

SATISFACTION LEVEL OF SOCIAL WORK GRADUATE STUDENTS
REGARDING EXPLICIT DIVERSITY CURRICULUM

A Project

Presented to the faculty of the Division of Social Work

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MASTER OF SOCIAL WORK

by

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Division of Social Work

Abstract
of
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This study explored MSW student satisfaction of diversity curriculum taught at California State University, Sacramento. This study used a quantitative survey research design using a Likert-scale based questionnaire. Participants (n=68) were selected through convenience sampling method and responded to questions focused on dimensions of diversity and diversity curriculum topics. Data analysis revealed there was an association between overall student satisfaction with their diversity course as well as the frequency of topics covered in class. One significant finding was that students who were overall satisfied also felt that topics of diversity such as class and culture were covered well, while students who were overall unsatisfied felt that topics of diversity such as disability and political ideology were covered poorly. Implications for social work practice and policy are discussed.

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Date

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Chapter 1

INTRODUCTION

Cultural competency is a major tenet of social work research, practice, and education. The National Association of Social Workers (NASW) includes cultural competency as a core value of the social work profession within the Code of Ethics, and delineates that social workers should, “have a knowledge base of their clients’ cultures and be able to demonstrate competence in the provision of services that are sensitive to clients’ cultures,” (NASW Code of Ethics, 2008, p. 7). The NASW, by implementing professional standards of cultural competency, insists that social workers have an ethical responsibility to be cultural competent practitioners. Population growth and changing ethnic and cultural dynamics have led to an increasingly diversified population (Simmons, Diaz, Jackson, & Takahashi, 2008). Social work education is upheld to the ethical principles stated by the NASW Code of Ethics and the Council on Social Work Education (CSWE), which is the sole social work accreditation institution in the United States. Due to the evolution of cultural competency standards within the profession of social work, it is important for social work education to reflect current and evolving dimensions of diversity.

In 2008, the CSWE issued the Educational Policy and Accreditation Standards (EPAS), which are used to accredit social work baccalaureate and masters programs (CSWE, 2008). The implantation of EPAS helps to ensure social work students have the knowledge base and core competencies that reflect the values of the social work profession. The CSWE requires social work programs to prepare students for culturally

competent service delivery in order to increase positive outcomes in interventions (Bowie, Hall, & Johnson, 2011). The EPAS establish core competencies that aim to prepare Masters of Social Work (MSW) students to gain an advanced knowledge base and professional practice abilities.

The EPAS that specifically addresses diversity curriculum is Educational Policy 2.1.4 – Engage diversity and difference in practice (CSWE, 2008). This policy outlines education competencies as they relate to dimensions of diversity, interconnectedness of oppression, and self-awareness. The operational definition of this educational policy is delineated as the skills and views attained by advanced practitioners by applying theoretical frameworks learned in courses in advanced field education.

In this chapter, the background of MSW diversity curriculum standards will be discussed. This chapter will also include a statement of the research problem, as well as a discussion of the purpose of this study. In addition, the theoretical framework used to address the inclusion of diversity standards in social work curriculum will be addressed. The researcher will then provide a definition of key terms used throughout the study. Finally, justifications, assumptions, and delimitations will be addressed, followed by a conclusion summarizing the chapter and outlining the four chapters that are to follow.

Background of the Problem

In 2008, the NASW Delegate Assembly revised the Code of Ethics to include an ethical responsibility to clients based on cultural competency and social diversity (NASW, 2008). The 2008 revision in the Code of Ethics reflects an expansion in epistemological understandings of cultural competence in social work and recognizes the

influence of intersecting aspects of diversity on identity. Potocky (1997) provides an analysis of the historical development of multicultural social work, highlighting how the civil rights movements of the 1960s led to more culturally sensitive social work practice focused on reducing individual and structural discrimination. The recognition and understanding of discrimination, power, oppression, and privilege in social work curricula and educational standards represents the longstanding history of advocacy and social justice in social work (Garran & Rozas, 2013). The view on 'difference' in the social work profession reflects postmodern feminist perspectives that focus on the unique needs of individuals based on differences and diversity (Sands & Nuccio, 1992).

The notion of intersectionality, also a focus of interest in feminist theory, is explicitly addressed in the Educational Policy 2.1.4 of the 2008 EPAS as it relates to dimensions of diversity (CSWE, 2008). Garran and Rozas (2013) call for an enhanced view of cultural competence in social work that relates the notion of intersectional aspects of social identity to power, privilege, and oppression. Culturally competent practice reflects an understanding of multiple social and cultural groups that reflect the diverse characteristics of human beings (Garran & Rozas).

Social identity formation is interconnected with diversity dimensions. The ability to understand the experiences of individuals relates to the convergence of multiple identity factors. Jackson and Samuels (2011) argue social work practitioners should acknowledge the impact of multiple systems on client identity formation and also refrain from oversimplifying the intersectionality of various aspects of a client's identity. Jackson and Samuels provide an example of how social work practitioners can use

cultural attunement with clients to determine which theoretical frameworks best match client needs and values.

Globalization, internationalization, and immigration play a key role in the diversification of the U.S. population (Furman, Ackerman, Loya, Jones, & Negi, 2012). The force of globalization impacts the social, political, and economic environment of clients and the way social identity is formed. Furman et al. discusses the way economic and immigration policies are molded by the permeability of national borders. Immigration greatly impacts the need for culturally sensitive social service practices and policies. In California, the population distribution by race reflects that 38.9% of the population identifies as Hispanic or Latino, 72.7% identifies as White alone, 6.5% identifies as Black or African American, 1.7% identifies as American Indian and Alaska Native, 14.8% identifies as Asian, 0.5% identifies as Native Hawaiian and Other Pacific Islander, and 3.8% identifies as Two or More Races (United States Census Bureau, 2018). The census data signifies how racially diverse California is and highlights the importance of social work education incorporating diversity standards in advanced curriculum in order for students to become culturally competent practitioners.

Statement of the Research Problem

This research will study Masters of Social Work (MSW) students enrolled in the MSW program at California State University, Sacramento. It aims to explore the satisfaction levels of students in relation to the formal educational structure of diversity courses taught within the MSW program. In addition it will explore how students perceive the adherence of CSWE EPAS diversity curriculum standards relating to

cultural competency. This research will study overall student satisfaction as it relates to explicit diversity curriculum taught in a graduate level diversity course.

Purpose of the Study

Cultural competency is delineated by the NASW and CSWE as a major tenet of social work educational standards for accredited schools of social work. The primary purpose of this study is to explore student satisfaction levels with the explicit diversity curriculum taught in their diversity courses. The secondary purpose of this research is to quantitatively explore student evaluations of the incorporation of CSWE diversity standard relating to engaging diversity and difference in practice MSW diversity courses (CSWE, 2008). The results of this study may be further researched and may have implications for social work education standards relating to cultural competency and student evaluations. This research may serve as an evaluation tool to establish a collaborative relationship between students and faculty by incorporating student feedback in coursework or development of diversity curriculum.

Research Question

In this study the researcher explores the following research question: What is the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento?

Theoretical Framework

The theories most applicable to this study, in terms of understanding dimensions of diversity and cultural competency, are critical race theory and standpoint theory. The author will explain critical race theory and its application to the research relating to

power, oppression, and privilege. The author will also explain standpoint theory and its application to the dimensions of diversity outlined in explicit diversity curriculum standards.

Critical Race Theory

Critical race theory (CRT) provides perspective on issues of power, privilege, and inequalities. Abrams and Moio (2009) describe how CRT highlights structural inequalities and institutionalized oppression by examining the relationship of race and power. The six basic principles comprising CRT include: endemic racism, which asserts that racism is embedded in society, making it invisible. The principle that race is a social construct describes how the label of race categorizes people based on physical attributes. Differential racialization asserts that at different points in history, people in power characterize minority groups in whatever way benefits the group in power. Interest convergence describes how change occurs only when the interests of the people in power aligns with the interests of the minority. The term voice of color maintains that lived experiences of oppressed minorities are often left out of historical accounts. Finally, intersectionality describes a multidimensional framework that views the impact of multiple oppressions on the experiences of minority groups (Abrams & Moio).

Kolivoski, Weaver, and Constance-Huggins (2014) describe how the basic tenets of CRT align with the values of the social work profession. Kolivoski et al. argue that CRT can provide social workers with the theoretical tools they need to combat institutionalized racism and oppression. Social workers are expected to have an understanding of racial inequalities and how power dynamics relate to social problems

experienced by marginalized groups. CRT is an action-oriented framework that encourages social workers to challenge dominant accounts of history that leave out voices of color. By applying a CRT lens to practice and service delivery, social workers can help marginalized groups access resources, receive more culturally appropriate services, and confront racial disparities (Kolivoski et al.).

Application of critical race theory

The basis of this study is an assessment of cultural competency education and if social work education reflects a multidimensional understanding of identity and difference. The basic principles of CRT provide a foundation for understanding the lived experiences of marginalized groups. CSWE (2008) EPAS 2.1.4 states, “social workers understand how diversity characterizes and shapes the human experience and is critical to the formation of identity,” (p. 4). This research looks at student satisfaction levels regarding explicit diversity curriculum which delineates that student’s should have an understanding of issues relating to power, privilege, acclaim, as well as, oppression, difference, and marginalization. CRT provides the theoretical framework necessary for students to understand the impact of oppression and marginalization on a person’s life experiences.

CRT describes principles, such as voice of color and intersectionality, which directly align with CSWE education standards on diversity curriculum. Student satisfaction levels relate to whether each of these topics is adequately discussed in coursework. For example, if students respond that their course work did not adequately cover topics relating to oppression and privilege, CRT may be effective in discerning

how institutions have historically left out the life experiences of marginalized groups. Students' responses might provide insight on whether courses dedicated to diversity are indeed covering the knowledge and values described in CRT and also listed in CSWE EPAS.

Feminist standpoint theory

An additional theory that helps provide perspective on identity and intersectionality of oppression is feminist standpoint theory. Standpoint theory emphasizes how social position impacts the lived experiences of marginalized groups (De Vries, 2015). Swigonski (1994) argues feminist standpoint theory is highly relevant in social work epistemology because multiple factors of identity, such as race, class, culture, and gender, can be used to marginalize people. Groups with less power experience different realities than powerful members of society due to oppression. According to social work educational standards, "Social workers appreciate that, as a consequence of difference, a person's life experiences may include oppression, poverty, marginalization, and alienation as well as privilege, power, and acclaim" (CSWE, 2008, p. 5).

Application of feminist standpoint theory

Social work education standards deem that students should be taught how diversity, identity, and issues of oppression and marginalization are interrelated. The 2008 CSWE EPAS 2.1.4 states that social workers should "recognize and communicate their understanding of the importance of difference in shaping life experiences" (p. 5). Swigonski (1994) builds on Bell Hooks' (1986) perspective on oppressive as an interlocking system that marginalizes on the basis of race, class, and gender. Groups with

power marginalize others based on perceived or actual differences, which results in loss of power for those in the margins. For example, Bell Hooks' critique of the feminist movement describes how lived experiences of women differ on basis of social class and race; marginalization occurs when any aspect of identity falls outside the perceived norm and dominant ideology.

Feminist standpoint theory highlights how life experiences shape understanding; it also reflects on the relationship between oppressed groups and social structures that reinforce dominant group worldviews. Gallegos, Tindall, and Gallegos (2008) argue that cultural competency is an essential element for systems to value and understand diversity. Gallegos et al. maintain that diversity awareness and cultural knowledge should be incorporated in service delivery, policies, and structures. It is essential for social work education to include cultural knowledge in courses in order for students to imbibe the values and attitudes of culturally competent practitioners.

Feminist standpoint theory describes dimensions of diversity, such as identity formation and how it relates to difference, and intersecting aspects of identity. Feminist standpoint theory provides a theoretical basis that covers the key values and knowledge competencies listed in CSWE education standards relating to diversity. Understanding difference and dimensions of diversity such as race, culture, disability, sexuality, gender, and class are key aspects of explicit diversity curriculum. Student satisfaction relating to these aspects was covered in diversity coursework and can provide insight on whether curriculum standards are being met.

Definition of Terms

The following terms are used through out this project and are relevant to cultural competency and the development of social work education curriculum.

Explicit diversity curriculum: consists of a program's formal educational structure and includes courses, curriculum and achieves the program's competencies through advanced curriculum at the master's level (CSWE, 2008).

Intersectionality: is the interaction between categories of difference in individual lives, social practices, institutional arrangements, and cultural ideologies (Garran & Rozas, 2013).

Diversity: refers to those human differences that account for the uniqueness of individual and group life (Kohli, Huber, & Faul, 2010).

Culture: refers to the means by which people organize, rationalize, understand, and give meaning to their experiences in the world (Saleebey, 1994).

Dimensions of Diversity: are understood as the intersectionality of various social identity aspects such as age, class, culture, disability, ethnicity, gender, gender identity and expression, immigration status, political ideology, race, religion, sex, and sexual orientation. These multiple identities factors are interconnected and can include oppression, poverty, marginalization, alienation, as well as privilege and power (CSWE, 2008).

Cultural competency: is the process by which individuals and systems respond respectfully and effectively to people of all cultures, languages, classes, races, ethnic backgrounds, religions, and other diversity factors in a manner that recognizes, affirms,

and values the worth of individuals, families, and communities and protects and preserves the dignity of each (NASW, 2015).

Assumptions

The assumptions to be considered in this study include: 1) The first and second year graduate students of the CSU Sacramento MSW program will all have completed the required diversity course in the MSW program by the spring semester of their first year, as it is a required first year course; 2) Varying professors will teach the diversity course based on the learning objectives stated in the course descriptions, which are derived from the 2008 CSWE EPAS; 3) The Department of Social Work at CSU Sacramento structures and updates its diversity curriculum based on EPA standards because these reflect CSWE requirements for accreditation requirements; and 4) Students are likely to report accurate accounts of their experiences in their diversity course.

Justification

The NASW Code of Ethics describes the mission of the social work profession and the core values that are unique to social workers. In regards to cultural competency, the Code of Ethics mandates that social workers should be, “sensitive to cultural and ethnic diversity and strive to end discrimination, oppression, poverty, and other forms of social injustice,” (NASW, 2008, p. 3). Social work education standards mimic the Code of Ethics cultural competency mandates. The CSWE EPAS include an explicit policy on diversity curriculum. This study is based on the EPAS 2.1.4 that maintains all accredited social work programs must include education on dimensions of diversity, difference,

privilege, and oppression. Assessment of student learning outcomes in areas of diversity and cultural competency are essential feedback for the accreditation process.

Researchers maintain that social work coursework should prepare students to be culturally competent practitioners (Gallegos et al., 2008; Kwong, 2009; Lu, Lum, & Chen, 2001; Weaver, 2000). This research addresses this area of interest – if there is a relationship between student satisfactions with regards to diversity education and the extent to which diversity coursework covers different dimensions of diversity. Social work education is based on learning objectives and competencies that are incorporated in learning assessments in fieldwork. Cultural competency learning outcomes may be more difficult to assess because of the ambiguities within cultural competence pedagogy in social work.

Calderon (2013) describes different methods of assessing student learning outcomes that include direct measures such as tests and assessments and indirect measures such as course evaluations and student perceptions of attained knowledge. Calderon argues that indirect measures such as student evaluations can be effective in measuring students' learning experiences. This study is an example of an indirect measure of student learning outcomes in relation to cultural competency education standards. By combining direct and indirect methods of assessment, social work programs may continue to foster a learning environment that is consistent with professional and educational standards for social work students.

Delimitations

The limitations of this study are primarily based on the methodology used. The

researcher only included those dimensions of diversity, power, and privilege in the questionnaire that are explicitly listed in the CSWE EPAS 2.1.4; however other important factors such as white privilege and developmental disability were left out. The findings of this study cannot be generalized beyond the subjects who participated in the questionnaire. Information gathered in this study is limited to that of the graduate social work students enrolled in CSUS Masters program in 2013; the researcher did not distribute the questionnaire to every class, so the sampling size is small.

Summary

In this chapter, the author discussed the background of the problem, the research question, the purpose of the study, the theoretical framework, the definition of terms, the assumptions, the justification for the study, and finally the limitations of the study. In Chapter 2, a review of literature will be presented. Areas to be discussed in the literature include: History of cultural competence movement in social work, dimensions of diversity, impact of oppression and marginalization on identity formation, as well as power and privilege. Gaps in the literature will be discussed. In Chapter 3, the author will describe the methodology used in this study. In Chapter 4, the data analysis will be presented. Finally, in Chapter 5, the findings of this study will be discussed and implications will be presented.

Chapter 2

REVIEW OF THE LITERATURE

This chapter is a review of the literature. This literature review will be organized into the following three main sections: historical background, dimensions of diversity and the role of difference in shaping lives and identity. These sections are divided into subsections. The first main concept includes subsections that discuss the history of the cultural competence movement in social work and the current social work education standards for cultural competency. The second main concept includes subsections that examine the following dimensions of diversity: cultural attributions, physical attributions, ideological attributions, immigration status, class and race. The third main concept considers the role of oppression, privilege, power, acclaim, poverty, marginalization and alienation in the formation of identity. Finally, the review of literature concludes with a section addressing gaps in the literature and a summary.

These major themes were chosen to increase awareness of cultural competency mandates for social work education. These major themes are outlined in the CSWE educational policy 2.1.4 that is the foundation for this study and for diversity standards for accredited social work education programs (CSWE, 2008). The following section will examine the historical background of the cultural competency movement in social work and current educational standards surrounding cultural competency and diversity.

Historical Background of Cultural Competency

Cultural competency is a key tenet of social work education that has been shaped by civil rights and feminist movements, professional policy and growing understanding

of the impact of difference and intersectionality on identity formation. The focus on cultural competency in social work education and practice has been shaped by an increasingly diverse U.S. population and by globalization.

History of cultural competency in social work education

Potocky (1997) analyzed the development of multicultural social work during the nineteenth century. Her analysis argued the development of social work principles focusing on multiculturalism was linked to the wave of immigration during the Progressive Era. The Settlement House movement, pioneered by Jane Addams in Chicago during 1889 with Hull House, was foundational in the formation of the social work profession. The Settlement House movement recognized cultural differences as an important identity factor for the vulnerable populations served by the settlement houses. Jane Addams looked past individual reform and needs and advocated for social change at a community and policy level (Lundblad, 1995). Addams work with different ethnic groups was reflective of urban city diversity during the early 1900s. Social workers involved with the Chicago settlement houses were also involved in the birth of the National Association for Advancement of the Colored People (NAACP) in 1909 (Moore, 2013). The NAACP was a major force in the Civil Rights movements and has always fought for equality and justice for African Americans citizens (Moore).

The social work profession developed a robust focus on individualized, psychiatric problems after World War I (Potocky, 1997). A focus on casework and psychoanalysis became the forefront of social work pedagogy during and after World War I (Black, 1991). However, the profession continued to be molded by the

sociopolitical and economic climate of the country and thus, theoretical frameworks and standards for the profession evolved. The changing demographics of the nation, as well as a deeper societal focus on race relations and oppression of minority groups impacted the development of social work standards on diversity and cultural competence.

The NASW adopted standards for cultural competency in 2001 (Garran & Rozas, 2013) and revised those standards in 2015 (NASW, 2015). The development of these cultural competency standards focused on: knowledge of diverse populations; skill development to serve multicultural communities in practice; advocacy and empowerment based on social justice principles of equality and anti-oppression; developing diversity in the workforce; continuing professional development, as cultural competency is an ongoing process of learning; and social workers being agents of change to alleviate oppression at the institutional and structural levels (NASW).

Current standards for cultural competency in social work education

Social work education programs adhere to standards developed by the CSWE. Accreditation is based on compliance with competencies detailed by educational policies and standards. The standards and policies used to accredit social work programs are revised within a period of seven years (CSWE, 2015). Student learning outcomes are the focus of the competency-based Educational Policy and Accreditation Standards (EPAS) (CSWE). One method for measuring student learning outcomes is by using assessments. The questionnaire used in this study was a self-assessment for social work students to reflect on their own perceived learning outcomes, specifically related to educational content focused on dimensions of diversity and difference.

Current standards for cultural competency focus on understanding the relationship between identity and human diversity and differences (CSWE, 2015). Accreditation standards' aim is for social work students' learning outcomes to reflect an understanding of how different dimensions of diversity impact clients' lived experiences. In practice settings, social work students are expected to empower clients so they may reach self-actualization. Finally, social work education standards on diversity delineate that students reflect on their own prejudices and biases in order to best serve clients.

Dimensions of Diversity

To begin to understand the dimensions of diversity outlined in CSWE education standards, this review will examine various attributions including cultural, physical and ideological attributions as well as immigration status, class and race. When analyzing attributions of identity, it is important to note that factors of identity are complex and do not always fit into neat categories. Identity can be fluid and studying categories of identity can reinforce systemic conceptualizations of "normal" and "other." These various aspects of identity are not exhaustive but are highlighted in the EPAS as important for social work students to comprehend in order to understand the relationship between identity formation and intersecting dimensions of diversity.

Cultural, physical and ideological attributions

According to the CSWE the social work profession is guided by respect for human diversity (CSWE, 2015). Engaging diversity and difference in practice implies that social work students understand how people's experiences and identities shape their realities. Attributions can be understood as different factors of identity. This section will

examine how culturally shaped attributions such as gender, physical attributions such as disability/ability and ideological attributions such as religion impact peoples' lives through the lens of critical race theory (CRT) and intersectionality frameworks. Each of these spheres of attribution have their own complexities and every single factor of identity has significance on an individual's life. The application of CRT and intersectionality lens may help provide insight on the relationship between different dimensions of diversity.

One major factor of identity that shapes peoples' lives is gender. Judith Butler's (2004) explanation of gender as, "one way of culturally configuring a body," conceptualized how gender can be a socially constructed category (p. 9). Feminist analyses of gender have developed to include the notion that gender is fluid and it is constructed in relation to terms established socially (Butler). A dichotomous view of gender as feminine and masculine fails to recognize the experiences of people who identify as transgender or gender-fluid. De Vries (2015) explored how positioning experiences of transgender people of color at the center of intersectionality frameworks could shed light on social positioning of gender in relation to power. Social position reflects multifaceted aspects of identity of transgender people of color and how these aspects of identity experience power relations (De Vries).

An intersectionality framework was applied by Singh (2013) to study 13 transgender youth of color to examine their experiences with oppression in the form of racism and discrimination and to examine their resiliency. Singh used open coding to establish major themes of the semi-structured interviews with the participants; one theme

established was the dynamic nature of participants' identification with gender and race and ethnicity (Singh). Singh focused on resiliency and how the transgender youth of color accessed resources or experienced barriers to accessing resources, and found that often resources helped the youth affirm their identities. Focusing on resiliency and intersectionality may help provide an empowerment-based understanding of how different aspects of identity influence access to resources and how social workers can help alleviate those disparities.

Crenshaw (1991) provided an analysis of intersectionality to frame gender and race as two aspects of identity that implicate one another. This bounding together and intersection of various identities informs a person's experiences, especially in relation to power, privilege and oppression. Crenshaw used the social problem of violence against women of color as one example of how race and gender intersect and are informed by systems such as racism and sexism. Crenshaw reflected on the way social systems and social problems like domestic violence have impacted women's lives differently based on power based on social privilege or oppression and various aspects of their identity, such as their race or class. Social work accreditation standards on diversity and difference seemingly call on these types of feminist frameworks of intersectionality to provide social work students with the ability to understand how multiple aspects of identity shape clients' realities.

Social categorizations, such as gender being framed as a dichotomy between feminine and masculine, historically situate identities deemed dominant as powerful and normative, such as patriarchy leading to male privilege. Disability is one physical

attribution that was historically viewed within a normative being lens; it has been viewed from a medical-diagnostic perspective, internal human condition perspective, as well as a person in environment perspective, among others (Gilson & Depoy, 2002). The person in environment perspective is aligned with social work principles and views disability as a dynamic between internal factors and external factors that are shaped by a person's environment (Gilson & Depoy). On the other hand, there have been critiques of viewing disability from a diversity dimension viewpoint that maintain that a focus on equal access and discrimination alone are limited and that social justice policies focused on compensation and distribution of benefits help meet the needs of someone with a disability (Anastasiou, Kauffman, & Michail, 2016).

Jordan and Tseris (2017) applied a feminist perspective to critique a human development model of normative development to deconstruct the framing of disability as unhealthy development and to deconstruct the medical paradigm that situates disability as a deficit when compared to bodies deemed normal. The authors suggested that medical paradigms that view disability from an intervention or rehabilitation lens normalize the notion of able-body and mind as the standard by which disability is compared to (Jordan & Tseris). The authors argued that disability studies have not explored the relationship between gender and disability enough and that feminist perspectives have not included the voices of women with disability enough (Jordan & Tseris).

The complex interactions between multiple dimensions of diversity shape identity. Different attributions of identity can be privileged or oppressed and the complexities of the relationship between different identity factors can influence a

person's lived experiences. Religion is one ideological attribution that can be a source of support and can also have a complex impact on other aspects of identity such as sexuality. While many faiths and places of worship are inclusive of all sexualities, some have traditionally viewed sexuality from a heteronormativity standpoint (Severson, Munoz-Laboy, & Kaufman, 2014). In a mixed-methods study with 142 behaviorally bisexual Latino men, Severson et al. explored the relationship between religion and sexuality in regards to sex roles, sexual behaviors and internalized feelings of homonegativity. The researchers found that some participants did not self-identify as bisexual, although they had sexual experiences with women and men, and those who identified as being more religious identified more strongly with masculine identity and sex behaviors (Severson et al.). Furthermore, Severson et al. found a positive correlation between religiosity and feelings of homonegativity that included perceived conflicts between sexual behaviors and religion as well as disassociation with gay and bisexual men.

The aforementioned findings by researchers Severson et al. (2014) shed light on the complexities between two factors of identity: religion and sexuality. Social work professionals can better understand the complex interactions of multiple aspects of identity by understanding how clients experience the intersectionality of their identities. The complex interactions between identities can be influenced by societal norms and by power relations. Religious ideology, as an individual factor of identity, can experience privilege or discrimination based on the social perception of the religion, for example anti-Muslim sentiments after the terrorist attacks on September 11, 2001 (Steele, Parker,

& Lickel, 2015). Social work practitioners who practice with cultural competency frameworks can gain insight on the role of religion in client lives (Furness & Gilligan, 2010). Understanding of and integration of clients' religious beliefs into social work practice aligns with social work professional doctrines (Oxhandler, Parrish, Torres, & Achenbaum, 2015).

Immigration Status

Immigration has been a commonly examined human phenomenon that continues to influence global policy and lived experiences of vulnerable populations. The history of the United States of America was founded on waves of immigration, beginning in the eighteenth century with the arrival of Europeans to North America. Immigration was first regulated in the United States after the Civil War in 1875 when the Supreme Court ordered the federal government responsible for managing immigration and foreign relations (*Chy Lung v. Freeman*, 1875).

The movement of people from different countries into the United States, such as Chinese immigrants in the late 1800s, led Congress to enact laws restricting immigration. One such law was the Chinese Exclusion Act of 1882 which restricted naturalization and entry into the country for Chinese labor workers (Lew-Williams, 2014). During this period, economic opportunity was one factor that led to increased immigration. This 1882 act signified Congress' power to control the influx of any group coming into the country to work. Prior to this shift in regulation, treaties were in place for political and economic diplomatic relations with foreign countries. Policies in the twentieth century, such as the 1986 Immigration Reform and Control Act and the 1996 Illegal Immigration Reform and

Immigrant Responsibility Act, restricted the hiring of undocumented employees and created a greater system of enforcement of punitive regulations (Flippen, 2014). One such punitive policy developed to control immigration was deportation.

Strict immigration policy led to the development of border control and deportation. Deportation of undocumented immigrants has become a major social issue in the 21st century. The militarization of United States borders, such as the US-Mexico border, and federal funding of border security and surveillance have increased post the terrorist attacks of 9/11 (Coleman & Kocher, 2011). Homeland security policies have focused on policing, detention and deportation. Deportation has become a consequence of the criminalization of undocumented immigration. Individuals attained for deportation have less opportunity to appeal their deportation and some faced expedited deportations (Coleman & Kocher).

Immigration control has led to increased scrutiny of immigration status. Terminology used to identify undocumented immigrants, such as “illegal” has cast a negative and criminal label on people who are alienated due to their status (Cleaveland, 2010). In a pilot study using semi-structured interviews and participant observation, Cleaveland focused on 32 migrant Mexicans’ experiences of dealing with negative impacts of anti-immigrant policies and attitudes; participants of this study focused on their desires to work and not be seen inherently as criminals due solely to their status. Undocumented immigration status has become a barrier to accessing social services, employment, and non-emergency healthcare services (Cleaveland). Systemic alienation has led to the marginalization of undocumented immigrants and the social work

profession has an ethical responsibility to recognize and try to meet the needs of this population.

Social work principles have deemed that social workers have a professional duty to serve disenfranchised populations such as undocumented immigrants. Immigration status, deportation and the policing of documentation have negative impacts on vulnerable populations. Furman, Ackerman, Loya, Jones and Negi (2012) reflected on social work's need to focus on the lived experiences of immigrants and the institutionalized alienation of undocumented immigrants. Furman et al. argued social workers should be aware of the intersection of anti-immigrant policies, criminalization, and violence perpetrated at micro, mezzo and macro levels. Social work values have often clashed with immigration policies limiting services to undocumented individuals. On the one hand social workers are expected to serve the most underserved populations and advocate for services and policies that reflect the needs of immigrants, on the other hand, social workers have been confined by policies that are penalizing.

Class

Class has been a complex and prominent construct shaping the lived experiences of individuals in the United States. Historically, perspectives on class have ranged from Marxist views of class as bourgeoisie and wage-laborers to low, middle, and upper class economic stratifications. Feminist theorist Bell Hooks (2000) provided a feminist perspective on the way class interlocks with other aspects of identity such as race, gender and sexuality in her book *Where We Stand: Class Matters*. Hooks highlighted the power of class in constructing realities that were starkly different. Hooks'

analysis has allowed for a critical examination of how lived experiences differ based on social positioning; for example, in analyzing the history of the feminist movements, the experiences of upper class white women was different than those of working-class women of color working low wage jobs. Hooks applied the theory of interlocking systems of power and oppression to her analysis of class as a construct that creates unequal experiences for women in different stratospheres of social class.

Feminist theory has shaped the inclusion of intersectionality as a framework in social work education standards. Class is one construct that the CSWE EPAS have included in diversity standards which has further implicated the need for social work students to understand the role of class in shaping the lives of clients. In a research project that included a purposive sample of 12 MSW graduate students, Bubar, Cespedes and Bundy-Fazioli (2016) gathered document data focused on power and intersectionality. Bubar et al. found study participants had a difficult time fully considering how race, class, gender and sexuality intersect and impact individuals' lives. Social work pedagogy has moved towards understanding the role of class as it interacts with other dimensions of diversity such as gender and race in order for practitioners to better understand the experiences of clients.

Race

People in the United States have been treated differentially based on perceptions of race since the conception of the nation. Race, as a social construct, is a systematic way of grouping people into categories based on perceived similarities (Ortiz & Jani, 2010). Racism has permeated multiple levels of society such as institutionalized racism,

individual racist acts and systemic racism that has persisted through discriminatory practices (Hoyt, 2012). The categorization of race and social stratification of race has been historically controlled by dominant groups (Ortiz & Jani). This stratification of race has led to disparities in resources, income, health and civil rights.

Institutionalized racism has been perpetuated by a system that has historically marginalized minorities. Slavery was an economic, political and social practice that oppressed African Americans and perpetuated privilege for White people. One of the many negative ramifications of the oppressive system of slavery is the social stratification of African Americans and people of color as marginalized groups. This social positioning, caused by power and domination, led to continued subjugation such as segregation with the enactment of Jim Crow laws (Seabrook & Wyatt-Nichol, 2016) and sterilization of people of color in the name of science (Henderson, Acquaye-Doyle, Waites, & Howard, 2016).

Contemporary issues around racism continue to highlight the inequalities faced by groups with less social power, including but not limited to: police violence against minorities (Mcleod, Gilmore, & Jones, 2017; Rivera & Ward, 2017) which has been evidenced by high profile cases of law enforcement agents killing unarmed African American men; disproportionate rates of incarceration for minority groups such as African American and Latino males (Mooradian, 2010; Pewewardy & Severson, 2003), and immigration policies that target racial groups (Bhui, 2016; Matos, 2017). Social workers have been tasked with the job of providing culturally attuned services to individuals who have experienced these types of racist interactions with law enforcement,

or oppressive incarceration systems or marginalizing laws that alienate undocumented status. By applying social justice frameworks to understanding the oppression evident in systems and institutions, social work pedagogy has become more aligned with the values of the profession.

Critical race theory (CRT) has been applied to contextualize race and cultural competency education in social work (Abrams & Moio, 2009; Jani & Ortiz, 2010; Razack & Jeffery, 2002). CRT is formulated to understand and deconstruct the dynamics of race, racism and power (Abrams & Moio). Applications of the basic tenets of CRT included: moving towards anti-colorblindness in order to understand voices of color; understanding race as a social construct and how social norms and policies can racialize groups differently; challenging the endemic nature of racism so it does not remain invisible; deconstructing how dominant group power determines changes in social policy; and finally, applying an intersectionality view to fully understand how people experience exclusion based on multiple factors of identity (Abrams & Moio). CRT has established a foundation for social work students to be able to recognize their own privileged or oppressed identities and to better understand the relationship between race, racism and power.

Teaching about race in social work education is a complex process with challenges faced by both students and instructors. In a foundational study of 43 MSW students' perspectives regarding diversity, Garcia and Van Soest (1997) highlighted how facing social identities of privilege, such as White privilege, and/or marginalization was difficult for students. The exploratory study analyzed data from student self-reports and

found that students felt self-critical about their own attitudes about oppression in the beginning of the course; students also discussed personal social identities and experiences of, and increased awareness of, privilege and oppression (Garcia & Van Soest). Overall, the study highlighted the importance of supporting students through the journey of learning about oppression by providing a safe environment to deconstruct challenging aspects of oppression and providing curriculum that calls for social identity exploration (Garcia & Van Soest).

Social work instructors also deal with the complexities of teaching about race in courses focused on diversity. Phan et al. (2009) described how one MSW program saturated content on race and oppression in courses, student practice placements, projects and student reflection groups. The benefit of adding multiple layers of exposure to the topic of race, racism and oppression was that student learning was enriched (Phan et al.). Social work instructors have the significant task of not only teaching student's curriculum and theory, but also to enable students to practice effectively with clients (Varghese, 2016). Varghese studied 15 clinical social work instructors' responses to a case vignette about race and racism; the researcher found that participants focused on clinical diagnosis instead of reflecting on the intersecting aspects of identity of the woman in the case and how race and other aspects of her identity might explain the symptoms described by the case. Instructors, course content and program design may have an impact on student learning outcomes. Accreditation standards have determined that social work programs should design courses in such a way that students gain an understanding of issues such as racism and instructors should teach content that reflects notions of intersectionality.

Role of Difference in Shaping Lives and Identity

Social work education standards state that programs should prepare students to be conscious of the way forces of oppression and privilege shape people's lives. Cultural competency frameworks have aimed to highlight the importance of recognizing the role of oppression and privilege as they relate to social identity (Garran & Rozas, 2013). Feminist intersectionality approaches have argued individual experiences are shaped by the intersections of different identities interplaying with forces of power and privilege (Robinson, Cross-Denny, Lee, Rozas, & Yamada, 2016). The aim of focusing on these forces is for social work students to be better equipped at understanding clients' lives.

Oppression and Privilege

Cultural competency education in social work has reflected frameworks to understand oppression. One such framework outlined by Anderson and Carter (2003) had an ethnocultural lens on diversity and the way vulnerability in life situations and environment interact with forces of oppression (Kohli, Huber, & Faul, 2010). One social constructionist approach outlined by Kohli et al. incorporated knowledge on how oppression intersects with multiple identities, diversity and difference. Synder, May and Peeler (2008) conceptualized how to raise social work student consciousness of the forces of oppression and how systems sustain the oppression of groups in the center and the marginalization of other groups. These advancements to cultural competency frameworks are reflected in changes in CSWE diversity standards to include notions of difference and how oppression shapes the lives of people.

Historically, people's lives have been subjected to oppression or privilege based on the relationship between power and different factors of their identity. The social work profession has been dedicated to empowering people who are the most vulnerable in society, including those who are underprivileged and oppressed. Burnette and Figley (2017) described historical oppression as an expansion of historical trauma to include contemporary forms of oppression such as discrimination, marginalization and microaggressions (p. 38). The researchers applied a historical oppression framework to analyze experiences of indigenous populations; critical theory, which focuses on how power dynamics perpetuate oppression, was used to conceptualize the historical oppression framework (Burnette & Figley). In their analysis, Burnette and Figley explained how historical trauma and loss implicate contemporary social problems and feelings and outlined the role of resiliency and protective factors to better culturally competent interventions.

One form of oppression that has been pervasive in the United States is institutionalized oppression, which can be described as a form of oppression that has lived throughout social, economic and political systems and has perpetuated dominance and disparities (Lichtenwalter & Baker, 2010). Institutionalized oppression has systemically alienated vulnerable groups and reinforced privileges held by dominant groups. Lichtenwalter and Baker described examples of institutionalized oppression such as high rates of racial disparities in the criminal justice system and how economic policies have impacted wealth disparities for minorities. These are just some examples of

how institutionalized oppression has constructed inequality and limited choices and opportunities for marginalized populations.

Just as oppression has been evident in the exploitation of oppressed groups, privilege has been systemically perpetuated. To understand how graduate social work students learned about privilege in one MSW course, Walls et al. (2009) analyzed six students' blog entries and the facilitator's teaching journal. By triangulating the data in the qualitative study, the researchers were able to identify the following five themes: fear and anxiety about realizing heterosexual privilege; support and sharing resources with classmates; acknowledgement of their privileges; recognizing complicity in their privilege; disrupting privilege and becoming allies (Walls et al.). Such findings have outlined the complex nature of learning about and realizing self-privilege for social work students.

Feminist theories of intersectionality discussed multiple interlocking systems of oppression based on varying factors of identity such as gender, race and class (Curington, 2016). Collins (1993) discussion of race, class and gender was formative in viewing aspects of identity as interwoven; in her call against dichotomous categorization, Collins argued that oppression cannot be quantified and thus, oppression of gender and race can exist and be experienced simultaneously. This feminist lens has allowed for a broadened analysis of how an individual can experience oppression based on any aspect of identity. Intersecting aspects of identity shape reality (Kohli et al., 2010).

Power relations are systemic and institutionalized in various forms such as heteronormativity, capitalism, sexism, racism, etcetera; these cultural systems impact the

lived experiences of anyone deemed the “other” which can be any aspect of one’s identity that is not accepted as mainstream, dominate, privileged or powerful. Diversity standards in social work education and professional standards of competency have reinforced the need for social work students to understand the complexities of oppression and privilege when working with diverse clients.

Power and Acclaim

The CSWE EPAS require that social work students understand how oppression, as a mechanism, is embedded in cultural structures and can create power for those who gain acclaim and privilege and can lead to inequality, alienation and marginalization (CSWE, 2015). Feminist theorists have argued that power is not only embodied as oppression and dominance but is also dynamic and relational (Schippers & Sapp, 2012). Second wave feminist perspective focused on oppression, subordination and force in relation to power and social location; meanwhile third wave feminist perspective focused on the dynamic quality of power and how power is relational (Schippers & Sapp). Morley and Macfarlane (2012) analyzed the connections between feminist perspective and postmodernism; they discussed how postmodernism views power and identity as part of discourse that can be contradictory, fluid, changing and not just structurally fixed.

Social workers have been called on by the NASW and CSWE to recognize that power can be fluid based on social positioning and the intersections of difference and diversity. Power has been institutionalized in structures and culture. Identity and social location are influenced by power and can be experienced as marginality or acclaim. Dhamoon (2011) argued categories of difference can be generated by forces of power and

have relational dynamics with power. Power has been noted to operate in multiple dimensions that can be highlighted by individual or group experiences (Dhamoon). This conceptualization of power has been adopted by social work accreditation standards and serves to inform students of the complex nature of power and acclaim.

Inequalities have been developed by the unequal distribution of power. In relation to power, acclaim can be understood as privilege that reflects a dominant social positioning in social structures, norms and values. Acclaim therefore reflects an unequal diffusion of power. In a practitioner-client relationship, the practitioner might assume a position of acclaim and power based on factors like institutionalized authority, such as court-mandated services. A qualitative study that focused on power dynamics between child welfare workers and parents provided insight on feelings of powerlessness, the distribution of power in the relationship and how each group yielded power (Bundy-Fazioli, Briar-Lawson, & Hardiman, 2009). In a sample of 11 parents and 12 child welfare workers, Bundy-Fazioli et al. found parents felt they had no choice in being involved with child protective services as a system; the researchers also found that some parents had negative experiences in the past with workers making them feel belittled.

Social work researchers have critically examined the impact of power dynamics in therapeutic relationships. In a qualitative study interviewing 12 feminist social workers in Israel, Eyal-Lubling and Krumer-Nevo (2016) found that participants acknowledged the role of power dynamics in helping relationships; study participants recognized the importance of increasing client power such as recognizing client autonomy to choose to be in therapy and which therapist to use, as well as having some say in the content of

therapy sessions. The importance of understanding how power dynamics impact clients has been outlined by social work education accreditation standards.

Poverty, Marginalization, and Alienation

Poverty is a social problem that the social work has focused on since the start of the profession. The CSWE states the elimination of poverty is one way for social work to be actualized (CSWE, 2015). In an effort to understand how poverty impacts peoples' lives, this section will focus on how experiencing poverty may lead to marginalization and alienation.

The psychosocial dimensions of poverty expand the understanding of poverty beyond the material, financial aspect to provide an understanding of how people living in poverty may experience shame and powerlessness socially (Jo, 2013). In an analysis of the psychosocial aspects of poverty, Jo argued that the feeling of shame could lead to social exclusion and alienation, although shame and poverty are not inherently linked. Poverty-shaming has been described as a social discourse that marginalizes individuals living in poverty due to things like stigmatization of poverty and powerlessness to change norms of understanding poverty as an individual issue (Jo).

In an article about the intersections of gender, poverty, and trauma, East and Roll (2015) argued poverty disproportionately impacts women, especially women of color. Structural barriers such as lack of housing, employment and access to mental health services impacts the experience of poverty (East & Roll). Alienation can be experienced by women who are unemployed, living without stable housing and who may experience mental health issues due to having a lack of power to change barriers. East and Roll

described the use of a women's empowerment practice approach that focused on alleviating alienation, institutional and structural sexism by using interventions that focused on growth and increasing power at the micro, mezzo and macro levels.

Social work education standards reflect the social work profession's commitment to serving those living in poverty. One main focus of social work education is competency based learning outcomes (CSWE, 2015). Krumer-Nevo, Monnickendam and Weiss-Gal (2009) provided a poverty-focused framework for social work education and practice. The conceptualization of poverty-focused practice framed poverty as a result of structural exclusion that perpetuates discrimination and inequality (Krumer-Nevo et al.). Krumer-Nevo et al. called for social work students to apply theory to practice in working with people in poverty by learning about the consequences of poverty, reflecting on cultural values surrounding poverty, and by practicing with people experiencing poverty. The goal of this type of framework is to provide students with knowledge and practice experience that is aligned with the profession's principle of helping to alleviate poverty.

Gaps in the Literature

Although there is an ample amount of research on diversity and cultural competency, there is limited research on social work student learning outcomes. This research aims to fill this gap in the literature by focusing on student perspectives on diversity course content. Much of the research examined in this review focused on different aspects of identity, as they relate to shaping lived experiences, however more research is needed to apply knowledge of diversity to observable practice behaviors in social work students. The research reviewed provides an overview of the intersecting

aspects of identity and power, privilege and oppression but more research is needed that provides insight on social workers' application of this framework in clinical practice.

Gaps in the research include lack of analysis of evidence based practice techniques based in cultural competency frameworks. The CSWE (2015) suggests that scientific inquiry and evidence-informed practice inform the scholarship and teaching of social work students. The research reviewed in this chapter focused mainly on a few dimensions of diversity rather than analyzing the wide array of intersecting factors of identity. For example, research focused on race and gender or poverty and marginalization instead of examining the full scope of identity.

There was also a gap in the research regarding student feedback. One core component to assess student learning is through the use of assessment (CSWE, 2015). More research is needed to assess student feedback to enrich social work education curriculum and instruction. This research aims to fill this gap in one particular social work program by providing student feedback in the form of a questionnaire.

Limitations to the research also included a lack of uniformity in the understanding of and definition of cultural competency as a pedagogical tenet of social work. The varying definitions and scope of cultural competency presented could impact the application of tenets of cultural competency in social work content; more research is needed to understand how to infuse social work programs and courses with the teachings of cultural competency. Another limitation recognized in the review of literature is how diversity research that focuses on identity reinforces categorization and sometimes, dichotomous thinking of race as white/colored or of gender as female/male.

The limited sample sizes of studies make the research not generalizable to larger populations. Thus more comprehensive research is needed that includes extensive sample sizes. Critical race theory suggests including voices of color in narratives to rewrite history so that it includes experiences of diverse populations (Abrams & Moio, 2009). The research reviewed had basic demographic information about participants but was limited in describing multiple factors of participant identity. Further research that includes voices of color and diverse demographics as well as analysis of multiple factors of identity is needed.

Summary

In this chapter, the major themes of historical background of social work education, dimensions of diversity and the role of difference in shaping lives and identity were examined. The literature upheld feminist arguments that intersecting aspects of identity shape the lived experiences of people. Gaps in the literature were discussed. The following chapter will focus on the methodology of this study.

Chapter 3

METHODOLOGY

In this chapter, the methodology used in this study will be discussed. This chapter will present the research question. Then, the design of the study as well as the study objectives will be defined. Next, the sampling population will be identified and sampling procedures will be explained. A section that outlines the data collection procedures and information about the instrument used in data collection will be presented. There is also a section presented on how human subjects were protected and how the confidentiality of participants was maintained in the study. Finally, a summary is provided of the methodology of the study.

Research Question

In this study the researcher will explore the following research question: What is the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento?

Research Design

This study utilized a descriptive study design yielding quantitative data. This study is considered a quantitative study as the researcher analyzed numeric data from a questionnaire rather than observation-based data. The data collected is quantitative because the researcher utilized a survey research instrument to collect data. The data collected from the sample will not be used for generalizing purposes, but to better understand the perspectives of the participants and their experiences completing the diversity curriculum requirements in the social work masters program.

A survey instrument containing nine closed-ended questions, two open-ended questions, one question regarding any other diversity coursework taken, and three demographics questions was developed. This study's purpose is to shed light on student satisfaction with diversity curriculum in their MSW program and explore how satisfied students are with the incorporation of explicit diversity standards in their diversity courses, allowing further research questions to be drawn from the data and explored by future research studies.

Survey research designs provide a glimpse of respondents' attitudes and beliefs at a given time (Royse, 2008). The data collected from the sample will be used to better understand the perspectives of the participants and their experiences completing the diversity curriculum requirements in the social work masters program. Because this study's sample size may not be generalizable or representative of the entire population of graduate students in the MSW program, there may be some limitations to the conclusions that can be drawn from the data. Though the representation of the population may be small, the data gathered in this study may assist to enhance the incorporation of student feedback in the development of CSWE curriculum standards.

Hanzel (2011) describes the qualitative-quantitative divide which explains the strengths of qualitative and quantitative research methods. Qualitative research is described as being holistic, subjective, and process-oriented while quantitative research is described as structured, objective, and outcome-oriented (Hanzel). Dudley (2011) describes the strengths of using a mixed methods study design, which incorporates both qualitative and quantitative research methods. Dudley suggests a mixed method offers a

chance for elaboration of responses, complementary data findings, and triangulation of findings. This study was based on quantitative research methods.

The quantitative study design has inherent strengths and weaknesses. Rubin and Babbie (2017) suggest some of the strengths of quantitative study designs include cost effectiveness and the use of statistical analysis to analyze data efficiently. Survey research can be used to collect data from large samples of people (Rubin & Babbie). Large sample sizes, viable through survey research, allow for more accurate descriptive analysis of variables, as well as analysis of multiple variables concurrently. Survey research can be used to generalize findings from a subgroup of people to a larger population, thus increasing external validity of a study. Dudley (2011) cautions against overgeneralizing findings from one group to another unless the subgroup is representative of the larger population.

One of the weaknesses of a quantitative study design is the instrumentation consists of mostly forced-response items, which can lead to reductionism of responses. Survey research may also lack the in-depth exploration of participants' feelings and experiences, which qualitative methodology entails (Padgett, 2008). Padgett describes the strengths of person-centered inductive research, which quantitative data may lack. Rubin and Babbie (2017) suggest that survey studies are limited to collecting superficial information and thus demonstrate lower internal validity. They also suggest that survey research lacks in context in that it forces broad ranges of human experience into narrowly defined categories that have been predetermined by the researcher. Dudley (2011) suggests that some of the inherent weaknesses in forced-response survey research include

the inability of respondents to expand on cultural customs, lifestyles, and beliefs. Survey research is more rigid and inflexible, unlike observational studies that provide a more holistic context of respondents' realities (Dudley).

A researcher cannot change the format of a survey without invalidating previous survey responses (Rubin & Babbie, 2017). Survey research is incapable of determining a causal relationship between variables, though its exploration of relationships and descriptions of phenomena are important. Respondent biases can also create biased survey results, thereby lowering the reliability of a study utilizing a survey research design. This study simultaneously analyzed several important concepts relating to student satisfaction related to diversity curriculum standards.

Variables

In this study, the researcher will explore the following research question: What is the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento? The independent variables for this study was the curriculum taught in the MSW graduate program. The dependent variable was the level of satisfaction of MSW students regarding their experience in the social work diversity course. The dependent variable was based on student evaluations of the extent to which their diversity course incorporated the following CSWE diversity curriculum standards: 1) age; 2) class; 3) culture; 4) disability; 5) ethnicity; 6) gender; 7) gender identity and expression; 8) immigration status; 9) political ideology; 10) race; 11) religion; 12) sexuality; 13) sexual orientation; 14)

oppression; 15) poverty; 16) marginalization; 17) privilege; 18) power; 19) access to resources.

The above variables were measured by the use of a Likert scale. The level of measurement used for the independent variable (curriculum taught in the MSW program) was ordinal. The level of measurement used for the dependent variable (satisfaction of students) was ordinal.

Study Population

The population for this study included men and women who are Master of Social Work students that have completed the required diversity competency course in the MSW curriculum. The sampling population consisted of 68 MSW students who willingly participated in this study by signing an informed consent form. A total of 38 first year MSW students and 30 second year MSW students participated in this study. There were no part-time program students in the study. The participants for this study were recruited during the spring semester of the 2012-2013 academic year at California State University, Sacramento. The sampling population included students with varying degrees of social work education; 22 participants reported having an undergraduate degree in social work and 44 participants reported not having an undergraduate degree in social work; two respondents chose not to respond to this demographic question.

Sample Population

A non-probability convenience sampling design method was used to obtain the sample population in this study. This study utilized quantitative, non-randomized purposive sampling methods. The sample population consisted of 68 participants. Due to

convenience sampling, some of the study participants were known to the researcher. Some of the study participants were in close proximity to the researcher because the researcher is a member of the same cohort of students as the research participants. One of the drawbacks of convenience sampling is that the researcher may influence the participation of the sample due to participants being in close proximity to the researcher (Dudley, 2011). However, the strength of convenience sampling is the availability of participants in certain settings, such as classrooms (Dudley).

Instrumentation

This study utilized a structured questionnaire created by the researcher (Appendix E). A forced-response questionnaire was used because the questions were easily answerable without the help of the researcher (Dudley, 2011). The questionnaire measured the level of student satisfaction regarding the explicit diversity curriculum in the MSW program. The questionnaire also utilized two open-ended questions. This study did not include a pretest. Reliability tests were not conducted on this instrument. The study population is however trained to use self-reflection as a method of expressing thoughts, feelings, and ideas. Another issue relating to reliability is the use of retrospective questions in the questionnaire. Dudley suggests that informants may have trouble recalling experiences from the past.

The questionnaire did include some level of face validity due to the process of reviewing the instrument and methodology of the study by professionals in the Division of Social Work. The intent of this study is to examine and describe student perspectives regarding the explicit diversity curriculum currently taught at CSUS. External validity is

very limited due to the nonprobability sampling method. Content validity was incorporated into the design of the instrument because the researcher attempted to cover a broad range of meanings related to diversity and cultural competence. Because diversity is a multidimensional concept, the researcher designed Likert scale questions relating to different measures of diversity, such as race, religion, sexuality, and others. The findings focused on in this study were quantitatively measured.

Data Collection Procedures

The researcher collected data by administering a questionnaire to graduate students in the MSW program at California State University, Sacramento. The researcher recruited students in three classrooms and at one Social Work Student Association (SWSA) meeting. The researcher emailed course professors for permission to recruit students in their courses to complete the questionnaire instrument (Appendix B). The researcher also emailed the President of the SWSA for permission to attend one biweekly SWSA meeting to recruit participants (Appendix C). The researcher prepared a script for the classrooms and SWSA meeting in which the researcher informed students of the purpose of the study, protection of confidentiality and privacy, and the researcher's contact information (Appendix A).

The researcher read an explanation of the intent of the study to students in each class the researcher was allowed to administer the questionnaire (Appendix A). The researcher provided students with a printed copy of the questionnaire (Appendix E). The first page of the questionnaire was an informed consent form that consisted of a summary of the research, the intent of the research, and a statement on the confidentiality of

participants' responses and the voluntary nature of their participation (Appendix D). Participants were also explained that this study had no known risks. Participants were asked to print and sign their names on the informed consent form before completing the questionnaire.

Students were given the option to opt out of participating in the study and the researcher expressed that no repercussions or negative consequences would result from students choosing not to participate. The researcher informed the students to put completed questionnaires, face down, in a folder provided by the researcher. The researcher also stated that if anyone chose not to participate after looking over the questionnaire, he/she could return the blank questionnaire and place it next to the completed surveys. The researcher stated that she would be stepping out of the room while participants completed the questionnaire in order to minimize the researcher bias in the participant responses and to reduce any risk reactivity. The researcher asked for a volunteer to notify her when every questionnaire was turned in, either completed or not completed.

Data Analysis

The responses to forced-response questions were coded and translated into numerical scores. Likert scale questions were assigned numerical values and treated as ordinal-level variables (Dudley, 2011). The data was inputted into Statistical Product and Service Solutions (SPSS). Each item from the questionnaire was condensed into short recognizable phrases as variables. Value labels were assigned to each variable. Each Likert scale response was assigned a coded number, for example, "extremely satisfied"

was assigned the value five and “extremely unsatisfied” was assigned the value one. It is important to note, Likert scale responses were condensed from five values and recoded into two values. SPSS was used to format the data and perform basic statistical analysis such as frequency distributions for Likert scale responses. Frequency distributions were performed on all univariate analysis such as demographics questions. Chi-square tests were conducted on all bivariate analysis to determine the relationship between the independent and dependent variables.

Protection of Human Subjects

This study was reviewed and approved by the Division of Social Work Human Subjects Committee before data collection began to ensure the safeguard of human subjects. This review process ensures the protection of subjects and approves the data collection plan as the study has no known risks for subjects. Also, the questionnaire did not require participants to devolve specific identifying factors, other than demographics information, which protects the privacy of participants. This project was approved as “exempt” by the Division of Social Work Human Subjects Committee.

Informed consent was an important safeguard for this study; students signed an informed consent form before participating in the study. The researcher informed participants of the purpose of the study and expressed that students did not have to complete the questionnaire and also the participants could opt out of the study with no repercussions or negative implications. Participants agreed to submit their questionnaires for the purposes of data collection for this study by signing the informed consent form (Appendix D).

Additionally, the questionnaire consisted of topics that were based on curriculum and were not likely to pose danger or any harm to participants. Students were encouraged by the Division of Social Work to complete evaluations of course instructors at the termination of each course. The questionnaire used in this study was designed to be a similar type of evaluation of the satisfaction level of social work graduate students regarding the explicit diversity curriculum.

Summary

The purpose of this chapter was to describe how this study was a descriptive study yielding quantitative data. This chapter included a discussion of the study objectives, research design, and methodology of study. This section outlined data collection procedures and provided information about the instrumentation. This chapter detailed the data analysis plan. The protection of human subjects was also reviewed. The following chapter will present data analysis results.

Chapter 4

DATA ANALYSIS

In this chapter, the researcher will examine data obtained from questionnaires. First, the chapter will explore the demographics of the research participants using frequency distributions and graphs. Next, chi-square tests will be presented to analyze the relationship between the independent and dependent variables in the data set. Finally, a summary will conclude the chapter. The primary objective of the project was to investigate the following research question: What is the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento? The purpose of exploring this question was to gain insight into how satisfied social work students are in regards to different topics of diversity being taught in diversity courses in one particular graduate program.

Demographics of Study Participants

The participants were asked three basic demographics questions at the end of the questionnaire (See Appendix E). Frequency distributions were conducted using SPSS to find percentages. In this research, a total of 68 MSW graduate students participated in the survey questionnaire. As shown in Figure 1, 76.5% of participants identified as female (n=52), 19% of participants identified as male (n=13), two participants did not respond (3%, n=2), and one participant identified as “other” (1.5%, n=1). Table 1 displays the year of study in graduate school of the participants, 56% were in year one of the MSW program (n=38), 44% were in year two of the MSW program (n=30), there were no

Gender of Participants

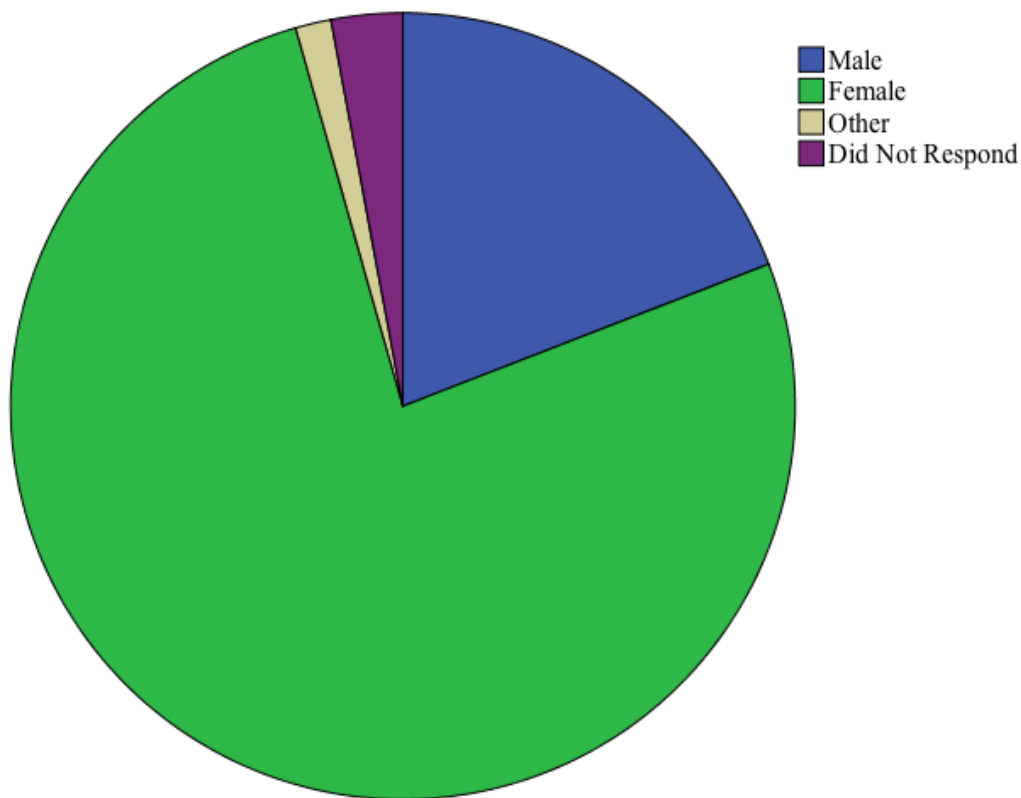


Figure 1. Gender of participants.

Table 1

Year of Study in Graduate School

	Frequency	Percent	Valid Percent	Cumulative Percent
MSW I	38	55.9	55.9	55.9
MSW II	30	44.1	44.1	100.0
Total	68	100.0	100.0	

part-time students who participated in the study. Figure 2 shows that 65% of the respondents reported not having an undergraduate degree in social work (n=44), 32% reported having an undergraduate degree in social work (n=22), and two participants did not answer (3%, n=2). Of the 22 participants who reported having an undergraduate degree in social work, 36% reported graduating from California State University, Sacramento (n=8).

What is the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento?

This section will explore the satisfaction level of social work graduate students in respect to the explicit diversity curriculum taught in one course of the MSW program at California State University, Sacramento. The results will be presented with subsections that are organized in two main themes: satisfaction in respect to explicit diversity curriculum (marginalization, oppression, poverty, privilege, power, and access to resources) and satisfaction in respect to dimensions of diversity (class, gender, disability, religion, race, and sexuality).

Satisfaction of explicit diversity curriculum

The researcher ran chi-square tests to gain more perspective on the relationship between the independent and dependent variables of the study. In some cases, the chi-square tests indicated statistical significance. In this section, the relationship between satisfaction levels and the frequency of explicit diversity curriculum covered in diversity courses will be analyzed.

Undergraduate Degree in Social Work

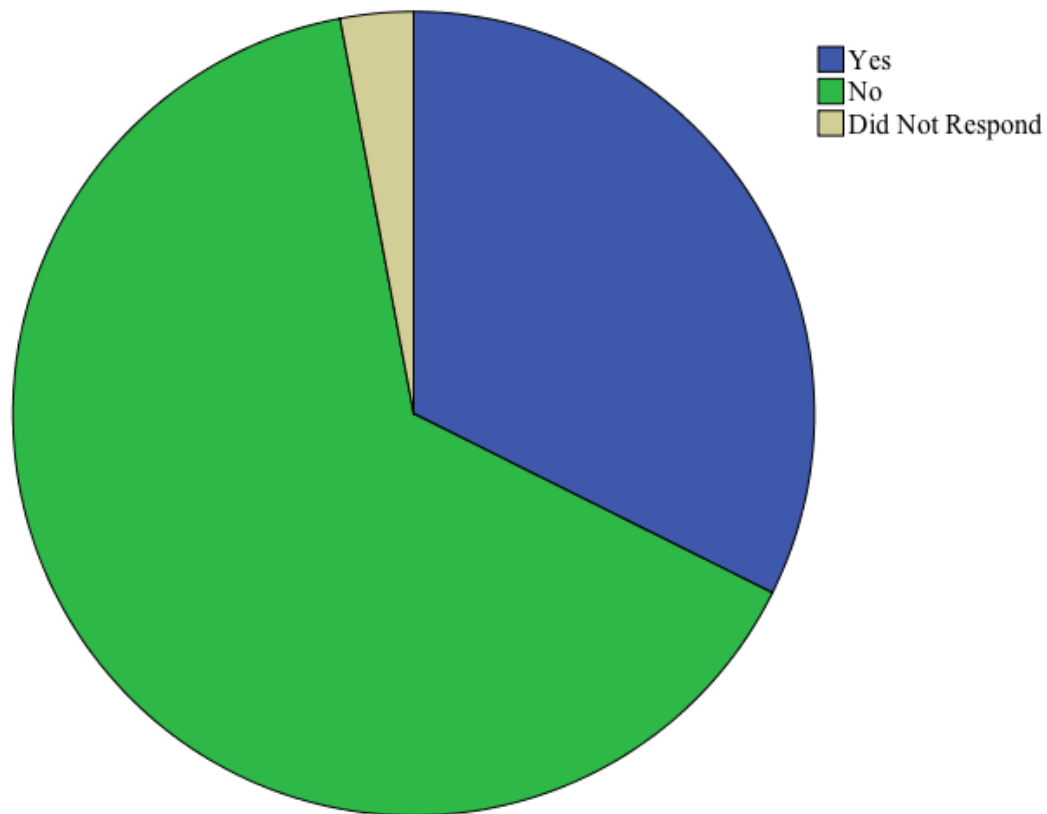


Figure 2. Undergraduate degree in social work.

Satisfaction and marginalization. A chi-square analysis was conducted to test the relationship between overall student satisfaction and the diversity curriculum topic of marginalization. Over two-thirds (64.4%) of the participants were satisfied and felt that the diversity course content relevant to marginalization was covered frequently. Over four-fifths (82.6%) of those participants who were unsatisfied felt that the topic of marginalization was covered infrequently. Table 2 reveals there was an association between overall student satisfaction levels and the diversity curriculum topic marginalization ($\chi^2=13.491$; $df=1$; $p=.000$).

Satisfaction and oppression. A chi-square test was completed to examine the relationship between overall student satisfaction and the diversity curriculum topic oppression. As depicted in Table 3, 60.8% of participants were satisfied and felt that oppression was covered frequently and 39.2% of the participants who were unsatisfied felt marginalization was covered frequently. More than four-fifths (88.2%) of participants who were unsatisfied felt that the topic of marginalization was covered infrequently. The chi-square analysis on the overall student satisfaction and the diversity curriculum topic oppression did reach statistical significance ($\chi^2=12.266$; $df=1$; $p=.000$).

Satisfaction and poverty. A chi-square test was conducted to analyze the relationship between overall student satisfaction and the diversity curriculum topic poverty. Table 4 shows 62.8% of participants were satisfied and felt that poverty was frequently covered whereas 76% of those participants who were unsatisfied felt poverty was covered infrequently. There was an association between overall student satisfaction and the diversity curriculum topic poverty ($\chi^2=9.523$; $df=1$; $p=.002$).

Table 2

Student Satisfaction and Marginalization

	Marginalization		
	Frequently	Infrequently	Total
Count	29	4	33
% within Overall	87.9%	12.1%	100.0%
Student Satisfaction			
Levels			
% within	64.4%	17.4%	48.5%
Marginalization			
% of Total	42.6%	5.9%	48.5%
Count	16	19	35
% within Overall	45.7%	54.3%	100.0%
Student Satisfaction			
Levels			
% within	35.6%	82.6%	51.5%
Marginalization			
% of Total	23.5%	27.9%	51.5%
Count	45	23	68
% within Overall	66.2%	33.8%	100.0%
Student Satisfaction			
Levels			
% within	100.0%	100.0%	100.0%
Marginalization			
% of Total	66.2%	33.8%	100.0%

Table 3

Student Satisfaction and Oppression

	Oppression		Total
	Frequently	Infrequently	
Count	31	2	33
% within Overall	93.9%	6.1%	100.0%
Student Satisfaction			
Levels			
% within Oppression	60.8%	11.8%	48.5%
% of Total	45.6%	2.9%	48.5%
Count	20	15	35
% within Overall	57.1%	42.9%	100.0%
Student Satisfaction			
Levels			
% within Oppression	39.2%	88.2%	51.5%
% of Total	29.4%	22.1%	51.5%
Count	51	17	68
% within Overall	75.0%	25.0%	100.0%
Student Satisfaction			
Levels			
% within Oppression	100.0%	100.0%	100.0%
% of Total	75.0%	25.0%	100.0%

Table 4

Student Satisfaction and Poverty

	Poverty		Total
	Frequently	Infrequently	
Count	27	6	33
% within Overall Student Satisfaction Levels	81.8%	18.2%	100.0%
% within Poverty	62.8%	24.0%	48.5%
% of Total	39.7%	8.8%	48.5%
Count	16	19	35
% within Overall Student Satisfaction Levels	45.7%	54.3%	100.0%
% within Poverty	37.2%	76.0%	51.5%
% of Total	23.5%	27.9%	51.5%
Count	43	25	68
% within Overall Student Satisfaction Levels	63.2%	36.8%	100.0%
% within Poverty	100.0%	100.0%	100.0%
% of Total	63.2%	36.8%	100.0%

Satisfaction and privilege. The researcher conducted a chi-square test to examine the relationship between overall student satisfaction and the explicit diversity curriculum topic privilege. As depicted in Table 5, three-fifths (60.9%) of the participants were satisfied and reported that privilege was covered frequently and 39.1% of those who were unsatisfied felt privilege was covered frequently. Also, 77.3% of those participants who were unsatisfied felt that privilege was covered infrequently. The chi-square analysis on the overall student satisfaction and the diversity topic privilege reached statistical significance ($\chi^2=8.668$; $df=1$; $p=.003$).

Satisfaction and power. A chi-square test was completed to analyze the relationship between overall student satisfaction and the diversity curriculum topic power. Table 6 shows 58.3% of participants were satisfied and also felt power was frequently covered. More than two-fifths (41.7%) of the participants who were unsatisfied felt that power was covered frequently. There was an association between overall student satisfaction and the diversity curriculum topic power ($\chi^2=6.280$; $df=1$; $p=.012$).

Satisfaction and access to resources. A chi-square analysis was conducted to test the relationship between overall student satisfaction and the diversity curriculum topic access to resources. Two-thirds (66.7%) of the participants were satisfied and felt access to resources was covered frequently (Table 7). As depicted in Table 7, 76% of the participants that were unsatisfied felt that access to power was infrequently covered. The chi-square test on the overall student satisfaction and diversity curriculum topic access to resources did reach statistical significance ($\chi^2=11.093$; $df=1$; $p=.001$).

Table 5

Student Satisfaction and Privilege

	Privilege		Total
	Frequently	Infrequently	
Count	28	5	33
% within Overall	84.8%	15.2%	100.0%
Student Satisfaction			
Levels			
% within Privilege	60.9%	22.7%	48.5%
% of Total	41.2%	7.4%	48.5%
Count	18	17	35
% within Overall	51.4%	48.6%	100.0%
Student Satisfaction			
Levels			
% within Privilege	39.1%	77.3%	51.5%
% of Total	26.5%	25.0%	51.5%
Count	46	22	68
% within Overall	67.6%	32.4%	100.0%
Student Satisfaction			
Levels			
% within Privilege	100.0%	100.0%	100.0%
% of Total	67.6%	32.4%	100.0%

Table 6

Student Satisfaction and Power

	Power		Total
	Frequently	Infrequently	
Count	28	5	33
% within Overall	84.8%	15.2%	100.0%
Student Satisfaction			
Levels			
% within Power	58.3%	25.0%	48.5%
% of Total	41.2%	7.4%	48.5%
Count	20	15	35
% within Overall	57.1%	42.9%	100.0%
Student Satisfaction			
Levels			
% within Power	41.7%	75.0%	51.5%
% of Total	29.4%	22.1%	51.5%
Count	48	20	68
% within Overall	70.6%	29.4%	100.0%
Student Satisfaction			
Levels			
% within Power	100.0%	100.0%	100.0%
% of Total	70.6%	29.4%	100.0%

Table 7

Student Satisfaction and Access to Resources

	Access to Resources		Total
	Frequently	Infrequently	
Count	26	6	32
% within Overall	81.3%	18.8%	100.0%
Student Satisfaction			
Levels			
% within Access to	66.7%	24.0%	50.0%
Resources			
% of Total	40.6%	9.4%	50.0%
Count	13	19	32
% within Overall	40.6%	59.4%	100.0%
Student Satisfaction			
Levels			
% within Access to	33.3%	76.0%	50.0%
Resources			
% of Total	20.3%	29.7%	50.0%
Count	39	25	64
% within Overall	60.9%	39.1%	100.0%
Student Satisfaction			
Levels			
% within Access to	100.0%	100.0%	100.0%
Resources			
% of Total	60.9%	39.1%	100.0%

Satisfaction and dimensions of diversity

The researcher conducted chi-square tests to gain a better perspective on the relationship between the variables of the study. In some cases, the chi-square tests indicated statistical significance. In this section, the relationship between satisfaction levels and how well dialogue, assignments and critical analysis of dimensions of diversity was covered in diversity courses will be examined.

Satisfaction and class. A chi-square test was completed to examine the relationship between overall student satisfaction and how well class was covered in diversity course. Table 8 shows 70.3% of the students were satisfied with the diversity course content relevant to class and 77.4% of the students who were unsatisfied felt class was covered poorly. The chi-square test determined statistical significance ($\chi^2=15.358$; $df=1$; $p=.000$).

Satisfaction and gender. A chi-square test was conducted to analyze the relationship between student satisfaction relevant to how well gender was covered in diversity curriculum. Over two-thirds (67.5%) of participants were satisfied and felt gender was covered well (Table 9). Table 9 shows that 78.6% if those participants who were unsatisfied felt gender was covered poorly. There was an association between student satisfaction and how well the diversity course covered the topic of gender ($\chi^2=13.996$; $df=1$; $p=.000$).

Satisfaction and disability. A chi-square test was completed to examine the relationship between overall student satisfaction and how well the diversity course topic disability was covered. Table 10 depicts that 59.6% of participants were unsatisfied and

Table 8

Student Satisfaction and Class

		Class		
		Well	Poorly	Total
	Count	26	7	33
	% within Overall	78.8%	21.2%	100.0%
	Student Satisfaction			
	Levels			
	% within Class	70.3%	22.6%	48.5%
	% of Total	38.2%	10.3%	48.5%
	Count	11	24	35
	% within Overall	31.4%	68.6%	100.0%
	Student Satisfaction			
	Levels			
	% within Class	29.7%	77.4%	51.5%
	% of Total	16.2%	35.3%	51.5%
	Count	37	31	68
	% within Overall	54.4%	45.6%	100.0%
	Student Satisfaction			
	Levels			
	% within Class	100.0%	100.0%	100.0%
	% of Total	54.4%	45.6%	100.0%

Table 9

Student Satisfaction and Gender

		Gender		Total
		Well	Poorly	
Student Satisfaction Levels	Count	27	6	33
	% within Overall	81.8%	18.2%	100.0%
	% within Gender	67.5%	21.4%	48.5%
	% of Total	39.7%	8.8%	48.5%
	Count	13	22	35
	% within Overall	37.1%	62.9%	100.0%
Student Satisfaction Levels	% within Gender	32.5%	78.6%	51.5%
	% of Total	19.1%	32.4%	51.5%
	Count	40	28	68
Student Satisfaction Levels	% within Overall	58.8%	41.2%	100.0%
	% within Gender	100.0%	100.0%	100.0%
	% of Total	58.8%	41.2%	100.0%

Table 10

Student Satisfaction and Disability

	Disability		
	Well	Poorly	Total
Count	12	21	33
% within Overall	36.4%	63.6%	100.0%
Student Satisfaction Levels			
% within Disability	75.0%	40.4%	48.5%
% of Total	17.6%	30.9%	48.5%
Count	4	31	35
% within Overall	11.4%	88.6%	100.0%
Student Satisfaction Levels			
% within Disability	25.0%	59.6%	51.5%
% of Total	5.9%	45.6%	51.5%
Count	16	52	68
% within Overall	23.5%	76.5%	100.0%
Student Satisfaction Levels			
% within Disability	100.0%	100.0%	100.0%
% of Total	23.5%	76.5%	100.0%

felt disability was covered poorly. Also, two-fifths (40.4%) of participants who were satisfied felt that disability was covered poorly. Three-fourths (75%) of participants who were satisfied felt disability content was covered well. The chi-square test on overall student satisfaction and how well disability was covered in diversity course content did reach statistical significance ($\chi^2=5.869$; $df=1$; $p=.015$).

Satisfaction and religion. A chi-square test was conducted to examine the relationship between overall student satisfaction and the diversity course topic religion. Table 11 shows that two-thirds (66.7%) of participants who were unsatisfied felt religion was covered poorly. Over four-fifths (85%) of participants were satisfied and felt diversity course content on religion was covered well. There was an association between overall student satisfaction and how well religion was covered in diversity course content ($\chi^2=15.088$; $df=1$; $p=.000$).

Satisfaction and race. A chi-square test was completed to analyze the relationship between overall student satisfaction and the topic of race in diversity course content. Table 12 depicts that 64.6% of satisfied participants felt race was covered well. Nine-tenths (90%) of participants who were unsatisfied felt race was covered poorly. The chi-square test showed an association on overall student satisfaction and how well race was covered in diversity course content ($\chi^2=16.839$; $df=1$; $p=.000$).

Satisfaction and sexuality. A chi-square test was conducted to examine the relationship between overall student satisfaction and sexuality as a topic of diversity course content. Two-thirds (66.7%) of participants who were satisfied felt sexuality was covered well (Table 13). Table 13 shows 71.9% of those participants who were

Table 11

Student Satisfaction and Religion

	Religion		Total
	Well	Poorly	
Count	17	16	33
% within Overall	51.5%	48.5%	100.0%
Student Satisfaction			
Levels			
% within Religion	85.0%	33.3%	48.5%
% of Total	25.0%	23.5%	48.5%
Count	3	32	35
% within Overall	8.6%	91.4%	100.0%
Student Satisfaction			
Levels			
% within Religion	15.0%	66.7%	51.5%
% of Total	4.4%	47.1%	51.5%
Count	20	48	68
% within Overall	29.4%	70.6%	100.0%
Student Satisfaction			
Levels			
% within Religion	100.0%	100.0%	100.0%
% of Total	29.4%	70.6%	100.0%

Table 12

Student Satisfaction and Race

		Race		Total
		Well	Poorly	
Student Satisfaction Levels	Count	31	2	33
	% within Overall	93.9%	6.1%	100.0%
	% within Race	64.6%	10.0%	48.5%
	% of Total	45.6%	2.9%	48.5%
	Count	17	18	35
	% within Overall	48.6%	51.4%	100.0%
Student Satisfaction Levels	% within Race	35.4%	90.0%	51.5%
	% of Total	25.0%	26.5%	51.5%
	Count	48	20	68
Student Satisfaction Levels	% within Overall	70.6%	29.4%	100.0%
	% within Race	100.0%	100.0%	100.0%
	% of Total	70.6%	29.4%	100.0%

Table 13

Student Satisfaction and Sexuality

	Sexuality		Total
	Well	Poorly	
Count	24	9	33
% within Overall	72.7%	27.3%	100.0%
Student Satisfaction			
Levels			
% within Sexuality	66.7%	28.1%	48.5%
% of Total	35.3%	13.2%	48.5%
Count	12	23	35
% within Overall	34.3%	65.7%	100.0%
Student Satisfaction			
Levels			
% within Sexuality	33.3%	71.9%	51.5%
% of Total	17.6%	33.8%	51.5%
Count	36	32	68
% within Overall	52.9%	47.1%	100.0%
Student Satisfaction			
Levels			
% within Sexuality	100.0%	100.0%	100.0%
% of Total	52.9%	47.1%	100.0%

unsatisfied felt sexuality was covered poorly. There was an association between overall student satisfaction and how well sexuality was covered in diversity course content ($\chi^2=10.075$; $df=1$; $p=.002$).

Satisfaction and other dimensions of diversity. Chi-square tests were conducted to analyze the relationship between overall student satisfaction and the following dimensions of diversity as topics of diversity course content: age; culture; ethnicity; gender identity and expression; immigration status; political ideology; and sexual orientation. The chi-square analysis on the relationship between overall student satisfaction and the diversity course topic of immigration status did not reach statistical significance.

Tables are not shown for the following dimensions of diversity: age, culture, ethnicity, gender identity and expression, political ideology, sexual orientation, and immigration status. However, there was an association between overall student satisfaction and the following dimensions of diversity: age ($\chi^2=7.631$; $df=1$; $p=.006$); culture ($\chi^2=23.060$; $df=1$; $p=.000$); ethnicity ($\chi^2=10.572$; $df=1$; $p=.001$); gender identity and expression ($\chi^2=4.848$; $df=1$; $p=.028$); political ideology ($\chi^2=5.869$; $df=1$; $p=.015$); and sexual orientation ($\chi^2=10.573$; $df=1$; $p=.001$).

Summary

This chapter analyzed the relationship between overall student satisfaction and diversity course content taught in MSW curriculum at CSU, Sacramento. Demographic information was presented about the study participants. Chi-square test analysis was presented on the relationship between the independent and dependent variables.

Dimensions of diversity tables were specifically chosen to help answer the research question. The following chapter will outline and conclude data findings. The next chapter will also discuss implications for social work practice and police, explain limitations and offer recommendations.

Chapter 5

CONCLUSION

In this chapter, the major findings of this study will be summarized and concluded. This chapter will address implications for social work policy and practice at the micro, mezzo and macro levels. Then, recommendations for social work students, educators and future researchers will be discussed. Finally, limitations of the study will be highlighted.

Summary

The purpose of this study was to explore student satisfaction levels with the explicit diversity curriculum taught in their diversity courses. The researcher compared overall student satisfaction with their diversity course to responses on explicit diversity curriculum and dimensions of diversity course content. The demographics of the study participants revealed the gender of participants, the year of study in the MSW program, and whether participants had undergraduate degrees in social work or not. The data analyzed in Chapter 4 highlights student satisfaction levels relevant to specific topics of diversity curriculum.

The chi-square test results showed an association between overall student satisfaction and all six explicit diversity curriculum topics (marginalization, oppression, poverty, privilege, power, and access to resources) and twelve dimensions of diversity (class, gender, disability, religion, race, sexuality, age, culture, ethnicity, gender identity and expression, political ideology, and sexual orientation).

As seen in the tables in Chapter 4, at least 60% of participants who were overall

satisfied with their diversity course also felt that the following explicit diversity curriculum topics were covered frequently in class: marginalization, oppression, poverty, privilege, and access to resources. The findings also show that more than half of the participants who were overall satisfied felt the topic of power was covered frequently. Dimensions of diversity showed similar results as the explicit diversity curriculum topics. The tables in Chapter 4 also depict that at least two-thirds of those participants who were overall satisfied also felt that the following dimensions of diversity were covered well in their diversity course: class, gender, race, and sexuality. Over half of the participants who were overall unsatisfied felt that disability was covered poorly and two-thirds of the participants who were overall unsatisfied felt that religion was covered poorly.

Tables were not shown in Chapter 4 for the following dimensions of diversity: age, culture, ethnicity, gender identity and expression, political ideology and sexual orientation; however there were similar findings for these dimensions of diversity as well. At least two-thirds of the participants who were overall satisfied with their diversity course felt the following topics were also covered well: culture, ethnicity, gender identity and expression, and sexual orientation. Over half of the participants who were overall unsatisfied also felt that age and political ideology were covered poorly.

Discussion

Data collected from the survey revealed that social work student satisfaction is associated with how well and how frequently specific topics of diversity are incorporated in diversity curriculum. This study has significant results in answering the following research question: What is the satisfaction level of social work graduate students

regarding the explicit diversity curriculum taught in the MSW program at California State University, Sacramento?

Cultural competency in social work education and practice has been a well-studied research topic (Gallegos, Tindall, & Gallegos, 2008; Garran & Rozas, 2013; Jackson & Samuels, 2011; Jani et al., 2011; Johnson & Munch, 2009; Kohli et al., 2010; Kwong, 2009; Lu, Lum, & Chen, 2001; Nadan & Ben-Ari, 2013; Simmons, Diaz, & Takahashi, 2008). However, the majority of the research reviewed does not focus on student perspectives and evaluations of cultural competency in diversity curriculum. Focusing on student feedback regarding diversity course content is crucial because this form of evaluation can offer MSW programs insight into learning outcomes. This study aimed to fill this gap in the literature.

Bowie, Hall and Johnson (2011) studied social workers and their assessment of perceived diversity content in MSW courses after they graduated to study learning outcomes. Bowie et al. focused on the implementation year of CSWE diversity accreditation standards as an independent variable in their study; the researchers found no statistically significant differences in social workers that graduated before and after CSWE diversity standards were created. The results of this research study found an association between overall student satisfaction with their diversity course and six explicit diversity curriculum topics mentioned directly by the 2008 and 2015 CSWE EPAS. The findings of this study provide an example for the empirical assessment of CSWE diversity standards.

The theoretical framework applied to this study included critical race theory and

feminist standpoint theory. The findings of this research can be analyzed through the lens of intersectionality research that highlights the importance of examining multiple dimensions of identity as they relate to power (Bubar, Cespedes, & Bundy-Fazioli, 2016; Collins, 1993; Crenshaw, 1991; De Vries, 2015; Dhamoon, 2011). Robinson et al. (2016) examined the application of teaching intersectionality in social work education and argued that using this approach could help social workers generalize less. Further research is needed on teaching the intersectionality approach in social work to guide educators and help them incorporate the approach (Robinson et al.). The findings of this study examined in Chapter 4 revealed an association between twelve dimensions of diversity and overall student satisfaction. Further research can establish empirical justification for incorporating intersectionality approaches in social work diversity courses by examining multiple dimensions of diversity and student understandings of how identity shapes client experiences.

Bubar, Cespedes and Bundy-Fazioli (2016) studied social work graduate students and their analysis on power through an intersectionality lens and found that omissions of race, class, and sexuality emerged in the participants' analysis of professional power. Bubar et al. argued that single-axis analysis does not incorporate multiple aspects of identity; the researchers called for social work scholars to use intersectionality approaches to analyze the interaction between aspects of identities and power. This research found an association between overall student satisfaction with their diversity course and the topics of race, class, and sexuality. At least two-thirds of participants who were overall satisfied with their course felt that race, class, and sexuality were covered

well in their diversity course dialogue, assignments and critical analysis. Analyzing student satisfaction and reflections on how well race, class, and sexuality were included in their diversity courses provides an intersectional analysis of these dimensions of diversity.

According to the results of this research, it appears that some dimensions of diversity were not covered as well in diversity curriculum as other topics. For example, students were overall satisfied and felt that class and culture were covered well. Topics such as disability and political ideology appeared to be covered poorly according to students who were both overall satisfied and overall unsatisfied with their diversity course. Much of the literature reviewed for this study focused on well-researched topics of diversity. De Vries (2015) offered an approach that centered transgender people of color at the center of an intersectional model. De Vries provided an example for how research can challenge dichotomous categorization of social identities and instead use a multifaceted prism to analyze how aspects of identity are subjected to institutional inequalities. Future research on diversity curriculum that centers topics like disability and political ideology in an intersectional model is needed.

Implications for Social Work Policy and Practice

Cultural competency is a major tenet of social work professional values, education, and practice. The NASW and CSWE have established professional and educational guidelines for social workers to understand how diversity shapes identity and how difference shapes lived experiences (CSWE, 2015; NASW, 2015). Globalization and social migration has led to an increasingly diverse U.S. population. Social work

education accreditation standards have developed policies specifically on diversity and competency (Jani et al., 2011). Jani et al. argued for social work education to assess whether students are applying the content they are learning to their practice. The CSWE EPAS have also focused on student learning outcomes by establishing competencies with a set of behaviors that provide an opportunity to observe those competencies.

At the micro level, clinical implications for social work students and practitioners include recognizing how dimensions of diversity are multifaceted and how difference shapes the lives and identity of clients. It is important for social work students to gain knowledge on diversity and be able to practice in a culturally competent way. By focusing on the intersecting aspects of clients' identities, social workers can better understand the experiences of clients. Implications for practicum include assessing the observable behaviors of social work students with diverse populations in order to guide their learning. Kwong (2009) provided a conceptualization for how to observe and evaluate the culturally competent practice behaviors of social work students. Kwong operationalized cultural competency by evaluating behaviors that indicate culturally competent practice such as the use of cognitive flexibility to stay open-minded and using community networking to better understand clients' cultural environments. Kwong argued that using client feedback and surveys to provide feedback is an essential way to assess the culturally competent behaviors of students.

At the mezzo or community level, social workers can confront agency policies that restrict their ability to best meet the needs of clients. For example, some agencies may have restrictions on the services available to undocumented immigrants, which can

further alienate those who are already experiencing a lack of power in regards to documentation status. The elimination of restricting policies can further enhance the quality of services social workers can provide. Garran and Rozas (2013) called for the expansion of cultural competency trainings to focus on power and privilege at multiple levels, including analyzing power between practitioners and their supervisors. Social work graduate programs can immerse diversity curriculum into all aspects of training, rather than focusing on a single diversity course to teach students about the importance of cultural competency. Social work educators can focus on various aspects of identity and diversity to enrich the learning experiences of students. Garran and Rozas explained how cultural competency requires social workers to champion the understanding, acceptance, and appreciation for cultural differences relevant to the individual, community, and policies.

In regards to policy, social workers should be aware of how power, oppression, privilege, access to resources, poverty, and marginalization are structurally and institutionally reinforced. The NASW Code of Ethics describes the values of the social work profession and highlights the principles of social justice that focus on social workers seeking social change focused on equality. Social workers need to be involved in macro level social welfare policy reform in order to help target oppressive and marginalizing policies that limit potential for vulnerable populations. Abrams and Moio (2009) called for social work practitioners to oppose institutional oppression by using the client's perspective to analyze problems, advocating for change, and providing emotional and political support to clients. An empowerment-based approach in social work

recognizes the imbalance of power in society and how social workers can help alleviate those imbalances by recognizing the inherent strengths in diversity of clients.

Recommendations

The purpose of this study was to gain perspective on social work graduate students' satisfaction levels in regards to the explicit diversity curriculum taught in their MSW program. This section provides recommendations for social work students, educators and for future researchers:

- Social work students should continue to reflect on their learning through the use of surveys so they can provide feedback on their educational experiences.
- MSW programs should incorporate student evaluations in their self-assessment of CSWE accreditation compliance to see which areas of curriculum can be further enriched.
- Social work educators should incorporate tenets of critical race theory and feminist perspectives on intersectionality in diversity course curriculum to dissect how diversity and difference impact the lives of clients.
- For future studies, researchers should try to have a large sample size of students with a sample population of multiple MSW programs so that results can be generalizeable.
- To increase reliability of the instrument, future researchers should administer questionnaires to students immediately after they complete their diversity course so that students have fresh perspective on the extent to which certain topics of diversity were explored in class.

- When designing the instrumentation for a study, Likert-scale responses should not include in-between categories such as “unsure” or “neutral” in order to avoid the need for recoding during data analysis.
- In the questionnaire used in this study, it would be important to add topics such as white privilege to reflect on explicit diversity curriculum and gain more understanding of how privilege and power impact social positioning.
- Due to the CSWE’s continuous review of the EPAS, future researchers should use the most up to date diversity-related standards for studies on diversity curriculum in MSW programs.
- Future studies can explore the relationship between diversity course curriculum and student practice behaviors with diverse clients to gain more perspective on student learning outcomes.

Limitations

In this study, the limitations include small sample size, sample population, demographic information collected, and quantitative design of the study. The findings of this study cannot be generalized to the larger population of MSW graduate students because of the limited number of participants. The sample population was limited to only students from one MSW program. In order to do further research on this topic, the study needs to utilize a larger sample size from multiple MSW programs so that findings can be generalizable. This study only focused on three demographic questions, however a better understanding can be gained of students’ diverse backgrounds and interpretations of cultural competency by asking more demographic questions.

Dudley (2011) describes how reliability can be an issue in the use of retrospective questions in questionnaires; the researcher asked both first and second year MSW students to reflect on diversity course content that was taught one semester in the past for first year students and one full academic year in the past for second year MSW students. The participants may have had trouble recalling the full breadth of topics and course content taught in their diversity courses. The quantitative survey questions were all forced-response Likert scale questions; this survey design was rigid and inflexible and may not have taken into account a holistic reflection of student perceptions. External validity of this study was limited due to the nonprobability sampling method. Also, the researcher administered surveys in the participants' classrooms and Social Work Student Association, as well as asked questions regarding participants' satisfaction of course content which could have influenced the participants to respond in a biased way.

Conclusion

The purpose of this study was to explore MSW student satisfaction levels with the explicit diversity curriculum taught in their diversity courses. The study findings indicate an association between student satisfaction and diversity curriculum topics. Results specify that some dimensions of diversity were covered frequently and were covered well in diversity courses. The results of this study highlight that social work students gain satisfaction in relation to how well and frequently they are taught about various topics of diversity. Further research is needed to examine how diversity education impacts student learning outcomes. In this chapter, the major findings of the data analyzed in Chapter 4 were discussed. Implications for incorporating dimensions of diversity and knowledge on

explicit diversity curriculum topics such as power into social work policy and practice were highlighted. Finally, recommendations and limitations were addressed.

APPENDIX A
Script

Hello, my name is Gagan Gill; I am currently a second year graduate student in the MSW program at California State University, Sacramento. I am conducting a research study which will evaluate graduate social work student satisfaction with explicit diversity curriculum within graduate coursework in the Division of Social Work.

I am distributing questionnaires to students that are interested in my study and would like to participate in it. The study has no known risks. I will ask a few demographic questions. Participation in this study is completely voluntary and if you choose not to participate there will be no negative repercussions.

This study does not include any known health risks and should only take five to ten minutes to complete.

Please raise your hand if you would like a questionnaire. I will be stepping out of the room while you complete the questionnaire; once you have completed the questionnaire please place it in my folder and I will come back in and collect them. If you decide not to participate, please just turn in the questionnaire and place it in the folder as well.

If you have any questions or concerns about the study, please call me at (xxx) xxx-xxxx or by email at xxxxxxxx@gmail.com. You may also contact my faculty advisor, Dr. Maria Dinis at (916) 278-7161 or by email at dinis@csus.edu.

Thank you so much for your time.

APPENDIX B
Email to Professors

To Whom It May Concern:

My name is Gagan Gill; I am a graduate student in the MSW program at California State University, Sacramento. I am currently conducting a research study on graduate student satisfaction with explicit diversity curriculum taught in graduate coursework within the Division of Social Work. I would like to ask your permission to visit your classrooms to administer my questionnaire. The questionnaire is fairly short and should take no longer than 10 minutes to complete. I would explain the purpose of my research study and also the voluntary nature of participating in the study to students.

The students who choose to partake in the study would sign an informed consent form on the first page of the questionnaire. I would be grateful if you could respond to this message by telling me what dates and/or times are best to administer my questionnaire, or if you would not like me to visit your classroom. I plan for data collection to last from the end of March-mid April 2013.

Please call me at (xxx) xxx-xxxx or email at xxxxxxxx@gmail.com if you have any further questions or concerns regarding my research study. You may also contact my faculty advisor, Dr. Maria Dinis at (916) 278-7161 or by email at dinis@csus.edu. I am attaching the questionnaire in this email for your review if you would like to look over the content before I come to your classroom.

Thank you so much for your time and considerations.

Gagan Gill
MSW Candidate 2013
California State University, Sacramento
(559)270-9998
ms.gkgill@gmail.com

APPENDIX C
Email to Social Work Student Association President

Dear Daniel Wilson,

My name is Gagan Gill, I am a social work graduate student at California State University, Sacramento who is conducting a research study regarding student satisfaction with explicit diversity curriculum taught within the Division of Social Work graduate courses. I would like to ask permission to administer my questionnaire to students who attend the Social Work Student Association bi-weekly meetings. The questionnaire will not take more than 10 minutes to complete and is completely voluntary for students; if students choose not to participate that is completely fine and they will not face any negative consequences. I would explain the purpose of my research study and also the voluntary nature of participating in the study to students.

I would like to attend meetings throughout March and April 2013 to administer the questionnaire; my hope is to collect data from at least fifty students.

Please let me know if you grant your permission for me to attend the SWSA meetings and administer my questionnaire. If you have any questions or concerns, please call me at (xxx) xxx-xxxx or email me at xxxxxxxx@gmail.com. You may also contact my faculty advisor, Dr. Maria Dinis at (916) 278-7161 or by email at dinis@csus.edu.

Please see my attached questionnaire if you would like to review the content and let me know if you have any questions.

Thank you so much for your time and considerations.

Gagan Gill
MSW Candidate 2013
California State University, Sacramento
(xxx)xxx-xxxx
ms.gkgill@gmail.com

Appendix D
Consent to Participate in Research

You are being asked to participate in research conducted by Masters of Social Work graduate student, Gagan Gill in the Division of Social Work at California State University, Sacramento. The purpose of the study is to evaluate the satisfaction level of social work graduate students regarding the explicit diversity curriculum taught in the graduate social work program. This information collected in this questionnaire may serve as an evaluation tool that can be used to measure student satisfaction; it may also serve as a helpful assessment of curriculum for faculty.

You will be given a questionnaire that includes Likert-scale questions and a few open ended questions. Your responses will be analyzed by the researcher and then destroyed after data analysis has been completed. This questionnaire has no known risks and is not associated with any known health risks.

You may not personally benefit from participating in this research; however, studies like this could be used to engage students in the development of curriculum standards. Student feedback can be a helpful evaluation mechanism for the faculty who develop course objectives and curriculum.

The questionnaire will ask for some demographic information about you but your privacy will be maintained. Your participation in this study will also be kept confidential. However, the results of the study as a whole will be shared with the Division of Social Work. Once your questionnaire responses have been inputted for data analysis, your responses will be destroyed.

You will not receive compensation for participating in this study.

If you have any questions or concerns about this research, you may contact Gagan Gill at (xxx) xxx-xxxx or by e-mail at xxxxxxxx@gmail.com. You may also contact my faculty sponsor, Dr. Maria Dinis, at (916) 278-7161 or by email at dinis@csus.edu.

You may decline to be a participant in this study without any consequences. You may decide to skip any questions or stop at any time. Your signature below indicates that you have read this page and agree to participate in the research.

Printed Name of Participant

Signature of Participant

Date

Appendix E
**Explicit diversity curriculum:
 A survey of MSW students**

Directions: This is a study of the level of satisfaction of MSW students on the incorporation of explicit diversity curriculum standards, established by the Council of Social Work Education, in social work graduate courses at California State University, Sacramento. Your participation is greatly appreciated but is not mandatory.

In the following portion of the questionnaire, please reflect on your learning experience in the graduate Diversity (SWRK 202) course in the MSW program at CSU Sacramento.		
<i>1-Very Satisfied, 2-Satisfied, 3-Neutral, 4-Unsatisfied, 5-Very Unsatisfied</i>		
1.	Overall, how satisfied were you with the Diversity course (SWK202) in MSW curriculum?	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
<i>1-Very Well, 2- Well, 3-Adequately, 4- Poorly, 5- Very Poorly</i>		
2.	Please evaluate the degree to which your Diversity (SWRK 202) course generated dialogue, assignments, and critical analysis of the following dimensions of diversity:	
	a. Age	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	b. Class	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	c. Culture	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	d. Disability	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	e. Ethnicity	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	f. Gender	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	g. Gender Identity and expression	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	h. Immigration status	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	i. Political ideology	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	j. Race	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4,

		<input type="checkbox"/> 5
	k. Religion	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	l. Sexuality	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	m. Sexual Orientation	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	n. Other, please specify:	
<i>1- Very Well, 2- Well, 3- Adequately, 4-Poorly, 5-Very Poorly</i>		
3.	To what extent did your Diversity (SWRK 202) course help you gain sufficient self-awareness to eliminate your personal biases and values in working with diverse groups?	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
4.	To what extent did your Diversity course aid in your understanding of how diversity characterizes and shapes the human experience, and is critical to the formation of identity?	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
<i>1- Very Frequently, 2- Frequently, 3- Unsure, 4- Infrequently, 5- Very Infrequently</i>		
5.	To what extent did your Diversity (SWRK 202) course cover content relevant to the areas listed below?	
	a. Oppression	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	b. Poverty	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	c. Marginalization	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	d. Privilege	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	e. Power	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	f. Access to resources	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
	a. Other, please specify:	
<i>1- Strongly Agree, 2- Agree, 3- Neutral, 4- Disagree, 5- Strongly Disagree</i>		
6.	My Diversity (SWRK 202) course analyzed and	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4,

	described the intersectionality of multiple factors, such as culture, race, religion, etc, and the impact of these factors in identity formation.	<input type="checkbox"/> 5
7.	After taking Diversity (SWRK 202) I was better able to work with diverse populations in my field placements.	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
8.	After taking Diversity (SWRK 202) I was better able to practice in a culturally sensitive way.	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
9.	After taking Diversity (SWRK 202) I was able to make the connection between the NASW Code of Ethics regarding cultural sensitivity and the need for culturally sensitive practice interventions.	<input type="checkbox"/> 1, <input type="checkbox"/> 2, <input type="checkbox"/> 3, <input type="checkbox"/> 4, <input type="checkbox"/> 5
10	Please describe your learning experience in your Diversity (SWRK 202) course: .	
11	Please describe your overall satisfaction with the Diversity (202) course in the MSW curriculum: .	
12	Please list any other diversity-specific courses you have taken in the Division of Social Work at CSU Sacramento: .	

13	Was your undergraduate degree a Bachelors of Social Work?	<input type="checkbox"/> Yes, <input type="checkbox"/> No If yes, please specify what college/university you graduated from with your Bachelor's degree <hr/>
14	Please specify your gender:	<input type="checkbox"/> Male <input type="checkbox"/> Female <input type="checkbox"/> Other
15	Please specify whether you are a MSW I, MSW II, or part-time student	<input type="checkbox"/> MSW I <input type="checkbox"/> MSW II <input type="checkbox"/> Part-time

Thank you for taking the time to complete this questionnaire.
Your participation is greatly appreciated!

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