

LEARN TO SWIM:
A MIXED METHODS APPROACH TO UNDERSTANDING HOW SOCIAL WORK
EXPERIENTIAL EDUCATION IMPACTS STUDENTS' SOCIAL JUSTICE ATTITUDES

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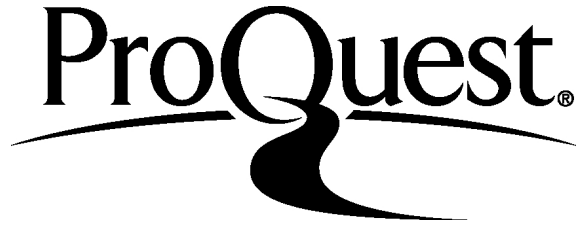
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Abstract

The purpose of this research is to advance the knowledge of social work education by addressing a portion of the Council on Social Work Education's (CSWE) 2012 accreditation standard 2.1: How does field education connect the theoretical and conceptual contribution of the classroom with the practice setting? This study examines connections among theoretical and conceptual social justice contributions of the classroom (abstract learning in a classroom) with the practicum settings (concrete field experiences) and explores how these contributions influence social justice attitudes. Recognizing social work education as an experiential education setting with a social justice aim, this study builds on previous research by: 1) assessing the association between demographics and other predisposing factors that may influence social justice attitudes, and 2) comparing changes in social justice attitudes (prior to a practicum experience vs. after one academic semester of practicum). Using a pretest posttest design, social justice attitudes of 35 Bachelor of Social Work Students (BSW) enrolled at a university within the Asian-Pacific region were examined using *the Social Justice Scale (SJS)* (Torres-Harding, Siers & Olsen, 2012) and *the Civic Engagement Questionnaire (CASQ)* (Moley et. al., 2002). The survey results were analyzed using multiple split-plot analyses of variance (ANOVAs) and subsequent t-tests. Predicted differences in social justice attitudes were not supported nor were predicted differences in social justice attitudes based on gender, concurrent volunteer service, and experiences with previous social injustices. However, differences in race were found. In Wave 2 of this study, phenomenographic analysis was used to analyze the focus group data of 7 students who also participated in the survey. The analysis identified students' conceptions of learning about social justice. Four emergent categories include: Uncertainty, Existing Values, Realization, and Transformation. Content analysis revealed active participation as a learning method that

students prefer. These findings may facilitate educators in social work and community programs to more effectively design curriculum that produce educational outcomes that are consistent with students' conceptions of social justice learning.

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“Man learns to swim in the water, not in the library” (Freire, 1970, p. 133).

Chapter 1. Introduction

According to the Council on Social Work Education (CSWE), the accrediting agency for social work (SW) education, “the purpose of the social work profession is to promote human and community well-being” (CSWE, 2012, p. 1). In order to achieve these goal, SW is “actualized through its quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons” (CSWE, 2012, p. 1). To ensure that these goals are met, the CSWE mandates that lessons regarding social justice education are embedded in the curriculum and practicum experiences (CSWE, 2012; Vincent, 2012). Specifically, the CSWEs Accreditation Standard 2.1 states that each SW program is to discuss “how its field education program connects the theoretical and conceptual contribution of the classroom with the practice setting, fostering the implementation of evidence-informed practice” (CSWE, 2012, p. 8). This study explores how theoretical, conceptual, and practical learning, in a first year Bachelor of SW (BSW) experiential education program impacts students’ social justice attitudes.

Abstract and Concrete Learning

Sometimes referred to as *abstract learning* of the classroom, theory and concepts are provided in the BSW course curriculum. Specifically, the first year experience is comprised of courses that emphasize “social work practice, human behavior and the social environment, social welfare history and policies, research, and practicum” (UHM, 2015). Practicum (or field education or fieldwork) is an experiential education method that provides SW students with the opportunity to apply classroom learning in a workplace environment. Field education is

sometimes referred to *concrete learning* due to “hands-on” experience. Defined at the campus level, field education involves “field instruction, application, and integration of classroom knowledge with field experiences” (UHM, 2015). Students in their first year are required to complete one course of field education in their second semester of course work and 400 hours by the end of the senior year. Further, at the accreditation level, the CSWE defines the intent of field education as:

connect[ing] the theoretical and conceptual contribution of the classroom [abstract learning] with the practical world of the practice setting [concrete experience]. It is a basic precept of social work education that the two interrelated components of curriculum—classroom and field—are of equal importance within the curriculum, and each contributes to the development of the requisite competencies of professional practice. (CSWE, 2012, p. 8)

By assessing students’ social justice attitudes and investigating how students conceptualize learning about social justice, this study was able to identify important details about the interrelated components of the classroom and practice experience that influence social justice attitudes. These findings may facilitate educators in SW programs to more effectively design curriculum and educational outcomes that are consistent with students’ conceptions of social justice learning.

Statement of the Problem

Despite the CSWE mandate that lessons regarding social justice education must be embedded in the curriculum and practicum experiences (CSWE, 2012), in reviewing the SW literature, there is little evidence to support social justice as an educational outcome. As put by Wilson (2011), most studies regarding SW education and social justice focus on “prescriptions

for teaching” or “course outcomes” (Wilson 2011, p. 309). In accordance with Wilson’s statements, the majority of literature focuses on models for teaching social justice in a classroom (e.g., Gibbons & Gray, 2002; Burnes & Singh, 2010); social justice curriculum intervention with course outcomes (e.g., Bronwyn Cross-Denny, 2011; Edmonds & Caty, 2012; Van Soest, 1993); the use of specific experiential learning techniques in the classroom and in the field (e.g., reflection) and their impact on social justice course outcomes (e.g., Glennon, 2004; Rocha, 2000; Ownens, Cambron & Valade, 2010). This gap in the literature suggests the need for further research in the area of social justice educational outcomes, not simply course outcomes.

When it comes to field education, even less is known about “the presence of explicit social justice content...[as it has] received scant coverage in the literature. [Consequently], little is known about the concrete ways in which social justice is promoted within field education...” (Birkenmaier, 2011, p. 214). Similar to the research on course outcomes, the majority of literature concerned with how social justice is promoted in the field education focuses on the ways in which the field educators promote social justice with projects and assignments that come from particular frameworks (Birkenmaier, 2011). Although studies of this nature demonstrate how specific teaching methods, e.g., how reflection journals or specific assignments promote social justice, the focus is still on the project or assignment, not educational outcomes. More research is needed to establish how social justice is promoted successfully within field education without a particular intervention. Overall, after completing an extensive review of the SW literature exploring social justice as an educational outcome, in the classroom and in the field, it is apparent that there is insufficient knowledge in this area and more investigation is warranted.

When exploring the literature for demographics and other factors outside of an educational experience that influence social justice attitudes, past research yields few finding and

much inconsistency. For example, the only factor to date that has been determined to have influence is gender. Two studies that support this finding were Moley et. al., (2002) and Mayhew & Fernandez (2007). Both studies found women to consistently report higher levels of social justice attitudes and learning than their male counterparts. Conversely, other researchers have not identified men and women to differ in their social justice attitudes after engaging in experiential education (Torres-Harding, Siers, & Olson, 201; Nagda, Gurins & Lopez , 2003). These inconsistencies in findings suggest that further exploration is needed to determine factors that influence attitudes towards social justice.

Gaps in the research. First, the majority of the literature regarding experiential learning and social justice focuses on curriculum intervention and course outcomes. To assess social justice as an educational outcome, this study explores how social justice attitudes are promoted in a SW experiential learning setting, naturally, without a particular model, teaching, or practice intervention. Specifically, this study looks at changes in social justice attitudes quantitatively and over time (prior to an experiential learning experience, with one semester of course work and after one academic semester of experiential learning, course work + practicum).

Second, many studies in the review of literature state the need for stronger research designs. Specifically, they suggest the need for more longitudinal designs (e.g., Mayhew & Fernandez, 2007; Glennon, 2004; Van Soest, 1993) and designs with mixed methodology. To address these recommendations, this research uses a triangulation of methods (using both quantitative and qualitative methods). Findings from the qualitative portion of the study add to the quantitative by illustrating how students conceptualize the interconnectedness of theoretical and conceptual contributions of the classroom and the practice setting and how that influences their social justice attitudes.

Third, due to the inconsistencies in the literature regarding how social justice attitudes are formed outside of an educational experience, this study controlled for factors thought to be of influence. Specific control variables in this study included: gender, race, hours of previous volunteer service, and previous encounters with social injustice.

Research Purpose and Design

The purpose of this research is to advance the knowledge of SW education by addressing the gaps in the current literature and research while exploring a portion of the CSWEs Accreditation Standard (2012) 2.1: *How does field education connect the theoretical and conceptual contribution of the classroom with the practice setting?* This one academic year study is based in the theoretical foundations of social justice theory within a critical pedagogy and education framework. The theoretical frameworks chosen for this research include Paulo Freire and John Dewey. These frameworks are known to be well-suited for experiential education programs due to their combining abstract knowledge of the classroom with concrete learning in the field.

Wave 1. The first wave of this research involves students participating in a survey. Wave 1 is a quantitative, a quasi-experimental with-in subjects pretest posttest design. Repeated measures were used to measure social justice attitudes, quantitatively, at two points in an academic program: prior to experiential education and after experiential education. The purpose of the quantitative portion of this study was to compare changes in social justice attitudes over time. This portion of the study examines students' social justice attitudes in their first academic year of a BSW program. The independent variable of interest is experiential learning. The dependent variable is social justice attitudes. The surveys also contain sections designed to

assess the association between demographics and other predisposing factors that may influence social justice attitudes prior to experiential learning.

Wave 2. The second wave of this study is qualitative. At the end of the Spring 2014 academic year student volunteers who participated in the survey were invited to participate in a focus group. Seven students volunteered. To further understand how the interrelatedness of classroom and practice experience impacts students' social justice attitudes, the goal of the qualitative portion of this study is to investigate students' conceptions about learning social justice in an experiential education setting.

Research Questions

Recognizing SW education as an experiential education setting with a social justice aim, this study builds on previous research by: 1) assessing the association between demographics and other predisposing factors that may influence social justice attitudes, and 2) comparing changes in social justice attitudes over time. The specific quantitative hypotheses are as follows:

1) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) compared the same students engaging in curriculum alone.

2) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will differ based on the students' gender.

3) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will not differ based on the students' race.

4) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will differ based on the students' previous experiences with social injustices.

5) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will differ based on the students' previous hours of outside volunteer experiences.

Using phenomenographic research, the qualitative portion of this study addresses the research question: *What theoretical, conceptual, or practical social justice contributions (learning) do students conceptualize as influential to their social justice attitudes?*

Study Relevance

This study contributes to the current research literature by identifying factors that promote social justice attitudes in students of the Asian-Pacific region. Since many students will become future professionals such as teachers, therapists, community leaders, and policy makers, it is imperative for educators and practitioners in this field to promote attitudes towards social justice. Additionally, in the era of assessment, this study contributes to new knowledge in SW education, answering questions as they relate directly to standards and accreditation of the CSWE. Likewise, the mixed methods approach provides insight regarding how students' attitudes change over time due to experiential learning. Further, this study provides insight to conceptual, theoretical, and practical methods that might account for such changes. Other important implications of this study apply to the broader community.

Outside the field of SW there is ample research regarding a similar community-based experiential educational method, Service-Learning (SL). This experiential method is sometimes

used with the intent to promote social justice. SL programs are also used as an effective pedagogy for student learning in many fields including SW. Faculty and administrators of colleges and universities provide opportunities for experiential education by encouraging undergraduates to volunteer in the community with the goal of reducing the severity of social problems. However, when social justice is not tied to SL in higher education it has been reported as perpetuating social injustices and misunderstandings, causing further individual and community harm (Vernon & Ward, 1999; Mitchell, 2008; Hart, 2006; Herzberg as cited in Deans, 1999; Keith, 2005; Tilley-Lubbs, 2009; Block, Lee & Peach, 2003). In addition, when SL is not tied to social justice, researchers report no significant impacts of SL on learning, attitude, or value changes (Hudson, 1996). Overall, the mass amount of SL literature outside of the SW discipline demonstrates the importance of understanding and assessing social justice. More specifically, since social justice is such an important component in an experiential education setting, capturing important details about how social justice attitudes are promoted in an experiential program, where social justice is naturally embedded and the goal is imperative.

Within the SW SL literature few studies have specifically looked at the connection between SL and enhancing attitudes toward social justice. Two studies that have investigated this connection are qualitative and were conducted by Sanders, McFarland, & Bartolli (2003) and Williams and Reeves (2004). The lack of studies regarding experiential learning and social justice in the field of SW suggests the necessity for further investigation. Other researchers, who have also completed full literature reviews on SL and SW, have yielded similar conclusions. Lemieux & Allen (2007) described SL and SW research as “rudimentary, at best” pointing out that the limited studies that do exist as having flawed designs and methodology (p. 8). For example, they write about the lack of student outcome data and community concern as being two

examples of gaps in the literature. Seemingly SW as a profession has not kept up with the research of the broader experiential education arena and requires much more investigation (Lemieux & Allen, 2007).

This study was able to capture important details about how social justice attitudes are promoted in SW education. That is, how students perceive learning about social justice contributions of the classroom (theories and concepts), how classroom learning connects to concrete practical experience, and how these conceptions influence their attitudes towards social injustice. Such findings might be applicable to experiential education as a whole.

Last, as reported by Bringle (2003) many experiential learning studies focus on the impact, not theory. Due to this, these studies are not as helpful to practitioners or policy makers as they could be because they do not explain, “why processes work, what strategies are most effective, or even see clearly what outcomes flow from what processes” (Eyler, 2002, p. 11). As Bringle (2003) suggests, “The best chance for the research to have an impact on the higher education and on the disciplines and professions is for the research to be based on theory, to test the theory, and to develop theory” (p.18). This study is based in the theoretical foundations which is the succeeding topic in chapter 2.

Definitions

Definitions for terms used in this study can be found in Table 1 below. The research focuses on SW students, SW experiential education, and social justice attitudes.

Table 1. Definitions of Terms

Term	Definitions
Experiential Education	<p>Experiential learning, also referred to as experiential education, are synonymous and will be defined as “a philosophy that informs many methodologies in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people's capacity to contribute to their communities” (Association for Experiential Education, 2013, para. 1).</p>
Practicum vs. Service-learning	<p>For the purpose of the present study, it will be important to differentiate between social work practicum (also referred to as field education or fieldwork), service-learning (SL) and critical service-learning. While practica and both types of SL are all community-based learning techniques, there are fundamental differences. Generally, the emphasis of SL is based more on “collaborative relationships between the community and the classroom that equally prioritizes student learning and community service,” while practica focus on “developing student knowledge and skills” (Lemieux & Allen, p. 312). Critical service-learning is simply a form of service-learning with a social justice aim. Despite the difference between critical SL and practica, due to the definitions and goals of each program, critical service-learning and social work practicum are two forms of experiential education that work within a social justice framework; therefore, both programs should theoretically foster social justice attitudes. In addition, in many venues that offer these experiential learning opportunities, SL and practicum can be synonymous; meaning that SL has been used to fulfill practicum credit; this is the case regarding the population of interest (UHM BSW students) of the current study.</p> <p>In accordance with the Myron B. Thompson School of Social Work’s definition of practicum, and the CSWEs (2012) intent of practicum, the present study will define a practicum experience as experiential learning that provides students with an opportunity to apply classroom learning in a workplace environment that involves “field instruction, application, and integration of classroom knowledge with field experiences” (UHM, 2015).</p>

Attitude

An attitude is "a relatively enduring organization of beliefs, feelings, and behavioral tendencies towards socially significant objects, groups, events or symbols" (Hogg & Vaughan, 2005, p. 150). Attitudes influence "...expression[s] of favor or disfavor toward a person, place, thing or event" (Webster's Online Dictionary, N. D.).

Social Justice Attitudes

There has been much debate regarding the definition of social justice. Due to social justice being defined as a value or belief in the literature, social justice has been conceptualized as an attitude for the purpose of measurement and scales have been created specifically for that purpose (e.g., Torres-Harding, Siers & Olsen, 2012). While most scales available are intended to measure specific social justice attitudes (e.g., attitudes towards the poor, religiosity, feminist activism), recently a few scales have been "created to measure the general propensities towards social justice" (e.g., Moley et. al., 2002; Torres-Harding, Siers & Olsen, 2012, p. 79). Consistent with Freire's conceptual framework and the proposed methods of the current study, social justice is defined as "favorable attitudes towards intentions to engage in social action" (Torres-Harding, Siers & Olsen, 2012, p. 80). "Social action could include political and social activism, or social justice-related activities, such as working toward empowerment through one's career or volunteer work, by working to change policies that will serve to empower others, or by talking to others about the need to empower people from a disadvantaged group" (Torres-Harding, Siers & Olsen, 2012, p. 80).

Organization of Study

This chapter addresses the social problem, as well as summarizing the highlights from succeeding chapters. Chapter 2 includes: 1) the conceptual framework of this study, and 2) literature that connects experiential education programs and social justice. Chapter 3 includes details regarding methodology. Chapter 4 contains the results from the current study. Chapter 5 is comprised of a discussion of both the quantitative and qualitative outcomes.

Chapter 2. Review of the Literature

This chapter sets the foundation of the current study. Theory, literature, and research is reviewed as it pertains to the present research. This chapter addresses the theoretical foundations and conceptual framework of the current study followed by a literature review and research that connects experiential education with social justice attitudes.

Theoretical Foundation and Conceptual Framework

Theories that influence the conceptual framework for this study are summarized in this section. Prominent components of each theory that offer insights to how social justice attitudes are formed in higher education are reviewed. Included in this section is social justice theory within a critical pedagogy and education framework.

Social Justice

To assess social justice attitudes one must be able to define social justice attitudes; this is not a simple undertaking due to much debate regarding the definition of social justice. The diversity of an individual's personal and theoretical backgrounds, values, and beliefs may account for such complexities in debate. Complicating the definition of social justice even further is the mass of theoretical perspectives available. To help narrow the scope of definitions and concepts most applicable to this study, is theory that explicitly ties social justice to experiential education. Two of the most influential theorists cited in the experiential education literature include critical theorist and Brazilian literacy educator, Paulo Freire and philosopher and Educational reformist, John Dewey. Both theoretical frameworks proposed by these individuals are known to well-suited for experiential education programs as they combine abstract knowledge of the classroom with a concrete learning in the field (e.g., Brown, 2001).

Critical pedagogy. This research is being approached using a critical lens. In an experiential education context, particularly one that aims to promote social justice, Freire’s theory has been explained and applied as a critical pedagogy—a philosophy of education that pays attention to issues of power and agency, strives for social justice and social change. In his book, *Pedagogy of the Oppressed*, Freire explores the “oppressed” and the “oppressor” and how oppression can be overcome through a dialectic and collaborative process amongst the two groups (Freire, 1970). Freire saw education as a structure that influences political interests calling attention for the need to critique oppressive structures within institutions and society (Freire, 1970; Deans, 1999). A college or university institutional setting can be seen synonymous with his position. When engaging in service for these institutions, it is important for professionals and students to critically critique their services so they are careful not to perpetuate negative attitudes that may lead to misunderstandings regarding the individuals and communities they serve. Further, according to Freire (1970), when providing services educators and community professionals cannot simply act with: verbalism (imposing their own words, views, or praxis on others) or banking (a metaphor used by Freire to suggest that students or even in this case that community members are an “empty piggy bank” that teachers/community leaders drop knowledge into); or prescriptions for teaching; or activism, instead, they must engage in praxis, history, and dialogue.

Praxis (also referred to as action reflection or critique) is “theory and practice; that is, reflection and action” (Freire, 1970, p. 119). Experiential education programs, with a social justice aim, can be understood as praxis due to their connecting abstract classroom theory to concrete learning experiences. However, to fully define them as a praxis, they must incorporate critical reflection (Freire, 1970); that is, they must tie the “learning and experience to analysis of

contexts and systematic causes for the individuals experiences and those experiences tied back to broadening the theoretical understanding of power and change” (Brown, 2001, p. 20). For example, using a framework such as critical social analysis, students might reflect on or “write about the community” or they might reflect on the root causes of social injustices by “critiquing broad social forces like class, gender, or race” (Deans, 1999, p. 24), “that take place in a historical context” (Brown, 2001, p. 20).

The ultimate goal of experiential education programs tied to social justice is social change. For Freire, change cannot begin without the process of understanding the historical context from which the injustice originated. Brown (2001) has applied Freire’s concept of history in an experiential education context:

Our ability to conceive of history as well as to intervene in history through that broader understanding—must inform the praxis of the activities. Such a relationship allows us to understand our agency at the same time as it reveals the larger systems that frame problems we seek to change. Additionally, this notion of praxis and history contributes to and is created by a collective project to understand and affect the world. Such a collective project is the product of dialogue. (p. 21)

Dialogue in experiential education, with a social justice aim, must be collaborative. In other words, dialogue is not a professor “dropping knowledge” on to the student, nor is it the community volunteers advocating for the less fortunate. Instead, “Dialogue is the encounter between men, mediated by the world, in order to name the world” (Freire, 1970, p. 76). With true dialogue all stakeholders must have a voice. These voices lead to dialogue and that dialogue leads to reflection and action. Reflection and action can have transformative world consequences (Freire, 1970). In sum, without praxis, dialogue, reflection and action, according

to Freire, educators might be in danger of doing more harm than good to the individuals and communities they serve. More specifically, educators might be in danger of perpetuating social injustice even when social justice is the aim. Even unconsciously persons with good intentions can “come to the table” with their own prejudice (Freire, 1970, p. 45). Essentially thinking they are more knowledgeable of the ones they serve or advocate for; “the less fortunate.” This flawed thinking leads to underestimating others’ abilities to think and know (Freire, 1970). In addition, some might come to attribute the people “they serve” in a negative light such as being “lazy” or “incompetent” or “ungrateful” or “envious” (Freire, 1970, p. 45). Alternately, this thinking can result in educators or community leaders attributing their own successes in a self-serving way such as “courageous to take risks,” “smart,” and “motivated” (Freire, 1970, p. 45). In an educational setting, educators must be careful not to perpetuate such falsities, as the risk is to create the very thing they want to accomplish. The risk is analogous to Freire’s views of oppression. The risk is perpetuating *self-depreciation* in individuals—“the character of the oppressed when they internalize the oppressors’ views” (Freire, 1970, p. 49). For example, believing themselves as “lazy, sick, or unproductive” because the oppressors do (Freire, 1970, p. 49). It would seem that such a thing could not happen in today’s world or in an experiential education setting where helping or advocating for others is of the intent. The following 2003 study by Block, Lee & Peach demonstrates such a phenomenon at work.

A SL university-school-community partnership, the *School House Adjustment Program Enterprise* (SHAPE) Elementary Tutoring Program, was based at the University of Wisconsin-Madison, illustrates how experiential education can cause individual/community harm. In reviewing the SHAPE program Block, Lee & Peach (2003) pointed out that these kinds of SL partnerships are generally “seen as a way to bring two or more groups together to collaborate on

shared goals and activities...to reproduce society in the form of good...[yet] often this type of defined look to the future is linked with notions of linear progress that are embedded in ideas of reform...there is no notion of conflict between members of partnerships in many of the new reforms related to educational partnerships...nor a questioning of inequities or exclusions in the way of organizational relationships and interactions, including how schools might help to “(re) produce structural inequalities related to race, class, or gender” (p. 238). Instead of accepting this type of reform as being beneficial, Block, Lee & Peach (2003) examined this partnership with “a conflictual and critical cultural reproduction model” meaning that they examined this reform “in terms of possible inequalities in power relationships between different partners in university-school-community partnerships” (p. 239).

The tutors, for the most part, were from a Euro-American background while the tutees were typically low-income, Latino, Hmong, African American, American Indian and Euro-American. This critique of the SHAPE program points out the dangers of experiential learning programs becoming “narratives of salvation,” as well as the dangers of perpetuating potentially harmful social constructs. As Mitchell (2008) states “A SL experience that does not pay attention to root causes of social problems may actually end up perpetuating inequalities and reinforcing the “us-them” relationships” (p. 51). This program did just that by perpetuating salvation narratives in an attempt to save “at risk” students by not focusing on their strengths but their weaknesses. Thus, unintentionally, deeming the tutees “abnormal” or “deficient” as defined by administrators, teachers, and student mentors; the result, they ended up further excluding students when their intention was to include them. Tutees began to “internalize their “deficiencies” as defined by others” (Block, Lee & Peach, p. 258) seeing themselves as “slow” or “bad” thus creating negative self-fulfilling prophecies. As pointed out by Pompa (as cited in

Mitchell, 2008) “unless facilitated with great care and consciousness, SLs potential danger is for it to become the very thing it seeks to eschew” (p. 51). This study illustrates Freire’s concept of self-depreciation.

Due to such risks, it is important for, “those who authentically commit themselves to people [to] reexamine themselves constantly” (Freire, 1970, p. 47). Further, they must become conscious of their attitudes. According to Freire, “those who are conscious –the oppressed and the oppressor –will account for their behavior their worldview and their ethics” and recognize others abilities and contributions as equal and through this collaborative process comes social action (p. 40).

To Freire, social action begins with understanding the term conscientization or critical consciousness—“to achieve an in-depth understanding of the world, allowing for the perception and exposure of social and political constructs; and taking action against the oppressive elements of one’s life that are illuminated by that understanding” (Freire, 1970, p. 19). Further, when Freire used the term conscientization he was dismissing the banking approach to teaching and learning. He believed the banking approach promoted dehumanization of the teacher and the learner in addition to stimulating oppressive attitudes and practices in society (Freire, 1970). For liberating education to occur, there must be an actual learning situation, not just the transfer of information (i.e., banking approach). For Freire, being able to identify what systematic changes need to occur and how to change those systems is a process that can only occur through critical consciousness.

The current study is guided by Freire’s theory. His theory serves as the overarching conceptual framework providing a critical lens that helps to define concepts as well as identify and understand how values, attitudes, and behaviors can be transmitted in an experiential

educational setting as well as the dangers of, even unconsciously, perpetuating social injustice in education.

Consistent with Freire's theoretical framework and the methodology of the current study, social justice will be defined as "favorable attitudes towards intentions to engage in social action" (Torres-Harding, Siers & Olsen, 2012, p. 80). Torres-Harding, Siers & Olsen (2012), the developers of the survey used for this research, define social action as:

Social action could include political and social activism, or social justice-related activities, such as working toward empowerment through one's career or volunteer work, by working to change policies that will serve to empower others, or by talking to others about the need to empower people from a disadvantaged group. (Torres-Harding, Siers & Olsen, 2012, p. 80)

This definition operationally defines social justice for this study. The next subsection is dedicated to educational theory.

Education theory. In Dewey's (1944) words "an ounce of experience is better than a ton of theory simply because it is only experience that any theory has vital and verifiable significance" (p. 144). Due to Dewey's ideas about education and his focus on civic participation and democracy, his theory serves as a scaffold for theory building for experiential education programs (Deans, 1999). It should be noted that although democracy is a theme throughout his writing, unlike Freire, being political is not a major focus for Dewey. Instead, his definition of democracy focuses on social interaction, not power structures (Deans, 1999). Here, Dewey defines democracy:

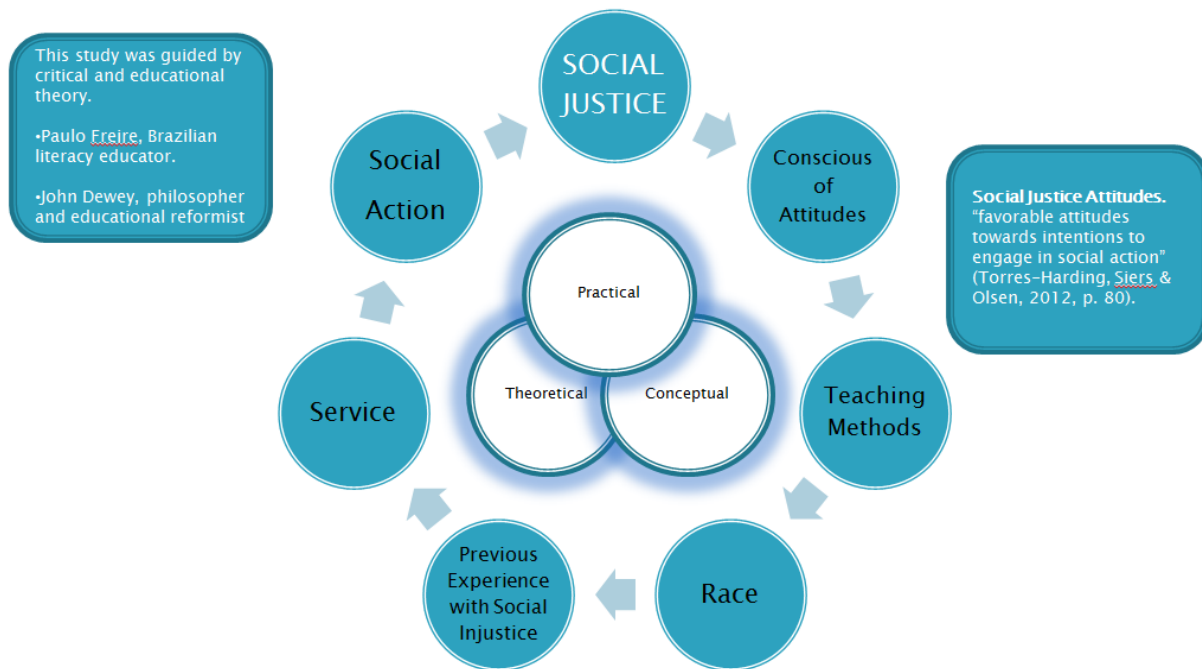
Democracy is a mode of associated living, a conjoint communicated experience. The extension in space of the number of individuals who participate in an interest so that each has to refer his own actions to that of others, and to consider the actions of others to give a point of direction to his own. It is equivalent to the breaking down of those barriers of class, race, and national territory which kept me from seeing the full importance of their activity. (Deans, 1999, p. 17)

Believing that one must prepare for social life by engaging in social life, like Freire, he saw education as growth through active participation and reflective thought (Deans 1999; Freire, 1970). He also possessed an understanding of the importance of the body-mind experience and need for one's senses to be involved in the learning process. In other words, it is simply not enough to learn theoretical concepts. Experience paired with thought, also referred to as reflection, is a necessity for learning. Thought or reflection, defined by Dewey, "is the discernment of the relation between what we try to do and what happens in consequence" (p. 144). To engage in a reflective experience one should: 1) experience perplexity, confusion, and doubt about a particular problem; 2) have a conjectural anticipation—a tentative interpretation of the elements that effect consequences; 3) gather information to answer the posed question (a careful survey); 4) develop a hypothesis (a consequent elaboration of the tentative hypothesis); 5) establish the directional hypothetical prediction and test it (Dewey, 1944, p. 150). For Dewey, these stages, the processes, and "accuracy" involved in stages 3 and 4 make mere thinking an experience (p.150).

Although Dewey's theory is not directly tested in this study, Dewey's writing are of particular importance due to their applications to experiential learning. This study further explores the links between theory and practice in an experiential education setting. Dewey's

theory facilitated in the identification, interpretation, and discussion of concepts and teaching methods linked to social justice attitudes. For example, in the qualitative portions of this study, exploring what theoretical, conceptual, or practical social justice contributions that students saw as influential to their social justice attitudes, Dewey’s theory facilitates the understandings of what constitutes a reflective experience and what themes were important to recognize in the data analysis. Conceptually, it seems a reflective experience would need to take place for social justice attitudes to change. Reflective application may take multiple forms (assignments, writings, etc.) but should involve abstract knowledge paired with concrete experiences, as well as the stages above. Particularly stages 3 & 4. Figure 1 illustrates the conceptual framework created for the current study. It is illuminated by theory and literature reviewed.

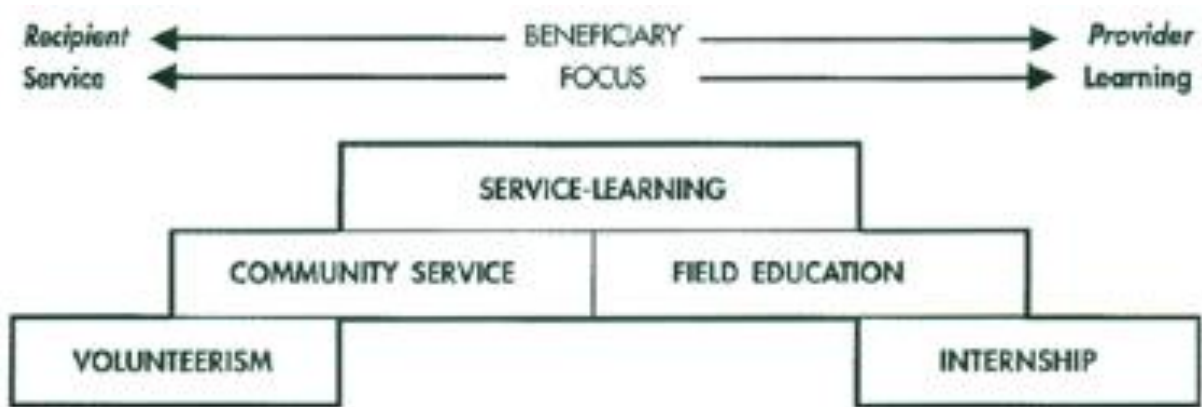
Figure 1. Conceptual Framework of the Current Study



Experiential Education

Experiential education and experiential learning are synonymous and can be defined as “a philosophy that informs many methodologies in which educators purposefully engage with learners in direct experience and focused reflection in order to increase knowledge, develop skills, clarify values, and develop people's capacity to contribute to their communities” (Association for Experiential Education, 2013, para. 1). Experiential education has been employed in a variety of different settings such as educational (e.g., K-12, higher education, outdoor education programs, SW programs, service-learning), mental health (e.g., counselors, therapists, practitioners) research, group facilitation and organization training, and development (“Association”, 2013). It has also been used in a variety of different forms including volunteerism and community service (which are defined as being more community-recipient focused); field education and internships (which are more focused on the learner); and service-learning programs (that are defined as a more balanced approach between student learning and community needs) (Furco, 2003).

Figure 2. Distinction Among Service Programs



Furco, A. (2003). Service-learning: A balanced approach to experiential education. In Campus Compact, Introduction to service-learning toolkit: Readings and resources for faculty (2nd ed.). Providence, RI: Campus Compact.

Experiential education also occurs in a variety of forms within different settings. For example, in higher education, experiential education takes place within practicum programs, service learning opportunities in the community, and cooperative learning, as well as through classroom experiences (“Association,” 2013). In higher education, many times students are provided opportunities for experiential education by going beyond the classroom experience to volunteer in the greater community. This enables students to apply classroom theory to real world experiences. Since experiential education is such a broad field, unlike SW practicum, not all forms of experiential education have a social justice aim. The dangers associated with leaving out social justice content will be covered in the following section.

The Significance of Social Justice in Experiential Education

As noted in Chapter 1, within and outside of the field of SW, another community-based experiential educational method used with the intent to promote social justice is SL. According to Mitchell (2008), although it has been assumed that traditional SL methods in higher education are inherently linked to social justice concerns and social change, much of the literature regarding SL methods in higher education is contrary to these findings. Outside the field of SW, there is a mass of critical literature that warns of the dangers when social justice is not directly tied to experiential education. Specifically, when social justice is not tied to an experiential education in higher education it has been reported as perpetuating individual and community harm (e.g., Block, Lee & Peach, 2003). Other SL advocates concur that traditional SL approaches are just not sufficient enough to promote meaningful learning and real social change. For example, Herzberg (as cited in Deans, 1999) writes, “I don’t believe that questions about social structures, ideology and social justice are automatically raised by community service” (p. 25). Similarly, Hart (2006) stated,

when engaging in SL we have a responsibility for participation in, and concern about, society; SL does not do this. SL should critically explore social economic and political factors for social change rather than social services. Us doing for us instead of us, the fortunate, doing for the less fortunate. (p. 27)

To address this problem, an “emerging body of literature” that advocates a critical approach to SL with an explicit social justice aim is called critical SL (Mitchell, 2008, p. 50). Parallel to SW education, the ultimate goal of critical SL “is to deconstruct systems of power so the need for service and the inequalities that create and sustain them are dismantled” (Mitchell, 2008, p. 50). According to Mitchell (2008), “the three elements” that can be found in the literature that differentiates traditional SL approaches from critical service-learning approaches are “working to distribute power amongst all participants in the service learning relationship, developing authentic relationships in the classroom and the community, and working from a social change perspective” (p. 50). Critical SL pedagogy also involves reflection (Mitchell, 2008); this seems to be a common theme throughout the experiential education literature. According to Rhodes (as cited in Mitchell, 2008), instead of a student just volunteering for service and reflecting on his/her experience, e.g., volunteering to feed homeless persons, followed by a written reflection regarding their experience, the student might examine why there is a need for his/her volunteerism. More specifically, what political and economic decisions might create homelessness? A critical SL approach would incorporate instruction and reflection regarding systemic implications for social problems—“dialogue, reflections and writing assignment that encourage the analysis of real world concerns and the systemic causes behind them” (Mitchell, 2008, p. 54). So for example, students may be asked to research a question such as “Why do the richest countries on Earth have such serious problems with homelessness”?

(Rhodes, as cited in Mitchell, 2008, p. 53-54). If students reflect on the social problem homelessness and their explanations for “homelessness points to flaws or weaknesses in individual characteristics, it is quite likely that they have missed entirely the social justice dimension of the problems” (Marullo and Evans as cited in Mitchell, p. 55). Critical SL pedagogy should bring attention to social change by “dispelling myths of deficiency while acknowledging how systems of equality function in our society” (Mitchell, 2008, p. 53).

In sum, the critical SL literature, consistent with the critical theoretical lens being used for this study (Freire, 1970), indicates the dangers of higher education potentially perpetuating social injustices and hurting individuals and communities when not utilizing a social justice framework in experiential education. Since social justice is a mandate in SW curriculum competencies and naturally embedded in SW curriculum, it is important to study social justice implementation and outcomes. This knowledge is of particular importance and may have important application in experiential education settings as a whole. Nevertheless it is important to note, while both SL and practica or field education are both community-based learning techniques, as illustrated in Figure 2, there are fundamental differences. The emphasis of SL is based more on “collaborative relationships between the community and the classroom that equally prioritizes student learning and community service,” while practica focuses on “developing student knowledge and skills” (Lemieux & Allen, p. 312). These are important differentiations. Still, many times service-learning has been used to fulfill practicum credit. This is the case with the BSW population participating in this study.

Literature Connecting Experiential Education and Social Justice Attitudes

In the broader experiential education arena, due to the fact not all experiential education programs are connected to social justice aims, not all empirical studies integrate these concepts.

In actuality, the majority of studies simply focus on the importance of abstract or theoretical learning paired with a concrete experience, without social justice. For example, studies have shown experiential education leads to deeper, more nuanced understanding of subject matter, the ability to deal with complex new situation more effectively, and facilitate the development of skills for life-long learning (e.g., Eyler & Giles; Stienke & Buresh; Steinke & Finch; Ash & Clayton; Sears; Eyler; Cobb & Bowers; Resnik as cited in Eyler, 2009). Even though such findings are not tied to social justice, they are certainly applicable when social justice becomes the aim.

Literature explicitly concerned with experiential education and social justice follows many pathways, yet little research is available or precise to this study. Although this dissertation is focused on SW experiential education and social justice attitudes, since there is not an abundance of literature that encompasses these variables specifically, literature is reviewed that is most pertinent within and outside the discipline. Subcategories of this section cover examples of the kinds of literature/research available. Topics in this section include: 1) Teaching Models for Social Justice, 2) Social Justice Curriculum Intervention and Course Outcomes, 3) Experiential Education in the Classroom, 4) Experiential Education in the Field, 5) Comparing Experiential Education Approaches, and 6) Social Justice Attitudes and Competencies.

Teaching models for social justice. A good majority of the literature pertaining to experiential education and social justice focuses on how educators promote their own models or “prescriptions” for teaching. For example, Gibbons & Gray (2002) developed their own theoretical models suggesting how social justice should be taught with success titled, *The New Castle Model*.

[*The New Castle Model* emphasizes is that] learning to be a good social worker is best achieved through learning by doing, working with students' experiences, integrating theory and practice, using collaborative learning or small group approach, and locating these elements in a strong social justice content. (p. 529)

Similarly, other scholars have advised how social justice might be incorporated in experiential education. In the field of psychology, Burnes & Singh (2010) suggest strategies for the integration of social justice in a practicum. Their approach includes:

- using social justice language and activities in practicums,
- including psychoeducational workshops for outreach and prevention, evaluating social justice advocacy skills,
- establishing social justice interest groups, and
- developing academic program-practicum site partnerships. (p. 156-158)

In exploring the literature one can find model, after model suggesting how social justice should be taught in an experiential education setting. Yet the majority of these models are “just models” and research has not been performed to validate effectiveness. The next section covers examples in the literature using measurement of curriculum interventions (e.g., specific social justice curriculum used in a course) and the measurement of course outcomes.

Social justice curriculum intervention and course outcomes. Going a step beyond the recommendations of teaching models that might promote social justice attitudes are studies that quantitatively or qualitatively assess student outcomes after a specific course or social justice curriculum intervention. These studies have taken place in a variety of different courses outside and within the SW field.

In moral psychology, moral philosophy, intergroup dialogue, service-learning and introduction to sociology courses, Mayhew & Fernandez (2007) examined pedagogical practices

that contributed to the development of social justice outcomes. Using *The Measure of Classroom Moral Practices Survey* (Mayhew, 2005 as cited in Mayhew & Fernandez, 2007), they measured 423 undergraduate students' "attitudes toward and perception of educational practices most conducive to facilitating the development of moral reasoning and social justice learning in a classroom context" (p. 63). Controlled variables in their study included: gender, race, year in school, and course enrollment and major. Using hierarchical multiple regression, they found that demographics, course selection, and practices contributed significantly to the social justice learning criterion variable. More specifically, women were more likely than men to increase their capacity for social justice learning and students reported higher social justice learning when the course includes a systemic approach to learning social justice. Since this study was not longitudinal, the authors report that they were not able to "draw any conclusions" about their results (Mayhew & Fernandez, 2007, p. 74). This suggests more longitudinal designs are needed.

One longitudinal study specifically within the SW literature was conducted by Bronwyn & Cross-Denny (2011). They used a pre posttest design to examine *Social Justice Education: Impacts on Social Attitudes*. Participants included 85 Masters in SW (MSW) students enrolled in the course *Social Justice: Practice with Organizations and Communities*. Social justice attitudes were measured using the Quick Discrimination Index—a scale that measures racial diversity and women's equality (Ponterotto et al., as cited in Bronwyn Cross-Denny, 2011). Using a repeated-measures MANOVA, the authors found that following the exposure to the course, attitudes towards racial diversity and women's equality increased. Although race was predicted to be a factor, there was no effect for race. Limitations to the study included the lack of a control group,

dichotomizing racial categories (minority verses non-minority), and the lack of generalization to other populations.

Edmonds & Caty (2012) explored their use of two theoretical frameworks that promote anti oppressive practice. These unique models of anti-oppressive practice were used in two micro level community practice courses and were found to facilitate students' understanding of privilege, oppression, and power. These researchers added to their study by looking at students' work at each stage of the model and documenting, at each stage, critical learning moments that promoted attitude and behavioral shifts through improved critical thinking and transformative learning in students, instructors, and community members. The authors should be commended for the intricacy and time commitment of their class preparation and assessments. However, they cite limitations warning of the time commitment involved when using their methods.

Connecting other variables (i.e., the Just World Hypotheses) to a curriculum intervention and social justice attitudes was Dorothy Van Soest's (1993) study; she examined the impact of a course regarding social oppression. In her study, 222 MSW students were administered a pre and posttest that measured students' beliefs in a just world, as well as their commitment to social justice before and after the course. This design included two comparison groups who did not receive the course. She found that students who took the oppression course increased their "just world ideology." In addition, their self-reported advocacy behaviors also increased. Interestingly, the students who reported "beliefs in a just world" that "engaged in fewer advocacy behaviors" actually "experienced more distress when confronted with evidence of injustice" (p. 1). An interesting explanation for this was that students who believe in a just world find no reasons to make changes in their world. It is a cognitive bias they use to differentiate themselves from others who suffer injustice.

Limitations reported by Van Soest included the experimental and control group being from two entirely different populations and geographical locations. Additional limitations stated by the author included the following:

Although the quasi-experimental design included pre- and post-tests for first-year MSW students, it did not control for unknowable pre-test and cohort effects, external events between the pre- and post-tests, classroom dynamics or demographic configurations, or student attrition. Nor did it control for differences between students from the two universities, such as their field placement experiences or geographic location.” (Van Soest, 1993, Study Limitations, para. 2)

These limitations were considered in this research. Since the same population participated in the pre and posttest for this study, unknowable pretest and cohort effects, classroom dynamics or demographic configurations, or student attrition were not factors. Other research available focuses on experiential education in the classroom which is the focus of the next section.

Experiential education in the classroom. Beyond curriculum intervention of the classroom are other studies involving experiential learning intervention techniques and student learning outcomes. For example, a study outside of the field of SW, which explicitly focused on experiential education and social justice, was Glennon’s (2004) study. In his qualitative study, Glennon taught social justice in a religion course by using the experiential approach, action and reflection. Findings indicated that students learned deeply about social justice and developed an active commitment to social justice in a context in which they engaged experientially in social justice action and reflection; not just abstract reflection. The author recommends that future research should investigate “correlations between prior social justice experiences and the levels of learning” (Glennon, 2004, p. 36). Since this study was not longitudinal in design, the author

recommended further investigation of longitudinal impacts of students engaged in social justice experiential learning (Glennon, 2004). This study does that by exploring social justice attitudes prior to and after an experiential education experience.

A similar experiential learning intervention study took place in a policy course. Rocha (2000) did a quasi-experimental posttest survey design that included a comparison group who did not receive the experiential intervention. The survey contained questions regarding students' policy-practice attitudes one year after graduation. Rocha found that students who had an experiential learning component in their courses reported that they felt more capable of carrying out policy practice than their non-experiential learning counterparts.

Experiential education in the field. As stated in Chapter 1 the studies that include SW, social justice attitudes, and field experience are extremely limited in the field of SW. The few studies that have provided interventions (Ownens, Cambron & Valade's, 2010) or studied different variables or populations, i.e., MSW students. For example, Olsen (2011) surveyed MSW "examining the linkages among perceptions of self-efficacy, curriculum, and field experience on students' attitudes and interest in working with older adults" (p. 593). Olsen found that "self-efficacy was significantly related to levels of gerontology content in curriculum, as well as practicum opportunities to work with older adults" (p. 593). Interestingly although curriculum had influence, practice experience was reported to have the stronger influence.

In the broader experiential education arena that includes SW, social justice attitudes, and SL, findings are equally sparse (e.g., Sanders, McFarland & Bartolli, 2003; Williams & Reeves, refer to chapter 1). When Lemieux & Allen (2007) did a comprehensive literature review and evaluation regarding SL in SW education and attitudes only to find eight studies that addressed the topic. Further, they add that the majority of these studies were not explicitly focused on

social justice. For example, Butler & Coleman (1997) conducted a study with a posttest only design regarding students' macropractice attitudes at 1-7 years after their graduation. Forte (1997) conducted a pre-post test design using a comparison group regarding volunteer attitudes and community benefits. Knee (2002) conducted a posttest only design regarding student's satisfaction. Powell & Causby (1994) studied student satisfaction with a posttest-only. Rocha's (2000) study consisted of a posttest design with a comparison group regarding student's policy-practice attitudes one year after graduation and Williams, King & Koob (2002) had students complete a pre-post test design regarding their self-efficacy using a self-efficacy scale. None of these studies measured student outcomes and only one looked at community benefits (Forte, 1997) (as cited in Lemieux & Allen, 2007).

Comparing experiential learning program approaches. Other studies have compared the two experiential approaches (practicum and SL) to determine which one was most effective. Anderson and Harris (2005), using qualitative and quantitative methods, compared the two experiential learning approaches when teaching social welfare in a policy course. Their goal was to see which approach enhanced the understanding of social policy most. They found both approaches to be equally effective. Students, as a whole, were more accurate in applying policy concepts, and their sense of efficacy in addressing social and economic injustices both increased. Limitations to this study include, small sample (six students), no baseline data (no pretest), no control group, and high potential for experimenter bias due to professors of students grading and rating students work. This research addressed these gaps by using a pre posttest design and a larger sample size.

Social justice as a competency. More recently, researchers have begun to take note of the need for studies of this kind; that is, studies that address social justice competencies. This is

beginning to take place within program evaluation (Arthur & Lalande, 2008) and within educational setting (Funge, 2010; Windsor, Clay & Battle, 2015). For example, at the doctoral level, Funge (2010) “explored the role of the educator in preparing students to promote social justice in practice and fulfill standards as defined by the CSWE” (p. 86). Thirteen SW educators were interviewed. One major finding was that educators reported “that the preparation for teaching that they or their colleagues received in their doctoral programs was at best variable and at worst inadequate” (p. 86). From this, the author inferred that the same might be true for the education students receive from such educators; meaning that, the quality of social justice education students receive may also vary and “at worst, be inadequate” (p. 86). Although this study focused on the educators, not the students, it demonstrates the importance of continued investigation of social justice as an education outcome. There seems to be a lot of inconsistencies in how social justice is taught and received. To address such needs, Windsor, Clay & Battle (2015) created a scale. *The Diversity and Oppression Scale* was developed to measure “student learning about diversity and oppression based on requirements of the Council on Social Work” Education. Specifically, this questionnaire measures,

changes in two of the ten CSWE EPAS core competencies and related practice behaviors.

The competencies and practice behaviors included in the questionnaire address the engagement of diversity and difference in practice (CSWE EPAS 2.1.4) and the advancement of human rights and social and economic justice (CSWE EPAS 2.1.5).

(Windsor, Clay & Battle, 2015, p. 59).

Scales of this kind will be of significant value to future research projects, student learning outcomes and accreditation standards.

Factors that Influence Social Justice Attitudes Formation

Previous research has explored if social justice attitudes can be formed by students' personal histories and other determinants such as socio-economic status, race, education, and educational experiences (e.g., Nagda, Gurins & Lopez, 2003). Interestingly, past studies that focuses on social justice attitudes, in a variety of experiential education setting, have found little evidence for the role that demographics, determinants, and other predisposing factors play in the formation of social justice attitudes when it comes to race (Nagda, Gurins & Lopez, 2003; Mayhew & Fernandez, 2007), self-identifying as an activist, or self-identifying as having a disability (Mayhew & Fernandez, 2007).

Research pertaining to gender has maintained inconsistent finding. In some studies, women were found to score consistently significantly higher than men in their social justice attitudes, values, and learning (Moley et. al., 2002; Eyler & Giles, 1999; Mayhew & Fernandez, 2007, respectively), yet in other studies gender differences were not found when exploring social justice attitudes. For example, Torres-Harding, Siers, & Olson (2011) found that men and women did not differ in their social justice attitudes. Similarly, Nagda, Gurins & Lopez (2003) conducted a study that examined the impact of a course regarding intergroup relations and social conflict. The authors controlled for the variables gender and race and found them not to be significant predictors. Likewise, regarding the variable race, Cross-Denny & Heyman (2011) also found race not to be a factor when assessing students' social justice attitudes following the exposure to a course on racial diversity and women's equality.

In a publication about developing the *Social Justice Scale (SJS)*, Torres-Harding, Siers & Olson (2012) asked students about demographic information such as age, gender, as well as others factors such as disability level, whether participants had "done anything to work for social

justice,” and if they “self-identified as an “activist” (p. 82). They found there was no difference between races, individuals with disabilities, or individuals that self-identified as activist on attitudes regarding social justice. In a comparable type of study, regarding the development of the *Civic Attitudes and Skills Questionnaire (CASQ)*, that contained a sub-section on social justice attitudes, Moley et. al. (2002) investigated social justice attitudes after a SL experience using two samples of liberal arts and sciences undergraduates. Students were asked about demographics at pre and posttest. Demographics of interest included gender, race, year in college, GPA, major, hours of service experiences. Finding indicated that the “CASQ scales were relatively independent of student age, academic rank, GPA, and educational goals,” although females did report high scores on social justice portion of the scale (p. 23). Mayhew & Fernandez (2007) reported similar findings regarding gender when assessing 423 undergraduate students’ “attitudes toward and perception of educational practices most conducive to facilitating the development of moral reasoning and social justice learning in a classroom context” (p. 63). Their findings indicated that women were more likely than men to increase their capacity for social justice learning.

The fact that these studies did not find many factors related to social justice attitudes, with the exception of gender and gender paired with systemic learning, suggests that this question needs further exploration. The current study explores similar factors, as well as other factors that might be influential. This research addresses this gap in the literature by assessing the association between demographics and other predisposing factors that may influence social justice attitudes prior to a SW practicum experience. In the analysis for this study, the independent variable of interest is SW BSW experiential learning; the dependent variable is social justice attitudes. Controlled variables of interest include: age, gender, race, socioeconomic

status, hours of previous volunteer service, and previous encounters with social injustice.

Conclusions about the literature are reviewed in the following section.

Conclusions

Although there is an abundance of literature that focuses on models for teaching social justice (e.g., Gibbons & Gray, 2002; Burnes & Singh, 2010); social justice curriculum intervention with course outcomes (e.g., Bronwyn Cross-Denny, 2011; Edmonds & Caty, 2012; Van Soest, 1993); the use of specific experiential learning techniques in the classroom and in the field (e.g., reflection) and their impact on social justice learning course outcomes (e.g., Glennon, 2004; Rocha, 2000; Ownens, Cambron & Valade, 2010); and even comparing experiential learning program approaches (Anderson & Harris, 2005), thus far, none of these studies have explored how social justice attitudes are promoted in a SW experiential Education setting, naturally, without a particular intervention. In addition, none have explored interconnectedness of the theoretical and conceptual contribution of the classroom with the practicum setting in how social justice attitudes are formed and how students perceive their learning. This is surprising due to the fact that the classroom and field are mandated to be of equal importance by the CSWE (CSWE, 2012).

In addition, currently the literature has only identified gender as a factor that relates to social justice attitudes (Moley et. al., 2002; Mayhew & Fernandez, 2007). This suggests that this question needs further exploration. This study addresses these gaps by assessing the association between demographics and other predisposing factors that may influence social justice attitudes prior to a SW field education experience.

Other studies in this literature review have faulted previous studies for their weak methodologies (e.g., Lemieux & Allen, 2000). Researches state the need for more longitudinal

designs and control groups (e.g., Mayhew & Fernandez, 2007; Glennon, 2004; Van Soest, 1993). This study compares changes in social justice attitudes over time (prior to an experiential learning experience, with one semester of course work and after one academic semester of experiential learning, course work + field education).

Last, there is lack of studies that utilize mixed methodology. Mixed method studies will enrich the literature. The current study addresses this gap by using both quantitative and qualitative methods. Specifically, pre post surveys were used to assess social justice attitudes, followed by two student focus groups that explore theoretical, conceptual, or practical social justice contributions (learning) students' perceive as influential to their social justice attitudes. The next chapter covers the research methodology of the quantitative and qualitative waves of this research. The specific hypotheses for the quantitative portion of this study are as follows:

Research Hypotheses & Question

1) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) compared the same students engaging in curriculum alone.

2) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will differ based on the students' gender.

3) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will not differ based on the students' race.

4) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum +

practicum) and it will differ based on the students' previous experiences with social injustices.

5) It was predicted that students' social justice attitudes will increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it will differ based on the students' previous hours of outside volunteer experiences.

The specific qualitative research question reads:

What theoretical, conceptual, or practical social justice contributions (learning) do students' perceive as influential to their social justice attitudes?

Chapter 3. Methods

This chapter discusses research methodology and includes the following sections: (1) Research Design; (2) Human Subjects Procedures and Ethical Issues; (3) Wave 1: Student Survey, including: (a) Participant recruitment, (b) Settings, (c) Materials, (d) Procedures, and (e) Data analysis selection and procedures; (4) Wave 2: Student Focus Group, including: (A) The Specific Research Question Being Addressed, (B) Goals of Qualitative Research, (C) Phenomenographic Research, (D) Methods: (a) Participants, (b) Procedure, (c) Interview guide, (d) Settings; (e) Materials, (E) Creditability and Reliability, (a) Identifying goals, (b) Triangulation, (c) Peer Review, (d) Reliability checks, and (e) Data analysis.

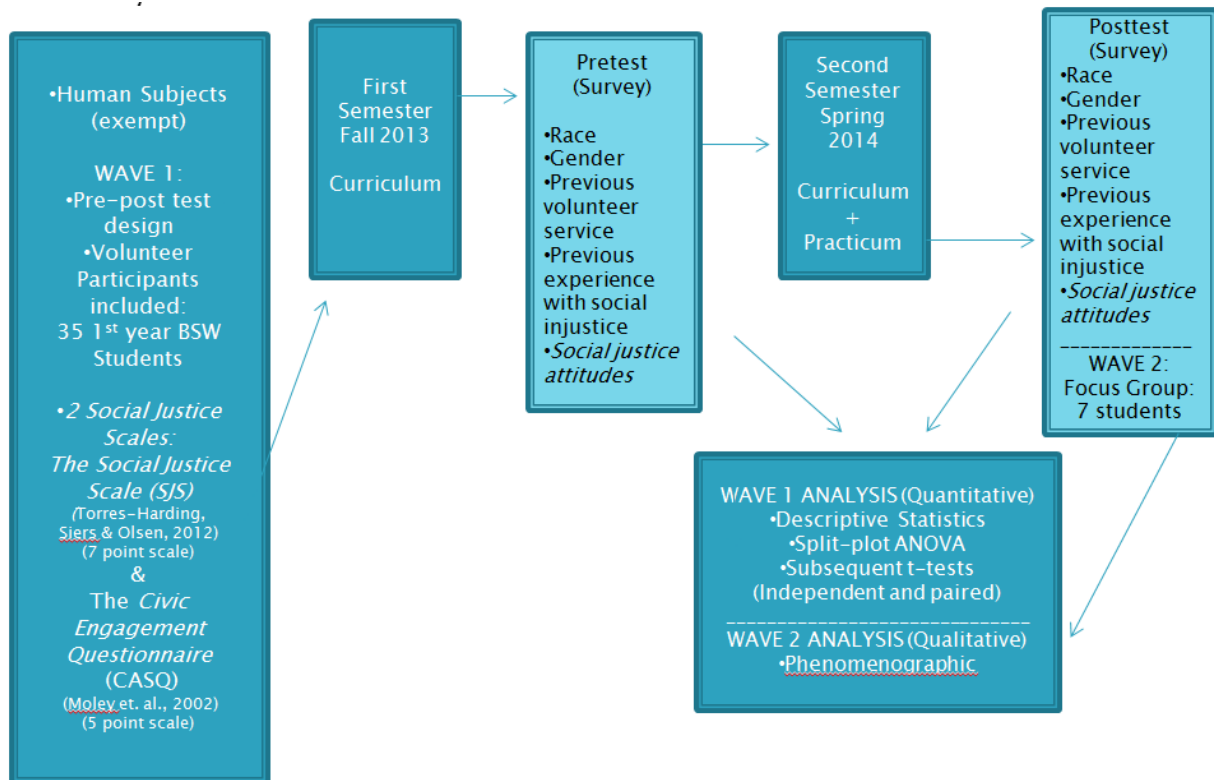
Research Design

This one academic year study included two phases with mixed methodology. The sample included 35 student volunteers from the Myron B. Thompson School of SW Bachelor in SW Program at the University in Hawai'i. Student volunteers participated in a pre-post survey. In addition, 7 students participated in one of two focus groups.

The first phase involved students participating in a survey. Wave 1 was quantitative; a quasi-experimental pretest posttest (repeated measures) within subjects design. A repeated measure was used to measure social justice attitudes, quantitatively, at two points in an academic program: prior to experiential education and after experiential education. The purpose of the quantitative portion of this study was to compare changes in social justice attitudes over time (one semester of theoretical and conceptual learning, prior to experiential learning vs. a semester of theoretical, conceptual, and practical learning). The independent variable of interest is experiential learning, i.e., field education; the dependent variable is social justice attitudes.

The pre-survey contained a section designed to assess the association between demographics and other predisposing factors that may influence social justice attitudes prior to a SW field education experience. The fact that previous studies did not report any factors related to social justice attitudes, with the exception of gender, suggested that this question needed further exploration (Moley et. al., 2002; Mayhew & Fernandez, 2007). Therefore, this study explored similar factors that were explored in previous research, as well as other factors that might be influential. Specifically controlled variables of interest of the current study included: gender, race, previous volunteer service, and personal experiences with social injustice. Figure 3 illuminates the research study with an illustrative map.

Figure 3. Research Map



Human Subjects Procedures and Ethical Issues

The second wave of the study was qualitative; two student focus groups. At the end of the Spring 2014 academic year, 7 volunteer students who participated in the survey also participated in a focus group. The purpose of the focus groups was to capture important details regarding the kinds of theoretical, conceptual, and practical social justice contributions students' perceived to be influential to their social justice attitudes.

For Wave 1 and 2 of the study, Human Studies Committee approval was sought simultaneously at the University of Hawai'i at Mānoa. Due to the nature of this study (anonymous questionnaire and anonymous feedback), this research was labeled exempt and a full review was not warranted (see Appendix A for CHS Approval). For both waves of this study, a standardized verbal consent form, one for the quantitative portion (See Appendix, C) and one for the qualitative portion (see Appendix, E) was read aloud, by the primary investigator (PI), to the group of student participants who volunteered to engage in the study. The verbal consent forms explained: risks (if any) and the benefits of participating in the study. The fact that participation was voluntary and they were able to withdraw their participation at any time during the study. The consent forms also contained contact information for University of Hawai'i's Committee on Human Subjects, as well as the PI and PI's chair. A paper copy of the consent form was offered to all participants for their records. Volunteers were treated in accordance with the Ethical Principles of SW Code of Conduct. Confidentiality was upheld. Students' names were anonymous and their identities were protected by means of a unique identifier to match pre and post test scores. Unique identifiers for the qualitative group consisted of the first two letters of their first names, the last two letters of their last names, followed by the month they were born. Names of students who engaged in the focus group were

also kept anonymous by means of pseudo names (false names). Data is being stored in a university office and computer data is kept on a University of Hawai‘i computer that is password protected.

Wave 1: Student Survey

Participant recruitment. Student volunteers were sought from the BSW Program at the University of Hawai‘i at Mānoa. The (PI) met with the Chair and Practicum Coordinator of the BSW program on separate occasions to plan appropriate protocol for student recruitment. It was decided that the PI would present the pre and posttest in the students’ practicum course. Inclusion criteria included second semester junior BSW students. The pretest was administered to this population after one semester of BSW course work prior to their practicum experience. Their academic status (second semester juniors) was indicated and validated by their answers on the survey to the question: Which courses have you completed? And, how many credits do you have at the SSW? All volunteer students fit the inclusion criteria.

Settings. The survey was administered to students in a traditional classroom.

Participants. Participants included 35 second semester junior level student volunteers from the BSW Program at the University of Hawai‘i at Mānoa. Of this sample, 30 were female (85.7%) and 5 were male (14.3%). Ages ranged from 20-53 with 26.46 being the average age. The respondents’ age distribution was 20-29 (80%); 30-39 (11.5%); 40-49 (5.8%) and 50-59 (2.9%). Regarding race, 14 identified as Asian (40%), 10 identified as Native Hawaiian and/or Pacific Islander, (25.7%), 9 identified as Caucasian (25.7%), and 2 identified as Black or African American (5.7%). Income distribution included: 9 participants (less than 10,000.); 9 participants (10,000. to 19,999.); 2 participants (20,000. to 29,999.); 3 participants (30,000. to 39,999.); 3 participants (40,000. to 49,999.); 4 participants (50,000. to 59,999.); 1 participant

(60,000. to 69,999.); 1 participants (70,000. to 79,999.); 0 (80,000. to 89,999.); 1 participants (90,000. to 99,999.); 1 participant (100,000. to 149,999.); 1 participant (provided no answer).

Materials. Materials used in the quantitative portion of this study, at both the pre and posttest, included: 1) a verbal student consent form (see Appendix, C), and 2) a student questionnaire (see Appendix, C).

To address the question: Do social justice attitudes increase longitudinally (prior to an experiential learning experience vs. after one academic semester of experiential learning), two social justice attitude scales were used to measure the dependent variable, social justice attitudes as defined by a numeric score. These two measures are reported as reliable and valid and were collated for the purpose of this study.

The first scale, the *The Civic Engagement Questionnaire* (CASQ), measured students' attitudes regarding social justice (Moley, Mercer, Ilustre, Miron, & McFarland, 2002). Questions from the CASQ were answered on a 5-point likert scale ranging from completely disagree to completely agree. Scores can range 24-40 with 40 being the highest social justice score. Psychometric properties for the CASQ, including internal reliability coefficients, have been established for the full scale as well as each subscale and are acceptable; the Cronbach's *alphas* for the subscale social justice attitudes, that was used to measure the dependent measure of this study, were reported at .70 (Moley, Mercer, Ilustre, Miron, & McFarland, 2002). Scores for these specific dependent (outcome) measures were obtained at pre and posttest. Questions that are included in subscale, social justice attitudes, are included in Table 2.

Table 2. The Civic Engagement Questionnaire (CASQ)

Subscale and Questions

Social Justice Attitudes

- 1) I do not understand why some people are poor when there are boundless opportunities to them:
- 2) People are poor because they choose to be poor:
- 3) Individuals are responsible for their own misfortunes:
- 4) We need to look no farther than the individual in assessing his/her own problems:
- 5) In order for problem to be solved, we need to change public policy:
- 6) We need to institute reforms within the current system to change our communities:
- 7) We need to change peoples' attitudes in order to solve social problems:
- 8) It's important that equal opportunity be available to all people.

The second scale, the Social Justice Scale (SJS), consisted of eleven questions. Items from this scale were answered on a 1–7 likert scale, with 1 = disagree strongly, 4 = neutral, and 7 = strongly agree. Social justice score for the SJS range from 11 to 71 with 71 reflecting the highest social justice score. Psychometric properties for Social Justice Scale (SJS), including internal reliability coefficients, have been established for the full scale as well as each subscale and are acceptable; the Cronbach's *alphas* for the subscale social justice attitudes, that was as the dependent measure of this study, were reported at, $\alpha = .95$ (Torres-Harding, Siers, Olson, 2011).

This scale was also used in this study to measure the outcome variable, social justice. Questions that are included in subscale, social justice attitudes, are included in Table 3.

Table 3. The Social Justice Scale (SJS)

Subscale and Questions

Social Justice Attitudes

- 1) I believe that it is important to make sure that all individuals and groups have a chance to speak and be heard, especially those from traditionally ignored or marginalized groups:
- 2) I believe that it is important to allow individuals and groups to define and describe their problems, experiences and goals in their own terms:
- 3) I believe that it is important to talk to others about societal systems of power, privilege, and oppression:
- 4) I believe that it is important to try to change larger social conditions that cause individual suffering and impede well-being:
- 5) I believe that it is important to help individuals and groups to pursue their chosen goals in life:
- 6) I believe that it is important to promote the physical and emotional well-being of individuals and groups:
- 7) I believe that it is important to respect and appreciate people's diverse social identities:
- 8) I believe that it is important to allow others to have meaningful input into decisions affecting their lives:
- 9) I believe that it is important to support community organizations and institutions that help individuals and group achieve their aims:
- 10) I believe that it is important to promote fair and equitable allocation of bargaining powers, obligations, and resources in our society:
- 11) I believe that it is important to act for social justice.

Procedure. A pretest was administered to student volunteers in week 1 of the Spring 2014 academic semester (the first meeting of the course), after one semester of course work and prior to the junior cohort participating in SW BSW programs practicum. Students were greeted

by the PI in their conventional classroom. The PI explained the study using a standardized verbal consent form (copies were available for students to keep). The pretest was then administered.

Posttest. At the end of the Spring 2014 semester, after students completed one semester of practicum (in the same academic semester as the pretest) students were administered, by the PI, a posttest, identical to the pretest, utilizing the same procedures as the pretest.

Data analysis selection and procedures. All quantitative data were analyzed using the statistical program SPSS (Statistical Software). The purpose of this longitudinal component of this study was to see if there were changes in social justice attitudes over time at two points in an academic program, before experiential learning and after experiential learning. Since this involved two repeated observations of the same variable, a repeated measures split-plot Analysis of Variance (ANOVA) and several independent samples t-tests were used to analyze the difference between group means; testing if the means of the two groups were equal. In addition, several paired sample t-test were performed to analyze the within group differences. Some effects that can occur regarding repeated measures that were considered for this study included:

- *Carry-over effect* occurs when a treatment is administered before the effects of the previous treatment have worn off. The carry-over effect is taken care of by allowing sufficient time between treatments.
- *Latent effect* occurs when one treatment can activate the dormant effects of a previous treatment. When latency effect is suspected it is best to avoid repeat-measures design.
- *Learning effect* occurs in situations where response improves each time subjects take a test e.g. I.Q. testing, and in all pre and post-test situations. (Analysis of Longitudinal, p. 100)

Assumptions noted for the repeated-measures design that were consider in this study included:

- Normality. Each population of scores should have a normal distribution.
- Random selection. Samples should have been independently and randomly selected from the population of interest.
- Homogeneity of variance. Different scores should have homogeneous variances. This is assessed prior to analysis by obtaining the variances of each group, and dividing the

largest variance by the smallest to obtain an F max value. If this value turns out to be greater than 3 then the assumption has been violated, and the resulting F ratio must be evaluated at a more conservative level of significance.

- Sphericity. The variances of the population difference scores for any two conditions should be the same as the variance of population difference for any other two conditions. (Analysis of Longitudinal, p. 101 & 102; Field, 2013).

Assumptions for t-tests that were considered for this study included:

- The data must be sampled from a normally distributed population (or populations in case of a two-sample test).
- For two-sample tests, the two populations must have equal variances.
- Each score (or difference score for the paired t-test) must be independent of all other scores. (Mark, 1996)

The significance level for all quantitative tests was set at .05

Wave 2: Student Focus Group

Research question. What theoretical, conceptual, or practical social justice contributions (learning) do students' perceive as influential to their social justice attitudes?

Goal of qualitative research. To further understand how the interrelatedness of classroom and practice experience impacts students' social justice attitudes, the goal of the qualitative portion of this study is to investigate how students' perceive learning about social justice in an experiential education setting, a BSW SW program.

Phenomenographic research. Phenomenographic research is a qualitative research method, used in education, which investigates the qualitatively different ways in which people think or experience phenomena (Marton, 1986). The goal of phenomenographic research is to explore the knowledge of learning by establishing the variation in the ways learners perceive their learning (Marton & Booth, 1997). In other research and educational settings, establishing the variation in students' learning experiences has shown to "facilitate educators in improving students' learning outcomes, and provide a foundation for developing more appropriate curricula

or instructional approaches” (Lin, 2011). It has also “...shed light on how learning situations may be constructed to optimally influence students’ understanding of things they learn in their discipline” (Yang, Webster & Processor, 2011).

This study is guided by Marton’s (1986) concept of phenomenography. This method specifically, focuses on “the qualitatively different ways in which people experience, conceptualise, perceive, and understand various aspects of, and various phenomena in, the world around them” (Marton, 1986, p. 31). A fundamental assumption of phenomenographic research is that “people collectively experience and understand phenomena in a number of qualitatively different but interrelated ways” (Bruce, 1997; Marton, 1986 as cited in Yates, Partridge, & Bruce, 2012, p. 97).

When using phenomenographic methods categories are used to recognize the diversity in which individuals experience the phenomenon, in this case, how do students conceptualize social justice contributions of their educational experience?

Categories. Categories of description contain both referential and structural aspects of how the phenomenon is experienced. Referential aspects are referred to as the meaning of the experience, while structural awareness represents the structural aspects of the experience. Both aspects are said to be interrelated and happen simultaneously (Marton and Booth, 1997).

Categories are also defined with a written description “the ways in which the phenomenon under investigation is experienced by the collective rather than the individual by focusing on the experience of the phenomenon, not the individuals or people in the study,” accompanied with illustrative quotes that convey collective experiences (Yates, Partridge, & Bruce, 2012, p. 66).

Last the categories, collectively, are depicted in an outcome space.

Outcome space. “The outcome space portrays the complexity of different experiences which together comprise the phenomenon, and represents the phenomenon in the same way as categories of description represent conceptions” (Yates, Partridge, & Bruce, 2012, p. 66). Marton (2000) describes the outcome space as being “the logically structured complex of the different ways of experiencing an object”, acting as a “synonym for phenomenon” (p.105). In phenomenography, the outcome space represents both the phenomenon as well as the various ways in which it can be experienced. In this case, the way students articulate their experiences. In sum, “conceptions refer to people’s ways of experiencing a particular aspect of reality, categories of description represent multiple or collective conceptions” (Sandberg,1997 as cited in Yates, Partridge, & Bruce, p. 66).

Methods

Participants. Seven students who participated in Wave 1 of this study also participated in 1 of 2 focus groups. Purposeful sampling was the selection process used for selecting participants. Patton (2002) describes “this approach places emphasis on gaining in-depth understanding and provides for the selection of ‘information-rich cases’ with the potential to produce significant amounts of data of relevance to the research investigation” (p. 46). Therefore, participants were selected due to their experience with the phenomenon being explored (i.e., social justice learning). The first focus group consisted of *3 female participants. The second focus group consisted of 4 females. Participant demographics can be found in the following table, table 4.

Table 4. Qualitative Participants' Demographics

Participant	Age	Race	Annual Income
*Participant 1	20	Hawaiian	10-20 K
*Participant 2	23	Filipino	4 K
*Participant 3	27	Caucasian	10-20K
Participant 4	30	Asian	100 to 150 K
Participant 5	20	Caucasian	Less than 10K
Participant 6	25	Asian	10-20 K
Participant 7	22	Hawaiian	Less than 10K

Procedure. In Wave 1 of this study, the PI asked for the names and email addresses of students who would be willing to participate in a focus group at the end of the Spring 2014 semester. The collection of names and emails was separate from students' surveys, from phase one of this study, to protect their anonymity. After phase one of the current study, the PI sent a follow-up email asking students to participate in a focus group. The email included a date, time, and the location of the focus group. All students who wanted to volunteer were welcomed. Students who volunteered received a \$10.00 gift certificate to Jamba Juice and a \$10.00 gift certificate to Starbucks for their time and participation.

At both focus groups, the PI greeted participants in a traditional meeting room at the University of Hawai'i. Prior to the focus group, the PI explained procedures and reviewed the consent form and welcomed any questions (see Appendix, E). The PI then asked the 7 scripted focus group questions (see Appendix, D). The semi-structured focus group was recorded, by the experimenter, using audio tape and digital audio. At times, probes (who, what, when, where,

why questions) were used to facilitate interview. Both interviews were approximately one-hour in duration.

Interview guide. Although “face-to-face interview is the primary method for data collection in a phenomenographic study (Ashworth & Lucas, 2000; Dall’Alba, 1996; Marton, 1986, 1996 as cited in Yates, Partridge, & Bruce, 2012)), other methods such as drawings, focus groups, written surveys and drawings can also be used (Edwards, as cited in Yates, Partridge, & Bruce, 2012)). Data were collected for this study by means of a focus group. An interview guide was developed based on the research question (see Appendix D for Interview Questions). Interview questions 2 through 4 were developed to answer the first portion of the research question, what theoretical and conceptual social justice contributions do students’ perceive as influential to their social justice attitudes? (Q2: Were there specific theories that you learned this year that you believe or feel influenced your attitudes towards social justice? Q3: Were there specific concepts that you learned this year you believe or feel influenced your attitudes towards social justice?) Questions 4 was designed to answer the second portion of the question, what practical social justice contributions do students’ perceive as influential to their social justice attitudes? (Q4: Do you believe or feel working in the field (i.e., practicum) influenced your attitudes about social justice?). Questions 1, 2, and 6 explore the interrelatedness of the educational experiences (Q1: Do you believe or feel that your attitudes towards Social Justice were influenced as a result of your educational experiences at the Myron B. Thompson School of SW this year? Q2: Do you believe or feel your educational experience in SW changed your intentions and or actions towards social justice issues. Q6: Do you believe or feel the theories and or concepts you learned in the classroom regarding social justice contributed to the way you perceived or interacted with clients in your practice (field education)? Question 4 was more

specific to student preference in teaching methods: (Q4. Were there any specific teaching methods that you believe or feel influenced to your attitudes towards social justice?).

Settings. The two semi-structured focus groups were conducted with students at the end of their experiential learning experience, the end of their first academic year. Both focus groups took place in the same traditional meeting room. Focus group 1 took place the same day of participants' last practicum class. Focus group 2 took place 8 days after the last day of participants' practicum course. Differences in focus group days/times were due to students schedules.

Materials. Materials included: 1) A student consent form (see Appendix, E), 2) two audio recorders (one digital and one cassette), and 3) interview guide/focus group questions (see Appendix, D). Both student groups were asked the same seven questions. In addition, they were both given approximately 5 minutes to review the focus group question before the focus group began.

Focus group interviews were transcribed verbatim by the researcher. Pseudonyms were used in the interview instead of names. All identifying information was removed to protect the anonymity of participants.

Credibility & Reliability

Credibility of this study was established by: 1) identifying personal, practical, and intellectual goals as recommended by Maxwell (Maxwell, 2005), 2) using a triangulation of methods, 3) establishing inter-rater reliability, and 4) participating in peer reviews as recommended by (Lincoln and Guba, 1985).

Identifying personal, practical, and intellectual goals. When designing the research question, it was important to memo personal, practical, and intellectual goals prior to selecting

the appropriate qualitative methodology. This helped to guide the decisions and justification of the studies design.

Personal goals can include but are not limited to: career advancement, desire to improve or change something or curiosity about a particular topic (Maxwell, 2005). Although, having personal goals has been criticized by many due to personal influences on the study; they can also be beneficial by providing the motivation needed to complete it (Maxwell, 2005). Therefore, it was important to note personal goals and motives for this research project. This helped in identifying potential researcher bias. Two factors that could contribute to bias included: being a doctoral student at the same school of SW as the BSW students being interviewed and being a community college professor who has been very involved with experiential education. Due to these factors, it was important to design the interview questions in a way that was careful not to sway the interviewees to give successful reports about the SSW program. Careful wording was important. That is, careful not to interject opinions, thoughts, biases, or agendas that could influence the research. Reviewing personal objectives, helped to account for personal influences that could influence validity.

While practical goals are focused on accomplishing something, for example, meeting a need or changing something, intellectual goals are focused on understanding something; the two are not necessarily mutually exclusive but it is important understand the difference (Maxwell, 2005). Practical research questions are not always appropriate research questions. In other words, they may be worthy question (s) but not answer a question that can actually be addressed with research (Maxwell, 2005). So, for example, a practical research question might be: What can be done to increase positive social justice attitudes? While an intellectual question is: How does the SSW program curriculum and practicum impact social justice attitudes for those who

participate? Since, according to Maxwell, they are not necessary mutually exclusive, the intellectual research question may be useful in addressing the practical problem (Maxwell, 2005).

Regarding the current research, on the practical side, since the nature of the research question lies in the interest of the perceptions of the students and the goal was to learn more about the SSW program with the hope of understanding it rather than simply assessing it (quantitative portion), a qualitative portion seemed imperative to facilitate the study with credibility and validation through triangulation. An intellectual goal of this researcher was to understand how participants made sense of their educational experience and how their understanding (learning) influenced attitudes and behaviors (Maxwell, 2005).

Triangulation. Triangulation facilitates accuracy of data by using multiple methodologies. It has been cited that “mixing of methodologies, e.g. mixing the use of survey data with interviews, is a more profound form of triangulation” (Olsen, 2004, p. XX).

Peer review. Peer review is an important part of any research project (Lincoln & Guba 1985). This research will be reviewed by 5 university faculty mentors; three from SW, 1 from Education, and 1 from Public Health. Each mentor has a particular expertise that applies to this project ranging from knowledge of theory to methodologies.

Reliability checks. “The technique of inter-judge reliability is mostly used to check the reliability of categories of descriptions within phenomenographic studies” (Dahlin & Regmi, 1997; Tsai, 2004; Lin, 2011, p. 5). Reliability of the categories of description were assessed by establishing the percentage of agreement between the coders after consultation. Eighty-90% has been the established norm of acceptability in phenomenographic research (Säljö, 1988). The researcher and one outside coder rated students’ conceptions of learning social justice. When

there were discrepancies between the researcher and coder, that portion of the interview transcript was re-read and further discussed by the coders to establish the final categories. Inter-judge reliability is reported for this study as 94 %.

Data Analysis

Phenomenographic analysis was used to analyze focus group data by examining data relevant to the three dimensions: 1. abstract learning of the classroom (theories & concepts), 2. practical experience in the field, and 3. the interrelatedness of learning in the discipline. There were no preconceived categories prior to analyzing data. Categories were permitted to emerge. For the three dimensions a set of categories of description was generated by a procedure that involved the researchers to:

1. compare the similarities and differences in participants' conceptions,
2. tentatively arrange parts of the transcripts into the emerging categories, and
3. constantly check the categories against the transcripts until the categories exhausted all possible conceptions of the phenomenon. (Patrick, 2000)

In addition the following “common principles of phenomenographic practice” were used in data the analysis.

1. setting aside or limiting any predetermined views or drawing conclusions too quickly about the nature of the categories of description;
2. ensuring that a focus on the collective experience is maintained by viewing the transcripts and the emerging categories of description as a set (instead of individual transcripts and categories of description);
3. searching for meaning or variation in meaning across interview transcripts, and the structural relationships between these meanings. (Akerlind, 2002)

To “underpin the categories of description,” the researcher:

1. described qualities as relational (the subject-object relation comprising the conception);
2. described qualities as experiential (based on the experience of participants in the study); content oriented (focused on the meaning of the phenomenon under investigation); and
3. described qualities qualitatively (descriptively). (Marton's, 1988, p. 181)

Finally, to more precisely define each categories, Marton and Booth's (1997) three criteria for the quality of a set of categories of description were used.

1. Each category should reveal something distinct about a way of experiencing a phenomenon.
2. Each category should stand in a logical relationship with other categories.
3. The number of categories in a set is determined by the extent of variation. (p. 152)

The next chapter begins with the results of the quantitative survey data followed by the qualitative research results. Final categories for the phenomenographic research are presented as hierarchical categories of description followed by an outcome space that is presented in a table format. The categories are: Uncertainty, Existing Values, Realization, and Transformation.

Chapter 3. Results

This chapter reviews the quantitative and qualitative results of this study.

Section 1 covers quantitative results. The first section includes coding, reliability of instruments, demographics and statistical analysis for Wave 1 of this study. Predicted differences in social justice attitudes were not supported, nor were predicted differences in social justice attitudes based on gender, concurrent volunteer service, and experiences with previous social injustices. However, differences in race were found. Section 2 covers Wave 2 qualitative results from the focus group.

Wave 1: Quantitative Results

Instruments. Eleven questions from the SJS that measured the construct social justice attitudes were answered on a 7-point likert scale ranging from completely disagree = 1, to neutral = 4, to completely agree = 7. For the present study, each individual participant's pre and posttest scores, for the construct social justice, were calculated by adding the total points at pretest and again, at posttest.

For the CASQ survey each response category was also assigned numeric coding. This scale ranged from 1-5: 5 for strongly agree, 4 for somewhat agree, 3 for neutral, 2 for somewhat disagree, and 1 for strongly disagree. For the CASQ some of the questions needed to be reversely coded before tallying a total score. For example, some questions were positively worded questions that reflect desirable social justice attitudes, such as: "it is important that equal opportunity be available to all people." Other questions were negatively worded questions that reflected undesirable social justice attitudes. For example, "individuals are responsible for their own misfortunes." Since 5 was the numeric code used for strongly agree, if 5 was chosen by a

participant on a negatively worded question, it would be reversely coded to a 1 before tallying the final score. In the same respect, a 4 would be reverred to a 2, and so on.

Reliability of the Instruments

Reliability was calculated for the SJS social justice scale. Cronback's Alpha for reliability can be seen in Table 5.

Table 5. Cronbach's Alpha for Items under Each Construct

Construct of Interest	Cronbach's Alpha
Pre SJS Social Justice (11 items) Pre	0.87
Post SJS Social Justice (11 items) Post	0.93

Independent variables. Independent variables that were coded included: gender, race, current volunteering outside the SSW and previous experiences with social injustice. Due to the small sample size, it was necessary to dichotomize gender, race, concurrent volunteering outside the SSW and previous experiences with social injustice.

Males were coded as 1 and females 2. Each race was coded between groups (e.g., Caucasian =1, not Caucasian=2 or Asian=1, not Asian=2) and so forth. Concurrent volunteering outside the SSW was coded as No=1 and Yes=2. Regarding previous experience with social injustice, there was one question on the survey that asked about each participant's previous experience with social injustice. Students were asked if they have ever experienced any of the following: sexism, racism, ageism, ableism, or classism; they were asked to circle all that apply. If participants wanted to add more social injustices that they had previously experienced, a space was provided (i.e., other, please specify). Coding for this question was counting how many social injustice experiences each individual circled and added to the list. After, frequencies were

calculated and a split was completed to dichotomize this category. Zero-2 social injustice experiences represented low; these were coded as 1. Three to 5 were coded as 2 representing high previous social injustice experiences. Table 6 lists numeric coding for all variables.

Table 6. Coding

Variables		Response Categories
SJS Social Justice	Dependent (Outcome)	Completely Disagree = 1, Disagree = 2, Somewhat Disagree = 3, Neutral = 4, Somewhat Agree = 5, Agree = 6, Completely Agree = 7
CASQ Social Justice	Dependent (Outcome)	Completely Disagree = 1, Disagree = 2, Undecided = 3, Agree = 4, Completely Agree = 5
Race	IV Variable	Race = 1 and Not Race = 2
Gender	IV Variable	M = 1 or F = 2
Age	Demographic	Continuous
Concurrent volunteering Outside SSW	IV Variable	1 = No or 2 = Yes
Previous social injustice experienced	IV Variable	0, 1, 2 coded as 1= low experience for social injustice 3, 4, 5 coded as 2 = high previous experience with social injustice.

Demographics

Respondents included 38 Bachelor of SW students in the state of Hawai‘i. A total of 38 students completed a pre survey and 35 students completed a post survey. Thirty-five of the students’ pre and post responses could be matched and were used for the purpose of this study. Of those thirty five, 14.3% of the respondents were males and 85.7 were female. The respondents’ age distribution was 20-29 (80%); 30-39 (11.5%); 40-49 (5.8%) and 50-59 (2.9%). Regarding race, 14 identified as Asian (40%), 10 identified as Native Hawaiian and/or Pacific Islander, (28.6%), 9 identified as Caucasian (25.7%), and 2 identified as Black or African American (5.7%). Demographic information can be seen in Table 7.

Table 7. Demographic Characteristics of Quantitative Participants

	Pre N=38	Pre %	Matched N=35	Matched %
Age				
20-29	30	78.90%	28	80%
30-39	4	10.50%	4	11.50%
40-49	3	7.80%	2	5.80%
50-59	1	2.60%	1	2.90%
Gender				
Male	5	13.20%	5	14.30%
Female	33	86.80%	30	85.70%
Income				
less than 10,000.	9		9	
10,000. to 19,999.	9		9	
20,000. to 29,999.	2		2	
30,000. to 39,999.	3		3	
40,000. to 49,999.	4		3	
50,000. to 59,999.	4		4	
60,000. to 69,999.	2		1	
70,000. to 79,999.	1		1	
80,000. to 89,999.	0		0	
90,000. to 99,999.	1		1	
100,000. to 149,999.	1		1	
No Answer	2		1	
Race				
American Indian or Alaskan Native	0	0%	0	0%
African American	2	5.30%	2	5.70%
Asian	15	39.50%	14	40%
Caucasian	9	23.70%	9	25.70%
Native Hawaiian and/or other Pacific Islander	12	31.60%	10	28.60%
Hispanic	0	0%	0	0%
Service				
Concurrent Service	28	73.70%	25	71.40%
No Concurrent Service	10	26.30%	10	28.60%
Previous Social Injustice				
Low	23	60.50%	22	62.90%
High	15	39.50%	13	37.10%
Total Participants	38	100%	35	100%

Statistical Analysis

Data were entered and calculated in the statistical program SPSS (IBM, 2013). Missing data were omitted from the analysis. Ninety-five percent confidence intervals were used for all analyses. Table 8 illustrates the means, standard deviations, and differences between pre and posttest score for the SJS and CASQ surveys.

Hypothesis 1, experiential education. It was predicted that students' social justice attitudes would increase between pre and posttest after participating in their first semester of experiential learning (curriculum + practicum) compared the same students engaging in curriculum alone. Two paired t-tests were performed to explore the difference between the groups' pre and posttest scores for both social justice scales, the SJS and the CASQ. Neither analysis yielded a significant difference in the scores. SJS pretest (M=73.51, SD=5.37) and SJS posttest (M=73.80, SD=5.03); $t(34) = -3.24, p = n.s.$ CASQ pretest (M=33.91, SD=3.80) and CASQ posttest (M=34.06, SD=5.46), $t(34) = -1.45, p = n.s.$ Finding indicate that students' mean scores for social justice were very similar between pre and posttest for each of the two measures, meaning that experiential education (i.e., practicum) did not have a significant effect on students' social justice scores. Therefore, the null hypothesis was accepted. Raw scores and pretest, posttest differences are listed in Table 8.

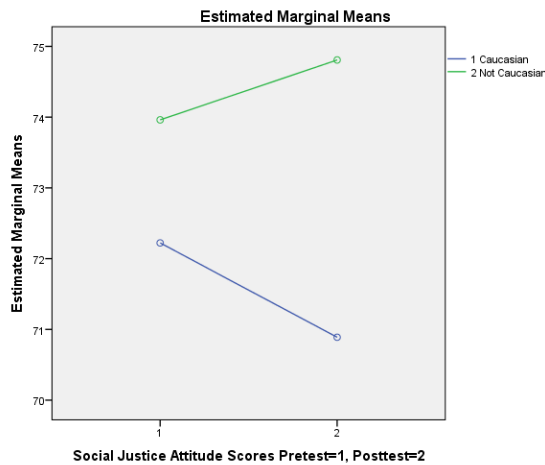
Table 8. Pretest Posttest Scores and Differences

Participant	SJS (N=35) Matched			CASQ (N=35) Matched		
	Pre Score	Post Score	Post- Pre Diff	Pre Score	Post Score	Post- Pre Diff
1	74	77	3	40	40	0
2	69	68	-1	27	31	-4
3	77	77	0	31	40	-9
4	77	77	0	33	40	-7
5	77	77	0	32	31	1
6	66	77	10	32	37	-5
7	71	77	6	38	38	0
8	77	66	-10	28	28	0
9	77	77	0	36	36	0
10	72	77	5	27	30	-3
11	77	77	0	29	32	-3
12	73	71	-2	29	30	-1
13	73	67	6	38	27	11
14	77	66	-10	30	39	-9
15	75	74	-1	39	40	-1
16	74	77	3	33	34	-1
17	77	77	0	37	40	-3
18	77	77	0	36	24	12
19	77	75	-2	37	24	13
20	77	77	0	40	40	0
21	71	77	6	36	27	9
22	59	59	0	34	28	6
23	66	76	10	35	36	-1
24	77	77	0	38	39	-1
25	67	68	1	31	32	-1
26	77	69	-8	34	32	2
27	77	77	0	32	37	-5
28	76	77	1	39	38	1
29	77	75	-2	34	33	1
30	77	77	0	36	35	1
31	77	77	0	39	36	3
32	77	77	0	32	40	-8
33	56	70	14	34	37	-3
34	68	62	4	31	21	10
35	77	77	0	30	40	-10
Minimum:	56	59		27	21	
Maximum:	77	77		40	40	
Mean:	73.51	73.80		33.91	34.06	
Standard Deviation:	5.37	5.03		3.80	5.46	

Hypothesis 2, race. It was predicted that students' social justice attitudes would increase between pre and posttest after participating in their first semester of experiential learning (curriculum + practicum) and it would not differ based on students' race.

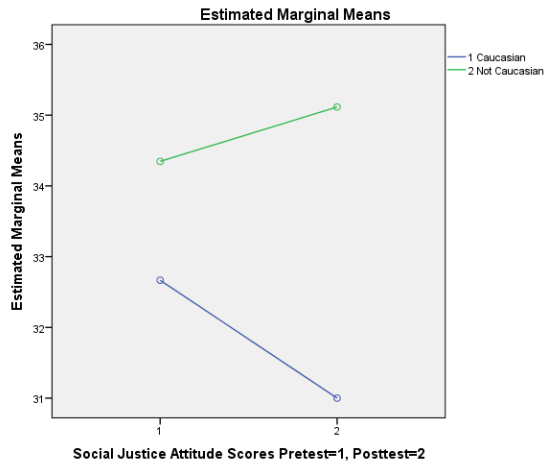
Social justice scores for the SJS were analyzed using a split-plot ANOVA with race as the between-participants factor and social justice scores as the within-participants factor. Although Figure 3 illustrates a decrease in Caucasians scores from pretest (M=72.22, SD=6.38) to posttest (M=70.89, SD=7.24) and a slight increase in other race groups, as a whole, that were not Caucasian, from pretest (M=73.96, SD=5.03) to posttest (M=74.81, SD=3.69), the ANOVA indicated that there was no significant interaction, $F(1, 33) 1.17 = MSE = 19.84, n.s.$

Figure 4. SJS Race: Pre-post Caucasian vs. Not Caucasian



Using the same model for the CASQ scale, there was no significant interaction between race groups; Caucasian at pretest (M=32.67, SD=4.03) and posttest (M=31, SD=6.02); not Caucasian at pretest (M=34.35, SD=3.70) and posttest (M=35.12, SD=4.93), and social justice pre & posttest scores $F(1, 33) 1.17 = MSE = 16.82, n.s.$ Figure 5 illustrates the estimated marginal means for race (1 Caucasian; 2 not Caucasian) for the CASQ.

Figure 5. Race: CASQ Pre-post Caucasian vs. Not Caucasian

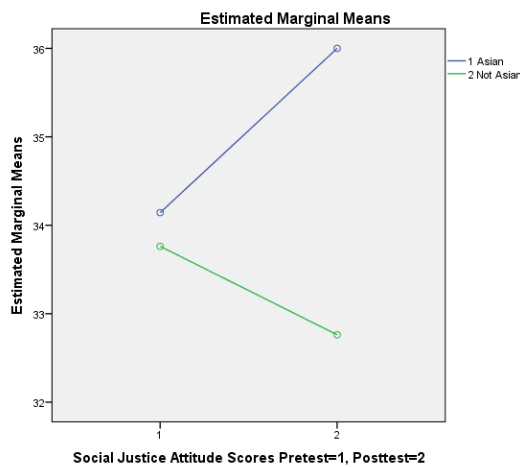


Although the hypothesis was supported above, it was found, using an independent samples t-test, that Caucasians scored significantly lower on both of the social justice posttests, the SJS and the CASQ, than all other self-reported race groups. The mean SJS score for Caucasians was (M=70.89, SD=7.24), the mean score for other races that included Asian, Black or African American, Native Hawaiian or Pacific Islander was (M=74.81,SD=3.69), $t(33) = -2.11, p = .042$. Caucasian mean scores for the CASQ were (M=31, SD=6.02) and (M=35.12, SD=4.93) for other races that included Asian, Black or African American, Native Hawaiian or Pacific Islander; $t(33) = -2.11, p = .05$.

A paired sample t-test was then conducted to explore the SJS social justice score difference within the Caucasian group at pretest (M=72.22, SD=6.38) and posttest (M=70.89, SD=7.23). There was no significant difference, $t(8) = .863, p = n.s.$ A paired t-test was also performed for the CASQ at pretest (M=32.67, SD=4.03) and at posttest (M=31.00, SD=6.02); this was also not significant, $t(8) = .724, p = n.s.$ Although the mean scores for both tests were slightly lower at posttest, these tests verify that there was no significant changes in social justice scores within the Caucasian group following participation in experiential learning.

All the same above tests (i.e., independent samples t-test and paired t-test were performed using the same model and protocol as above for all other race groups, with the exception of Black or African American due to the low sample size. An independent samples t-test approached significance for the Asian group pretest ($M=36$, $SD=4.74$) vs. the not Asian pretest ($M=32.06$, $SD=5.56$) group at posttest for the CASQ, $t(33)1.77$, $p = .085$; meaning that the Asian group scored higher at posttest than other race groups, combined; Figure 5 illustrates the estimated marginal mean within and between groups. There were no significant findings for the Asian group at posttest for the SJS, $t(33) 1.26$, n.s. or for the groups Native Hawaiian or Pacific Islander vs. not Native Hawaiian or Pacific Islander.

Figure 6. Race: CASQ Pre-post Asian vs. Not Asian

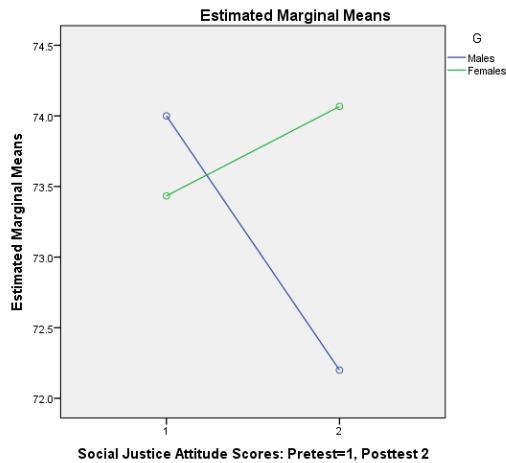


Hypothesis 3, gender. It was predicted that students’ social justice attitudes would increase between pre and posttest after participating in their first semester of experiential learning (curriculum + practicum) and it would differ based on students’ gender. Several different tests were used to test this hypothesis. None supported the hypothesis.

Social justice scores for the SJS were analyzed using a split-plot ANOVA with gender as the between-participants factor and social justice scores as the within-participants factor. Figure

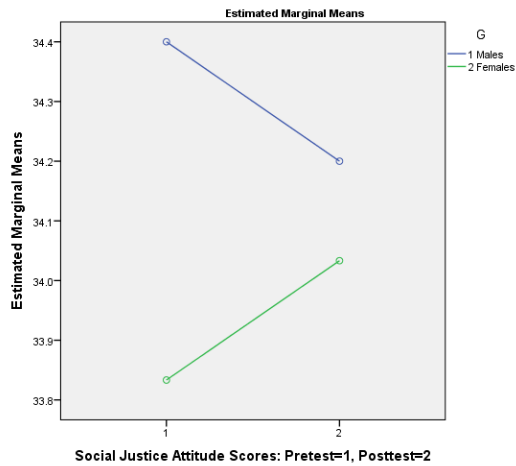
6 illustrates a minimal increase in males scores from pre (M=73.43, SD=5.64) to posttest (M=74.07, SD=4.88), and a slight decrease in females social justice scores from pre (M=74, SD=5.63) to posttest (M=72.20, SD=6.22); however, the ANOVA indicated the interaction between gender and scores was not significant $F(1, 33) = .933$, $MSE = 13.60$, n.s.

Figure 7. SJS, Gender



Social justice scores for the CASQ were also analyzed using split-plot ANOVA with gender as the between-participants factor and social justice scores as the within-participants factor. A line graph illustrated a minimal increase of females scores from pre (M=33.83, SD=3.69) to posttest (M=34.03, SD=4.98), and a slight decrease in males social justice scores from pre (M=34.40, SD=4.88) to posttest (M=34.20, SD=8.56), but indicated no interaction between gender and scores $F(1, 33) = .020$, $MSE = 17.41$. Figure 8 illustrates the estimated marginal means for CASQ gender means.

Figure 8. CASQ, Gender



An independent samples t-test was used to analyze the difference in SJS pretest scores between males ($M=74.00$, $SD=3.74$) and females ($M=73.43$, $SD=5.64$). No significant difference was found between the two groups at pretest; $t(33) = .216$, $p = n.s.$, again, females were slightly higher. A second independent samples t-test was conducted to test the difference of SJS posttest between males ($M=72.20$, $SD=6.22$) and females ($M=74.07$, $SD=4.88$). No significant difference was found between the two groups at posttest; $t(33) = -.763$, $p = n.s.$ The same analysis was used for the CASQ pretest and posttest scores. Two independent samples t-tests yielded no differences between males and females at pretest, males ($M=34.40$, $SD=4.88$); females ($M=33.83$, $SD=3.69$); $t(33) = .305$, $p = n.s.$, or at posttest males ($M=34.20$, $SD=8.56$); females ($M=34.03$, $SD=4.98$), $t(33) = .062$, $p = n.s.$

A paired sample t-test was conducted to explore the difference within groups for males SJS scale at pretest ($M=74$, $SD=5.63$) and at posttest ($M=72.20$, $SD=6.22$) scores. A second paired sample t-test was performed for females at pretest ($M=73.43$, $SD=5.64$) and posttest ($M=74.06$, $SD=4.88$). There was no significant difference for males, $t(4) = 1.62$, $p = n.s.$, or

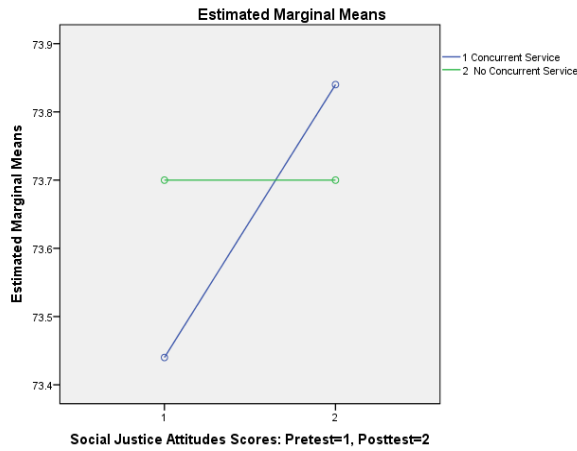
females, $t(29) = -.632$, $p = n.s.$ This means there was no significant change in social justice scores for males or females following participation in experiential learning at pretest or posttest.

A paired sample t-test was also conducted to explore the difference within groups for males CASQ scale at pretest ($M=34.40$, $SD=4.88$) and at posttest ($M=34.20$, $SD=8.56$) scores. A second paired sample t-test was performed for females at pretest ($M=33.83$, $SD=3.69$) and at posttest ($M=34.03$, $SD=4.98$). There was no significant difference for males, $t(4) = .073$, $p = n.s.$, or females, $t(29) = -.187$, $p = n.s.$ These findings indicate there was no significant change in social justice scores within groups for males or females following participation in experiential learning at pretest or posttest. Since students' social justice attitudes did not increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it did not differ based on the students' gender, the null hypothesis was accepted.

Hypothesis 4, service. It is predicted that students' social justice attitudes would increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it would differ based on students previous hours of volunteer experiences. Since most students had previous volunteer service, this variable was difficult to explore due to the lack of comparison; therefore, concurrent volunteering outside the SSW was examined. Social justice scores for the SJS were analyzed using split-plot ANOVA with concurrent volunteering outside the SSW as the between-participants factor and social justice scores as the within-participants factor. Interestingly, Figure 9 illustrates a minimal increase in SJ scores for students who did not have concurrent service from pretest ($M=73.44$, $SD=5.86$) to posttest ($M=73.84$, $SD=4.92$) and the exact same mean for students who were participating in concurrent service at pretest ($M=73.70$, $SD=4.14$) to posttest ($M=73.70$, $SD=5.58$); however, the interaction of these two factors were not significant, $F(1, 33) = .014$,

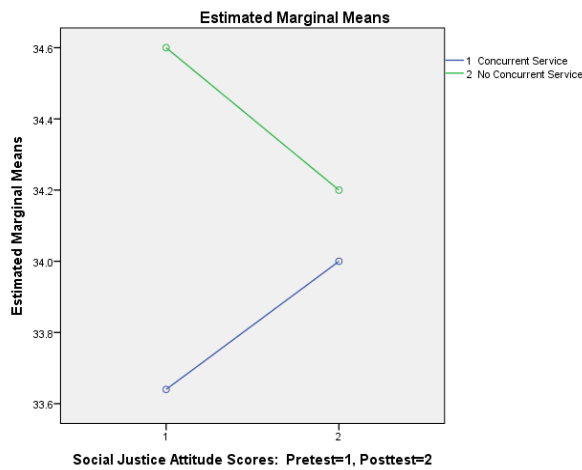
MSE = 33.00, n.s.

Figure 9. SJS, Service



The same model was used for the CASQ yielding the same nonsignificant interaction; $F(1, 33) = .119$, $MSE = 17.37$, n.s. Figure 10 shows a minimal increase in SJ scores for students who did not have concurrent service from pretest ($M=33.64$, $SD=3.80$) to posttest ($M=34.00$, $SD=5.24$); and a slight decrease in means for students who reported participating in concurrent service from pretest ($M=34.60$, $SD=3.92$) to posttest ($M=34.20$, $SD=6.25$).

Figure 10. CASQ, Service

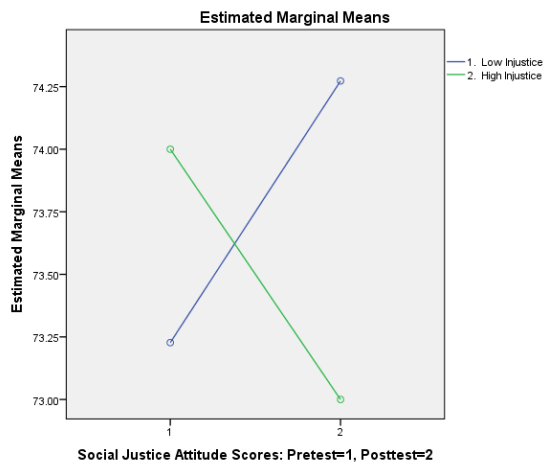


An independent samples t-test was used to analyze the difference in SJS pretest scores between concurrent volunteering outside the SSW (M=73.70, SD=4.14) and nonconcurrent volunteers (M=73.44, SD=5.86). No significant difference was found between the two groups at pretest; $t(33) = .899$, $p = n.s.$ A second independent samples t-test was conducted to test the difference of SJS posttest between concurrent volunteers (M=73.70, SD=5.58) and nonconcurrent volunteers (M=73.84, SD=4.92), no significant difference was found between the two groups at posttest; $t(33) = .073$, $p = n.s.$ The same analysis was used for the CASQ pretest and posttest scores. Both t-tests yielded no differences between concurrent volunteers at pretest (M=34.60, SD=3.92); and nonconcurrent volunteers (M=33.63, SD 3.80); $t(33) = -.70$, $p = n.s.$, or at posttest for concurrent volunteers (M=34.20, SD=6.25); and nonconcurrent volunteers (M=34.00, SD=5.24), $t(33) = -.097$, $p = n.s.$

A paired sample t-test was also conducted to explore the difference within groups for students who were concurrent volunteering outside the SSW. The CASQ scale pretest and posttest means and standard deviations were (M=34.60, SD=3.92) and (M=34.20, SD=6.25), respectively. A second paired sample t-test was executed for the group with no concurrent service at pretest (M=33.24, SD=4.20) and at posttest (M=34.00, SD=5.24). There was no significant difference for concurrent service, $t(25) = -.593$, $p = n.s.$, or no concurrent service, $t(9) = .200$, $p = n.s.$ This means there was no significant change in social justice scores within groups for students with or without concurrent volunteering outside the SSW following participation in experiential learning at pretest or posttest. Since students' social justice attitudes did not increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it did not differ based on students' service, the null hypothesis was accepted.

Hypothesis 5, social injustice. It was predicted that students' social justice attitudes would increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and would differ based on the students previous experiences with social injustice. Social justice scores for the SJS were analyzed using split-plot ANOVA with previous experience with social injustice as the between-participants factor and social justice scores (pre and post) as the within-participants factor. The mean pre and posttest scores for students who reported low previous experiences with social injustices was (M=73.23, SD=6.00) and (M=74.27, SD=4.84), respectively. The mean pre and posttest scores for students who reported high previous experiences with social injustices was (M=74, SD=4.26) and (M=73, SD=5.45), respectively. The interaction of these two factors were not significant, $F(1, 32)1.59$, $MSE = 13.69$, n.s. Figure 11 displays the estimated marginal means.

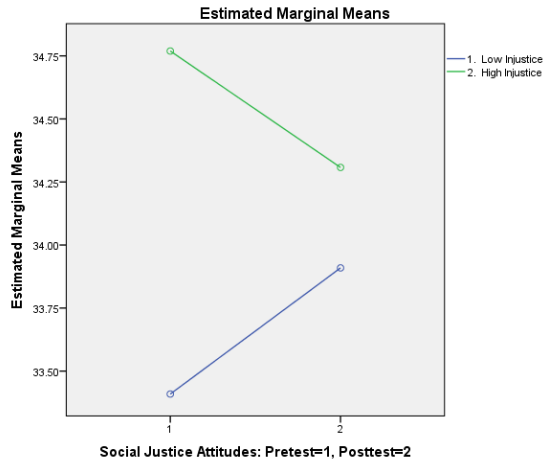
Figure 11. SJS, Previous Social Injustice



The same model was used for the CASQ yielding the same non-significant conclusion, The mean pre and posttest scores for students who reported low experiences with social injustices was (M=33.42, SD=3.57) and (M=33.91, SD=5.43), respectively. The mean pre and posttest scores for students who reported high experiences with social injustices was (M=34.77,

SD=4.17) and (M=34.31, SD=5.7), respectively; there was no significant interaction, $F(1, 32) = 0.255$, $MSE = 17.82$, n.s. The estimated marginal means can be seen in Table 12.

Figure 12. CASQ, Previous Social Injustice



An independent samples t-test was used to analyze the difference in SJS pretest scores between low previous experiences with social injustice (M=73.22, SD=6) and high previous experiences with social injustice (M=74, SD=4.26); no significant difference was found between the two groups at pretest; $t(33) = -0.983$, $p = n.s.$ A second independent samples t-test was conducted to test the difference of SJS posttest between low previous experiences with social injustice (M=74.27, SD=4.84) and high previous experiences with social injustice (M=73, SD=5.44). No significant difference was found between the two groups at posttest; $t(33) = -0.203$, $p = n.s.$

The same analysis was used for the CASQ pretest and posttest scores. Both t-test yielded no differences between low previous experiences with social injustice (M=33.55, SD=3.91); and high previous experiences with social injustice (M=34.50, SD=3.83); $t(33) = -0.702$, $p = n.s.$, or at posttest between low previous experiences with social injustice (M=34.10, SD=5.77); and high previous experiences with social injustice (M=34, SD=5.39), $t(33) = 0.051$, $p = n.s.$

A paired sample t-test was also conducted to explore the difference within groups for students who had between low previous experiences with social injustice. The CASQ scale pretest and posttest means and standard deviations were (M=33.55, SD=3.91) and (M=34.10, SD=5.77), respectively. A second paired sample t-test was implemented for the group with high previous experiences with social injustice at pretest (M=34.50, SD=3.83); and at posttest (M=34, SD=5.39). There was no significant difference for low previous experiences with social injustice; $t(34) = -.334, p = n.s.$, or high previous experiences with social injustice, $t(34), p = n.s.$ This means there was no significant change in social justice scores within groups for students who reported low previous experiences with social injustice or high previous experiences with social injustice following participation in experiential learning at pretest or posttest. Since students' social justice attitudes did not increase between pre and posttests after participating in their first semester of experiential learning (curriculum + practicum) and it did not differ based on students' previous experiences with social injustice, the null hypothesis was accepted.

Wave 2: Qualitative Results

Category 1: uncertainty (classroom). The first part of the research question was an attempt to understand how students' experienced abstract learning of the classroom (i.e., learning about theories and concepts of the classroom) and how that contributed to their knowledge about social justice. In this category, although the majority of students attempted to discuss a theory or concept, students had large gaps in their responses in addition to having a difficult time naming, defining, or elaborating on a specific theories and concepts about social justice. Examples of students' statements pertaining to theory include:

I don't know if this is a theory...

I think one theory from my XXX class was called "same boat theory"?

Ok, honestly, I cannot remember a lot of theories that we learnt.

Just the whole thing is so complex, for me, I can't explain it. I can kinda understand a little bit of it but a definite explanation of the theory, I don't even know how to get started.

Students that attempted to name a theory did not mention explicit theories about social justice (e.g., Rawls or Sen), rather individual students confused social justice theories with other theories, topics, or concepts. For example, individual students spoke about systems theory/ecological model, strengths perspective, “same boat theory,” the nature vs. nature controversy, economics and inequality, and one participant spoke about oppression.

When asked about what concepts they were learning in the classroom, the majority 7 out of 7 students were able to name a concept (four out of the 7 students initiated conversations about the “isms” (i.e., 2 about racism, 1 sexism, and 1 ageism). Still they used phrases such as, “I struggled with the concept of racism” or “I don't know if this is classism or racism” and [this concept] “really challenged me.” Consistent with the theory, collective responses were vague in definition and lacking articulation. The gap in knowledge was evident as can be seen with these example comments:

I guess something that stuck out was like equality. The concept of equality and what I thought it was before didn't take into account cause there is like morality and then there's equality. I thought that was wrong or it really challenged me last year and this year and I think it will continue to.

I just don't know what concept to talk about, I think they are all eye-opening.

In this category students could not articulate their conception of learning about social justice in terms of specific social justice theories or concepts.

Category 2: existing attitudes and values (classroom). Student in this category conceptualize learning about social justice, in the classroom, in terms of their existing value systems. They either spoke of experiencing feelings of conflict or dissonance with what they

were learning in the classroom or they spoke about already having passions and opinions about social justice topics due to their own personal histories or experiences. An example of a student experiencing conflict/dissonance included:

I think the definition of social justice, the definition that we are being taught in the program, is kinda different from what I was taught because I came from kinda a religious background...I mean there's a lot of things that I am still working on in my mind. I guess I'm learning what social justice is but I am not always agreeing with everything...

Examples of students experiencing consistency with what they were learning in the classroom thus reinforcing their existing values include:

...people who are really passionate about social justice maybe so because of their environment vs. genetics or whatever, but their experience. I think so.

*...just being around, you know, in practicum with the clients that I work with and the students, like the discussions that we have from our professors, you know, it influenced in that it gave us, me, more educational background on it and like knowing more in terms of the attitude, though I think it is pretty much kinda like **just validated my attitude towards it and kinda gave it more passion or like fuel...** yeah it kinda just goes along with what participant X said that, you know, it's our experience kinda like influence what our attitudes were. For me anyway, **my own experience towards social justice has already been their because of my own experiences.***

*I am a super duper right fighter, have an opinion about everything. Super liberal person; so, I don't know necessarily if the program influenced me in anyway but I know that I was able to have like meaningful conversations with the people in our classes about topics that have to do with social justice and it made me able to be more... I don't want to say crazy- like. **I guess passionate about the topics I already had opinions about.** Does that make sense?*

In this category, students conceptualize learning about social justice in terms of their own existing attitudes or values systems.

Category 3: realization (classroom). This category is defined by students having new insights or realizations about social injustices. Students in this category used term such as “I used to think” or “it opened my eyes,” or “I am realizing.” Out of all of the categories that

emerged from the data, this category was emphasized most by students. Example quotes pertaining to their new insights include:

*Well for me, I know racism is a big one. Last semester in our XXX class we took a survey. Basically, it was a racism based survey, and it was one of those like, “have you ever experienced not getting a place to live and, you know, it’s because of your race”? So we had to go through and it was a really short one, there were only like 40 questions or something but I am very familiar with racism. I grew up in Hawai‘i so I know we are not immune to it, just like anywhere else. But some of the questions made me really think, because I realized that although I’m mixed I fall into the majority when it comes to being white, so I was looking at some of those questions and it kinda made me sad because **I never realized people had to experience those things or have ever asked those kinds of questions of themselves for just for everyday life stuff. So like I said, I’ve experienced racism on my end; I’ve experienced it with other people, but that one was kinda interesting...I didn’t realize how bad it could get for someone and that was kinda eye-opening cause, you know, social justice is like, if I cannot get a place to live because I am poor or I can’t get a place to live because I’m black or whatever, you know. It was pretty eye-opening.***

*For me the biggest was for me privilege...learning from class, you know, it just made me **realize how privileged I am**, I came from. I’m an immigrant, you know, just thinking...back on it— even when I was in the Philippines my family was very, very privileged there and weren’t wealthy or anything but in terms of how we were connected. We had family here in the US and they were in the navy and they were able to bring us here. Living in that one area, where we were close to the navy ship yard, the education and the culture was very modern...it made me very privileged. Just living in that one area and moving here. Because my status in the Philippines just made it so much easier cause I was able to adapt very well—cause I was already learning English so language wasn’t even a big deal. And then I got to meet other Filipino’s who were immigrants and just the difference in my development and theirs. I mean my parents already have their own house and they make really good money. They are first generation immigrants and it made me realize just how different kind, you know, yeah.*

Students conceptualize this category as a “new way of seeing things” and thinking. Here students exhibit new insights and intellectual growth, possibly a step towards transforming attitudes.

Category 4: transformation (classroom). In this category, students conceptualize learning about social justice as changing their existing views. Students exhibit the formation or the expression of new opinions, personal viewpoints due to their classroom experience.

*I used to think if people are suffering why don't they just get a job or something. If their homeless just get up and go do something but then in our XXX class we learned about how a lot of things are systemic so sometimes people cannot get out of the situations they are in and I don't know if that is a theory but that kinda shaped the way I thought about social justice. Yeah, I mean so that **definitely changed the way I viewed** like people who are being oppressed and like sometimes they can't get out of what they are in and they're trying.*

Student in this category conceptualize learning about social justice, in the classroom, in terms of students changing their views or attitudes.

Table 9. Categories of Description for Classroom Learning

Structural	Referential			
	Students had large gaps in their responses in addition to having a difficult time naming, defining, or elaborating on social justice theories and concepts learned in the classroom.	Student in this category conceptualized learning about social justice, in the classroom, in terms of their existing attitudes or value systems.	This category is defined by gaining new insights or realizations	This category is defined by students' changing their views or attitudes.
Uncertainty	Category 1			
Existing Attitudes/values		Category 2		
Realization			Category 3	
Transformation				Category 4

Category 1: uncertainty (practicum). The second portion of the research question was an attempt to understand how students' experienced practicum and how that contributed to their knowledge about social justice. In this category, students could not see a connection with social justice learning and field education.

*Well this is our first semester there [referring to practicum site]. **I mean I don't even feel that I do anything related to SW in my practicum**, so I am gonna have to say, no, on this one. I don't feel that it has helped me [referring to practicum]. I guess because we were supposed to do a lot of observing and training. So doing a lot of training, I do not feel that it help shape my attitudes towards social justice.*

Category 2: existing attitudes and values (practicum). Student in this category conceptualize learning about social justice, at their practicum sites, in terms of their existing attitudes or value systems. Students see practicum as consistent or reinforcing their current attitudes or values towards social justice.

*Where I work, I'm just the case manager. And while I can see the effects of societies lacking social justice, I don't know if it necessarily influences my attitude. Like **I kinda feel the same way I did going in** to it, yeah.*

*I wouldn't say that my views have changed because of my classes but, um, I know the **practicum experience reinforced what I thought regarding homelessness**. In general it's not just that their bums and they're not doing stuff. We have people who work really hard and we have lazy ones too. So it's just like any population. So I would say that **my experiences just reinforced what I've already felt regarding homelessness** and those types of issues.*

*...I have no experience in this field at all, so to jump into this population, I felt like a baby in there. I had no clue of anything. So, I learned a lot from my interaction with the patients and the staff. The opportunity to have discussions, not discussion but like what I can say from my interactions with the patients— that I learned a lot. We have like groups. So, a lot of times we give the patients the opportunity, so they get to answer questions a lot. So, I just learned how like smart they are and how aware they are... From the staff, I was able to learn the best ways to work with certain clients. The best way to deal with groups, whatever situation should happen... **through practicum I was able to learn a lot about them. I guess that impacted my passion toward that population. It validated my passion towards that population.***

In this category students conceptualize learning about social justice in terms of their own existing attitudes or values systems.

Category 3: realization (practicum). Through practicum, students report learning new insights or realizations about social injustice.

*...I work with the homeless community, so **it brought to my attention**. One, **I did not realize** all the resources that are out there for people and I think that it is fascinating that a lot of people that come into our facility aren't aware of all the resources that are available to them either. Like whether it's tennis or some sort or the first-to-work program or something like that. But it was also interesting to see that all the limitations there [are] regarding public housing. They're now changing, so it's making it harder for people to get into public housing and the people who are already into public housing are affected by the new rule, changes, once it comes into place. The people who have been coming into public housing or transitional housing, if they do not meet the new criteria, [they] will get kicked out and they, potentially, will be homeless again if, um, because of some of the new rules. So just being in the field can help me see that there are a lot of resources out there [and] people don't know about them or know how to access them or have the tools to access them— and then, yeah, and sometimes the bureaucracy...makes it more challenging for good or bad, necessarily. It just kinda **opened my eyes** out in the world more so than I knew before.*

*I work at [practicum site] too but in a different location, um, the adult health adult day health program and what **I realized**— that the patients, they get money for their disabilities and when they are not their own guardian and they have someone else taking care of them...I hear about it, but I've never really seen it. I am wondering if their guardian is taking care of them as they should, **it made me realize that they needed more advocacy**.*

Category 4: transformation (practicum). In this category students conceptualize learning about social justice, in a practicum setting, as changing their existing views.

*I don't know, I think mine really did because... my practicum is at [practicum site] and I work with everyone that has development disabilities. And looking before **I had different viewpoints** and stuff, just never been able to really work with the population and familiarize myself with them. And **now I just want to be an advocate** because a lot of them cannot...[advocate for themselves].*

Students in this category exhibit the formation or the expression of new opinions, personal viewpoints due to their practicum experience.

Table 10. Categories of Description for Practicum Learning

Structural	Referential			
	Students were uncertain how social justice learning and practicum interrelate.	Student in this category conceptualized learning about social justice, in practicum, in terms of their existing attitudes or value systems.	This category is defined by gaining new insights or realizations due to students' practicum experience.	This category is defined by students' changing their views or attitudes due to students' practicum experience.
Uncertainty	Category 1			
Existing Attitudes/values		Category 2		
Realization			Category 3	
Transformation				Category 4

Category 1: uncertainty (educational experience). The last part of the research question was an attempt to understand how students' educational experience (the interrelationship of classroom and practice) contributed to their knowledge about social justice. In this category, students could not see the interrelationship between classroom and practicum educational experience.

*I don't feel that it [class] prepared me for the site I am at because it is about disaster and I'm not really doing anything. [She works with] 3- 5th graders, so I don't feel like that changes anything [in] the way I perceived. **I don't feel like it relates to my practicum. I don't even feel like what I do in my practicum relates to social work...***

*For me, no, because I feel that **my educational experience it is just giving me the platform to do it.***

Category 2: existing attitudes and values (educational experience).

Student in this category conceptualize learning about social justice in terms of their existing attitudes or value systems.

*Does it change my intention, not really. **I have always have wanted to do this.***

*I don't think that the class have really changed my views on...the issue that I'm passionate about is homelessness; so, um, I had kinda, because I'm interested, I had kinda somewhat an understanding of the population regarding, um, like it's not the stereotype like all homeless people lazy or poor crazy or whatever, so going into working with the homeless population I knew that was not always the case. Some people [make] poor choices. But if anything, **my practicum experience reinforced** that because we have people there that are generational in the system. Like their parents grew up in the low income areas and they never got out of it, so they never got a really great education. So, it kinda that cycle. And we got people who just made poor financial choices so they bought a vehicle that is too expensive for them, that they don't really need something that large and expensive so they can't pay their rent now. They gotta pay their rent, they gotta pay their medical bills and, um, we got people who come from domestic violence so, um, they were dependent on their spouse and their spouse just beat the crap out of them so they finally got out, but now they have no resource. They got three little children but they don't have no money to pay for child care to go to work so it's just like a cycle. **I wouldn't say that my views have changed because of my classes but, um, I know the practicum experience reinforced what I thought regarding homelessness in general is not just that their bums and they're not doing stuff—we have people who work really hard and we have lazy ones too so it's just like any population but um so I would say that my experiences just reinforced what I've already felt reading homelessness and those types of issues.***

*It's the same for me like just being around, you know, in practicum with the clients that I work with and the students, like the discussions that we have from our professors, you know, it influenced in that it gave us, me, more educational background on it and like knowing more in terms of the attitude though I think it is pretty much kinda like just **validated my attitude towards it and kinda gave it more passion or like fuel.***

In this category students conceptualize learning about social justice in terms of their own existing values systems.

Category 3: realizations (educational experience). This category is defined by students having new insights or realizations about social injustices throughout their educational experience.

*... **I didn't understand** that like how people suffer ...*

*Um, for me, yeah. I would say, yes. Also, I'm just beginning to learn more about the— what problems and how **hearing from, you know, certain people what their struggles are like, in practicum, and what they find hard to deal with.** I am pretty much learning about it and hearing about it every class we have.*

Category 4: transformation (educational experience). In this category, students conceptualize learning about social justice as changing their existing views.

***One of my views changed.** I am an avid gambler. I love Vegas... I would be pro gambling in Hawai'i...After being in this program, looking at not just the income cause I don't really care about the income it has for the state, but the community where it's based, I became totally anti [gambling]. Looking at a financial standpoint it seems to make a lot of sense like the legalization of marijuana but social welfare standpoint it's like all a bad thing [because it can harm people/communities].*

Definitely and wanting to be an advocate for them more.

***Working with the elderly makes me want to advocate for more social workers to get into the field of gerontology** because the population is growing and the people who are getting into the field are not that much, so we need more workers... I feel like we are in progress in that way but the community needs a lot more work—education, in terms of how they should interact with our elders and that they don't display ageism or we set up more space or get our elders more involved in our own community just to show them that even though their of that age, they are still like valued members of the community, yeah.*

Students exhibit the formation or the expression of new opinions, personal viewpoints due to their educational experience.

Table 11. Categories of Description for Education Experience (Class + Practicum learning)

Structural	Referential			
	Students were uncertain how social justice learning and educational experience interrelates.	Students, in this category, conceptualized learning about social justice, throughout their educational experience, in terms of their existing attitudes/ value systems.	This category is defined by students' gaining new insights or realizations throughout their educational experience.	This category is defined by students' changing their views/ attitudes throughout their educational experience.
Uncertainty	Category 1			
Existing Attitudes/values		Category 2		
Realization			Category 3	
Transformation				Category 4

Content Analysis Results

To identify interviewees' core perspectives, a content analysis was used to determine what teaching methods students prefer (Miles & Huberman, 1994). The specific research question read was: *Were there any specific teaching methods that you believe or feel influenced your attitudes towards social justice?* The content analysis consisted of grouping responses given by interviewees around key issues (i.e., methods preferred by students) (Patterson, 2002).

Active participation. One-hundred percent, 7/7 of the students liked active learning exercises in the classroom, meaning that they seemed to enjoy participating and being involved in their educational experiences. They spoke about classroom demos where they learned about how it might feel to be autistic or discriminated against. They talked about a survey they took and classroom exercises. One student describes learning about discrimination:

*I think that **exercises that we do in class** that kinda let's us experience like, you know, discrimination, um, you guys were mentioning the survey for my class. I think we did the same survey but we did it, um, as an activity where every time we read off one of the statements, if it happened to us or if we relate to it in some way, we get to step up. And it made me, you know, kinda realize that, oh, this is happening to me and this is happening to someone else, so that one was really interesting cause... I never knew how those statements affected me and exactly how it affects other people too.*

In the first focus group, 4/4 students excitedly discussed a project called the 8X10 project. This project has two components writing and student presentation. Explaining the 8X10 project was

Participant 4:

*Well you have to **write a paper** on... we don't get to pick our topics. You have to pick a paradigm and you get eight pages to go as in depth as you possibly can and talk about, touch on, all the things that have to do with that paradigm. Like the history, how it came to be, how it's evolved, if its evolving at all, why like all those things, and then in 10 minutes you **have to be as creative as possible and have an activity that demonstrates your understanding of the paradigm that isn't you with a PowerPoint reciting your paper.** (Participant 4)*

Through this assignment individual student's reported learning about domestic violence, children in foster care, privilege, sexual identity, and marriage equality.

Three out of the 7 participants spoke about class discussion being influential.

Participant 6, stated: [In] "Class discussion sometimes I will feel one way and hear somebody else and change perspective." Participant 5 added to that comment:

*I would have to agree **I am more a fan of class discussion** most of the times we have a really wide variety of students too, so it not like we all are the same age and we all have the same experiences. Hearing other people's perspectives, people that are not from Hawai'i, people that are from Hawai'i. So, it's, um. I find that I learn a lot of real world stuff when we have discussion vs. just getting lectured at; however, I know that I've learned a lot this semester. Although I really did not enjoy the class, the policy class that we had to take, it was interesting just to learn about the laws and the practices, how that goes through or how they don't go through that kinda thing, that was interesting and it's not something you can do group discussions on necessarily in the same way. If you're not knowledgeable, you're not knowledgeable. But I would say if I had to pick one, **group discussions** have always been the most interesting... One, it makes me think critically about the way I think about something, whether my thought processes are rationale or not, whether I am being reasonable or not, and whether or not I can see somebody else's perspective. You get a lot of perspective. My opinions may not change*

but I may learn something new about somebody else's perspective that I did not take into account before. I enjoy that class dialogue that we generally have in a lot of our classes...personal stories that people share, students or even instructors. This semester [the professor] shared some of the stories...about her and her husband, how crazy they used to do or crazy stuff he did— some of their experiences, like being a little bit older and when they were discriminated against, maybe they were discriminated against, but it worked in their favor or something like that, so it was just interesting to hear.

One student spoke about learning about social equality from a lecture style policy course but further commented that she liked when that class had exercises and demos. Two students changed the direction of the focus group topic by discussing teaching methods that were not effective; this included unprepared instructors and the ineffective uses of Power Point (PPT).

Participant 4 put it this way:

... I mean I like that they upload them and put them into Laulima [speaking about Power Point (PPT)]. If you're just going to preach and talk about the PPT and read and click, and read and click, that's so boring! I am almost always playing candy crush [a video phone game]. Like even like actual discussion where everybody participates then it's not just the instructor talking at you, yeah. I think those were like the best, yeah. (Participant 4)

Chapter 5. Discussions

Wave 1, the quantitative portion of this study explored experiential learning and social justice attitudes. *It was predicted that students' social justice attitudes would increase between pre and posttest after participating in their first semester of experiential learning (curriculum + field education) compared the same students engaging in curriculum alone and it would differ based on gender, concurrent volunteer service and experiences with previous social injustices. Alternately, it would not differ based on race.* Predicted differences in social justice attitudes were not supported nor were predicted differences in social justice attitudes based on gender, concurrent volunteer service, and experiences with previous social injustices. However, differences in race were found.

Wave 2, for the qualitative portion of this study phenomenographic analysis was used to answer the research question: *What theoretical, conceptual, or practical social justice contributions (learning) do students' perceive as influential to their social justice attitudes?* Students' conceptions of learning about social justice were identified in four categories that include: Uncertainty, Existing Attitudes and Values, Realization, and Transformation. In addition, content analysis revealed student preference for active participation. Students' active participation preferences included: class discussions, surveys, classroom demos/exercises, writing and student presentation (without PPT). The remainder of this chapter summarizes the findings of both waves of this study.

Summary and Discussion of Findings

Experiential Education. Experiential education, at this level, did not increase students' social justice scores on an attitude scale. Students' social justice attitudes were actually very similar between pre and posttest. These findings are inconsistent with some of the literature

regarding experiential education and social justice attitudes. An example study, using the same social justice scale as this study, the CASQ, and a different population of experiential learners, service learners, Moely, et. al. (2002) compared 217 experiential education students to 324 non experiential education students at pre and posttest. At pretest all students' mean scores (on a 5 point scale) were almost equivalent, 3.95 and 3.92, respectively. At posttest students participating in service-learning scored significantly higher than the non-service learning group, 4.12 and 3.94, respectively. Using the same measure and a much smaller sample (46 students), Simons, Williams, & Russell (2011) using a quasi-experimental design that measured differences in students' social justice attitudes "between students enrolled in an Honors [18 students] and a non-Honors [28 students] section of a service-learning course from the beginning to the end of the semester" (p. 7). These researchers found students who participated in the experiential education section to report higher levels of attitudes towards social justice. In addition to these studies, several studies have reported the ability to change attitudes towards social justice; however, the majority of literature focuses on attitude changes due to specific models used for teaching social justice in a classroom (e.g., Gibbons & Gray, 2002; Burnes & Singh, 2010); specific social justice curriculum interventions (e.g., Bronwyn Cross-Denny, 2011; Edmonds & Caty, 2012; Van Soest, 1993); or the use of specific experiential learning technique such as reflection in the classroom or in the field (e.g., Glennon, 2004; Rocha, 2000; Ownens, Cambron & Valade, 2010). These studies do not focus on social justice as an educational outcome.

There are a few explanations for the finding of the current study. The most interesting finding is the fact that students' social justice attitudes were extremely high from the beginning (at pretest). For example, the SJS maximum score was 77. The mean score for 35 students was 73.51 with a SD of 5.37. A total of 19 students out of the 35, 54.3%, scored at the maximum

level at pretest. In the same respect, 40% of the students scored between 36 and 40 (40 being the highest score for the CASQ) at pretest.

Four logical conclusions are offered for these outcomes. First, it might be that the curriculum that students experienced in their first semester prior to field experience, was powerful and of significant influence to students' social justice attitudes. Second, in the qualitative portion of this study, it was found that students conceptualize learning about social justice in terms of their own existing values systems. Students reported coming to social work with their own personal histories that may have already shaped their social justice attitudes prior to any curriculum. Third, it is a combination of both the classroom and students personal histories. Students did report both as being influential. Last, students only completed their first semester of fieldwork which is limited experience in the field; therefore, subsequent tests should be administered to this same population at graduation to see if substantial change occurs.

Gender. Predicted differences based on students' gender were not supported. In the present study, social justice scores did not differ based on students' gender. In addition, there was no difference between male and females scores at pretest or at posttest nor was there a difference in scores within the gender meaning that females tended to score basically the same at pretest and at posttest and the same for males. These findings are inconsistent with some of the literature available on social justice attitudes and gender. Moley et. al., (2002) used the CASQ scale on two separate occasions three months apart (pre-post), with a sample of 226 males and 526 females; 265 males and 460 female, respectively. On both occasions, women were found to report significantly higher social justice attitudes than men. The same finding held true for the CASQ scale, women were reported to score consistently significantly higher than men in their social justice attitudes (Moley et. al., 2002). Similarly, using a different scale regarding social

justice values, Eyer & Giles (1999) found an increase in the social justice values of women. Correspondingly, Mayhew & Fernandez (2007) found women were more likely than men to increase their capacity for social justice learning. Alternately, in a study using the SJS scale that included 115 participants, 26% male and 74% female, Torres-Harding, Siers, & Olson, (2011), found that men and women did not differ in their social justice attitudes. Likewise, in wave 2 of the same study, using a separate sample, of 276 students, 18% male and 82% female, no gender differences were found. Due to the inconsistencies in the literature and small sample size of males participation in this study, it is suggested gender differences be further explored in subsequent studies.

Race. Differences based on students' race were found. Although there was not a significant difference between the Caucasian groups' social justice scores and other race groups' social justice scores—that included Asian, Black or African American, Native Hawaiian or Pacific Islander— between pre and posttest test, the Caucasian group did score lower at pretest on both social justice measures than any other race group combined (although not significant). In addition, their social justice scores significantly decreased at posttest on both of the social justice scales. This finding was perplexing. Why would this be? Through a subsequent literature search, it was found that Caucasians go through stages of white racial identity development (Helms, 1990/1993). According to Green (2001),

a white person gradually acquires knowledge of how individual and structural racism works, but the white person can also move back and forth between stages depending on the level of comfort and discomfort that he or she encounters. (p.20)

Due to this “regression point,” Green (2001) recommends “the need for multiple courses in a given curriculum to highlight race. In other words, the process of white racial identity development is on-going” (p. 20).

Alternately, in this research, the Asian group scored highest at posttest on the SJS scale. More specifically, the Asian group scored higher at posttest than all other race groups, combined. However, this finding only approached significance.

These findings are interesting because other studies that have explored race have not found differences using alternate scales and methods (Nagda, Gurins & Lopez, 2003; Mayhew & Fernandez, 2007). Similarly, using the SJS scale, Mayhew & Fernandez (2007) did not find differences, when examining differences among European Americans, Latinos, African-Americans, and Asian-Americans.

Concurrent volunteer service. Since almost 100% of the students had previous volunteer service, this hypothesis was difficult to explore due to the lack of spectrum; therefore, concurrent volunteering outside the SSW was examined. In the present study, there was only a minimal increase in SJ scores for students who did not have concurrent service. Interestingly the exact same mean was found for students who were participating in concurrent service from pre to posttest. The exact opposite finding happened for the second test (CSQR), meaning that student who did not have concurrent service demonstrated a minimal increase in their scores and the students who reported participating in concurrent service demonstrated a slight decrease. There was also no difference between the groups concurrent volunteering outside the SSW and non-concurrent volunteers at pretest or at posttest. In addition, there was no difference within the groups at pretest or posttest.

Since this is the only study known to explore these exact variables, these finding can only be compared to studies that use similar variables. Using the SJS scale, Mayhew & Fernandez (2007) found that “Individuals who endorsed having high levels of intentions [not attitudes] to engage in social justice related behaviors were more likely to have ever engaged in social justice related behaviors” (p. 85). Social justice attitudes were also explored but unlike intentions, were not found to be significant predictors. Similarly, in the same study they explored if individuals who identified as activist were more likely to engage in “social justice related behaviors.” They found that “individuals who expressed intentions to engage in social justice related behaviors were more likely to self-identify as being an activist” (p. 85). Again, social justice attitudes were explored but individuals with attitudes towards social justice were not more likely to self-identify as being an activist. Last, the authors’ reported that individuals who self-identifying “as having a disability reported higher levels of intentions to engage in social justice activities...versus individuals who did not have a disability” (p. 85). Alternately, individuals who self-identified “as having a disability [did not] reported higher levels of intentions to engage in social justice activities” versus their nondisabled counterparts (p.85).

Students’ conceptions of learning social justice. Phenomenographic research illustrates what students are actually experiencing in the first academic year of their social work program. Students’ conceptions of learning about social justice are identified in 4 categories including: Uncertainty, Existing Values, Realization, and Transformation. While some students could not identify how social justice learning of the classroom or practicum tied to their social justice learning, other students offered a more detailed description of the key aspects of how they experienced social justice learning of the classroom, practicum, and even the program as whole. In addition, many students were able to identify how their learning about social injustice

contributed to their understanding of social injustices experienced by others and how this knowledge conflicted, reinforced, or “opened their eyes” to new insights and even new attitudes.

Past research has established similar conceptions of learning. For example, Säljö’s (1979) identified 5, that include:

1. increase of knowledge,
2. memorizing,
3. acquisition of facts, procedures that can be retained and/or utilized in practice,
4. abstraction of meaning, and
5. an interpretative process aimed at the understanding of reality. (Lin, 2011, p. 3)

Similar to Säljö’s 5 conceptions are Marton et al’s (1993) 5 conceptions, in addition to a new conception, personal change. These include:

1. increasing one’s knowledge (similar to Säljö’s ‘increase of knowledge’),
2. memorizing (similar to Säljö’s ‘memorizing’),
3. applying (similar to Säljö’s ‘acquisition of facts, procedures that can be retained and/or utilized in practice’),
4. understanding (similar to Säljö’s ‘abstraction of meaning’),
5. seeing in a different way (similar to Säljö’s ‘an interpretative process aimed at the understanding of reality’), and
6. Personal change. (Lin, 2011, p. 3)

Marton et al. (2013) reports the first three conceptions of learning above as a “quantitative” view of learning; the emphasis is on “what” is learned. Further, “The quantitative view implies that learning is a process of accumulation or copying of new and accurate information in the memory” (Lin, 2011, p. 3). Quantitative learning (e.g., increasing one’s knowledge, memorizing and applying) are considered less advanced than the subsequent 3.

The subsequent 3 conceptions, conception 4-6 above, are viewed as a more advanced level of learning and viewed as “qualitative” and “transformative” in nature. They are deemed the “how” way of learning ‘the signified,’—“that to which the learning materials refer” and is more advanced because it is influential to a person’s life” (Lin, 2011, p. 4).

Some of the categories that emerged from this research lend support to the above categories, while another adds to conceptions identified in past research. Specifically, this research demonstrates that students, at this level, are not learning about social justice by simply memorizing and defining concepts or theories of the classroom (which is seen as the more quantitative style of learning). In fact, students had a difficult time naming, defining, or elaborating on a specific theories and concepts about social justice. Instead, students' demonstrated their social justice competence by speaking about real-life situations they had learned about in the classroom through active participation exercises such as classroom demonstrations, assignments, and discussions or by working with others in their practicum experiences or a combination of both. These learning experiences led students to the highly emphasize the conception of 'realization', a category consistent/parallel to Säljö's 'interpretative process' and Marton's 'seeing in a different way', suggesting a good majority of students are using advanced skills that are influential to lives. The additional conception found in this research is explained in the section below, *General Implication of Findings*.

Active participation. Content analysis revealed student preference for active participation. This is consistent with Dewey and Freire concept of active participation (Dewey, 1944; Freire, 1970). Active participation can be defined as learning tasks that provide student with "hands-on opportunities" to connect content to their lives (Coffey, 2009, para. 1). Students' participation preferences included: class discussions, surveys, classroom demos/exercises, writing and student presentation (without PPT). Students were less excited about traditional lectures and the use of power points (particularly when read verbatim by professors).

General Implication of Findings

Theoretical implications. This research is based in critical and educational theory. One conception that stood out in the present research, which differs dramatically from other research, is that of attitudes and values. Students seem to be conceptualizing learning about social justice in terms of their own personal histories and experiences, their existing attitudes and value systems. Their attitudes and values were sometimes consistent with what they learning, other times not. When existing values were coupled with the conception of ‘realization,’ particularly the realization of others struggles due to systemic causes, it is believed that this maybe the component that facilitates the “opening of eyes” possibly the key to changing attitudes that are related to value systems. Consistent with Freire’s position, due the risks of causing self-deprivation in others when working with others, it is of significant importance for, “those who authentically commit themselves to people to reexamine themselves constantly” (Freire, 1970, p. 47). Further, “those who are conscious [of their attitudes]—the oppressed and the oppressor –will account for their behavior their worldview and their ethics” and recognize others abilities and contributions as equal and through this collaborative process comes social action (Freire, 1970, p. 40). Social action begins with understanding the term conscientiazation or critical consciousness—“to achieve an in-depth understanding of the world, allowing for the perception and exposure of social and political constructs; and taking action against the oppressive elements of one’s life that are illuminated by that understanding” (Freire, 1970, p. 19).

Although not based in a Freire framework, an interesting parallel study to that illustrates Freire’s position is Van Soest’s (1993) study. She found students’ attitudes were changed after a curriculum intervention that included topics of social oppression. Students who participated in the study, who believed in a just-world, which is an assumption or cognitive bias that individuals

get what they deserve, saw no reason to change their world views; in essence, these individual's rationalized social injustice by blaming the victim that experienced the injustice, due to their character. According to the just-world hypothesis, blaming the victim is a way that people attempt to control their own worlds differentiating themselves from victims. For example, rationalizing or attributing homelessness to an individual's laziness. In line with Freire's position, this flawed thinking can lead to underestimating others' abilities to think and know which leads to attributing people in a negative light, e.g., lazy, while seeing themselves (the volunteers) in a self-serving way thus potentially perpetuating *self-depreciation* in others instead of demonstrating an understanding of conscientization or critical consciousness that, according to Freire, leads to social action (Freire, 1970). Van Soest's study illustrates how our views of others influence our attitudes towards them demonstrating the importance of "realization."

Research implications. Since this population of BSW students are rating extremely high in social justice attitudes prior to stepping into fieldwork it is recommended that this topic receive further exploration. The lack of survey data in this research, prior to students receiving their first semester of curriculum set limits for the implications of the quantitative results. A recommended pretest, prior to students entering the program would further validate the qualitative finding of this research; specifically, a pretest prior to entry of the program might illuminate the influences of personal histories, prior to entering the BSW program, and how these factors influence social justice attitudes or it might lend support to curriculum being the stronger influential factor.

Due to the small sample size, the current study offers preliminary results with regard to race. More specifically, Caucasians scores decreased at posttests on both of the social justice scales. Alternately, the Asian group scored higher at posttest than other race groups, combined.

It is recommended that future research looks at larger samples to address this question and to yield more conclusive outcomes. Further, the mixed methods approach contributes to the literature by providing insights to students' perceptions about their program experience, over time.

Applied implications. The current study contributes to the current research literature by identifying factors that promote or impede social justice attitudes in students of the Asian-Pacific region. Since many students will become future professionals such as teachers, therapists, community leaders, and policy makers, it is imperative for teachers and practitioners in this field to promote attitudes towards social justice. In addition, in the era of assessment, this study contributes to new knowledge in the area of SW education addressing and attempting to answer questions about social justice attitudes are formed that relates directly to standards and accreditation of set by the CSWE.

Education and community implications. First, these finding may facilitate Educators in SW programs to more effectively design curriculum that produce educational outcomes that are consistent with students' conceptions learning social justice. Second, it is important that service/community/field educators become more knowledgeable, observant, and critical regarding social injustice. By understanding and be consciously aware of the history regarding social justice issues and the "myths of deficiency" that can be projected onto students, educators can facilitate students' understanding of the importance of underlying causes that create and sustain social injustices and social problems. Educators also need to be knowledgeable so they can alert students to the potential consequences (both positive and negative) of their service in an experiential setting. More specifically, educators need to be more critically aware so they can teach students how, even unconsciously, social hierarchies and power relationships can be

created and contribute to oppressive behavior and/or self-fulfilling prophecies in individuals. Educators and community leaders might do this by providing a “Mindful Curriculum.” Mindful curriculum was developed due to the theoretical foundations and finding of this research.

A mindful curriculum. The goal of curriculum grounded in critical pedagogy is that of social justice and social change. Therefore, experiential education curriculum should be grounded in critical pedagogy and mindful of others. Specifically, curriculum grounded in critical pedagogy is mindful of institutional oppression that can occur inside and outside of educational structures (e.g., racism, classism, ableism, etc.), as well issues of power and agency. In addition, curriculum should stress mindfulness of the populations being served, e.g., elderly, marginalized populations, persons with disabilities. By being mindful, teachers, students, and service professionals can critically critique their services so they are careful not perpetuate negative attitudes that may lead to misunderstandings when working with individuals or in communities. Using a critical pedagogy can also enhance their understanding of how values, attitudes, and behaviors can be transmitted in an experiential educational setting.

Implementation of Critical Pedagogy

First, when using a critical pedagogy, in any setting, it will be important to identify the potential “oppressed” and the “oppressor.” Students and even teachers do not automatically see such inequalities or the positions of privilege they are in when in these roles; they need to be explored.

Second, when teaching using a critical pedagogy, curriculum should NOT be guided in traditional teaching methods that practice verbalism (imposing our own words or praxis on others) or banking (i.e., students are a bank—an empty piggy bank— that teachers drop

knowledge into); or prescriptions for teaching; or simple activism (Freire, 1970). Instead, curriculum should focus on:

- **praxis** (“theory and practice; that is, reflection and action” (Freire, 1970, p. 119), that incorporates **critical reflection** (Freire, 1970);
- **history; and**
- **collaborative dialogue** (dialogue that includes the voices of everyone, e.g., teachers, students, communities).

Again (see chapter 2), when using praxis and history it is important to tie the “learning and experience to analysis of contexts and systematic causes for the individual’s experiences and those experiences tied back to broadening the theoretical understanding of power and change” (Brown, 2001, p. 20). For example, students might reflect on or “write about the community” they serve or they might reflect on the root causes of social injustices in that community by “critiquing broad social forces like class, gender, or race” (Deans, 1999, p. 24), “that take place in a historical context” (Brown, 2001, p. 20) from which the injustice originated. Collaborative dialogue can be used as a dialectic and collaborative process amongst the two groups, oppressed and oppressor, to overcome oppression (Freire, 1970).

Without these three components educators/students may, even unconsciously, perpetuate social injustice (Freire, 1970). Therefore, when using Mindful Curriculum it will be important to become critically conscious examining and reexamining attitudes pertaining to social injustices “constantly” (Freire, 1970, p. 47). Becoming critically conscious about attitudes regarding race, service, populations served, etc., will help educators and students to “take action against the oppressive elements of one’s life that are illuminated by that understanding” (Freire, 1970, p. 19). In other words, through this critical consciousness they should be able to identify what

systematic changes need to occur and how to change those systems (Freire, 1970). Critical consciousness leads to social action that leads to social justice and social change.

Implementation of Mindful Curriculum

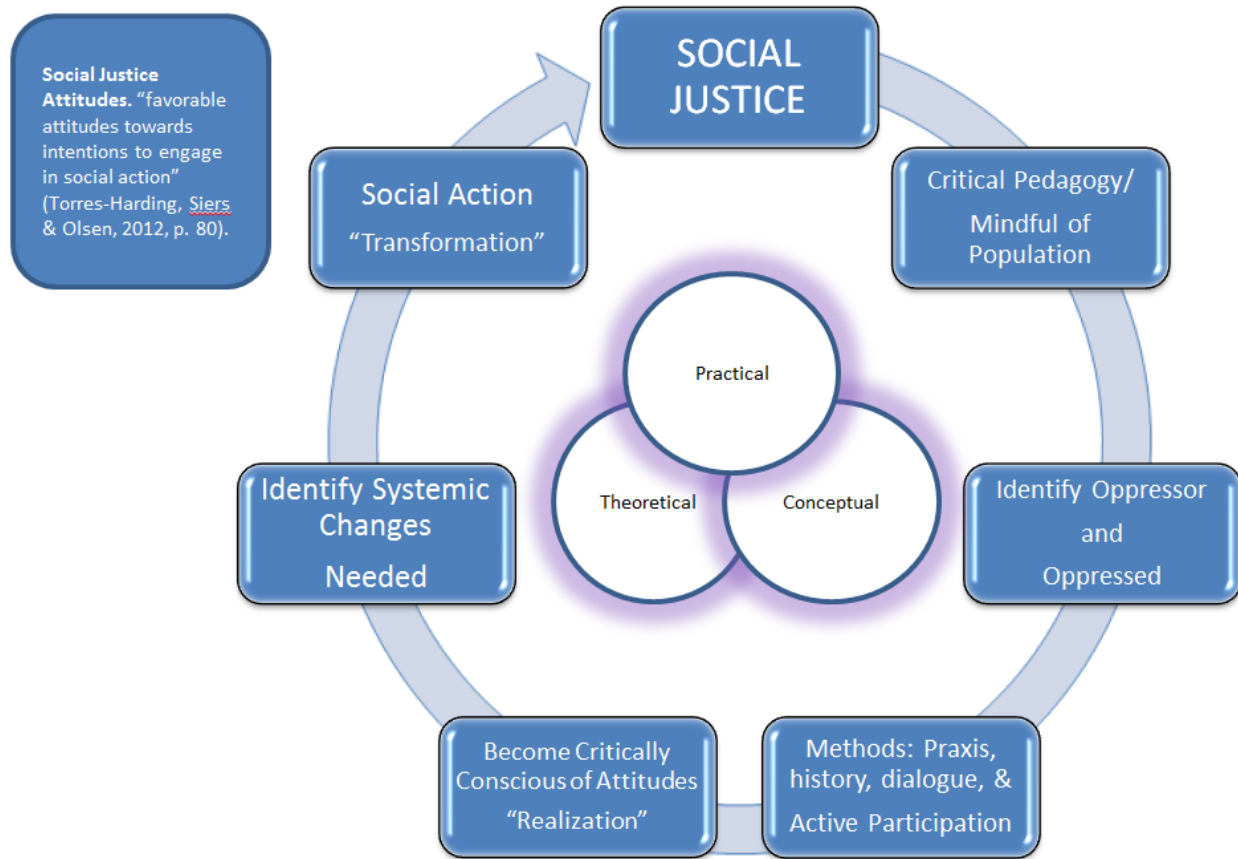
To ensure students learning experience are transformative—“expansion of consciousness through the transformation of basic worldview and specific capacities of the self”, educators must ensure lessons are influential to students’ lives. Findings from the current research suggest that educators might do this by providing opportunities for student learning that is consistent with their conceptions of learning. For examples, in this research, students prefer participation. Active participation can be practiced in the classroom as well as in practice. Active participation might include lessons about social injustice utilizing teaching methods such as: class discussions, administering surveys that educate students about social injustice (e.g., white privilege or racism), classroom demos/exercises, writing (e.g., reflections of attitudes about topics regarding injustice) and student presentation. Further, active participation, in the classroom or in the field, should include methods that challenge students existing attitudes/value systems with experiences (e.g., hands-on or stories) or examples that “open their eyes” to injustices experienced by themselves and others in this world. Learning about systemic oppression and how social injustice is experienced by others seems to contribute to their understanding “opening their eyes” to new insights “realization” and even new attitudes “transformation” and with any luck, some may exhibit new behaviors.

Last due to the potential for a “regression point” in the development of racial identity and the fact that “white racial identity development is on-going” (p. 20) it will be important to implement curriculum that “highlights race” in multiple courses (Green, 2001, p. 20). It is

believed that the same method might apply for the need to implement topics regarding social injustices in multiple courses. Review with steps & cycle:

1. Use a critical pedagogy with a social justice aim and become familiar with population of interest (e.g., indigenous populations, elderly, homelessness).
2. Identify potential for “oppressed” and “oppressor” (e.g., tutee, tutor; volunteer, recipient).
3. Use teaching methods that promote participation and explore history of social issue.
4. Using Step 3 teaching methods should facilitate critical consciousness of attitudes towards injustice being examined.
5. Though this process identify changes that can be made to “the system.”
6. Have students engage in Social Action assignment to help make systemic changes (e.g., policy assignment, participation in demonstration, advocate for population).
7. On-going: Implement curriculum that highlights race and issues pertaining to social injustice in multiple courses.

Figure 13. A Mindful Curriculum



Limitations

Even though strengths are noted and knowledge was gained it is also important to identify limitations that occurred. First, this study had a limited amount of student participants, 35 in the quantitative portion and 7 in the focus group. It was originally hoped that there would be 50 students in the BSW student cohort for the quantitative portion; this decreased the power of the study as a whole. Secondly, bias can be a result from the inability to perform randomization in both portion of this study. However, since all students experience curriculum and practicum, a randomized experimental design was not appropriate.

Other threats to this study concern internal validity. One such threat is that of personal history. To control for personal history threats this study controlled for factors that might better

explain outcomes, e.g., race, gender, previous experiences with social injustice. Another important consideration for the outcomes of this research is the fact that students were in their second semester of classroom curriculum. Therefore, the curriculum (alone) could be the reason for social justice their high social justice attitude scores. However, since experiential education's basic premise is curriculum paired with experience, it becomes impossible to isolate the two variables. The best case scenario would have been the use of a control group. A control group was not possible since all students experienced the same program; therefore, having students act as their own control (i.e., comparing their pre and posttest score) was the best possible design for this study.

Other validity consideration is that of maturity, testing threat, matriculation, and volunteer bias. First, the students may have matured and social justice attitudes could have been the result of natural maturation. Second, taking the pretest may have had an influence. More specifically, taking a pretest might prime students to answer differently on the posttest. Third, although there was not a great loss of participants, there was a matriculation of three. Last, in both the qualitative and quantitative portion of the study, volunteer bias—that fact that student participant volunteers may include different response than their non-participating counterparts, must also be considered.

In the qualitative portions of the study the main validity concern was researcher bias. Due to this, the researcher was conscious and careful not to sway the interviewees to give successful reports about the BSW program. That is, the researcher was careful with wording interview questions and thoughtful not to interject opinions, thoughts, or biases. The limitation to the qualitative phase of this study is that realization does not always mean complete transformation in attitudes or behaviors seen to be goal of a program of this nature. It is

recommended that future research explore how realization becomes transformation. This might include studying students at more advanced levels such as senior or master level students.

External validity and generalizability. Having a pre-posttest component to the study, had strengths and limitations. The major strength was being able to follow the same population over time. Alternately, regarding external validity, due to the uniqueness of this specific population cohort, and the fact that SW experiences vary from one university to another, it is not expected that this experience will automatically apply to other populations.

Measurement and statistical power analysis. Both measures used in the study had acceptable reliability. Still, these were self-report measures which can always be suspect. Due to the low number of student participants statistical power was also a factor.

Future Directions

First, it is recommended that future research in this area begin with a pretest prior to any education occurring. Having this knowledge would have strengthened the current study in the following ways: First, a baseline (pretest) may have clarified where attitude influences began. In other words, it may have assisted in assessing the program as a whole, i.e., test before curriculum, test after curriculum, and test after curriculum/practicum experience. Having a baseline may increase the understanding of personal characteristics that students have prior to entering the program. Second, it would be informative to continue to follow populations for more time, i.e., from incoming to graduation. Third, since race was found to be a significant factor, it is recommended that race be further explored as well as other variables that might be influential to social justice attitudes. Forth, a way to strengthen generalizability in future research would be to study International populations when available. This study did not do this. A simple question such as: *Are you an International student?* may have provided insights to

similarities and differences of International populations in their views regarding social justice and service. Last, when this project began there were no specific scales known that specifically addressed the CSWE Standards. Today, Liliane Cambraia Windsor, Clay Shorkey and DuWayne Battle (2015) have created a scale for this purpose of measuring social justice educational outcomes, *the Diversity and Oppression Scale*. It is recommended that researchers and educators continue to use and develop these innovative techniques to ensure we are providing the quality of education we strive for. Kulia i ka nu'u!

Appendix A, IRB Approval



UNIVERSITY
of HAWAII[®]
MĀNOA

Office of Research Compliance
Human Studies Program

December 23, 2013

TO: Candy Branson
Principal Investigator
School of Social Work

FROM: Denise A. Lin-DeShetler, MPH, MA
Director

A handwritten signature in black ink, appearing to read 'Denise A. Lin-DeShetler'.

SUBJECT: CHS #21799- "A Mixed Methods Approach to Understanding How Social Work
Experiential Education Impacts Students' Social Justice Attitudes"

This letter is your record of the Human Studies Program approval of this study as exempt.

On December 23, 2013, the University of Hawai'i (UH) Human Studies Program approved this study as exempt from federal regulations pertaining to the protection of human research participants. The authority for the exemption applicable to your study is documented in the Code of Federal Regulations at 45CFR 46.101(b)(Exempt Category 2).

Exempt studies are subject to the ethical principles articulated in The Belmont Report, found at <http://www.hawaii.edu/irb/html/manual/appendices/A/belmont.html>.

Exempt studies do not require regular continuing review by the Human Studies Program. However, if you propose to modify your study, you must receive approval from the Human Studies Program prior to implementing any changes. You can submit your proposed changes via email at uhirb@hawaii.edu. (The subject line should read: Exempt Study Modification.) The Human Studies Program may review the exempt status at that time and request an application for approval as non-exempt research.

In order to protect the confidentiality of research participants, we encourage you to destroy private information which can be linked to the identities of individuals as soon as it is reasonable to do so. Signed consent forms, as applicable to your study, should be maintained for at least the duration of your project.

This approval does not expire. However, please notify the Human Studies Program when your study is complete. Upon notification, we will close our files pertaining to your study.

If you have any questions relating to the protection of human research participants, please contact the Human Studies Program at 956-5007 or uhirb@hawaii.edu. We wish you success in carrying out your research project.

1960 East-West Road
Biomedical Sciences Building B104
Honolulu, Hawai'i 96822
Telephone: (808) 956-5007
Fax: (808) 956-8683

An Equal Opportunity/Affirmative Action Institution

Appendix B, Student Survey

STUDENT SURVEY

Instructions: This survey is anonymous. Please do not write your name on this form.

1. Age_____ 2. Gender_____ 3. Unique Identifier_____
4. Please specify your Race (circle one):
- American Indian or Alaska Native
 - Asian
 - Black or African American
 - Native Hawaiian or Other Pacific Islander
 - White
 - Hispanic
5. What is your total household income (circle one)?
- Less than \$10,000
 - \$10,000 to \$19,999
 - \$20,000 to \$29,999
 - \$30,000 to \$39,999
 - \$40,000 to \$49,999
 - \$50,000 to \$59,999
 - \$60,000 to \$69,999
 - \$70,000 to \$79,999
 - \$80,000 to \$89,999
 - \$90,000 to \$99,999
 - \$100,000 to \$149,999
 - \$150,000 or more
6. Would you classify yourself as a Junior or Senior in the SSW? (Circle one only)
- 1st Semester Junior 2nd Semester Junior 1st Semester Senior 2nd Semester Senior
7. How many credits do you have at the SSW?_____

8. Which courses have you completed? (circle all that apply)

1st semester

SW 302 (practice)

SW 325 (history)

SW 360 (HBSE)

2nd semester

SW 303w (practice)

SW 326 (policy)

SW 361 (HBSE)

SW 391 (practicum)

3rd semester

SW 402 (practice)

SW 440 (research)

SW 490 (practicum)

4th semester

SW 403w (practice)

SW 491 (practicum)

SW 391 (practicum)

9. Have you engaged in practicum at the SSW? Circle one: Yes No

9a. How many hours? _____ 9b. Which practicum site(s)? _____

10. Have you engaged in service-learning at the SSW? Circle one: Yes No

10a. How many hours? _____ 10b. Which service-learning projects or site(s)? _____

11. Have you participated in volunteer work in the past? Circle one: Yes No

11a. Are you currently a volunteer outside of the SSW? Circle one: Yes No

11b. If so, how many hours per month do you volunteer? _____

12. Have you ever experienced any of the following (circle all that apply):

prejudice, poverty, discrimination, oppression, racism, classism, ableism, ageism,

stereotyping, sexism, other please specify _____

Please read the following statements carefully. Check the box that shows how much you agree or disagree with each of the statements.

	COMPLETELY DISAGREE	SOMEWHAT DISAGREE	DISAGREE	NEUTRAL	SOMEWHAT AGREE	AGREE	STRONGLY AGREE
1. I believe that it is important to make sure that all individuals and groups have a chance to speak and be heard, especially those from traditionally ignored or marginalized groups.							
2. I believe that it is important to allow individuals and groups to define and describe their problems, experiences and goals in their own terms.							
3. I believe that it is important to talk to others about societal systems of power, privilege, and oppression.							
4. I believe that it is important to try to change larger social conditions that cause individual suffering and impede well-being.							
5. I believe that it is important to help individuals and groups to pursue their chosen goals in life.							
6. I believe that it is important to promote the physical and emotional well-being of individuals and groups.							
7. I believe that it is important to respect and appreciate people's diverse social identities.							
8. I believe that it is important to allow others to have meaningful input into decisions affecting their lives.							
9. I believe that it is important to support community organizations and institutions that help individuals and group achieve their aims.							
10. I believe that it is important to promote fair and equitable allocation of bargaining powers, obligations, and resources in our society.							
11. I believe that it is important to act for social justice.							

Please complete other side.....

Please read the following statements carefully. Check the box that shows how much you agree or disagree with each of the statements.

	COMPLETELY DISAGREE	DISAGREE	UNDECIDED	AGREE	AGREE COMPLETELY
1. I don't understand why some people are poor when there are boundless opportunities available to them.					
2. People are poor because they choose to be poor.					
3. Individuals are responsible for their own misfortunes.					
4. We need to look no farther than the individual in assessing his/her problems.					
5. In order for problems to be solved, we need to change public policy.					
6. We need to institute reforms within the current system to change our communities.					
7. We need to change people's attitudes in order to solve social problems.					
8. It is important that equal opportunity be available to all people.					

THANK YOU VERY MUCH FOR YOUR TIME!

Appendix C, Quantitative Consent Forms

Pre-Oral Consent Form Surveys University of Hawai'i

Consent to Participate in Research Project: *Understanding how Social Work Experiential Education Impacts Students' Social Justice Attitudes*

My name is Candy Branson. I am a Ph.D., student at the University of Hawai'i at Mānoa (UH), in the Department of Social Work. As a Ph.D., student one requirement is to conduct research and complete a dissertation. This project is intended for that purpose. The purpose of this research project is to get a better understanding of how the social work theory, curriculum, and practicum impacts students' social justice attitudes. I am asking you to participate in this project because you are a student at the School of Social Work.

Activities and Time Commitment: If you participate in this project, you will answer two surveys regarding your attitudes about social justice. Both surveys will take approximately 5-10 minutes of your time to complete. You will complete this survey once at the beginning of the semester and at the end of the semester during this class.

Privacy and Confidentiality: Your name will not be recorded on the survey, so your anonymity is protected. I will ask for you to create a unique identifier that consists of the first two letters of your first name, followed by last two letters of last name, followed by the month you were born (e.g., cbon08) so we can match the first survey with the second one. Also, data will be kept in a secure location. Only the principal investigators of this study (myself and my advisor) will have access to the data, although legally authorized agencies, including the UH Committee on Human Studies, can review research records. Any report of this research project, will not use your name or any other personally identifying information. I am interested in group outcomes, only. Your anonymity, your privacy, and your confidentiality will be protected to the extent allowed by law.

Benefits and Risks: There may be no direct benefits to you in participating in my research project. The results of this project might help me and other researchers learn more about how experiential education impacts social justice attitudes. I believe there is little or no risk to you in participating in this project.

Voluntary Participation: Your participation in this project is completely voluntary. You may stop participating at any time without any penalty or loss. Your participation or non-participation will not affect your grade in this course in any way.

If you have any questions about this research project, please call the primary principal investigator for the College at (808) 734-9834 or email at cbranson@hawaii.edu or my Advisor, Dr. Paula Morelli, Ph.D., at 956-6124 or e-mail (morelli@hawaii.edu). If you have any questions regarding your rights as a research participant, please contact the UH Human Studies Program at (808) 956-5007, or uhirb@hawaii.edu.

You are welcome to take copy of this consent.

**Post Oral Consent Form Surveys
University of Hawai'i**

Consent to Participate in Research Project:
*Understanding how Social Work Experiential
Education Impacts Students' Social Justice Attitudes*

My name is Candy Branson. I am a Ph.D., student at the University of Hawai'i at Mānoa (UH), in the Department of Social Work. As a Ph.D., student one requirement is to conduct research and complete a dissertation. This project is intended for that purpose. The purpose of this research project is to get a better understanding of how the social work theory, curriculum, and practicum impacts students' social justice attitudes. I am asking you to participate in this project because you are a student at the School of Social Work.

Activities and Time Commitment: If you participated in this project at the beginning of the semester, you answered survey regarding your attitudes about social justice. Like the last survey, this survey will take approximately 5-10 minutes of your time to complete.

Privacy and Confidentiality: Your name will not be recorded on the survey, so your anonymity is protected. Like at the beginning of the semester, I am asking you to create a unique identifier that consists of the first two letter of your first name, followed by last 2 letters of last name, followed by the month you were born (e.g., cbon08), so I can match the first survey with the second one. Also, again, data will be kept in a secure location. Only the principals investigators of this study (myself and my advisor) will have access to the data, although legally authorized agencies, including the UH Committee on Human Studies, can review research records. Any report of this research project, will not use your name or any other personally identifying information. The College is only interested in group outcomes. You anonymity, your privacy, and your confidentiality will be protected to the extent allowed by law.

Benefits and Risks: There may be no direct benefits to you in participating in my research project. The results of this project might help me and other researchers learn more about how experiential education impacts social justice attitudes. I believe there is little or no risk to you in participating in this project.

Voluntary Participation: Your participation in this project is completely voluntary. You may stop participating at any time without any penalty or loss. Your participation or non-participation will not affect your grade in this course in any way.

If you have any questions about this research project, please call the primary principal investigator for the College at (808) 734-9834 or email at cbranson@hawaii.edu or my Advisor, Dr. Paula Morelli, Ph.D., at 956-6124 or e-mail (morelli@hawaii.edu). If you have any questions regarding your rights as a research participant, please contact the UH Human Studies Program at (808) 956-5007, or uhirb@hawaii.edu.

You are welcome to take a copy of this consent.

Appendix D, Focus Group Guide

FOCUS GROUP GUIDE: INTRODUCTION AND QUESTIONS

Hello my name is Candy Branson. I am a Ph.D. student from the school of Social Work. All of you know that social justice is a value of social work. The purpose of this focus group is to learn more about how the school of social work has shaped your attitudes/values towards social justice. Today our group facilitator will be _____. My role today is to record the session and take notes. I want you to know that anything you say today will be confidential and your anonymity will be protected. This focus group will take approximately 50 minute of your time. Please know that there are no correct or incorrect answers to the questions. If you are interested in participation and willing to be recorded, by audio, I will need you to sign a consent form (go over consent). I sincerely appreciate your participation.

- 1) Do you believe or feel that your attitudes towards Social Justice were influenced as a result of your educational experiences at the Myron B. Thompson School of Social Work this year? YES NO If so, how? If no, explain.
- 2) Was there any specific theory that you learned this year that you believe or feel influenced your attitudes towards social justice. YES NO If YES, which ones and how? If no, explain.
Probe: explain theories
- 3) Was there any specific concepts that you learned this year that you believe or feel influenced your attitudes towards social justice. YES NO If YES, which ones and how? If no, explain.
Probe: explain concepts
- 4) Do you believe or feel working in the field (i.e., practicum) influenced your social justice attitude? YES NO If YES, how?
Probe: Interactions with others in the field.
- 5) Were there any specific teaching methods that you believe or feel influenced to your attitudes towards social justice? YES NO If YES, which ones and how?
Probe: (e.g., group work, lectures, field education, class discussions, a combination other)
- 6) Did you believe or feel the theories and or concepts you learned in the classroom regarding social justice contributed to the way you perceived or interacted with clients in your practice (field education)? YES NO If YES, which ones and how?
- 7) Do you believe or feel your educational experience in social work has changes you intentions and or actions towards social justice issues.
Probe: Example: intention to change policy or actually changing policy

Appendix E, Focus Group Consent

Focus Group Consent University of Hawai'i

Consent to Participate in Research Project:

*Understanding how Social Work Experiential
Education Impacts Students' Social Justice Attitudes*

My name is Candy Branson. I am a Ph.D., student at the University of Hawai'i at Mānoa (UH), in the Department of Social Work. As a Ph.D., student one requirement is to conduct research and complete a dissertation. This project is intended for that purpose. The purpose of this research project is to get a better understanding of how the social work theory, curriculum, and practicum impacts students' social work attitudes and values. I am asking you to participate in this project because you are a student at the School of Social Work.

What activities will you do in the study and how long will the activities last? If you participate in the focus group, you and 3-4 other students will be interviewed at the same time. The interview will last approximately 50 minutes. I will record the interview using audio-recorders (one digital and one cassette). I am recording the interview so I can later type a written record of what we talked about during the interview. I will evaluate the information from the interview. If you participate, you will be one four to five students who I will interview as a group. The type of question I will ask is how your educational experience influenced you. If you would like to see a copy of all of the questions that I will ask you, please let me know now.

Confidentiality and Privacy: I will keep all information from the interviews in a safe place. Only I and my dissertation Chair, Dr. Paula Morelli, Ph.D., will have access to the information. Other agencies that have legal permission have the right to review research records. The University of Hawaii Human Studies Program has the right to review research records for this study.

After I write down the interviews, I will destroy the audio-recordings. When I report the results of my research project in my typed papers, I will not use your name or any other personal information that would identify you. Instead, I will use a pseudonym (fake name) for your name. If you would like a copy of my final report, please contact me at the number listed near the end of this consent form.

Benefits and Risks: There may be no direct benefits to you in participating in my research project. The results of this project might help me and other researchers learn more about how experiential education impacts social justice attitudes. I believe there is little or no risk to you in participating in this project. There is a possibility you may become uncomfortable or stressed by answering an interview question or questions. If that happens, we will skip the question, or take a break, or stop the interview. You may also withdraw from the project altogether.

Voluntary Participation: Participation in this research project is voluntary. You are free to choose to participate or not to participate in this project. At any point during this project, you can withdraw your permission without any loss of benefits.

Questions: If you have any questions about this project, please contact me at via phone (808) 734-9834 or e-mail (cbranson@hawaii.edu) or my Advisor, Dr. Paula Morelli, Ph.D., at 956-6124 or e-mail (morelli@hawaii.edu).

If you have any questions about your rights in this project, you can contact the University of Hawaii, Human Studies Program, by phone at (808) 956-5007 or by e-mail at uhirb@hawaii.edu.

Please keep the section above for your records.

If you agree to participate in this project, please sign the following signature portion of this consent form and return it to me.

Tear or cut here

Signature(s) for Consent:

I agree to join in the research project entitled, *Understanding how Social Work Experiential Education Impacts Students' Social Justice Attitudes*. I understand that I can change my mind about being in this project, at any time, by notifying the researcher.

Your Name (Print): _____

Your Signature: _____

Date: _____

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