Journal of Career Assessment
Volume 2/Number 3/Summer 1994/Pages 276-288

Career Assessment in a Culturally Diverse Society

Farah A. Ibrahim, Hifumi Ohnishi, and Regina P. Wilson
University of Connecticut

This paper discusses how a culture-sensitive assessment can be conducted to prepare clients for career counseling. The approach presented is developmental in nature. It considers cognitive and affective variables to arrive at a clear understanding of the client's cultural and gender identity. It is recommended that this assessment be completed first, before the client's interests, abilities, and aptitudes are evaluated to outline possible career directions.

The changing demographics in our society demand that we attend to culture and gender issues in our services to clients. The United States is going through a major population shift resulting from a third wave of migration, a lowered birth rate among middle-class white populations, and as a result of war and economic crisis in southeast Asia and Central and South America (Ibrahim, 1992a; Kellogg, 1988).

The current population projections indicate that at the turn of the century at least 50% of the labor force will be non-white, female, and possibly immigrant and/or refugee, or a United States ethnic/cultural minority (Bureau of Labor Statistics [BLS], 1990). Non-Hispanic white males will make up a much smaller share of the labor force. Their number will drop to 74% by the year 2000. African-American, Spanish-speaking Americans, and Asian-Americans and other racial groups will comprise 33% of the labor force by the year 2000. The number of women in the labor force will continue to grow. By the year 2000, four out of five women between the ages of 25 and 54 will be in the labor force. Women comprised 41% of the labor force in 1976. By the year 2000, women will comprise 47% of the labor force (BLS, 1990).

Several researchers and career counselors have proposed different approaches to counseling the "culturally different" (Cheatham, 1991; Colon, 1988; Lipinski, 1989; Locke & Parker, 1991; Mercurio, 1991; Rifenbary, 1991; Sawchuck, 1991; Westwood & Ishiyama, 1991). We propose a paradigm shift in these approaches to *valuing all cultures*, and *both genders*. Instead of focusing on the "minority" and the "majority" groups separately, the goals of this approach are to empower all without shortchanging any human being regardless of his or her cultural identity or status as a majority or minority group member. We believe that an approach that recognizes and celebrates diversity without guilt or shame is the paradigm shift needed for the 21st century. We do not presume to take away the centuries-old oppression or correct the results of that oppression for women, minorities, people with alternative sexual orientations, people with disabilities, or the

behaviors and attitudes displayed toward children, or senior citizens. Our hope is that a perspective that celebrates all people for their uniqueness will create a new order, a new paradigm, and free every individual to feel empowered so they can empower others, and learn to be effective members of a truly diverse society.

This approach to pre-career assessment is based on the following theoretical perspectives: developmental (Super, 1969; Ginzberg, Ginsburg, Axelrod, & Herma, 1951), sociological (Bronfenbrenner, 1979), person-situational-contextual (Blau, Gustad, Jessor, Parnes, & Wilcock, 1956; Dillard, 1976; Mackay & Miller, 1982, Osipow, 1968; Roe, 1954) and psychological theories (Bordin, 1984), with a social learning emphasis (Krumboltz, Mitchell, & Gelatt, 1975; Herr & Cramer, 1988).

Theoretical Underpinnings

To celebrate each person's uniqueness in a culturally pluralistic society, career counselors must understand the client's cultural identity. Cultural identity derives from an individual's primary group (ethnic/cultural/contextual), family (situational/contextual), gender (as it is perceived in a social system), developmental stage, sexual orientation (personal), sociopolitical history as a group, social class and status, educational level (sociological), and the rewards and punishments they have received as a group, or as an individual for specific prosocial and antisocial behaviors (psychological-social learning). Critically, the most important variables in this whole constellation appear to be the self-concept (Super, 1969), and career self-efficacy (Betz & Fitzgerald, 1993; Hackett & Betz, 1981; Hackett & Lent, 1992). Both these variables are influenced by the role played by gender in the career decision-making process (Gottfredson, 1981; Hackett & Betz, 1981). Gender is also implicated by its impact on social roles, expectations, and adjustment level of both men and women (Brown, 1990a, 1990b; Enns, 1993; O'Neil, 1981; Rawlings & Carter, 1977; Sharpe & Heppner, 1991; Stillson, O'Neil, & Owen, 1991).

The impact of all the above variables influences how people see an event (cognitive understanding) and the feelings they have (affective) about the event. These cognitions and affect are influenced in turn by one's culture, familial, and primary and secondary group memberships (Ibrahim, 1991) that create specific cultural and cognitive styles (Ramirez & Castaneda 1974). These cognitive and cultural styles are reflective of a socialization pattern that is embedded as a result of traditional or modern dimensions with respect to cultural styles. Ramirez and Castaneda contend that traditional life styles emphasize close ties to family and community throughout life. Traditional orientations emphasize cooperation and give spiritualism greater importance in explaining life events. Modern life styles and belief systems encourage separation from family and community early in life. Modern orientations to socialization emphasize individual competition, and science is given great importance in explaining the mysteries of life. There are nine domains that are influenced by the traditionalism-modernism dimension. These include: gender role definition, family identity, sense of community, family identification, time orientation, age status, importance of tradition, subservience to convention and authority, and spirituality and religion.

Ramirez (1991) also contends that these traditional or modern dimensions influence learning styles. Traditional dimension creates a field-sensitive learning style, whereas a modern dimension emphasizes a field-independent learning style. He believes that these dimensions can influence learning environments and teaching styles that reflect field-sensitivity or field-independence. It is important to understand that these cognitive styles influence how people communicate and relate to others, and the rewards that motivate them, and the manner in which they teach, parent, supervise, and counsel others.

Cultural Assessment

To move toward a perspective that values and incorporates all cultural groups, all religions, both genders, developmental stages, disability or ability status, sexual orientations, family of origin, history, and so forth, we need a person- and culture-sensitive approach. The main components of this assessment need to include the following:

1. Cultural Identity Assessment
2. Gender Identity
3. Assessment of Worldview
    - Assessment of Family Worldview
    - Understanding of Primary and Secondary Group Affiliations (cultural context) & Worldview
    - Understanding of Sociopolitical History
4. Assessment of Acculturation Level
5. Developmental Stage
6. Assessment of Traditional-Modernism Dimensions and Cognitive Styles
7. Vocational Assessment

These steps in the assessment will clarify what the client identifies with, and what has meaning for the client, regardless of their primary group's or even family's beliefs and values. After these steps have been completed, the client will be ready for a formal career assessment that includes ability, aptitude, career maturity, and interest evaluation.

Cultural Identity Assessment

Cultural identity pertains to how individuals define themselves culturally. Erikson (1950, 1963) developed a framework for understanding how the individual is linked to the ethnic group and society. He defines identity as a process located in the core of the individual, and also located in the core of his or her communal culture. Erikson (1950, 1963) believes that the final stage of human development implies coming to terms with one's cultural identity. Klein's (1980) and Cobbs' (1972) work shows that if people are secure in their identity, then they can act with greater freedom, flexibility, and openness to others of different cultural backgrounds. However, if people receive negative or distorted images of their ethnic background, or learn values from the larger society that conflict with those of their family, often leading to low

self-concepts, a sense of inferiority, and self-hate, that may lead to aggressive behavior and discrimination toward other ethnic groups (McGoldrick, 1982).

In order to understand the cultural identity of an individual, we need to clarify where race fits into this paradigm. Miles (1989) believes that race differentiates people in two ways: first, phenotypically, and second, attributions are made regarding their cultural characteristics based on race. This according to Miles, is an erroneous process to understand what an individual represents. To understand people as products of their social-cultural-gendered-political histories, it is important to focus on cultural identity, which may or may not subsume a racial component for the person. Our emphasis will be on understanding the culture the person identifies with. If race is a critical component for the person, as it is for United States ethnic minorities, then it is important to consider the impact of race on that person's cultural identity. It would be important to know and understand the stages of racial identity development (Atkinson, Morten, & Sue, 1989; Cheatham, Slaney, & Coleman, 1990; Helms, 1990; Parham, 1989; Ponterotto, 1988) to help the client understand his or her place in this developmental process.

It is important to understand that in the context of a diverse society, we cannot make assumptions based on a person's last name and visible ethnicity. For example, we cannot assume that persons descended from a German-Irish background must have that cultural orientation because their parents represent the above groups. We recommend assessing what the individual represents as a cultural being. What values and beliefs does he or she hold? Where is he or she on the traditional-modern dimensions, what kind of schools did he or she attend? What influenced him or her the most in his or her primary community and environment? What values does he or she hold as result of these influences? For example a German-Irish descent male client who grew up in a home with Italian-American second generation foster parents went to church in an Italian Catholic Church and now is married to a Jewish European woman. How does one begin to define the client's cultural identity? What specific influences have left their mark on this client?

Cultural identity variables include (a) ethnicity: ethnic groups that influenced the client during major developmental stages or transitional stages; (b) migration status: voluntary or involuntary (refugee); (c) how the client's group was received in the country he or she migrated to; (d) how the client's ethnic group is perceived in the society that he or she lives in; (e) the client's awareness of his or her group's sociopolitical history; (f) the client's feelings about it; (g) the client's educational level; (h) the client's parents' educational levels; (i) monolingual or bilingual status; (j) religion: active/inactive; (k) birth order; (l) sexual orientation; and (m) gender, and the perception of it in the client's primary and secondary cultural groups. Cultural identity can be assessed using the Cultural Identity Checklist (Ibrahim, 1993).

Gender Identity

The conception of one's gender is directly related to one's socialization experience, ethnicity, the religion that the family subscribes to, and the

biology and physiology of the client (Bargrad & Hyde, 1991; Bem, 1976, 1983, 1987; Brannon & Juni, 1984; Downs & Engleso, 1982; Notman, 1991; Notman & Nadelson, 1991; Russo, 1991). It is contended that gender identity is anchored within one's primary and secondary cultural context (Ibrahim, 1992b). This implies that our gender role socialization is highly influenced by familial perspectives, gender role requirements by cultural rules, and expectations of the larger society. Using a social learning theory approach, it is contended that men and women are reinforced for "appropriate" male/female behavior according to cultural/social/gender expectations. To conduct gender analysis in a multicultural/diverse society, it is important that counselors have a high degree of literacy regarding cultural, ethnic, and racial variations in prescribed gender roles, and that they are able to attend to subtle expressions of gender-related issues (Brown, 1990b).

Assessment of Worldview

Worldview pertains to the lenses we wear to see the world (A. E. Ivey, M. B. Ivey, & Simek-Morgan, 1993). It represents our beliefs, assumptions, and attitudes about people, relationships, institutions, nature, time, and activity in our world (Ibrahim & Kahn, 1987; Ibrahim & Owen, 1992). This is a culturally based variable that derives from our socialization process and is culturally based (Ibrahim, 1993). Ibrahim (1991) considers worldview, the mediational variable to understanding the client and to defining the appropriate goals and process in counseling and assessment.

Worldview assessment can be conducted using the Scale to Assess World View (SAWV; Ibrahim & Kahn, 1987; Ibrahim, 1991, 1993). The assessment can also be conducted informally in a career counseling interview. This process is especially useful for client's who are not comfortable with paper-pencil instruments. Client worldview can be determined by what beliefs, values, and assumptions the client holds regarding the following value orientations/emphases (Kluckhohn, 1956, 1951):

1. How is *human nature* perceived? Is it seen as essentially *good,* essentially *bad*, or a combination of good and bad qualities, and can human nature be *changed*?
2. How are social *relationships perceived* and organized in the client's world? Are they organized *hierarchically,* with *power* at the top, trickling down to the lowest person in the family or organization? Do people within this system see *group goals* as superordinate to individual goals? Do the *familial or societal* ends (good/bad) justify the means?

   Are social relations defined in a *collateral-mutual* manner, implying equity among peers regardless of status, in spousal relations, and in majority/minority relations? This perspective also values *group goals* over individual needs and goals, and considers familial and societal need/goals as more important than individual needs/goals.

   Are social relations organized from an *individualistic* perspective? Here, individual needs and goals are superordinate. The individual primarily feels responsibility to self, and after personal goals are met, can respond to familial/societal goals.

3. How is *nature* perceived? Is the relationship with nature perceived as *harmonious*, and influencing human mood and behavior? Is nature perceived as something that can be *controlled* and *subjugated* to meet human needs? Is nature perceived as a powerful force that *controls humans*?
4. How is *time* conceptualized? Do we emphasize the *past*, the *present*, or the *future*?
5. How is human *activity* defined? Is the focus on being *spontaneous*, and responding to what is important at that moment? Is the emphasis on *inner development* (spiritual) and *material attainment* as a result of work/living? Is the emphasis of life and work on *outward success* or *material gain* only?

Clarification of the client's worldview helps in understanding his or her cognitive, affective assumptions and perceptions regarding the world, and client behavior. Further, clarification of the client's worldview helps to differentiate the client from family, primary group, and larger society (Lonner & Ibrahim, 1989).

Assessment of Family Worldview

The values and beliefs held by a client's family are of great importance in understanding the client and what influences they are contending with beyond their own values, needs, and goals. The outline of the SAWV can be used to evaluate what assumptions the family holds and where they can be facilitative of the client's goals and where they would block the client's aspirations. It is also important to tap into the traumas or difficulties that may have impeded the client's family in their life-cycle tasks. The family's values and attitudes can also be assessed with Ramirez's (1991) Family Attitudes Scale.

Primary and Secondary Groups

In getting a clearer picture of the client's cultural identity and worldview, it is important to gain as much knowledge and information about the primary and secondary groups that the client identifies with, and the worldview held by these groups. This evaluation needs to consider both the groups that the client is from, and the groups that he or she may have adopted. For example, an African-American woman from the southeastern United States may identify with her African heritage, her southeastern U.S. culture, and the generic American culture that she has been exposed to through her educational and community experiences. She may have grown up in a largely white middle-class environment, and she may ascribe to what are traditionally considered White Anglo-Saxon Protestant (WASP) assumptions. This information can only be gathered from the client. Making assumptions about the client based on ethnicity, culture, or social class may lead to incorrect assumptions.

Sociopolitical History

Sociopolitical history refers to the aspects of the world that we are "born into" and which we are expected to learn or accept in order to become normal functioning members of society (Brislin, 1981). Samovar and Porter (1985) state that the experiential backgrounds that people bring into a

social context will affect their behavior in those encounters. McGoldrick, Pearce, and Giordano (1982) and Portes and Rumbaut (1990) indicate that the migration experience, and how a group was received and integrated in the United States context, becomes a part of the group's sociopolitical history. McGoldrick et al. (1982) maintain that for traumatized groups, such as African-Americans, Asian-Americans, Spanish-speaking groups, and Native Americans, the pain persists in their psychological history for several generations. We are positing that, beyond individual history, the counselor needs to consider the social/psychological/political history of the client's group to understand the embedded assumptions that influence the client's behavior.

Assessment of Acculturation Level

Acculturation is defined as the process of change that occurs when an individual of one culture comes in contact with another (Padilla, 1980). According to Ponterotto and Casas (1991), there are bicultural or multicultural socialization models which suggest that individuals can develop ties to more than one culture, and that the relative strength of those ties have important psychological implications. For example, parallel identity work on non-black immigrant groups has focused on acculturation (Casas, 1985a, 1985b; Ponterotto, 1987, 1988). The well known assessments include the Acculturation Rating Scale for Mexican-Americans (ARSMA; Cuellar, Harris, & Jasso, 1980) and the Suinn-Lew Asian Self-Identity Acculturation Scale (SL-ASIA; Suinn, Rickard-Figueroa, Lew, & Vigil, 1987), modeled after the ARSMA.

Understanding of acculturation level of the client is critical for the career counselor (Leong, 1993). This level determines what specific social-cultural skills the client possesses and what specific skills must be acquired to pursue the chosen career path. This is critical information for the client, and within a warm, empathic relationship it is easier to confront these issues and determine strategies for success. Immigrant and refugee populations have the greatest difficulty with this dimension. There is a great deal of controversy over whether we have the right to change the client's values and social behaviors without being charged with cultural oppression. The key to understanding and working with this dilemma from an ethical perspective is to allow the client to evaluate what specific social skills they need to acquire, without compromising the core of their cultural identity. A decision-making model, similar to Hansen's (1990) Integrative Life Patterns model must be used to not only determine career paths and options, but also social/work skills that will allow the candidate to be a success in his or her chosen society. Hansen (1990) defines the model as a "lifelong process of identifying our primary needs, roles, and goals, and the consequent integration of these within ourselves, our work, and our family" (p. 10).

Developmental Stage

Life-span development theory posits that we move through individual and family development over the lifespan (Ivey, 1991). Erikson's (1950, 1963) and Haley's (1973) theories have had a significant impact on the understanding of individual development and the family life cycle respectively, and provide

informative frames of reference. However, Gilligan (1982) and Schlossberg (1989) believe Erikson's developmental theory is insufficiently oriented toward women. Furthermore, Ivey (1991) suggests that each culture has different ideas of what comprises a healthy personality and family, even though all individuals work through similar issues in the life cycle. Therefore, developmental theory can be expanded to include gender and multicultural issues.

Through comparing and contrasting Piagetian stages (1963, 1965), Ivey (1991) proposed the Developmental Cognitive Theory (DCT). Ivey suggests that cognitive-developmental assessment is another method to understand the individual's view of his or her world. This assessment includes four primary cognitive developmental levels: sensorimotor, concrete-operational, formal-operational, and dialectic/systemic. Tools that can assist in assessment are Standard Cognitive-Developmental Interview (A. E. Ivey, Rigazio-DiGilio, & M. B. Ivey, 1991), the Standard Cognitive-Developmental Classification System (Ivey & Rigazio-DiGilio, 1991), and the Introspective-Developmental Counseling Questions (Tamase & Ivey, 1991). We posit that an understanding of the specific developmental and the life cycle stage is very important for both the counselor and the client in formulating life/career goals and paths.

Assessment of Traditional-Modernism Dimensions and Cognitive Styles

Ramirez (1991) defines two cultural styles. They are *traditional* and *modern* styles. They represent different sets of values and belief systems that occur as a result of socialization in different cultural contexts. Individuals with a traditional style are identified as having traditional values which have a spiritual orientation toward life emphasizing spiritual explanations in understanding the mysteries of life. They have strong ties to their families and communities of origin. Moreover, they emphasize strict distinctions between gender and age roles. Individuals with modern styles are identified with a value system that emphasizes science when explaining the mysteries of life. They have a strong individualistic orientation and tend to de-emphasize differences in gender and age roles.

As mentioned earlier, traditional or modern dimensions of cognitive style influence learning styles which reflect field-independence, field-sensitivity, and bicognition. Individuals who are field-independent tend to be introverted in their orientation to life, they focus on words and details when communicating with others, and they are motivated by material and monetary rewards and by personal achievements. In addition, they are more likely to be analytical and inductive, whereas field-sensitive individuals are characterized as being extroverted. They focus on nonverbal instead of verbal messages when they are communicating with others. They are motivated to do things for others and seek social rewards. In addition, they are more likely to have global, integrative, and deductive problem-solving styles. Individuals who have a bicognitive style have the ability to shift between field-independence and field-sensitivity. They have the ability to choose the cognitive style that is relevant at any particular moment. It is dependent on the demands of the situation. Cognitive styles can be assessed

by using the Multicultural Experience Inventory, Traditionalism/Modernism Inventory, and Bicognitive Orientation to Life Scale (Ramirez, 1991).

Vocational Assessment

Fouad (1993) refers to "vocational assessment as means to appraise all the vocationally relevant variables that may influence an individual's vocational decisions" (p.4). Walsh and Betz (1990) have theorized that there are four stages to the vocational assessment process: problem clarification, information gathering, understanding the problem, and coping with the problem. They state that culture heavily influences each stage, therefore, vocationally relevant values for the individual's culture must be considered.

Typically, vocational assessment involves utilizing some type of standardized instrument such as an interest inventory or values assessment across cultures. However, Fouad (1993) suggests that instruments that are utilized must be valid; items must have conceptual and linguistic equivalence, and the test and items must be free from bias.

In addressing the concept of conceptual and linguistic equivalence, Lonner (1985) has postulated that there are four levels of equivalence when comparing individuals across cultures. The first is functional equivalence which is the role or function that the behavior plays in different cultures. Second is conceptual equivalence which is the similarity in meaning attached to behavior or concepts. Third is metric equivalence. This considers if the scale measures the same constructs in different cultures. The fourth construct is linguistic equivalence. This construct verifies if the instrument is translated to a language comfortable for the individual being assessed. Examples of such vocational assessment instruments include the Strong Vocational Interest (form B), Strong-Campbell Interest Inventory (Fouad & Dancer, 1992a, 1992b; Fouad & Hansen, 1987; Fouad, Hansen, & Arias, 1986, 1989) and Holland's (1985) Occupational Types postulated from his RIASEC (Realistic, Investigative, Artistic, Social, Enterprising, and Conventional) Hexagonal model (Fouad & Dancer, 1992b; Hansen, 1992).

Conclusion

This paper proposes that before formal career assessment or counseling can be done with individuals from a culturally diverse society, we need to conduct a cultural assessment. This assessment will not only facilitate the counselor's understanding of the client, but also assist in the career counseling process. It will provide significant information that will lead to effective culture- and gender-sensitive career assessment and counseling. The process that we have outlined includes an assessment of cultural identity, gender identity, worldview, acculturation level, developmental stage, traditional/modernism dimensions and cognitive styles. We noted that all these areas need to be understood by both the client and the counselor before formal career assessment and decision-making can proceed. The strategy proposed here seeks to treat all human beings as valuable from a culture and gender perspective. It is hoped that this approach will create greater sensitivity for the uniqueness of each individual and empower all who are exposed to it.

References

Atkinson, D. R., Morten, G., & Sue, D. W. (1989). *Counseling American minorities: A cross-cultural perspective* (3rd ed.). Dubuque, IA: Brown.

Bargrad, A., & Hyde, J. S. (1991). A study of feminist identity development in women. *Psychology of Women Quarterly, 15,* 181-201.

Bem, S. L. (1976). Probing the promise of androgyny. In A. G. Kaplan & J. P. Bean (Eds.), *Beyond sex-role stereotypes: Readings toward a psychology of androgyny* (pp. 47-62). Boston: Little, Brown.

Bem, S. L. (1983). Gender schema theory and its implications for child development: Raising gender-schematic children in a gender-schematic society. *Signs, 8,* 598-616.

Bem, S. L. (1987). Gender schema theory and the romantic tradition. In P. Shaver & C. Hendrick (Eds.), *Sex and gender* (pp. 251-271). Newbury Park, CA: Sage.

Betz, N. E., & Fitzgerald, L. F. (1993). Individuality and diversity: Theory and research in counseling psychology. *Annual Review of Psychology, 44,* 343-381.

Blau, P. M., Gustad, J. W., Jessor, R., Parnes, H. S., & Wilcock, R. C. (1956). Occupational choice: A conceptual framework. *Industrial Labor Relations* (rev. ed.), *9,* 531-543.

Bordin, E. S. (1984). Psychodynamic model of career choice and satisfaction. In D. Brown & L. Brooks (Eds.), *Career choice and development: Applying contemporary series to practice.* San Francisco: Jossey-Bass.

Brannon, R., & Juni, S. (1984). A scale for measuring attitudes toward masculinity. *Psychological Document, 14,* 6.

Brislin, R. W. (1981). *Cross-cultural encounters.* New York: Pergamon Press.

Bronfenbrenner, U. (1979). *The ecology of human development.* Cambridge, MA: Harvard University Press.

Brown, L. S. (1990a). The meaning of a multicultural perspective for theory-building in feminist therapy. *Women and Therapy, 9,* 1-22.

Brown, L. S. (1990b). Taking account of gender in the clinical assessment interview. *Professional Psychology, 21,* 12-17.

Bureau of Labor Statistics. (1990). *Occupational projection and training data: BLS Bulletin 2351.* Washington, DC: Author.

Casas, J. M. (1985a). A reflection on the status of racial/ethnic minority research. *Counseling Psychology, 13,* 581-598.

Casas, J. M. (1985b). The status of racial and ethnic-minority counseling: A training perspective. In P. B. Pedersen (Ed.), *Handbook of cross-cultural counseling and therapy.* Westport, CT: Greenwood.

Cheatham, H. E. (1991). Cultural changes and career changes: The case of Mr. Ebo. *Career Development Quarterly, 40,* 31-35.

Cheatham, H. W., Slaney, R. B., & Coleman, N. C. (1990). Institutional effects on the psychosocial development of African-American college students. *Journal of Counseling Psychology, 37,* 457-458.

Cobbs, P. (1972). Ethnotherapy in groups. In L. Solomon & B. Berzon (Eds.), *New perspectives on encounter groups.* San Francisco: Jossey-Bass.

Cuellar, I., Harris, L. C., & Jasso, R. (1980). An acculturation scale for Mexican-American normal and clinical populations. *Hispanic Journal of Behavioral Science, 2,* 199-217.

Dillard, J. M. (1976). Socioeconomic background and the career maturity of black youths. *Vocational Guidance Quarterly, 25,* 65-70.

Downs, A. C., & Engleso, S. A. (1982). The Attitudes Toward Men Scale (AMS): An analysis of the role and status of men and masculinity. *JSAS. Catalog Selected Document in Psychology, 8,* 35.

Enns, C. Z. (1993). Twenty years of feminist counseling and therapy: From naming bases to implementing multifaceted practice. *The Counseling Psychologist, 21,* 3-87.

Erikson, E. H. (1950). *Childhood and society.* New York: Norton.

Erikson, E. H. (1963). *Childhood and society* (2nd ed.). New York: Norton.

Fouad, N. A. (1993). Cross-cultural vocational assessment. *The Career Development Quarterly, 42,* 4-113.

Fouad, N. A., & Dancer, L. S. (1992a). Cross-cultural structure of interest. *Journal of Vocational Behavior, 40,* 129-143.

Fouad, N. A., & Dancer, L. S. (1992b). Comments on the universality of Holland's theory. *Journal of Vocational Behavior, 40,* 220-228.

Fouad, N. A., Hansen, J. C., & Arias, F. G. (1986). Multiple discriminant analyses of cross-cultural similarity of vocational interests of lawyers and engineers. *Journal of Vocational Behavior, 28,* 85-96.

Fouad, N. A., & Hansen, J. C. (1987). Cross-cultural predictive accuracy of the Strong-Campbell Interest Inventory. *Measurement and Evaluation in Counseling and Development, 20,* 3-10.

Fouad, N. A., Hansen, J. C., & Arias, F. G. (1989). Cross-cultural similarity of vocational interests of professional engineers. *Journal of Vocational Behavior, 34,* 88-99.

Gilligan, C. (1982). *In a different voice.* Cambridge, MA: Harvard University Press.

Ginzberg, E., Ginzburg, S. W., Axelrod, S., & Helma, J. (1951). *Occupational choice: An approach to a general theory.* New York: Columbia University Press.

Gottfredson, L. S. (1981). Circumscription and compromise: A development theory of career aspiration. *Journal of Counseling Psychology, 28,* 416-427.

Hackett, G., & Betz, N. E. (1981). A self-efficacy approach to the career development of women. *Vocational Behavior, 18,* 326-339.

Hackett, G., & Lent, R. W. (1992). Theoretical advances career psychology. In S. D. Brown & R. W. Lent. (Eds.), *Handbook counseling psychology* (2nd ed.). New York: Wiley.

Haley, J. (1973). *Uncommon therapy.* New York: Norton.

Hansen, J. C. (1987).Cross-cultural research on vocational interests. *Measurement and Evaluation in Counseling and Development, 19,* 163-176.

Hansen, S. (1990). Integrative life planning: Work, family and community. *Futurics, 15,* 80-86.

Hansen, J. C. (1992). Does enough evidence exist to modify Holland's theory to accommodate individual differences of diverse populations? *Journal of Vocational Behavior, 40,* 188-193.

Helms, J. E. (1990). *Black and white racial identity: Theory, research and practice.* New York: Greenwood Press.

Herr, E. L., & Cramer, S. H. (1988). *Career guidance and counseling through the lifespan* (3rd ed.). Glenview, IL: Scott Foresman/Little,e Brown, Little, College Division.

Holland, J. S. (1985). *Making vocational choices* (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.

Ibrahim, F. A. (1991). Contribution of cultural worldview to generic counseling and development. *Journal of Counseling and Development, 70,* 13-19.

Ibrahim, F. A. (1992a). Children's rights in a pluralistic society. *Journal for Humanistic Education and Development, 31,* 64-72.

Ibrahim, F. A. (1992b, March). *Identity development from a culture and gender perspective.* Paper presented at the annual meeting of the American Association for Counseling and Development, Baltimore, MD.

Ibrahim, F. A. (1993). Existential worldview theory: Transcultural counseling. In J. McFadden (Ed.), *Transcultural counseling.* Alexandria, VA: American Counseling Association.

Ibrahim, F. A., & Kahn, H. (1984). Scale to Assess World View(c). Unpublished, Storrs, CT.

Ibrahim, F. A., & Kahn, H. (1987). Assessment of world views. *Psychological Reports, 60,* 163-176.

Ibrahim, F. A., & Owens, S. V. (1992, August). *Factor analytic structure of the Scale to Assess World Views.* Paper presented at the annual meeting of the American Psychological Association, Washington, DC.

Ivey, A., Ivey, M., & Simek-Morgan, L. (1993). *Counseling and psychotherapy: A multicultural perspective* (3rd ed.). Boston: Allyn & Bacon.

Ivey, A. E. (1991). *Developmental strategies for helpers.* Pacific Grove, CA: Brooks/Cole Publishing.

Ivey, A. E., & Rigazio-DiGilio, S. A. (1991). The standard cognitive-developmental classification system. In A. E. Ivey (Ed.), *Developmental strategies for helpers* (pp. 301-306). Pacific Grove, CA: Brooks/Cole Publishing.

Ivey, A. E., Rigazio-DiGilio, S. A., & Ivey, M. B. (1991). The standard cognitive-developmental interview. In A. E. Ivey (Ed.), *Developmental strategies for helpers* (pp. 289-299). Pacific Grove, CA: Brooks/Cole Publishing.

Kellogg, J. B. (1988). Forces of change. *Phi Delta Kappan, 70,* 199-204.

Klein, J. (1980). *Jewish identity and self-esteem: Healing wounds through ethnotherapy.* New York: Institute on Pluralism and Group Identity.

Kluckhohn, C. (1951). Values and value orientations in the theory of action. In T. Parsons & E. A. Shields (Eds.), *Towards a general theory of action* (pp. 388-433). Cambridge, MA: Harvard University Press.

Kluckhohn, C. (1956). Towards a comparison of value-emphasis in different cultures. In L. D. White (Ed.), *The state of social sciences* (pp. 116-132). Chicago: University of Chicago Press.

Krumboltz, J. D., Mitchell, A., & Gellat, H. G. (1975). Applications of social learning theory of career selection. *Focus on Guidance, 8,* 1-16.

Leong, F. T. L. (1993). The career counseling process with racial-ethnic minorities: The case of Asian-Americans. *The Career Developmental Quarterly, 42,* 26-40.

Lipinski, T. A. (1989). The role of vocational counseling for the American Indian student. *Rural Special Education Quarterly, 10,* 24-30.

Locke, D. C., & Parker, L. D. (1991). *A multicultural focus on career education* (Series No. 348). Columbus, OH: Eric Clearinghouse on Adult, Career, and Vocational Education.

Lonner, W. J. (1985). Issues in testing and assessment in cross-cultural counseling. *The Counseling Psychologist, 13,* 599-614.

Lonner, W. J., & Ibrahim, F. A. (1989). Assessment in cross-cultural counseling. In P. B. Pedersen, J. C. Draguns, W. J. Lonner, & J. E. Trimble (Eds.), *Counseling across cultures* (3rd ed.) (pp. 229-334). Honolulu: University of Hawaii Press.

Mackay, W. R., & Miller, C. A. (1982). Relations of socioeconomic status and sex variables to the complexity of worker functions in the occupational choice of elementary school children. *Journal of Vocational Behavior, 20,* 31-39.

McGoldrick, M. (1982). Ethnicity and family therapy: An overview. In M. McGoldrick, J. Pearce, & J. Giordano (Eds.), *Ethnicity and family therapy* (pp. 3-30). New York: Guilford.

McGoldrick, M., Pearce, J. K., & Giordano, J. (1982). *Ethnicity and family therapy.* New York: Guilford.

Mercurio, K. (1991). *Career awareness program for bilingual Haitian and Hispanic students.* Brooklyn, NY: New York City Board of Education, Office of Research, Evaluation, and Assessment.

Miles, R. (1989). *Racism.* New York: Rutledge.

Notman, M. T. (1991). Gender Development. In M. T. Notman & C. C. Nadelson (Eds.), *Women and Men* (pp. 117-127). Washington, DC: American Psychiatric Press.

Notman, M. T., & Nadelson, C. C. (Eds.). (1991). *Women and men.* Washington, DC: American Psychiatric Press.

O'Neil, J. M. (1981). Patterns of gender role conflict and strain: Sexism and fear of femininity in men's lives. *Personnel Guidance Journal, 60,* 203-210.

Osipow, S. H. (1968). *Theories of career development.* New York: Appleton-Century-Crofts.

Padilla, A. M. (1980). *Acculturation: Theory, models and some new findings.* Boulder, CO: Westview.

Parham, T. A. (1989). Cycles of psychological nigresence. *Counseling Psychology, 17,* 187-226.

Piaget, J. (1963). *The origins of intelligence in children.* New York: Norton.

Piaget, J. (1965). *The moral judgement of the child.* New York: Free Press.

Ponterotto, J. G. (1987). Counseling Mexican-Americans: A multi-modal approach. *Journal of Counseling and Development, 65,* 308-312.

Ponterotto, J. G. (1988). Racial consciousness development among white counselor trainees: A stage model. *Journal of Multicultural Counseling Development, 16,* 146-156.

Ponterotto, J. G., & Casas, J. M. (1991). Handbook of racial/ethnic minority counseling research. Springfield, IL: Thomas.

Portes, A., & Rumbaut, R. G. (1990). *Immigrant America.* Berkeley and Los Angeles: University of California Press.

Ramirez, M. (1991). *Psychotherapy and counseling with minorities.* New York: Pergamon Press.

Ramirez, M., & Castaneda, A. (1974). *Cultural democracy, bicognitive development and education.* New York: Academic Press.

Rawlings, E. I., & Carter, D. K. (1977). Feminist and nonsexist psychotherapy. In E. I. Rawlings & D. K. Carter (Eds.), *Psychotherapy for women* (pp. 49-76). Springfield, IL: Charles C. Thomas.

Roe, A. (1954). A new classification of occupations. *Journal of Counseling Psychology, 1,* 215-220.

Russo, N. F. (1991). Reconstructing the psychology of women: an overview. In M. T. Notman & C. C. Nadelson (Eds.), *Woman and men* (pp. 43-61). Washington, DC: American Psychiatric Press.

Samovar, L. A., & Porter, R. E. (Eds.). (1985). *Intercultural communication: A reader* (4th ed.). Belmont, CA: Wadsworth.

Sawchuck, M. T. (1991). *Access and persistence: An educational program model, celebrating diversity in higher education.* Los Angeles, CA: Prism Publishing of Mount St. Mary's College.

Schlossberg, N. (1989). *Overwhelmed: Coping with life's ups and downs.* Lexington, MA: Lexington.

Sharpe, M. J., & Heppner, P. (1991). Gender role, gender role conflict and psychological well-being in men. *Journal of Counseling Psychology, 38,* 323-330.

Stillson, R. W., O'Neil, J. M, & Owen, S. V. (1991). Predictors of adult men's gender-role conflict: Race, class, unemployment, age, instrumentality-expressiveness, and personal strain. *Journal Counseling Psychology, 38,* 458-464.

Suinn, R. M., Rickard-Figueroa, K., Lew, S., & Vigil, P. (1987). The Suinn-Lew Asian Self-Identity Acculturation Scale: an initial report. *Psychological Measurement, 47,* 401-407.

Super, D. E. (1969). Vocational development theory: Persons, positions, and processes. *The Counseling Psychologist, 1,* 2-9.

Tamase, K., & Ivey, A. (1991). Tamase's introspective-developmental counseling questions. In A. E. Ivey (Ed.), *Developmental strategies for helpers* (pp. 313-315). Pacific Grove, CA: Brooks/Cole Publishing.

Walsh, W. B., & Betz, N. E. (1990). *Tests and assessment* (2nd ed.). Englewood Cliffs, NJ: Prentice-Hall.

Westwood, M. J., & Ishiyama, F. I. (1991). Challenges in counseling immigrant clients: Intercultural barriers to career adjustment. *Journal of Employment Counseling, 28,* 130-143.