Multicultural Competency, Spirituality and Self-Efficacy in Dealing with Legal and Ethical Issues

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ABSTRACT

Multicultural competency and spirituality help trainee counselors to navigate the challenges of being a professional helper. Recently, the integration of multicultural counseling and spirituality have been proliferating in a number of research fields. Multicultural competency is one's awareness, knowledge, and skills of various cultures. Next, spirituality is the sense of inter-connectedness with God and self-efficacy refers to individuals' beliefs regarding their ability to accomplish tasks successfully. The purpose of this study is to examine the relationship between: (a) multicultural competency and trainee counselors' self-efficacy in dealing with legal and ethical issues; and (b) spirituality and trainee counselors' self-efficacy in dealing with legal and ethical issues. One hundred and forty-eight respondents from three private universities in Malaysia participated in the study through simple random cluster sampling. A total of three instruments were used to measure multicultural competency, spirituality, and self-efficacy respectively. The data were analyzed using Pearson Correlation. Correlation analyses revealed that there is a positive relationship between multicultural competency and self-efficacy. There is also a significant relationship between spirituality and self-efficacy. The coefficient of *r* value between multicultural competency and self-efficacy reflected a substantial relationship; while the strength of the relationship between spirituality and self-efficacy was weak. Hence, this study is vital as it provides the idea of incorporating multicultural competency and spirituality in the process

of shaping counselors who eventually will be able to deal with legal and ethical issues in counseling efficaciously.

Keywords: Ethics, legal, multicultural competency, self-efficacy, spirituality

INTRODUCTION

Counselors hold certain principles, concepts, theories, and personal qualities as the backbone of their counseling practices. One of the principles is the adherence to legal and ethics as stated in the Malaysian Counselor Act 1998 (Act 580). The Council for Accreditation of Counseling and Related Educational Programs (CACREP) requires all trainee counselors to obtain demonstrated knowledge in eight core areas: (a) professional counseling orientation and ethical practice; (b) social and cultural diversity; (c) human growth and development; (d) career development; (e) counseling and helping relationships; (f) group counseling and group work; (g) assessment and testing; and (h) research and program evaluation (Council for Accreditation of Counseling and Related Educational Programs [CACREP], 2016).

One of the core areas which is closely related to the current research is 'professional counseling orientation and ethical practice'. The enumeration of ethical codes enables a group of people and those served by the members of the group to make justification on the ethical responsibilities performed in common (Freeman, 2000). It is necessary to maintain decency and

to follow the standard guidelines set by the counseling professions (Jaladin & Lau, 2013). Mat Rani et al. (2017) found that registered counselors in Malaysia projected better ethical behaviors and had more ethics awareness and compliance compared to non-registered counselors. This creates more curiosity on the trainee counselors' legal and ethical knowledge, ethical identity, and ethical commitment. Thus, the context of legal and ethics in counseling involving trainee counselors in Malaysia is elaborated further and it is necessary to study how trainee counselors may improve their ability to deal with legal and ethical issues in counseling.

Background of the Study

Ethics involves evaluation of humans' behaviors either as 'right' or 'wrong' (Jaladin & Lau, 2013). The process of making decisions about a behavior needs rational thinking and moral reasoning abilities, followed by specific ethical guidelines (Jaladin & Lau, 2013). The ethical guidelines refer to a code of ethics encompassed with elements of positive and negative behaviors that are clarified by the professionals and enforced by law (Bokhari et al., 2014). Furthermore, the code of ethics reflects the principles of ethical behaviors and punishment for misbehaviors (Welfel, 2013). This is where ethics and legal merge to form a functional system in counseling.

Classic cases such as the Tarasoff case, Miranda Warning, and Buffalo News (Stein, 1990) highlighted the need to uphold professional ethics, standards, and values.

Trainee counselors and other counseling professionals should study these classic cases as reflection of the ethical standards held in the society and it is crucial for them to make rational decisions when they encounter ethical dilemmas. An ethical issue involving an anti-gay counseling student which occurred in 2012 is also a major case that has alarmed all the counselors. The counseling student had negative perceptions of lesbian, gay, bisexual, and transgender (LGBT) and refused to alter her beliefs. According to the counseling student, LGBT is not in favor of the teachings of her religion and thus, she refused to accept her LGBT client. As a punishment, the student counselor was expelled from her college. Therefore, behaviors are associated with various aspects of our lives and positive behaviors would result in excellent outcomes which in this context, successfully encounter ethical issues in counseling.

Bandura's triadic reciprocal causation reveals that an individual's behaviors are influenced by the social environment, personal factors, and overt behaviors. Individuals who have a high level of self-efficacy would be able to manage their behaviors, adapt in any environment, and would view dilemmas as challenges rather than obstacles (Sawyer et al., 2013). Counselors' self-efficacy affects the accuracy and decision-making in ethical issues (Mullen et al., 2014). In Malaysia, the ethics knowledge among counselors is found to be at a moderate level and it is essential for them to increase their ethics knowledge to ensure effective delivery of counseling services (Mat Rani et al., 2017).

This would definitely affect the counselors' decision-making process and eventually, increase their avoidance behaviors as they are not confident in dealing with legal and ethical issues. Therefore, the purpose of this study is to identify factors that could improve the counselors' self-efficacy in dealing with legal and ethical issues at the training level. Two factors: (a) multicultural competency (MC); and (b) spirituality (SP) are chosen as factors that may influence trainee counselors' self-efficacy in dealing with legal and ethical issues (SEDLEI).

First, MC is associated with the differences between counselor and client and those differences can be the result of traumatic life events, socialization, or ethnic environment (Gladding, 2013). Furthermore, Nelson-Jones (2009) stated that multicultural counseling involves clients from various cultures, different levels of assimilation, and they can differ from the counselor in the aspect of race, social class, marital status, gender role identity, sexual and affectionate orientation, physical disability, religion or philosophy, and age.

Second, SP involves an active search of a person to become connected with God and to find the meaning of life (Gladding, 2013). Post and Wade (2014) defined SP as one's behaviors, feelings, and thoughts that resulted from a search for the sacred. While Dalmida et al. (2012) mentioned that SP was a person's search for purpose and meaning of life which involved transcendence, self-transcendence, and a personal connection with the highest

power. MC and SP are two different factors that are closely related to the Malaysians' culture and tradition. Counselors in Malaysia are required to be competent and efficacious due to the challenging lifestyles and environments. Thus, it is worthful to examine the relationship among MC, SP, and SEDLEI. This research may improve existing counselor ethics education and training. Educators may want to integrate MC and SP into their teachings to develop efficacy beliefs of trainee counselors.

Problem Statement

Limited research on trainee counselors' self-efficacy in dealing with legal and ethical issues (SEDLEI) indicated the need to fill the gap. To date, there is no assessment used to identify trainee counselors' SEDLEI (Mullen et al., 2014). Furthermore, there is a lack of studies performed on the relationship among multicultural competency (MC), spirituality (SP), and SEDLEI. This could be due to the complexity of ethics as it covers a large number of topics (Mullen et al., 2014). In addition, there are no clear solutions to the ethical dilemmas encountered by counselors (Hill, 2004; Zakaria, 2013; Zakaria & Warren, 2016). Thus, the idea of integrating MC and SP in this study would help to prepare trainee counselors and future counselors to deal with legal and ethical issues in counseling efficaciously. MC and SP may provide solutions and encourage trainee counselors to take up ethical challenges in counseling.

Study Objectives

a)   To examine the relationship between multicultural competency (MC) and self-efficacy in dealing with legal and ethical issues (SEDLEI) in counseling.

b)   To examine the relationship between spirituality (SP) and self-efficacy in dealing with legal and ethical issues (SEDLEI) in counseling.

LITERATURE REVIEW

Multicultural Competency (MC) and Self-Efficacy

The attention given to multicultural issues in counseling has been increasing (Barden & Greene, 2015; Constantine, 2001; Harun et al., 2014; Lam et al., 2013; Maldonado, 2008; Ngcobo & Edwards, 2014; Ponterotto et al., 1996; Vespia et al., 2010). MC encompasses of knowledge, awareness, and skills that every counselor should have to meet the need of multicultural, multilingual, and multiracial clients (Dodson, 2013). The term 'awareness' which defines multicultural counseling refers to the counselors' awareness of their own cultural biases and how counselors translate these biases into counseling sessions that are culturally insensitive (Ponterotto et al., 1996; Zakaria, 2013).

'Knowledge' reflects the counselors' understanding of their own worldview (Ponterotto et al., 1996). Counselors must have knowledge of their clients' worldview inclusive of culture-specific information such as models of acculturation, the impact of racism on their clients, and racial identity development. Sodowsky et al. (1994)

stated that knowledge was the cognitive domain that involved knowing the cross-paradigmatic approaches, theories, and research of multicultural counseling to understand the cultural diversity. In contrast, skill refers to counselors' capacity or competency to translate their awareness of biases and worldview into culturally sensitive and appropriate interventions (Ponterotto et al., 1996; Zakaria, 2013; Zakaria & Warren, 2014, 2016; Zakaria et al., 2017).

Counselors who are multiculturally competent believe that they should treat every client fairly and equally, regardless of the clients' cultural background. On the contrary, counselors who are multiculturally encapsulated would conduct counseling sessions without considering the cultural, race, and ethnic background of clients (Sodowsky et al., 1994). Counselors who have a strong foundation in MC would be able to expand their self-efficacy in providing positive counseling outcomes (Harun et al., 2014; Wan Jaafar et al., 2011).

However, counselors would seek assistance if they are not multiculturally competent; and this would lead to counselors' avoidance behaviors such as avoid dealing with clients and failure to address ethical dilemmas. Drinane et al. (2014) discussed a model of multicultural competencies (MCCs) adopted by the American Psychological Association (APA). They stated that this model of MCCs guides professionals through the cultural complexities and helps them serve their clients at the best level they could. However,

counselors have to focus on the multicultural aspects at a very early stage and not wait till the occurrence of racial incidents or culture clash which would lead to legal and ethical dilemmas (Sodowsky et al., 1994). Thus, the researchers hypothesized that MC was related to SEDLEI.

Spirituality (SP) and Self-Efficacy

The attention given to spirituality (SP) has been mushrooming (Cashwell et al., 2001; Curry et al., 2015). While Dagang et al. (2014) mentioned that the acceptance of SP components was almost absent in Malaysian counseling practices and services. Thus, it is necessary to conduct research on SP to show its effectiveness in improving counselor education and training. SP that is integrated within counselors helps them to navigate the challenging waters of ethical and legal dilemmas (McGhee & Grant, 2008; Plante, 2007). Furthermore, the spiritual experiences of counselors enable them to positively affect the growth of clients (Beringer, 2000). This shows the tendency of counselors to cooperate with clients during the time of ethical dilemmas.

Hamzah et al. (2010) stated that SP was one of the primitive needs and it motivated every human being to behave well. Furthermore, SP teaches Man on how to respond and react to any environment (Hamzah et al., 2010). This clearly shows how spiritual counselors should behave and react to legal and ethical issues. McGhee and Grant (2008) explained that spiritual individuals were most likely to be ethical individuals. The element of SP flourishes

counselors and enables them to become the best human development promoters. Thus, the counselors should promote and facilitate SP at any time (Chandler et al., 1992) especially when they are exposed to risks of legal and ethical dilemmas. Counselors with certain values such as SP and adopted it in the counseling process are more likely to be efficacious in dealing with difficult tasks (Curry et al., 2015). Counselors or trainee counselors may feel uncomfortable to approach clients when they have little knowledge about SP (Curry et al., 2015).

In 2010, Association for Spiritual, Ethical, and Religious Values in Counseling (ASERVIC) enumerated new competencies to help counselors served their clients and one of them was SP (Cashwell & Watts, 2010). SP will not only assist counselors in dealing with ethical issues, but will also help them in guiding their clients with various spiritual issues. Abou-Amerrh (2013) also found a relationship between SP and self-efficacy among trainee counselors at Hashemite University, Jordan. Thus, the researcher hypothesized that SP was related to SEDLEI. The current study which focused on MC and SP would add knowledge to the existing kinds of literature and hope to contribute ideas to the educational institutions in Malaysia. The idea is to integrate MC and SP into the existing counselor education and training program to prepare astute counselors.

Social Cognitive Theory (SCT)

Bandura defined self-efficacy as an individual's ability to accomplish challenging tasks (Chaves-Barboza et al., 2019; Curry et al., 2015). Furthermore, Bandura highlighted that efficacious individuals would see problems as challenging tasks and set the goal to overcome the problem (Sawyer et al., 2013). SCT predicts method on how behaviors can be altered to achieve outcome results (Pei-Hsuan & Schallert, 2008). Efficacious individuals make efforts to achieve desired outcomes and hardly give up despite the negative consequences encountered (Karami & Imani, 2014). Moreover, self-efficacy beliefs determine how individuals feel, what they think, how to respond to challenging tasks, how they make decisions, and how they get motivated (Burney, 2008). SCT reflects the interaction of personal, behavior, and environment as shown in Figure 1.
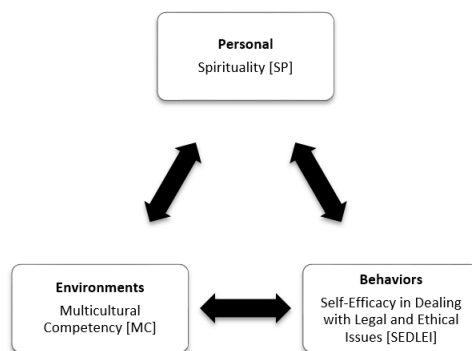

Figure 1. Triadic Reciprocal Causation Model: Interactions among personal, environments, and behaviors.

The interactions of person, environment, and behavior explain further about the research objectives. MC, SP, and SEDLEI are the three human functioning determinants and the interaction would

help in achieving positive counseling outcomes. An individual's personhood is influenced by environment and behavior; behaviors are influenced by personal and environment, and the environment is influenced by behaviors and personal. For instance, trainee counselors who have cultivated spirituality and have a high level of self-efficacy would choose to use their spiritual knowledge in solving ethical issues. Efficacious individuals also would have greater resiliency and it is built based on solid knowledge and skills (Burney, 2008). The individuals would be able to bounce back to the original state of cognition despite any circumstances and obstacles. In brief, positive personal would lead to positive behaviors and positive counseling environment.

MATERIALS AND METHODS

A quantitative research design was used to answer the objectives of the study. The study was conducted at three selected private universities that offer Masters in Counseling program. Private universities were chosen as research location due to various reasons. First, private universities are very much affected by situations such as students' diversity and demanding students (Arokiasamy et al., 2009). Second, public universities in Malaysia were established between the year 1962 and 2007 (Arokiasamy et al., 2009) which are older than most of the private universities in Malaysia. Hence, the number of legal and ethical issues raised at private universities could be higher since their establishment is new compared to the

issues raised at public universities. Finally, private university students experience many problems such as personality, family, education, unemployment, drug abuse, future expectations, and psychological problems (Yin-Fah et al., 2016). Thus, the students could encounter problems in dealing with other challenges and issues during their candidature and in their future careers.

The size of the population was 243 including both male and female students. The sample size was determined by using Cochran's (1977) formulas. Based on the formula, the population size of 243 required a sample size with a minimum of 148 trainee counselors, assuming the confidence level of 95%. In addition, simple random cluster sampling was selected from several types of probability sampling. There were many groups of Masters in Counseling students at the three universities. They were clustered based on the semesters in a few classes. Trainee counselors who had completed their first year of studies and above were eligible to participate in this study. Thus, there were a total of 11 classes in all three universities. The researcher randomly selected three clusters from each university and used the members of the selected clusters as respondents. This method was economical and required minimal time to increase sampling efficiency. The age and gender of respondents are not required for data analysis.

Furthermore, a questionnaire was used to gather data for the study. The survey questionnaire is divided into four

sections. There is a total of 67 items and the sections in the questionnaire were as following: (a) Demographic Background; (b) Multicultural Counseling Knowledge and Awareness Scale (MCKAS); (c) Spirituality Index of Well-Being (SIWB); and (d) Ethical and Legal Issues in Counseling Self-Efficacy Scale (ELICSES). First, background information of the respondents was collected through the demographic background section including their belief in God. Second, MCKAS is a 32-item scale that measures individuals' perceived multicultural counseling competency based on two subscales which are multicultural awareness and multicultural knowledge. Coefficient alpha of the awareness and knowledge subscales were .78 and .92 respectively. MCKAS is a 7-point Likert type scale ranging from 1 (Not at All True) to 7 (Totally True). Examples of items include, "I think that clients should perceive the nuclear family as the ideal social unit", "I realize that counselor-client incongruities in problem conceptualization and counseling goals may reduce counselor credibility", and "I believe all clients should maintain direct eye contact during counseling". MCKAS has good content and convergent validity (Cannon, 2008).

Third, the SIWB scale is a 5-point Likert type scale. The range is from 1 (Strongly Agree) to 5 (Strongly disagree). SIWB measures individuals' spiritual values and spiritual quality of life. The self-efficacy and life-scheme subscales recorded alpha values of .83 and .80 respectively. Examples of items including, "I am overwhelmed

when I have personal difficulties and problems", "I have a lack of purpose in my life", and "Often, there is no way I can complete what I have started". SIWB has good divergent validity when it is correlated with the Geriatric Depression Scale and good discriminant validity when SIWB is compared with religiosity (Moldovan, 2017).

Finally, ELICSES is an 11-point Likert type scale ranging from 0 (Cannot Do at All) to 100 (Certainly Can Do). ELICSES measures individuals' level of self-efficacy in dealing with legal and ethical issues in counseling across three factors. The three factors are (a) general ethical and legal issues in counseling self-efficacy; (b) suicide, violence, abuse, and neglect self-efficacy; and (c) counselor development and wellness self-efficacy. The Cronbach's alpha values of the factors were .95, .94, and .85 respectively. Examples of items include, "Determine whether a client and counselor interaction is a boundary violation", "Circumvent negative dual relationship", and "Respond to a subpoena for records". ELICSES has good construct validity (Mullen et al., 2014).

The questionnaires were distributed to groups of respondents at the three private universities. The respondents were given 20 minutes to answer the survey and they returned the survey after completing them. Each respondent answered a total of 67 items which were segregated into four sections including demographic background. The researchers conducted exploratory data analysis prior to performing actual data

analysis to explore the suitability of data for the intended correlation analysis. The data obtained from the questionnaires were analyzed through correlation analysis to examine the relationships between (a) MC and SEDLEI; and (b) SP and SEDLEI. Guilford's (1956) rule of thumb was used to interpret the correlation coefficient which is the strength of relationships between two variables.

RESULTS

All the respondents were postgraduate students and at least, in their third semester during their participation in the study. The sample consisted of 18.2% males and 81.8% females. Next, 91.9% of the respondents believed in God and 8.1% of the respondents disbelieved in God. The demographic details are presented in Table 1.

Next, the researcher conducted correlation analyses to determine the relationship between: (a) MC and SEDLEI; and (b) SP and SEDLEI. Based on Table 2, the results showed that MC was positively related to the counselors' SEDLEI ($r = .418$, $p < .01$). According to Guilford's rule of thumb, the coefficient of r value which is between .40 and .70 reflects a moderate correlation or substantial relationship. Thus, the relationship between MC and SEDLEI is moderate.

On the other hand, the results as shown in Table 2 indicated a positive relationship between SP and trainee counselors' SEDLEI ($r = .241$, $p < .05$). The results revealed that spirituality was one of the factors that might boost trainee counselors' SEDLEI. However, the r value which falls between .20 and .40 is considered as having a low correlation. Thus, the strength of the relationship between SP and SEDLEI is low.

Table 1

Demographic characteristics of the respondents

Gender	Frequency (N)	Percentage (%)
Male	27	18.2
Female	121	81.8
Believe in God		
Yes	136	91.9
No	12	8.1

Table 2

Pearson correlation coefficient

	Self-efficacy in dealing with legal and ethical issues
Multicultural competency	.418**
Spirituality	.241**
Self-efficacy in dealing with legal and ethical issues	1

**Correlation is significant at the .05 level*

DISCUSSION

The results revealed that more females participated in the research. This could be due to the environment of current higher education institutions in Malaysia where more females are studying in universities compared to males. The number of female students enrolling in universities is higher because they have better academic performance at school level and have more positive characteristics that affect their academic achievements compared to males (Ismail, 2014).

Next, most of the respondents believed in God and this could be due to the culture being practiced in Malaysia. Families in Malaysia focus on tradition, culture, spiritual values, religious practices, and multicultural values. The families make sure that their children follow their practices and keep themselves close to God. A large number of mosques, temples, and churches in Malaysia resembles Malaysians' belief in God. Believing in God is not a hypothetical question but it contains significant mass that affects every aspect of humans' lives (Murico, 2011). Individuals who believe in God will possess moral concerns (Jack et al., 2016). Furthermore, cultural adaptation could also influence individuals' beliefs in God. In contrast, individuals disbelieve in God due to the differences in thinking style. Individuals who believe in God could have cognitive defaults meanwhile disbelievers possess analytical thinking and skepticism. Hence, there are multiple factors that affect respondents' decision to believe or disbelieve in God. However, these data do not affect the interpretation of the main analyses.

Next, the correlation analysis revealed a significant relationship between MC and SEDLEI. The relationship between MC and SEDLEI was stronger compared to the relationship between SP and SEDLEI. The results of this analysis are in line with the findings by Drinane et al. (2014), Greene et al. (2014), and Harun et al. (2014). The researchers mentioned that multicultural competency involved counselors' knowledge, awareness, and skills. The acquisition and mastery of multicultural knowledge, awareness, and skills by trainee counselors using the right methods would help them to deal with legal and ethical issues in counseling efficaciously. This process will eventually improve the trainee counselors' efficacious beliefs due to their potential in applying multicultural knowledge and skills.

Kissil et al. (2015) found a significant relationship between MC and self-efficacy among 153 immigrant therapists. The respondents, who were connected to the culture of United States of America, showed a better level of self-efficacy compared to those who were not connected to the culture. The researchers suggest that what is significantly correlated with respondents' self-efficacy is not how much they accept the culture, instead of how much they feel accepted in the culture they live in. Similarly, those respondents who had participated in this study and had a high level of MC would have a good understanding of their own culture and the culture of others. Moreover,

the respondents would have the curiosity to know about various cultures and willingness to accept the cultures equivalent to their own culture. The acceptance would help trainee counselors to deal with legal and ethical issues in counseling as they are confident in what they dealing with.

Next, the findings revealed a positive relationship between spirituality and self-efficacy in dealing with legal and ethical issues. The results of this analysis are in line with the study by Abou-Amerrh (2013), Cashwell and Watts (2010), Curry et al. (2015), and Hamzah et al. (2010). Spirituality helps counselors in overcoming the challenges of dealing with legal and ethical issues by boosting their level of self-efficacy. Furthermore, Karami and Imani (2014) stated that spirituality helped in developing self-efficient beliefs which would eventually revolutionize the beliefs into real and effective actions. Spiritual trainee counselors would possess strong internal strength, quickly adapt to new environments, able to think critically and make rational decisions. The internal strength possessed by trainee counselors would be an agent that promotes effective decision-making (Lietz & Hodge, 2013).

The relationship between SP and SEDLEI confirms the potential of spiritual trainee counselors in dealing with legal and ethical issues efficaciously. SP is a resource that if greatly associated with holistic well-being, reframes distressing conditions, improves self-efficient beliefs, promotes effective coping behaviors, and provides inspirational passage (Oman et al., 2003).

The function of spiritual values reflects how it can modify behaviors and help trainee counselors in reframing challenging ethical issues. It is also proven that individuals who are supplied with spiritual tools such as holy books, inspirational talks, and readings reported positive changes in their level of self-efficacy (Oman et al., 2003). Thus, trainee counselors who are spiritual would be efficacious and able to successfully solve legal and ethical issues in counseling.

CONCLUSION

The current study showed a positive relationship between multicultural competency (MC) and counselors' self-efficacy in dealing with legal and ethical issues (SEDLEI). In addition, the study also revealed a positive relationship between spirituality (SP) and SEDLEI. The greater the level of MC and SP, the more efficacious the counselors are. Thus, the process of integrating MC and SP into existing counselor ethics education and training would be possible and help to enhance trainee counselors' SEDLEI. It is one of the methods that could be initiated to prepare trainee counselors before exploring reality which may involve complex issues, unstable situations, and challenging clients. The certified counseling professionals and policymakers could work on the integration process to allow proper conduct of professional counseling services and subsequently, promising great future of counseling.

Recommendations for Future Research

A further in-depth research on MC and SP involving all the trainee counselors from both private and public universities is recommended for future research. Future researchers may compare the results obtained from both types of educational institutions. The research should expand the data obtained in the current research and provide improved results from a greater population. In addition, future researchers may conduct experimental or longitudinal research. For experimental research, the researcher may conduct a pre-test and post-test to examine the effectiveness of MC and SP on trainee counselors' SEDLEI. On the other hand, longitudinal research can be carried out to examine the development of trainee counselors over a long duration involving repeated observations.

Limitations of the Study

The respondents participated in this research were from private universities. There was a limited number of counseling students studying at the Master's level in Malaysian private universities. A total of three private universities participated in the research. Thus, the research scope was smaller and the results represented a smaller group of students compared to the number of trainee counselors studying at master's level in Malaysian public universities. There were also limited past studies focusing on self-efficacy in dealing with legal and ethical issues (SEDLEI). The sources to support SEDLEI were not many as compared to general self-efficacy studies.

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