, Partial correlation -.86, Part =-.075). Collinearity statistics show tolerance at .950 and VIF at 1.052.

Openness to Experience: Unstandardized B = -.519, Standard Error = 0.108, Standardized Coefficient Beta  $\beta = -.396$ ,  $t = -4.804$ ,  $p < .001$ , 95% Confidence Interval for the Lower Bound = -0.733, Upper Bound = -.305; Zero-order correlation = -.426; Partial correlation = -.404; Adjusted R<sup>2</sup> = -.386; Collinearity Statistics Tolerance = .949; VIF = 1.054).

### **Openness to Experience Significant Negative Predictor of Cultural Humility**

A multiple regression analysis was conducted to assess whether openness to experience significantly predicts cultural humility. Results indicated that openness to experience was a significant negative predictor of cultural humility, B = -.519, SE = .108,  $\beta = -.396$ ,  $t = -4.804$ ,  $p < .001$ . The 95% confidence interval for the unstandardized coefficient ranged from -.733 to -.305, showing a strong inverse effect. The zero-order correlation between openness and cultural humility was -.426, with a partial correlation of -.404 and a semi-partial (part) correlation of -.386, suggested a meaningful unique contribution to the model. Collinearity diagnostics revealed no issues, with a tolerance value of .949 and a variance inflation factor (VIF) of 1.054.

### **Nonsignificant Predictors**

Honesty-Humility approached statistical significance as a predictor of cultural humility in the regression model, B = -.519, SE = .108,  $\beta = -.396$ ,  $t = -4.804$ ,  $p = .052$ . Although the  $p$ -value did not meet the conventional .05 threshold, the effect was marginal

and suggested a potential trend for further research. The zero-order correlation between honesty-humility and cultural humility was  $r = -.426$ , indicating a moderate negative relationship between the two constructs. This implies that higher levels of honesty-humility are associated with lower levels of cultural humility, and the two variables share a meaningful portion of variance. While not statistically significant in the regression model, the correlation's strength and direction warrant further investigation.

Emotionality, agreeableness, and conscientiousness did not significantly predict cultural humility; this was evidenced by high  $p$ -values and small coefficients, indicated little influence in this model for Extraversion ( $B = -.073, p = .483$ ), which approached significance, hinted at a possible trend worth further study. Although these traits were not statistically reliable predictors in this sample, their conceptual connection to interpersonal sensitivity and ethical behavior might still be helpful in future research or alternative models. Their confidence intervals included zero, and standardized coefficients were small, suggesting limited unique contributions to the outcome.

The third objective evaluated how the dependent variable, cultural humility, changed with a one-unit increase in each independent variable, while keeping all other traits constant. The results showed that for each additional point in openness to experience, cultural humility decreased by  $-.519$  points, assuming all other traits remain unchanged. Similarly, for honesty-humility,  $B = -.201$  indicated that a one-point increase in honesty-humility is associated with a  $.102$ -point decrease in cultural humility. The analysis revealed a statistically significant negative relationship between openness to experience and cultural humility; every one-point increase in openness to experience led

to a  $-.519$  decrease in cultural humility ( $B = -.519$ ), suggested that individuals scoring higher on openness tend to have lower cultural humility in this sample. This association remained significant even after accounting for other HEXACO traits.

Although honesty-humility's effect did not reach conventional levels of statistical significance ( $p = .052$ ), it was close to the threshold and indicated a meaningful trend. The direction and magnitude of the coefficient suggested that honesty-humility could serve as an important predictor of cultural humility, warranting further research. Overall, these findings highlighted nuanced relationships between personality traits and cultural humility, with openness to experience having the most substantial negative influence among the HEXACO traits examined.

The significance value is  $p < .001$ . Because the  $p$ -value from the statistical test was less than 0.001, the probability that the observed results were due to random variation is extremely low. This provided strong evidence against the null hypothesis, indicating that the result was statistically significant. The overall regression model was significant,  $F(6, 118) = 6.165, p < .001$ , demonstrating a strong effect. Honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience collectively predicted cultural humility.

**Table 3***Coefficients*

	B	Std. Error	Beta	Sig.	95% for Lower Bound	95% for Upper Bound
(Constant)	100.731	6.464		<.001	87.929	113.532
Honest Humility	-.201	.102	-.168	.052	-.403	.002
Emotionality	-.006	.095	-.006	.946	-.194	.181
Extraversion	-.073	.103	-.060	.483	-.277	.132
Agreeableness	-.100	.125	-.071	.798	-.348	.148
Conscientiousness	-.122	.130	-.077	.935	-.380	.136
Openness to Experience	-.519	.108	-4.804	<.001	-.733	-.305

a. Dependent variable Cultural Humility

**Test of Between-Subject Effects**

I conducted a Between-Subject Effect analysis to determine whether individual predictors or a combination of predictors significantly influenced the dependent variable of cultural humility. This analysis highlighted the relative importance of traits and evaluated the proportion of variance each explains. The results indicated that openness to experience was a strong predictor,  $F(1, 118) = 23.080, p < .001$ . Honesty–Humility demonstrated a marginal effect,  $F(1, 118) = 3.844, p = .052$ . It is important to note that this procedure was not a group comparison or traditional ANOVA; rather, it was applied within the regression framework to test continuous predictors and report both statistical significance and effect sizes.

## Results

The sample consisted of 125 licensed professional counselors ( $N = 125$ ) who participated in a nationwide survey in the U. S. Participants provided demographic information, details about their professional experience, and self-reported training in cultural humility. The sample size was adequate for both descriptive and inferential statistical analyses; however, caution is warranted when considering how well this group represents the broader population of United States licensed professional counselors. Voluntary participation may have introduced self-selection bias, with individuals particularly interested in cultural humility more likely to respond. In addition, the sample may not fully capture the diversity of clinical settings, geographic regions, racial and ethnic backgrounds, or theoretical orientations across the counseling profession nationally. Consequently, the generalizability of these findings should be approached with caution. Future studies could enhance external validity by employing stratified or randomized sampling strategies to ensure broader representation.

I analyzed the data using the standard multiple regression method, following guidance from Laerd Statistics (2015, 2025). Prior to conducting the regression analysis, I verified that the data met the necessary statistical assumptions. This step ensured that the analysis was appropriate and that the results were valid. I carefully examined the dataset to determine its suitability for regression techniques. The variables included in the analysis were continuous and measured on appropriate scales, supporting the use of multiple regression. Eight key assumptions were satisfied to ensure accuracy, validity, and interpretability (Laerd Statistics, 2015, 2025). These assumptions assisted in

evaluating prediction accuracy, model fit, explained variance, and hypothesis testing, and any violations must be addressed to maintain the integrity of the analysis.

### ***Reporting the Main Findings***

A standard multiple regression analysis predicted cultural humility based on HEXACO traits: honesty-humility, emotionality, extraversion, agreeableness, conscientiousness, and openness. Collectively, these traits significantly predicted humility, with an Adjusted  $R^2$  of 0.200. Openness showed the strongest negative relationship ( $B = -.519$ ), indicating that higher openness is associated with lower humility. Not all traits contributed significantly ( $p < .001$ ). The model suggests that these traits together are strong predictors of cultural humility.

A univariate general linear model was conducted to examine how HEXACO personality traits predicted cultural humility. The model explained a significant portion of the variance in cultural humility,  $R^2 = .239$ , Adjusted  $R^2 = .200$ . Among the six traits, openness to experience was the strongest predictor,  $F(1, 118) = 23.08$ ,  $p < .001$ , with a large effect size ( $\eta_p^2 = .144$ ). This indicates that individuals with higher openness tend to report lower levels of cultural humility. Honesty-humility approached significance,  $F(1, 118) = 3.48$ ,  $p = .052$ , suggesting a possible trend to explore further in future studies. The remaining traits did not significantly predict cultural humility in this model.

### **Summary**

A multiple linear regression analysis was conducted to evaluate the predictive relationship between six HEXACO personality traits and cultural humility. The overall model was statistically significant,  $F(6, 118) = 6.17$ ,  $p < .001$ , indicating that the

predictors collectively explained a meaningful portion of variance in cultural humility ( $R^2 = .239$ ). Openness to experience emerged as the strongest predictor, showing a significant negative association with cultural humility ( $B = -0.519$ ), such that higher openness was linked to lower humility. The remaining personality traits did not contribute significantly to the model. Overall, the findings suggest that the HEXACO traits, taken together, serve as meaningful predictors of cultural humility.

The previous chapter summarized the results of the statistical analyses, including descriptive statistics, regression findings, and data quality procedures. These results highlighted the relationships between cultural humility and the HEXACO traits of honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. Chapter 5 situates these findings within the broader scholarly literature, theoretical frameworks, and practical applications. It also addresses the study’s limitations, outlines recommendations for future research, and discusses implications for counseling practice and multicultural competence.

The overall regression model was statistically significant,  $F(6, 118) = 6.165, p < .001$ , indicating that the HEXACO traits collectively predicted cultural humility. This omnibus finding underscores the value of viewing personality as a multidimensional framework when examining cultural humility. Although openness to experience demonstrated the strongest negative association and honesty–humility approached significance, the combined influence of all six traits suggests that cultural humility may arise from a complex interplay of dispositional factors rather than a single dominant predictor. These results highlight the importance of interpreting cultural humility not

solely as an outcome of isolated traits but as a construct embedded within broader personality dynamics. This perspective provides a foundation for considering how counselor education and supervision might integrate personality-informed approaches to foster cultural humility across diverse practice contexts.

## Chapter 5: Discussion, Conclusions, and Recommendations

### Introduction

In this quantitative study, I aimed to identify a simple, reliable, and valid tool to assist counselor educators in teaching students how to build effective relationships with clients by understanding their diverse life experiences. One well-established framework for this purpose is cultural humility. Research indicates that clients benefit and achieve better outcomes when counselors practice cultural humility, which encompasses lifelong learning, self-reflection, flexibility, empathy, and awareness of power dynamics (DeBlaere et al., 2023; Lekas et al., 2020; Wilcox et al., 2023). These traits are essential for creating a safe environment in which clients feel comfortable sharing personal and sensitive information, a prerequisite for effective counseling. Counselor educators may value a straightforward, accessible, and validated tool to assess students' cultural humility, as such an instrument can enhance training, evaluation, and professional development in counselor education programs.

The ideal assessment tool will provide counselor educators with meaningful feedback about counseling students, offering insight into how specific personality traits may either support or hinder the development of cultural humility. Engaging in guided exploration through such an assessment can promote self-reflection, strengthen professional identity, and cultivate the respect and curiosity necessary for working effectively with diverse clients.

One of the most notable findings in this study was the strong negative association between openness to experience and cultural humility. Although openness is traditionally

viewed as a positive trait, associated with creativity, curiosity, and adaptability, the current results suggest that, when examined at the item level, openness may include subcomponents that predict less favorable outcomes in counselor dispositions and therapeutic interactions. This pattern highlights the importance of recognizing the multidimensional nature of personality traits, as certain facets of openness may not align with the relational qualities essential for effective counseling practice. For instance, HEXACO openness reflects the extent to which individuals seek, enjoy, and engage with ideas, imagination, novelty, beauty, and unconventional thinking, which may not always translate into the humility, attunement, and power-sensitivity required in culturally responsive counseling.

These findings underscore the importance of conducting nuanced analyses within the HEXACO framework (Henry et al., 2024). Moving beyond broad domain scores to examine the specific facets of openness to experience, inquisitiveness, unconventionality, creativity, and aesthetic appreciation, may clarify which components align with cultural humility and which may diverge. Such facet level exploration can help identify the expressions of openness that support culturally responsive counseling and those that may hinder it.

From a practical perspective, these findings underscore the need for counselor education and supervision to attend to specific personality tendencies rather than relying solely on broad trait domains. Training programs may benefit from recognizing that certain expressions of openness to experience, such as excessive risk-taking or nonconformity, may hinder therapeutic effectiveness, whereas other expressions, such as

intellectual curiosity, may enhance it. This distinction highlights the importance of nuanced assessment and targeted training strategies that account for item-level differences within personality traits when preparing counselors for culturally responsive practice.

The present findings suggest that item-level nuances within the HEXACO model may offer valuable insights into counselor dispositions and therapy outcomes. While broad domains such as openness to experience provide useful generalizations, item-level analysis reveals that specific tendencies, such as risk taking or unconventionality, may predict less favorable outcomes, whereas curiosity and intellectual engagement may predict more positive ones. This distinction underscores the importance of examining personality traits at multiple levels of abstraction, as item-level differences can illuminate meaningful patterns that remain obscured when only domain scores are considered.

Future research should investigate the potential of item-level HEXACO analysis to enhance counselor selection, training, and supervision. Longitudinal studies could examine whether specific item-level traits forecast success in counselor education or predict client outcomes over time. Applied research may also explore how detailed personality profiles can guide personalized training plans, enabling educators to identify both strengths and challenges in counselor development. In addition, cross-cultural studies could assess whether the nuanced impacts of HEXACO items are consistent across diverse populations, thereby ensuring that counselor training remains inclusive, equitable, and globally applicable.

Integrating item-level personality analysis into counselor education allows future research to move beyond broad trait domains and capture subtle yet meaningful differences that shape professional dispositions. This approach has the potential to enhance both the precision of personality assessment and the effectiveness of counselor preparation. By examining personality at a more granular level, counselor educators may be better equipped to identify specific tendencies that support or hinder culturally responsive practice, thereby strengthening the alignment between personality assessment and training outcomes.

This study suggests that counselor education and supervision could be strengthened by incorporating item-level HEXACO analysis into training and assessment methods. Rather than focusing exclusively on broad domains such as openness to experience, educators and supervisors should attend to the specific item-level tendencies that shape counselor dispositions. For instance, items reflecting risk taking or unconventionality may signal potential challenges in maintaining therapeutic boundaries, whereas items reflecting curiosity and intellectual engagement may highlight strengths that foster empathy and cultural humility. Integrating this level of nuance into training and supervision practices can provide a more precise understanding of counselor development and support the cultivation of culturally responsive competencies.

Nuances of openness to experience represent a broad domain that reflects how receptive an individual is to novel experiences, ideas, and perspectives. Within this domain, several distinct facets and item-level nuances emerge, each with unique implications for counseling practice. The facet of curiosity and intellectual engagement

encompasses an individual's interest in learning, desire to explore ideas, and motivation to seek new knowledge (Ashton & Lee, 2009; Henry et al., 2024; Hook et al., 2013, 2017; Sue & Sue 2016). Notably, curiosity and intellectual engagement represent positive nuances of openness, often associated with qualities such as empathy, cultural humility, and adaptability (Ashton & Lee, 2009; Henry et al., 2024; Hook et al., 2013, 2017; Sue & Sue 2016). Individuals who score highly on this aspect tend to approach clients with a genuine willingness to understand diverse perspectives and to engage thoughtfully with unfamiliar cultural experiences, thereby strengthening the therapeutic alliance and promoting culturally responsive practice.

Aesthetic sensitivity and creativity represent another important nuance of openness to experience, involving the appreciation of art, beauty, and imagination (Ashton & Lee, 2009; Henry et al., 2024; Hook et al., 2013, 2017; Sue & Sue 2016). A heightened sense of aesthetic sensitivity and creativity can enrich a counselor's ability to adopt multiple perspectives and remain receptive to the varied experiences of clients. This facet supports the counselor's capacity to recognize and value the unique stories and backgrounds that clients bring to the therapeutic relationship, thereby fostering empathy, cultural humility, and a deeper therapeutic alliance (Ashton & Lee, 2009).

The unconventional facet of openness to experience is characterized by a willingness to challenge established norms, traditions, or authority (Ashton & Lee, 2009). Although unconventionality can foster innovation and flexible thinking, it also carries potential risks in counseling. When expressed to extremes, unconventionality may lead to difficulties in maintaining professional boundaries, which are critical for effective and

ethical practice (Ashton & Lee, 2009). Similarly, risk taking reflects an attraction to novelty and uncertainty, sometimes manifesting as sensation-seeking behavior. Within counseling contexts, this nuance can become maladaptive, as the profession often requires stability, consistency, and clearly defined boundaries. Excessive risk taking may undermine the counselor's ability to provide a safe and predictable environment for clients, thereby compromising therapeutic effectiveness.

By identifying these subtle differences, counselor education programs can design tailored development plans that address both areas of growth and potential challenges. This approach may improve counselor selection by assessing candidates not only on broad personality domains but also on specific qualities directly relevant to effective practice. Within supervision, detailed personality insights could enable supervisors to customize feedback, supporting the development of traits that strengthen the therapeutic alliance while minimizing behaviors that may hinder client progress. Integrating item-level analysis into training and supervision thus offers a more precise and responsive framework for counselor development.

To identify a suitable assessment tool, I examined the relationship between cultural humility and the HEXACO model of personality. Specifically, the analysis explored whether scores on the Cultural Humility Scale could be predicted by the revised HEXACO-60 PRI, which assesses six domains: honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience. The findings indicated that the HEXACO inventory was a strong overall predictor of cultural humility. Notably, openness to experience and, to a lesser extent, honesty–humility demonstrated inverse relationships with cultural humility, suggesting that higher scores in these traits were associated with lower levels of cultural humility.

This finding underscores the importance of analyzing personality across multiple levels of abstraction. Although broad traits such as openness to experience are typically associated with cultural humility, given their links to curiosity and acceptance of differences, specific item-level tendencies may diverge from this pattern. For instance, items reflecting risk taking or nonconformity may conflict with the reflective and boundary-aware attitudes essential for cultural humility. Similarly, honesty–humility, often related to fairness and modesty, may include item-level expressions that do not consistently align with culturally humble dispositions. These nuances highlight the need for fine-grained analysis to better understand how personality traits influence counselor effectiveness.

These findings provide important insights for counselor educators, emphasizing the need for training programs to move beyond static trait assumptions and actively promote humility practices. Rather than relying exclusively on cognitive models of

cultural competence, counselor preparation should adopt a process-focused approach that incorporates reflection, self-awareness, and responsiveness to diverse client backgrounds. This shift is particularly relevant for students high in openness to experience, who may demonstrate curiosity and receptiveness but remain less attuned to relational dynamics or personal limitations. Integrating humility practices can help bridge this gap, ensuring that openness is complemented by self-reflection and boundary mindfulness within professional settings.

In this final chapter, I review the study's key themes and revisits the primary objective: examining how personality traits, as measured by the HEXACO-60-PI-R, relate to cultural humility in counselors. Regression analysis revealed that cultural humility was statistically significant, with ANOVA results indicating  $F(6, 118) = 6.165$ ,  $p < .001$ , and an effect size of .30. These findings demonstrate that personality traits collectively explain a notable portion of the variance in cultural humility. Importantly, openness to experience emerged as a significant negative predictor, challenging the assumption that openness universally enhances multicultural sensitivity. This negative association suggests that cognitive openness alone does not ensure the interpersonal humility required for culturally responsive counseling, underscoring the need to integrate reflective and boundary-aware practices into counselor education and supervision.

### **Inverse Correlation**

The results were unexpected, as openness to experience is often taught as a foundation for counseling clients who identify as diverse. Traditional models of cultural competence frequently assume that individuals high in openness perform more

effectively in cross-cultural settings because of their curiosity and tolerance (Beagan, 2018). However, the present findings support critiques suggesting that such models may overlook important relational and ethical dimensions of cultural engagement. In contrast to cultural competence, cultural humility emphasizes ongoing self-reflection, awareness of power dynamics, and a commitment to lifelong learning (Tervalon & Murray-García, 1998). The negative association between openness to experience and cultural humility underscores the need for counselor training that moves beyond fixed-trait assumptions to promote reflective practices, thereby enhancing relational and ethical responsiveness. DeBlaere et al. (2023) further emphasized the importance of cultural humility within the therapeutic working alliance. Although reflection was not explicitly highlighted, cultural humility inherently involves ongoing self-reflection. They demonstrated that a strong working alliance, characterized by empathy and reflection, can reduce microaggressions and improve therapy outcomes. Collectively, these findings advance the counseling profession by validating the central roles of cultural humility and relational dynamics in effective therapeutic practice.

Kondili et al. (2022) identified several factors that support reflective practice across professions, emphasizing the importance of safe, supportive environments and skilled facilitators in fostering reflection. Counselor educators can apply these insights to design training that promotes lifelong self-reflection, openness, and relational awareness. This connection between theory and practice illustrates how internal traits and educational experiences jointly influence counselors' readiness to engage with diversity. Building on this foundation, the current study highlights the critical role of counselor

educators in cultivating reflective behavior, which is essential for effectively counseling individuals who identify as diverse.

Lekas et al. (2020) advocated for prioritizing cultural humility over cultural competence, framing it as an ongoing process of self-critique and self-reflection essential to reflective practice. Their perspective highlights literature that supports a paradigm shift toward lifelong learning, self-reflection, and openness to patients' experiences. Cultural humility directly addresses structural inequities and better prepares providers to engage with systemic racism, sexism, and issues of social justice. Arguments favoring cultural humility over cultural competence significantly enhance the capacity to assist individuals in diverse societies. The review is particularly significant because it reframes cultural responsiveness not as a static checklist of knowledge, but as a dynamic, relational stance, one that centers the patient's voice and promotes equity in care

Zhu et al. (2021) conducted a qualitative study that outlined a reflective model of Triadic Supervision designed to promote cultural humility through structured reflective supervision. The model connects theory and practice by moving beyond abstract definitions and demonstrating how cultural humility can be applied in real educational and clinical settings, with training implications that encourage integrating critical-incident reflection and relational ethics into counseling education curricula. The study critiques the limitations of the competency model framework, which prioritizes knowledge acquisition over relational engagement. The authors contributed to the counseling field by providing a conceptual framework for teaching, modeling, and

maintaining cultural humility in counselor education programs. It reinforces the idea that humility is not just a personal virtue but a pedagogical and clinical necessity.

Zhang et al. (2022) analyzed 21 empirical studies on cultural humility across psychotherapy and clinical supervision, laying a foundation for future training and supervision. While grounded in theory, the idea of cultural humility has demonstrated tangible positive impacts on therapeutic relationships. It can be assessed through validated tools like the Cultural Humility Scale, which gauges counselors' self-awareness, openness to clients' perspectives, and acknowledgment of their limitations. These assessments correlate with outcomes such as stronger therapeutic alliances, higher client satisfaction, and increased trust. In supervision, higher cultural humility scores are linked to more effective supervisory relationships, greater trainee engagement, and enhanced multicultural competence.

My study, the cultural humility scores were strongly predicted by the HEXACO inventory. However, the trait of openness to experience, and to a lesser degree honesty-humility, showed an inverse relationship. This suggests that while cultural humility can be gauged through its positive influence on therapeutic alliance and supervision outcomes, certain personality tendencies might complicate its expression. For instance, high openness may foster curiosity but also lead to risk-taking or unconventional behaviors that conflict with the reflective, boundary-sensitive attitude needed for humility. Similarly, honesty-humility, despite being generally associated with fairness and modesty, may include items that do not always align with culturally humble attitudes. These results highlight the importance of examining personality traits at the detailed item

level, as specific traits can either support or hinder cultural humility in counseling practice.

Instead of depending on trait essentialism, counselor education should emphasize reflective, relational, and ethically based practices that evolve through deliberate engagement and cultural awareness. For instance, reflective journal writing helps students develop self-regulation and awareness, which improves the use of reflective strategies and highlights the importance of relational and ethical responsiveness in clinical and educational contexts, viewing this as essential for culturally sensitive work (Atkins & Lorelle, 2022). Atkins and Lorelle (2022) examined cultural humility via a counseling cultural immersion experience and concluded that humility is best seen as a lifelong, process-driven practice rather than a fixed skill. Their research underscores that experiential learning and reflective activities, such as journaling and immersion, aid counselors-in-training in addressing biases, increasing self-awareness, and enhancing multicultural competence. This corroborates that intentional reflection techniques can operationalize cultural humility within counselor education.

Scholars such as Campinha-Bacote (2019), Foronda (2020), Hook et al. (2013, 2016), Lekas et al. (2020), Owen et al. (2013), and Tervalon and Murray-García (1998) emphasize that cultural humility, self-awareness, and interpersonal attunement are foundational to effective cross-cultural engagement. Their work demonstrates that ethical responsiveness is not limited to compliance with professional standards; rather, it reflects an ongoing relational stance that involves acknowledging power differentials, valuing cultural differences, and responding with empathy, openness, and accountability.

The current study extends prior research by examining how personality traits relate to cultural humility within counselor education and supervision contexts. Previous scholarship has emphasized the roles of openness, empathy, and reflective practice in promoting multicultural responsiveness (e.g., Beagan, 2018; Tervalon & Murray-García, 1998; DeBlaere et al., 2023). Building on this foundation, the present study demonstrates that item-level distinctions within the HEXACO model offer more precise insight into counselor dispositions than domain-level scores alone. In doing so, the study advances the literature by linking personality assessment with cultural humility and reinforcing the need for training approaches that cultivate reflection, relational awareness, and ethical responsiveness.

I noted that honesty–humility approached significance at  $p=.052$ , whereas the remaining personality traits did not demonstrate significant effects. Openness to experience emerged as the only predictor whose 95% confidence interval did not cross zero (CI [-.733, -.305]), indicating a unique and robust contribution to the model. Future studies with larger samples may clarify whether honesty–humility or other traits achieve statistical significance. My findings underscore the complexity of how personality characteristics shape cultural humility and suggest that counselor training should intentionally balance openness with reflective humility and self-awareness. The I also explored how honesty–humility and additional dispositional factors relate to cultural humility among counseling professionals. Prior literature on cultural humility emphasizes respectful engagement, ongoing self-reflection, and responsiveness to cultural diversity, competencies that are closely tied to counselors’ underlying dispositions.

I discovered that innate traits influence respectful behavior, self-awareness, and cultural responsiveness through deliberate, evidence-based practices rooted in a theoretical framework linking personality traits (HEXACO) to cultural humility. The study's constructs are validated using the HEXACO-60 measurement, while the cultural humility scale was developed for professionals across various disciplines to evaluate their attitudes, behaviors, and perspectives. The uniqueness of my study is that the participants came from the counseling profession. The regression model aligns well with the HEXACO predictors to examine whether a relationship exists with cultural humility. The scores on HEXACO-60 PI-R significantly affected cultural humility. The coefficient test did find a significant difference in openness to experience.

My findings imply that innate traits contribute to respectful practice, self-awareness, and culturally responsive behaviors. Going forward, I discussed the results of the current study, compare them with past research, addresses limitations, consider implications for counselor education, and outline future research directions to incorporate personality-based approaches in client work.

Taken together, my results highlighted the complexity of the relationship between personality traits and cultural humility. While the statistical analyses establish significant associations, the true value of these findings lies in their interpretation for counselor education and practice. Moving beyond numerical outcomes, the patterns observed invite deeper reflection on how item-level nuances within the HEXACO model shape counselors' dispositions, relational dynamics, and readiness to engage with diverse clients. This bridge from results to interpretation underscores that personality assessment

is not merely descriptive but carries practical implications for training, supervision, and the cultivation of culturally responsive counseling.

### **Interpretation of the Findings**

My study findings have important implications for counselor training and multicultural education. Since achieving complete competence in all aspects of clients' diversity is unrealistic, developing cultural humility as a process-focused approach allows counselors to pursue lifelong learning to deepen their understanding and challenge their own cultural biases while remaining open to the lived experiences of others. Listening to clients' individual differences and recognizing counselors' own limitations can strengthen the relationship. DeBlaere et al. (2023) highlighted that a strong therapeutic relationship within the working alliance can reduce the impact of microaggressions on Black Indigenous Women of Color. Consistent with DeBlaere et al.'s findings study emphasizes the importance of cultural humility and the working alliance as protective factors in therapy, especially for Black Indigenous Women of Color clients. Additionally, by identifying personality traits that predict cultural humility, the study supports a process model where dispositional factors influence relational dynamics, thereby lessening the effects of microaggressions.

Campinha-Bacote (2019), Foronda (2016, 2020), Hook et al. (2013, 2016), Lekas et al. (2020), Owen et al. (2013), and Tervalon and Murray-García (1998) argued that their findings support the view that the HEXACO domains are as effective, if not more so than the five factor model, which conceptualizes personality through five broad and empirically supported domains: openness, conscientiousness, extraversion, agreeableness,

and neuroticism. Positioning these frameworks together establishes a shared theoretical foundation for examining how enduring personality traits may intersect with the development and enactment of cultural humility.

Items can detect traits at various levels of complexity, regardless of their specific instrument. Consequently, Henry et al. (2024) compared different personality models, where I could focus on enhancing our understanding of how meaningful personality information tests can reveal about individual differences. One potential approach is investigating how and why individual items vary in their ability to measure unique personality traits (Henry et al., 2024).

Kondili et al. (2022) advanced the literature by operationalizing cultural humility and identifying measurable predictors, thereby increasing its applicability for counselor educators. Building on this foundation, their study examined HEXACO personality traits as predictors of cultural humility, underscoring the value of trait-based models in multicultural training. Their regression results indicated that honesty–humility, emotionality, extraversion, agreeableness, conscientiousness, and openness to experience collectively predicted cultural humility scores ( $p=.001$ ), suggesting that personality meaningfully influences counselors’ attitudes and behaviors. These findings “advocate for including personality assessments in counselor training to help educators create tailored interventions that foster humility, self-awareness, and cultural responsiveness” (Kondili et al., 2022, pp. 135–136).

Consistent with Kondili et al.’s (2022) emphasis on practical frameworks, the current study provides empirical evidence to inform targeted training strategies and

enhance multicultural competence through trait-based development. As Kondili et al. noted, “the findings of this study support a process-oriented model of cultural humility, wherein dispositional traits such as honesty–humility and openness to experience serve as antecedents to humility-related attitudes and behaviors” (pp. 135–136). In alignment with their operationalization of cultural humility and identification of predictive factors, the present study reinforces the view that cultural humility can be cultivated through intentional educational strategies informed by personality profiles. Such an approach conceptualizes cultural humility not as a fixed skill but as a dynamic outcome shaped by individual differences and developmental interventions. Lekas et al. (2020) further critiqued traditional cultural competence models and advocated for cultural humility as a flexible, ethical, and patient-centered alternative. Their emphasis on lifelong learning, relational ethics, and intersectional awareness aligns with the process-oriented perspective supported by the current findings, in which HEXACO personality traits significantly predict cultural humility. Together, these insights support integrating trait-informed strategies into counselor education to promote more responsive and equity-driven training practices.

In this study, regression findings supported a process-oriented framework for the development of cultural humility, indicating that personality traits such as honesty–humility and openness to experience significantly predict humility-related attitudes. This aligns with Lekas et al. (2020), who position cultural humility as a more ethical and patient-centered alternative to traditional cultural competence. Tervalon and Murray-García’s (1998) critique of competence-based models, which risk stereotyping

and oversimplification, further underscores the importance of relational ethics, lifelong learning, and intersectional awareness. By identifying trait-level predictors of cultural humility, the present study offers counselor educators actionable insights for designing training interventions that cultivate humility through reflective practice and identity exploration.

Scholars such as Tervalon and Murray-García (1998), Haskins (2024), and Hook et al. (2017) emphasize that cultural humility is not a static skill, but a dynamic stance shaped by dispositional factors and educational contexts, fostering more responsive and equity-driven approaches to counselor development. Zhu et al. (2021) extended this perspective by presenting a grounded theory model that conceptualizes cultural humility as a continuous, developmental cycle rooted in lifelong learning, introspective self-reflection, and relational engagement. Their qualitative findings illustrate how counselor educators enact humility through deliberate practices such as addressing microaggressions, engaging in difficult conversations, and modeling ethical responsiveness. Building on this foundation, the current study empirically examines how dispositional traits, assessed with the HEXACO-60 PI-R, predict cultural humility among counseling professionals. By integrating trait-based predictors with Zhu et al.'s process-oriented framework, this research bridges qualitative theory and quantitative analysis, offering a more comprehensive understanding of how cultural humility is developed and sustained. It also challenges static competency models by demonstrating that humility is not merely a skill to be acquired but a dynamic interaction among personality, context, and reflective practice. These findings underscore the importance of

promoting cultural humility through curriculum design and personalized, trait-informed approaches to counselor development.

Nicol and De France's (2024) reconceptualization of mindfulness as a relational construct offers a valuable parallel to the evolving understanding of cultural humility. Their introduction of Nonjudgmental Regard Toward Others (NRO), along with evidence that NRO predicts reductions in prejudice beyond traditional ideological measures, highlights the significance of interpersonal mindfulness. This orientation aligns closely with the relational and ethical dimensions of cultural humility. This perspective also complements the current study's focus on dispositional traits within the HEXACO model, particularly honesty–humility and agreeableness, which may predispose individuals toward the openness, acceptance, and interpersonal sensitivity reflected in NRO. Integrating Nicol and De France's (2024) insights with the present findings reinforces a shared theoretical stance: enduring personality traits and relational mindfulness are central to fostering inclusive, ethical interactions across cultural differences. Collectively, these converging lines of evidence support a shift away from static, skill-based competency models toward more dynamic, person-centered strategies in counselor education and prejudice reduction.

Wang et al. (2022) provide a useful illustration of how personality traits interact within the HEXACO framework. Their findings show that honesty–humility moderates the relationship between agreeableness and interpersonal skills in managerial contexts, highlighting the value of examining traits in combination rather than isolation. This interaction-based perspective aligns with the current study's aim of understanding how

HEXACO traits predict cultural humility, a relational and ethical quality central to counselor education. Both studies underscore honesty–humility as a foundational trait that enhances the relational influence of other dispositions. Although Wang et al. focus on managerial effectiveness across cultural settings, the present study extends this logic to cultural humility, suggesting that humility may function as a flexible outcome emerging from specific trait configurations. This interpretation supports a more nuanced view of personality in which ethical and interpersonal capacities arise from the interplay of traits rather than single predictors. Such insights carry practical implications for counselor training, indicating that cultivating humility may require attention to both individual traits and the ways they interact to support culturally responsive practice.

Delgado et al. (2020) provide compelling evidence that therapist personality traits, specifically higher conscientiousness and lower neuroticism—predict more favorable psychological treatment outcomes, independent of clinical experience or technical competence. Their findings reinforce the central premise of the current study: stable dispositional traits play a critical role in shaping relational effectiveness. Although Delgado et al. (2020) focus on treatment outcomes, the present research extends this line of inquiry to cultural humility by examining how HEXACO traits such as honesty–humility, emotionality, and openness contribute to ethically and culturally responsive engagement. This broader application highlights the relevance of personality-based factors across multiple dimensions of therapeutic practice.

Delgado et al. (2020) emphasized that trait-based supervision and training reinforce the view that counselor education should attend not only to technical skills but

also to the development of personal qualities such as humility, empathy, and ethical awareness. Although their work is grounded in the five-factor model, the patterns they identify are consistent with findings derived from the HEXACO framework, offering cross-model support for the role of personality in professional effectiveness. Taken together, these studies advocate for a comprehensive approach to counselor development, one that integrates dispositional insights with training, supervision, and applied practice.

A negative, statistically significant relationship between an independent variable and a dependent variable indicates that as the independent variable increases, the dependent variable decreases. Because the effect is statistically significant, the inverse association is unlikely to be due to chance. For example, if openness to experience predicts cultural humility, a negative and significant regression coefficient would suggest that higher openness scores are associated with lower levels of cultural humility.

The link between openness to experience and cultural humility suggests that higher openness scores are associated with lower cultural humility scores. The  $p$ -value of .001 is below the .05 threshold, confirming the effect is statistically significant. The results point to being open alone may not necessarily lead to culturally responsive practice. Training should emphasize developing reflective humility and self-awareness alongside cognitive flexibility, ensuring that openness is grounded in ethical engagement rather than assumed competence. While openness to experience is often associated with curiosity, tolerance, and flexibility, the present study found a negative relationship between openness and cultural humility. This unexpected result invites deeper interpretation. This finding suggests that openness, when unmoderated by traits such as

honesty-humility or emotionality, may not foster the ethical and relational engagement that cultural humility requires. Zhu et al. (2021) emphasize humility as a practice rooted in critical self-reflection and ethical responsiveness, which may not be guaranteed by openness alone. Similarly, Nicol and De France (2024) critique self-focused mindfulness, highlighting that interpersonal acceptance, not just ideological flexibility, is key to reducing prejudice. Wang et al. (2022) reinforce the importance of trait interactions, showing that relational effectiveness depends on how traits such as agreeableness and honesty-humility interact. Finally, Delgadillo et al. (2020) demonstrate that therapist effectiveness is more strongly shaped by conscientiousness and emotional stability than by intellectual openness. Taken together, these studies suggest that openness may contribute to abstract tolerance but fall short of cultivating the grounded, relational humility central to ethical counseling practice. This underscores the need to examine not only trait presence but also trait dispositions when predicting culturally responsive behavior.

The limited impact of honesty-humility highlights the complexity of fostering genuine humility in professional settings. Counselor educators should consider incorporating the openness to experience trait to help trainees understand how their characteristics and biases impact their ability to empathize, recognize power imbalances, reflect, show respect, and engage across cultures.

### **Positive Social Change**

The study's positive social change suggested that personalities can significantly influence behavior when counseling individuals from diverse backgrounds. Providing an

easy-to-access assessment with reliability and validity is a powerful tool for counselor educators to assess students' diversity. The HEXACO 60 PI-R is online at no cost to themselves or their school, and they receive their results immediately. The counselor educator can be confident in the credibility of the results, ethical considerations, interpretation, replicability, and professional integrity. Additionally, students who take the inventory can trust that the test will be fair and consistent, which reduces their anxiety. The immediate feedback helps students gather information about themselves and evaluate their readiness to apply cultural humility with diverse clients.

### **Limitations of the Study**

The HEXACO-60 PI-R is a widely used short personality assessment, but it has several limitations. Its brevity reduces detail at the facet level, which limits the ability to explore subtle subdimensions within each trait (Ashton & Lee, 2009). For example, the honesty-humility factor includes four facets of sincerity, fairness, greed avoidance, and modesty, which are more thoroughly evaluated in the full HEXACO-PI. Additionally, as a self-report tool, the HEXACO-60 may be affected by response biases such as social desirability and limited self-awareness (Lee & Ashton, 2018). Although the HEXACO model was developed using cross-cultural data, some studies have reported inconsistent results when replicating its factor structure across languages and cultures, especially in American English and Turkish samples. Lastly, the HEXACO model differs from the more common than the Five Factor Model, making it difficult to compare with existing research (Ashton et al., 2014).

Another limitation is that the 19-item Cultural Humility Scale by Foronda et al. (2020) shows strong internal consistency (Cronbach's  $\alpha = .85$ ) and content validity, but several issues need attention. It was mainly validated with health professional students, which may limit its usefulness for other groups, such as practicing clinicians or non-healthcare populations. Also, its reliance on self-report methods can introduce biases, such as social desirability and limited self-awareness. Exploratory factor analysis identified three main dimensions: perspective-taking, self-attributes, and cultural humility outcomes. Foronda et al.'s (2020) scale has not undergone confirmatory factor analysis or extensive cross-cultural validation. These issues suggest that, while promising, further psychometric testing is necessary to confirm its reliability and validity across different settings and populations (Foronda et al., 2020).

Three items that participants did not answer in extraversion across may have shown inconsistencies, potentially affecting the results' reliability and validity. I addressed these issues by inserting the variable's mean, followed by a sensitivity analysis (SPSS, 2025). Although some HEXACO-60 items had formatting problems, measures such as clarifying response anchors, reviewing responses for confusion, and conducting sensitivity tests were implemented to lessen their impact. Since most items within each trait remained psychometrically strong, these problematic items did not significantly influence reliability or trait correlations; the overall validity remained intact. Transparent documentation of the errors and corrective actions further supported integrity with the study (Ashton & Lee, 2009). These limitations regarding generalizability, trustworthiness, validity, and reliability should be considered.

While these findings offer valuable insights into the link between personality traits and cultural humility, they are limited by their reliance on topic awareness, which may introduce bias due to social desirability, especially for traits such as honesty-humility and openness to experience. Because cultural humility is highly valued in counseling and healthcare, participants familiar with the topic might respond in ways that reflect how they want to be perceived rather than their proper attitudes or behaviors. This could inflate scores and weaken construct validity. Priming effects are also a concern, as awareness of the topic could lead participants to consider themselves in a culturally responsive way, potentially skewing responses. They might overstate their humility or be unaware of their biases. Conversely, familiarity with the topic was found among 88 of the 125 participants (70.4%) who had received such training. However, the training could have promoted deeper reflection, improved the authenticity of their responses, and aligned with the introspective nature of cultural humility.

Recruiting participants via professional and social media platforms may limit the study's generalizability due to potential selection bias. Although the regression model was statistically significant, it explained only 23.9% of the variance in cultural humility, suggesting that unmeasured factors, such as context, training, or cultural background, may also influence the results. Lastly, the marginal significance of honesty-humility and the unexpected findings for openness to experience highlight the need for cautious interpretation and further replication.

The statistical and analytical limitations in the study involved adding the remaining three predictors after data cleaning, which reduced the statistical power but

remained acceptable. The original dissertation included three HEXACO domains, honesty-humility, agreeableness, and openness to experience, as predictors, with cultural humility as the outcome variable. The sample size was calculated based on these four variables. I wanted to include the other three domains, emotionality, extraversion, and conscientiousness, but was concerned about the sample size. A supplementary calculation using G\*Power (Faul et al., 2007; Faul et al., 2009) and a sensitivity analysis were conducted to identify the minimum effect size detectable for a multiple regression predicting cultural humility from six personality traits. Using an alpha level of 0.05, a power of 0.95, and a sample size of  $N = 125$ , the analysis indicated that the smallest detectable effect size was  $R^2 = .12$ . This value falls between Cohen's benchmarks for small ( $f^2 = 0.02$ ) and medium ( $f^2 = 0.15$ ) effects, indicating that the study was sufficiently powered to detect modest effects among the predictors. Although G\*Power computes effect sizes for power analyses using Cohen's  $f^2$ , the sensitivity analysis output is expressed in terms of  $R^2$ , which represents the proportion of variance explained by the regression model. Because  $R^2$  is more interpretable and directly reflects the variance accounted for by the predictors, it is reported here when describing the smallest detectable effect size, while Cohen's  $f^2$  benchmarks are used solely to classify the magnitude of that effect.

Further research should investigate the detailed link between personality traits and cultural humility, using more diverse samples and mixed methods approaches. The unexpected negative correlation between openness to experience and cultural humility

suggests that qualitative studies could reveal the cognitive or contextual factors behind this relationship.

An uncertainty in this study is that the results are based on master-level licensed professional counselors (97, 77.6%), who were predominantly White (106, 84.4%), over the age of 46 (73, 58.4%), and practicing in private practices (66, 52.8%) across the US (20 states). It would be interesting to see the results with a more diverse group of ethnicities to better understand if this outcome would be consistent across different populations. Future research needs to include various ethnic subpopulations and conduct a comparative analysis across groups to better understand the impact of this work.

This research adds to the growing literature on cultural humility by examining its connection with core personality traits. The findings showed a significant negative correlation with openness to experience and a tentative association with honesty-humility, underscoring the complexity of predicting cultural humility based solely on personality traits. These results highlight the importance of understanding how personality interacts with training, context, and reflection for counselors working with diverse populations. Using these insights in counselor education and future studies can help the field develop more ethically grounded, personality-based approaches to promote cultural humility in different professional settings.

### **Implications**

This study deepens our understanding of the relationship between personality traits and cultural humility in counseling. It highlights openness to experience as a key inverse predictor and reveals unexpected patterns among different traits. The findings

challenge simple assumptions and emphasize the importance of more thoughtful, reflective approaches when working with individuals who differ from oneself. The insights contribute to both theoretical debates and practical training, laying a foundation for future research and curriculum development. As counseling continues to prioritize cultural diversity, incorporating personality-based approaches can promote more ethical practices and foster authentic, humble interactions with diverse communities.

### **Summary**

Further research in counseling is essential to deepen the understanding of personality and cultural humility. Currently, social science research mainly focuses on Black, Indigenous, and People of Color. While these groups often face mistrust in the mental health system, it is also important to consider often-overlooked aspects like individuals who are hard of hearing, deaf, wear glasses, are neurodivergent, or carry diagnostic labels and forms of diversity that are frequently invisible or unrecognized; Diversity extends beyond race, ethnicity, or gender; it includes clients with sensory, cognitive, and physical differences. Cultural humility involves counselors recognizing that clients come from diverse backgrounds, hold different values and beliefs, and need the services counselors provide.

Focusing on the counselor's personality traits and interpersonal style rather than assigning clients to group identities can foster more profound mutual respect and personalized care. When counselors demonstrate qualities such as humility and empathy, they are more likely to view clients as unique individuals rather than merely representatives of demographic groups. This approach aligns with principles of cultural

humility, which emphasize ongoing self-reflection and relational responsiveness over static cultural competence (Hook et al., 2013; Tervalon & Murray-García, 1998). By emphasizing the counselor's attitude and relational approach, the therapy process becomes more attuned to the client's lived experience, helping to reduce stereotypes and build trust across cultural boundaries.

Focusing on the counselor's personality traits rather than grouping clients by identity helps foster a more respectful and personalized therapeutic relationship. Traits like openness to experience, as measured by the HEXACO model, are vital for relational ethics and cultural humility. For instance, counselors with high openness to experience may be more aware of power dynamics and less likely to make assumptions, demonstrating reflection and a willingness to learn from clients (Ashton & Lee, 2009). This traits-based approach supports the emphasis of cultural humility on ongoing self-awareness and interpersonal empathy (Hook et al., 2013; Tervalon & Murray-García, 1998). Given the statistically significant negative association, the four facets of openness to experience, imagination, aesthetic sensitivity, intellectual curiosity, and adventurousness, warrant closer examination to clarify the complex ways personality may relate to cultural humility. Additional research can further illuminate how emphasizing the counselor's attitudes and relational stance helps the therapeutic process move away from reducing clients to fixed categories.

The current study contributes to the growing body of research that views cultural humility as a dynamic, relational, and ethically grounded concept, not simply taught but developed through enduring personality traits. By exploring the predictive role of

HEXACO traits, the study provides a trait-based framework for understanding how cultural humility develops and can be encouraged in counselor education.

The unexpected negative link between openness to experience and cultural humility challenges common beliefs in literature and highlights the significance of trait interactions and ethical foundation. This result, when considered alongside studies by Zhu et al. (2021), Nicol and De France (2024), Wang et al. (2022), and Delgadillo et al. (2020), emphasize a key point: effective, inclusive, and socially aware practice is influenced not just by knowledge or skills, but also by the practitioner's true nature.

Ultimately, this research promotes positive social change by shaping counselor training programs, supervision techniques, and professional development models that emphasize dispositional awareness, ethical engagement, and cultural responsiveness. By combining personality science with multicultural education, this study establishes the foundation for developing a new generation of counselors who are not only skilled but also humble, reflective, and dedicated to justice. Cultural humility is the cornerstone of effective, culturally responsive counseling, reducing microaggressions, strengthening the therapeutic alliance, and ultimately driving better outcomes for diverse clients (DeBlaere et al. 2023).

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## Appendix A: Permission to use the Instrument

HEXACO-60

Michael Ashton <

To: Debbie Lang; Kibeom Lee <

Sat 3/16/2024 6:16 PM

Dear Debbie,

Thanks for your message and your interest in the HEXACO-PI-R.

Yes, you have our permission to use the inventory in your research study.

Please see this page for the relevant materials: <https://hexaco.org/hexaco-inventory>.

Good luck with your research.

Best regards,

Mike

Foronda'a Cultural Humility Scale

Dear Debbie,

You have my permission to use the instrument (attached) as long as attribution is provided.

All the best,

Cindy

Cynthia Foronda, PhD, RN, CNE, CHSE, ANEF, FAAN

Assistant Dean for Innovation and Scholarship

Professor of Clinical

University of Miami

School of Nursing and Health Studies

2019-2020 President, International Nursing Association for Clinical Simulation

and Learning 2018-2020 Macy Faculty Scholar

## Appendix B: HEXACO-60

1. I would be quite bored by a visit to an art gallery.
2. I plan ahead and organize things to avoid scrambling at the last minute.
3. I rarely hold a grudge, even against people who have badly wronged me.
4. I feel reasonably satisfied with myself overall.
5. I would feel afraid if I had to travel in bad weather conditions.
6. I wouldn't use flattery to get a raise or promotion at work, even if I thought it would succeed.
7. I'm interested in learning about the history and politics of other countries.
8. I often push myself very hard when trying to achieve a goal.
9. People sometimes tell me that I am too critical of others.
10. I rarely express my opinions in group meetings.
11. I sometimes can't help worrying about little things.
12. If I knew that I could never get caught, I would be willing to steal a million dollars.
13. I would enjoy creating a work of art, such as a novel, a song, or a painting.
14. When working on something, I don't pay much attention to small details.
15. People sometimes tell me that I'm too stubborn.
16. I prefer jobs that involve active social interaction to those that involve working alone.
17. When I suffer from a painful experience, I need someone to make me feel comfortable.

18. Having a lot of money is not especially important to me.
19. I think that paying attention to radical ideas is a waste of time.
20. I make decisions based on the feeling of the moment rather than on careful thought.
21. People think of me as someone who has a quick temper.
22. On most days, I feel cheerful and optimistic.
23. I feel like crying when I see other people crying.
24. I think that I am entitled to more respect than the average person is.
25. If I had the opportunity, I would like to attend a classical music concert.
26. When working, I sometimes have difficulties due to being disorganized.
27. My attitude toward people who have treated me badly is “forgive and forget.”
28. I feel that I am an unpopular person.
29. When it comes to physical danger, I am very fearful.
30. If I want something from someone, I will laugh at that person’s worst jokes.
31. I’ve never really enjoyed looking through an encyclopedia.
32. I do only the minimum amount of work needed to get by.
33. I tend to be lenient in judging other people.
34. In social situations, I’m usually the one who makes the first move.
35. I worry a lot less than most people do.
36. I would never accept a bribe, even if it were very large.

37. People have often told me that I have a good imagination.
38. I always try to be accurate in my work, even at the expense of time.
39. I am usually quite flexible in my opinions when people disagree with me.
40. The first thing that I always do in a new place is to make friends.
41. I can handle difficult situations without needing emotional support from anyone else.
42. I would get a lot of pleasure from owning expensive luxury goods.
43. I like people who have unconventional views.
44. I make a lot of mistakes because I don't think before I act.
45. Most people tend to get angry more quickly than I do.
46. Most people are more upbeat and dynamic than I generally am.
47. I feel strong emotions when someone close to me is going away for a long time.
48. I want people to know that I am an important person of high status.
49. I don't think of myself as the artistic or creative type.
50. People often call me a perfectionist.
51. Even when people make a lot of mistakes, I rarely say anything negative.
52. I sometimes feel that I am a worthless person.
53. Even in an emergency I wouldn't feel like panicking.
54. I wouldn't pretend to like someone just to get that person to do favors for me.
55. I find it boring to discuss philosophy.

56. I prefer to do whatever comes to mind, rather than stick to a plan.
57. When people tell me that I'm wrong, my first reaction is to argue with them.
58. When I'm in a group of people, I'm often the one who speaks on behalf of the group.
59. I remain unemotional even in situations where most people get very sentimental.
60. I'd be tempted to use counterfeit money, if I were sure I could get away with it.

Scoring of HEXACO–60 Scales (see Table 1 for Facet-Level Scales):

Honesty-Humility: 6, 12R, 18, 24R, 30R, 36, 42R, 48R, 54, 60R

Emotionality: 5, 11, 17, 23, 29, 35R, 41R, 47, 53R, 59R

Extraversion: 4, 10R, 16, 22, 28R, 34, 40, 46R, 52R, 58

Agreeableness (versus Anger): 3, 9R, 15R, 21R, 27, 33, 39, 45, 51, 57R

Conscientiousness: 2, 8, 14R, 20R, 26R, 32R, 38, 44R, 50, 56R

Openness to Experience: 1R, 7, 13, 19R, 25, 31R, 37, 43, 49R, 55R

(R indicates reverse-scored item.)

Note. The HEXACO–60 items may be used free of charge for nonprofit research purposes. Researchers who wish to use the observer report form of the HEXACO–60 or to use other-language translations of the HEXACO–60 are advised to contact the authors to obtain the authorized observer report form and the authorized translations.

## Appendix C: Foronda's Cultural Humility Scale

When encountering a conflict or difference in perspective, how often:

1. Do you consider diversity as a factor for difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

2. Do you consider the physical environment as a factor for difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

3. Do you consider the historical precedent as a factor for difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

4. Do you consider the political climate as a factor for difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

5. Do you consider the power imbalances as factors for difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

6. Do you consider the situational context as a factor for the difference in perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

7. Do you attempt to be open to considering the differing perspective?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

8. Do you self-reflect and critique yourself afterward?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

9. Do you attempt to be flexible?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

10. Are you aware of your own biases?

Never/Rarely      Once in a while      Sometimes      Usually      All the time

11. Do you attempt to shed your ego?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

12. Do you seek to establish respect?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

13. Do you seek to provide optimal care?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

14. Do you focus on the other person in addition to yourself?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

15. Do you seek to empower others?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

16. Do you work towards mutual benefit?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

17. Do you seek to develop a partnership?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

18. Do you strive for supportive interaction?

Never/Rarely    Once in a while    Sometimes    Usually    All the time

19. Do you see yourself as a lifelong learner?

Never/Rarely    Once in a while    Sometimes    Usually    All the  
time

## Appendix D: Demographics Questions

1. What gender do you identify with?
2. What is your age?
3. Are you a supervisor?
4. What state are you licensed in?
5. What is your ethnicity/race? Asian, Black or African American, Hispanic or Latino, Middle Eastern or North Africa, Native American or Alaska Native, Hawaiian or Pacific Islands, White.
6. How many years of professional counseling experience do you have?
7. What is the highest level of education you have accomplished?
8. What is your primary work setting?
9. Have you attended cultural humility training?