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The Role of Identity for the Practitioner and the Student: Culturally Inclusive Career Services for Pacific Islander Students in Higher Education

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Approval of the Dissertation Committee

This dissertation has been duly read, reviewed, and critiqued by the Committee listed below, which hereby approves the manuscript of Roshni Devi Lal as fulfilling the scope and quality requirements for meriting the degree of Doctor of Philosophy in Education with a concentration in Higher Education and Student Affairs.

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Abstract

The Role of Identity for the Practitioner and the Student:
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By
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The purpose of this qualitative study that used a phenomenological research approach is to understand how higher education career services practitioners design and deliver career planning and professional development for Pacific Islander students at 4-year non-profit institutions within the continental United States. This study aimed to discover what efforts are enacted by career services staff to connect with the Pacific Islander student population on college campuses and to determine how career staff approach counseling this population from a relationship building and culturally inclusive career counseling perspective. By using Career Constructivist Development Theory (CCDT) and Relational-Cultural Theory (RCT), this research examined the phenomenon of how the identities and lived experiences of career services practitioners influence their counseling approaches, how practitioners consider the cultural background, values, upbringing, ideologies, and customs of their Pacific Islander students, and how culture influences the career decision-making process. Findings and implications offer insight on what is necessary for student services practitioners to meet the needs of Pacific Islander students in higher education.

Dedication

For my mother and father, Dr. Shirley Rita Lal and Dr. Dhyan Lal.

For my two sons, Connor Lal and Devin Lal.

Acknowledgements

When I began this program in September 2018, I told myself I would complete my Ph.D. in four years…and that's exactly what I did. When I reflect upon my journey and remember every detail of the highs, the lows, the questions, the answers, the discoveries, the stressors, the all-nighters, the fears, the doubts, the tears, the realizations, the milestones, the joys, and the triumphs, what I remember most of all are the people that stood by my side and cheered me on throughout the various stages. My village made this possible.

There are some people who played a significant and constant role throughout this process and there are others whose presence was brief, but still impactful. To all of them, I express my sincerest gratitude and appreciation, as that is the island and village way in which I was raised.

I am deeply grateful to my Chair, Dr. Dina Maramba, and my committee members, Dr. Linda Perkins and Dr. Eligio Martinez. I am also deeply grateful to Dr. Mary Poplin, who was one of my original committee members before her retirement. I was fortunate enough to take more than one class with each of you. The insight, wisdom, guidance, support, encouragement, and reality-checks I received from all of you contributed to my educational and personal enlightenment in such a way that solidified my career passions and aspirations. Everything you instilled in me provided me with the ability to achieve my goals and continue to soar in my academic and professional life.

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the foremost leaders in the field of Asian American and Pacific Islander college student experiences, but because of who you are as a human being. Your kind, calm, measured, patient, and empathetic approach allowed for my own breakthroughs to occur while determining my topic, working on my proposal, conducting my research, and writing and defending the final product. I left each encounter with you feeling inspired, confident, and unstoppable. You have a way of not outright telling anyone what to do, but instead, enabling them to have their own "a-ha!" moments and encouraging them as they proceed accordingly. Dr. Maramba, I feel very lucky to know and am overjoyed for anyone who has the honor of working with you.

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Finally, to my family…this is where the tears of gratitude and relief flow. To my older brother, Amrit Lal, I am only as cool and smart as I am because of you. My sons have the greatest uncle and father-figure in the world because of you. There will never be enough words for me to tell you what it means to me that you have devoted your time, love, and care to helping raise your nephews on a daily basis. You've been my best friend my whole life.

Mom and dad, you came together as true partners and raised your children with pure true unconditional love and constant support (in every sense of that word). And now, every day, you're helping me do the same with my sons. I could only embark on this journey and complete it because you both paved the way and held me up, especially during the times it felt like everything around me was falling apart. I always tell anyone and everyone, "As a single mom, there is no way I could have ever done this program without my parents." There is no truer statement. My entire life, there was never a moment when I didn't truly believe deep down that there wasn't anything I couldn't conquer (except maybe math class). The reason I have that warrior spirit, determined nature, unwavering fortitude, ambition, confidence, and ability to see everything through to the end, is because of the example you both set and because of the way you provided for me in every way possible. I see what you two have endured and overcome in your lives and I always know that there is no reason for me not to succeed and be happy in life. You are pillars of strength, wisdom, and compassion. Thank you so very much for ensuring your daughter and your grandsons always feel cared for, cared about, and loved forever.

To my sons, Connor (11 years old) and Devin (8 years old), thank you for being patient with mommy while she did this all-consuming thing you couldn't quite comprehend, but only knew that it occupied so much of mommy's time. Someday, I hope you will come to understand that ultimately, I did this for you. Everything I do is for you.

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Chapter 1: Introduction

While there is emerging research on how leadership and mentorship programs and other support services for Asian American[1] and Pacific Islander[2] (AAPI[3]) students positively impact engagement and retention rates in higher education (Maramba & Fong, 2020; Nguyen, Nguyen, Nguyen, et al., 2018; Saelua et al., 2017), there is a lack of research that investigates how career services practitioners in particular design and deliver career services[4] that are tailored specifically for the PI college student population. Despite some successful increased AAPI educational outcomes at a handful of institutions, existing data from the U.S. Department of Education show overall low enrollment, retention, and graduation rates for the Pacific Islander population in American higher education (NCES, 2019; Tran et al., 2010; Saelua et al., 2017). According to the National Center for Education Statistics (2019), between 2016 and 2017 the percentage of Pacific Islander Americans ages 18-24 years who are not enrolled in higher education, nor employed, increased from 16% to 20% and the number of PI students who enrolled in postsecondary school decreased by 1,000. Additionally, even though the population throughout the United States continues to increase, the percentage of PI's who have attained a bachelor's degree did not increase between 2003 and 2018 (NCES, 2019). As a result, a population of people with a lack of postsecondary degrees is the same population that is

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[1] Asian American (AA) is defined as "a person having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent including, for example, Cambodia, China, India, Japan, Korea, Malaysia, Pakistan, the Philippine Islands, Thailand, and Vietnam" (Unites States Census Bureau)

[2] Pacific Islander (PI) is defined as "a person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (United States Census Bureau)

[3] AAPI is a common umbrella term used to categorize people of Asian and Pacific Islander descent that was originally created by the United States government for census purposes

[4] For this study, the term "career services" encompasses all aspects of the career services process, including career exploration, career counseling, career courses, career development, career programming, career design, and career planning.

overrepresented in low paying, lower skilled, lower-level occupations (U.S. Bureau of Labor and Statistics, 2019). Research shows that the integration of career services throughout students' college experiences has the power to positively impact retention and graduation rates for the general student population and specifically for students of color (Clayton et al., 2019; Dey & Cruzveraga, 2014, Heinzen & Rakes, 1995; Osborn et al., 2007; Tudor, 2018). Accordingly, through tailored and targeted programming design, career services practitioners could play a significant role in increased academic and career outcomes for PI students and the PI population at large.

Current scholars in the field of AAPI education recognize there is a deficiency in both quantitative and qualitative research surrounding the PI student experience within higher education (Benham, 2006; Museus, Maramba, & Teranishi, 2013; Museus, Antonio, & Kiang, 2017; Nguyen, Chan, et al., 2018; Teranishi, Le, et al., 2019). This is especially true as it pertains to the miniscule amount of research conducted on how PI students engage with career services across college campuses. Without sufficient empirical knowledge of PI students' perspectives, lived experiences, and cultural values, the world of higher education is ill equipped to serve and support this unique student group to enable a successful and positive college experience. Furthermore, the near absence of a concentrated effort to support PI students at an institutional level trickles down to career counselors possessing a lack of training on how to engage with and best deliver career counseling and professional development to a population of students in need of career services that resonate with their own non-Western cultural values, ideologies, and upbringings.

The purpose of this qualitative study is to research how higher education career services practitioners design and deliver career counseling and professional development for Pacific

Islander students at 4-year non-profit institutions within the continental United States. Institutions outside of the continental United States, such as Hawai'i and territories such as American Samoa and Guam, are excluded because this study examines career services on campuses where PI students are not the majority population. This study aims to discover what efforts are made by career staff to connect with the PI student population on college campuses, how the personal and cultural identities of career staff might influence their counseling approaches, and to determine if career staff approach counseling the PI population from a culturally inclusive perspective. By using Rational-Cultural Theory (RCT) and Constructivist Career Development Theory (CCDT), this study examines if and how career counselors build relationships with PI students and consider how students' cultural backgrounds, values, upbringings, ideologies, and customs influence their career decision-making process. Additionally, findings uncover what type and level of multicultural and inclusive training career services practitioners are exposed to (either by their institutions or through self-motivation) during their academic and professional tenures.

Research Questions

The research questions for this study are framed around the concepts of using Relational-Cultural Theory (RCT) and Constructivist Career Development Theory (CCDT) to design and deliver career services through a relationship-building, multicultural, inclusive, and an empowering approach. RCT facilitates establishing relationships built on self-awareness, mutual respect, trust, and cultural inclusivity (Purgason et al, 2016) while CCDT enables students to construct and create their own stories, identities, exploration tools, and meaning-making of their own experiences (Grier-Reed & Ganuza, 2011). Successfully connecting with students of color on college campuses entails utilizing methods and approaches that involve relationship-building,

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resonate with students' ethnic, racial, and cultural identities, and encompass a social justice lens by acknowledging the lasting effects of colonialism on certain populations of color (Chun & Evans, 2016; Saelua et al., 2017; Singh et al., 2020). Part of this process requires that student affairs staff who design and deliver these support services engage in a process of reflexivity and story-sharing[5] while checking for multicultural competencies and unconscious bias, (Lenes et al., 2020; Lofrisco & Osborn, 2012; Vespia et al., 2010).

This study sets out to answer the following research questions:

1) How do the personal, cultural, and ethnic/racial backgrounds and identities of career services practitioners influence the way they connect with students and deliver career services?

2) How do career services practitioners engage in relationship-building and consider students' cultural backgrounds when providing career services; specifically, for Pacific Islander students?

3) How do career services practitioners make efforts to aid PI students with heightening their career decision-making self-efficacy?

Theoretical Framework

This research utilized the theoretical frameworks of Relational-Cultural Theory (RCT) and Constructivist Career Development Theory (CCDT) to investigate how higher education career services practitioners foster relationships with Pacific Islander students and subsequently design and deliver career planning and professional development to this population through a culturally inclusive lens.

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[5] In lieu of "storytelling", this researcher is using the term "story-sharing" to reflect a more engaging and participatory terminology and process.

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Relational-Cultural Theory (RCT)

Relational-Cultural Theory (RCT) was developed by Jean Baker Miller, M.D. in 1976 for the purpose of reinventing the way the field of mental health approached counseling women, and subsequently, people of color (Comstock et al., 2008; Jordan, 2017; Purgason et al., 2016; Singh et al., 2020). Miller articulated that traditional counseling methods at that time placed emphasis on Western ideologies of individualism, competition, and autonomy, while discounting and devaluing the relational contexts and experiences of marginalized groups, such as women and people of color. This absence of understanding and misinterpretation of minoritized groups led to false, ineffectual, and sometimes harmful counseling and determinations that did not account for the pivotal and central role that relationships play in the lives of women and people of color. Comstock et al. (2008) explain that RCT examines relational human growth and development throughout one's lifetime and some of the major tenets include, "the ability to participate in increasingly complex and diversified relational networks, movement toward mutuality rather than separation, mutual empathy and mutual empowerment are at the core of growth-fostering relationships, and authenticity are necessary for engagement in growth-fostering relationships" (p. 280). The theoretical concept that contextual relationships based on mutual actions are a vital part of human identity means that other aspects of identity, such as culture, race, and society are also intertwined with relationship building (Jordan, 2017). As a result, proponents of RCT point out that counselors will be more impactful and effective by forming culturally inclusive relationships with clients based on mutual respect, understanding, and appreciation of how culture, race, ethnicity, history, colonization, oppression, discrimination, and marginalization all impact growth, development, and the way students of color interact with the world around them. (Comstock et al., 2008; Jordan, 2017; Purgason et al., 2016; Singh et al., 2020).

Purgason et al. (2016) conducted a case study of doctoral students in counselor education programs and concluded that the implementation of RCT between faculty/staff and doctoral students might positively correlate with retention and graduation rates. They posited this outcome based on empirical research that shows students of color and marginalized students experience feelings of "belonginess, acceptance, and empowerment" when they have "beneficial and reciprocal relationships based on empathy and authenticity" (p. 430). RCT provides a catalyst for advisor-advisee growth-fostering relationships that result in impactful, positive, and successful academic and professional experiences. This is especially true for students of color who are in need of guidance that utilizes a culturally sensitive approach when mapping out their education and career aspirations.

Given that Pacific Islander culture places an extremely high value on familial obligation/commitment, communal progress, relationships, and interconnectedness (Bonus, 2020; Carlton, 2006, Hagedorn, 2006; Kahakalua, 2004; McElfish et al., 2019; Nguyen-Truong et al., 2020; Tuhiwai Smith, 2002; Vakalahi, 2009), RCT serves as a conducive method for both the career counselor and the student to engage in the process of forming a relationship built on authenticity, empathy, mutuality, trust, and understanding. By applying RCT as a theoretical framework for this study, the researcher can discern how career services practitioners can identify ways to form mutually meaningful and culturally significant relationships with Pacific Islander students while breaking down barriers to access and equity created by roles of power and privilege (Jordan, 2017). Through an RCT approach, career services practitioners can develop an understanding of the unique challenges and barriers PI students face as well as appreciate the role that relationships play in their daily lives and decision-making processes, "RCT examines the roles of societal stratification and marginalization as they support relational

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disconnections and isolation" (Singh et al., 2020, p. 263). PI students would embrace and greatly appreciate that staff and faculty on college campuses show care and interest about what factors shape and influence their identities and life choices.

Constructivist Career Development Theory (CCDT)

The literature shows the most common and successful theoretical approach to delivering effective and tailored career counseling to students of color is Constructivist Career Development Theory (CCDT). Constructivist career development focuses on empowering students by allowing them to construct and interpret their own stories, identities, exploration tools, and meaning-making of their own experiences (Grier-Reed & Ganuza, 2011; Grier-Reed et al., 2009). Constructivism takes into account multiple worldviews and the individual's ability to shape and construe the telling of their own story as it pertains to identity development (Savickas, 2019). CCDT works in tandem with the Savickas (2012) life design model which empowers individuals to design their lives based on their own cultural norms but within their current societal surroundings. With the life design model, career counselors engage with students in the mutual act of constructing meaningful narratives, which has been especially helpful for underprepared students who are of a similar make-up of diverse at-risk students juggling dual identities (Hughes et al., 2013). In the context of career planning and development for diverse students, CCDT has proven to successfully bolster career confidence levels, "Increases in career decision self-efficacy and decreases in self-defeating thoughts are promising research outcomes that indicate potential that constructivist career interventions have to empower under-prepared students, a group highly at-risk for being disempowered when it comes to taking charge of their career development" (Grier-Reed et al., 2009, p. 301).

Approaches and Methods for Students of Color within CCDT

Within CCDT, there are several different methods that have been used with various ethnic and racial minority college students to successfully increase career decision-making self-efficacy, which in turn has led to increased retention rates and overall mental health and well-being. One of these methods includes the use of narrative and storytelling, which as Storlie et al. (2018) point out, is a universal thread, "The use of narratives and storytelling is present across all cultures, supporting the use of narrative career counseling approaches to transcend cultural barriers and enable the voices of those from minority backgrounds to be heard" (p. 29). Specific to Pacific Islander culture, Acido, 2017; Kahakalua (2004), McElfish et al., 2019, Nguyen-Truong et al., (2020), Sripipatana et al. (2010); Vakalahi (2009), explain that storytelling or "talk story" is a major aspect of PI culture and is the main catalyst for communication, passing down of knowledge, building trust, and forming and strengthening ties and relationships. This cultural value lends itself well to CCDT given that one of the foundational aspects of CCDT is storytelling, as described by Savickas (2019) and his account of constructivist career development methods, "Telling the life story to other people not only crystallizes what we think of ourselves, it also instructs them in how we want them to think about us" (p. 23). Through career support groups, career preparation courses, and group counseling, storytelling provided students with the opportunity to realize their cultural commonalities which legitimized their thoughts, feelings, and experiences (Clark et al., 2004; Osborn et al., 2007). This sense of empowerment once again directly positively impacts academic and career decision-making self-efficacy.

By integrating RCT and CCDT, career services practitioners can use these two theoretical frameworks to provide a comprehensive and holistic way to design and deliver tailored career

planning for PI students. These theoretical frameworks also allow for the experiences of PI students to be examined through a cultural and social justice lens that accounts for how their backgrounds, values, ideologies, customs, upbringing, families, and lived experiences influence their relationship building, decision-making processes, and interpretations of their immediate learning environment as well as the world around them.

Conceptual Framework

RCT and CCDT serve as the theoretical framework for examining the ways career services practitioners engage in relationship building with students, allow for students to construct meaning of their life experiences and cultural influences, and distinguish how students' career decision-making is subsequently influenced by their identities and backgrounds. The existing literature states the necessity of practitioners being culturally competent and checking for biases to better understand and serve underrepresented students and specifically students of color. However, the literature is lacking regarding the importance of practitioners grasping their students' backgrounds, identities, and experiences within the context of the practitioners' personal backgrounds, identities, and experiences as well. The conceptual framework for this study incorporates how the identities and lived experiences of career services practitioners affected their own career paths way and the way they approach the design and delivery of career services in general and specifically for students of color. By engaging in reflexivity and recognizing the many factors that contributed and still contribute to their own personal identity development, practitioners could be able to determine how to build effective relationships with various types of students based on shared identities, shared lived experiences, and mutual understandings. More specifically, upon comprehending the role of culture in the decision-making process of students of color and PI students, practitioners' personal identities and

cultures can serve as a catalyst for fostering relationships with marginalized students built on empathy and trust. The conceptual framework and the relationship between RCT, CCDT, career services practitioners, and PI students in higher education is displayed in Figure 1.

Figure 1

Relationship between RCT, CCDT, Career Services Practitioners, and PI Students

- Relational-Cultural Theory

  Using a multicultural and inclusive lens to build relationships based on mutual respect and trust by dismantling power dynamics between counselors and clients

- Constructivist Career Development Theory

  Empowering students by allowing them to construct and interpret their own stories, identities, exploration tools, and meaning-making of their own experiences

- Pacific Islander Students in Higher Education

  Increased career decision-making self-efficacy, cultural identity development, college persistence, and career outcomes

- Career Services Practitioners in Higher Education

  Utilize RCT and CCDT to engage in reflexivity, recognize the impact of identity for both self and student, and effectively interact with students

Statement of the Problem

Pacific Islanders are the fastest growing population in the U.S., increasing by 40% between 2000 and 2010 (McElfish et al., 2019; Saelua et al., 2017). Furthermore, the U.S. Census Bureau projects that by the year 2030, the Pacific Islander population will reach two million (McElfish et al., 2019; Saelua et al., 2017). However, while the PI population continues to increase, statistics from the U.S. Department of Education show low and declining enrollment, retention, and graduation rates throughout the PI population in American higher education (NCES, 2019). Existing limited research reveals that Pacific Islander students do not feel

supported, served, understood, nor represented by their college peers, staff, and faculty (Bonus, 2020; Maramba & Fong, 2020; Museus, Antonio, & Kiang, 2017; Teranishi et al., 2009; Teranishi et al., 2019). This could contribute to why between 2016 and 2017 the percentage of Pacific Islander American young adults ages 18-24 years who are not enrolled in higher education, nor employed, increased from 16% to 20% and the number of PI students who enrolled in postsecondary school decreased by 1,000 (NCES, 2019). Additionally, "Pacific Islander 25- to 29-year-olds (15% of PI's in the U.S. population) who had attained a bachelor's or higher degree in 2018 were not measurably different from the corresponding percentages in 2003" (NCES, 2019). This means in 15 years, there has been no progress for college degree attainment for the Pacific Islander community, and the numbers are actually declining.

In the book, "Transformative Practices for Minority Student Success: Accomplishments of Asian American and Native American Pacific Islander Serving Institutions" (Maramba & Fong 2020), it is explained that the low and declining educational outcomes for PI populations are linked to extreme barriers and challenges faced by PI (and South East Asian) students because they are typically first-generation students, from low-income families, possess low English language proficiency, and encountered "poor elementary and secondary education" (p. 16). In another compilation of research on the APIA community in higher education, the book, "Focusing on the Underserved: Immigrant, Refugee, and Indigenous Asian American and Pacific Islanders in Higher Education" (Museus, Agbayani, & Ching, 2017) cite the same hindrances, along with other impediments to success, such as undocumented status, Westernized constructs, and the legacy of colonialism. Furthermore, PI students face obstacles when attempting to access and engage with support services and activities across campus because there are a lack of culturally inclusive programs and culturally sensitive services that account for the discrimination

and stereotypes that plague AAPI students. As a result of low socioeconomic status and low academic outcomes, PI students have lower career outcomes and are thus underrepresented in high paying, higher skilled, higher-level occupations (Hagedorn, 2006; U.S. Bureau of Labor and Statistics, 2019).

According to the U.S. Census, the federal government separated Asian Americans and Pacific Islanders from one ethnic/racial category of AAPI in 1997. The federal government defines Native Hawaiian and Other Pacific Islander as a population that, "…includes Native Hawaiian, Samoan, Guamanian or Chamorro, Fijian, Tongan, or Marshallese peoples and encompasses the people within the United States jurisdictions of Melanesia, Micronesia and Polynesia" (U.S. Census, 2010). The limited qualitative and quantitative research that does exist on the AAPI population, rarely parses out specific Pacific Islander groups ethnicities, leading their experiences to be often erroneously lumped under the umbrella AAPI group and therefore overlooked (Labrador & Wright, 2011; Museum & Vue, 2013; Poon et al., 2016; Teranishi et al., 2019; Uehara et al., 2018). In the report, "Native Hawaiians and Pacific Islanders in Higher Education: A Call to Action," Teranishi et al., (2019) explain that due to Pacific Islanders being inaccurately grouped together with the Asian American population, the challenges, experiences, and needs of Pacific Islander communities have been ignored because the statistics and aggregate data is skewed, "As a result, NHPIs [Native Hawaiian/Pacific Islanders] have been largely invisible in policy considerations at the federal, state, and local levels, and in the development of campus services and programs" (p. 1).

The problem further intensifies when looking at data as it specifically pertains to the lack of representation of Pacific Islanders among higher education career services practitioners. According to the membership demographic data provided by the National Association of

Colleges and Employers (NACE, 2021), 50% of its higher education career services personnel members report as identifying as White, while only 0.2% report as identifying as Native Hawaiian or Pacific Islander. The next largest association of higher education career services personnel, the National Career Development Association (NCDA), provided demographic data (2021) that shows 60% of its higher education career services personnel identify as White, while there is no option to select Native Hawaiian or Pacific Islander for ethnicity/race. If Pacific Islander members who chose to identify were forced to select either "Asian" or "Other", then they could problematically be lumped in with the 7% of Asian members or the 4% "Other". In looking at the demographic data provided by one of NACE's regional associations, the Mountain Pacific Association of Colleges and Employers (MPACE, 2021) 43% of its members identified as White, 8% identified as an ethnic/racial group mixed with Pacific Islander, while 0% of its members reported identifying solely as Pacific Islander. The ethnic/racial data for MPACE higher education career services personnel is particularly troubling and significant given that this affiliate covers regions where colleges and universities have higher rates of enrolled Pacific Islander students, such as Utah, Nevada, California, Oregon, and Washington.

In drawing from membership data from national and regional higher education career services personnel associations, it is evident that the overall majority of career services practitioners identify as White, while less than 1% identify solely as Pacific Islander. Without sufficient representation of career services personnel who identify as Pacific Islander and without empirical knowledge of PI students' perspectives, lived experiences, and cultural values, the world of higher education is ill-equipped to serve and support this unique student group and provide a successful and positive college experience.

Purpose of Study

The purpose of this qualitative study was to research if and how higher education career services practitioners design and deliver career planning and professional development for Pacific Islander students at 4-year non-profit institutions. This study aimed to discover what efforts are made by career staff to connect with the Pacific Islander student population on college campuses and to determine if career staff approach counseling this population from a culturally inclusive career counseling perspective. As change-makers and people in positions of influence and collaboration between higher education and the workforce, career services practitioners are instrumental to aiding college students accomplish the very goal of receiving a college education, which is to ultimately secure meaningful and fulfilling employment upon graduation (Dey & Cruzavergara, 2014; Garis, 2014). For Pacific Islanders to thrive and succeed in higher education, institutions must examine how they can better serve and support Pacific Islander students separate from other ethnic/racial groups (Bonus, 2020; Maramba & Fong, 2020; Museus, Antonio, & Kiang, 2017; Teranishi & Alcantar, 2019; Teranishi et al., 2019). Pacific Islander populations face unique systemic and institutional barriers due to their history of colonization and necessity to preserve cultural customs that have enabled their success and survival in Western society (Benham, 2006; Bonus, 2020; Carlton, 2006; Kahakalua, 2004; Nguyen-Truong et al., 2020; Tuhiwai Smith, 2002; Vakalahi, 2009). Consequently, empirical research to examine how Pacific Islander students engage specifically with career services across college campuses and how career services practitioners design and implement career planning services tailored for this student population is necessary and vital.

Through cross-campus collaborations, tailored and targeted career services methods and programming have the power to positively affect the PI college student experience, as well as

transform the landscape of an existing workforce where Pacific Islanders are underrepresented in high level, highly skilled, and high paying occupations. The alarming negative educational and career outcome statistics for the Pacific Islander population can be addressed in the field of higher education. Career services practitioners in higher education who employ methods of career counseling that encompass connecting with PI students on a communal and cultural level can create an environment of care, advocacy, empowerment, and trust, through relationship-building, story-sharing, and expressing their own personal identities and cultural values. Pacific Islander students need to feel communal and cultural connections on campus because they are isolated from their village homes – whether it's a 30-minute drive or 10-hour plane ride away, "Pacific Islander students rely on their families and communities for support in dealing with an educational system that often misunderstands the reality of living in dual cultures and the struggle to strike a balance" (Vakalahi, 2009, p. 1259). Career counselors can serve as a new type of "Chief" creating a new village and family environment that enables PI students to feel supported, understood, and represented, which could lead to increased academic success, retention rates, graduation rates, and positive career outcomes, "Career counselors are in a unique position to serve as social justice advocates in helping racial and ethnic minorities move into the schools and workplaces that have long discriminated against and marginalized them (Flores & Heppner, 2002, p. 181).

Researcher Positionality

"What are you?" is a question that has been doled out to me my entire life by people eager to categorize me and put me into a racial/ethnic box they deem comfortable for them. The question shouldn't be asked at all, but if it is, why not ask, "Who are you?" as way to discover and appreciate the stories and experiences that influence the holistic growth, development, and

identity of a person? I'd rather engage in story-sharing to explain the lived experiences that have contributed to who I am instead of prattling off a list of racial and ethnic terms created by the United States government and Census Bureau. Nonetheless, for the sake of fulfilling public curiosity and in the hopes that my genotype and phenotype lesson could lead to deeper enlightenment on cultural manifestations, I reply with, "My dad is Indian, but born and raised in the Fiji Islands because the British took his ancestors there as indentured servants. Yes, I speak some Hindi and Fijian, wear both garments, eat both foods, but no, we've never been to India. On my mother's side, her father's family was Hungarian and French, while her mother's family was from Trinidad & Tobago and Guyana. Mixed in there, again, courtesy of the British colonizers, are Chinese and Portuguese. Oh, and both of my mom's parents were deaf and met at a social club for the deaf in Los Angeles and married each other when interracial marriage was still illegal. Yes, I knew and used sign language as a child, but no, I do not know it anymore". After an answer like that, there's little time left for the answer to more revealing and caring question of *who* I am as opposed to *what* I am.

Who are our students? As someone who has held leadership positions (Director level) in career services at a large internationally recognized private university based on the East Coast of the United States and at a small private university in Southern California, I have served as a career services practitioner for over 15 years and make it a point to discover the answer to that question for the students and alumni I support. Culturally, Pacific Islander and Indian customs ideologies and practices dominate my identity, lifestyle, and daily choices. Due to both personal and professional influences, I approach my work and this study from the viewpoint of someone who comprehends how vital it is to tailor the design, delivery, and implementation of career services from a multicultural and inclusive perspective when interacting with students of color.

In my professional role, I recognize that career counseling is not a "one-size-fits-all" process, but rather one that must take into account each student's background, upbringing, religion, socioeconomic status, race/ethnicity, sexual orientation, and other factors that influence their personality, opinions, and perspectives, which in turn influence career choices. I also make it a point to acknowledge my privilege and allyship when engaging in story-sharing with my students as a way to foster relationships built on mutual trust and understanding.

Through my lived experiences as a member of the Pacific Islander community in Southern California, I have witnessed and felt first-hand what it means to be an invisible or forgotten population that is overlooked or ignored altogether in the grand landscape of the American educational system and the American workforce. My dad emigrated from the Fiji Islands to the U.S.A. at the age of 13 – without his family. He experienced racism, discrimination, marginalization, and numerous other insurmountable odds. The deepest pain he felt was often times at the hands of his K-12 teachers who ridiculed him for not speaking English, instead of supporting, encouraging, and valuing him for who he was, where he came from, and more importantly, where he was going. Those experiences led him to become an educator, administrator, and eventually a Superintendent. Along the way, he ensured PI education and scholarship were always on equal footing. My mother dedicated her life to serving as an interpreter for her deaf parents and subsequently, made a career in the field of special education and teacher education. After a long career as a teacher and administrator in the K-12 system, she retired as a full-professor of Education from California State University, Dominguez Hills. As a woman of color, I am very lucky and grateful that I have the sociocultural capital and community cultural wealth and knowledge that have propelled me thus far in my life.

When I was in high school, my parents headed a foundation that raised scholarship funding to send PI students at Carson High School (where my father served as the principal in the 1990's and my brother has taught and coached for over 20 years) to college. The main fundraising event was a luau where the food and performances were provided by students, families, and the larger PI community. Throughout all the good fun and smiling faces of islanders delighted that the scholarship money would enable their child to be the first in the family to attend college, I never once wondered, but did they *finish* college?

At this professional and personal stage in my life, I need to discover the answer to that question and what can be done to ensure that it is, "yes", and beyond. Supporting, serving, and educating others, specifically those from systemically ignored, marginalized, and underrepresented backgrounds, is not just a career for me; it is my passion and a way of life. Education for and by people of color runs in my blood and is my daily motivation. It is the island way to support the village, community, and help one another rise-up together. I heed the call to action by Benham (2006) whose research and analysis of Native Hawaiian and Pacific Islander scholars demonstrate the necessity for educational and scholarly practices designed to consider and incorporate the influences of history, culture, mother-tongue language, religion/spirituality, and sociopolitical factors on educational outcomes for the PI population, "I encourage you to ensure that culturally relevant learning experiences validate our Native Hawaiian, Pacific Islanders, and children's culture, language, and home life" (p. 45). I strive to empower the PI student population within higher education in order to positively affect career outcomes; and I hope that my fellow career services practitioners do the same.

Table 1

Definition of Terms

Term	Definition
Asian American Pacific Islander (AAPI)	Aggregated term used to refer to people who identify as Asian American and/or Pacific Islander. The federal government defines "Asian American" as persons having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent. Pacific Islander is defined as "A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (United States Census Bureau)
Career Decision-Making Self-Efficacy (CDSE)	"Individuals' beliefs regarding their ability to accomplish career decision–related tasks and is predictive of individuals' future choices, persistence in a behavior, and/or performance on various tasks" (Lewis, Raque-Bogdan, Lee, & Rao, 2018)
Career Services	"Primary purpose of career services is to assist students and other designated clients in developing, evaluating, and/or implementing career, education, and employment decisions and plans" (NACE). Includes: career advising, counseling, career education, career development, career exploration, career preparation, and career planning
Career Services Practitioner	For this study, career services practitioners refer to any supervisorial and counseling staff under the career center at higher education institutions.
Cultural Identity	"Cultural identity is based on the distinctiveness or specificity of a given community, encompassing certain characteristics common to its people." "Values that an individual shares with his or her community" (Karjalainen, 2020)
Ethnic Identity	"An individual's sense of self as a member

of an ethnic group and the attitudes, beliefs, feelings, and behaviors associated with group membership" (Kim & Choi, 2019)

Pacific Islander   Pacific Islander is defined as "A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (United States Census Bureau)

Chapter 2: Literature Review

Introduction

This chapter begins by providing an understanding of the history, purpose, evolution, practices, trends, and impact of career services in higher education. Next, an overview of the origins, necessity, and importance of multicultural education is given along with how training educators in multiculturalism has been executed. The literature on multicultural education and training shows how implementation and success has occurred within the K-12 context and the fields of psychology and mental health and wellness counseling. Contrary to the world of K-12, the literature demonstrates that research on multicultural education and training is lacking in the realm of higher education. For a more specific look at how career counselors in higher education can design and enact programming and support services through a multicultural and inclusive lens, examples of career theoretical frameworks for working with students of color are discussed. While it is limited, the research on underrepresented groups such as African American, Latinx, Asian American, and Native American/Indian American students, establishes how Constructivist Career Development Theory, Social Cognitive Career Theory, Systems Theory Framework, and other methods and approaches have facilitated increased career decision-making self-efficacy and academic and professional outcomes for certain groups of students of color.

As a way to provide insight into the experiences of Pacific Islander students, this chapter explains the main tenets of Pacific Islander culture and how culture affects the way they engage with their higher education environments. Similar to other groups of students of color, PI students experience racism, discrimination, microaggressions, isolation, imposter syndrome, and a lack of role models and representation in their faculty and staff. The success of existing mentorship, leadership, programming, and support services for PI students at some college

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campuses are outlined, but there is currently no data for career outcomes nor research or literature on how career services practitioners design and deliver career services for PI students.

Career Services in Higher Education

History and Purpose

The evolving design, purpose, and implementation of career services since its inception in the United States, and specifically within higher education, has been in response to the changing landscape of American society, "Each paradigm shift in the delivery of career guidance in higher education was connected to changes in economic, political, social, generational, and cultural norms" (Dey & Cruzvergara, 2014, p. 5). Career planning does not exist in a vacuum, but rather is intertwined with the growth and development of individual and communal self and identity while serving as the conduit between education and the workforce – making the world go-round, (Blustein, & Noumair, 1996; Lewis et al., 2018; McMahon & Arthur, 2019; Savickas, 2019; Severy, 2016).

The concept and practice of career counseling first appeared around 1890 (then known as "vocational guidance") out of a necessity to address social reform issues related to: job loss due to a shift the labor market from the agricultural sector to the industrial sector, veterans returning from World War I who were seeking employment, and an influx in the migration of people from farm areas to urban areas; resulting in population displacement, extreme poverty, and subpar living standards, (Dey & Cruzvergara, 2014; Jones, 1994; King & Miller, 1984; McMahon & Arthur, 2019; Pope, 2000). In his, "A Brief History of Career Counseling", Pope (2000) explains the six stages of career counseling, beginning with the first stage that focused on job placement from 1890 – 1919. In 1909, social worker Frank Parsons, commonly referred to as the "parent of career counseling" (Pope, 2000, p. 196) and heavily influenced by social justice activist and

women's rights advocate Jane Addams, laid the groundwork and foundational principles for career counseling and what has become modern day career development and planning (Jones, 1994). Parsons founded the U.S.A.'s first institutionalized career center with the Vocation Bureau at Civic Service House in Boston in 1908. In lieu of formalized career theory at the time, Parsons relied on common sense and logic while emphasizing that vocational choices were dependent upon a comprehension of self along with knowledge of the skills and conditions necessary for success (Jones, 1994; McMahon & Arthur, 2019; Pope, 2000). Additionally, Parsons utilized a three-part Trait and Factor Theory along with principles and testing rooted in the field of Psychology in order to perform career assessment and provide vocational guidance (Ketrovics et al., 1999). Career services scholars believe that the incorporation of the scientific methods of Psychology is what provided career counseling with credibility and validity (King & Miller, 1984; Pope, 2000).

Evolution

The subsequent stages and characteristics of career counseling continued to evolve due to societal shifts, labor demands, world pressures, and the deeper incorporation of other disciplines into the practice of career planning.

The second stage from 1920-1939 focused on educational guidance in elementary and secondary due to the significant increase of elementary school aged children because of the pregnancy boom from the return of WWI veterans. In turn, more school-aged children required more adequately trained people in the vocation of Education to serve as teachers. This combined with the shift to industrial workforce, where the job functions required skill sets where workers had to be literate and competent to fulfill the tasks, placed emphasis on people receiving proper education and training (Dey & Cruzveraga, 2014; Pope, 2000). Formed in 1913, The National

Vocational Guidance Association (renamed in 1984 to the National Career Development Association) played a large role in provide training and counseling in order fulfill this shift in the workforce.

The third stage of career services was from 1940-1959 and was influenced by two major events in American history, the return of veterans from World War II utilizing the GI Bill to attend college and the USSR's launch of the satellite Sputnik (Dey & Cruzveraga, 2014; Pope, 2000; Severy, 2016). Both events spurred the move from vocational guidance to a placement model where career counselors matched candidates with specific industries and positions based on skill sets and abilities (Kretovics, et al., 1999). In order to ensure career counselors were properly trained to assist veterans and to able to steer job seekers toward careers in the fields of math and science, the National Defense Education Act of 1957 established the Counseling and Guidance Training Institutes, which provided training to over 14,000 career counselors (Pope, 2000). This stage was also a time of great change and growth for vocational and career guidance in higher education, as the delivery of career services by faculty members shifted to trained career counselors in career centers on college campuses (Severy, 2016). In response to the changing societal landscape and the new demand for college career services personnel to deliver career counseling that was in line with the times, the Association of School and College Placement (ASCP) was formed in 1940 as a way to provide formalized guidance for college career services personnel. Today, the ASCP is known as the National Association of Colleges and Employers (NACE) and is the largest provider of professional development and guidance for college career services personnel and for employers seeking best practices to work with higher education institutions in perpetuating a stable and robust college to career pipeline (NACE, 2021; Severy, 2016).

The fourth stage of career services took place from 1960 to 1979 and was marked by a time of great political change, turmoil caused by the Vietnam War, and the birth of the civil rights movement (Pope, 2000; Severy, 2016). During this time, the nation saw a generation of young people looking to engage in social activism, make a positive impact on the world, and finding meaningful and fulfilling employment. Simply having a job that paid the bills was no longer sufficient and college career centers shifted their counseling methods and techniques to focus more on self-discovery and self-actualization (Dey & Cruzveraga, 2014; Pope, 2000; Severy, 2016). The en-masse placement and matching model was replaced with more focused and tailored 1:1 counseling that concentrated on growth, development, and individuals having thoughtful agency throughout their career development process. This time-period also saw numerous legislations passed related to educational reform and equity along with the coordination of governmental bodies, such as the National Center for Education Statistics and the Bureau of Labor statistics, to provide public information on education and workforce data.

Pope (2000) claims that the fifth stage of career services took place from 1980 – 1989 while Dey & Cruzveraga (2014) lump this decade in with the fourth stage. Nonetheless, all agree that this decade was defined by major advancements in technology, specifically with the computer industry and the internet, and once again, there was a demand for workers that possessed specific and necessary skill sets. Between 1990 and 2010, Dey & Cruzveraga (2014) and Severy (2016) explain that career services in higher education focused heavily on networking and employer relations due to the expansion of the dot-com era. The job market became increasingly competitive and colleges found themselves more heavily engaged with employers for on-campus networking and recruiting events. This led to career services revolutionizing into centers that truly provide more comprehensive career development support

for students, with an emphasis on students heightening their professionalism, presentation skills, and written and oral communication skills.

After the financial crisis and economic downturn in 2008, yet another paradigm shift occurred in the world of career services in higher education as a direct result of global economic, societal, and cultural changes. With career uncertainty looming due to job loss and job shortages, career services pivoted again to provide programming and support that could equip students to face the challenging and fluctuating job market. Dey & Cruzvergara (2014) explained that from 2010 on, career services in higher education moved from a transactional approach to a "customized connection model" that focuses on fostering and maintaining relationships with students, alumni, staff, faculty, employers to promote fluid on-campus and off-campus communities of learning and growth (p. 8). Embedded in this network of connected communities should be the support and integration of university senior leadership along with cross-campus collaborations with a variety of departments that foster the academic, professional, and personal enhancement of students, "Rather, career centers must lead career-related systems within the institution in partnership with other offices who are stakeholders in the career development of its student body" (Garis, 2014, p. 33). This connected communities model is the current foundation for how career centers operate and enact their missions, services, and programming.

Career Services Practices, Training, and Emerging Trends

Career services are typically housed under Student Affairs at higher education institutions. However, given the broader reach and impact of career services has on cross-campus collaborations, retention, and revenue, career centers can also be found under Academic Affairs and even Advancement (Dey & Cruzveraga, 2014; Severy, 2016). Depending on the size of the school, career centers are either general and centralized, serving the entire campus, or

decentralized and serving specific majors/disciplines (Severy, 2016). As career services in higher education have evolved and adapted in response to the continually changing landscape of the economy, political shifts, societal trends, and global occurrences, current career services practices focus on the holistic and comprehensive growth and development of students by incorporating and adhering to principles prescribed by various organizations such as the Council for the Advancement of Standards (CAS), NACE, and NCDA. NACE routinely evaluates and updates its recommendations and is highly regarded as the prominent disseminator of knowledge and best practices; as such, its guidance is the most widely followed. NACE's handbook on "Professional Standards for College & University Career Services" (2020) sets forth the following guiding principles on how career centers and career services practitioners should design and implement all aspects of career services in order to best serve students,

- Develop self-knowledge related to career choice and work performance by identifying, assessing, and understanding their competencies, interests, values, strengths, and personal characteristics;
- Obtain educational and occupational information on their career and educational planning and develop an understanding of the world of work;
- Select personally suitable academic programs and experiential learning opportunities that optimize future educational and employment options;
- Gain high-impact experience through student activities, community service, student employment, research projects, apprenticeships, cooperative education, internships, entrepreneurial activities, international experiences, and other opportunities;
- Develop job-search skills and ability to articulate how their competencies fit with occupational and job requirements, and organization cultures;
- Link and partner with alumni, employers, industry representatives, professional organizations, community service organizations, and others who will provide opportunities to develop professional interests and competencies, integrate academic learning with work, and explore future career possibilities;
- Leverage and optimize existing and emerging technologies to facilitate the career development process;
- Prioritize career development as an important developmental task beginning early in the college experience; and
- Encourage lifelong learning and prepare students and other designated clients to manage their careers over a lifetime. (p. 8-9)

Common services provided by higher education career centers include giving guidance on career exploration, resumes/cover letters, internship/job searches, interviewing, networking, and increasing career decision-making and self-efficacy (Garis, 2014; Severy, 2016). These resources, tools, and information are delivered through personality and career assessment exercises, individual and group career counseling, career planning and preparation courses, career fairs, employer events, professional development opportunities, and mentoring programs. Although career services in higher education continually progresses, there are certain types of practices and functions that remain constant, but the delivery has taken on another format. For example, resume review and mock interviews can be executed by advanced software programs using AI technology to analyze and provide automated feedback (Severy, 2016). Routine and time-consuming processes can be handled by automated systems and subsequently free up career counselors to focus more on interactive sessions with students and programming that integrate theory with practice. As recommended by NACE and career scholars, integrating theory with practice allows for comprehensive and holistic identity development infused with career exploration and goal setting (Blustein, & Noumair, 1996; Flores et al., 2003; Lara et al., 2011; Lindo et al., LoFrisco & Osborn, 2012; Pipkins et al., 2014; Savickas, 2019).

Beyond resumes and internships, employers seek candidates with diversified and transferable skills who possess a strong sense of identity. Career service practitioners must be able to provide counseling and programming that enables students to be able to articulate their sense of self, backgrounds, and passions alongside of their skills, and qualifications, "Candidates are expected to know themselves and be able to tell their stories in addition to demonstrating relevant experience" (Pipkins, et al., 2014, p. 36). To assist students with realizing and determining their talents, motivations, and passions, career services practitioners should be able

to engage in activities that address current issues and trends, such as social justice, social change, civic engagement, social responsibility, multiculturalism, diversity, equity, inclusion, and global citizenry (Fickling et al., 2018; Singh et al., 2020). In order to facilitate this, NACE (2021) provided revised career readiness competencies in March 2021 that reflect the skills students should have to be successful in today's workplace. NACE (2021) defines career readiness as, "…a foundation from which to demonstrate requisite core competencies that broadly prepare the college educated for success in the workplace and lifelong career management" (p. 2). The specific recommended knowledge, skills, and abilities fall under eight core competency categories of "Career & Self-Development, Communication, Critical Thinking, Equity & Inclusion, Leadership, Professionalism, Teamwork, and Technology" (NACE, 2021, p. 1). The question remains if and how career services are trained, equipped, and capable to ensure students possess career readiness.

In their study of graduate students enrolled in career counseling courses within counseling education programs, Lara et al., (2011) produced findings that indicated while students understood the basic features and concepts of career counseling, they did not feel adequately prepared to enact the tenets or provide career counseling. Responses from students showed that they desired education and training that involved more self-reflection and provided specific ways to apply theory to practice. This is in line with the phenomenological study conducted by Lindo et al., (2019), which posits that education programs for career counselors need to intentionally focus on training career services practitioners on the integrative use of career theories and counseling theories and thus how to apply both realms to career planning practices, "However, given that most career counselors are master's-level practitioners, it behooves counselor educators to ensure adequate preparation regarding knowledge of career

theories, an ability to apply career interventions to specific client populations, and an understanding of the intersection between career theory and counseling theory" (p. 74). As it stands, there are highlights on the necessity of culturally inclusive career counseling and recommendations for incorporation, but there is still a gap in the empirical research that addresses the training and education of career services practitioners, specifically how that pertains to multicultural career counseling (Flores & Heppner, 2002; LoFrisco & Osborn, 2012). It is one thing to produce prepared graduates who can successfully perform specific job functions and tasks while enjoying it, but it's quite another to ensure that plus provide tools to handle challenges in the workplace that arise due cultural constructs and contradictory cultural values.

Impact

As previously stated, existing research demonstrates that the emphasis on and integration of career services throughout students' college experiences positively impact recruitment, retention, and graduation rates for the general student population and specifically for students of color (Clayton et al., 2019; Dey & Cruzveraga, 2014, Heinzen & Rakes, 1995; Osborn et al., 2007; Tudor, 2018). To secure buy-in and support from senior leadership and other influential stakeholders, like faculty, career services must ensure their mission and goals align with that of the institution's while also incorporating empirical research and theoretical frameworks for designing curriculum and programming (Flores et al., 2003; Garis, 2014; Lindo et al., 2019). As Dey & Cruzvergara explain (2014) "Senior leaders in higher education are beginning to recognize the direct link career services has to recruitment, retention, and revenue for an institution" (p. 9). Moreover, when college students fully comprehend and embrace both the purpose and relationship between their academic experiences and their career enhancement

experiences, self-confidence and self-efficacy increases; thus, purportedly leading to more fulfilled and prepared graduates (Tudor, 2018).

Beyond the college experience, career services can instill and foster the ability for people to engage in the lifelong process of self-assessment, professional evolution, and self-advocacy. As societal and global shifts occur, career services is in the position to develop graduates who can adapt to the demands of an ever-changing workforce and workplace where technology, equity, inclusivity, social justice, and multicultural fluency are at the forefront, "Given the demand for college graduates who can expand the frontiers of research and knowledge, deliver new products, and serve diverse clients, cultural competence has become an indispensable facet of a college graduate's portfolio today" (Chun & Evans, 2016, p. 23). The impact of career services is powerful and invaluable to the college student experience, the institutional outcomes, and for the sustainability of a workforce that reflects and celebrates the varied demographics of a multifaceted population.

Multicultural Education, Training, and Counseling

Education

The meaning of culture has evolved in the same way that culture and communities themselves evolve. In a general sense, culture is described as the way ideas, knowledge, beliefs, values, practices, and customs are passed on to help people understand and adapt to their environment and surroundings (Banks & Banks, 2020; Serematakis, 2017). Culture also serves as the catalyst for how people interpret symbols, behaviors, and experiences, resulting in cultural communities possessing shared perceptions and meaning-making processes. Culture varies from group to group and thus societal constructs such as education, healthcare, and policymaking must factor in the varying ways in which any given topic is learned or situation is experienced by

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individuals from a given demographic. As the United States is comprised of many different cultures, a multicultural lens is necessary when envisioning and implementing systems that value and represent people from different backgrounds. One of the key facilitators of multiculturalism is multicultural education, as Sparks (1996) explained, "Therefore, the development of a multicultural perspective that results in culturally responsive instruction is needed to meet the needs of children of varied backgrounds and cultures" (p. 34).

Multicultural education was one of the outcomes of the protests of social injustices, racial discrimination, and civil rights violations during the 1960's and 1970's in the United States (Banks & Banks, 2020; Ramsey, 2015). At the time, the focus was on the K-12 system and ensuring teachers designed curriculum and instructional practices that accounted for race, culture, language, the feminist movement, women's rights, people with disabilities, and equitable access to education for all. The 1980's and 1990's gave rise to multicultural education expanding to include sexual orientation and sexual identities (Ramsey, 2015). Subsequently, as American society and the world at large saw an increase of immigration and globalization and recognized the lasting impact of colonization and slavery, the necessity for possessing multicultural competencies, an appreciation for diverse perspectives, and engaging in social change became prevalent (Banks & Banks, 2020; Chun & Evans, 2016; Grant & Sleeter, 2012; Ramsey, 2015). Multicultural education encompasses a variety of forms and enactments ranging from curriculum design to institutional operations that aim to dismantle oppression, deconstruct power dynamics, and eliminate systemic barriers to success (Chaplin, 2019). In this capacity, the purpose and function of multicultural education has adapted to the needs of societies propelled by decolonization and social justice movements, "Multicultural education is also a reform movement designed to bring about a transformation of the school so that students from different

genders and from diverse cultural, language, and ethnic groups will have an equal chance experience school success" (Banks & Banks, 2020, p. 21).

Banks & Banks (2020), Grant & Sleeter (2012), and Ramsey (2015) have conducted in-depth research and provided comprehensive books on multicultural education that serve as tools and resources for teacher education and training programs for the K-12 system. Each of their works explain the intersectionality of race, ethnicity, culture, language, social class, socioeconomic status, sex, gender, sexuality, and ability, and elucidate how all these factors influence the teaching and learning experience. Extensive guidance and means to attain multicultural and inclusive competencies are provided so that educators can be effective teachers for diverse students. While K-12 training and instruction have been at the forefront of pioneering multicultural education, some scholars believe that higher education and research on diversity outcomes still have a long way to go, "Although K–12 educators have devoted considerable research attention to multicultural education and other facets of the precollege experience of diversity, comparatively few resources address the systematic development of cultural competence and the associated diversity learning outcomes in the higher education environment" (Chun & Evans, 2016, p. 24). In their study, "Rethinking Cultural Competence in Higher Education: An Ecological Framework for Student Development", Chun & Evans (2016) surveyed 43 recent college graduates from minority groups and found that their lived experiences consisted of feelings of isolation, marginalization, discrimination, and racism, which did not correlate with the institutional diversity mission. They attributed their findings to higher education lacking a clear framework for defining and implementing diversity competencies and practices and instead falling back on "magical thinking" (Chun & Evans, 2016, p. 9), meaning that institutions think multicultural, inclusive, and diverse experiences and learning outcomes

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will magically occur simply because the student demographic itself is diverse on paper. In this regard, utilizing multicultural education and competencies to design programming and support services for adult learners, as well as to train the personnel responsible for implementing these services, warrants more intentionality and necessity.

Counseling and Training for K-12 Counselors

In the same manner that multicultural competencies and training for educators are essential, they are also central to the field of counseling, in both a clinical and informal sense. The literature on instilling multicultural competencies for counselors in the fields of Psychology and mental health and wellness continues to grow in response to the many social justice movements taking place in the name of racial equity and eliminating oppressive systemic barriers (Dameron et al., 2020; Lenes et al., 2020; Ratts & Greanleaf, 2017; Singh et al., 2020). Examples of some of the models used to demonstrate the need for and effectiveness of multicultural training and education for counselors include Color-Conscious Multicultural Mindfulness (CCMM) (Lenes et al., 2020) and the Multicultural Social Justice Counseling Competencies (MSJCC) (Ratts & Greenleaf, 2017; Singh et al., 2020). In their study on 39 pre-licensed counselors and counseling students, Lenes et al. (2020) determined that after receiving CCMM training, students' multicultural competencies and understanding of institutional racism and discrimination increased significantly. As part of the process for successful diversity and multicultural training, people must also be able to engage in self-assessment and check for biases, "The CCMM training included discussions about the intricacies of being multicultural, multiracial, and multiethnic, and participants disclosed internal judgments they have of themselves and others" (Lenes et al., 2020, p. 155). Dameron et al., (2020) conducted a study on the multicultural education and training and the perceived multicultural competencies of 755

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licensed counselors in the K-12 system at schools throughout the United States. The results of their quantitative survey revealed that counselors who took graduate coursework that infused multiculturalism throughout the curriculum of several courses possessed higher perceived multicultural competencies (knowledge, awareness, and skills) than counselors who took only course related to multiculturalism.

Career Counseling in Higher Education

The literature on multicultural counseling in the K-12 setting is far more robust than the existence of literature on multicultural career counseling in higher education, specifically as it pertains to providing multicultural training and education for career services practitioners (Fickling et al., 2018; Flores & Heppner, 2002; LoFrisco & Osborn, 2012). The methods and skills employed by school counselors for utilizing a multicultural lens with clients are very similar to the competencies and approaches that career counselors in higher education can use when effectively connecting and engaging with students from diverse backgrounds. In "Training Culturally Competent Career Counselors" (LoFrisco & Osborn, 2018) and "Multicultural Career Counseling: 10 Essentials for Training" (Flores & Heppner, 2002), the scholars address the scarcity of literature and research on how to accomplish training career counselors who are well-versed in multicultural competencies. Both articles recognize that due to the insufficiency of multicultural training for career counselors, particularly during their graduate coursework, the authors outline how to utilize the concepts and tools for multicultural counseling in general and apply those to career counselor specifically. To enable the design and delivery multicultural career counseling and programming, career services practitioners must be adequately trained via coursework in their academic programs and through professional development training through their institutions, "In order for career counselors to work effectively with the increasingly diverse

society, an integrative approach to training which incorporates the various specialties of vocational development, counseling, and multicultural counseling is optimal in producing culturally competent career counselors" (Flores & Heppner, 2002, p. 200).

Theoretical Frameworks and Methods for Career Development

Early Career Development Theories

After Frank Parsons laid the foundation of career and vocational development beginning in 1909 (McMahon & Arthur, 2019; Pope, 2000), several career development theories arose from various scholars looking to further incorporate factors that influence human development, behavior, and career decision-making (Leung, 2008). Works such as "Career Development Theory: Origins and History" by McMahon & Arthur (2019) and "The Big Five Career Theories" by Leung (2008), outline the major career development theories designed by the most influential scholars. Two of the most prominent American Psychologists whose career theories still serve as the basis of career development today, were John Holland and Donald Super. Developed in the 1950's by John Holland, the Theory of Vocational Choice posits that personality traits are the biggest determinants of people's career choices and subsequent achievements. Holland (1997) said that people select vocations and environments that align with their personalities, attitudes, and values, which results in meaningful and fulfilling career and life outcomes. He developed a hexagonal model based on six personality categories to demonstrate the correlation between traits, career choice, and satisfaction: Realistic (R), Investigative (I), Artistic (A), Social (S), Enterprising (E), and Conventional (C). This model is still used today in self and career-assessment tests, particularly for college students engaging in career exploration and determining what career paths could be most rewarding based on scale of the six personality traits.

Also developed in the 1950's was the lifespan/life-space/self-concept approach by Donald Super, who continued to update and adapt his theory throughout his career (Leung, 2008; McMahon & Arthur, 2019; Super, 1980). This theory described five stages of growth and development that humans experience over time, beginning with childhood and continuing through adulthood as people mature: growth, exploration, establishment, maintenance, and decline/disengagement. These stages correlate with what Super considered the three main life-roles of child, student, and worker. The tenants of Super's theory are context and maturation, in that career development and career decision-making are interconnected with environmental and situational factors (family, values, society, school, job market, etc.) which are fluid and change over time. As a person ages and matures, their career readiness increases and ability to engage in effective and engage career decision-making also increases. Super's theory differs from Holland's in that the life-span theory allows for more flexibility and fluidity as interests and abilities change over time; whereas Holland's theory for career development is more fixed and determined by personality traits rather than contextual factors (Holland, 1997; Leung, 2008; McMahon & Arthur, 2019; Super, 1980).

While early career development theories and scholars laid the groundwork for contemporary career counseling approaches, critiques point out that those theories ignored cultural and global contexts and the lived experiences of people from diverse, underrepresented, underserved, and marginalized backgrounds (Jackson & Healy, 1996; Leung & Yuen, 2012; Luzzo, 1992; McMahon & Arthur, 2019; Vespia et al., 2010). Accordingly, for the purpose of this research, the focus is on career theories and approaches that are most successful for students of color and marginalized populations.

Constructivist Career Development Theory (CCDT)

The literature shows the most common and successful theoretical approach to delivering effective and tailored career counseling to students of color is Constructivist Career Development theory. Constructivist career development focuses on empowering students by allowing them to construct and create their own stories, identities, exploration tools, and meaning-making of their own experiences (Grier-Reed & Ganuza, 2011; Grier-Reed et al., 2009). Constructivism considers multiple worldviews and the individual's ability to interpret and shape the telling of their own story as it pertains to identity development. It complements the Savickas (2012) life design model which empowers individuals to design their lives based on their own cultural norms but within their current societal surroundings. With the life design model, career counselors can work in tandem with students to construct meaningful narratives which has been especially helpful for underprepared students who are of a similar make-up of diverse at-risk students (Hughes et al., 2013). In the context of career development for diverse students, constructivist career development theory has proven to successfully bolster career confidence levels, "Increases in career decision self-efficacy and decreases in self-defeating thoughts are promising research outcomes that indicate potential that constructivist career interventions have to empower under-prepared students, a group highly at-risk for being disempowered when it comes to taking charge of their career development" (Grier-Reed et al., 2009, p. 301).

Social Cognitive Career Theory (SCCT)

Developed by Lent et al., in 1994, Social Cognitive Career Theory (SCCT) explains that the three interconnected aspects of career development are how basic academic and career interests develop, how educational and career choices are made, and how academic and career

success is obtained (Conklin et al., 2013). By incorporating Albert Bandura's Social Cognitive Theory, SCCT examines how aspects such as values, environmental factors, interests, abilities, self-efficacy, expected outcomes, and goals all influence the way in which an individual perceives their career decision-making process and acts accordingly (Conklin et al., 2013; Wright et al., 2014).

Systems Theory Framework

An additional theoretical approach for tailored career counseling is the Systems Theory Framework which entails factoring in all the systems that influence and shape an individual's identity, such as environment, education, society, family, culture, peer-groups, and more (Arthur & McMahon, 2005). Career counselors will find this particularly effective for counseling ethnic and racial minority students because they face discrimination and circumstances that are intertwined with historical, political, and cultural forces.

<div align="center">Career Services for Students of Color</div>

The focus of this section of the literature review is on domestic students of color because their experiences are rooted within the tenuous racial climates both historically and presently in the United States.

The necessity for redesigning existing blanket approaches to career counseling for the purpose of developing tailored career services and programs geared toward students of color stems from the fact that initial career counseling rhetoric and practices were born from an Anglo mindset that excluded the cultural values of ethnically and racially underrepresented groups,

> Vocational researchers have noted that career counseling was formulated by White scholars and is based on framework of masculine and Western European values of individuality, self-determination, and the centrality of work, separation between work and family, and a

linear career development process, which may be irrelevant to or in conflict with the values

of clients not belonging to dominant groups. (Vespia et al., 2010, p. 54)

The need to create well-designed studies and conduct in-depth and comprehensive research on

the career development aspect of ethnic and racial minorities, both in general throughout

American society and specifically on college campuses, was highlighted by Jackson & Healy

(1996) and Luzzo (1992). Both studies called attention to the fact that research on the

experiences, identity development, and career development of the populations was lacking and

pointed out the necessity for intentional studies to be performed so that career counselors could

develop a better understanding of how to serve and foster success for these overlooked and

underrepresented groups. While there was an increase in targeted research on these groups, in

2011, Risco and Duffy reported that in the past roughly 40 years, only 6.7% of career

development/career counseling scholarly studies focused on racial and ethnic minorities. Even

with the small pool, there are a variety of substantial existing studies that show why the need for

more research on career development practices for specific ethnic minority groups, college

students especially, is imperative and can provide effective tools for college career counselors.

The knowledge and tools this specific research can yield are crucial for college career counselors

to successfully serve ethnically and racially diverse students, "Multicultural competence is

essential for career counselors as college campuses and the world of work become more diverse

over the next decade" (Pipkins et al., 2014).

Students of color already face a multitude of perceived and actual obstacles that

negatively impact how they adapt to life while attending college, particularly PWI's (Clark et al.,

2004; Singh et al., 2020). Experiences with discrimination, racism, microaggressions, and

marginalization have influenced their ethnic identity development while growing up (Lewis et

al., 2018; Medvide & Blustein, 2010), and thus can contribute to dysfunctional career thoughts and low career decision-making self-efficacy (LoFrisco & Osborn, 2012; Lewis et al., 2018; Means et al., 2016; Risco & Duffy, 2011). Kim & Choi define ethnic identity as, "…an individual's sense of self as a member of an ethnic group and the attitudes, beliefs, feelings, and behaviors associated with group membership" (p. 34). Taylor & Betz (1983) described career decision-making self-efficacy as an individual's belief in their own ability to make career decisions and exhibit the confidence and behavior necessary to perform tasks that will lead them to achieve their career goals. The positive correlation between a strong sense of ethnic identity and strong CDSE means that ethnic identity and career identity are positively linked and should develop and grown in tandem.

The way career services staff design and implement career development programs for specific ethnic groups and marginalized college students can have a direct and positive impact on students' overall attitudes toward college, identity development, self-development, meaning making, and success throughout their college experience and beyond (Duffy & Klingaman, 2009; Fickling et al., 2018; Flores & Heppner, 2002; Lewis et al., 2018; LoFrisco & Osborn, 2012). Specialized and targeted career readiness programs that engage multicultural students have the ability to bolster students' confidence and motivation; resulting in an increase in college retention and graduation rates (Fickling et al., 2018; Osborn et al., 2007; Tudor, 2018). To deliver effective culturally inclusive career services to students of color, college career services staff must ensure they are culturally competent and adept at understanding the backgrounds of their students, adversities they face, and cultural ideologies that have shaped students' perspectives, behavior, and decisions (Clark et al., 2004; Chepyator-Thomson, 1994; Flores & Heppner, 2002; Gloria & Hird, 1999; Lenes et al., 2020; LoFrisco & Osborn, 2012; Pipkins et

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al., 2014). Through a holistic and comprehensive approach that encompasses ethnic identity development, career theoretical frameworks, social justice, and sensitivity to career barriers based on cultural belief systems and societal discrimination, career counselors can provide ethnic and racial minority students with improved career self-efficacy and career decision-making capabilities (Cadenas et al., 2020; Fickling et al., 2018; Gloria & Hird, 1999; Vespia et al., 2010).

While career services have evolved with the changing times, there is still a tendency for career staff to deliver counseling and programming that are "universal", usually only tweaked depending on a student's year in school or major. Though, with the continually changing landscape of the diverse make-up of college student populations (Luzzo, 1992; McFarland et al., 2018; Taylor et al., 2020; Severy, 2016), like all student affairs departments, career services must redesign their programs and adjust the way services are facilitated in order to create an equitable and inclusive atmosphere where students from diverse cultural backgrounds feel their career exploration and preparation needs are being met in congruence with their majority peers,

> As predominantly White universities become increasingly more culturally diverse, service agencies, such as college career centers, must be prepared to provide appropriate services to a variety of college students. It is commonly known that ethnic minority students on predominantly White campuses have traditionally underused career services. (Falconer & Hays, 2006, p. 220)

In the same way that career counselors guide students to tailor a resume for each individual job description, so too should career staff tailor their programming for the unique cultural aspects of each individual ethnic minority group on campus. In exploring the cultural ideologies, values, and customs of four different racial/ethnic minority college students groups – African American,

Asian American, American Indian/Native American, and Latino/a – the existing literature shows that while each individual group possess its own varying practices and belief systems and set of challenges they face existing within a dominant society, they also share a communal mindset rooted in collectivism and cooperation as well as experiences of shared oppression and racism at the hands of the dominant culture (Arthur & McMahon, 2005; Constantine & Flores, 2006; Lucas, 1993; Singh et al., 2020).

As previously stated, several career-related theories are offered as a way to frame the development and delivery of tailored career counseling in order to provide students of color with awareness of and access to career-readiness services that can foster both academic and professional success; as well as positively influence overall well-being via the facilitation of tools for coping with fitting in on predominantly White institutions (PWI's). A majority of the research is centered around the success of career development theories and methodologies such as Constructivist Career Development Theory, Social Cognitive Career Theory, Systems Theory Framework, and the use of narratives, group counseling, peer and mentoring programs, and career preparation courses. Current research shows that as successful approaches that should be utilized regularly by career counselors in order to increase career self-efficacy and career decision-making for ethnic minority students. Furthermore, career development practitioners can enhance the way they interact with and effectively serve ethnic minority students by engaging in self-assessment of cultural competencies, implementing institutional wide policy changes with culturally sensitive workshops, training, and curriculum integration, and by encouraging and fostering cross-campus collaboration between staff, faculty, and students (Dey & Cruzvergara, 2014; Garis, 2014; Pipkins et al., 2014; Vespia et al., 2010).

Career Anxiety

A common theme that occurred throughout the literature was that mental health and wellness counseling and career counseling are intertwined for students of color. As a result, a handful of relevant articles pertaining to the mental health and wellness counseling of diverse students was also included in this literature review in order to provide a foundation for the interconnectedness between the challenges of self-discovery, ethnic identity development of a college students, anxiety due to microaggressions and discriminatory barriers, overall success, and career-efficacy and career decision-making (Fickling et al., 2018; Gloria & Hird, 1999; Rowell et al., 2014; Storlie et al., 2018).

In addition to racism and marginalization, students of color also experience stress and anxiety related to financial worries and familial obligations at greater levels than their White counterparts; thus contributing to high levels of uncertainty when trying to select a major and subsequently determine a career path, "Barriers (e.g., job discrimination, work and familial responsibilities, internalized discrimination, and financial restrictions) to R/EM career development may also account for ethnic differences in career decision-making self-efficacy and trait anxiety" (Gloria & Hird, 1999, p. 168). Tailored career counseling methods can play a pivotal role in mitigating anxiety and uncertainty while positively impacting self-efficacy and career decision-making for students of color on college campuses; particularly at PWI's. Increasingly, large bodies of research are focusing on the ever-heightening reports of anxiety and depression among college students due to issues related to financial barriers, feelings of a lack of belonging, negative impacts of social media, the struggles of marginalized students, lack of engagement in campus life and activities, and several more. These studies show that anxiety and depression levels are at an all-time high among college students (Deer et al., 2018; Pisarik et al.,

2017; Rottinghaus et al., 2009). An emerging area of research ascertains that one of the contributing factors to increased anxiety and depression is due to career anxiety; that is, college students today are facing new levels of career uncertainty and barriers, resulting in a fear of the unknown that is impacting their ability to see the value of major selection and even enjoy the college experience as a whole (Allen & Robbins, 2010; Komarraju et al., 2014). Current literature shows that one way to alleviate career anxiety is to engage students in early and frequent career exploration and planning, which will lead to increased levels of career decision-making self-efficacy and in turn can reduce overall anxiety and depression related to career uncertainty (Daniels et al., 2011; Deer et al., 2018; Rottinghaus, et al., 2009).

While all college students in general are more frequently reporting heightened levels of anxiety and depression, which is linked to career indecision, ethnic and racial minority students experience an added layer of low career decision-making self-efficacy and high career anxiety due to a variety of factors relating to cultural ideologies, upbringing, background, and belief systems that are contrary to the dominant culture. This particularly vulnerable and marginalized group of students are the ones who could benefit the most from specialized services but unfortunately, they are the very students that are commonly known to utilize career services the least. (Falconer & Hays, 2006; Fickling et al., 2018; Fouad et al., 2006). Students of color on college campus are subject to a multitude of barriers when it comes specifically to career enhancement because they often lack the cultural and social capital that their white counterparts tend to possess; granting them access to higher-paying jobs that require high-level skills sets.

Given that higher education environments and American workplaces are steeped in White culture, ethnic and racial minorities on college campuses experience feelings of a lack of understanding from peers, faculty, and staff, isolation, and self-doubt; all of which lead to lower

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levels of career decision self-efficacy because they fear they will continue to face the same oppression and discrimination in their future careers at predominantly White workplaces (Gloria & Hird, 1999; Holloway-Friesen, 2018; Karjalainen, 2020; Osborn et al., 2007; Rowell et al., 2014).

With regards to how their cultural upbringing and values shape and influence career decision-making, Constantine & Flores (2006) explained that people of color place the utmost importance on communalism, kinship ties, and giving back to family and community; which is in sharp contrast to the individualistic and competitive Western/European way of life in which American culture is rooted (Holloway-Friesen, 2018; Vespia et al., 2010). Transitioning to college and developing a positive self-identity is challenging for college students in general; but given the unique circumstances that students of color face, the transition and identity development process proves to be even more challenging and sometimes directly affects these students' ability to be successful in college (Lucas, 1993; Solberg et al., 1998). Understanding how ethnic identity development and a possessing a strong sense of ethnic identity influence positive experiences and outcomes for students is a crucial component of career development and career counseling. (Kim & Choi, 2019; Lewis et al., 2018). Students of color must learn how to navigate dual-identities in which they can successfully exist within a dominant culture while maintaining respecting the sanctities of their personal culture – career counselors are instrumental facilitators of this process of growth, development, and balance (Clark et al., 2004; Constantine & Flores, 2006; Pipkins et al., 2014; Syed, 2010).

African American Students

As previously stated, ethnic and racial minority groups in America share similar cultural traits such as collectivism, communalism, cooperation, familial influence, and shared oppression

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and discrimination. Of course, each specific ethnic/racial group possesses distinct cultural ideologies and values while also facing unique circumstances and challenges that differ from other ethnic/racial minority groups.

Both male and female African American college students face uniquely different challenges rooted in sexism, racism, classism, and pressures from family; all which can contribute to feelings of insecurity and lack of assuredness that stem from a low sense of self and sense of identity. In a study by Tovar-Murray et al., (2012), exercises and surveys of 163 African American students from a Midwestern PWI showed that lower ethnic identity security and development correlated with higher racism-related stress which directly resulted in possessing lower career aspirations. The small group of African American students who possessed a strong sense of ethnic identity in turn displayed higher levels of career aspirations and self-efficacy. Tovar-Murray et al., (2012) used these findings to prove the value of possessing a strong ethnic identity because it serves as a psychological protector or buffer from racism and other forms of discrimination. This is valuable information for college career counselors as they realize the first step to working with African American students, and students of color in general, is to aid in the process of delivering services and programs that foster and ensure a strong sense of self and pride in one's overall identity. Once this ethnic and racial confidence has a strong foundation, that pride, strength, and security will segue to high levels career decision-making self-efficacy which will give rise to more positive experiences during and after college (Duffy & Klingaman, 2009; Grier-Reed & Ganuza, 2011).

Along with ethnicity, gender also plays a pivotal role in how students view themselves, conceptualize the way the institution views them, and how students decide on a major and an occupation. The college drop-out rate for African American females is higher among undeclared

majors, meaning that early career intervention could have a significantly positive impact (Storlie et al., 2018). African American females encounter significant turmoil when deciding on a major due to feeling torn between personal interests and goals and the wishes of their families (Constantine & Greer, 2003). Major selection and career-decision making self-efficacy is further compounded by the lack of role models and ethnically diverse representation in high-level, higher-earning professional fields, such as STEM fields (Carpi et al., 2016; Constantine & Greer, 2003, p. 45). The solution could seem as simple as going to the career center for help before getting to the point of dropping out. However, as Storlie et al., (2018) explain, "Traditional career development frameworks, which have historically lacked sensitivity to race, ethnicity, nationality, sexual orientation, and gender, can further marginalize African American females. The career development of African American is complex and multifaceted" (p. 30).

African American males are also marginalized and have the lowest retention rates of any ethnic or racial group on college campuses (Owens et al., 2010). Having faced a multitude of distinct barriers, career counselors need to make extra efforts to understand, encourage, and serve African American males on college campuses, "Student affairs personnel must recognize that African American men are a unique group in that they are disadvantaged by inadequate educational preparation, low high school graduation and college attendance rates, as well as high unemployment and incarceration rates" (Owens et at., 2010, p. 293). Both African American males and females have developed a sense of "cultural mistrust" due to institutionalized racism and therefore career counselors must implement and utilize targeted and specialized approaches to foster a career counseling environment that will make students feel empowered and heard (Constantine & Greer, 2003, p. 43). Some of these ethnic and racially sensitive approaches and methods to career counseling include the use of narratives, storytelling, group counseling, and

mentoring programs. Falconer & Hays (2016) suggest that institutions need to examine their policies and create change via hiring more diverse staff and faculty, mandating campus-wide training on multicultural issues, and collaboration with black student organizations (p. 227). Studies found that for African American college students in particular, mentoring from successful professional in the community proved to heighten confidence, mental health, and career-decision making due to the fact that role models make successful more tangible and students feel as though their career goals truly can be achieved given that they see themselves represented. Furthermore, the hiring of more African American faculty and staff will provide students with access to information and knowledge they were not previously capable of having (Falconer & Hays, 2016; Storlie et al., 2018).

Latinx Students

Similar to African American college students, Latinx college students experience feelings of isolation, discrimination, and marginalization from the dominant group on campus; making them less inclined to seek out services (Risco & Duffy, 2011). However, unique challenges that the Latinx population faces revolve around issues of inter-group differences, assimilation, acculturation, and struggling with abandoning one's own culture and language for the intended goal of fitting-in with the dominant environment,

> Moreover, just as the Latino experience differs from the experiences of other ethnic groups, there is also substantial diversity among Latino/a students: within group differences in socioeconomic status, generational status, degree of bilingualism, acculturation and assimilation levels, parents' educational level, and migration patterns from the country of origin. All of these factors play a significant role in understanding Latino/a students' academic and career goals and outcomes. (Berrios-Allison, 2011, p. 80)

As previously mentioned, ethnic and racial minorities come from backgrounds where high value is placed on kinship ties, collectivism, and cooperation. The literature shows that the ethnic identity development of Latina college students in particular suffers because they have a difficult time adjusting to an Anglo college environment and work environment that stresses competitiveness and individual growth and triumph over communal and familial success (Berrios-Allison, 2011; Storlie et al., 2016). This individualistic belief-system is counter to instilled traditional Latina roles of being a nurturing caretaker and consequently negatively impacts the ethnic identity development and self-esteem of Latina college students specifically, first generation, as they try to negotiate how to successfully exist with dual identities (Storlie et al., 2016, p, 305). Out of a sense of cultural obligation as well as personal passions, Latina college students tend to desire careers that are in line with cultural practices of taking care of others and giving back to one's own community. With this knowledge and information about traditional Latinx values, career counselors are better positioned to assist these students with strengthening their ethnic identity development which will in turn lend itself to higher levels of career decision-making self-efficacy (Risco & Duffy, 2011; Storlie et al., 2016; Tovar-Murray et al., 2012).

Latino college students also struggle with ethnic identity development and the ability to feel as though they can be successful in college due to cultural ideologies that expect males to provide for their families; so much so that it is seen as honorable for Latinos to drop-out of school in order to get a job instead of pursing an education (Berrios-Allison, 2010). Once again, an understanding of this cultural mindset is crucial for college career counselors so that they can approach Latino college students and their family members to try to develop effective and

respectful ways to increase retention, graduation, and employment rates for this population (Holloway-Friesen, 2018).

Asian American Students

Due to the model minority myth, Asian Americans are often left out of the conversation about race and racial saliency, even though race and ethnicity play a large role in their academic and career decision making (Kodama & Huynh, 2017; Museus & Vue, 2013; Teranishi et al., 2009). In contrast to African Americans who are overrepresented in low-skilled, low-level, and low-paying jobs, Asian Americans tend to be overrepresented in technical, high-level, high-paying jobs, such as STEM fields (Grier-Reed & Ganuza, 2011). Research shows that Asian American students' academic and career decision making processes are highly influenced by their family members and even peers and as a result, are expected to choose rigorous and demanding majors that will lead to highly skilled and high-paying jobs; despite the desire to major in a field contrary to one that reflects family wishes (Kodama & Huynh, 2017; Chen & Fouad, 2016). The steering toward more rigorous or practical majors for Asian American students who would rather major in Art or Music has resulted in low ethnic development identity, high stress and anxiety, and poor academic performance due to the lack of passion for a major that was essentially chosen for them by family obligations (Kim & Choi, 2019; Kodama & Huynh, 2017). This poor academic performance goes under the radar as the model minority myth perpetuates the stereotype that Asian American students are high performers and academic success comes naturally easy to them. Career counselors must be careful not to adopt this false assumption and inadvertently ignore an entire population of students that are silently suffering while in desperate need of career intervention counseling (Kodama & Huynh, 2017).

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Similar to Latinx college students, a study of fourteen Asian American students at a midwestern public university conducted by Chen & Fouad (2016) found that Asian American students also struggle with existing in two cultural worlds:

> Furthermore, many Asian Americans who live in two cultures, and their work motivation may be influenced by their cross-cultural experiences. While maintaining the cultural heritage from their country of origin, they also learn how to adapt to the lifestyles of mainstream culture. To fit into the mainstream of U.S. society, they may feel the need to also adopt individualistic cultural values and behaviors. (p. 277)

With bicultural identities comes conflicting feelings about maintaining a sense of self from one's traditional culture based on interdependence while also trying to survive and succeed in a dominant culture based on independence. This is where career counselors can help mitigate these students' internal conflicts by using multicultural competencies to have successful engagement and interaction that will foster honest conversations about actual desired career goals and eventually lead to improved ethnic identity development, decreased stress and anxiety, and greater self-efficacy. The existing research on career counseling and Asian American college students is not extensive and therefore there was no distinction made along gender lines nor a discussion of how experiences and expectations may differ between Asian American males and females. This could perhaps be due to an Asian American immigrant culture that wants their first-generation children to equally strive for high levels of academic and professional success.

Native American/American Indian Students

A limited amount of research and literature exist on career development practices as they pertain to Native American/American Indian college students. However, current literature clearly illustrates how considering the cultural belief systems of American Indians is imperative for

college career counselors to reach out to this population and deliver effective counseling. Similar to Latinx and Asian American communities, American Indians also struggle with bicultural identities, "Many Native American Indian students attempt to retain their traditional values but seek to also live in the dominant culture. This dualistic life increases the developmental stress on these students" (Herring, 1998, p. 173). In addition to the shared sense of community, cooperation, interdependence, and collectivism; American Indians also place strong importance on elders, spirituality, harmony, and balance.

In a study by Jackson et al., (2010) on the perspectives of 16 college counselors who work with American Indian students, they explain how counselors must have a deep understanding of the historical and sociopolitical atrocities that their communities have faced and the lasting impacts; such as genocide, forced assimilation, governmental betrayal, territorial isolation, and mass deaths due to illness contributing to present day battles with alcoholism, drug addiction, domestic violence and aggression, and incredibly high drop-out rates. Their research yielded viable suggestions for career counselors which entailed creating and delivering counseling that focused on the holistic and integrative approach that incorporated the cultural values and ideologies of many American Indian tribes; including the use of humor during sessions, remaining silent for 30 minutes as a form of self-reflection and exploration, and inviting family members and shamans to counseling sessions to aid with the career decision-making process. Jackson et al. (2010) also suggest designating one person or one physical space where American Indian students can go to receive student affairs related services which is similar to a tribal set-up, rather than a compartmentalized system where students having to visit various offices and departments all over campus. These methods might seem unorthodox to an uninformed eye, but these culturally relevant mechanisms are how career counselors can best

serve American Indian students in a way that will foster a successful college experience and lay a foundation for professional success after college (Herring, 1998; Jackson et al., 2010).

Pacific Islander Culture and Student Experiences in Higher Education

Pacific Islander college students suffer from significantly low enrollment, retention, and graduation rates, leading to the general Pacific Islander population occupying more lower skilled, lower paying, and lower status jobs in the U.S.A. economy (Benham, 2006, Bureau of Labor and Statistics, 2019; Hagedorn, 2006; NCES, 2019; Saelua et al., 2017; Taylor et al., 2020; Teranishi, Le et al., 2019; United States Census Bureau, 2019). Pacific Islander college students face barriers to success due to typically coming from a background of a lower socioeconomic status, possessing low English language proficiency, receiving subpar K-12 education, and being first generation students who lack the sociocultural capital of their White counterparts, and subsequently report feelings of isolation, discrimination, and disregard, (Acido et al., 2017; Maramba & Fong, 2020; Museus, Antonio, & Kiang, 2017; Museus & Vue, 2013). In order for higher education institutions, specifically career services practitioners, to best serve their PI students, they must first understand and appreciate how cultural background, cultural values, cultural ideologies, current barriers and challenges, and the legacy of colonialism impact PI students ability to flourish and succeed on both an academic and professional level (Benham, 2006; Chan, 2017).

Culture

According to the U.S. Census Bureau, Pacific Islander is defined as "a person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (2019). Pacific Islander cultural values and ideologies are rooted in family, communalism, collectivism, storytelling, close-knit relationships, interdependence, respect for elders and ancestors, sanctity

and sacredness of their land and island homes, along with a constant desire and expectation of taking care of and giving back to the village (Acido et al., 2017; Benham, 2006; Bonus, 2020; Carlton, 2006; Casey 2001; Kahakalua, 2004; Labrador & Wright, 2011; McElfish, et al., 2019; Museus & Vue 2013; Nguyen-Truong et al., 2020; Tran et al., 2010; Tuhiwai Smith, 2002; Vakalahi, 2009). Pacific Islander communities face unique challenges in that their history of colonization, forced cultural assimilation, and banishment of their cultural practices and customs necessitated the reinforced strengthening of their communal bond in order to persevere and survive in their own homelands and beyond, which as Bonus (2020) described, "…enabled them to connect, configure, or integrate antiracist/anticolonial and survival practices with Pacific Islander cultural traditions" (p. 26). The cultural preservation remains strong in their communities throughout the continental United States where they also deal with systemic barriers and dual identities in a Western setting, especially in an educational setting,

> Despite the struggles, challenges, obstacles, and barriers, Pacific Islander American students can draw on the strengths of their cultural values and practices to sustain them. Although, Pacific Islanders are diverse, there are common themes that emerge from their cultural values and practices that emphasize collectivity, inclusiveness, reciprocity, harmony in family relationships, love for children, respect for the elderly, and communal responsibility. (Vakalahi, 2009, p. 1259)

Maintaining cultural identity is a key component of how people survive and thrive in multiple environments. In her research on the importance of understanding and appreciating cultural identity, biculturalism, and multiculturalism and how that translates to success in the workplace, Karjalainen (2020) states, "Cultural identity is based on the distinctiveness or specificity of a given community, encompassing certain characteristics common to its people" (p.

249). In addition to consisting of shared values and beliefs with one's community, cultural identity is also a catalyst for cultural preservation. Some of the many ways that Pacific Islanders employ cultural conservation and survival practices are by expressing their cultural identity through language, wardrobe, food, dance, music, "talk story" (storytelling), and relationships (Hune & Nomura, 2020; McEflish et al., 2019). It is common to see Pacific Islanders, particularly in the Samoan community in Southern California, donning their native garb, the lavalava, which is a fabric that typically has traditional designs and prints and is wrapped around the waist and tied in a knot. In their local high school settings, islanders wearing lavalavas is a familiar look; but when these PI students attend college, the males suddenly risk being ostracized for wearing a 'skirt' – overnight, it becomes more difficult for PI students to proudly endorse their heritage in ways they previously been accustomed to all their lives (Tran et al., 2010). Another key component of Pacific Islander culture and identity is the cooking, sharing, and eating of food, which facilitates relationship building, bonding, comfortability, and strong communal ties, "Hawaiian food is integral to Native Hawaiian culture, and it provides a social lubricant that brings Native Hawaiians together and helps establish friendships" (Lassetter, 2010, p. 22). Additionally, Pacific Islander culture is rooted in a profound respect, worship, and sacredness for land and the environment along with a recognition of how nature has offered vital sustenance for their way of life, (Bonus, 2020; Labrador & Wright, 2011; Tuhiwai Smith 2002; Vakalahi, 2009). A reoccurring theme in the literature shows that the ocean plays an integral role in how Pacific Islander students in particular remain connected with their culture, families, and ancestral homelands, and that the ocean provides "an important source of knowledge and information" (Bonus, 2020, p. 5). Labrador & Wright (2011) explain that the "land and sea" are the heart of PI genealogies (p. 138).

One of the most integral and influential practices of Pacific Islander culture is storytelling or "talk story" because it is the main catalyst for communication, passing down and sharing of knowledge, building trust, and forming and strengthening relationships (Acido et al., 2017; Kahakalua, 2004; McElfish et al., 2019; Nguyen-Truong et al., 2020; Sripipatana et al., 2010; Vakalahi, 2009). More specifically, "talk story" is defined as, "a relaxed conversation involving a reciprocal, symbiotic exchange of thoughts, beliefs, and feelings often told in a story format" (McElfish et al., 2019; p. 8). In their literature review of over 84 articles spanning from 2000 to 2017, McElfish et al., (2019) identified and highlighted the best practices for conducting community-based participatory research (CBPR) among Pacific Islander communities throughout the United States of America and the United States Pacific Affiliated Islands[6]. Their findings indicated that in order to conduct successful research on PI communities, the best approach is a qualitative one that acknowledges the cornerstones of collectivist and communal cultures and utilizes oral inquiry, focus groups, and casual discourse. McElfish et al., (2019) examination of the literature demonstrates that in addition to building trust by understanding and appreciating the tenets of Pacific Islander culture, researchers, or those wanting to establish relationships with Pacific Islander communities, must dismantle power dynamics and employ such practices as involving community leaders and community consent (vs. individual consent), sharing a meal of traditional food, incorporating faith beliefs, separating activities by sex, investing time in developing relationships, and most importantly, engaging in "talk story",

> The use of talk story or other relational oral communication was described as an
>
> important component of CBPR among Pacific Islander communities because it

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[6] The United States Affiliated Pacific Islands includes American Samoa, the Commonwealth of the Northern Mariana Islands, and Guam

represented a shift in the power from the researchers asking for information from the community to a more fluid exchange where multiple parties shared equally and time was spent to build trust. (p. 8)

While the physical construct of the Pacific Islander village way of life is not literally present in Westernized settings, the cultural ideologies and practices of sharing, bonding, communalism, collectivism, familial respect, kinship, and interconnectedness remain prevalent and directly impact the thoughts and behaviors of Pacific Islanders. This holds especially true for the influence of culture on the experiences of Pacific Islander students who are seeking ways to obtain a sense of belonging, understanding, support, and community on college campuses.

Experiences on College Campuses

Existing limited research on solely the Pacific Islander experience on college campuses, shows that along with feelings of isolation, confusion, and homesickness, they experience racial stereotypes, discrimination, racism, colonial constructs, microaggressions, degradations, dismissed concerns, lack of support and care, and cultural misunderstandings at the hands of faculty, staff, peers, and the institution as a whole (Bonus, 2020; Casey, 2001; Chan, 2017; Maramba & Fong, 2020; Mac, Sarreal, Wang, & Museus, 2019; Museus et al., 2018; Nguyen, Chan et al., 2018; Nguyen et al., 2016; Poon et al., Saelua et al., 2017; Teranishi & Alcantar, 2019; Teranishi et al., 2009; Tran et al., 2010; Uehara et al., 2018). As a result, they are unfairly expected to behave in the same manner as other students, such as verbally contributing during class or asking for assistance when needed. However, silence and modesty are valued in the PI culture and as such, PI students should not be penalized for being falsely viewed as unengaged or showing a lack of initiative, "Their island homes determine values and beliefs that may contradict Western-based criteria for success required in American university settings.

Consideration of these core cultural values is needed if Pacific-Islander students are to thrive in higher education" (Uehara et al., 2018, p. 190). Many PI students are considered and treated as international students, even though they are from the United States and U.S. territories, such as Hawai'i, Guam, and American Samoa. Other PI students immigrated from island nations that were liberated from colonial rule and obtained independence in 1970, such as Fiji - which is fairly recent in the history of time. (Mishra, 2012). If they are not treated as an outsider/international student, then they find themselves lost and ignored under the AAPI umbrella. However, it is crucial to examine the PI student experience separately from Asian American and other minority students' experiences because Pacific Islanders have a different identity, history, and set of cultural belief systems, "The homogenisation and racialisation [of Pacific Islanders with Asian Americans is] detrimental to indigenous self-determination—a central issue among Pacific Islanders (Poon et al., 2016, p. 471).

In his extensive qualitative research study involving narrative analysis and ethnographic fieldwork on the Pacific Islander population at the University of Washington, Seattle, from 2004 – 2009 (continued informally through 2018), Professor and Advisor Rick Bonus tells the story of how PI students took ownership over their educational experience by creating culturally inclusive programming and holding their university accountable. Bonus' (2020) book, "The Ocean in the School: Pacific Islander Students Transforming their University", chronicles the experiences of 65 students of color, 38 of whom identified as Pacific Islander. Several accounts from various PI students included sentiments of feeling racially stereotyped, culturally misunderstood, unsupported, devalued, ignored, and dismissed by students, faculty, and staff. PI students lamented that their interactions with people on campus consisted of the false assumptions about islanders centered around dance, sports, and a lack of ambition, as one student

named Kapi exclaimed, "And to top it all…even when people do get to know us, ah, all the stereotypes come out! Yuck! You know, we're exotic people dancing the hula all the time, we're all athletes and lazy and slow and stupid" (Bonus, 2020, p. 47). Other iterations from students indicated concern for the high Pacific Islander dropout rate at their university, experiencing a modern type of colonization under the thumb of the dominant Western cultural constructs of the higher education setting, and struggling to overcome several barriers to academic achievements and attain overall collegiate success.

Asian American and Native American Pacific Islander-Serving Institutions (AANAPISIs)

The Pacific Islander community is very tight-knit and that familial bond is only strengthened on college campuses where minority students feel the need to band together to persevere to overcome isolation, negative stereotypes, and marginalization in order to succeed in an environment where they do not feel supported or see themselves represented in the staff, faculty, or general student population (Bonus; 2020; Maramba & Fong, 2020; Nguyen, Chan et al., 2018). To address these gaps, negative educational attainment, career outcomes, and sentiments expressed by PI students throughout college campuses, some institutions have made concerted efforts to develop and implement programming and services that specifically meet the needs of AAPI students, and even specifically for unheeded minority populations like Southeast Asians and Pacific Islanders. The institutions that are engaging in these initiatives are typically Asian American and Native American Pacific Islander-Serving Institutions, or AANAPISIs, and can do so because of the federal funding they receive.

AANAPISI designations were established as a part of the College Cost Reduction and Access Act in 2007 and by the Higher Education Opportunity Act in 2008 (Mac et al., 2019; Teranishi & Alcantar, 2019). According to the United States Department of Education (2021), an

institution is eligible to be federally recognized as an AANAPISI if it has an enrollment of at least 10% of students who identify as Asian American, Native American, or Pacific Islander, have an undergraduate population of at least 50% low-income students, and can demonstrate lower educational and general expenditures per student (Mac et al., 2019). The federal funding is supposed to be used to develop programming and support services that will enhance the educational outcomes, retention, and graduation rates of AANAPISI students. In addition to student programs and services, the funding should also be used for training and development of faculty and staff in order to best serve these students.

Successful Programming, Support Services, and Resources for AAPI Students

The literature shows that there are some examples of successful programming, support services, and resources designed to increase educational attainment, retention rates, graduation rates, and career outcomes specifically for low-income Asian American and Pacific Islander students in higher education. These programs are often developed and implemented at AANAPISIs, but are also on campuses that have a population of Pacific Islander students higher than the national average. In their report on the student experiences and outcomes for AANAPISI funded programs at UNLV, Teranishi & Alacantar (2019) explain the positive impact on increased GPA scores and retention rates, particularly for first year students. The study also demonstrated the importance of programming and services just for Pacific Islander students, as one first-year political science major stated, "I'm glad Pacific Islanders are being recognized as people need[ing] extra help [through the AANAPISI program]…because many times, it kind of goes unnoticed…We have our own culture and ways of talking and doing things" (Teranishi & Alcantar, 2019, p. 5). Other data yielded that students also expressed a desire for more

comprehensive programming and support services throughout their entire academic tenure rather than such a heavy emphasis on first year students.

At California State University at East Bay (CSUEB) where the PI student population is 1.2%, there is the Asian Pacific American Student Success Services program formed in Fall 2016 (CSUEB website, 2021) and the Student Service Operation for Success (SSOS) Program formed in 2011 by three faculty members (Wu-Winiarski et al., 2020). The SSOS program is designed for historically underrepresented and at-risk AAPI students with a focus on increasing recruitment, retention, graduation, and career readiness through mentoring, tutoring, engagement, and leadership development. Wu-Winiarski et al., (2020) provide quantitative data and benchmarks that show positive figures for recruiting AAPI students to participate in the program and how the GPA's, retention rates, and graduation rates of the participants increased in relation to their AAPI student counterparts who did not participate in the SSOS program. While the authors explain that the program development and implementation is rooted in validation theory and cultural community connections theory and that from 2013 – 2016, 55 career readiness workshops[7] were provided via the program, there is no mention of the use of career theory or longitudinal studies to provide data on students' perceptions of the career programming nor on career outcomes for alumni.

Another initiative that dedicates itself to increasing retention and graduation rates of low-income and first-generation AAPI students is the Full Circle Project (FCP) at California State University at Sacramento (CSUS), funded by the U.S. Department of Education and Sacramento State and established in 2011 (Haro et al.; Nguyen, Nguyen et al., 2018; Sumi, 2020). In 2016,

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[7] Resume review, mock interviews, professional, internship placements, and networking events, p.21

the FCP expanded the program and branded it as the Full Circle Project: College to Career Pathways, or FCP/C2C (Sumi, 2020). The FCP/C2C "will focus on education, graduation, internships, and career placement for as many as 200 AAPI and other low-income first-generation students who enter Sacramento State as juniors (Sumi, 2020, p. 57). Findings from the qualitative case study conducted in 2013 by Nguyen, Nguyen et al., (2018) showed that AAPI students benefited from the services provided by the FCP by way of developing a stronger sense of ethnic identity, increasing confidence, and building social ties through enrolling in Asian American Studies courses and participating in civic engagement and leadership development programs. Sumi (2020) reports that in 2017, the FCP/C2C program exceeded its goal by enrolling 284 AAPI students and data showed increased GPA scores and retention rates. Of the students enrolled during a given semester, the number of Pacific Islander students participating was less than 5% (Sumi, 2021). The FCP/C2C places emphasis on providing career development, mentoring, academic advising, and tutoring for AAPI students through guidance on resumes, professional networking, leadership development and more (CSUS website, 2021). Missing from the literature thus far are career outcomes for Pacific Islander students and conversations with career services staff.

One of the few programs on a college campus dedicated solely to intentionally and systemically supporting PI students was the collaboration between the UCLA Pacific Islander Student Association (PISA) and Carson High School via the formation of a program called PIER, Pacific Islander Education and Retention (Saelua et al., 2017). What began in the late 1990's as luau's and the informally known "high school conference day" evolved into a structured and university supported initiative which enabled students at a local high school in the Los Angeles Unified School District (LAUSD) to have role models, to feel supported, and to

obtain sociocultural capital for accessing and attending college. In turn, the activism and social

justice that was born from PISA and alliances with other campus organizations for students of

color, allowed for PI students at UCLA to not only remain in college, but to excel. The

experiences of bonding with fellow underserved and underrepresented groups on campus, along

with giving back to one's own community, had a lasting impact, as the authors described,

> We were all so passionate about the work that, even when most of us left UCLA,
>
> we found ways to stay involved in the struggle to open up access to higher
>
> education for our community. Anecdotally, we know that this is true for
>
> many of the students who have worked with PIER over the last 16 years. (Saelua at al.,
>
> 2017, p.133)

One of the pivotal figures of the growth and evolution of the PISA movement and PIER

program was prominent Native Hawaiian scholar Erin Kahunawaika'ala Wright, who received

her M.A. and Ph.D. in Higher Education from UCLA during that same time period. Wright also

played a crucial role in the redesigning of the UCLA Hawai'i Travel Study Program which took

students to Oahu in order to immerse students in the island culture and gain an understanding of

the struggles and triumphs of AAPI's in Hawai'i. The program began as something that

glamorized the blending of Asian American and PI peoples and cultures, but after reading

student evaluations, instructors and program leads realized that students were seeking something

deeper than coconut trees and mixed plates, and instead wanted to truly understand the PI

experience separate from the AA experience. As a result, the program was revamped so that

students could engage in self-reflection and recognize their roles in social justice and activism,

"We challenged notions of Hawai'i as "tropical paradise" (a global tourist destination) and as a

racial paradise" ("the melting pot in the Pacific"), and instead encouraged students to see the

islands as a U.S. militarized zone, a U.S. colony, and as a site of native struggles for self-determination and active indigenous opposition to U.S. occupation" (Labrador & Wright, 2011, p. 141). Both the UCLA Hawai'i Travel Study Program and the PISA/PIER initiatives were rooted in Critical Race Theory and Tribal Critical Race Theory, or TribalCrit. Labrador & Wright (2011) explain that Indigenous scholar Bryan Brayboy coined and utilized TribalCrit as a way for scholars to study indigenous and native populations through a lens that acknowledges the impact of colonialism and white supremacy (Saelua et al., 2017). By using these theoretical frameworks, researchers, participants, educators, and community members have the opportunity to fully explore indigenous and native people's experiences as told from their own experiences and without the veil of rationalized racism.

As previously mentioned, PI students at the University of Washington, Seattle reported feelings of isolation and discrimination, but were able to successfully transform their university into a place, "the ocean in the school", that recognized and valued their culture and identity (Bonus, 2020, p. 5). Bonus explained that concept and model of the ocean in the school was drawn from Epeli Hau'ofa, a Fijian anthropologist and storyteller of Tongan ancestry who has written about Oceania and how it connects Pacific Islanders to their ancestral homelands and serves as a sacred keeper of traditions and values. Through this culturally inclusive model, Bonus enabled his PI students to take ownership over their academic experience by way of creating programs such as PIPE, Pacific Islander Partnership in Education,

> Pipe is a mentorship program geared towards university students designed to help
> students cope with the rigorous academic life, upper class students are placed as mentors
> to the incoming freshmen to help them with not only academics but also with personal

concerns. With big brothers and sisters to lead and guide, our hope is to take care of each other as family, making sure that our goals are reached and accomplished. (UW website) Additional programs include Readiness for Islander Success in Education (RISE) and Polynesian Outreach Program (POP), both of which are high school outreach programs developed in partnership with the University of Washington and area high schools. By holding their institution accountable through recommendations for curriculum change, securing funding slated for their initiatives, and engaging in peer mentoring to motivate one another, the students gained a profound sense of community, connectedness, and cultural pride that facilitated successful outcomes. As one upperclassmen mentor told his fellow Pacific Islander students,

> You don't only own your school. You gotta own your community in it. Just like what our ancestors taught us, and what our families always teach us, you are not just you. You are not by yourself. Each of you carries your entire family and the communities you belong to, along with yourself. So, when you get to UW, always remember that you are a member of these communities. (Bonus, 2020, p. 157)

Although the establishment of AANAPISIs and AAPI support services are a step in the right direction, it leaves Pacific Islanders still trapped and lost under an umbrella of minority student groups, contending with the issue that funding might not even be funneled into resources specifically for Pacific Islander students (Gasman et al., 2018). Furthermore, in a mixed-methods case study of five AANAPISIs conducted by Mac et al., (2019) findings showed that senior leadership, faculty, and staff still suffered from false assumptions derived from the Model Minority Myth and thus the specific needs of AAPI students remained unmet, "Leaders and educators across the campuses often lacked knowledge about AAPI students. As a result, many of these leaders and educators rejected the notion that AAPI students faced any challenges or

warranted targeted support and resources" (Mac et al., 2019, p. 72-73). Moreover, while the aforementioned quantitative research shows certain programming leading to increases in academic outcomes, retention rates, and graduation rates, there is insufficient qualitative research, literature, or narrative accounts that address how Pacific Islander students utilize and interact specifically with career services and career counselors on college campuses. The evidence to support a positive impact on career trajectories and outcomes for Pacific Islander alumni is also lacking. A handful of tailored support services exist for AAPI students on college campuses, but there is a gap pertaining to qualitative research on the execution and success of career readiness programming and career services for Pacific Islander students as told from the viewpoint of career services practitioners in higher education.

Conclusion of Literature Review

The literature review has provided a comprehensive overview of the role and impact of career services and cultural identity in higher education. The evolving design, purpose, and implementation of career services has been in response to the changing landscape of American society, demographics, the job market, and social justice movements. By infusing multicultural education with career services, practitioners are in the position to increase career decision-making self-efficacy for students of color and positively affect academic and career outcomes.

In order to truly serve and support ethnic and racial minority college students, career counselors must develop multicultural competencies and recognize that they themselves are cultural beings that need to be cognizant of any stereotypes and biases they might possess and to check those biases at the door, so they do not negatively impact the way perceive and interact with students, (Metz et al., 2009). Students of color face several barriers and obstacles rooted in discrimination, oppression, and marginalization, all which can hinder ethnic identity develop,

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hinder mental health, and increase dysfunctional career thoughts. Additionally, these students come from cultural backgrounds where the ideologies and customs of collectivism and cooperation are contrary to the dominant cultural practice of independence and competition. The struggle with biculturalism, dual identities, and the obligation to place familial wishes over personal interests can all negatively impact students' well-being and mental health. This is especially important for career counselors to comprehend given that ethnic and racial minority students prefer to seek out career counselors instead of mental health counselors due to cultural stigmas surrounding the idea of talking to "a shrink" (Constantine & Flores, 2006).

By developing an understanding of the unique challenges these populations face and implementing programs and services that utilize techniques and methodologies within Constructivist Career Development Theory and Relational-Cultural Theory, college career counselors provide successful approaches to increasing ethnic identity development, reducing stress and anxiety due to conflicting cultural ideologies, reducing uncertainty, and increasing career decision-making self-efficacy. To do this, career services practitioners must first create an inclusive environment and an image where students feel welcomed, supported, and encouraged within a larger institution where they have typically felt purposefully marginalized by institutional racism and therefore developed a mistrust of the system. When students feel confident about a career path, it positively influences academic success and leads to higher retention rates (Syed, 2010). Career services practitioners are in a unique position where they can create cross-campus collaboration throughout various offices and departments, such as academic advising, mental health counselors, and faculty, in the united effort to best serve and support the success of their students. They are also the bridge for brining alumni and employers to campus who can serve as role models and mentors that show ethnic and racial minority students, who are

typically underrepresented in prestigious high-achieving professions, that success is tangible and attainable (Means et al., 2016).

For Pacific Islanders to thrive and succeed in higher education, institutions must examine how they can better serve and support Pacific Islander students through a culturally inclusively lens and separate from other ethnic/racial groups. PI populations face unique systemic and institutional barriers due to their history and necessity to preserve cultural customs that have enabled their success and survival in Western society (Benham, 2006; Kahakalua, 2004; Nguyen-Truong et al., 2020; Tuhiwai Smith, 2002; Vakalahi, 2009). Through cross-campus collaborations, tailored and targeted career services methods and programming have the power to positively affect the PI college student experience as well as transform the landscape of an existing workforce where Pacific Islanders are underrepresented in high level, highly skilled, and high paying occupations. While existing literature highlights certain successful programming and support services for PI college students, there is a gap in the research on career outcomes for PI students and no qualitative empirical research on how career services practitioners design and deliver career services specifically for PI students. This study aims to fill that gap in the literature.

Chapter 3: Methodology

Research Design

The methodology used for this qualitative research was phenomenological. According to Merriam & Tisdell (2016) qualitative research explores, "(1) how people interpret their experiences, (2) how they construct their worlds, and (3) what meaning they attribute to their experiences. The overall purpose is to *understand* how people make sense of their lives and their experiences" (p. 24). Within qualitative research, a phenomenological approach looks at people's lived experiences and, "is the study of people's conscious experience of their life-world" (Merriam & Tisdell, 2016, p. 26). Furthermore, Merriam & Tisdell state that the main goal of phenomenological research is to examine, "affective, emotional, and intense human experiences" (p. 28). This study utilized a phenomenological approach in that it aimed to explore how career services practitioners make meaning of their lived experiences and how their identities and shared experiences contributed to the execution of their roles as career counselors and the nature of interaction and engagement with their students.

Typical means of data collection for qualitative research and phenomenological studies include interviews, observations, and document analysis (Moustakas, 1994). This phenomenological study utilized research methods via interviewing and a compilation of demographic information gathered via a Google Forms questionnaire. In order to gather rich data that provide details, lived experiences, and perspectives, 1:1 semi-structured interviewing was utilized. Interviewing serves as the more effective method for data collection for this study because it has a higher chance of producing the type of personal information, thoughts, and feelings that are necessary to determine *why* a person approaches a certain type of practice in a certain way (Creswell, 2014; Patton, 2002). Furthermore, the level and type of explanations and

emotions that are expressed during an interview, such as passion and/or disappointment, cannot always be captured via other methods of research and data collection (Miles et al., 2019). A demographic questionnaire was disseminated via Google Forms and completed by participants in order to ascertain information such as educational background, job title, employment history, length of employment, race/ethnicity, and gender. See Appendix C for the demographic questionnaire.

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Connecting Theoretical Framework with Methodology and Research Design

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Merriam & Tisdell (2016) explain that constructivism serves as the basis for qualitative studies because the researcher investigates how participants interpret their experiences for a given situation or theme, "A central characteristic of all qualitative research is that individuals construct reality in interaction with their social worlds. Constructivism thus underlies what we are calling a basic qualitative study. Here the researcher is interested in understanding the meaning a phenomenon has for those involved" (p. 24). In this regard, the theoretical framework of Constructivist Career Development Theory connects with the methodology of a phenomenological study because CCDT allows for individuals to construct and construe their own stories, identities, exploration tools, and meaning-making of their own experiences (Grier-Reed & Ganuza, 2011; Grier-Reed et al., 2009). Constructivism considers multiple worldviews and the individual's ability to interpret and shape the telling of their own story as it pertains to identity development (Savickas 2019). For this study, I examined how career services practitioners make meaning of their approach to designing and delivering career services in general, for students of color, and specifically for PI students in higher education. The interview protocol investigates how career services practitioners analyze their own ethnic/racial and cultural identity and connect that to the cultural identity of PI students. Additionally, the research

design explores how career services practitioners interpret and apply their lived experiences of becoming and being a career development professional to the experiences of PI college students seeking professional development and career enhancement.

Regarding phenomenological studies, Patton (2015) explained, "…there is an essence or essences to shared experience. These essences are the core meanings mutually understood through a phenomenon commonly experienced. The experiences of different people are bracketed, analyzed, and compared to identify the essences of the phenomenon…" (p. 115). Based on the participants' responses, similarities and patterns of shared experiences emerged and thus presented the essence of the phenomenon of how the identities and lived experiences of career services practitioners influence their approach to designing and delivering career services as well as impact their relationship-building with the populations they serve. Influential aspects of shared experiences and shared identities of participants included race/ethnicity, gender, first-generation status, privileged backgrounds, academic experiences, and a passion for helping others.

Qualitative research serves as the most meaningful and accurate way to study Pacific Islander communities and it facilitates the most effective methods and approaches to connecting and interacting with Pacific Islanders (McElfish et al., 2019). While this study does not include interviews aimed solely at those who identify as Pacific Islanders, the researcher is looking at how career services practitioners reach out to and build relationships with students that identify as Pacific Islander. By using Relational-Cultural Theory as a framework, the qualitative research design and interview protocol examine how career services practitioners engage in relationship building with PI students and develop an understanding of the unique challenges and barriers PI students face (Comstock et al., 2008; Jordan, 2017; Purgason et al., 2016; Singh et al., 2020).

In their literature review of over 84 articles spanning from 2000 to 2017, McElfish et al., (2019) identified and highlighted the best practices for conducting community-based participatory research (CBPR) among Pacific Islander communities throughout the United States of America and the United States Pacific Affiliated Islands. Their findings indicated that in order to conduct successful research on PI communities, the best approach is a qualitative one that acknowledges the cornerstones of collectivist and communal cultures and utilizes oral inquiry, focus groups, and casual discourse. McElfish et al., (2019) examine the literature that demonstrates that in addition to building trust by understanding and appreciating the tenets of Pacific Islander culture, researchers, or those wanting to establish relationships with Pacific Islander communities, must dismantle power dynamics and employ such practices as involving community leaders and community consent (vs. individual consent), sharing a meal of traditional food, incorporating faith beliefs, separating activities by sex, investing time in developing relationships, and most importantly, engaging in "talk story". Utilizing RCT enables career services practitioners to comprehend the significance of relationships for PI culture and thus effectively foster culturally inclusive relationships with PI students based on mutual respect, trust, and appreciation while also eliminating authoritarian structures.

Ultimately, the methodology and research design of this study are framed around the theoretical frameworks of RCT and CCDT because this constructivist approach explores if and how career services practitioners engage in effective relationship building and career counseling by interpreting their personal experiences and cultural identity and connecting that with understanding the cultural identity and experiences of their PI students.

Participants

Identification and Recruitment

The 17 participants at eight institutions were recruited through purposeful sampling using professional social networks and by reaching out to individuals who met the research criteria by gathering staff and office contact information provided on university career services websites. Purposeful sampling was the most appropriate and conducive way to recruit participants because this study involved, "…identifying and selecting individuals or groups of individuals that are especially knowledgeable about or experienced with a phenomenon of interest" (Palinkas et al., p. 534). In the case of this study, the knowledge and insights of career services practitioners were sought after to ascertain the essence of the phenomenon of providing career services to specific populations of students in higher education. Participants were considered based on their career services staff positions at 4-year non-profit higher education institutions that have PI student populations of at least 0.3%. Institutions were identified based on demographic data provided on college/university websites, governmental data published on various websites, AANAPISI status, and data published by various Asian American and Pacific Islander educational resources. Career staff at institutions located outside of the continental United States of America, such as Hawai'i and territories such as American Samoa and Guam, were excluded because this study examines career services on campuses where PI students are more likely the minority.

Participants were recruited and interviewed during the months of January, February, and March 2022. A call for participants (Appendix A) was first sent out in January 2022 via email to the identified and eligible institutions. A total of 43 potential participants at 14 institutions were contacted. Nineteen people initially declined, citing reasons ranging from busy schedules to feeling they could not contribute to the study due to a lack of services for PI students. For the

potential participants who expressed they did not feel they could adequately contribute to a study

on PI students, I provided further clarification regarding the nature of the study as it also pertains

to discovering individual practitioner's approaches to providing career services for students in

general and for students of color. From this clarification, three of the 19 people agreed to

participate, while the remaining 16 declined once more either with a response or a lack of

response. Ten people never responded to initial emails, additional follow up emails, nor

messages left with the front office, nor voice messages left on their direct phone lines.

Once verbal or written agreement of participation was received, participants were

emailed consent forms indicating the purpose of the study, their voluntary participation, and their

right to withdraw from the study at any time. See Appendix B for consent form. After reviewing

and indicating consent, participants returned the completed consent forms via email to the

researcher. Participants were then emailed a link to complete a demographic questionnaire via

Google Forms. See Appendix C for demographic questionnaire.

Final Participant Demographics

The final make-up of participants consisted of 17 career services practitioners from eight

institutions that ranged in size (medium, large) and type (public, private) and are located

throughout the Western regions of the United States (see Figure 2 for full participant and

institution demographic breakdown). Institutions had a Pacific Islander population ranging from

45 - 475 students. The institutions were comprised of 11 public schools and six private schools.

Pertaining to their current professional level within career services, nine held roles as

counselor/advisor/coach/specialist; five were Assistant/Associate Directors; two were Directors,

and one was a Coordinator. For degree completion at the time of the questionnaire, 11 had

Masters degrees, five had Bachelors degrees, one had a doctorate degree. Within the pool of

participants, two were working on their Masters degree and one was working on his doctorate. For the number of years working in career services in higher education, three had 0-2 years, five had 3-5 years, three had 6-9 years, six had 10 or more years. Regarding race/ethnicity, eight identified as White/Caucasian; four identified as Filipino; three identified as Hispanic, Latino, or Spanish; one identified as East Asian; and one identified as Mixed Race. For gender identity, nine identified as male and eight identified as female. Nine identified as first-generation students when they attended college and eight said they were not first-generation students when they attended college. Sixteen said English was their first language and one responded that English was not their first language.

Figure 2

Participant and Institution Demographics

Name	Institution Name	Institution Type	Level of Professional Role	Highest Degrees Obtained	Years in Career Services	Years in Current Role	Race Ethnicity	Gender	First-Generation College Student	English Was First Language
Bianca	Inland University	Large, Public	Counselor/Advisor/Coach /Specialist	Bachelors	6-9	0-2	Hispanic, Latino, or Spanish	Female	Yes	No
Matt	Hill Valley University	Large, Public	Director (including Senior and Executive)	Masters	10+	6-9	White or Caucasian	Male	Yes	Yes
David	Woodland University	Large, Public	Assistant/Associate Director	Masters	10+	0-2	Hispanic, Latino, or Spanish	Male	Yes	Yes
Kyle	Tidal University	Large, Public	Counselor/Advisor/Coach /Specialist	Masters	0-2	0-2	White or Caucasian	Male	No	Yes
Robert	Tidal University	Large, Public	Counselor/Advisor/Coach /Specialist	Doctorate	3-5	0-2	White or Caucasian	Male	No	Yes
Nick	Greenery University	Medium, Private	Counselor/Advisor/Coach /Specialist	Masters	10+	10+	White or Caucasian	Male	No	Yes
Paul	Woodland University	Large, Public	Counselor/Advisor/Coach /Specialist	Masters	6-9	3-5	White or Caucasian	Male	No	Yes
Steven	Woodland University	Large, Public	Counselor/Advisor/Coach /Specialist	Masters	0-2	0-2	White or Caucasian	Male	No	Yes
Lillian	Inland University	Large, Public	Coordinator	Masters	3-5	3-5	Filipino	Female	Yes	Yes
Eva	Colt University	Large, Public	Director (including Senior and Executive)	Masters	10+	0-2	Hispanic, Latino, or Spanish	Female	Yes	Yes
Sarah	City University	Medium, Private	Assistant/Associate Director	Masters	3-5	0-2	Mixed Race	Female	No	Yes
Nancy	Lakes University	Medium, Public	Assistant/Associate Director	Masters	10+	6-9	White or Caucasian	Female	Yes	Yes
Allen	Lakes University	Medium, Public	Counselor/Advisor/Coach /Specialist	Bachelors	6-9	3-5	Filipino	Male	No	Yes
Liz	City University	Medium, Private	Assistant/Associate Director	Bachelors	3-5	0-2	Filipino	Female	Yes	Yes
Julia	Greenery University	Medium, Private	Counselor/Advisor/Coach /Specialist	Masters	10+	3-5	White or Caucasian	Female	Yes	Yes
Marion	City University	Medium, Private	Counselor/Advisor/Coach /Specialist	Bachelors	3-5	0-2	East Asian	Female	No	Yes
Craig	City University	Medium, Private	Counselor/Advisor/Coach /Specialist	Bachelors	0-2	0-2	Filipino	Male	Yes	Yes

Interview Process

After completion of the demographic questionnaire, a virtual interview was scheduled. The participants were interviewed virtually via Zoom and the audio of the interviews were recorded by Zoom while automatically transcribed in real time by Otter.ai software to provide preliminary transcription and serve as a backup. To ensure accuracy, final transcriptions were provided by the service GoTranscript and reviewed by me. The duration of the interviews was between 27 and 73 minutes. Each participant was asked the same set of 20 questions (Appendix D); with additional follow-up questions for clarification or expansion purposes when necessary.

Participants were asked questions that pertained to the following: educational background, motivations for serving as career services practitioners, how their personal identity and cultural background affects their ability to connect with students, how they approach delivering career services in general, how they approach delivering career services to students of color and specifically PI students, and what type of programming and tailored services they offer to PI students. Participants were also asked about whether their institutions provide professional development training for interacting with and serving populations from diverse backgrounds. During the interviews, I took notes to remark on the body language and response characteristics (tone, pauses, time lapsed, etc.) of the participants. During and immediately after the interviews, I documented my initial observations and reactions to particular statements made by the participants and to indicate preliminary quotes and potential themes. Upon conclusion of each interview, participants were emailed a Thank You letter (Appendix E) for their contribution to the study.

Protection of Human Subjects

The researcher received approval from the Institutional Review Board at Claremont Graduate University in December 2021. In order to protect the identity and confidentiality of participants' names, institutions, and responses, pseudonyms were assigned to participants' names and institutions' names. All transcripts and recordings were labeled according to the assigned pseudonyms. Participation was voluntary and the researcher reviewed the purpose, eligibility, and potential risks with participants as outlined in the consent form.

Participants were informed that the data and findings collected may be used for future research or shared with other researchers, but identities will not be revealed. Any data collected, including recordings and transcriptions, are stored in a secure password protected location. The

identities and institutional affiliations of all participants will be protected and concealed in all papers, books, talks, posts, or stories resulting from this study.

Instrumentation

Interviews were conducted and recorded via the video conferencing software Zoom. Research instruments included the use of Otter.ai for preliminary and back-up transcription, GoTranscript services for final transcription, and NVivo software for coding and analysis. The interview protocol included questions about the following: motivations for serving as career services practitioners, how they approach delivering career services in general, how they approach delivering career services to students of color and specifically PI students, what type of programming and tailored services they offer to PI students, and how their personal identity and cultural background impact their ability to connect with students. Participants were also asked about whether their institutions provide professional development training for interacting with and serving populations from diverse backgrounds.

Data Analysis and Coding

A combination of coding techniques was utilized based on descriptions from Saldana's (2016) "The Coding Manual for Qualitative Researchers". Many of the interview protocol includes epistemological questions in order to address theories of knowing and understanding particular occurrences and interests. For example, many questions began with "What factors influence…" or "How does..." or "In what ways..." (p. 46). In analyzing the participant's answers to these types of questions, Saldana points out that an exploration of the participants' actions/processes and perceptions is taking place. Other coding techniques employed to draw out themes included In Vivo, Descriptive, Process, Affective, and Values coding.

Descriptive and Process coding revealed that the themes of career counseling for PI students needed to be divided into two parts; 1) how the participants approach and deliver career counseling as well as interact with PI students; 2) the experiences of PI students and influences on career choice. Process coding helped to understand how and why the participants determined and acted upon their own approaches to career counseling as well as understand how and why PI students engage with career services and what factors determine their career paths. Once these two categories were identified and delineated, In Vivo coding was used to create the main themes within each category by drawing on the actual terminology spoken by the participants.

In order to categorize the way in which the participants' own identities, interests, and experiences impact their delivery of career counseling, affective coding was utilized to investigate human experiences, emotions, and values. Affective coding allowed for the creation of subthemes within their experiences and identities, such as educational backgrounds/interests, personal and professional motivations, personal lived experiences and identities, and shared identities with students. Values coding enabled the exploration and analysis of the participants' cultural values and belief systems. This set of codes is particularly relevant to an investigation on career counseling through a cultural lens and yielded categories and themes pertaining to collectivism, familial obligation, relationships, cultural influences, and dual identities.

These coding techniques align with analyzing the qualitative data through the RCT and CCDT frameworks because the main themes produced and the emphases are on cultural influences, identities, relationship building, and existing as a community/communal driven person within an individualistic society.

Credibility, Trustworthiness, and Reflexivity

Credibility, reliability, validity, and trustworthiness are aspirational components of qualitative research because the data and findings are subject to the interpretation of the researcher (Creswell, 2014; Merriam & Tisdell, 2016). In striving for credibility and trustworthiness, I engaged in the process of epoche, which is a vital piece of phenomenological research because the researcher must check for biases and preconceived notions while also setting aside judgement (Moustakas, 1994). I was particularly careful to engage in the process of reflexivity and attempted to ensure my assumptions based on my experiences as both a career services practitioner and a Pacific Islander were "bracketed" so I could set aside predispositions in order to effectively and clearly examine the essence of the phenomenon occurring based on the participants' responses (Merriam & Tisdell, 2016, p. 27). I also consulted with career services peers and educators who identify as Pacific Islander.

In order to ensure accuracy of the words and sentiments expressed by participants, I sent each participant a copy of the interview transcript so that member checking could occur (Creswell, 2014). Five of the 19 participants responded to thank me for the interview transcript and wish me the best of luck. I also conducted memoing after each interview in order to keep an accurate record of initial thoughts and reactions and to draw on self-reflection and contemplations that aided in making conceptual connections between the raw data, findings, and conclusions (Birks et al., 2016).

Pilot Study

A qualitative research pilot study was conducted throughout March and April of 2020 and received Institutional Review Board (IRB) approval from Claremont Graduate University in March 2020. The three participants were recruited through purposeful sampling using

professional social networks. Each of the three participants were from three different private universities in Southern California and held various positions in career services departments. Participants were considered based on their career staff positions at 4-year institutions that possess P.I. student populations of at least 0.3%. They were contacted via email and phone to obtain interest and consent. The research instruments included Zoom and Otter.ai. The participants were interviewed virtually via Zoom and the interviews were recorded and initially automatically transcribed by the Otter.ai software program, followed by the researcher providing accurate and final transcription. The duration of the interviews was between 80 and 40 minutes. Each participant was asked the same set of 20 questions, with additional follow-up questions for clarification or expansion purposes when necessary.

Each participant identified with the ethnic/racial background that falls under the blanket AAPI group. One female participant, Dreana, identified as Samoan, Hawaiian, and Caucasian and worked in the general campus career center at Inland University (1,700 undergraduate students); one male participant, Quentin, identified as Filipino American and worked in the college of Education at South University (7,600 undergraduate students), and another female participant, Lisa, identified as Chinese American and worked in the career center for business majors at Coast University (6,700 undergraduate students). All participants were born and raised in Southern California. Their backgrounds and location of their upbringings are important to note because that contributes to their personal lived experiences and how those experiences impact their perspectives on delivering multicultural career counseling to students; and specifically connecting with Pacific Islander American students with similar lived experiences and shared cultural ideologies based on community and collectivism.

Participants were asked questions that pertained to the following: their educational background, motivations for serving as career services practitioners, how they approach delivering career services in general, how they approach delivering career services to students of color and specifically PI students, what type of programming and tailored services they offer to PI students, and how their personal identity and cultural background impacts their ability to connect with students. Participants were also asked about whether their institutions provide professional development training for interacting with and serving populations from diverse backgrounds.

Findings indicated that four main themes arose in relation to the methods and motivations behind how they perceive, approach, and deliver career services in general, for students of color, and specifically for Pacific Islander students. 1) *Personal Identity and Interests*: When asked about what drew them to the field of career services, how they approach delivering career counseling to students of color and specifically PI students, all of the participants remarked on their educational interests, personal identities, and cultural upbringings as influential and motivating factors. 2) *Connecting on a Cultural and Communal Level (discourse, wardrobe, language, food)*: In addition to sharing their own personal identities and cultural values with students, when asked how they connect with PI students on their campuses, the participants described using wardrobe, discourse/native language, and food to appeal to students on a cultural and communal level. 3) *Empowerment, Advocacy, Trust, & Care*: Each participant expressed a strong desire to view their students in a holistic and comprehensive way while fostering relationships and environments based on trust, care, advocacy, and empowerment. 4) *Programming, Institutional, & Systemic Factors*: When asked about what type of tailored career and development programming, if any, are offered specifically for PI students and whether or not

their career needs are met, the participants recognized that while the desire is there, the actual targeted programming is not present. A majority of all career programming and events at all of the schools are focused on major, year in school, industry, and other general professional development programming. The participants explained that they could not definitively say whether or not PI students' specific needs are met and supported on a career training level due to a lack of data on career outcomes for PI students. Participants also discussed systemic barriers that PI populations continue to face due to their history, people, and culture being written about from a euro-centric colonizer perspective; consequently, people are not educated on authentic actual Pacific Islander identities and cultures – including Pacific Islanders themselves.

Additional findings regarding participants' anecdotes and perspectives on the PI student experiences on their campuses indicated the following three main points: 1) PI students experience microaggressions and do not see themselves represented in faculty/staff; 2) PI students visit career center less than other student populations; and 3) PI students' career and life choices are heavily influenced by their family values, cultural and ancestral expectations, and community/village upbringing.

Limitations

Some of the limitations of this study relate to the demographic makeup of the participants and the absence of existing qualitative research on the PI student community in higher education as it pertains to career services.

While the participant pool was somewhat diverse, the perspectives and experiences provided by people of color were minimal because a majority of participants identified as White, as in line with the racial/ethnic makeup of the majority of career services practitioners in the United States in Higher Education (NACE, 2021; NCDA, 2021; MPACE. 2021). None of the

participants identified as Pacific Islander, resulting in the data lacking the perspective and emotions of a person from the community that represents the service to students in this study. Despite efforts to reach out to discipline specific career centers, all participants were housed in centralized career centers (campus-wide serving all students) versus staff from decentralized discipline specific career centers where counseling methods and approaches could be impacted by students' majors, taking precedence over all other factors. Furthermore, PI students might be utilizing their discipline specific career centers versus the general institution career center, meaning the data from decentralized career staff could have yielded different responses.

A majority of participants held lower-level positions such as counselors/advisors/coaches. While responses from individuals in these positions provided the sought-after data on experiences of interacting directly with students on a 1:1/group setting and on a daily basis, data on the mindset, experiences, and actions of executive and director level personnel are also essential. Practitioners in higher-level positions could possess more insight on the decision-making processes of institutional leadership and possibly provide responses that reflect how policies and practices impact the direction and operation of career services on campuses.

Chapter 4: Findings

This chapter outlines the findings from the qualitative 1:1 semi-structured interviews of 17 career services practitioners from eight institutions that ranged in size (medium, large) and type (public, private) and are located throughout the Western regions of the continental United States. As a review, the interview protocol was developed based on the following research questions:

1) How do the personal, cultural, and ethnic/racial backgrounds and identities of career services practitioners influence the way they connect with students and deliver career services?

2) How do career services practitioners engage in relationship-building and consider students' cultural backgrounds when providing career services; specifically, for Pacific Islander students?

3) How do career services practitioners make efforts to aid PI students with heightening their career decision-making self-efficacy?

Four main themes and three to four subthemes emerged from analysis of the interview responses. The following four themes will be explained: 1) Barriers for students of colors to utilize career services; 2) Practitioners' approaches are influenced by background, identity, and experiences of self and student; 3) PI students face unique challenges on campus; 4) Career services are unsure how to meet the needs of PI students.

Theme 1: Barriers for Students of Color to Utilize Career Services

Participants were asked questions that pertained to services offered by their career centers, who utilized services, and in what capacity. When asked which student populations visited and used the services the most, several participants anecdotally responded White students,

privileged students, and students from higher socioeconomic backgrounds. The next group of students to frequent career services were international students and upperclassmen/transfer students. When asked why they thought other student populations did not take advantage of career services in a similar way as the aforementioned groups, four subthemes revealed that students of color experience a multitude of barriers related to utilizing career services. The barriers include:

- Unfamiliarity with services and a lack of sociocultural capital

- The intimidating nature of the career center

- A lack of relationship-building and targeted programming offered by career services

- A lack of representation in university spaces.

Subtheme 1: Unfamiliarity with Services and a Lack of Sociocultural Capital

Through initially asking who frequents the career center, it was divulged that White students and students from high socioeconomic groups are primed by their upbringing to not only be knowledgeable about the existence of career services, but also to understand the importance of capitalizing on such services. Liz, a counselor at medium-sized private institution, City University, and a Filipina female who was a first-generation student, commented that, "Definitely, students who identify as White typically come through the office I think more traditionally. They have a lot of perhaps even pressure from their families or institutional knowledge that they should be looking at a career office for support." The same aspect of White students utilizing career services the most also held true at a large public institution with one of the most diverse student populations in the country, Woodland University. Paul, a White male and a counselor at Woodland University expressed that privileged students at his university engage in a form of "resource hoarding", which also is a barrier for marginalized students being

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able to access services. These students are able to do this because they possess the sociocultural capital, as Paul explained:

> They've been optimized by their parents…but they're good at accessing services. They're good at identifying services and accessing them. That is obviously an obstacle for a lot of first-gen students and students of color who don't know how to navigate complex bureaucracies as effectively.

The follow-up question as to why other groups do not use career services as often, prompted participants to explain that students of color and marginalized groups are unfamiliar with and unsure about the nature and offerings of career centers due to their lack of sociocultural capital and institutional knowledge. These responses came from practitioners of all backgrounds at all types of institutions, varying in size and type. Kyle, a White male counselor at the large public institution, Tidal University, stated, "I would say also, socioeconomic backgrounds play a large factor, not only in the college search process, but on campus. Not having those prior resources or even knowledge to find those resources sometimes can hold different." Even if students are aware that an entity such as the career center exists, participants explained that the variety and breadth of the services offered are often misunderstood by students of color. As Craig, a counselor at City University who is a Filipino male who was a first-generation student, shared:

> I think students underutilize or maybe don't frequent this office as often because they don't know what types of conversations they can have here. Whether that be about their identity, whether that be about just being in a space that can be used as a soundboard. They don't know that this office can do that work.

Lillian, a Coordinator at Inland University who is a Filipina female who was a first-generation student, echoed the confusion surrounding career services by saying:

> I think that there's this misconception with Career Center services that it's only for resume help or only looking for an internship or only looking for a job. I think oftentimes students don't know that you can also come to the Career Center for major exploration or career exploration.

An additional barrier for students of color not utilizing career services as commonly as their privileged counterparts relates to a larger societal and historical problem of that population not feeling encouraged, supported, or comfortable with seeking out help in the first place. As Marion, a Counselor at City University who is an East Asian female, explained about her career center operations:

> I think it's maybe changed a little bit about the programming that we develop because we know that students of color just aren't always going to be the first ones to ask for help because they don't know how to ask for help, or they don't know that certain services exist.

As a result, students have been conditioned not to speak up, call attention, to themselves, or ask for support. As Liz stated:

> I think seeking help is not something that is indicative of the traditional student of color experience because society hasn't helped them in the past. It's a new thing for them. It would be extraordinary if more students of color came out to us.

Ultimately, Bianca, who is a Counselor at the large public institution Inland University and a Latina female who was a first-generation student, summed up the largest problem for career services, which she referred to as a "PR issue". Essentially, people are simply unaware

about every aspect of career services, "One of the biggest barriers that people don't know what services we have available. And you really can't blame people for not knowing what they don't know." Other participants lamented the similar problem that career services is a question mark for students.

Subtheme 2: Career Center is an Intimidating/Scary Space

The next prominent barrier that was cited by participants as a reason for students of color not utilizing career services is that the career center can be an intimidating and scary space. Steven, a White male who is a Counselor at the large public Woodland University, explained:

> I think it could be because it's intimidating in the first place to come to a career center. Career services are an area where students really have to be vulnerable. There's just no way around that and I think that some students are just not comfortable with that.

Participants commented on how career centers are a space where students think they are supposed to already come knowledgeable, prepared with specific questions, and with an exact plan of action. This misunderstanding leads to a fear of appearing unintelligent and/or being unwillingly evaluated, so to avoid those negative feelings, some students avoid the career center altogether. Liz drew on her personal experience as a first-generation college student of color:

> I think it's really intimidating. Again, from my own even experience as a student, going into a space perhaps to receive criticism, it's what they imagine career services to be in terms of getting resume help or cover letter help. I think that's something that is highly intimidating.

Julia, a Counselor at the medium private Greenery University and a White female who was a first-generation college student, touched on the element of anxiety surrounding figuring out life after college:

I think that we're like a scary place just in general. I think we're a place where we force students to think about their future. I think that can be anxiety-provoking. I think that's a barrier in and of itself. I also think that some students come in knowing their resources and some students come in not knowing their resources.

Julia's observation also ties in the lack of sociocultural capital aspect because some students are unsure about resources available to them and subsequently develop anxious feelings, which are amplified when combined with the fear of the unknown about their future.

The intimidating and scary nature of visiting a college career center permeates throughout differing higher education settings, as participants from varied school types commented on this characteristic and how it is amplified for students of color who have cultural beliefs and practices that are contrary to dominant culture. Nick, a White male who is an Assistant Director at Greenery University pointed out, "I think, one, we're a scary place…I think sometimes there are cultural barriers about asking for help or not knowing, or there's fear. There's sometimes fear of not knowing what a cover letter is." For students of color already experiencing a multitude of challenges related to racism, a lack of sociocultural capital, isolation/alienation, and financial obstacles, levels of career anxiety are heightened and sometime crippling in comparison to White students (Fickling et al., 2018; Gloria & Hird, 1999; Rowell et al., 2014; Storlie et al., 2018). This intensified career anxiety contributes to a reluctance to subject oneself to yet another intimidating, scary, or confusing university space, and thus creates another barrier to utilizing career services on campus. This finding suggests that practitioners will need to look to how to create both an ideology and a physical space for career services/career centers that is welcoming, comfortable, and empowering for vulnerable students.

Subtheme 3: Lack of Targeted Programming and Relationship Building

Participants were asked what types of programming are offered to different and specific groups of students. Many participants at different institutions explicitly responded that their offices do not create or implement programming that is targeted for a specific ethnic/racial demographic group. Others mentioned programming that is designed for year in school, major/academic program, or topic specific, such as resume building or interviewing. Some participants explained that they collaborate with affinity offices and groups across campus, such as DEI offices or multicultural centers, in order to create targeted programming for students of color. Other responses included participants citing that their offices develop and implement targeted programming for specific ethnic/racial groups from their own initiatives, meaning an affinity group did not reach out to them and then the program was born.

From a lack of ethnic/racially targeted programming comes a lack of relationship building for students of color in need of louder and more intentional forms of representation and support. Sarah, an Assistant Director at medium-sized private institution City University, who is a mixed-race female, posited:

> I think it has to do with where we've built trust and where we have relationships.
> Have we done the intentional work of building relationships, for example, with our Black students? I'm not so sure if we have, but that's where we could do better. I think, though, that our office is taking steps in the right direction though by doing things like showing up in affinity group spaces.

Subtheme 4: Lack of Representation in University Spaces

Many Participants responded that they felt the reason students of color did not utilize career services in the same fashion as their majority counterparts could be attributed to a lack of

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representation of people of color in university spaces; meaning that students of color do not see themselves reflected in staff, faculty, or even their peers. The commentary of a lack of representation for students of color in university spaces was a recurring theme that appeared in several responses throughout a majority of interviews. Sarah from City University offered her thoughts on the importance of representation and a sense of belonging when it comes to why students of color might not use career services:

> I would say one could be finding place and belonging in a predominantly White institution. A lot of our leadership at City University are White and so what kind of signal and experience do they have when the leadership of their own institution they're choosing to come to do not look like them, and where can they find role models? Another challenge I think that these students are facing is working with staff and faculty who look like them and share the same identities with them. At our institution, the percentage of faculty and staff of color is too low.

Bianca from Inland University, echoed a similar sentiment, "Because there's not enough people that look like them at our career center. They don't know who we are. They don't know what we do." Several participants commented that if students of color do not see university staff/faculty that look like them, then there is a deep hesitation to visit a space where they will continue to feel misunderstood and a lack of connection. The literature reflects the need for higher education institutions to be committed to diversity, equity, and inclusion initiatives, including implementing and sustaining diverse hiring practices for the sake of the well-being and success of its marginalized and underrepresented student populations (Chun & Evans, 2016; Falconer & Hays, 2016).

Theme 2: Practitioners' Approaches are Influenced by Background, Identity, and Experiences of Self and Student

Participants were asked questions that related to their backgrounds, knowledge and incorporation of career theories, and their approaches/methods to delivering career counseling (1:1 and group). The most frequently mentioned general approaches to delivering career services entailed being student centric and meeting students where they are, employing active listening, getting to know students and building trust, engaging in storytelling and sharing of narratives, and being based in identity. Additional questions looked at how the ethnic/racial and cultural identities of practitioners and students play a role in relationship building and delivering career services to students in general, to students of color, and to PI students (responses regarding PI students will be provided in separate themes following this section). Findings indicated that participants' education/training, approaches, and identity are interrelated. Four subthemes that influence practitioner approaches surfaced from the responses and are as follows:

- Education/training/professional background

- Impact of personal identity

- Working with students of color

- Shared identities and lived experiences with students of color

Subtheme 1: Education/Training/Professional Background

The education and professional backgrounds of participants were either directly or indirectly related to the field of career counseling and career services and thus contributed to their abilities to perform confidently and passionately in their current roles. Prior to working in career services offices in higher education, participants worked in closely related professional roles that segued well into career services, such as, academic advising, employer relations,

recruiting (employer side), human resources, and community engagement/public service. Seventy percent of participants held advanced degrees in fields such as higher education and student affairs, guidance and counseling, counseling and mental health, psychology, and education/teaching. Participants also remarked how their undergraduate degrees in fields such as sociology and ethnic studies gave them a foundational understanding of working with students of color, communities of color, and the intersectionality of culture and career. As Lillian from Inland University explained:

> My undergrad is in ethnic studies, and then tying that in with working in higher education and working in student affairs. I'm very values-based, so as far as also, how do your identities and your culture also impact your values and your goals and your decision making.

> When asked about career counseling training received either in school or on the job, some participants mentioned graduate coursework that explored career theories. While interview protocol did not delve into the details of the graduate programs of the participants, it is notable that coursework related to career theories and multicultural education were cited at a very low rate. This is line with scarcity of the presence of intentional multicultural education and training in career counseling graduate programs (Flores & Heppner, 2002; LoFrisco & Osborn, 2012) and reinforces the literature that highlights the importance of graduate career programs formally training budding career services practitioners on multicultural competencies (Lenes et al., 2020; Dameron et al., 2020; Pipkins, 2014). In the absence of formal multicultural training from graduate career counseling programs, a positive finding and move in the right direction, is that all participants stated that in their current roles, they took steps to further educate themselves and their colleagues on working with students from diverse communities. They did this by utilizing

resources and engaging in activities (conferences, webinars, training sessions, etc.) provided by their universities, their supervisors, and career practitioner professional associations such as NACE, MPACE, and NCDA.

When asked about the knowledge and incorporation of career theories when delivering career services in general, several participants did not name a career theory. Others cited theories and career theorists such as Planned Happenstance, Chaos Theory, John Holland, Donald Super, and Mark Savickas. Regarding career theories and approaches for students of color, some participants did not cite any while others cited Yosso's Community Cultural Wealth, Critical Race Theory, and Decolonization. None of the participants mentioned CCDT, RCT, or SCCT at any point throughout the interviews. Some participants explained the importance of incorporating theory into their approach and how it facilitates the career exploration process with students. David, an Assistant Director at the large public Woodland University who is a Latino male and was a first-generation student, explained:

> It's helpful to understand career theories because not only can it guide me as a professional in regard to how I might approach the conversation with an individual, but I can also then share that, share my mindset, share my thinking with the student or alum. I can share it with them too so that way they can buy into the process understand where it is that we're trying to go next.

For students of color, Bianca of Inland University expressed her extensive knowledge and implementation of career theories and how those intersect with multiculturalism for the work she does:

> I know about the career development theories. I know the way that human development influences career development the cultural aspects that influence career development. I

think personally I really try to operate from a multicultural career development approach where I really look to Mark Pope's, guidance in serving people from different cultural backgrounds, folks that are disproportionately impacted.

While a few participants were very intentional about their incorporation of theories in their practice, especially when working with students from varying backgrounds, some participants stated that they preferred a different approach. Robert, a Counselor at the large public Tidal University who is a White male, shared that rather than utilize a specific theory, he asks a lot of questions about his students' backgrounds and families as a way to get to know them:

I try not to change my program and how I talk to students based on race, color, or anything. I try to talk to them all the exact same. What I would do with them is I try to get a background on what they've done and what they do and what their goals are. I don't necessarily sit by and use any type of theory when I communicate with them.

Overall, participants acknowledged the existence of career theories but not necessarily that they were knowledgeable or comfortable enough to put them into practice in an intentional way for students in general and for students of color. This finding aligns with the literature demonstrating the necessity for career counseling graduate programs and career services practitioners to have formal training on career theories (Lara et al., 2011; Lindo et al., 2019).

Subtheme 2: Impact of Personal Identity

Participants were asked in what ways their ethnic/racial and cultural identity impact the way they approach and deliver career services. Responses revealed that many factors influence their work and how they build relationships with students, including: heritage, gender, first-generation status, upbringing, inclusive and equitable workplace practices, and privilege. Several participants shared that their ethnicity/race and cultural belief system shaped their daily thought-

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process and actions while also informing how they interact with students. Bianca passionately exclaimed how her identity impacts her, "Every way, in every single way. I think culture is everything or that makes us who we are. So, I recognize that when I'm working with a student, that my perspective is completely informed by my culture." Eva, a Director at Colt University who is a Latina female and was a first-generation college student shared how she portrays her culture and identity visually in an effort to make her office a comfortable space for students of color and other marginalized groups, "I have pictures of my family. I have pictures of things that are culturally relevant to me and my experiences, places I've traveled, pictures of my pets." This intentional cultural décor also serves a conversation starter that helps break down barriers for students filled with apprehension or fear, as she drew from her own experiences and went on to describe, "…if you remember being a first-time freshman and needing help and how scary it was to sit in an advisory counselor's office and how, at that time, they didn't look like me, or they didn't have any experience like me."

Participants emphasized their first-generation status along with being a person of color and how their upbringing, values, and cultural norms are significant and interconnected pieces that impact their career services work. Lillian offered this about her approach:

A lot of it also has been influenced by a lot of my personal experiences of being an Asian-American identified woman, being a first-generation college student. I think it really wasn't until I was in higher education and taking coursework and my graduate program where I really started to reflect more on how my identities and my culture impacted my values and my decision-making. I very much bring that in too, when I start talking about career planning and career readiness with our students.

The importance of aligning cultural values with decision-making, career decision-making in particular, was also shared by Sarah who said her East Asian American identity underscores values such as services to other, respect to elders, and giving back:

> Those are values now, when I am working with students, I am often looking to see if those students hold the same values. I want to make sure that we're exploring things like how does family or community and service to others play a role in their own career development.

In addition to value alignment recurring in responses, participants also repeatedly talked about how students of color and first-generation students often need a deeper understanding of career exploration, career familiarity, and career success by way of realizing the scope and variety of career paths outside of the typical doctor, lawyer, engineer route. Liz stated that as a first-generation Filipina American woman, she wanted to help students redefine the narrow view of success they might have been raised with, just as she was, "Helping others expand their mindset for success is something that also I have been carrying alongside my own cultural journey." Similarly, Craig said that as a first-generation child of immigrants from the Philippines, he wanted students to understand career options available to them, especially since he himself did not have that knowledge for his own career search:

> This was not a role I even knew existed and so for me to approach the work that I do with students and understanding what do they have exposure in, what pathways do they see themselves in, is very much a concept that I pull into those conversations too.

Lillian from Inland University shared the same sentiment, "It's also partially because they're first-generation college students, so they don't know that there's a whole bunch of other majors and pathways that they could look into." Craig, Liz, and Lillian's comments reflect the

aforementioned lack of sociocultural capital as a barrier for students of color utilizing career services because they are also unaware of expansive career choices and are unsure of how to engage in conversations around unfamiliar territory. Craig believes the cause of students of color being uninformed about the multitude of industries and jobs is because they have been systematically and repeatedly told by society that they are incapable to performing in high-level high-skilled roles and that stems from a history of colonization, something which he strives to undo via implementing decolonization theory in his work, "One of the bigger narratives I take up when I'm working here is how do I break the generational cycle of trauma and the generational cycle of colonization into the work that I do today."

A significant finding was that many participants who identified as White emphatically stated that their ethnicity/race impacted their work because they recognized the privilege and status that their race grants them. Accordingly, they resoundingly remarked that they do not make assumptions about students' backgrounds and experiences, acknowledge that they have very different experiences than students of color, and engage in active listening as a way to assure students of color of their allyship. Kyle (Tidal University) indicated his consciousness surrounding his race and what that means for interaction with students of color, "Recognizing my position of privilege as a white Caucasian male. I think you know one first has to recognize their own racial identity and privilege in my case. And then you check that at the door." Nick (Greenery University) had a similar sentiment and went on to stress the importance of listening:

> I'm very aware of my presence. I'm continuing to try and be mindful of the privilege I benefit from… My experience of cisgender white men is they speak frequently and at length, so doing my best to really be intentional with when and where and how I use my voice.

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Paul (Woodland University) reflected on how the murder of George Floyd and recent social injustices made him ponder on how to contribute to the conversation in efforts to not be "part of the problem", which led him to the same place as Nick regarding the power of listening, "I sometimes struggle to feel like I have anything to say. And mostly what I do then is I just listen."

Steven (Woodland University) and Julia (Greenery University) also commented on engaging in active ways to assess the impact of their identity in their work. Steven explained that he had to do "a lot of unlearning" given his status and upbringing, "My background is very privileged racially and economically in a lot of ways. I just have to approach every situation knowing that students have choices to make that I might not have had to make myself." Julia recognized that she is in position of authority and thus has a responsibility to her students. She went on to say that she intentionally works at, "Understanding what are my blind spots and not assuming that my experience is universal." These participants expressed very pointedly that they are not only aware of their privileged identity as it pertains to race/ethnicity, but also how they are cognizant of what that means when interacting with students of color and students from lower socioeconomic groups. In this regard, participants stated that they are adjusting and tailoring their approaches and conversations accordingly. Participants also recognized that even if they identify as White, they still can connect with students who lack sociocultural capital based on their own experiences. Nancy, an Assistant Director at the medium public institution Lakes University, who is a White female and was a first-generation student from a rural area explained how her upbringing gives her greater insight into the experiences of students of color, who are also often first-generation students:

> For me the part of me that I feel impacts my delivery is more related to being someone
>
> who came as a first-generation college student. Who grew up in a very rural

environment…I feel also I can really identify with really anyone who feels like they didn't have resources or the inside scoop, and what the possibilities were out there. I feel like that really impacts how I approach students.

The findings for this subtheme revealed that all of the participants consciously reflected on how their identity, including upbringing, race/ethnicity, culture, and gender, impact the way they approach and deliver career services to students in general and specifically students of color. Participants noted that their self-awareness of their identity and life experiences plays a significant role in how frame their daily work and build relationships with students.

Subtheme 3: Working with Students of Color

This subtheme highlights what the findings revealed about how participants factor in students' ethnicity/race when delivering career services and subsequently, the way participants engage and interact with students of color. As previously mentioned, participants cited the following as their approaches to delivering career services to students: student centric and meeting students where they are, employing active listening, getting to know students and building trust, engaging in storytelling and sharing of narratives, and being based in identity. Inquiries regarding approaches to working with students of color in particular unearthed that participants employ a more customized approach that factors in the lived experiences of students of color and challenges faced by marginalized and underrepresented groups. When working with students of color, participants explained they consider the following: use of equitable terminology, not making assumptions about students' experiences, encouraging students to acknowledge their accomplishments, social justice, self-efficacy, decolonization, storytelling, advocacy, multiculturalism, imposter syndrome, and recognizing discrimination in the workplace.

Liz from City University emphasized the importance of having conversations with students about respecting cultural norms and values and how that can affect the job search and onboarding process, "When you do meet with students of color, what are some things in practice from home or from your culture that you really want to be honored in your future workforce? That can translate into when you ask for negotiations." She continued to explain that students of color might have "the mindset of settling for less" because they've been accustomed to not speaking up and advocating for themselves. This is in line with Craig's comment about the legacy of colonization on how oppressed people of color have been told they're not qualified for high skilled jobs, so they accept less.

Participants pointed out the need for there to more intentional work on preparing students of color for the world of work and navigating spaces that are in contrast to their culture. Sarah from City University explained, "…specifically talking about what are the barriers that students of colors might be facing and things like building relationships, and what are the things that are not spoken about in career development?" She continued to speak about practitioners' being mindful of "unpacking why are hiring practices so racist" and asking questions like, "How are white supremacy culture attributes really embedded into the workplace?" and "How can we coach our students to find safe workspaces or workspaces that will actually be able to hold them and care for them…?" The imperativeness to have these conversations with students is backed by the literature because students of color sometimes fear they will continue to face the same oppression and discrimination in their future careers at predominantly White workplaces that they have in their college-going experiences (Gloria & Hird, 1999; Holloway-Friesen, 2018; Karjalainen, 2020; Osborn et al., 2007; Rowell et al., 2014).

Many participants recognized that family plays a large role in influencing the career decision-making process for students of color and said they keep this at the forefront of their minds when working with students. Eva from Colt University stated:

> They carry their families with them. I feel a lot of them are choosing career paths to create financial stability and wealth for themselves that they may have not experienced within their immediate family. A lot of times I know they're choosing and they're being influenced by that collectiveness of their family and trying to contribute.

Lillian from Inland University echoed that characteristic when explaining that students of color are often trying to secure employment that will provide financial stability for their immediate and extended families, as is common for collectivist cultures, "A lot of just familial and cultural influences when it comes to their decision making and their career decisions." Allen, a Counselor from medium public institution Lakes University who is a Filipino male, also noted how it can be difficult for his students from Asian and Middle Eastern descent to experience familial pressure and go against the family grain, "Or even one of the examples for many of the minority students is that familial pressure to do X, Y, or Z and how we can overcome them and have those difficult conversations because they're difficult with a family member."

As part of recognizing and appreciating the significance of the familial influence for students of color, participants also remarked on another cultural marker for students of color and communal/collectivists cultures, which is storytelling. In knowing that storytelling is conduit for students of color, participants implemented and encouraged this approach in their work, as Lillian pointed out the connection between storytelling and career preparation:

> I share with students that they know their stories best. I think through ethnic studies, I've really learned in terms of the importance of storytelling and relating that to career

development, so really their stories, what is it that they want next in their careers? How

has their identities and culture influenced that?

Marion from City University also acknowledged how she incorporates storytelling when

working with students of color and uses that to map out her programming and counseling

methods, "I'm always very much story-based. Hearing the narratives of students first is very

important to me. Just trying to gather as much information right off the bat who my audience is

will help me figure out...".

Participants who said they did not necessarily share the same ethnic/racial and/or cultural

identity with a student, said they found ways to engage and connect through tapping into

methods for working with students of color. Nancy from Lakes University explained how she

understands how the dichotomy between the dominant Western culture and a student's differing

culture rooted in communalism, can be challenging:

Really trying to approach a student who comes from a different cultural background than

myself, to honor where they're coming from. Helping them to navigate maybe the

multiple worlds that they're in, because maybe they are from a culture that is different

than the American individualization focus on the individual.

In working with students of color, some participants realized that the experience is enlightening

for them as well because it enlightened them on the extent and impact of the contrast between

Western culture and collectivist cultures. Matt, a Director at Hill Valley University who is a

White male shared how working with students of color has given him more awareness on how

race/ethnicity, culture, and identity impact career decision-making:

We've all had a different experience, especially students of color, right? One thing I try

to do is take the time to better understand their experience. I met with a Native American

student here on campus and a lot of the influence of the career they want to go to is

because they wanted to give back to their tribe. They wanted to give back to their people.

That opened my eyes a little bit because a lot of students who are Caucasian, I don't hear

that story a lot.

This finding that practitioners' comprehension of this cultural clash is a key component of

working with students of color is supported by the literature that states that students of color

must learn how to navigate dual identities in which they can successfully exist within a dominant

culture while maintaining respecting the sanctities of their personal culture. (Clark et al., 2004;

Constantine & Flores, 2006; Pipkins et al., 2014; Syed, 2010). The data from these interviews

indicates that participants are sensitive to the varying needs and lived experiences of their diverse

student populations. As a result, they tailor their respective approaches and methods accordingly

by acknowledging and appreciating the backgrounds, identities, and cultural values of their

students of color and marginalized students.

Subtheme 4: Shared Identities and Lived Experiences with Communities of Color

Participants reflected on their personal identities and how that impacted their approach to

career services. They further shared how considering the identities of their students impacted

their methods. This subtheme describes how participants' responses showed the relationship

between their personal identities and that of their students. In having these shared identities and

shared experiences with communities of color, participants remarked on how commonalities

facilitated mutual understanding and relationship building on an individual level. Eva remarked

that her longevity at Colt University was largely due to shared identities with the diverse student

body and wanting to uplift historically marginalized groups:

A lot of the students look like me and have experiences like me, so there are a lot of first-gen students of color on our campus, who don't have professional role models, or have exposure to professional behaviors and career planning.

David of Woodland University remarked how after introducing himself to a group of students, he believes his name and appearance give students of color a way to connect with him in what they perceive could be shared experiences, "…I've noticed almost every single time a student of color will come to me afterwards and engage with me. I remember in particular, two students were very inquisitive about what my background was and were very curious about that." Marion of City University said she can relate to students who share the cultural expectation of servitude and gratitude to one's family in the form of giving back:

I do feel a lot of that familial pressure, and I have felt that and understanding what it's like to need to be successful and have that pressure to find a good career that will make you money because that's what the drive is in order to give back.

Participants from the dominant Western culture reflected on how shared identities can come in many forms and there are a variety of ways to connect with students, as was the case with Nancy being first-generation and from a rural community. For Steven, from Woodland University, he shared that his experiences and identities provided him with the ability to grasp what it means to have feelings around alienation, insecurity, and a lack of belonging:

Even though I am White and I am from a very privileged background, I'm not a stranger to feeling different. I'm not a stranger to imposter syndrome and self-doubt. I'm not a stranger to overcompensating for those things with perfectionism and people-pleasing. I do notice some of the same behaviors in students that come from some of those backgrounds, and I can certainly empathize with that.

Once again, engaging in a process of self-assessment and reflexivity is important for practitioners because it creates opportunities for them to connect with students on a deeper and more successful level.

Theme 3: Pacific Islander Students Face Unique Challenges on Campus

Participants were asked questions about familiarity with PI students' experiences in higher education, challenges faced on their campuses, how PI students interact with career services, and what factors influence PI students' career choices. A majority of participants said they were not familiar with the experiences of PI students in higher education while others said there were pretty familiar or somewhat familiar. The data showing unfamiliarity with PI students' experiences aligns with participants' responses saying that PI students very rarely or never interact with career services on their campuses. This finding indicates that lack of interaction is leading to a lack of familiarity and thus targeted and intentional outreach is warranted.

When asked about challenges that PI's face on their campuses, the majority of participants offered what they either knew or assumed/perceived to be challenges. Other participants stated that they would not feel comfortable venturing a guess because of their unfamiliarity with the population. It is important to note that several participants spanning various backgrounds, including those who said they were somewhat and very familiar with PI experiences in higher education, began their responses with, "I'm not sure, but" or "If I had to guess, I would say" or "I would assume". This means that the vast majority of the challenges stated, as they pertain specifically to the participants' respective campuses, are perceived challenges. While some participants may be familiar with overall PI experiences in higher education, they are less confident about challenges faced by PI's on their campuses. Responses

to this question along with other questions surrounding the PI student experience and PI cultural values gave rise to the following four subthemes for factors that are related to challenges faced by PI students on campuses:

- Small Numbers; Underrepresented (in university staff, faculty, administration, and peers)

- History; Colonization; Racism/Stereotypes/Microaggressions

- Isolation/Alienation (homesickness); Lack of belonging/spaces

- Culture/Duality; Family/Community

Subtheme 1: Small Numbers; Underrepresented

The most commonly mentioned challenges for PI students on campus were the small numbers and being underrepresented in university spaces, including among staff, faculty, and their peers. David from Woodland University, said that would think their PI students are trying to find each other and bond together because of their low numbers:

> This would be a guess, but I would say because of the fact that it is a small, very small percentage of students that identify with that [PI], maybe a dilemma or a challenge would be finding others like them. Finding community…

He went on to explain that as a person of color, he and his colleagues of color understand how important it is for communities of color "to feel seen and feel connected" to community. Eva at Colt University pointed out that despite her university being located in a community with a high PI population, the number of enrolled PI students was low and the number who utilized career services was even lower, "I've been on this campus as I mentioned for 10 years, and I can probably count on one hand the times I engage with the Pacific Islander student on our campus. They don't come to the career center often…"

In addition to the small population on campuses, participants cited the lack of representation of PI identity in university settings as a huge challenge for PI students. Lillian from Inland University mentioned the common problem of PI students being ignored because they are grouped under the AAPI label, "Definitely not being represented on campus. I think oftentimes because our Pacific Islander students get lumped into that AAPI umbrella, that there's not often times where there's programming or workshops or services that are specific to just Pacific Islander students." Liz of City University, which also has a high number of PI students relative to the rest of the country, explained how the lack of representation negatively affects PI students and deters them from engaging comfortably with university spaces and services, "I know two of them and I don't think they ever think about bringing their culture onto campus because it's just so overwhelmingly non-representative of them. There's no Pacific Islander staff of color or faculty of color."

Nancy (Lakes University) commented on how there is an overall lack of diversity throughout campus administration and especially for PI's, "I think then there's not as enough diversity in our staff and faculty as it is…We have very little representation. I feel like they're definitely not seeing anybody that comes from their experience and seeing them in leadership." Once again, regardless of the demographic of the school (size, type, and population breakdown), all institutions represented in this research shared the same barrier to success for PI students, a lack of representation of PI's throughout university operations. Nancy did mention that when one of the center's student workers was Pacific Islander, that she noticed the career center became a safe haven and hangout for fellow PI students. That situation demonstrates how representation foster culturally comfortable physical spaces for PI students to freely express their identities and thus utilize the services more frequently than they would have otherwise.

Subtheme 2: History; Colonization; Racism/Stereotypes/Microaggressions

Participants cited unique challenges for PI students on campuses relative to other student populations pertaining to their experiences with history, colonization, racism/microaggressions, and stereotypes. Bianca of Inland University and Craig of City University both expressed the importance of considering the intersectionality of history and culture as Bianca explained how that impacts her work in career services and practitioners' ability to adequately support students, "Something I'm very passionate about is the connection between history, culture, and counseling. I think all of them are so interrelated. Without knowing the history of a community, it's really hard to be able to serve them." Bianca also explained that it's vital to stay informed about what is occurring with specific communities currently, including politically. Bianca's comments parallel the finding that participants/practitioners are not too familiar with the PI community and thus need to be knowledgeable about the students they serve by acquiring concrete data. Craig does feel as though he understands some aspects of the PI community as he drew from his identity as a Filipino child of immigrants and his shared experiences with Pacific Islanders as they relate to the legacy of the deleterious effects of colonization:

> I think the greater obstacles is understanding their historical self, not only of sacrifice and colonization, maybe a loss of generational culture even. When I think of Pacific Islander students, I think of the barriers that colonization put on our people a long time ago, and even today to say that we are not fit to be in the roles that we want to be in.

Craig's approach of utilizing decolonization methods and approaches when understanding indigenous populations and the lasting legacy of colonization is supported by Tuhiwai Smith (2002).

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The history, colonization, and subsequent migration to the United States spawned and perpetuated racism and stereotypes that plague the PI population and PI students seeking a college degree. Liz, Marion, and Lillian remarked that due to their physical statures, people consign PI students to the space of being a student athlete by assuming that they are not at college on academic merit, but rather only because of their physical abilities. As Liz from City University stated:

> I think, especially for Pacific Islander males, some of them also really feel relegated just
>
> to be in sport spaces or athletic spaces that only value the performance of their bodies,
>
> not necessarily their minds. That can also be very isolating for some students.

Lillian of Inland University had the most interaction with PI students on campus of all of the participants and was able to confirm the PI student experience straight from the source, "Really this stereotype around Pacific Islanders come into the university as athletes only. That was something that was shared by our students…"

Subtheme 3: Isolation/Alienation (homesickness); Lack of Belonging/Spaces

A lack of representation leads to feelings of isolation, alienation, homesickness, and a lack of belonging. Several participants remarked that PI students are seeking a sense of community, but that there is an absence of physical spaces on campus that foster a sense of gathering or provide a culturally welcoming atmosphere. As Lillian (Inland University) explained that PI students are, "Really just trying to find community on campus. Trying to find someplace they feel culturally comfortable on campus." The theme arises again, as Liz (City University) alluded to, that PI students do not feel free to express their culture at a place where they are living and studying for four or more years. The cultural disconnect has PI students longing for the familiarity and freedom of their homelands. Paul, (Woodland University) one of

the few participants who has worked with both Filipino and PI communities in his former and current roles, stated, "…if they're coming from the islands to go to college, which is the case for many of them, then there's a lot of homesickness and alienation that they experience." This heightened homesickness relative to other groups of students is connected to the incredibly strong bonds between family and extensive kinship systems that are cultural cornerstones for Pacific Islanders (Museus et al., 2017; Uehara et al., 2018; Vakalahi, 2009). Matt (Hill Valley University) mentioned that from his limited interaction with PI students, he has learned how family ties influence the PI student experience on campus, "Well, one thing I do know, from talking with some, is they're very close with their family and friends. And I understand there can be probably, maybe even some greater homesickness than other students experience based on that closeness."

This lack of a sense of belonging and feelings of isolation are compounded by the physical location and environment of the city/state of the institution differing greatly from their homeland and even home communities on the mainland. Everything from the weather and terrain to the food has a lasting effect on the PI student experience on campus. Nick (Greenery University) provided a detailed account of the challenges PI students when adjusting to new physical environments and locations:

> There's a lot that happens when a student comes from Pacific Islands. So, whether it's Guam or Palau or Hawaii, a majority of our students are from Hawaii, but we do have strong Guam population as well. The rain is cold here. It's dark a lot. It's a massive, massive change. So, often, that first semester can be incredibly difficult. And the food's not good. The rice is different. I mean, nothing is normal.

Feelings of homesickness and isolation are further magnified when not even basic needs are met, such as having familiar foods to feed their souls. Liz (City University) pointed out that, "There's no food that is directed towards their culture or appetites…" It is important to point out that Nick and Liz have commented on a key foundation of PI culture and community bonding — that is food.

Subtheme 4: Culture/Duality; Family/Community

Encountering the conundrum of juggling dual identities where one has to navigate the dominant culture while honoring and respecting their own culture is yet another challenge for PI students on university campuses. Many participants remarked on how family greatly influences the career decision-making of PI students. Cultural duality is tied to the larger context of honoring and respecting family wishes and giving back to the community, another hallmark of PI culture (Carlton, 2006; Casey, 2001; Labrador & Wright, 2011; Nguyen-Truong, 2020). Marion from City University spoke about the severe culture shock that PI students experience when attending a PWI and trying to exist within "mainland values" that are so different from their homeland. This connects back to the theme, as other participants have mentioned, of seeking out one another to find shared communal belief systems and experiences, as Marion said, "I think that definitely impacts the success of a student, is being able to find community and being able to find students who share the same stories, and share the same backgrounds, and share that same narrative."

Nick (Greenery University) discussed the struggle of dual identities for PI students because they sometimes feel shame in their backgrounds, language, and culture while trying to exist within Western systems, "So, it's almost as if there's two identities. You know, there's also covering. There's covering of cultural identities from home, of either slang or of attitudes that

mainlanders just don't get." He mentioned this duality within the aspect of career development and explained cultural characteristics of remaining humble and not speaking about yourself are in conflict with PI students' career exploration and career process:

> On top of that, specific to career development, my experience of Pacific Islanders has been, there's a very strong culture of don't brag, don't boast, and on the mainland…So, the discomfort with describing your professional journey is often perceived as bragging or boasting. That's a big piece.

This is in line with how Paul (Woodland University) mentioned that encouraging students of color to acknowledge and honor their accomplishments, in anything from a conversation, to a resume, to an interview, can be a challenge because often times, that is contrary to their cultural customs. This finding indicates that PI's are in need of intentional support when highlighting themselves during their career development process.

Giving back to family is a prominent and often determining factor when it comes to the career decision-making process for PI students. This is supported by the findings from this research in that participants cited it as a factor influencing students of color, and a majority of participants cited it as the main factor influencing specifically PI students. Allen (Lakes University) remarked on how PI students deal with the added struggle of deciding whether to stay on the mainland or return to the homeland to support family, as it would be expected:

> I know one of the biggest things is always do I go back home to either, Guam, Hawaii, or whatever, where they may be from, and working and succeed there? Do I stay on mainland USA and kind of do my own thing here and not be there for family and the community?

For PI students who permanently reside on the mainland, family is still the main influencer for deciding what type of job to take and where. As Liz (City University) explained with certainty:

> They definitely wanted something that was going to be located in the local area because it needed to be close to their family…Definitely, again, finances or sustaining their family and extended family. Location and proximity to family is always first and foremost…

Lillian (Inland University) echoed this in her work with the AAPI student community and how culture and family influence career decision-making:

> Definitely, their different identities, their culture. If I'm sharing more specifically about working with our Asian American and Pacific Islander students, oftentimes, really being influenced by their families in terms of what majors to go into or what career pathways they should look into.

> In navigating dual identities and wanting to respect and honor the wishes of their families while also wanting a sense of autonomy throughout their career exploration, juggling these cultural constructs becomes another challenge for PI students. The clash of Western culture and the communal/collectivist culture posing a barrier to success for PI's is highlighted best by Liz's comment, "…the demands of the higher education system doesn't typically line up for a culture that is so heavily family-based or community-oriented, like so many Pacific Islander students have." Awareness of this clash and then taking steps to mitigate it are essential for the success of PI students in higher education. (Uehara et al., 2018).

Theme 4: Career Services Unsure How to Meet the Needs of Pacific Islander Students

Participants provided their either known or perceived factors for challenges that PI students face in higher education and on their campuses. To gain a better understanding of how these challenges could be addressed by practitioners, participants were asked how they reached

out to PI students on campus, how the professional development needs of PI students differed

from other groups and if those needs were met, and how participants ethnic/racial and cultural

identities created more avenues to connect with PI students. The most significant finding is that

due to a lack of data tracking (both quantitative and qualitative) and despite best efforts to

address challenges, practitioners are unsure of how exactly to meet the needs of PI students

because they do not know what those needs are. Some participants responded that they were

"unsure" if PI students' needs differed from other students while others said they felt their needs

were not different from other students. The stated unique challenges faced by PI students stands

to demonstrate how their needs are indeed different from other student populations. Additionally,

when asked if the professional development needs of PI students were being met, some

participants were definitively unsure while others outright said their needs were not being met.

Findings from the line of questioning surrounding outreach to and engagement with PI students

and meeting the professional needs of PI students uncovered the following three subthemes:

- Lack of Targeted Programming

- Lack of Intentional Data Tracking and Analysis

- Opportunities for "Talk Story" and Relationship Building Through Identity

Subtheme 1: Lack of Targeted Programming

A major finding from the interviews was that almost all participants from nearly every

institution said they did not offer any targeted outreach or programming for PI students on

campus. As it was mentioned in previous findings, this is also due to the fact that many career

centers did not offer targeted programming for specific ethnic/racial groups overall. In response

to targeted PI outreach, David (Woodland University) reiterated that while they do have

programming for an umbrella identity group of students of color, they do not have anything for

PI students, "So that right now is kind of the main way that we would reach out to students of color, but we haven't gone as far as breaking down the different ethnicities within our identities." Sarah (City University) echoed this and followed it up with an example of what she wished career services did offer:

> Our office does not do any structured programming for students of specific racial or ethnic groups. For example, we might do an interviewing workshop series every quarter, but we don't do a workshop series, for example, on how to support or what does it mean to be Asian in the workplace.

Alternatively, participants from different universities stated that they collaborate with student organizations, such as the Hawai'i Club or Polynesian Association, to offer customized and tailored career services programming/workshops for PI students.

Participants previously spoke about the lack of representation of PI people across campus and how PI students feel alienated due to a lack of belonging and safe spaces. In recognizing this, it infers ways to remedy this would be to engage in strategic and intentional outreach to the PI student population that is suffering from low retention and graduation rates along with low career outcomes. The findings indicate that while the passion is there, participants cited a lack of staff, resources, and funding for the inability to allocate the time needed to create targeted programming for various student groups. Bianca (Inland University) cited low staff numbers as a critical problem to being able to adequately serve students several times throughout her interview, "…we don't currently have the bandwidth to put together original programming for different departments because we're just so low staffed. So, in the past, we had 1, 2, 3, 4, 5, five career counselors. We only have two now." In this regard, participants felt well-supported by their direct supervisor/career center leaders, but not by their institutional leadership.

Subtheme 2: Lack of Intentional Data Tracking and Analysis

One of the main reasons participants were unable to identify the needs of PI students and whether or not those needs were met is because there is a severe lack of intentional data tracking and analysis on not only services for PI students, but all ethnic/racial groups. Several participants cited their online career services management system for how data is automatically gathered when students login, but they also cited that they had not looked at the numbers or had never pulled the reports. In anticipation of the interview, some had run the numbers, such as Nancy from Lakes University. In that case she was able to say that the data indicated PI students were utilizing online services more than in-person services. She followed this up with acknowledging that PI students are not utilizing career services as frequently as they had previously and that career services needs to examine the data to discover the reasons why and get to the root of the cause in order to serve this population:

> Also potentially, we haven't met the need, because we haven't had the opportunity yet to dig into the demographics. Other than their identity of being a Pacific Islander, who are they on our campus? What schools are they a part of? What are their majors and their specific needs specific to the students who are Pacific Islander in our disciplinary arts and sciences majors versus our tech majors? What does that look like? I feel like there's a lot more questions to be addressed and help figure out what's keeping them from coming in.

The comments around the lack of data contributing to the unknown and unmet needs of PI students continued, as David (Woodland University) said, "Just not knowing this, not putting in exact wording to what it is that their needs are, one can assume that they're probably not being met if we don't know what it is that their needs are." Eva (Colt University) said their needs are

not likely met because of a lack of data and also remarked, similar to other participants, that more intentional efforts could be made by career services:

> I don't think they are because, like I said, they don't engage that I can see superficially, or they engage very little that we don't have enough traction or data to collect around that. I feel we can do better obviously. I feel we can grow and further support our students."

While Sarah (City University) acknowledged that the career center does not track data either, she did provide a positive move in the right direction by the institution, which is designing inclusive curriculum that encompasses experiences of people of color:

> I do feel proud that what our campus does do for career development for PI students would be that we have framed all of our curriculums in things like equity, understanding the needs of students of color first and foremost, exploring critical conversations around career.

> While some institutions are making strides in the right direction, career services practitioners should still be responsible for intentionally and strategically tracking and analyzing their own data on utilization of their services. In many cases, data was tracked in a vortex through the online career services management software, but little to no attention was given to running reports and analyzing exactly which ethnic/racial groups are utilizing services and in what capacity. Participant responses acknowledged that they do not currently do this and also acknowledged that they need to do this in order to best serve and support PI students; and all students.

Subtheme 3: Opportunities for "Talk Story" and Relationship Building Through Identity

Outreach to and engagement with PI students can begin with building relationships through identity. Similar to how participants made connections with students of color via shared identities, the same can be done specifically for PI students. Participants were asked how their ethnic/racial identity and cultural background can facilitate relationship building with PI students and almost all of the responses yielded opportunities for this to happen, even if some of the participants themselves did not believe this to be the case. Participants cited various ways they could potentially relate to PI students, including being a person of color, being first-generation, and having shared cultural experiences that provide familiarity and comfort. Bianca (Inland University), similar to Craig's sentiments on colonization, explained how being from historically oppressed communities gives her a way to connect with PI students:

> I know some students within the API category are also first-generation Americans. That's another cultural identity that's true for me. We could share that we are from disproportionately impacted communities…we're not from the same cultural background, we share a background in colonization, so that's something else that we share.

Craig (City University) said he could connect with PI students because he recalled his own experiences as an undergraduate student and how he sought out staff and faculty who looked at him that were providing campus resources, "That's why I love seeing myself in this work is because students need to see someone who looks like them in this role too. It's hard to go to an office that might be all white." David's (Inland University) remarks relate to Craig's experience in that he recognizes what it means for students of color to see him and connect with him as a staff member:

I would hope and assume that PI students, in particular, would feel encouraged to approach me the same way…because maybe they see me as 'different' from what they might normally engage with other staff and faculty that are here at the university.

Sarah and Liz drew on their identities as AAPI to say how they can connect with PI students, as Sarah said, "I think when I meet with Pacific Islander students, they are generally excited to meet with someone who at least identifies as AAPI and Asian American." As a Filipina woman, Liz remarked on how numerous cultural commonalities could facilitate relationship building, "I think at least knowing that our shared love for culture, food, rice, dancing, and music is something that can always help build up bonds." Other participants, such as Lillian and Marion as previously mentioned, spoke about how storytelling is part of their approach to career counseling, which is a core component of PI culture. Eva explained that storytelling is a foundational aspect of her approach:

I would want to say the reason I do the work I do, my approach is more, I want to see more storytelling, more narrative in sharing experiences. Letting students tell me a little bit about themselves, letting them feel comfortable.

Through storytelling and shared identities, practitioners can build relationships with PI students on multiple levels.

Some of the participants identified as White outright said they did not believe their race/ethnicity and culture did not create avenues for connecting with PI students. However, in recognizing privilege, first-generation status, and lack of sociocultural capital, the White participants who felt their identities did not foster direct connections with PI students could actually be ways to display allyship as well as engage in storytelling and a sharing of narratives that would allow PI students to see that indeed, the person sitting across from me does have a

similarity or does have empathy and is reaching out to me to support me. As it is a central tenant of PI culture, the literature supports practitioners utilizing "talk story" (storytelling) as a way to build relationships with PI students (Hune & Nomura, 2020; McEflish et al., 2019).

Summary of Findings

Overall, the four main themes along with their subthemes divulged that there are a variety of factors that contribute to the barriers that students of color face pertaining to utilizing career services, whether it is due to a lack of sociocultural capital or the career center possessing the image of being a scary and intimidating space. Furthermore, PI students specifically face unique challenges on campus when compared to their counterparts as they navigate cultural dualities, familial obligations, and a legacy of colonization. As there are no targeted programming and services for the PI populations on the campuses in this study, participants cited that more data tracking and gathering is necessary in order to identify and meet the needs of their PI students. One of the major findings of this study yielded that participants' approaches to designing and delivering career services are influenced by the background, identities, and experiences of both the practitioner and the student. The manner in which the phenomenon of having shared identities and shared lived experiences with their students shapes the relationship building process and dissemination of career services will be further discussed in Chapter 5.

Chapter 5: Discussion, Implications, and Final Thoughts

Introduction

As college enrollment, retention, and graduation rates continue to plummet for the PI student population (NCES, 2019; Tran et al., 2010; Saelua et al., 2017), the PI population throughout the United States continues to remain grossly over-represented in low paying, lower skilled, lower-level occupations (U.S. Bureau of Labor and Statistics, 2019). In knowing that the intentional integration of career services throughout students' college experiences has the power to positively impact retention and graduation rates for students of color (Clayton et al., 2019; Dey & Cruzveraga, 2014, Heinzen & Rakes, 1995; Osborn et al., 2007; Tudor, 2018), I sought out to discover what role career services can play in championing the PI student population on campus and beyond.

The purpose of this study was to uncover how the personal and cultural identities of career services practitioners influence their counseling approaches, decipher how practitioners engage in relationship building and factor in students' identities and backgrounds when providing career services, and to determine what culturally inclusive efforts are made to connect with the PI student population in order to increase their career decision-making self-efficacy and career outcomes. The theoretical frameworks of Relational-Cultural Theory (RCT) and Constructivist Career Development Theory (CCDT) were used to frame the research and to investigate the design and delivery of career services through a relationship-building, multicultural, inclusive, and an empowering approach. RCT facilitates establishing relationships built on self-awareness, mutual respect, and cultural inclusivity (Purgason et al, 2016) while CCDT enables students to construct and create their own stories, identities, exploration tools, and meaning-making of their own experiences (Grier-Reed & Ganuza, 2011). The conceptual

framework delved into how the commonalities of shared identities, backgrounds, and shared

lived experiences of both the practitioner and student influence practitioners' approaches to

career counseling while fostering mutual understanding and effective relationship building.

Through 1:1 interviews with 17 career services practitioners at eight 4-year non-profit

higher education institutions throughout the Western continental United States, the following

four main themes arose surrounding designing and delivering career services through a culturally

inclusive lens: 1) Barriers for students of colors to utilize career services; 2) Practitioners'

approaches are influenced by background, identity, and experiences of self and student; 3) PI

students face unique challenges on campus; 4) Career services are unsure how to meet the needs

of PI students. The key findings within these themes (and their subthemes) are discussed as they

pertain to the exiting literature and contribute to implications for future practice in career

services in higher education.

Key Findings by Themes

Barriers for Students of Color to Utilize Career Services

A number of factors contribute to the detrimental fact that students of color face many

barriers when it comes to utilizing, or not utilizing career services. Based on participants'

responses, key findings showed that students are unaware of the existence or nature of career

services, the career center possesses a scary or intimidating reputation, and there is a lack of

targeted programming and relationship building.

Students of color not utilizing career services as commonly as their privileged

counterparts relates to a larger societal and historical problem of that population not feeling

encouraged, supported, or comfortable with seeking out help in the first place. This finding is

supported by the literature that indicates that students of color use career services the least of all

populations at higher education institutions (Falconer & Hays, 2006; Fickling et al., 2018; Fouad et al., 2006). Furthermore, students of color encounter a myriad of challenges due to racism, discrimination, and marginalization that has impacted their life experiences and ethnic identity development even before entering college (Lewis et al., 2018; Medvide & Blustein, 2010). Upon arriving at and experiencing college, the literature shows that students of color encounter difficulty adjusting to an environment where they continue to be afflicted by microaggressions, underrepresentation, feeling systemically ignored, and being unfamiliar with accessing services (Clark et al., 2004; Singh et al., 2020). What is a casual uncertainty for the dominant student population becomes a formal barrier to success for students of color who are unaccustomed to both asking for and receiving support and services; career services included.

Participants believe students who lack sociocultural capital, typically students of color, first-generation, students, and other marginalized groups, view the career center as an especially scary or intimidating place because it can be daunting to think about planning for the future when there are already so many present uncertainties and obstacles. The fear of the unknown regarding planning for one's future is documented in literature that shows that career anxiety among college students is at an all-time high (Deer et al., 2018; Pisarik et al., 2017; Rottinghaus et al., 2009). Compounding this problem is that experiences with racism and marginalization hinder ethnic identity development and thus can contribute to dysfunctional career thoughts, low career decision-making self-efficacy, and subsequently low career outcomes. (LoFrisco & Osborn, 2012; Lewis et al., 2018; Means et al., 2016; Risco & Duffy, 2011). This intensified career anxiety contributes to a reluctance to subject oneself to yet another intimidating, scary, or confusing university space, and thus creates another barrier to utilizing career services on campus. This finding suggests that practitioners will need to look to how to create both an

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ideology and a physical space for career services/career centers that are welcoming, comfortable, and empowering for vulnerable students. As Julia pointed out:

> Well, I think as an institution, the biggest thing is creating a space in a sense of belonging. Providing spaces where people feel seen and heard and not assuming that— Allowing people to have their experiences and their experiences be validated whether that's life experiences or other experiences.

A lack of targeted programming and relationship building is responsible for yet another reason students of color are unfamiliar with or uncomfortable with the idea of utilizing career services. Relationship building is key for students of color who typically come from communal and collectivist cultures that place high value on working together toward achieving goals (Arthur & McMahon, 2005; Constantine & Flores, 2006; Lucas, 1993; Singh et al., 2020). While five of the eight institutions offered targeted programming for students of color in general, only two of the five offered targeting programming for a named specific ethnic/racial group. The discovery that a majority of the institutions do not design and implement intentional targeted programming for specific ethnic/racial groups is in conflict with the research that shows targeted ethnic/racial programming is positively associated with student success (Duffy & Klingaman, 2009; Fickling et al., 2018; Flores & Heppner, 2002; Lewis et al., 2018; LoFrisco & Osborn, 2012). Programming for specific ethnic/racial and marginalized groups increases students' overall attitudes toward college, identity development, self-development, meaning-making, and self-efficacy, which can lead to increased retention, graduation, and career outcomes. By offering intentional targeted programming, career services practitioners can bring students of color out from under the umbrella of 'marginalized' or 'underrepresented' and give them their own space and attention to thrive in the sun.

PI Students Face Unique Challenges on Campus

The most frequently cited challenges for PI's on campus were the small number of their population and the lack of representation throughout university staff, faculty, administration, and services offered. The underrepresentation leads to feelings of isolation, alienation, and a lack of a sense of belonging. Often times, "small numbers" is the reason that higher education institutions do not allocate resources and time to designate tailored services to a certain population. However, "small numbers" is a relative term because while 400 students out of 30,000 students may sound low or small, there are still 400 hearts, souls, and minds in need of support, care, and attention; 400 students hoping to obtain a degree and successfully enter the workforce just like their peers. The dilemma of low enrollment numbers for PI students is reflected in literature which explains the domino effect that leads to low retention, low graduation, and low employment rates (Benham, 2006, Bureau of Labor and Statistics, 2019; Hagedorn, 2006; NCES, 2019; Saelua et al., 2017; Taylor et al., 2020; Teranishi, Le et al., 2019; United States Census Bureau, 2019).

Regarding the lack of representation throughout university spaces, Liz mentioned an even deeper problem of PI students not being represented systemically regarding education and historically or presently in academia, "There's a lack of staff or material offered in any curriculum that even acknowledges their existence or the scholarship from their communities." The damaging and lasting effects of a lack of representation are outlined in and supported by the literature that has documented that PI students do not see themselves represented throughout any facet of university environments (Bonus; 2020; Maramba & Fong, 2020; Nguyen, Chan et al., 2018). Referring back to Liz's comment about PI students not feeling welcomed or comfortable with "bringing their culture to campus", this highlights the necessity for career services

practitioners to understand the crucial role that strong ethnic identity development plays in positive academic and career experiences and outcomes for students (Kim & Choi, 2019; Lewis et al., 2018). By designing and delivering career services through a culturally inclusive lens, practitioners can facilitate interactions and environments where PI students feel they are valued and can celebrate their culture and ethnic identity and thus improve their overall academic and professional development and engagement.

In addition to being intentional about fostering PI students' ethnic identity development, career services practitioners can form connections and increase a sense of belonging by creating a career services space that is reminiscent of the cultural values and customs of PI students. For example, Nick (Greenery University) and Liz (City University) mentioned that there is no food on their respective campuses that even remotely resembles the food of PI students' homelands. The lack of cuisine is a missed opportunity for creating a sense of community because food is a medium for PI cultures to come together and build relationships (Lassetter, 2010) and can be a way for institutions to create culturally celebratory spaces as a way of lessening feelings of homesickness, isolation, and alienation for its PI students. There are several ways to design and execute not just a welcoming physical space but also a welcoming mindset that honors and respects the ways that PI's counter the legacy of colonialization and exercise cultural conservation and survival practices by expressing their cultural identity through language, wardrobe, food, dance, music, "talk story", and relationships (Hune & Nomura, 2020; McEflish et al., 2019).

Career Services Unsure How to Meet Needs of PI Students

While participants had a general understanding of PI students' cultural values, such as high emphasis on communalism, relationships, kinship, and decision-making based on honoring

family/village duties, a majority of participants were admittedly venturing guesses at the challenges and needs of their PI student population. The uncertainty surrounding serving this population is not due to a lack of care or passion, but rather because there is a lack of data tracking and targeted programming. A lack of data tracking and/or aggregate and skewed data have long been an issue for the PI population because they are often inaccurately lumped under the umbrella AAPI group and consequently overlooked and ignored (Labrador & Wright, 2011; Museum & Vue, 2013; Poon et al., 2016; Teranishi et al., 2019; Uehara et al., 2018). Additionally, participants stated a lack of resources, time, and staff as reasons for not being able to intentionally track data, design tailored programming, and converse with the PI student population in a culturally inclusive way regarding their needs in general and career needs specifically.

In this instance, the need to engage in relationship building through "talk-story", shared identities, and shared lived experiences is especially crucial to be able to bond with the PI student population and create a safe and trusting environment where students feel free to express their needs, challenges, and desires. Upon successfully engaging in this type of relationship building, practitioners can unearth the needs of the PI population and appropriately address them. This is highlighted in Craig's exclamation:

> For me, it's how students interact with their history and their identity in order to move them within a career that's meaningful to them and their families. It's also about building a deeper connection with these students so that they have also a greater knowledge of where they're able to make it or where they're able to go to.

Practitioners' Approaches are Influenced by Background, Identity, and Experiences of Self and Student

As previously mentioned, the research from these interviews reveals that participants are sensitive to the varying needs and lived experiences of their diverse student populations. As a result, these practitioners tailor their respective approaches and methods accordingly by acknowledging and appreciating the backgrounds, identities, and cultural values of their students of color and marginalized students. The implementation of this tailored approach for specific students is crucial to the success of both the practitioner and the student, as the literature points out that college career services staff must ensure they are culturally competent and adept at understanding the backgrounds of their students, adversities they face, and cultural ideologies that have shaped students' perspectives, behavior, and decisions (Clark et al., 2004; Chepyator-Thomson, 1994; Flores & Heppner, 2002; Gloria & Hird, 1999; Lenes et al., 2020; LoFrisco & Osborn, 2012; Pipkins et al., 2014; Vespia et al., 2010).

While it was clear that participants exercised the importance of understanding the several factors that can influence students of color and marginalized students' career decision-making processes, what became even clearer was how the background, identity, and experiences of the practitioners influence the way they approach designing and delivering career services. The literature underscores the importance of graduate career programs formally training aspiring career services practitioners on multicultural competencies for the sake of working with and understanding students of color (Lenes et al., 2020; Dameron et al., 2020; Pipkins, 2014). However, the existing literature scarcely alludes to training and education for practitioners that facilitate an understanding of the practitioner's own identity and meaning-making of the practitioner's own experiences. In this regard, practitioners could benefit from utilizing CCDT

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and RCT to conduct their own self-assessment as a way to provide a foundation for recognizing and expanding on how their personal background and identities relate to the way they form relationships with students and provide career services accordingly.

Several participants commented on being able to relate to their students due to the commonalities within their shared identities and shared lived experiences, as is the case with Craig and Bianca who are very deliberate when working with students who have histories and identities rooted in the detrimental legacy of colonialism. The same was true of participants like Sarah and Liz who come from cultures that value communalism, collectivism, and service to others. Lillian, Marion, and Eva expressed the importance of storytelling as key components of their culture and identities and how they utilized this practice when engaging with their students. Some of the practitioners were consciously aware of this and intentional with their approach given their shared identities. Other practitioners discovered commonalities as a result of responding during the interview process. For example, Nancy did not feel her ethnic/racial identity offered avenues to connect with PI students, but she did mention that she was first-generation and from a rural community, which is indeed a commonality with marginalized groups of students. It is necessary to recognize there are a multitude of ways for practitioners to connect with students of color in a culturally inclusive and identity-based way, not just connecting based on race and ethnicity. This emphasizes my previous statement that training and education for career services practitioners should include more self-exploration and self-assessment centered on the practitioners' backgrounds, identities and lived experiences within the context of the students they serve.

Figure 3 illustrates the intersectionality of background, identity, and experiences of the practitioner and the student and demonstrates how these influence practitioners' approaches to career services.

Figure 3

Intersectionality of Subthemes for Theme 2
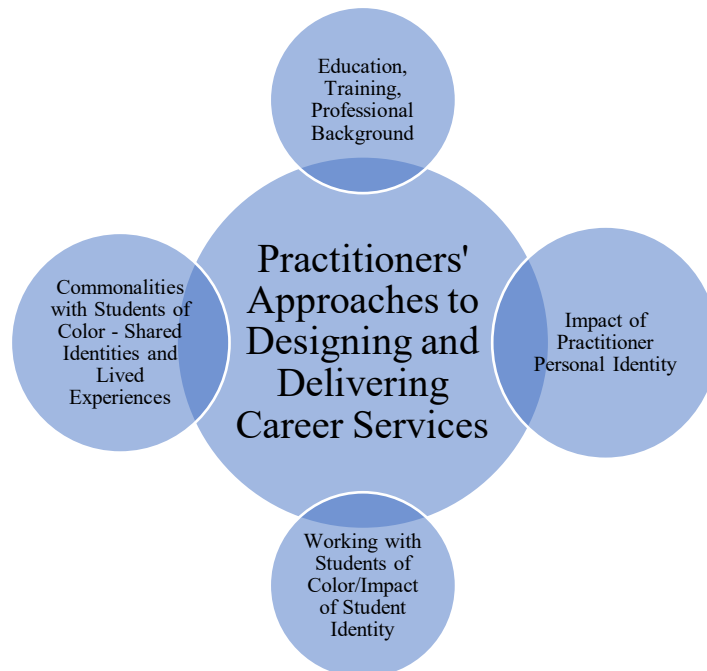
Figure 3 – © Roshni D. Lal. All rights reserved.

Reconceptualizing the Framework within the Findings

The research set out to examine ways career services practitioners connect with and serve PI students through a culturally inclusive lens. From analysis and interpretation of the interview responses, it was revealed that a major finding of this study focused on how the backgrounds, identities, and lived experiences of career services practitioners influence their approaches to designing and delivering career services as well as their relationship building with students. The research questions and interview protocol were developed through the theoretical frameworks of Relational Cultural Theory (RCT) and Constructivist Career Development Theory (CCDT) as a

means to explore how practitioners form relationships built on self-awareness, mutual respect, and cultural inclusivity (RCT) while also enabling students to construct and create their own stories, identities, exploration tools, and meaning-making of their own experiences (CCDT).

Responses indicated that participants were cognizant of the backgrounds, experiences, and identities of their students and tailored their approaches accordingly in order to engage in conversations with students that placed importance on the students' experiences and values as they pertain to the career self-efficacy and decision-making processes. In analyzing the responses via RCT and CCDT, I discovered that practitioners were not only instilling this meaning-making of lived experiences within their students, but that the practitioners themselves also constructed their own stories, exploration, tools, and meaning-making of their personal identities and experiences that contributed to their career paths, current professional roles, and implementation of the methods they utilize to interact with, serve, and support students. RCT and CCDT are catalysts for self-awareness, self-exploration, reflexivity, and meaning-making which directly impact the way in which practitioners interact with students. The conceptual framework is centered on the influence identity has on the work of practitioners and how practitioners recognize commonalities with their students based on shared backgrounds, shared identities, and shared lived experiences and then engage in relationship building accordingly.

Through RCT, CCDT, the influence of identity, and recognition of commonalities, career services practitioners can fully explore and comprehend how every facet of their backgrounds, identities, and lived experiences influences their practices and also intertwines with the backgrounds, identities, and lived experience of their students. As demonstrated by the responses from participants in this study, commonalities can be rooted in culture, values, family type, upbringings, ethnicity, race, gender, first-generation status, language, location of

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upbringing/homeland (rural America can be just as cut off as the islands), level of sociocultural capital, sexual identity, feelings of imposter syndrome/otherness, positions of privilege, allyship, vulnerabilities, and being human. Upon realizing and appreciating these commonalities, practitioners can then connect with students on a variety of levels due to a variety of circumstances. These relationships are built on trust and mutual understandings, which paves the way for truly intentional, substantial, and all-encompassing support services for students. These approaches to relationship building based on commonalities can then be tailored to address the challenges and meet the needs of specific groups, such as Pacific Islander students. Figure 4 illustrates how the relationship between the theoretical framework, conceptual framework, findings, and contributions.

Figure 4

Relationship Between Research Topic, Theoretical Framework, Findings, and Contributions

Research Topic:
Influence of practitioner's identity on approaches to designing and delivering career services
+
Influence of student's identity on practitioner's approach to career services

Contributions
Effective storysharing, relationship building, and tailored/targeted career support services for students
+
Increased career self-efficacy for both pracitioner and student

Theoretical Frameworks:
RCT - Relationships built on self-awareness, mutual trust and respect, and an inclusivity
+
CCDT - Student empowered to construct stories, identities, and meaning-making of experiences

Findings
Recognition and appreciaton of commonalities between practitioner and student - shared backgrounds, shared identities, shared lived experiences

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Implications for Practitioners and Administration

Familiarity and Comfortability with Career Services for Those Who Need It Most

When asked the follow-up question about what can be done to address the issues surrounding an unfamiliarity with career services and the career center being a scary or intimidating place, Julia (Greenery University) and Marion (City University) recommended infusing career services throughout students' entire academic tenure, starting as Freshmen, in incremental and intentional ways. We have seen this taking place at some universities in the form of meeting the students where they are and brining the career center to them by integrating career services into the curriculum and academic space via mandatory career courses, class visits, and

guest speakers. However, career courses are often one-off's (one career class in the typical four years of college) but should be designed to be offered each year and the course should evolve as the process of career development evolves for the student at each year/stage of their entire academic experience.

While the existing literature addresses the lack of representation of students of color throughout university spaces and the need to enact more diversity initiatives, the literature does not remark on how campuses and career services specifically can approach the physicality of the career center space itself. There is much to be said regarding designing a physical space that shouts, "you matter" and "you belong". Are the furniture and office spaces arranged in an inviting way? Is there music playing? Do the signage, verbiage, promotional materials resonate with diverse populations? Are students and practitioners meeting side by side in order to deconstruct power dynamics or is one sitting on the side of power and the other sitting across the way on the side of uncertainty? Here, we can call on Liz's remark on ways to redefine career services regarding outdated ideologies around "professionalism" and etiquette dinners when it comes to people of color, but specifically for PI students, "It's about eating with your hands, listening to music, and sitting out in the sun." In this regard, career services practitioners need to evaluate their approach to career services through a holistic lens that addresses everything from physical spaces to identity spaces.

As Bianca stated, career services has a "PR issue" – this has been an age old issue and greatest lamentation for career services practitioners. Based on this study, the next step is for practitioners to be more intentional about the ways in which we conduct outreach to specific groups of students. As Paul and Steven from Woodland University pointed out, students with high sociocultural capital are already very familiar with resources on campus and take advantage

accordingly. To expand their reach, practitioners can engage in cross-campus collaborations in a more purposeful and consistent manner. Many participants mentioned that they do collaborate with diversity and affinity centers across campus, but it was often in a casual and limited way as opposed to systematic and part of operational procedure.

Rather than waiting for one office/center to reach out to the other for a special program or event, I recommend career services take the initiative to incorporate partnering with diversity and affinity centers into their strategic plan and goals. Partnering could look like monthly meetings to ensure services are culturally and identity inclusive, joint staff trainings, committing to two-four events per semester that target specific ethnic/racial/cultural groups, and surveying the students the diversity and affinity centers serve. With a more deliberate and engrained approach to cross-campus collaborations, career services can increase their presence amongst marginalized and underrepresented groups of students while also signaling they are advocates for students in need of more targeted and designer support services.

Understanding and Serving Your Student Population/Intentional Data Tracking

It is nearly impossible to adequately support and serve specific groups of students, such as PI students, if the institution as a whole and the career services departments do not have a full understanding of that group based on everything from data and location to obstacles and values. Regarding data and location, practitioners need to be aware of the number of enrolled students from a particular demographic and then how many students from a certain demographic utilize career services. Then practitioners need to gain a sense of where exactly these students are both within and outside of campus. What spaces do they frequent? Where can we find them? Regarding obstacles and values, in order to effectively conduct outreach to and build relationships with those students, practitioners need a deep understanding of the challenges and

needs of specific populations along with the cultural values that drive the students' identities and decision-making.

Nearly all of the participants explained that while they use career services management software platforms, such as Handshake and Symplicity, to manage student profiles and employer postings, they do not collect data nor run reports specific to ethnicity/race. Nancy (Lakes University), David (Woodland University), and Eva (Colt University) cited the lack of data tracking and a clear grasp of the demographic information as one of the main reasons they are unsure about who exactly their PI students are (major, hometown, etc.), where to find them, how to identify their needs, and subsequently be able to meet those needs.

As a way to remedy this, career services should become more intentional about the type of data they amass and the way that data is assessed and then utilized. Intake forms should include how students identify ethnicity/race wise (in addition to other identifying factors) and identifying fields can also be added to automated career services management software platforms. Track your data, run the reports often, find your students (both physically and identity-wise), understand your student population by asking them about themselves and what they need, desire, and value. From the information gathered from this tailored outreach, practitioners can then develop tailored services and programming that speaks to PI culture, such as group career counseling sessions that mimic large family and communal settings and foster a time for "talk story" and relationship building amongst peers and practitioners.

A major component of understanding students is understanding the challenges they face and they cultural customs they hold sacred. For PI students, racism and stereotypes are abound. Liz, Marion, and Lillian each pointed out that PI students are often assumed to be attending college because they are an athlete. They are relegated to a space based on their physicality and

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not regarded as their peers seeking an education and eventually a career. These examples of PI students experiencing racism and stereotypes are line with stories from PI students as told in literature by Bonus (2020) where PI students lamented other stereotypes and microaggressions, like everyone assuming all PI's dance the Hula. While the literature cites many instances of PI students' experiences with racism on campuses, very few participants mentioned it in this study, which suggests again that more interaction with PI students and awareness of their challenges and experiences is necessary for practitioners to understand and support this population.

Key values of PI culture include family, communalism, collectivism, storytelling, close-knit relationships, interdependence, respect for elders and ancestors, sanctity and sacredness of their land and island homes, along with a constant desire and expectation of taking care of and giving back to the village (Acido et al., 2017; Benham, 2006; Bonus, 2020; Carlton, 2006; Casey 2001; Kahakalua, 2004; Labrador & Wright, 2011; McElfish, et al., 2019; Museus & Vue 2013; Nguyen-Truong et al., 2020; Tran et al., 2010; Tuhiwai Smith, 2002; Vakalahi, 2009). Specifically, regarding family, collectivism and communalism, a majority of the participants acknowledged that this was tantamount to all other career decision-making factors when it comes to PI students. As Liz pointed out:

> Yes, work culture is really important, making sure that there is liveliness to match their incredible energy and shared communal responsibility, shared team—I think every time I work with a Pacific Islander student or are friends with Pacific Islanders, they're like, "I want to be in a team."

By being aware of the cultural cornerstones of this population (or any student population) practitioners can then tailor their outreach and approaches accordingly. Simply put, once practitioners have the information, the data, the understanding surrounding culture/values, the

challenges faced, and the needs, what will practitioners do with that information in order to engage in effective relationship building for PI students? How will practitioners best support the career decision-making efficacy, increased retention and graduation rates, and heightened career outcomes for this PI population that is suffering from some of the lowest college enrollment and graduation rates across other racial/ethnic groups? It would behoove career services practitioners to look to programs that successfully support the PI student population on campuses such as UNLV, (Teranishi & Alacantar, 2019), CSUEB's Student Service Operation for Success program (Wu-Winiarski et al., 2020), CSUS's Full-Circle Project (Haro et al.; Nguyen, Nguyen et al., 2018; Sumi, 2020), UCLA's Pacific Islander Education and Retention (Saelua et al., 2017), and UW's Pacific Islander Partnership in Education (Bonus, 2020). These initiatives and programs can be used as a model and tailored accordingly for enacting culturally inclusive career services for PI students.

Recognize and Appreciate Self/Practitioner Reflexivity and Influence of Identity

Institutional leadership and executive level staff of career services need to ensure that training for career services practitioners entails the beneficial and productive exercise of self-awareness, self-assessment, reflexivity, and self-exploration. Using RCT and CCDT, practitioners can engage in meaning-making of their identities and lived experiences and identify how that influences their approaches to relationship building and designing and delivering career services through an inclusive lens. By beginning on a macro level of examining practitioner identities and lived experiences, there can then be a focus on the micro level of engaging in relationship building with students of color, marginalized and underrepresented students, and more specifically, with PI students. Practitioners should be given the opportunity to recognize the different ways they can connect with students of color, or students from a particular

demographic group, given that everyone has a story to share and something valuable to offer. As participants like Steven, Paul, and Nick pointed out, they recognize their privilege and their standing in society as white males, and while their experiences might be different than students of color and specifically PI students, their feelings, ability to empathize, and engage in allyship can facilitate relationship building based on other factors beyond race, ethnicity, and culture.

Training on career theories is vital, training on multicultural competencies and unconscious bias training is crucial, but there also needs to be meaning-making and identity training for the practitioner themselves so they are empowered to do a deep dive into how identifying commonalities with students across a broad spectrum allows storysharing and relationship building on many levels. Training and exercises must go beyond reflexivity for the purpose of "Am I racist?" "Am I unconsciously bias?" "Am I being inclusive"? and extend to "*Why* might I be unconsciously bias", "*Why* am I or am I not connecting with and serving diverse student populations in an effective manner?", "*What* are other ways I can connect with and relate to students of color beyond race and ethnicity?" Once there is a strong foundation of the sense of self, one's background, one's identity, one's lived experiences, one's motivations and how all of those intersect with the work one does, then the practitioner can engage in powerful and intentional "talk story" and relationship building with the population it seeks to champion.

In recognizing that career services positively impacts the ROI for institutions as a whole, the onus should be on the institution itself to ensure that career services departments are equipped with the funding and staff that are essential to providing effective and inclusive career services to all students. For actions such as redesigned physical spaces, tailored/targeted programming, data tracking and analysis, and practitioner training to occur, institutional leadership must allocate resources accordingly to career services departments.

Implications For Future Research

There is a lack of empirical research as it specifically pertains to the career decision-making thoughts of PI students. Subsequently, implications of the findings of this study are more so based on aspects of PI culture and experiences of PI students in higher education; not specifically on their career thoughts, needs, and career decision-making process from the PI student perspective. Qualitative research on the career decision-making process of PI students in higher education would be a complimentary piece to this study on how career services practitioners can best serve and support this population.

Future research should also focus on the identities and experiences of career services practitioners to reveal how these inform their practice. It would be revealing to examine if after engaging in intentional reflexivity and self-assessment through the RCT and CCDT frameworks, whether practitioners' approaches are affected when it comes to working with students of color and marginalized groups.

Final Thoughts

Whether career services falls under admissions, academic, affairs, student affairs, or advancement, higher education administrators acknowledge that career services is a catalyst for a positive return on investment for its population and subsequently, high career outcomes of alumni are used to promote the university for recruitment purposes (Dey & Cruzveraga, 2014). In essence, the resources and support provided by career services are the reason that parents send their children off to college or the reason that a first-generation college student is willing to go into thousands of dollars of debt – to better their odds at securing gainful and meaningful employment. As a result, career services practitioners are in a position to permeate through a variety of university spaces in unique ways and offer advantages and services that other campus

staff do not encompass. Given this position as a potential facilitator of higher retention and graduation rates along with increased career outcomes, institutions and career services practitioners need to ask themselves what they are doing to go above and beyond to reach the students who are in need of career services the most – what are they doing to reach the "small numbers".

In looking at this study specifically, the "small numbers" refer to Pacific Islander students across campuses that have the largest number of enrolled PI students of higher education institutions throughout the continental United States. The "small numbers" on their campuses are the highest numbers of enrolled PI students in the country. As a fellow practitioner, I implore all of us to examine how we can do better by this population, and all struggling student populations. I do not provide these recommendations lightly, as though it is so easy to snap one's fingers and suddenly every student knows about career services and there is a line out the door (if only!). I do not dare to say that it is simple as partnering with every campus office, adding career services to the curriculum, showing up in every classroom/lecture hall, hanging out at the residence halls, standing on a table and shouting in the student center…I know there are not enough resources and time in the day for the type of boots on the ground approach we wish we could enact. However, I do say let's try new approaches to reach and attract our students who feel isolated or maligned. Let's try a career services cookout featuring various ethnic and cultural cuisines. Let's try career catwalks in the form of a fashion show featuring cultural garbs and discuss that within the context of Western ideologies of "professional" attire.

I do say that intentional data tracking, finding and understanding your students, utilizing a culturally inclusive lens, engaging in reflexivity, and identifying commonalities between the

practitioner and student are steps in the right direction for career services to best target, serve, and support students from specific demographic groups – especially the "small numbers".

All of the participants from this study exuded deep care, passion, dedication, and a true desire to assist students with their career development process. It is my hope that the findings and implications from this study can further enable institutions, student affairs practitioners, and specifically career services practitioners to fulfill their career goals of helping students and alumni on a more intentional and impactful level.

Career services is much more than resumes, cover letters, networking, and mock interviews. Effective career services instills the ability to engage in lifelong discovery and assessment of one's passion, values, aspirations, and achievements. Career services is identity services, ever-evolving and ever-lasting.

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Appendix A

Recruitment Email Sample

Hello (FirstName LastName),

I am reaching out to you as a fellow career services staff member to inquire about your willingness to participate in a study I am conducting on the design and delivery of career services to Pacific Islander students at 4-year non-profit higher education institutions within the continental United States. Given your role as a career services practitioner at an institution with an amount of Pacific Islander students that is higher than the national average, I would like to ascertain if and how the Pacific Islander population interacts with career services on your campus. I would also like to explore if you engage in any career programming that is designed specifically for the Pacific Islander student population as well as gain your insights and perspectives on connecting with these students.

The interview will be conducted over Zoom and will last approximately an hour. Prior to the interview, you will fill out a brief demographic questionnaire via Google Forms. Your identity, institution's identity, and responses to the questions will be confidential. Each interview will be assigned a number code to help ensure that personal identifiers are not revealed during the analysis and write up of findings. While there is no compensation for agreeing to be interviewed, your participation will be a valuable contribution to gaining an understanding of the impact of designing and facilitating career services through a culturally inclusive lens. If you are willing to participate, please suggest a day and time that works best for you and I will coordinate it with my schedule. Please do not hesitate to contact me with any questions or concerns. Thank you!

Sincerely,
Roshni D. Lal
Graduate Student
Claremont Graduate University

Appendix B

Online Informed Consent Form

Claremont Graduate University

AGREEMENT **T**O **P**ARTICIPATE IN *C*AREER *C*OUNSELING FOR *P*ACIFIC
ISLANDER AMERICAN COLLEGE/UNIVERSITY STUDENTS (IRB # 3723)

You are invited to participate in a research project. Volunteering will not benefit you directly, but you will be helping the investigators to advance research on the career counseling experiences of Pacific Islander students attending college within the continental United States and research on the career counseling approaches of career services practitioners who work with Pacific Islander students. If you decide to volunteer, you will be interviewed over the phone. This will take about 45 to 90 minutes of your time. Volunteering for this study involves no more risk than what a typical person experiences on a regular day. Your involvement is entirely up to you. You may withdraw at any time for any reason. Please continue reading for more information about the study.

STUDY **L**EADERSHIP**:** This research project is led by Roshni D. Lal of the Claremont Graduate University, who is being supervised by Dina Maramba, Ph.D., faculty advisor and professor of education at Claremont Graduate University's School of Educational Studies.

PURPOSE: The intent of this qualitative research is to study how higher education career services practitioners design and deliver career planning and professional development for Pacific Islander students at 4-year non-profit higher education institutions within the continental United States with a population of at least 0.3% of students who identify as Pacific Islander. This study aims to discover what efforts are made by career services staff to connect with the Pacific Islander student population on college campuses and to determine if career services staff approach serving this population from a culturally inclusive career services perspective. The study will examine how career counselors consider the cultural background, upbringing, ideologies, and customs of their Pacific Islander students and how their culture influences their career choices. The study also explores how the personal and cultural identities of career services practitioners impacts the way they approach and deliver career services.

ELIGIBILITY: Career services staff currently working at a 4-year non-profit higher education institution that has a population of Pacific Islander students of at least 0.3% and is located within the continental United States.

PARTICIPATION: During the study, you will be asked to fill out a demographic questionnaire via Google Forms prior to the interview. You will answer interview questions via Zoom. This will take about 45 to 90 minutes.

RISKS **O**F **P**ARTICIPATION**:** The risks that you run by taking part in this study are minimal. There will be no use of deception during the study.

BENEFITS **O**F **P**ARTICIPATION**:** I do not expect the study to benefit you personally. This study will benefit the researcher(s) by potentially gaining an understanding of how to better serve the

Pacific Islander college student population in regards to delivering career services. This study is also intended to benefit research in the field of career services in higher education

COMPENSATION: You will not be directly compensated for participating in this study.

VOLUNTARY PARTICIPATION: Your participation in this study is completely voluntary. You may stop or withdraw from the study or refuse to answer any particular question for any reason at any time without it being held against you. Your decision whether or not to participate will have no effect on your current or future connection with anyone at CGU.

CONFIDENTIALITY: Your individual privacy will be protected in all papers, books, talks, posts, or stories resulting from this study. We may use the data we collect for future research or share it with other researchers, but we will not reveal your identity with it. In order to protect the confidentiality of your responses, I will use pseudonyms for both your name and your institution's name.

FURTHER INFORMATION: If you have any questions or would like additional information about this study, please contact Roshni D. Lal at 424-212-1626 or Roshni.lal@cgu.edu. You may also contact Dr. Dina Maramba at dina.maramba@cgu.edu. The CGU Institutional Review Board has approved this project. If you have any ethical concerns about this project or about your rights as a human subject in research, you may contact the CGU IRB at (909) 607-9406 or at irb@cgu.edu. A copy of this form will be given to you if you wish to keep it.

CONSENT: Your verbal or email confirmation means that you understand the information on this form, that someone has answered any and all questions you may have about this study, and you voluntarily agree to participate in it.

<center>**Appendix C**</center>

Demographic Questionnaire

Institution Type
○ Public
○ Private

Level of Professional Role
○ Counselor/Advisor/Coach
○ Coordinator
○ Manager
○ Assistant/Associate Director
○ Director (including Senior and Executive)
○ Above Director
○ Other

Highest Level of Education/Degrees Obtained
○ Bachelors (B.A./B.S.)
○ Masters (M.A., M.S., etc.)
○ Doctorate (Ed.D., Ph.D., etc.)
○ Other
☐

How many years have you served in the field of career services?
○ 0 – 2 years
○ 3 – 5 years
○ 6 – 9 years
○ 10 years or more

How many years have you served in your current role?
○ 0 – 2 years
○ 3 – 5 years
○ 6 – 9 years
○ 10 years or more

Which of the following describes your ethnic/racial identity? Please select all that apply.
☐ White or Caucasian
☐ Black or African American
☐ Hispanic, Latino, or Spanish
☐ East Asian

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☐ Southeast Asian
☐ South Asian
☐ Native American/American Indian/Alaska Native
☐ Filipino
☐ Native Hawaiian or Other Pacific Islander
☐ Middle Eastern or North African
☐ Other

[ ]

Which of the following describes the gender with which you identify?
○ Female
○ Male
○ Transgender
○ Nonbinary
○ Agender
○ Pangender
○ Prefer not to answer
○ Other

[ ]

Were you a first-generation college student? (Your parents did not attend a 4-year college/university)
○ Yes
○ No

Was English your primary language?
○ Yes
○ No

Appendix D

Interview Protocol

Question	Connection to Framework: Relational Cultural Theory (RCT); Constructivist Career Development Theory (CCDT); Identity Influence; Commonalities (Shared Identities/Experiences between practitioners and students)
Participant Background and Approach	
1. What drew you to the field of career services? a. How long have you worked in career services?	CCDT
2. What type of training in school or on-the-job did you receive for career counseling?	RCT; CCDT
3. How would you describe your approach to delivering career services to students?	RCT; CCDT; Identity Influence; Commonalities
4. What type of factors have you noticed influence students' career paths/career choices?	RCT; CCDT; Identity Influence
5. What can you tell me about career development theories? a. Can you describe some of the career development theories, concepts, and/or approaches for serving students of color? i. (if knowledgeable) How did you learn about these theories and approaches? b. How do you and/or your office utilize and implement career development theories, concepts, and approaches when counseling students of color?	RCT; CCDT; Identity Influence; Commonalities

6. When delivering career services, either 1:1 or in a group setting, how do you factor in a student's ethnic/racial identity and cultural background?	RCT; CCDT; Identity Influence; Commonalities
7. In what ways do you feel your ethnic/racial and cultural identity impact the way you approach and deliver career services?	RCT; CCDT; Identity Influence; Commonalities
8. What type of professional development and/or training is offered to you by the university in regard to working with and understanding students from different backgrounds and communities? a. (if little to none) What steps do you take to educate yourself and/or your colleagues on this?	RCT; CCDT; Identity Influence
Career Center Services	
9. What are common services that students come to your office for?	CCDT
10. What type of demographic data do you or your office track on the students that utilize career services? a. Can you tell me which populations use the services more than others? b. Why do you think other student populations don't come and see you?	RCT; CCDT; Identity Influence
11. Can you describe the different types of career programming you and/or your office offer to different and specific groups of students?	RCT; CCDT; Identity Influence; Commonalities
Outreach and Engagement with PI Students	
12. How familiar would you say you are with the experiences of Pacific Islander students in higher education? a. To the best of your knowledge, what do you believe are some challenges that Pacific Islanders experience on campus?	RCT; CCDT; Identity Influence; Commonalities

b. What do you already do, or might you do, to address these challenges?	

13. How would you describe the way in which Pacific Islander students interact with career services on your campus?
 	
    a. How often do Pacific Islander students come and see you at your office? What is the demographic of those PI students?
 	
    b. What type of help do they come to you for?
 	
    c. How do their needs and interests differ from other students?
	RCT; CCDT; Identity Influence

14. Can you describe the ways in which you or your office reach out to Pacific Islander students on your campus?	RCT; Identity Influence, Commonalities
15. How do your ethnic/racial identity and cultural background create more avenues for you to be able to connect with Pacific Islander students?	RCT; CCDT; Identity Influence; Commonalities
16. In what ways do you feel the career planning and professional development needs of Pacific Islander students are being met on your campus?	RCT; CCDT
17. In what ways do you feel the professional development and career planning needs of Pacific Islander students are not being met on your campus?	RCT; CCDT
18. What types of factors have you noticed influence Pacific Islander students' career paths/choices?	RCT; CCDT; Identity Influence; Commonalities
19. Can you describe an example of a Pacific Islander student who you feel was successful after receiving career and professional development from you or your office?	RCT; CCDT
Wrap Up	
20. Is there anything that I have left out of this interview that you think would be important for me to know about how Pacific Islander students engage with career services on campus?	

Appendix E: Thank You Letter to Participants

Hello (FirstName),

I would like to express my sincerest gratitude for your voluntary participation in my research on delivering career services to Pacific Islander students in higher education. I understand that your time is precious and valuable, so I am very grateful for your willingness to be interviewed.

In the near future, I will send you a copy of the interview transcript so you can have the opportunity to review for accuracy, if you choose. I will let you know once my dissertation is published so you can read it if you'd like to! Feel free to contact me with any questions.

Again, thank you for your contributions to the research and to the field of higher education at large!
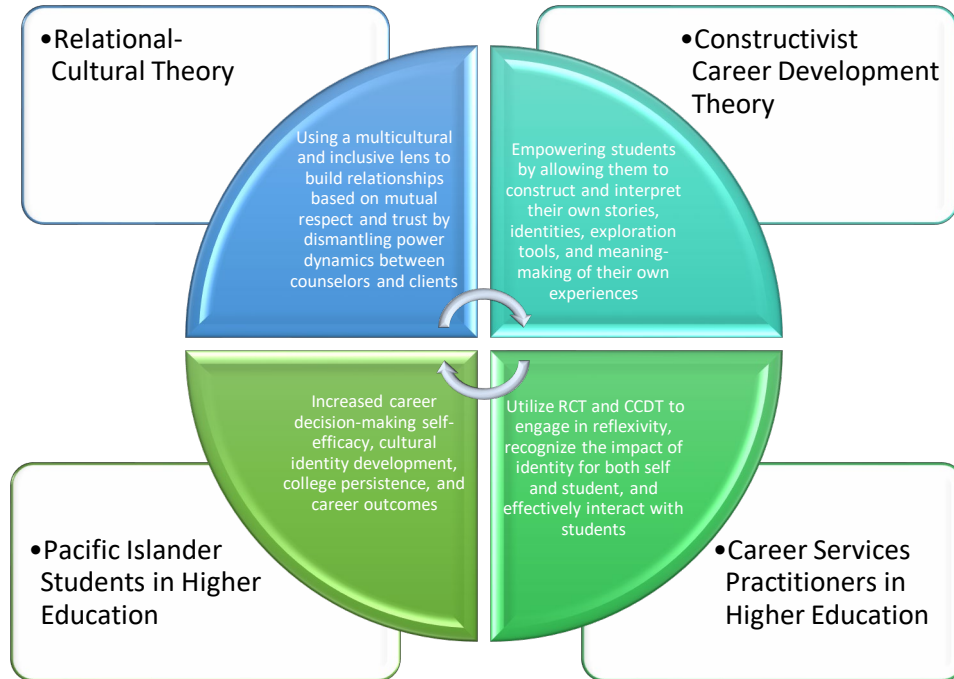

Sincerely,

Roshni D. Lal
Ph.D. Candidate
School of Education
Claremont Graduate University
Roshni.lal@cgu.edu

Appendix F

Figure 1

Relationship between RCT, CCDT, Career Services Practitioners, and PI Students

- Relational-Cultural Theory

  Using a multicultural and inclusive lens to build relationships based on mutual respect and trust by dismantling power dynamics between counselors and clients

- Constructivist Career Development Theory

  Empowering students by allowing them to construct and interpret their own stories, identities, exploration tools, and meaning-making of their own experiences

  Increased career decision-making self-efficacy, cultural identity development, college persistence, and career outcomes

  Utilize RCT and CCDT to engage in reflexivity, recognize the impact of identity for both self and student, and effectively interact with students

- Pacific Islander Students in Higher Education

- Career Services Practitioners in Higher Education

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Appendix G

Table 1

Definition of Terms

Term	Definition
Asian American Pacific Islander (AAPI)	Aggregated term used to refer to people who identify as Asian American and/or Pacific Islander. The federal government defines "Asian American" as persons having origins in any of the original peoples of the Far East, Southeast Asia, or the Indian subcontinent. Pacific Islander is defined as "A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (United States Census Bureau)
Career Decision-Making Self-Efficacy (CDSE)	"Individuals' beliefs regarding their ability to accomplish career decision–related tasks and is predictive of individuals' future choices, persistence in a behavior, and/or performance on various tasks" (Lewis, Raque-Bogdan, Lee, & Rao, 2018)
Career Services	"Primary purpose of career services is to assist students and other designated clients in developing, evaluating, and/or implementing career, education, and employment decisions and plans" (NACE). Includes: career advising, counseling, career education, career development, career exploration, career preparation, and career planning
Career Services Practitioner	For this study, career services practitioners refer to any supervisorial and counseling staff under the career center at higher education institutions.
Cultural Identity	"Cultural identity is based on the distinctiveness or specificity of a given community, encompassing certain characteristics common to its people."

"Values that an individual shares with his or her community" (Karjalainen, 2020)

Ethnic Identity   "An individual's sense of self as a member of an ethnic group and the attitudes, beliefs, feelings, and behaviors associated with group membership" (Kim & Choi, 2019)

Pacific Islander   Pacific Islander is defined as "A person having origins in any of the original peoples of Hawaii, Guam, Samoa, or other Pacific Islands" (United States Census Bureau)

Figure 2

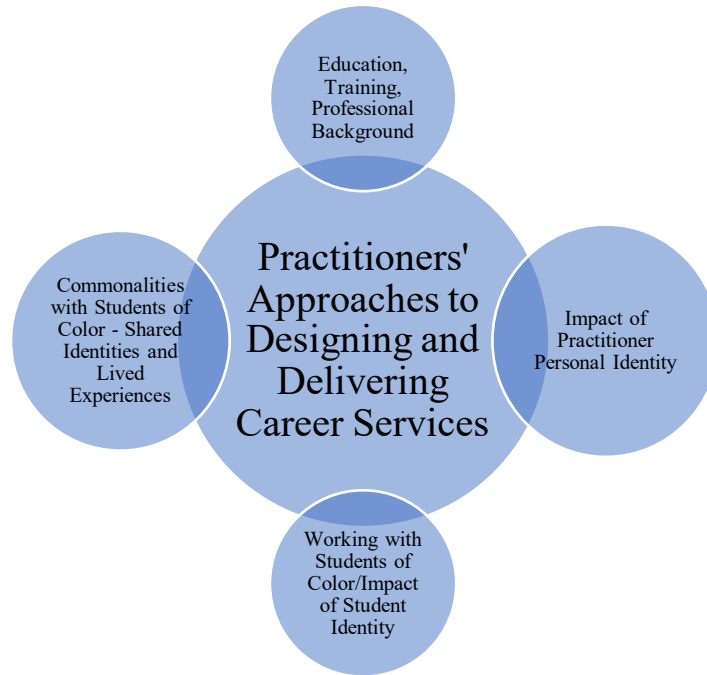*Participant and Institution Demographics*

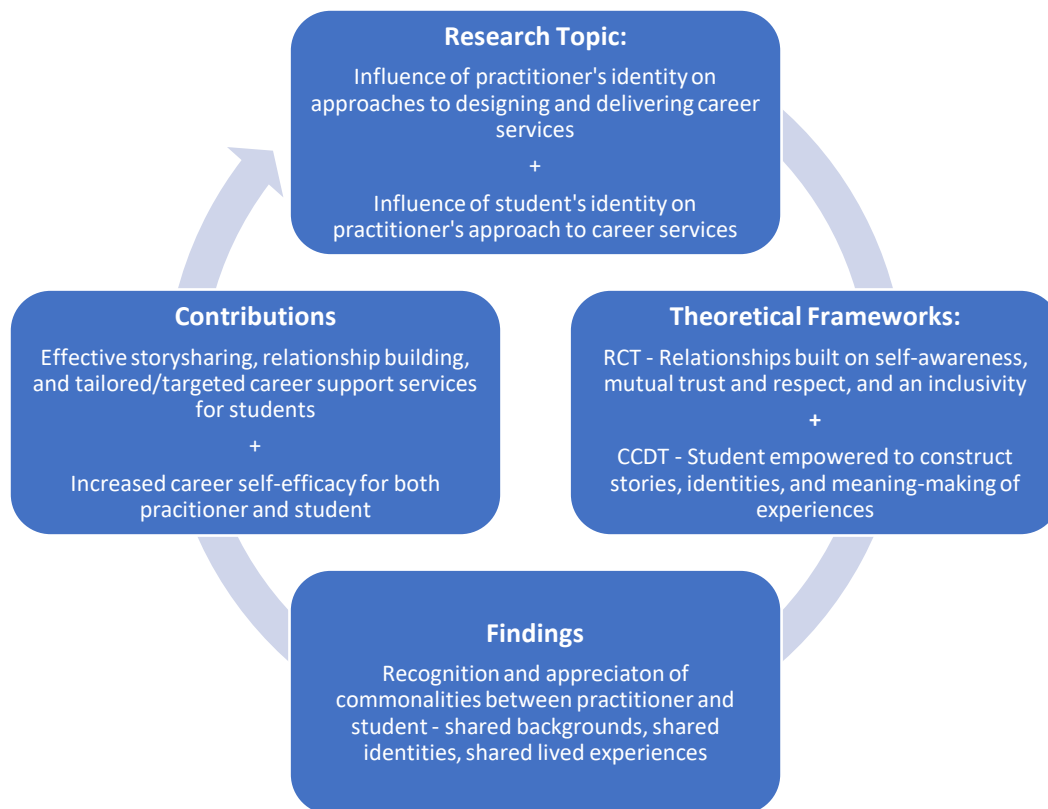| Name	Institution Name	Institution Type	Level of Professional Role	Highest Degrees Obtained	Years in Career Services	Years in Current Role	Race Ethnicity	Gender	First-Generation College Student	English Was First Language
Bianca	Inland University	Large, Public	Counselor/Advisor/Coach/Specialist	Bachelors	6-9	0-2	Hispanic, Latino, or Spanish	Female	Yes	No
Matt	Hill Valley University	Large, Public	Director (including Senior and Executive)	Masters	10+	6-9	White or Caucasian	Male	Yes	Yes
David	Woodland University	Large, Public	Assistant/Associate Director	Masters	10+	0-2	Hispanic, Latino, or Spanish	Male	Yes	Yes
Kyle	Tidal University	Large, Public	Counselor/Advisor/Coach/Specialist	Masters	0-2	0-2	White or Caucasian	Male	No	Yes
Robert	Tidal University	Large, Public	Counselor/Advisor/Coach/Specialist	Doctorate	3-5	0-2	White or Caucasian	Male	No	Yes
Nick	Greenery University	Medium, Private	Counselor/Advisor/Coach/Specialist	Masters	10+	10+	White or Caucasian	Male	No	Yes
Paul	Woodland University	Large, Public	Counselor/Advisor/Coach/Specialist	Masters	6-9	3-5	White or Caucasian	Male	No	Yes
Steven	Woodland University	Large, Public	Counselor/Advisor/Coach/Specialist	Masters	0-2	0-2	White or Caucasian	Male	No	Yes
Lillian	Inland University	Large, Public	Coordinator	Masters	3-5	3-5	Filipino	Female	Yes	Yes
Eva	Colt University	Large, Public	Director (including Senior and Executive)	Masters	10+	0-2	Hispanic, Latino, or Spanish	Female	Yes	Yes
Sarah	City University	Medium, Private	Assistant/Associate Director	Masters	3-5	0-2	Mixed Race	Female	No	Yes
Nancy	Lakes University	Medium, Public	Assistant/Associate Director	Masters	10+	6-9	White or Caucasian	Female	Yes	Yes
Allen	Lakes University	Medium, Public	Counselor/Advisor/Coach/Specialist	Bachelors	6-9	3-5	Filipino	Male	No	Yes
Liz	City University	Medium, Private	Assistant/Associate Director	Bachelors	3-5	0-2	Filipino	Female	Yes	Yes
Julia	Greenery University	Medium, Private	Counselor/Advisor/Coach/Specialist	Masters	10+	3-5	White or Caucasian	Female	Yes	Yes
Marion	City University	Medium, Private	Counselor/Advisor/Coach/Specialist	Bachelors	3-5	0-2	East Asian	Female	No	Yes
Craig	City University	Medium, Private	Counselor/Advisor/Coach/Specialist	Bachelors	0-2	0-2	Filipino	Male	Yes	Yes

Figure 3

Intersectionality of Subthemes for Theme 2

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Figure 4

Relationship Between Research Topic, Theoretical Framework, Findings, and Contributions

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