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HOLOCAUST EDUCATION AS A JOURNEY FOR STUDENTS TO SOCIAL JUSTICE?

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ABSTRACT OF DISSERTATION

Melissa B. Rosenblum

The Graduate School

University of Kentucky

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HOLOCAUST EDUCATION AS A JOURNEY FOR STUDENTS
TO SOCIAL JUSTICE?

ABSTRACT OF DISSERTATION

A dissertation submitted in partial fulfillment of the
requirements for the degree of Doctor of Philosophy in the
College of Education at the University of Kentucky

By
Melissa B. Rosenblum

Lexington, Kentucky

Co -Directors: Dr. Pamela Remer, Professor of Educational and Counseling Psychology
and Dr. Beth Goldstein, Professor of Educational Policy Studies and Evaluation

Lexington, Kentucky

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ABSTRACT OF DISSERTATION

HOLOCAUST EDUCATION AS A JOURNEY FOR STUDENTS
TO SOCIAL JUSTICE?

This study specifically aimed to understand, through the lens of the participants, how a six-month transformative curriculum with a specific social justice agenda later shaped their relationship with social justice and prosocial activism. The Holocaust March of Remembrance and Hope Curriculum (MRHC) included a five-month preparatory course, a nine-day immersion in Holocaust history through the March of Remembrance and Hope's study tour in Poland, and a post-trip meeting to present student projects. This study is qualitative in nature and was primarily based on three, sixty-minute interview sessions for each participant. Participants were recruited from the eleven (Mid-western university) students who participated in the journey. Interview questions focused on participants' life history relative to racism and discrimination, trip memories, and themes surrounding their current motivation to promote social justice. Each interview was transcribed verbatim by the principal investigator and was analyzed through a constant comparative method.

Five major themes emerged across the data as a whole. First, participants' definitions of what exactly makes up "social justice" demonstrated that participants frequently discredited microlevel actions such as addressing a racist joke by indicating this was not large enough to be considered a social action. A second theme which emerged was the powerful impact of one Holocaust survivor on participants' life directions in terms of specifically feeling a strong sense of responsibility to promote social equality. Third, participants' experiences of the trip mirrored transformative learning models. However, two additional components were needed within the adult learning models that could be tailored for a diversity course with a specific social justice agenda. These components included providing students with ongoing support as well as "social activist" role-training in order to further integrate the lessons from the journey. Fourth,

participants' awareness of their own social identities influenced which groups later gained the most attention in terms of advocacy.

Melissa B. Rosenblum, M.S.

June 23, 2007

HOLOCAUST EDUCATION AS A JOURNEY FOR STUDENTS
TO SOCIAL JUSTICE?

By

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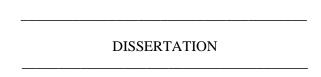
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CHAPTER ONE: INTRODUCTION

"If you see those signposts, if you see the first signpost… not against the Jews or against anybody… *anybody*. It really doesn't matter where it is and how it is. But if you see a signpost which begins to differentiate, dehumanize… look for the problem and do something about it very, very early...So the objective I think should be and is of the March of Remembrance is the word hope. Hope meaning that people will recognize the problem very early if it exists, and act upon it… and teach the rest of the world about it" (Irving Roth, Holocaust survivor, March of Remembrance and Hope, 2003).

What happens when you encounter an experience that shakes you to the core and draws you to the mirror to ask yourself, "Who am I now that I have vicariously witnessed the Holocaust?" What happens when you come to understand that imposed death sometimes comes from ordinary people with regular lives? These questions are the cornerstone of this study which aimed to examine the reactions of five participants who bravely began a dialogue with evil in the context of a curriculum that focused on the Holocaust. The Holocaust March of Remembrance and Hope Curriculum (MRHC) was a six-month curriculum. The program included a five-month preparatory course, a nine-day immersion in Holocaust history through the March of Remembrance and Hope's[1] study tour in Poland, and a post-trip meeting to present student projects. The program had a specific, well-planned itinerary and social justice agenda. "Social justice agenda," for the purpose of this study, was defined as deliberately creating objectives that aim to increase participants' awareness regarding discrimination or prejudice towards specific cultural groups. For the participants of this study, this trip was unique in that the Holocaust March of Remembrance and Hope (2003), the overseas portion of the curriculum, was contextualized in a larger MRHC. Twenty or more other groups from various academic institutions participated on the journey. However, participants in this study had their experiences deliberately anchored to the objectives created for the preparatory course (see Appendix A for course syllabus).

As this type of diversity training with an overseas experience is still a developing area, very little research has been conducted on programs that have a specific "march" regarding an oppressed group. Further, minimal research has been conducted on foreign studies programs or diversity trainings that have a semester long preparatory course leading into a study abroad experience that focuses on a historical tragedy such as the Holocaust.

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[1] For the purpose of this study, the March of Remembrance and Hope Curriculum (HMRC) will be used to describe the entire six-month curriculum. The Holocaust March of Remembrance and Hope (MRH) will only describe the nine-day study tour in Poland. Thus, participants were MRHC participants who also engaged in the MRH overseas program.

With this in mind, this study specifically aimed to understand, through the lens of the participants, how a six-month transformative curriculum with a specific social justice agenda, later shaped their relationship with social justice and prosocial activism. Through a qualitative lens, this study sought to examine participants' understanding of how the *Holocaust March of Remembrance and Hope Curriculum (MRHC)* including the *Holocaust March of Remembrance and Hope (MRH, 2003)* student leadership trip to Poland, later shaped their relationship with social justice and prosocial activism. Again, the trip itself did not occur in a vacuum. Prior to the journey the participants in this study attended a five month preparatory course that primed the students to attend to certain aspects of the journey (e.g., bystander effect). Following the trip, participants were required to present academic projects that stemmed from their experience and could later be used as a tool to educate others about the horrors of the Holocaust. Thus, this study sought to understand how the entire experience of the curriculum, from the first day of the preparatory course to the last day of organized physical contact, later shaped participants relationship with social justice and prosocial activism.

Defining "Social Justice" and "Prosocial Activism"

In order to define social justice and prosocial activism for the study, an acknowledgement needs to be given that the concepts are value-laden and the subjective worthiness of the concepts are culturally bound. Additionally, due to the complexity of the MRHC, each of the concepts may be defined differently by trip sponsors, the university, the preparatory course instructors, the participants, and me. Personal, familial, societal, religious, and international and national values also seep into what may be considered "prosocial action" and "social justice." With this in mind, researchers specifically focused on the field of social justice in the United States seem to be a most fitting resource as a starting point for deriving definitions. Thus, in this study prosocial action is defined as "sustained action in the service of improving another person's or group's life condition by working with them or by trying to change society on their behalf" (Hoffman, 1989, p.65). Additionally, social justice is defined as "addressing issues of equity, power relations, and institutionalized oppression. It seeks to establish a more equitable distribution of power and resources so that all can live with dignity, self-determination, and physical and psychological safety" (Goodman, 2001, p.4).

Within the context of this study, social justice is considered a conceptual framework for understanding issues of inequality, and prosocial action is considered the behavioral response to oppression. Thus, a clear distinction can be made between participants who cognitively and emotionally appreciate the importance of social justice and those who proactively seek opportunities to engage in prosocial behavior. Each of the chosen definitions described here also

fit with the objectives of the MRHC according to the written material describing the journey; that is, raising participants' awareness of the dangers of intolerance, and encouraging action in communities to promote better cross-cultural relations. Additionally, while the definitions were a baseline for understanding the experience of the participants, during the interviews the participants were specifically asked to provide their own definition of the terms.

MRHC Objectives

As previously mentioned, this study aimed to understand how the entire six-month curriculum surrounding the MRHC journey later shaped the participants' relationships with social justice and prosocial activism. MRHC participants' current motivation to promote social justice, including whether social activism was perceived as being valuable, and whether the participants perceived themselves as having the ability to respond, are major areas that were both explored. Participants' moral values and empathic responses to perceived social inequalities is the second domain that was examined. Benefits of taking social action (or not) was also explored in terms of whether the participants are acting on their own behalf, for the benefit of others, or both (i.e., interdependent viewpoint). Lastly, how participants' social identities (e.g., Caucasian, non-Jewish) influenced their response to social injustices was also examined.

Holocaust March of Remembrance and Hope (2003)

MRH is an educational leadership program that brings together university and college students in Poland in order to teach about the "dangers of intolerance" through the atrocity of the Holocaust, and to promote positive cross-cultural relationships. Since 1988, the *March of the Living, Israel* has offered a similar journey that brings Jewish adolescents to Poland on Holocaust Memorial Day to march from Auschwitz to Birkenau in order to awaken their awareness regarding the devastation of the Holocaust. During the second half of the journey, the participants travel to Israel, to "lead the Jewish people into the future vowing Never Again" (March of the Living International, 2005). As a product of the March of the Living, Israel, the Holocaust March of Remembrance and Hope (2003) specifically sought non-Jewish participants for a similar journey through Poland and Israel (although the political climate did not allow participants to go to Israel in 2003). While the marches overlap some in purpose, each program deliberately targets different audiences (trip agendas will be discussed in Chapter Four).

Objectives for the MRH leadership program included more broadly awakening students to issues of social justice (i.e., cognitively and emotionally appreciate the importance of social justice) and inspiring the participants to take action and spread the message of "Never Again" (MRH, 2003):

The March of Remembrance and Hope brings together in Poland hundreds of college and university students in order to demonstrate the horrors of the Holocaust, and the necessity of each of us doing our part to create a world in which religious and ethnic diversity are cause for celebration rather than discrimination…The educational orientation and the journey itself form the basis for the urgent mission before each of us: to speak out against intolerance and injustice: to refute malevolence of Holocaust deniers: to contribute to a better world. To make a difference…We must continue to teach, to help students go out into the world bearing the message about that simple and yet elusive goal: for all people- Never Again (MRH, 2002).

"Never Again" (MRH, 2002) summarizes the objective of the MRH trip in terms of encouraging students to refute Holocaust deniers, to speak out against individual(s) who engage in discriminatory practices, and to actively find avenues for contributing to positive cross-cultural relations.

Theoretical Models

Examination of the role social justice/activism plays in MRHC participants' lives, two years following the trip, initially led to an exploration of models that would be applicable for informing the interview questions and potentially conceptualizing the data. Theoretical models addressing study abroad experiences and the long-term influences were mostly absent from the literature. Global terms have been used to conceptualize participants' behavior following their experience, though no specific theoretical models have addressed how a curriculum, with a specific social justice agenda, later shaped participants' relationships with social justice/activism. Thus, three theoretical models were ultimately chosen which primarily focused on the domains of motivation (Goodman, 2000), motivation to engage in task-related behavior (Eccles, 1987), and social identity development (Worell & Remer, 2003).

Motivation to Embrace Social Justice

Goodman's model (2001) was specifically designed as a tool for understanding what motivates privileged individuals to become agents for social justice. In this context, privileged "…implies that there are people from non-privileged groups. Systems of oppression are characterized by dominant-subordinate relations. There are unequal power relationships that allow one group to benefit at the expense of another group" (Goodman, 2001, p. 6). Goodman (2001) stepped beyond traditional motivation theories and used a broader focus for understanding motivation to engage in social justice activities that encompassed morality, self-interest, and empathy. Morality is considered individuals' sense of right and wrong. Goodman (2001) described self-interest as ranging on a continuum from responding for one's personal benefit to completely acting on another's behalf (with the middle being an interdependent perspective). Empathy is defined as being able to "identify with the situation or feelings of another person"

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(Goodman, 2001, p.126).   Goodman (2001) emphasized that because encouraging privileged groups to promote social justice is a complex phenomenon, use of multiple domains are necessary for social justice educators to appeal to widely different audiences. That is, while some individuals may be motivated to act due to a sense of morality and/or personal interest, others may be inclined to help due to a powerful empathetic response. Ultimately, training and motivating participants to embrace social justice seems to be the primary objective of her model. Thus, Goodman (2000) offered social justice educators examples of cognitive challenges and activities (connected with the domains of empathy, morality, and self-interest) as tools for shifting participants' viewpoints and behaviors if they are not currently engaged in social action.

Relative to the MRHC study, each of the three domains in Goodman's (2001) model, similar to the findings in the study abroad literature, are anchored in increasing awareness of attitudes/values and knowledge (e.g., particularly benefits for privileged groups regarding promoting social justice), which consequently may lead to developing greater cross-cultural skills. Increasing awareness and developing a greater knowledge base were similarly two of the main objectives in the MRHC preparatory course (See Appendix A). Goodman's (2001) model also overlaps, in terms of agenda, with the MRHC in terms of deliberately creating a context that is focused on increasing the audience's awareness of the dangers of intolerance, and inspiring social action. Additionally, understanding specifically privileged groups' relationship with social justice is the main intention of both the MRHC study and Goodman's (2001) model. Considering the study abroad literature contains no theoretical models that address how foreign studies may later shape the participant's relationship with social justice/social action (in the long-term), Goodman's (2001) motivation-based model, through the lens of morality, empathy, and self-interest, offered an initial guide for developing interview questions, and conceptualizing how the MRHC later impacted the participants.

Motivation to Engage in Task-Related Behaviors

Eccles (1987) proposed a model of achievement-related choices that predicts career-based decisions by connecting "occupational choice" with the constructs of "expectations for success" and "subjective task value." Continued disparity between men and women in terms of employment and education participation despite growing opportunities led to the development of Eccles' (1987) model. Eccles' (1987) model, based on expectancy-values theory (Eccles et al, 1983), suggested occupational and educational decisions are based on the expectation of the individual regarding their performance (expectations for success) on "various [relevant] achievement tasks"(p.138) and their perception regarding the importance of the task (subjective task value). Expectations are described as current or future beliefs regarding how successful an

individual anticipates being in a career or academic field. Subjective task value is defined as the level of importance the individual prescribes to a given educational or vocational field. That is, individuals who expect they can succeed in a particular field (e.g., attending law school) and who perceive the occupation as important (e.g., it is important to defend citizen's rights), may be more likely to choose to participate in the field. Further, Eccles (1987) believed that "occupation choices" are made in a complex social reality, and that an individual's perception of the range of occupational/educational options influences their achievement-related decisions.

Eccles' (1987) emphasis on "expectancies for success" and "subjective task value" as concepts for analyzing motivation in decision-making complements Goodman's (2000) broader concepts (e.g., empathy, morality, and self-interest). Eccles (1987) emphasizes the influence values/attitudes and knowledge can have in encouraging individual(s) to make certain decisions (i.e., promote social justice). For instance, Goodman (2001) states that one avenue for encouraging privileged groups to promote social justice is encouraging people to share personal experiences with discriminatory acts (e.g., increasing knowledge). Eccles' (1987) model may then suggest that the more knowledge the person has regarding social inequalities will lead to increased subjective task value; this, in turn will lead to a greater likelihood the individual may begin addressing social injustices.

Another area of inquiry stemming from both Eccles' (1987) and Goodman's (2001) models includes why participants may choose *not* to act when recognizing social justice prompts, and what values/attitudes (including emotions and cognitions) are driving this inaction. Again, there is no theoretical model for addressing how a transformative curriculum, with a specific social justice agenda, later influences participant's relationship with social justice. Thus, both Eccles' (1987) and Goodman's (2001) theoretical models offered separate, though not opposing viewpoints for understanding the participant's relationship with social justice as well as informing the research and interview questions.

Personal/Social Identity Development Model

Lastly, any act of social justice is influenced by the actor's level of awareness about social injustices/inequalities and their development related to these awarenesses. Worell and Remer (2003) believe each society/culture is comprised of social categories/groupings that they call "social locations" (e.g., gender). Each individual in a society is comprised of intersecting, multiple "social identities" which are their subjective perception of their social locations. "Social identities" are defined by Worell and Remer (2003) as "acknowledged or unacknowledged identifications with social locations"(p.33) in a particular environment and/or culture. Each of the social locations can be located objectively as occupying either a seat of privilege or

oppression within a specific society. Each person similarly may subjectively perceive each of their social identities as resting on a continuum from privileged to oppressed. Privileged groups (e.g., males, Caucasians) are described as societal groups who hold greater power relative to other groups, and have greater access to valued resources. Oppressed groups (e.g., women, homosexuals) have less accessibility to resources and are perceived by privileged groups as "undeserving" or inferior.

Individuals' subjective appraisals of their social identities are influenced by a number of factors including awareness or denial of social injustices towards various social groupings/social locations. In this regard, Worell and Remer (2003) developed a four level social identity development model. In this model, individuals are seen as moving from level one (i.e., non-awareness) to level four (i.e., engagement in social action). Worell and Remer (2003) emphasize that a person's degree of awareness of privilege and oppression is the major construct that underlies their levels.

Relative to the MRHC study, participants are unique in their social identities, and in their identity development levels related to each identity, and this will influence their reaction to the MRHC experience (e.g., emotions). Thus, when examining a participant's response to a social justice prompt (i.e., participant perceives what appears to be a social injustice), consideration was given to participants' matrices of social identities, and the societal context. Additionally, identifying participants' levels of social identity development provided a lens for understanding emotions and thoughts driving their behaviors around issues of social justice.

Model Comparison

Each model chosen for the MRHC study varies in terms of origin and intention. Eccles' (1987) model, from the achievement motivation literature, is primarily aimed at predicting career-based decisions using the constructs of subjective task value and expectancy for success. Goodman's (2001) model, through the lens of empathy, morality, and self-interest, was designed as a tool for understanding what motivates privileged individuals to promote social justice. Lastly, Worell and Remer's (2003) model, using the construct of awareness of privilege and oppression, sought to explain how people move from level one (i.e., non-awareness) to level four (i.e., engaging in social action). While varying in origin, strengths and weaknesses, each model is anchored in the notion that increasing one's awareness, knowledge, and skills in a certain domain influences whether the individual later decides to take action (e.g., promote social justice). Awareness, knowledge, and skills are also the three components which are ascribed to being a "culturally competent" health professional (Sue & Sue, 2003). As previously mentioned, the domains of "heightening the student's awareness," "aiding in developing a greater knowledge

base," and "providing experiences for the reflective application of ideas"(e.g., skills) were also the main agenda of the MRHC preparatory course.

For instance, Eccles' (1987) constructs, "expectancies for success" and "subjective task value," address the fact that greater knowledge in a given area (e.g., dangers of ignoring social injustices), may lead to perceiving greater value in that domain, and thus may influence the participants' willingness to change their behavior (e.g., address social injustices). With practice (e.g., increasing expectancies for success) an individual may develop a personal style for handling social justice prompts. Repeating the behavior may increase individuals' self-confidence, and thus encourage them to continue taking social action.

Goodman's (2001) broader concepts of empathy, morality, and self-interest are similarly linked to the domains of awareness, knowledge, and skills. For instance, Goodman (2000) recommends inviting an outside speaker from an oppressed group to discuss their experiences with social injustices (i.e., increases knowledge and empathy) in front of a primarily privileged group. Additionally, Goodman (2000) states, from the morality literature, that some individuals primarily respond to an "ethic of care" while others respond better to an "ethic of justice" (defined in Chapter Two). Thus, Goodman (2000) suggests that when conducting social justice workshops, in order for the information to appeal to a varied audience, the instructor needs to present material that taps into both sets of values.

Worell and Remer's (2003) construct of "privilege and oppression" similarly emphasizes how increasing one's awareness (e.g., values/beliefs, emotions, cognitions) and knowledge of cultural groups, and society's treatment of cultural groups, is the catalyst for people moving through the levels of the social identity development model. In this case, by shifting the individual's framework, the learned knowledge and awareness is considered the momentum that moves people from level one (i.e., non-awareness) to taking social action.

Comparatively, each of the models also offers different, though not opposing perspectives for potentially explaining why participants may choose *not* to act when recognizing social justice prompts, and what values/attitudes (including emotions and cognitions) are driving this inaction. Goodman (2000), for instance, may explain inaction from a moral development perspective (morality domain), Eccles (1987) may explain that the individual did not perceive the task as important (low subjective task value) and/or lacks self-efficacy for the social justice action. Worrell and Remer (2003) may attribute the inaction to being in level one of the social identity development model. Again, while each model varies in terms of intention, the models as a whole offered a comprehensive framework for informing research and interview questions for the MRHC study.

MRHC interview questions were aimed at understanding how the participants feel regarding social responsibility and the level at which the participants have taken social action. For instance, social action was explored in terms of whether the behavior was public (e.g., personal confrontation regarding a racist remark, publicly protesting for gay rights) or private (e.g., anonymous letter to the senator regarding mistreatment of impoverished children in the public school system). Additionally, participants' social justice concerns and prosocial actions were explored in terms of whether they were on an individual, group, or national level. Each approach obviously tapped different levels of vulnerability depending on the social identity and values of the participants.

In sum, both honoring and attempting to understand the MRHC experience in terms of whether the students later become active agents in promoting social justice is a complex and difficult task. By taking a qualitative approach, this study seeks to understand how the MRHC experience, which deliberately focused on oppression and its prevention, later shaped students' relationship with social justice and prosocial activism. Goodman's (2000), Eccles' (1987), and Worell and Remer's (2003) models were each used as a framework for informing the research question, and offered options for conceptualizing the data.

Review of Dissertation Chapters

Chapter Two will provide a literature review regarding the outcome of study abroad experiences, and how the findings have informed the research question and the models which have been chosen. Chapter Two will then shift into an explanation of how the triad of Eccles (1987), Goodman's (2000) and Worell and Remer's (2003) models will be used as a framework for understanding the student's current relationship with social justice and prosocial behavior relative to the MRHC experience.

Chapter Three focuses on the qualitative methodology for the study including the approach and rationale, sample selection, interview questions, data analysis procedures, and strengths and limitations of the study. Chapter Four will provide specific details regarding the itinerary for the MRHC trip and the MRHC preparatory class. Additionally, this chapter will discuss the agendas inherent in the trip regarding those who developed the MRHC experience, the preparatory course instructors, and the individual participants. Profiles will be presented for each of the five participants including a sixth profile that will describe my experience of the journey, personal agenda, and the bias that stems from my participation on the trip.

Chapter Five examines how the five MRHC participants conceptualized social justice and social action as these are the foundational concepts of understanding the study. Examples of the

interview questions that aimed to generate definitive responses for these terms will also be provided in this section.

Chapter Six examines what comprises MRHC participants' motivation to take social action, or not, two years following their return from Poland. Exploration into participants' motivation includes understanding their thoughts, feelings, and behaviors relative to addressing social injustices.

In Chapter Seven, MRHC participants perceived *ability* to respond to social injustices are explored through their reported confidence levels in taking social action. Chapter Seven aims to illuminate participants' courage in taking social initiatives from the language in which it naturally emerged from the data. The second portion of this chapter will explore *social action initiatives* that participants have reported already occurred. This section will draw upon behaviors that participants identify as social action as well as behaviors that the MRHC study describes as social action.

Lastly, Chapter Eight responds to whether the *Holocaust March of Remembrance and Hope Curriculum (MRHC)* later shaped participants' relationship with social justice and prosocial activism. This chapter provides the reader with a brief review of the research questions as well as gaps in the literature regarding cultural sensitivity and study abroad programs with/without a social justice agenda. Research subjectivity issues are revisited as this influenced each part of the study including the results. Following this section is a discussion regarding the main themes which emerged from the data and how this parallels, contrasts, and/or adds to the literature. Lastly, future research implications are considered.

CHAPTER TWO: LITERATURE REVIEW AND RELEVANT MODELS

This chapter will provide a literature review regarding the outcome of study abroad experiences, specifically the cultural influence of studying overseas. A discussion will follow regarding how foreign studies research findings have informed the research question and the models that were chosen. Next, will be an explanation regarding how Goodman's (2000), Eccles' (1987), and Worell and Remer's (2003) models will be used as a framework for understanding the MRHC participants' current relationship with social justice/activism, relative to the MRHC experience. Interview questions stemming from the models will be presented following the description of each theoretical model. Parallels and differences between the models will be discussed, including why the triad was relevant and appropriate for the study. Following the data analysis, Taylor's (1994) learning model helped frame the results of this study. Thus, this model will also be discussed during the latter part of the chapter.

Foreign Studies Research

Study abroad, for the purpose of this paper, is defined as "all educational programs that take place outside the geographical boundaries of the country of origin" (Kitsantas, 2004, p.441). Numerous studies on overseas educational programs have attempted to identify the impact of such experiences (Dolby, 2004; McCabe, 1994; Kitsantas, 2004; Talburt & Stewart, 1999). However, in the interest of the MRHC study, this section will predominantly focus on studies concerning the cultural impact of study abroad. That is, research will be reviewed which is relevant to cross-cultural awareness or "global awareness" which has been described by McCabe (1994) as "a degree of interconnectedness within and between societies… suggests an existence of competing world views, ideologies, and beliefs that cross global cultures" (p.275). Research findings within this domain helped inform the research question and the subsequent models that were used as a framework for understanding the MRHC participant's relationship with social justice and prosocial action. For instance, few overseas studies have focused on "goals," or trip itineraries, in terms of demonstrating how deliberately creating objectives for an overseas journey tends to guide students toward achieving the desired goals. Relative to the MRHC, the participants were specifically required to generate personal goals for the journey that included developing a medium (e.g., lesson plan) that could be used for teaching others about the dangers of intolerance. Considering the MRHC had a specific social justice agenda, identifying "goals" which

the participants may have set for themselves regarding social inequalities, may facilitate greater understanding concerning how the experience shaped their relationship with social justice/activism.

Before examining the study-abroad literature, an important piece to consider is that the MRHC journey was a unique experience. That is, the journey had a transformative curriculum that encompassed a preparatory course and an overseas experience that was less about cultural immersion and more about exposing participants to the Holocaust phenomena. With this in mind, the closest and most appropriate literature to explore was study abroad programs with a specific cultural component. However, the actual MRHC study examined an entire educational program that had a specific social justice agenda that fits closely, though does not fit exactly, with study abroad literature.

Cultural Influence of Studying Overseas

McCabe (1994) explored the cross-cultural awareness of students who studied abroad in a semester at sea program. The author was primarily interested in understanding how the experience influenced each student's global perspective. Fourteen students were identified as focal group members from a group of twenty-three students initially recruited. Qualitative methods were used for data collection that included analyzing students' journals, conducting interviews, and participant observations. The author examined the students' experiences in terms of five dimensions including "fear versus openness," "people as the same *or* different versus people as the same *and* different," "naivety versus cross cultural knowledge and understanding," "pro *or* anti-Americanism versus pro *and* anti-Americanism," and "ethnocentrism versus globalcentrism" (McCabe, 1994, p.277). Results from the study suggested that "openness" increased over time with regard to other cultures and the participants' sense of Americanism. That is, the participants began to experience themselves and other cultures as having both similarities and differences. Additionally, students move toward understanding the world in terms of being "a citizen of the world" rather than remaining within the parameters of ethnocentrism (McCabe, 1994, p.279).

Drews and Meyers' (1996) research concurs with McCabe's (1994) notion that overseas experiences facilitate students in gaining a more balanced perspective of other national groups. The authors were interested in studying students' perception of other national groups before and after returning from a study abroad program. Participants (n=94) were recruited from Juniata College and divided into three groups including those who studied abroad for an entire academic year (SA), students who studied overseas for one semester (WSA), and a control group that consisted of students who were enrolled in a human sexuality course. Results from the study

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suggested that students who had studied abroad (SA and WSA groups) described other nationalities by using greater "personal" references (e.g., friendly, sincere) rather than "physical," or surface references (e.g., ethnic labels, famous tourist sites or people relative to the host country). Furthermore, the frequency of personal references was greater in SA students as compared to WSA students. The authors suggested that the length of stay might play a role in how deeply participants conceptualize other nationalities in terms of individual versus physical references. McCabe (1994) and Drews and Meyer (1996) both found that following a study abroad experience, participants' perspectives of other cultures tend to shift from general cultural labels, to acknowledgement of sociocultural and individual similarities and differences.

Kitsantas (2004) similarly examined the influence of study abroad experiences on students' cross-cultural development and international awareness. However, the author specifically looked at the relevance of "goals" in terms of whether the students experienced greater development in their international consciousness. For this study, "goals" was defined as "intentions to attain a specific standard of proficiency" (Kitsantas, 2004, p.442) in terms of building cross-cultural effectiveness within a given time. Participants (n=232) included students who were enrolled in study abroad programs in Italy, England, France, and Spain during the 2002 academic year. Results from the study suggest that study abroad programs, as previously mentioned, have a positive impact on student's cross-cultural skills, international awareness and understanding, and ability to function in a growing multicultural world. Findings also suggested that participants who identified greater cultural understanding as an objective prior to studying abroad, were more likely to report achieving this goal, than those who had not identified this as an objective.

Kitsantas (2004) refers to setting "goals" as a means for understanding what may have been a catalyst for the students developing greater cross-cultural awareness and skills. Talburt and Stewart's (1999) qualitative research on study abroad also refers to "goal setting" as a part of the research methodology. In this study, the participants were asked to identify cross-cultural goals for an overseas experience in Spain, and strategies for achieving those goals. Additionally, the achievement motivation literature discusses goals in terms of "mastery-goal orientation" and "performance-goal orientation" (Ames, 1992) in learning environments. Mastery goals are defined as a "learning-goal" where the primary objective is reaching competency within a given academic domain. The intrinsic value in accomplishing the task is emphasized in mastery goal orientation. Conversely, "performance goals," focus more on "ego-involvement" and emphasize achieving in a given domain in order to appear smart and/or receive external validation. Types of goals, and their impact are a valuable area for future research in the domain of study abroad

considering foreign studies programs seem to assume certain cross-cultural knowledge will be gained. Setting specific itineraries (e.g., educators and students setting mastery goals) for study abroad programs, according to the achievement motivation literature, may increase the chance that the desired goals will be met (Ames, 1992).

Talburt and Stewart (1999) conducted an ethnographic study that examined the cultural learning of students participating in a five-week foreign studies program in Spain. The authors were interested in comparing in and out of class experiences during a short-term, overseas program. Thirty-five participants attended the program along with an educational researcher and a Spanish faculty member. Six of the students were chosen as participants and were studied using ethnographical means of data collection (e.g., in-depth interviewing, field notes, classroom observations, faculty interviews). While the initial intent of the research was to study each member equally, one participant's experience drew the researchers' attention.

During the interviews, a female, African-American participant reported experiencing a greater frequency of discrimination than she had anticipated. She stated, "I have to deal with it in the states, I don't like to have to deal with it away from home. But it just makes me realize it's all over. People say it's not there, but it's there" (as cited in Talburt & Stewart, 1999, p.168). The authors also described the difficulty this participant had in trying not to internalize the messages she was receiving regarding race and gender. Talburt and Stewart (1999) refer to this domain as "Being Foreign: Passing and Groupness"(p.171). The participant said:

> "I can understand it because I've been hurt, and I've seen the danger it can do. I see the damage that someone, whether they be Black or White, trying to step over and not be accepted for who they are. And then the fear, like fear of trying again, trying to understand again. Because the barrier and the pain that came from not being able to get through that barrier is enough to say, well it's not worth it, and generalize" (p.168).

With this in mind, Talburt and Stewart (1999) discussed the importance of researching, examining, and educating students on the specifics of a culture that may likely shape their international awareness. Focusing on "students' sociocultural differences"(p.163) prior to trip, and in the host country was emphasized. The authors concluded that further research needs to be conducted regarding how race and gender (two important social locations) affects students during and after returning from study abroad programs. Greater preparation, the authors stated, may have allowed participants to feel more empowered and subsequently process the journey on a broader, international level.

Talburt and Stewart's (1999) study introduced a valuable perspective regarding the importance of preparing students for studying abroad with regard to racism and discrimination.

Talburt and Stewart (1999) specifically attend to the experience of the sole African-American female in their study abroad group in terms of this person's experience with racism and discrimination in a Spain (i.e., the host culture). Thus, the researchers emphasize the importance discussing participants' salient and invisible social identities (e.g., race, gender, socio-economic status, educational level) as a part of the study abroad curriculum in order to better foster students' cross-cultural sensitivity as well as preparedness for potential discrimination in another culture. In this same regard, Rotabi, Gammonley, and Gamble (2006) have also emphasized the importance of educating foreign studies participants *as well as* their instructors about perpetuating stereotypes attached to being "privileged" Americans when traveling overseas. With this in mind, there is an equally compelling argument for understanding the role of social identities with regard to the MRHC participants' post-trip experiences and involvement in social action.

Dolby (2004) further underscored the argument for attuning to social identities with regard to study abroad programs. Dolby argued that while students gained cross-cultural awareness from studying abroad, the greatest benefit of foreign studies is "encountering oneself" (p.150). That is, examining the part of self that is connected to the participant's sense of national identity (a social location). In this study, the author recruited a group of American students (n=26) from a university in the Midwest who were planning to study abroad in Australia during spring semester. Data were gathered using pre and post interviews. Results from the study suggested that, for the participants, the most salient challenge from studying overseas was exploring what it meant to be an American. The author emphasized that study abroad experiences encourage students to move away from "infantile citizenship" (Dolby, 2004, p.171) toward "understanding how 'American' functions as a space of identification-of potential-for many around the world"(p.171). Dolby (2004) warned of the danger in strongly attaching oneself to an American identity without gaining knowledge regarding national and state policies, and encouraged continual questioning of what it means to be an American.

Lyon (2001) also explored the role of social identities in a study examining the experience of women who worked overseas. Participants included two African-American and eleven Caucasian women between the ages of twenty-one and seventy- eight. Each of the participants taught in a host country (e.g., South Africa, Malaysia, Slovak Republic) for a minimum of six months, had previously earned a college degree or received appropriate training, and sought supportive relationships prior to and during the experience. Data was gathered and measured through qualitative measures (e.g., interviews, personal documents). Major findings from the study suggested that the women's professional role overshadowed the role of gender. That is, the participant's occupational identity felt more salient on a daily basis rather than their

gender role. The author discussed the importance of supportive relationships for each of the women during the experience. While this study addresses individuals who have gained employment abroad, rather than studying abroad, the importance of social identities is emphasized with regard to understanding the experience of each individual.

Talburt and Stewart's (1999), Dolby's (2004) and Lyon's (2001) research findings concur that an examination of social identities are a valuable component for understanding what may be informing the participant's perspective of the overseas experience. Further, in order for study abroad programs to adequately prepare participants for coping with country-specific issues of inequality, pre-trip discussions regarding how the students' social identities may be received in other countries is recommended (Talburt & Stewart, 1999). Each study is limited, however, in terms of focusing on specific social identities rather than the full range of individuals' intersecting identities, and not examining the long-term impact of the experience. Taylor (1994) offered a model of intercultural competency that addressed the transformative learning process by which students engaged in overseas experiences grow to become culturally competent (i.e., better cope with ambiguity in diverse cultures). However, each of the models in this domain offer similar limitations in terms of not addressing the multiple, intersecting identities of the participants; that is, their awareness of their own and others' privileged and oppressed statuses relative to their unique overseas journey.

Previous Research on the March of Remembrance and Hope

Clyde (2002) administered a survey which sought to examine the impact of the Holocaust March of Remembrance and Hope (2001) in terms of participants' "world view," "leadership skills," and "academic interests." Clyde (2002) also aimed to understand the influence of participants' reported self-reflection in terms of whether the trip was influential coupled with whether demographic differences would demonstrate commonalities across the participants in terms of the trip influence. Questions on the post-trip survey were predominantly closed-ended as participants were asked to respond in a Likert-type fashion according to how the trip had influenced them. Clyde (2002) also included three-open ended questions that aimed to generate responses about the most powerful impact of the journey and whether the students reached their personal objectives. Seventy-eight participants were involved in the study and the information was gathered approximately ten months post-trip. Results from the study indicated participants' world view and leadership skills (i.e., reported more public speaking) were more influenced than their academic interests. Secondly, those who engaged in self-reflection reported the trip had a greater impact than those who did not. Memorable activities, such as spending time with Holocaust survivors, were indicated as well. Demographics did not necessarily demonstrate any

differences in terms of the trip impact; additionally, the author noted a limitation of the study was that most of the participants were from North America.

Spaulding, Garcia and Savage (2003) conducted a qualitative study similarly assessing the impact of an MRH (2001) journey though specifically focused on the influence of "preservice teachers thinking about diversity" (p.35). This study had a strong ethnographic quality as multiple sources of data were gathered including group journal entries, interviews, and notes taken by the researchers. Three case studies were conducted on MRH participants using the above multiple sources of data. Results from the study suggested participants experienced increased awareness of Holocaust education, that the journey had a strong emotional impact, and that being immersed in another culture proved an effective means for facilitating fresh perspectives. For instance, one of the participants, "Anna Black" stated with regard to the trip, "I have learned that ordinary people commit atrocities. I have learned that ordinary people stand by and allow it. And I have seen that a few extraordinary people find the strength to do neither" (p.37). The authors also reported that instructors and/or trip sponsors did not deliberately facilitate participants' reflection of the journey in terms of extrapolating the atrocity of the Holocaust to other social injustices.

Spaulding, Garcia, and Savage (in press), through a similar methodological approach, conducted a study on the same March in which this research project has been based. In this study, the authors examined how the MRH journey influences participants' "knowledge of, attitudes about, and actions in regards to diversity." The authors also considered "How, if at all, did participants connect the MRHC experience to issues of social justice?" (p.2) Results from the study suggested that:

> "While the academic preparation was critical to their understanding of the Holocaust, the authentic experience of the MRH had the greatest impact on these students' thinking about diversity and their willingness to take action against social injustice. Once they had actually touched the scratch marks on the walls of gas chambers, walked through the crematoria, and viewed the mountains of rotting hair and shoes in the death camps, genocide was no longer theoretical. By their own accounts, seeing, touching, and hearing the stories of David, Hannah, and the other survivors in these grim settings were the most important moments of the MRH" (p.33)

Spaulding, Savage, and Garcia (in press) emphasized here that the visceral experience of being in the context of evil increased participants' awareness of the finality and devastation related to imposed genocide. However, the authors note that the atrocity of the Holocaust, as well as its related lessons, are frequently discussed on a surface level or are completely absent in educational environments. The authors argue for the importance of teaching about the Holocaust

in a manner which helps students extrapolate the knowledge to other oppressed groups as well as grasp the multileveled perspectives inherent in these issues.

Each of these studies (Clyde, 2002; Spaulding, Garcia, & Savage, 2003; Spaulding, Savage & Garcia, in press) in collaboration with this current research study, will likely provide a more comprehensive understanding regarding the influence of the journey to Poland as the studies share some overlapping objectives though others are quite distinct. As each of the above attempted to illuminate the most powerful portions of the journey itself, this current study focuses instead on whether the students have used the lessons and subsequently taken social action. Further, Spaulding, Garcia, and Savage's (2003) research focused on developing beneficial, educational curriculum for Holocaust education programs whereas this study was primarily focused on the process of the participants' growth. Results from each of the studies will be important to examine as each study, with a slightly different focus, methodological approach, and relative strengths and weaknesses, will provide more underlying meaning regarding the impact of the journey. Additionally, findings from each of the combined studies will help educators consider what changes need to be made in order to help students absorb the higher-level lessons inherent on the trip (i.e., not simply learning that Nazis are all bad and Jews are victims).

Influential Literature Following Data Analysis

After analyzing the data, it was clear that additional models for understanding participants' experience of the journey were necessary. In this regard, Taylor's (1994) transformative learning model emerged as significant following the data analysis and this work ultimately helped frame the results of the study. Considering the relevance of Taylor's work, the next section will discuss the theoretical development of transformative learning, with a specific focus on Taylor's contribution to the model. Taylor's (1994) model will be revisited in Chapter Eight in the context of discussing how the model helps explain the results of the study.

Background on Transformative Learning

In brief, The Transformative Learning Center (TLC) held an international conference on October 17-19, 2003, and collaboratively developed a working definition of *transformative learning*:

> "Transformative learning involves experiencing a deep, structural shift in basic premises of thought, feelings, and actions. It is a shift of consciousness that dramatically and permanently alters our way of being in the world. Such a shift involves our understanding of ourselves and our self locations; our relationships with other humans and with the natural world; our understanding of relations of power in interlocking structures of class, race, and gender; our body awarenesses; our visions of alternative approaches to living; and our sense of possibilities for social justice and peace and personal joy (Transformative Learning Center, 2003b).

Frequent dialogue regarding the conceptualization of transformative learning has resulted in a rather broad definition. Historically speaking, however, transformative learning was initially conceived as a cognitive perspective change. Mezirow (1997) offered a cognitive-rational approach to adult learning that shared several viewpoints that were also put forth by Friere (2000). Mezirow (1997) proposed that the primary objective of adult learning is to encourage the students to think autonomously and understand societal structures that are supportive and/or oppressive to them.

Mezirow (1991) stated that several components were necessary in order for adult learners to engage in the transformative process. First, a "disorienting event" needed to occur so that an individual is disturbed (e.g., shaken, fearful, confused, hurt) by an occurrence that does not fit previously held beliefs. Traumatic events (e.g., loss of a spouse, car accident) are examples of such events. Next, the author states adult learners are then motivated to engage in critical reflection, and potential reevaluation, regarding themselves and their worldview. "Action" is considered the last stage where a person is attempting to integrate the new information into their daily way of living.

Critiques of Mezirow's adult learning process include primarily focusing on cognitions, disregarding the importance of relationships (e.g., mentors), and seemingly ignoring the influence of the cultural context (Baumgartner, 2001). Additionally, the process was presented as linear rather than fluid. Later studies suggested that a "disorienting event" can indeed be "cumulative" and the entire process may be experienced as fluid and flexible (Baumgartner, 2001, p.16). Despite the limitations, Mezirow (1991) provided a foundation for transformative learning which has proved beneficial and grown. Since that time, other researchers have built upon the transformative learning model (Cranton, 1994) as well as applied it to other areas such as spirituality, imagery (Dirkx, 2001), and grieving (Dirkx, 1997). However, Taylor's (1994) approach to transformative learning was most relevant to the MRHC study as he used the model as a framework for understanding foreign studies experiences.

Transformative Learning Model and Foreign Studies

Taylor (1994) extended the transformative learning model, which is referred to here as "perspective transformation," by examining the "process" by which students' choosing to study abroad experienced a cognitive, emotional, and behavioral change. Taylor (1994) first describes three dimensions which are directly related to the perspective transformation process which are referred to as "precondition," "process," and "outcome." Precondition, a term found in the literature regarding intercultural transformation, is a necessary catalyst for an individual to be motivated to learn. Similar to the "disorienting" event, a precondition in this case could be

described as culture shock, an experience that creates a personal imbalance that motivates individuals to seek a means for moving back towards homeostasis (Taylor, 1994).

The "process" dimension is described as the evolution from preconceived perspectives to higher level viewpoints that reflects a more integrated understanding of an individual's host and home culture. Taylor (1994) later draws parallels between the models of perspective transformation and intercultural competence such that each "begins with a stage or pattern of alienation and initial contact, followed by a trial-and-error period of testing new habits and assumptions, and concluding with a stage of duality and interdependence within the new culture" (Taylor, 1994, p.399).

Lastly, the final "outcome" dimension reflects a shift in perspective that may be demonstrated cognitively, emotionally, and behaviorally (Taylor, 1994). Similarly, perspective transformation describes this as a period where self-awareness and interpersonal relationships are feeling more grounded and integrated. Additionally, Mezirow (1991) describes this period as "a reintegration into one's life on the basis of conditions dictated by one's new perspectives" (pgs. 168-169).

Taylor (1994) describes several limitations regarding using the transformative theory as a framework for understanding the learning process behind the development of intercultural competency. Transformative learning, the author states, is described in the literature as a "universal" theory that transcends all cultures and nationalities (Taylor, 1994). Taylor argues that there is in inherent "western bias" within the theory and a necessity to state this as such. An absence of literature regarding transformative learning beyond therapeutic and learning environments is also considered a major limitation, and an area in need of future studies. Lastly, Taylor argues that the use of words such as "higher learning" to describe a successful experience is more a value than a statement of fact. That is, certain cultures may not share this desire or belief and this is not to be considered a deficiency, but rather a cultural and/or personal choice (Taylor, 1994). Related to the literature overall, outcomes studies examining transformative learning and intercultural studies seem to be sparse in the literature (Lyon, 2001; Taylor, 1994). However, the relationship between transformative learning and social activism has been examined to a larger extent (Kovan & Dirkx, 2003; Lyon, 2001).

Taylor's (1994) application of transformative learning closely parallels the way in which the MRHC experience was developed and conducted. The specific application of the model will be discussed more thoroughly in Chapter Eight.

Discussion

Study abroad literature has been successful in addressing global themes such as national identity, cross-cultural awareness, intercultural competency, and general outcomes of studying overseas (e.g., increased language proficiency, gained experience with a different government). Overall, foreign studies research is broadly anchored in the domains of attitudes/beliefs regarding cross-cultural groups (e.g., greater appreciation for national identity), knowledge gained from cross-cultural experiences (e.g., increased worldviews), and cross-cultural skills which help the participants function more effectively in a multicultural world. As previously mentioned, awareness, knowledge, and skills are also the three components which are ascribed to being a "culturally competent" health professional (Sue & Sue, 2003)[2].

More specifically, overseas studies have demonstrated that following a study abroad experience, participants' perspectives tend to shift from general cultural labels, to acknowledging individual differences across cultures (Drews & Meyer, 1996; McCabe, 1994). Thus, at some point during the study abroad experience, or perhaps from an accumulation of experiences, the participants shifted their framework (e.g., perspectives, values) and were able to develop more balanced perspectives of other cultural groups. Inherent in this shift, there seems to be a motivation (decision/choice) to be less threatened by differences, and/or more accessible to other groups. Thus, there is an unanswered question as to how this motivation manifests beyond the scope of the overseas experience.

Overseas research studies have also begun recognizing the importance of incorporating social identities into the research methodology and analysis (Dolby, 2004; Talburt & Stewart, 1999). Varied results have been found in the literature regarding what social identities were most salient for the participants when studying abroad. Dolby (2004) argued that the greatest benefit of foreign studies is "encountering oneself" (p.150) in terms of the participants' own national identity. Talburt and Stewart's (1999) ethnographic study primarily emphasized the social identities of race and gender. Other studies have also examined implications for studying abroad for students with disabilities (Mclean, Heagney, & Gardner, 2003). Overall, examining a participant's matrix of social identities in the context of foreign studies literature is still relatively absent. Thus, there are other unanswered questions as to how a participant's matrix of social identities may influence their foreign studies experience and their experiences after re-entry into the United States.

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[2] Sue and Sue (2003) proposed "A Multidimensional Model for Developing Cultural Competence" for counselors and therapists as a guide for working towards "effective multicultural counseling"(p.25).

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As previously mentioned, few overseas studies have focused on "goals," or trip itineraries, in terms of demonstrating how deliberately creating objectives for an overseas journey tends to guide students toward achieving the desired goals. Connections between setting "goals" in foreign studies literature (Kitsantas, 2004; Talburt & Stewart, 1999) were made to "mastery" and "performance" goal orientations in the achievement motivation literature (Ames, 1992). Relative to the MRHC study, identifying "goals" which the participants may have set for themselves regarding social inequalities may facilitate greater understanding concerning how the experience shaped their relationship with social justice/activism.

Further limitations in the study abroad literature are that few studies examined the impact of short-term programs (e.g., month or weeklong programs), or the long-term influences of overseas experiences (Anderson, Lawton, Rexeisen, & Hubbard, 2006; Jurgens & McAuliffe, 2004). Along these lines, foreign studies research has also not examined the long-term impact of trips that have a deliberate social justice agenda (e.g., March of Remembrance and Hope, March of the Living, Israel). The relationship between study abroad itineraries and the long-term outcome of the overseas experience have also not been explored.

With this in mind, three models were ultimately chosen for informing the research questions and the subsequent interview questions. Goodman's (2000) model regarding motivating privileged groups to promote social justice, Eccles' (1987) model regarding motivation to engage in task-related behaviors, and Worell and Remer's (2003) social identity development model will each be discussed in the next section. Relevant interview questions will follow the description of each model.

Why Should I Do This?: Goodman's Model for Motivating Privileged Groups to Promote Social Justice

Participation on an emotionally charged trip such as MRHC causes one to question what motivated the students to participate. That is, if the agenda of the MRHC (agendas are discussed in Chapter Four) is to encourage participants to promote social justice, do the participants later promote social justice? Or take social action? In addition, what factors are motivating their choices? Currently, no study abroad literature examines how a social justice curriculum including an overseas experience influences the relationship a participant has with social justice and activism. With this limitation in mind, drawing from a framework that already offered reasons why privileged groups may respond to social justice prompts was the next logical step in bridging the two areas of study.

Motivation to Embrace Social Justice

Goodman (2000) sought to understand what motivates individuals from privileged groups to support social justice. Drawing from studies on empathy, morality, and self-interest the author presents a theoretical lens for understanding the myriad ways in which privileged individuals (e.g., males, heterosexuals) may be motivated to promote social activism and diversity. Results from the study were obtained from archival and ethnographic data from workshops and classes. Goodman (2000) stated that the responses generally fell into one (or more than one) of three categories including empathy, moral or spiritual values, and self-interest.

Empathy. "Empathy," the author described as being able to understand, on a cognitive and affective level, the experience of another human being. Goodman (2000) described suppressing or avoiding feelings of empathy as a powerful means for sustaining oppression. Other dangers involved in inhibiting empathy include perceiving certain cultural groups as superior, and likewise dehumanizing disadvantaged groups. The author argued there is a difference between "using empathy to motivate altruistic or helping behavior and using empathy to encourage social activism and support for social justice" (Goodman, 2000, p.1063). Empathy as a way to promote helping behaviors, the author stated, is described as being applicable to a particular situation. Conversely, empathy with regard to social activism is described as reoccurring behaviors that address victimization at the systemic level, rather than one individual circumstance.

With this in mind, Goodman (2000) discussed two types of empathic responses. "Empathic responses," the author stated, occur when an individual responds to a distressful situation with feelings of anxiety, guilt, and/or shame (i.e., empathic distress). The author offers the example of driving by an impoverished school or neighborhood and feeling guilty or bothered by the scene. "Sympathetic responses" are described as experiencing an emotional reaction concerning the individuals who are affected by an event. For instance, in the case of driving by an impoverished school, the viewer may experience heartache for the victims (e.g., sympathetic distress), or even anger towards individuals perceived as responsible for the distress. Ultimately, Goodman (2000) argued people have a variety of responses to each type of empathy and that each response may lead to social action. However, once an individual experiences empathy, the next step is deciding "what to do about it" (Goodman, 2001, p.129).

Goodman (2000) discussed three specific motivational responses for individuals following their experience of empathy. First, following societal standards or expectations may provoke some individuals to take social action. Secondly, people may be motivated to act in order to reduce their own level of distress. "Altruism" is the final motivation offered under the

umbrella of empathy, which is described as purely acting on behalf of another's needs. Goodman (2000) stated that people respond to empathy in a variety of ways. However social justice educators may find it beneficial to identify individuals' frequent motivation response, and work with the individual to channel the energy for the greater good (e.g., taking social action).

Goodman (2001) described increasing empathy as one avenue for guiding privileged groups towards promoting social justice. The author offered several exercises that may facilitate this process such as inviting guest speakers from oppressed groups to discuss their experiences. Additionally, the author encouraged journal writing and having participants share their experiences with discrimination and social inequalities. Goodman (2001) suggests that self-reflection is important for acquiring empathy. Similar to McCabe (1994) and Drews and Meyers (1996) findings, Goodman (2001) concurred that greater exposure to other cultural groups may shift individuals' frameworks from general cultural labels, to an acknowledgement of sociocultural and individual differences/similarities. In turn, with greater exposure, empathy toward other cultural group members may be increased, and thus may motivate individuals to take social action. Goodman (2001) similarly states that, "empathy can shift people out of a narrow, individualistic self-interest by fostering a concern for others" (p.139).

Morality. Moral principles and spiritual values are the second major domain discussed by Goodman (2001) with regard to motivating privileged groups to support social justices. Goodman (2001) distinguished between the morality of care (Gilligan, 1982) versus the morality of justice (Kohlberg, 1977). Goodman (2001) stated that both perspectives need to be offered in order to cognitively and affectively appeal to a privileged audience. For instance, when describing a discriminatory act, those who lean towards the morality of justice may demonstrate a greater response to being exposed to facts. Likewise, those who are more drawn to the morality of care may experience a greater emotional response from details regarding the harmfulness of discriminatory acts. Generally speaking, Goodman (2001) stated that, "By evoking moral principles and spiritual values, people can be motivated to live up to and according to one's values and to right what they perceive as wrong"(p.151). However, a concern that the author mentioned is that individuals do not necessarily know a cultural group has been violated.

In order to move people toward making connections between their moral and spiritual values and social justice, Goodman (2001) suggested first encouraging individuals to identify and express their moral and/or spiritual values. By providing this framework, social justice educators may have a greater sense for how to approach the participant regarding their concerns, and the participant then has a "base from which to judge situations" (Goodman, 2001, p.151). Next, Goodman (2001) suggested educating people regarding social inequalities through personal

stories, theoretical paradigms, facts, (e.g., conducting their own research). Finally, social justice educators need to create a bridge between how social injustices are a violation of "spiritual/moral principles" (Goodman, 2001, p.151). At this point, participants may feel overwhelmed by the information, and may experience cognitive distortions that allow them to maintain that their moral/spiritual beliefs are separate from issues of social justice. Goodman (2001) encouraged educators to challenge these beliefs.

Self interest. Goodman (2000) described "self-interest" as ranging on a continuum from responding to social inequalities for one's personal benefit, to completely acting on another's behalf. That is, on the "individualistic" end of the continuum, participants will only respond to issues of social justice for personal gain, and secondary gains for others are inconsequential. "Mutual," which falls in the middle of the continuum, describes individuals who both feel good from engaging in social justice behaviors, and genuinely want to help others. Goodman (2001) stated most individuals who support social justice efforts tend to identify with this category. Lastly, "interdependent" sits on the far right of the continuum and describes individuals who perceive the people of the world as "us" rather than as separate individuals. People who identify themselves as "interdependent" simultaneously experience their help toward others as helping themselves, and may ultimately work against causes that appear to be in their own self-interest.

Regarding self-interest, Goodman (2001) states that in a general manner each person wants to have their needs and wants met. By using an analogy to conflict-resolution, the author demonstrates why people may not respond to perceived social injustices:

> "With issues of oppression, people often don't support efforts to eliminate oppression because they feel that it doesn't affect them or that nothing can really change, or they cannot imagine how it could be different and not threaten their well-being"(Goodman, 2001, p.155).

Similarly, the objective of conflict-resolution is to have people identify their wants and needs, and then regroup and find a solution that tries to satisfy all parties. Goodman (2001) stated that conflicts still tend to persist because people cannot imagine responding in a different manner, or cannot imagine (an expectation for non-success) things will change. With this in mind, Goodman (2001) offered three strategies for guiding privileged individuals toward equating the promotion of social justice with a chance to enhance, rather than threaten their personal well-being. First, social justice educators need to inquire as to what privileged individuals' value, and then integrate those values into issues of social justice. For instance, in order to increase affirmative action in a college university department, a faculty member may discuss the benefits of having an under-representative individual present (e.g., may help with under-represented student retention). Secondly, Goodman (2001) states that privileged individuals need to be

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educated regarding how promoting social justice actually meets their short and long-term needs (e.g., promoting after school programs for youth leads to less crime). Linking "personal concern to larger issues of equity and justice" (Goodman, 2001, p.156), meaning encouraging people to address social inequalities at the systemic level, rather than channeling their energy toward one person who is somehow "benefiting" from the system is recommended.

Goodman's (2000) framework successfully integrates various modes of literature into a conceptual framework for understanding what motivates privileged groups to work toward achieving social justice. By connecting empathy, morality, and self-interest as conceptual domains, the author provides both a theoretical perspective and related strategies for encouraging privileged groups to promote social justice. Relative to the MRHC study, the model is valuable in terms of emphasizing both social justice and action, providing multiple concepts that are necessary for influencing privileged groups to promote social justice, and examining the various motivational processes that may contribute to whether an individual chooses to act.

Goodman's (2001) domains of empathy, morality, and self-interest were applicable for understanding how the MRHC later influenced participants' relationship with social justice. Additionally, because the participants of the MRHC trip were specifically targeted for the journey due to their privileged status (e.g., non-Jewish, enrolled in higher education coursework), the model was particularly applicable. Lastly, concepts from Goodman's (2000) model may also be easily separated and well suited for generating future coding categories for the study, as relevant.

Limitations inherent in the model and its development include the lack of research studies incorporating the model, and that the framework does not address privileged groups' development with regard to addressing issues of social justice. Additionally, Goodman's (2001) model broadly explains means for motivating privileged groups (e.g., encourage empathy through sharing personal experiences of discrimination), though the author does not examine the fundamental motivational processes behind the choices privileged individuals make regarding social justice. Additionally, Goodman (2001) does not address a participant's matrix of social identities relative to whether social action is taken. However, the author does address the importance of examining social identities in conjunction with the model (2001).

MRHC Interview Questions

MRHC interview questions that were derived from Goodman's (2001) model include (not in this order): When you perceive a social injustice, describe the situation (e.g., personal, public, social identities), who was involved, and what went on with you internally (e.g., thoughts, feelings, attitudes)? How does morality fit, if it does, with issues of social justice? How does your sense of morality fit? What actions have you taken, if any, to become involved in issues of

social justice? What do you believe is motivating you to become involved? Relative to the trip? Relative to your life? How much influence do you believe you have in making minor or major societal changes?

<div align="center">*MRHC Participants' Motivation to Later Take Social Action*</div>

As previously mentioned, the concept of motivation within the domain of study abroad literature has been narrowly examined. Thus, there was need to collaborate with outside sources which may provide a catalyst for generating relevant motivation based questions. With this in mind, within the academic literature, the expectancy-values theory has offered "one of the most important views on the nature of achievement motivation" (Wigfield, 1994, p.49).

Motivation to Engage in Task-Related Behaviors

As an outgrowth of expectancy-values theory (Eccles et al, 1983), Eccles (1987) proposed a model of achievement-related choices that predicts career-based decisions using the constructs of "expectation for success" and "subjective task value" in order to understand "occupational choice." Continual disparity between men and women in terms of employment and education participation despite growing opportunities led to the development of this model. Eccles' (1987) model offers a framework for understanding differential participation in achievement patterns between men and women *and* "a basis for designing more comprehensive intervention programs to broaden the range of educational and occupational choices considered by both males and females" (Eccles, 1987, p.138). Eccles (1987) was particularly interested in understanding women's achievement related choices within the context of gender-role socialization, perceived utility of the career, perception of viable choices, and costs and benefits of making educational and career related decisions. While the model of achievement-related decisions is a valuable and elaborate framework for expectancies and values related to career choice, the primary emphasis of the MRHC study is to understand the application of expectancies and values for social justice activities. Thus, I will only be focusing on constructs within in the model that are directly relevant for informing the MRHC research and interview questions (See Table 1). These domains include "expectation for success," "subjective task value" and "occupational choice" (Eccles, 1987, p.135).

Expectation for success. Eccles (1987) initially defined "expectancy" as current or future beliefs regarding how successful an individual anticipates being in a career or academic field (e.g., task). Eccles (1987) argued that a high expectancy for success in a given field (task) has an influence on whether the individual chooses that career path. Variables that influence individuals' expectancy for success include "confidence" in domains relevant to the task (e.g.,

<div align="center">27</div>

intellectual abilities), how the individual perceives challenges in the relevant task, including internal (e.g., a woman feeling insecure about entering a challenging field) and external barriers (e.g., family believes the wife should not work). How a person interprets past experiences relevant to the task, or perceived opportunities for achieving, also influence whether an individual expects to succeed in a given domain. Eccles (1987) assumes, with regard to a person's perception that "the effects of experience are mediated by the individual's interpretation of the events rather than by the events themselves" (p.140). That is, Eccles (1987) assumes that the events themselves are less important for understanding a person's expectancy for success than how the person *interprets* the events. For instance, doing well in math will only influence future math performance "to the extent that the doing well is attributed to one's ability" (Eccles, 1987, p.140). According to Eccles (1987), researchers may have previously been assessing incorrect variables for expectancies. Eccles (1987) stated that:

> "… it is possible that the critical expectancy beliefs are neither the expectation one has for success in a particular field nor the perception one has of the amount of effort it will take to succeed in a particular field, instead, the critical beliefs may be the relative expectations one has for success across several fields and the perceptions one has of the relative amounts of effort it will take to succeed in various fields" (Eccles, 1987, p.146).

Eccles (1987) concluded that "expectancies" for success may be related to gender differences in occupational and educational fields. However, the significance of this variable is ambiguous. For instance, because individuals may have greater variety in choosing careers for which the expectancy for success are all relatively high, subjective task value may play a more significant role in predicting achievement-related choices.

  Subjective task value. "Value," in the model of achievement-related choices, is defined by three separate, though potentially overlapping categories, including incentive and attainment value, utility value, and the costs resulting from participation in the achievement task (Eccles, 1987). Eccles (1987) linked subjective task value to expectancies for success by stating that the variables influencing high/low expectancies for success (e.g., confidence, perception of internal and external barriers) combined with perceived subjective task values (e.g., individual perceives occupation as enjoyable) help predict whether an individual may choose a given occupational/educational field.

  Regarding the variables in subjective task value, "incentive and attainment" values are described as whether the individual perceives her work as important or enjoyable. People who find an educational/occupational field enjoyable, and perceive themselves as having the ability to achieve in this domain (expectancy for success) may be more inclined to pursue this task.

"Utility value" is defined as whether the individual perceives her achievement-related decision will facilitate long-term goals (e.g., attending post-graduate school may lead to an increased salary). "Costs" regarding subjective tasks values may be the time-commitment necessary for pursing a certain career/academic field, and others reactions to the individual making the decision (e.g., spouse's negative or positive reaction to the line of work). Additionally, counselors, parental opinions, peers, and co-workers may also each play a role in determining whether a choice is considered valuable.

Occupational choice. Eccles (1987) introduced the construct of "occupational choice" because women's career decisions had often been examined in terms of why their decisions did not mirror that of men with similar capabilities. Eccles (1987) stated the model of achievement-related decisions instead poses the question of why individuals ultimately choose the way they do, rather than using men's career and educational decisions as a baseline. Three domains which Eccles (1987) identified as influencing achievement related decisions include "perceived field of options," "psychological influence of choice" and "complexity of choice."

"Perceived field of options," emphasizes that each gender (women in particular) tends to be provided limited or inaccurate information regarding career and educational options. Eccles (1987) stated that the perceived field of achievement-related options is directly influenced by gender-role stereotypes, school counselors providing guidance based on such stereotypes, parents encouraging or discouraging certain career or educational avenues, and peer influences through teasing and/or modeling gender stereotypes.

"Psychological influences on choice," describes the relationship between the individual's self-schema and the career based-stereotypes. As individuals mature, each person develops an "image of who they are and who they would like to be" (Eccles, 1987, p.143). With this in mind, throughout development people acquire belief systems regarding what personal qualities or skills are necessary for certain careers or academic fields. Both the characteristics of the individual and the expectation for achieving in the field each seem to be influenced by stereotypes and consequently a perception of fewer options. Thus, "complexity of choice" honors the notion that achievement-based decisions "are made within the context of a complex social reality that presents each individual with a wide variety of choices, each of which has both long-range and immediate consequence" (Eccles, 1987, p.143). Eccles stated that researchers have examined reasons why capable women have not chosen challenging career paths, rather than focusing on the complex decisions that lead to the achievement-related choices.

As previously mentioned, Eccles' model of achievement-related choices was primarily intended to explain the continued disparity between men and women in terms of employment and education. Conversely, the agenda of the MRHC is to influence participants' current relationship with social justice and prosocial action (task being targeted). In this case, exploring the constructs "expectancy for success," "subjective task value" and "choice" may help explain MRHC participant's relationship with social justice/activism. Thus, while the model of achievement-related choices is successful in terms of intention, the model is not relevant as a whole with regard to the study; that is, the model was not specifically tailored to address the area of study abroad or helping behaviors in terms of social justice.

Having said that, the construct "expectancy for success" was relevant to the MRHC study in terms offering a potential explanation for the choices the participants made surrounding social inequalities. For instance, if the participant has had successful experiences participating in a social justice organization and felt a sense of personal satisfaction, the individual may be more inclined to continue the behavior. That is, if an MRHC participant witnesses an act of social injustice, and perceives themselves as having the ability (expectancy for success) to address the injustice, and believe their behaviors will be beneficial in the long-term (subjective task value) the person may be more inclined to respond, and continue respond in the future.

Similarly, "subjective task value" was equally relevant in terms of offering potential categories for how individuals may determine whether taking social action, in a given context, may be valuable to them. For instance, an individual may choose not to participate in a march protesting the legalization of gay marriages due to fear of societal responses (low expectancy for success) and belief that marches are not beneficial or important anyway (subjective task value). With this example in mind, "utility" related to participating in social action (e.g., how participation in the march may facilitate long-term goals) and "cost" (e.g., perceiving how others may react) were equally relevant for understanding MRHC participants' motivation to participate in social justice behaviors (or not).

Lastly, the domain of "choice" also related well to the MRHC research study in terms of emphasizing that the decisions the participants make are multi-dimensional, and driven by both personal and societal influences. That is, decisions the MRHC participants make when met by social justice prompts, and how social inequalities has been mentally stored, have all been influenced by experiences, culture, peers, parents, social identities, and the self-schemas of the participant. Overall, each of the concepts emphasize a key component of motivation for choosing

an achievement-related field, and was equally relevant for informing the MRHC interview questions, and potentially conceptualizing the influence of the journey.

Comparison of Goodman's (2001) and Eccles' (1987) Models

Eccles' and Goodman's models share an emphasis in addressing the "why" in term of outcome behaviors relative to tasks within a given domain (e.g., partaking in career, taking social action). The models are complementary in terms of emphasizing the influence of task value when trying to understand what factors are contributing to the participants' decisions. Both models incorporate a process of personal evaluation relative to what values are driving the decisions, in Eccles' (1987) model whether to choose a career or academic field, and in Goodman's (2000) case, whether to promote social justice. For instance, the process of evaluating the importance of the task may be defined by Goodman (2000) as "self-interest" and Eccles (1987) as "incentive and attainment value." Both attempt to understand the same phenomenon, that is, the importance of the task for the individual.

Additionally, both Goodman (2000) and Eccles (1987) understand the influence of "cost" with regard to motivation. Goodman (2000) utilizes "cost" as a motivational tool by naming the consequences of institutionalized racism and oppression for privileged groups, and likewise the benefits of promoting social justice. Eccles (1987) addresses the complex psychological, familial, and societal perceived costs for an individual making specific academic or vocational decisions. Both models honor the sociocultural influence on how an individual chooses to respond. Finally, while Eccles' model of achievement-related choices shifts toward concretely addressing motivation in terms of fundamental elements (e.g., utility, personal satisfaction) relative to career and educational choices, Goodman's model focuses on broad domains (e.g., empathy, morality, self-interest) for privileged groups motivation for taking social action.

Overall, both models were well suited as catalysts for developing interview questions and for potentially generating future coding categories if relevant. The models, in their relative strengths and weaknesses, work in a complementary manner for understanding how the MRHC later shaped or motivated students to become engaged in social action.

MRHC Interview Questions

Questions for the MRHC interviews stemming from Eccles' (1987) model include (not in this order) gaining a life history from the participants regarding parental, peer, and educational influences. Gathering formation from each of these areas would be necessary and beneficial for understanding participants' current relationship with social justice and social action. Additional questions include: Tell me about an instance in which you chose, or did not choose, to address a

perceived social injustice. How confident do you feel in addressing these issues? What things may typically encourage or discourage you from taking social action? Why do you think some people are extremely invested in issues of social justice, while others are not? Where would you put yourself on this continuum?

What Social Identities are Contributing to What I Choose to Do?:

Social Identity Development Model

Any act of social justice is influenced by individuals' level of awareness about social justice/inequalities, and their development related to these awarenesses (Worell & Remer, 2003). In this regard, when examining MRHC participants' responses to social justice prompts, consideration was given to the awareness of the participants regarding their social identities, and their level of development related to each identity. "Social identities" are defined by Worell and Remer (2003) as "acknowledged or unacknowledged identifications with social locations"(p.33). Social identities may be publicly visible (e.g., African-American, youth, able-bodied), invisible (e.g., spiritual orientation, sexual orientation) and/or salient in certain environmental contexts. Social categories/groupings within each society/culture are referred to as "social locations."

Individuals in a society are comprised of intersecting, interacting multiple social identities which are their subjective perceptions of their social locations. Worell and Remer explained that each social identity (e.g., race, gender, social class) can be experienced on a perceptual continuum as occupying either a seat of privilege or a seat of oppression/resistance. Social identities, which are perceived to be "privileged" in the United States, may include males, Caucasians, heterosexuals, and youth. Privileged groups are described as holding greater societal power and consequently have easier access to needed community resources. Oppressed groups (e.g., females, people of color), on the other hand, have less accessibility to resources and are perceived by privileged groups as being inferior and/or undeserving. The authors argued that each social identity, depending on the cultural environment, lends itself toward having a disadvantaged or advantaged status in mainstream society.

With this in mind, Worell and Remer (2003) take a "social justice perspective" (Chizhik & Chizhik, 2002, p.792) with regard to diversity identity development by focusing not only on ethnocentrism, racism, sexism, but also on "any discriminatory practices that involve unequal power distributions" (Chizhik & Chizhik, 2002, p.792). Generally speaking, social identity development models evolved out of the need to improve intercultural interactions. Attitudes, beliefs, and behaviors about cultural groups have been found to change to over time with regard to people's social group awareness and affiliation. Social identity development models were developed as a framework for explaining this shift. With this in mind, Worell and Remer (2003)

designed a four-level model of personal/social identity development to understand how people experience their multiple, social identities. Levels within Worell and Remer's (2003) model are viewed as fluid and each level may be revisited. Additionally, an individual may be at different levels of development for different social identities. Each level provides a description for each identity as occupying either a "seat of privilege" or "seat of oppression." In this model, individuals are seen as moving from level one (e.g., non-awareness) to level four (e.g., developing awareness of oppression resulting in taking social action).

   Preawareness level. "Preawareness," is the first level of Worell and Remer's (2003) model of personal/social identity development. During this level, people who are considered advantaged (e.g., heterosexuals, males) believe in the superiority of their group, believe in a just world, and deny benefiting from having a privileged status. Level one people occupying the status of societal disadvantage may conform to the dominant culture, depreciate their own group status, and engage in self-blaming behaviors.

   Encounter level. Level two, termed the "Encounter" level, results when an individual encounters an experience that challenges previously held beliefs regarding privileged and oppressed cultural group(s). At this level, the advantaged group starts to become aware of their privileged status in society, as well as discriminatory and stereotyping behaviors. Consequently, the advantaged individual begins to question their potential role as an oppressor in society. Feelings associated with this level are often described as guilt, cognitive dissonance, or general discomfort.

   Conversely, level two individuals who are considered oppressed may attribute some of their negative self-beliefs to being a product of society rather than to their own shortcomings. At this level, these individuals may experience a conflict between valuing themselves and the mainstream culture. Anger frequently surfaces during the "Encounter" and subsequent "Immersion" levels where individuals primarily immerse themselves in in-group activities. Frequently, the outcome of this level is greater knowledge and appreciation of one's personal/social identity.

   Immersion level. In the "Immersion level," individuals occupying seats of privilege seek to educate themselves regarding discriminatory practices, become aware of their responsibility in terms of being an oppressor, and initiate contact with oppressed groups. During this level Three, individuals tend to broaden their perspective in terms of recognizing the advantaged and disadvantaged groups contain both positive and negative qualities. Disadvantaged individuals at this stage may develop a more positive feelings regard their oppressed identity and may

consequently immerse themselves in in-group activities to the exclusion of the identified oppressor(s) (Worell & Remer, 2004).

Integration and activism. Finally, level Four is termed "Integration and Activism." For both groups, this level describes people who are "able to move comfortably between the worlds of both groups" (Worell & Remer, 2003, p.37). At this level, the group member is willing to share resources, appreciates qualities of those considered advantaged and/or oppressed groups, and engages in activities that promote social justice.

A major strength of this model is that Worell and Remer (2003) allowed for flexibility and fluidity between the levels. The authors also included cognitive, emotional, and behavioral components linked to social/personal identity development that allowed the process to be understood from a more holistic perspective. Similar to Goodman's (2000) model, Worell and Remer's (2003) model was not developed for the purpose of explaining how participants' social identities influence study abroad experiences during and upon return. More specifically, the model was not designed to explain how overseas trips, with a specific social justice agenda, influenced the participants' two years following the trip. However, Worell and Remer's (2003) model is valuable in terms of providing a framework for understanding the role of social identities relative to how a participant responds when met by a social justice prompt. In fact, moving from level one to level two is seen as being facilitated by an encounter or encounters that raise awareness of societal privilege and oppression.

Like all individuals, MRHC participants are unique in their social identities, and this would influence their reaction to the MRHC experience, and their subsequent emotions, cognitions, and behaviors relative to social justice/activism. Thus, when examining a participant's response to a social justice prompt, consideration was given to the participant's matrix of social identities as well as the sociocultural context. Additionally, identifying participants' level of social identity developments provided a lens for understanding emotions and thoughts driving their behaviors around issues of social justice. Generally speaking, foreign studies experiences can be viewed as experiences or events that can potentially move a person into the level two "encounter level." Similarly, the MRHC curriculum was designed to move people from non-awareness to awareness in terms of their own social locations suggesting that the trip was an "encountering event."

MRHC Interview Questions

Interview questions stemming from Worell and Remer's (2003) model include (not in this order): How do you typically identify yourself? Which of these identities have you struggled with the most/least? Describe to me the ways in which you have struggled. How would you

define social justice/injustice? What role does "social justice" play in your life? What role did discrimination play in your family growing up? Or racism? Can you identify any cultural values that you learned growing up? From the MRHC? Do you believe these cultural values are influencing your behaviors relative to social justice? If so, how? What changes, if any, have you noticed following the trip regarding your own behaviors, thoughts, and feelings, relative to social justice? In what ways have you perceived society similarly/differently following the MRHC?

Model Comparisons

As previously mentioned, each theoretical model varies in terms of origin and intention. Eccles (1987) aimed to predict achievement-related decisions, Goodman (2001) sought to understand what motivates privileged groups to promote social justice, and Worell and Remer (2003) designed a model as a means for understanding how people experience their multiple, interacting social identities. While varying in origin, strengths and limitations, each model was anchored in the notion that increasing one's awareness, knowledge, and skills in a certain domain later influences their subsequent emotions, cognitions, and behaviors (e.g., promoting social justice).

Goodman (2001) demonstrated the value in "increasing one's awareness" through providing specific strategies aimed at increasing privileged groups' awareness regarding the benefits of promoting social justice. For instance, Goodman (2001) discussed how social justice educators can link moral and spiritual principles to issues of social justice by recommending participants articulate their spiritual/religious principles (which increase their awareness). Eccles (1987) emphasized, through the "choice" construct, the importance of raising people's awareness regarding complex, sociocultural variables that influence achievement-related decisions. Additionally, in Worell and Remer's (2003) model, consciousness-raising (i.e., increasing one's awareness) about the privileged and oppressed state of cultural groups (i.e., social locations) is the catalyst that moves people through each of the four levels.

Emphasis on education and knowledge is another connection between each of the theoretical models. Goodman (2001), for instance, within the myriad strategies that are presented for promoting social justice, suggested providing privileged groups with statistics, facts, figures, et al. regarding the cost of oppression for privileged groups. Eccles (1987), regarding achievement related decisions, encouraged people to increase their knowledge regarding career options, emphasizing that people tend to make career-based decisions with minimal information regarding career/educational choices. Lastly, the importance of gaining greater cultural knowledge, in order to move through the levels, is a major component of Worell and Remer's

(2003) model. More specifically, the "encounter" level within the social identity development is specifically characterized by greater knowledge and awareness of one's personal/social identities.

Skills are another domain that cuts across each of the models. Goodman's (2001) main intention in developing a model for promoting social justice in privileged groups is to evoke privileged groups into taking social action. The author also encourages social justice educators to process with privileged groups sensitive issues that arise when planning on taking social action, and likewise skills for promoting social justice. Eccles' model (1987) suggested that greater ability ("skills" as a component of expectancy for success) influenced the decision-making process with regard to achievement-related choices. Worell and Remer (2003) specifically characterized the final level of social identity development model as people who have the cross-cultural skills to be able to "move comfortably between the worlds of both groups,"(Worell & Remer, 2003, p.37) that is, various oppressed and privileged cultural groups. As previously mentioned, the domains of awareness, knowledge, and skills are also evident in the cultural competency literature (Sue & Sue, 2003) and are the overarching objectives for the MRHC preparatory course. Considering these three concepts cut across both the foreign studies literature and the three chosen theoretical models, awareness, knowledge, and skills may core pieces for understanding why people change. More specifically, the concepts may be beneficial for understanding how the MRHC shaped participants' current relationship with social justice.

In sum, Goodman's (2001), Eccles' (1987) and Worrell and Remer's (2003) models offer complementary frameworks for understanding the "why" when participants make a decisions to respond to a social justice prompt. Goodman's model specifically offers concepts for understanding why privileged individuals may be motivated to promote social justice (i.e., empathy, morality, self-interest). Eccles' (1987) study on achievement-related decisions similarly provides valuable concepts for understanding how the MRHC participants "expectancies for success" and "subjective task value" may influence their responses to social justice prompts. Additionally, Worell and Remer's (2003) model of social/personal identity development model provides a model for understanding how the participant's unique social identities influenced their reactions to the MRHC experience and current relationship with social justice/activism.

Chapter Three will describe the qualitative methodology that was used to guide the MRHC study. Grounded theory, sample population, research procedures, and data trustworthiness will be described and considered in terms of their relevance for the MRHC study.

Table 1:
Variables in Model of Achievement-Related Decisions Beneficial for the MRHC Study

Variables That Influence Social Justice-Related Decisions	Description
Expectancies for Success	Confidence in intellectual or other relevant abilities relative to promoting social justice through social action.
	Perception of challenges in taking social action.
	Perception of internal of external barriers in taking social action.
	Interpretations regarding past experiences in promoting social justice.
	Beliefs regarding whether there is an opportunity to succeed in a given/anticipated social justice action.
Subjective Task Values	Perception of whether promoting social justice is satisfying (i.e., incentive value)
	Interpretation of how others may perceive the value in taking social action (i.e., attainment value)
	Perception of whether promoting social justice will facilitate long/short-term goals (i.e., utility value)
	Time-commitment perceived for taking social action (i.e., cost)
	Interpretation of how others may react to taking part in acts of social justice (i.e., psychological cost)
Choice Outcome	Perception of range of options (opportunities) for promoting social justice
	Psychological influences on taking social action (e.g., self-image)
	Understanding that choices related to taking social action are made in a complex social reality

CHAPTER THREE: METHODOLOGY

This chapter will first describe the qualitative method that was used for guiding the MRHC study. First, grounded theory will be defined and discussed in terms of its relevance for the study. Next will be a discussion regarding why qualitative interviewing is the most fitting approach for understanding the MRHC participants' relationships with social justice/prosocial activism. Sample population, research procedures, data analysis, and coding analysis will then be described. Data trustworthiness will then be considered for the study. Chapter Three will conclude with a discussion regarding strengths and limitations of the research design.

Marshall and Rossman (1999) state that qualitative research allows for the opportunity to delve into undiscovered domains that are barely known or cannot be studied experimentally. Through a qualitative lens, this study specifically aimed to examine how a five-month preparatory curriculum, class study tour in Poland, and post-trip meeting later influenced the participants' relationships with social justice/action. A qualitative method, specifically "grounded theory"(Strauss & Corbin, 1990) was chosen because the research is primarily focused on the lived experience of the participants following the trip, rather than a pre-determined set of variables imposed on the meaning the participants derived from the journey. A major component of grounded theory is a constant comparative process that will be described in the next section.

Grounded Theory

Strauss and Corbin (1990) describe grounded theory as an inductive process that comes "from the study of the phenomenon it represents" (p. 23). This theory works collaboratively with data collection, analysis, and theory in order to explain the relationships between concepts arising from the data. Strauss and Corbin (1990) explain that qualitative inquiry begins with an area of study. However, a theory only emerges when the criteria of "fit, understanding, generality, and control" (p. 23) are met. That is, the theory must be considerable, sensible and sustainable by both the participants and the researcher. Approaching a phenomenon from this theoretical perspective essentially creates a polar opposite approach to quantitative research in that one *ends* with a theoretical model rather than *begins* with a model as an initial framework.

Somewhat unique to grounded theory as a scientific method is the opportunity for researchers to engage simultaneously in several methodological processes. Traditional research methods often follow a chronological order that frequently leads to a linear path toward the results. Through engaging in a constant comparative process, grounded theory creates a framework that allows for the data collection, analysis, and theoretical processes to be happening all at once. It is through this constant series of comparisons that the theory emerges that is meant to fully explain the particular data set. More specifically, Eaves (2001) describe with regard to

grounded theory that "analytic processes prompt discovery and theory development rather than verification of pre-existing theories" (p. 655).

In the end, successful grounded theories must be comprehensive in order to identify the uniqueness of the phenomenon, though abstract enough to be able to utilize the understanding in a similar domain. Additionally, the system in which the concepts emerged must be sufficiently detailed and linked to the subject matter. Strauss and Corbin (1990) state there is continuum of results that may emerge from grounded theory studies based on researchers' "analytic ability, theoretical sensitivity, and sensitivity to the subtleties of the action/interaction…" (p. 257). For instance, researcher(s) may successfully follow the grounded theory process though without the researcher's ability to creatively analyze, the findings may fall flat and simply be understood through well known concepts or theories.

Several critiques have surfaced since Glasser and Strauss (1967) initially put forth the grounded theory approach to research. One critique has been described as a "premature closure" (Eaves, 2001, p. 657) to the text. Premature closure suggests that the data were not analyzed at a level that would merit higher level insights or new ways of understanding the phenomenon at a deeper level (Glaser, 1992). As previously mentioned, the relationship between the data and the researcher may have been weak in terms of theoretical sensitivity, etc. Another critique has to do with utilizing concepts that stem from an already developed theory (Charmaz, 1990). If a category emerges in grounded theory research and a familiar concept is given, the belief is that the theory attached to the concept will then influence the results. A final critique stems from grounded theory purists who believe the initial approach, which was offered to the research community, should be followed verbatim.

Why Qualitative Interviewing?

> "Your greatest challenge is to create questions that your respondents find valuable to consider, and questions whose answers provide you with pictures of the unseen, expand your understanding, offer insight, and upset any well entrenched ignorance" (Glesne, 1999, p. 75).

Seidman (1998) stated, "A basic assumption of in-depth interviewing research is that the meaning people make of their experience affects the way they carry out that experience" (p. 4). Social abstractions such as "education" or attempting to understand a "process," the author argues, are best understood by examining participants' lives in which the abstractions originated. Interviewing provides an opportunity for the researcher to gather a contextual framework (e.g., life history) from the participant, meet several times, follow up on relevant themes, and dialogue within the participant's framework of the relationship with the phenomenon being studied. Conversely, structured interviews or surveys, though beneficial in different ways, do not allow

participants to engage in self-reflection, spontaneous recollections, or interpretations that may otherwise be lost.

In qualitative interviewing, the primary investigator is a valuable instrument for the research process. Siedmen (1998) stated that, "the interview's goal is to transform his or her relationship with the participant into an "I-Thou" relationship that verges on a "We" relationship" (p. 80). Equality is not the objective of the interviewing process; rather the goal is striking a balance between developing a rapport with the participant, while leaving distance enough for the participant to generate autonomous responses. Considering the sensitive subject matter of the MRHC journey, my interest in the lived experience of the participants, and the complexity of this untouched research domain, qualitative interviewing was the most fitting approach.

In terms of the interview questions, concepts within Goodman's (2000), Eccles' (1987), and Worrell and Remer's (2003) models were beneficial in terms of conceptualizing the research question and informing the inquiry process (See interview questions Appendix C). However, utilizing the models as a whole was counter intuitive to the qualitative interviewing process because data drive the relevant models, the models do not drive the data (Strauss & Corbin, 1990). Generally speaking, the concepts and the relationships between each concept are considered a valuable tool, although their applicability relied on the outcome of the data. Seidman (1998) explained, "interviewers working with an interview guide must allow for the possibility that what may be of interest to them or other participants may be of little interest to the person being interviewed. Interview guides can be useful but must be used with caution" (p. 77). Thus, questions derived from each of the models were used to inform the general interview, however, openness to unforeseen topics was also given space to emerge.

Methodology

Sample Selection

> "The method of in-depth, phenomenological interviewing applied to a sample of participants who all experience similar structural and social conditions gives enormous power to the stories of relatively few participants" (Seidman, 1998, p. 48).

Eleven students from a Midwestern university participated as a group in the MRHC program. I initially planned to follow six of them in order to conduct more in-depth interviews. These six participants were adults (eighteen years or older) who were at the time undergraduate and graduate students. All of the participants were Caucasian, none were Jewish, and the sample was intended to be gender-balanced. Participants were identified as "privileged" because all participants are/were Caucasian, young, able-bodied, United States citizens, from a Judea-Christian background, and were seeking higher education. However, the "privileged" label does

not mean that participants were privileged in their entire sociocultural make up, particularly given the relative context of what is considered privileged or oppressed statuses.

Following the first interview, the youngest female participant was not able to continue due to time constraints (see Appendix B for Research Timeline). Interviews were primarily conducted during the summertime and she had taken on several additional responsibilities that did not allow her time to continue the process. Through several email contacts I told her that I appreciated the time she offered and that her data would be removed from the study. I consider this a loss to the study as she was in her early twenties, and at first glance, offered a slightly different perspective than the other participants who were in their late twenties. At this point, I attempted to gather contact information for other MRHC participants from the same preparatory course. I made several phone calls and sent out emails though I was not successful in recruiting another participant. I strongly suspect this was due to the two-year time lapse between the trip end date and the current date as many participants graduated and consequently changed contact information. Thus, the final sample included three male and two female participants.

Procedure

Participants were recruited from the eleven (Mid-western university) students who participated in the Holocaust March of Remembrance and Hope Curriculum (MRHC) and Holocaust March of Remembrance and Hope (MRH, 2003) journey. They received email and a letter that briefly described the study and asked for their participation (See recruitment email in Appendix D)[3]. Individuals who did not respond to either effort were contacted by phone and received the recruitment information orally. Recruitment criteria were based on both willingness to participate, a balance of gender, and convenience. No advertising was performed.

The research procedures were conducted on the campus (n=3) or via phone if the participant was no longer in the area (n=3). The total amount of time a participant was asked to volunteer was three, sixty-minute interview sessions. Andrew stated he was going to be gone for a significant time over the summer and asked if we could go through two interviews in the same meeting. In this particular case, I conducted an hour and half long session with Andrew for interviews two and three.

During the initial meeting, participants were asked to read the informed consent (See informed consent Appendix E)[4]. At this time, participants were made aware that the interview was semi-structured, meaning some questions will be asked to everyone and others will be more spontaneous. Participants were informed that following each interview they will be given a copy

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[3] Modified recruitment letter to take out institutional identities.
[4] Modified informed consent to take out institutional identities.

of the transcript. Participants interviewed by telephone were mailed their informed consent and received a follow-up email or phone call clarifying the interview procedures. Participants were made aware they could email or call the principal investigator if they had any questions. Participants off site were asked to sign the form and were given an addressed enveloped so they could return the consent form to the principal investigator. The principal investigator was the only individual authorized to obtain consent. Within the informed consent, the participants were specifically asked whether they give permission to use their group journal entries from the MRH trip as a way to introduce the autobiography I created for each of them (see participant profiles in Chapter Four). All participants agreed to this with the exception of one, however, this participant offered a "letter to himself" to replace the group journal entry section. For another participant, "Cliff," I was unable to find a group journal entry in the data I was given. Participants were also informed that they would be required to sign the autobiography upon its completion before I would include it in the dissertation. No participants were or would be identified by name in presentations of the research.

Interviews were recorded via audiotape. Only the principal investigator had access to these individual tapes. The data were obtained specifically for research purposes. Data were kept in a locked file cabinet in the principal investigators home. Participants were not be identified by name regarding any presentations of the data.

Data Analysis

Each interview was transcribed verbatim by the principal investigator. Included in the data collection, for three participants, were archival data from a group journal the participants kept during the MRH trip (letter of permission for archival data in Appendix F and is noted in the informed consent). Data from group journal entries were utilized as introductory tools for participants' profiles. As previously mentioned, one participant agreed to substitute the group journal entry with a "letter to himself" written shortly after returning from Poland. Furthermore, the preparatory course syllabus and the trip brochures and itinerary (See Appendix G) were also used as a reference for understanding the long-term influence of the journey on the participants. Thus, beyond the interview transcripts I had access to group journals, curriculum materials, personal preparatory course and trip participation, as well as research on previous MRHC programs (Clyde 2002; Spaulding, Garcia and Savage, 2003; Garcia, Savage, & Spaulding, in press). Each of these latter data resources provided a significant interpretive context for the interview data. However, the interview transcripts were the only interpretable data for the study.

Lastly, throughout the study there are instances where data excerpts were deliberately used more than once. For example, Chapter Five explores participants' definitions of social justice and social action. Participants' definitions were first considered through analyzing the individual pieces (i.e., themes) that made up their definitions of social justice and social action. Later in the chapter, the same data are presented in a longer, narrative format in order to consider the "whole" of how participants organized the individual pieces of their definitions and where they placed the greatest emphasis.

Coding. Open Coding, termed the "process of breaking down, examining, comparing, conceptualizing, and categorizing data," was the approach by which the MRHC study was analyzed (Strauss & Corbin, 1990, p.61). Analytic procedures inherent in this process include a reciprocal relationship between both "asking of questions" and "making of comparisons" (p.60). Strauss and Corbin (1990) encourage researchers to continually ask what similarities or differences are present? What domains seem to be the richest? How are the transcripts speaking to each other? Additionally, the authors warn researchers to be careful not to "code only what you see" (p.75). Similarly, Seidman (1998) states on the topic of coding that, "marking passages that are of interest, labeling them, and grouping them is the analytic work that has within it the seeds of interpretation" (p.110). As previously mentioned, concepts from Goodman's (2000), Eccles' (1987), and Worell and Remer's (2003) models were used as tools for informing the research and interview questions; however, the applicability of the concepts were dependent upon the outcome of the data.

Thus, following each interview, I transcribed the interviews verbatim. Then three recruited "coders" and I read two randomly assigned sets of transcripts each (totaling six transcripts per coder) and labeled phenomenon that intuitively seem significant (See Letter to Coders- Part-I: Appendix H). Coders (including myself) defined the labeled phenomena beside the area on the transcript where the label was marked. Examples of areas where labeling occurred include a detailed incident, a group name, a sentence, and/or an expression of feelings (See Coding Example: Appendix I). After completing this process, outside coders mailed the coded transcripts back to the principal investigator.

Regarding the three coders, each was recruited through email after I completed the transcription process. Coders were chosen on a volunteer basis from my educational peer group because of their vested interest in the study, their research background (see Appendix J), and their own social locations. All three coders were female who ranged in age from twenty-nine to thirty-five. One coder specifically identified as Hispanic and another identified as a sexual minority. Each coder came from varying levels of socio-economic status and none identified as Jewish.

Through previous contact, each coder had demonstrated a passion for issues of social justice and thus, seemed more likely to attend to these issues in the transcripts.

Following the initial coding process, the labeled phenomena of the four Coders were read through by the principal investigator and then reconciled, or grouped, into 23 *Major Domains* (See Table 2) which evolve "when concepts are compared against another and appear to pertain to similar phenomenon" (Strauss & Corbin, 1990, p.61). Each *Major Domain* was analyzed in terms of the characteristics (e.g., confidence) and/or dimensionality along a continuum (e.g., highly confident) and was subsequently given *Codes* to accurately reflect these dimensions. For instance, consider a participant who shared a story of turning away from a social justice prompt due to feeling inadequate. The *Major Domain* may be "Self-perception of efficacy regarding taking social action". The subsequent *Codes* then incorporate the characteristic of "confidence" under dimensions such as "highly," "moderately," "somewhat," or "not confident at all" when addressing issues of social justice in this particular context. *Coding Descriptions* then defined each of these labels more specifically.

When the *Major Domains, Codes,* and their subsequent *Coding Descriptions (*See Table 2) seemed to reflect the responses of the four coders accurately, the next stage of the process began. At this point, each coder (including myself) was sent/given a single new-to-them transcript to read through and label according to the Codes from Table 2 (See Letter to Coders: Part II, Appendix H). Two coders were sent the same two transcripts, and similarly the other two coders were sent the same transcript. For example, two of the individuals coding were sent transcripts for Andrew *and* Cliff to assess whether they were coded similarly. Upon completion, the three coders returned the labeled transcripts to me. I then checked to see if the Codes matched between and across the two participants' profiles. Coding took place outside the interview meetings, however the emerging categories or themes were shared and discussed with the participant. Further, the participants were given their transcripts prior to each meeting and were asked whether any thoughts or feelings had emerged since the last interview transcript reading.

Analyzing. Upon verification that the Codes did match, or "checked," across and between the two participants' profiles, the deeper analytic process began. Data that were organized under each of the codes were then examined in terms of similarities, differences, and apparent contradictions among the participants as well as within the participants' individual words. Through this process, "Codes" were more thoroughly created for a fuller description of what made up the Major Themes. Each of the Major Themes was also compared to each other to understand their relationships as well.

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Interpreting. As the analytic process continued throughout the entire study, the interpretation process challenged me to consider what aspects of the data were central to the core research questions as well as the "unfolding" stories of the "social phenomenon" (Marshall & Rossman, 1999, p.157). Explanations for the patterns in the data were considered and reconsidered as alternative viewpoints and literature challenged the rationales that initially surfaced for me. As the comparison process continued, I was challenged to consider which explanations were most plausible and make an argument for this assertion. Potential "interpretations" spontaneously began early in the study as categories were being created, compared, and recreated. However, the result of this laborious process evolved a more solid sense of what meaning may be behind each of the organized domains.

Data Trustworthiness

Several steps were taken in order for the MRHC study to be considered valid. First, repeat interviews throughout the process provided an opportunity for me to assess the consistency of the participant's responses, and prompted further questions regarding disparity between responses. Included in this was "member checking" described by Glesne (1999) as "sharing interview transcripts, analytical thoughts and/or drafts of the final report with research participants to make sure you are representing them and their ideas accurately" (p.32). Transcripts were given to the participants prior to the second and third (and following the third) interviews; relevant themes which emerged for the participant and researcher were discussed.

Secondly, as previously mentioned, three recruited "coders" and I read through two randomly assigned sets of transcripts each (totaling six transcripts per coder) and labeled phenomenon that intuitively seem significant (See Letter to Coders- Part-I: Appendix H). Coders were intentionally included in the study to counter any personal bias I may have had when analyzing the transcripts.

Further, a potentially discrepant case was specifically chosen in order to provide greater "density and variation" to the emerging concepts and theory (Strauss & Corbin, 1990, p.109). Glesne (1999) states that "a conscious search for negative cases and unconforming evidence … can refine your working hypothesis"(p.32). Discrepant cases, or "negative cases" are beneficial for qualitative research in terms of challenging the research to look closer at the data and/or shift the "working hypothesis"(Glesne, 1999, p.32).

Prior to and following the journey, I had the opportunity to engage in conversations with one individual who seemed to be significantly less impacted than the rest of the participants. Two years later this individual agreed to be one of the six participants in the study. Ironically, the case that was thought to be discrepant ended up mirroring many of the other participants'

responses, and a case that was initially considered non-discrepant turned out to contain the most opposing viewpoints overall. Comparing the responses of the somewhat "discrepant" case to other participants provided a glimpse into an unforeseen domain of how and why people are influenced differently with regard to social justice/action.

Lastly, each of the five participants, including myself, had a personal profile written in first person focused on their (my) life histories. These profiles were drawn from direct quotes/passages that emerged from interview process. In my case, the profile was drawn from journal entries prior to, during, and after the MRHC trip. Participants were asked to read and sign off on the profile following agreement that the information was accurate.

Researcher Subjectivity

Considering I was a participant on this MRHC journey and have a close relationship with the research phenomenon, significant self-reflection regarding my own research bias was included as part of the study and discussed more elaborately in Chapter Four. More specifically, prior to and following each interview I created space for writing about the possible areas where my bias may have seeped into the interview and/or analytic process. Processing in a written form and with committee members was crucial for the validity of the study considering I could (and did at times) have strong reactions to the participants' responses. My intention was to provide another set of eyes on my written work or emotional reactions in order to attend to the possibility of unfair personal bias.

Areas of which I was aware of that needed attention were the variety of ongoing relationships that I had with the participants. For instance, while I was not in consistent contact with any of the participants, I did develop a strong connection with one of the female participants whom I interviewed via phone. I spent time considering how to temper both the advantages in the openness of the relationship, with the disadvantage that responses might be different because of the relationship history. Furthermore, I had some concerns that the participants might not share information with me for fear of being redundant or thinking that I already knew. However, because the point of reference for the study is the participants' current lives, they might have felt inclined to disclose more information since these experiences had not been shared with me. Conversely, an advantage of conducting the interviews at the two year point is that I had not had consistent contact with any of the participants for almost two years.

I was also aware that each of the participants is/was from a non-Jewish background, and I self-identify as Jewish. Considering the context of the MRHC trip was primarily focused on the annihilation of the Jews, I similarly questioned if and how these different social identities may influence the dynamics and dialogue in the interviews.

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Lastly, I am a trained and practicing Licensed Professional Counselor that definitely contributes to the theories I am drawn to, the types of question that I choose to ask, and the way I may conceptualize an individual's responses. Psychological theories that strongly influence how I understand the world includes an integrationist perspective rooted in a multicultural framework. This perspective, in terms of agenda in my clinical practice, aims to increase clients' awareness regarding the cognitive, affective, behavioral, physiological and social factors contributing to their distress. Having worked with diverse clientele over the past five years, I have clearly learned that clients do not fit into a "one size fits all" paradigm. An integrationist perspective values each of the above domains as important for clients' progress. My goal is to have the client recognize these four domains; however the door which I choose depends on the needs of the client.

I describe this perspective as rooted in a multicultural framework because I believe the social identities of the client (e.g., gender, religion, sexual orientation, socio-economic status, race) are equally important in understanding clients' distress as well as the cultural context in which clients live. Social identities can be experienced on a perceptual continuum as occupying a seat of privilege (i.e., Caucasian, heterosexual) or a seat of oppression/resistance (i.e., African-American, lower socioeconomic status). I believe clients' awareness regarding their social identities may impact their distress. These perspectives invariably played a role in terms of my understanding participants' responses. Researcher subjectivity will be discussed further in Chapter Four.

Strengths and Limitations of the Study

As previously mentioned, considering programs paralleling the MRHC are somewhat unique in nature, a qualitative approach was most fitting. Qualitative interviewing gave participants the opportunity to use their own voice in describing the impact of the journey, and allowed me to understand the context from which this voice arises. Furthermore, this approach created opportunities for discovering relevant Major Domains or Codes that may later be used in a positivistic (i.e., quantitative) approach to studying a similar phenomenon. Glesne (1999) describes qualitative research as "interpretivistic" stating that "reality is socially constructed, complex, and ever changing" (1999, p.5). Qualitative research also honors the complexity inherent in understanding an individual's perspective; similarly, the MRHC research design will work toward owning and discussing the multifaceted realities of the participants.

Limitations of the study include the lack of generalizability; that is, the participants are privileged individuals (i.e., Caucasian, non-Jewish) who were specifically targeted for the journey, who chose to participate on the leadership trip and the overall MRHC. As previously mentioned, a female participant dropped out of the study, which is a lost voice in terms of not

hearing her perspective in terms of gender and youth. A final relative weakness of the study is that it requires significant attention to researcher bias since I was also an MRHC participant.

Chapter Four will provide a more detailed description of *the Holocaust March of Remembrance and Hope (2003)*. Participants, preparatory coursework instructors, the university, MRHC professional staff, and Poland/Holocaust sites will each be discussed in terms of their agenda relative to the march. Included in this section will be a more detailed discussion of researcher subjectivity and my agenda. Each of the five participants' personal profiles, including my own profile, will be presented in terms of life history and emerging themes in the data.

Table 2:
Major Domains, Codes, and Coding Descriptions Regarding How the MRHC Later Shaped Participants' Relationship with Social Justice/Activism

Major Domains	Codes
Coding descriptions	

1. How do the participants define social justice/social action?

1a. Definitions of what comprises *social justice:*

	1a1 **Golden rule**	Participant identifies social justice as treating others the way you wanted to be treated
	1a2 **Equal opportunity society**	Participant identities social justice as all cultures living on a level "playing field"
	1a3 **Recognizing differences**	Participant identifies social justice as a general awareness that people are treated differently
	1a4 **Morally based**	Participant identifies social justice as an objective sense of right or wrong
	1a5 **Uncertain**	Participant unclear regarding what social justice means to them
	1a6 **Other**	Participant's definition of social justice does not fit into the above categories.

1b. Varying definitions of what comprises *social injustices:*

	1b1 **Wrongful act/law against group**	Participant identifies social injustices as when a social group's rights are denied based on race, sex, ethnicity etc. (i.e., ban against same sex marriage, discrimination in the workplace).

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Table 2 Continued

1b2 **<u>Wrongful act against an individual</u>**		Participant identifies social injustices as when an individual's rights are denied based on race, sex, ethnicity, etc.
1b3 **<u>Mixed</u>**		Participant identifies social injustices as a combination of individual and group rights being denied based on race, sex, ethnicity, etc.
1b4 **<u>Uncertain</u>**		Participant states being unclear regarding their definition of what comprises social injustices.
1b5 **<u>Other</u>**		Participant's definition of what comprises social injustices does not fit into the above categories.

1c. Varying definitions of what individual(s) are needed for *social action:*

1c1 **<u>Group action only</u>**		Participant reports believing in "power in numbers" such that only group efforts can make a difference in social injustices
1c2 **<u>Individual action only</u>**		Participant reports believing in the "ripple effect" for individuals only; that is individuals actions are the majority of what makes up addressing social injustices
1c3 **<u>Mixed</u>**		Participant reports believing both individual and group action define social action
1c4 **<u>Uncertain</u>**		Participant states being unclear regarding their definition of what comprises social action.
1c5 **<u>Other</u>**		Participant's definition of what comprises social action does not fit into the above categories.

Table 2 Continued

2. What is the nature of the participants' motivation to take social action, or not, including:

a. *Whether social activism is perceived as valuable.*
b. *Whether the participants perceive themselves as having the ability to respond.*
c. *How the roles empathy, self/other interest, and morality might play in connection with social justice/activism.*
d. *How the participants' social identities may influence their response to social injustices.*
*(used as coding category for General Responses)

(2a) Whether social activism is perceived as valuable:

2a. Participant emphasis on maintaining the memory of trip

	2a1 **Must remember experience**	Reported need to remember personal experience
	2a2 **Must remember historic facts**	Reported need to specifically remember historical facts and less about the emotional impact of the trip
	2a3 **Symbolism used as device for memory**	Reported using symbolism as a means for remembering what the trip meant
	2a4 **Memory of trip not mentioned**	Connection between the trip and the importance of remembering was not mentioned

2aa. Sense of personal responsibility for social justices post-trip

	2aa1 **Responsible**	Participant verbalizes a strong feeling of responsibility for social injustices
	2aa2 **Not responsible**	Participant reports they are not at all responsible for the suffering of oppressed groups
	2aa3 **Varied**	Participant reports feeling a sense of social responsibility to only help certain groups
	2aa4 **Impossible to do**	Participant reports feeling responsibility is not an issue because making grand social changes is nearly impossible

Table 2 Continued

(2b) *Whether the participants perceive themselves as having the ability (i.e., self-efficacy) to respond to social injustices*

2b. Self-perception of efficacy (confidence) regarding taking social action

2b1 **Highly confident**	Participant reports they have the skill and the capacity to handle addressing social justices effectively
2b2 **Moderately confident**	Participant reports they have some skills and capacity to address social justices effectively
2b3 **Somewhat confident**	Participant reports they have a few skills and but are still "green" in terms of feeling able to address social justices effectively
2b4 **Not confident**	Participant reports having no skill or capacity to address social justices effectively or feels personally powerless to address social justice.

2bb. Belief regarding impact of social actions

2bb1 **Strong impact**	Participant reports believing individual or group initiatives can have a major impact on improving social injustices
2bb2 **Moderate impact**	Participant reports believing individual or group initiatives can have somewhat of an impact on social injustices
2bb3 **Minimal to no impact**	Participant reports believing individual or group initiatives can have little to no impact on social injustices

Table 2 Continued

2bbb. Environmental factors necessary for participant taking social action

      2bbb1 **Trust**   Participant reports they will take social action (either verbal or behavioral) when trust is present in the relationship with the person or persons.

      2bbb2 **Comfortable/supportive relationship**   Participant reports they will take social action (either verbal or behavioral) when they know they will be heard and the person/group will respect their opinion or thoughts.

      2bbb3 **Within circle of influence**   Participant reports they will take social action (either verbal or behavioral) when they know the people well regardless of the relationship status

      2bbb4 **No factors necessary**   Participant reports they will take social action (either verbal or behavioral) under any circumstances

(2c) How the roles empathy, self/other interest, and morality might play in connection with social justice/activism:

2c. Developing a human connection on the trip was described as a major impact of trip

      2c1 **Present**   Participant mentioned a particular person that influenced their experience of the trip

      2c2 **Not present**   No one was mentioned as having a major influence on the trip

2cc. Reports imagining self during Holocaust

      2cc1 **As bystander**   Participant reports being struck by the fact that they could have been someone who turned a blind eye to the Holocaust

Table 2 Continued

	2cc2 **As victim**	Participant recognizes the similarities between themselves and the victims; "It could have been me."
	2cc3 **As Nazi**	Participant recognizes that ordinary individuals, including people like themselves became involved in the Nazi regime
	2cc4 **As rescuer**	Participant verbalizes that they could have been or would hope they would be a rescuer
	2cc5 **No connection**	Participant perceives self as "different" from groups involved in the Holocaust

2ccc. Awareness of human resilience

	2ccc1 **Present**	Participant verbalized being impressed with what humans can withstand under adverse conditions
	2ccc2 **Not Present**	Participant did not verbalize being impressed by what humans can withstand under adverse conditions

2cccc. Perception of what motivates others to take social action

	2cccc1 **Personal life experience**	Participant reports believing that others to be motivated to take social action by experiencing oppression themselves
	2cccc2 **Empathy**	Participant reports believing that others tend to be motivated to take social action by witnessing someone else experiencing oppression
	2cccc3 **Habits**	Participant reports believing that others tend to be motivated to take social action out of a developed habit to help others

Table 2 Continued

2cccc4 **Values**	Participant reports believing that others tend to be motivated to take social action because they believe it is important

(2d) How the participants' social identities may influence their response to social injustices:

2d. Participant's awareness of their own privilege status post-trip

2d1 **Present**	Participant verbalized an awareness of their own privileged status (i.e., well-educated, Caucasian, heterosexual) following the trip
2d2 **Not Present**	Participant did not verbalize an awareness of their own privileged status (i.e., well-educated, Caucasian, heterosexual) following the trip
2d3 **Contradictory**	Participant verbalized an increased awareness of their own privileged status; though still reports confusion as to why some oppressed groups simply cannot help themselves.

2dd. Participant's awareness of their own oppressed status post-trip

2dd1 **Present**	Participant verbalized a greater awareness of their own oppressed status (i.e., gender) following the trip
2dd2 **Not Present**	Participant did not verbalize an awareness of their own oppressed status (i.e., gender) following the trip
2dd3 **Contradictory**	Participant verbalized an increased awareness of their own oppressed status; though still reports confusion as to why some oppressed groups simply cannot help themselves.

Table 2 Continued

2ddd. Awareness of other oppressed groups post-trip

        2ddd1 **Present**
                Participant verbalized a greater awareness of other oppressed groups (i.e., African-Americans, Jews) following the trip.

        2ddd2 **Not Present**
                Participant verbalized no awareness of other oppressed groups (i.e., African-Americans, Jews) following the trip.

        2ddd3 **Contradictory**
                Participant verbalized an increased awareness of certain oppressed groups; though still reports confusion as to why some oppressed groups simply cannot help themselves.

2dddd. Personal shift regarding social identity awareness

        2dddd1 **Oppressed to Privileged Status**
                Participant verbalized that their self-focus shifted from thinking about their oppressed status(es) to thinking about their privilege status post-trip (i.e., shifted from focusing on being female to being Caucasian).

        2dddd2 **Privileged to Oppressed Status**
                Participant verbalized that their self-focus shifted from thinking about their privileged status(es) to thinking about their oppressed status post-trip (i.e., shifted from focusing on being Caucasian to being poor).

        2dddd3 **No Shift mentioned**
                Participant did not verbalize any shift as far as personal privilege or oppressed status following the trip.

2d. Other-focus shift regarding social identity awareness

Table 2 Continued

2ddddd1 **Oppressed to Privileged Status**	Participant verbalized that their focus on other social groups shifted from thinking about their oppressed status to thinking about their privilege status post-trip (i.e., primarily recognized another group can be well-educated though still racially oppressed).
2ddddd2 **Privileged to Oppressed Status**	Participant verbalized that their focus on other social groups shifted from thinking about their oppressed status to thinking about their privilege status post-trip.
2ddddd3 **No Shift Mentioned**	Participant did not verbalize any shift regarding perception of other social groups.

(2e) General responses fitting multiple categories
2e. Referenced past experiences related to parental messages growing up regarding racism/discrimination

2e1 **Deliberate messages**	Authority figure(s) intentionally gave messages regarding beliefs/actions for different groups
2e2 **Lack of Messages**	No discussions with authority figure(s) were reported regarding human differences
2e3 **Implicit messages**	Observations were reported regarding human differences, though no discussions were noted (i.e., church though never discussed the phenomenon, only saw male doctors growing up).

2ee. Reaction to referenced past experiences regarding racism/discrimination

2ee1 **Congruent**	Participant's current beliefs mirror past messages regarding racism/discrimination/response to human differences

Table 2 Continued

2ee2 **<u>Incongruent</u>**	Participant's current beliefs differ from past messages regarding racism/discrimination/response to human differences
2ee3 **<u>Mixed</u>**	Participant's current beliefs both mirror and diverge from messages learned prior to trip about racism/discrimination/human differences
2ee4 **<u>Confused</u>**	Participant is confused regarding how past messages fit into current understanding of racism/discrimination
2ee5 **<u>Other</u>**	Participant's response does not fit into any of the above categories

2eee Motivation to participate on the MRHC trip

2eee1 **<u>Free trip</u>**	Participant reported traveling for minimal expenses was reason to participate
2eee2 **<u>Helps future clients/students</u>**	Participant perceived potential benefits for career
2eee3 **<u>Cross-cultural interests</u>**	Participant verbalized an interest in understanding human differences
2eee4 **<u>Major growth opportunity</u>**	Participant initially perceived the trip would be personally life-altering
2eee5 **<u>Other</u>**	Participant gave other reasons for motivation to participate on the trip

2eeee. Emotional reactions from the trip experience:

2eeee1 **<u>Positive feelings</u>**	happy, peaceful, loved, alive, hopeful
2eeee2 **<u>Negative feelings</u>**	confused, unhappy, angry, depressed,

Table 2 Continued

| | 2eeee3 **Varied over time** | emotions changed over time relative to the trip |

3. How have the participant's social motivations (if present) later manifested? What do the participants social motivations look like?

3a. Individual initiative to take social action

	3a1 **Positive**	Perceives self as being involved in social activism
	3a2 **Negative**	Does not perceive self as being involved in social activism
	3a3 **Mixed**	Participant perceives him/her self as somewhat involved in taking social action

3aa. Actual initiatives reported in making social changes

	3aa1 **Examples given**	Participant reports making social related changes (i.e., creating cultural friendly environment, confronting friends on racist comments, becoming part of an organization representing an oppressed group(s))
	3aa2 **Examples not given**	Participant does not mention any large or small changes in terms of addressing social injustices since returning from the trip.
	3aa3 **Other**	Participant may report making social changes though does not identify them as such.

CHAPTER FOUR: BACKGROUND

Background information regarding the MRHC program will be presented in this chapter in order to provide the reader with a broader framework for understanding the trip, as well as give a greater sense of the origin of participants' responses. The first section will provide a more thorough description of the *Holocaust March of Remembrance and Hope (2003)*. The MRHC program, MRHC preparatory course, researcher, and participants will then be discussed in terms of their agendas (i.e., motivations) relative to the march. In the last section, personal profiles will be presented for each of the five participants' with a focus on their life history and experiences prior to the trip relative to racism/discrimination. I also present my life history and experiences relative to the MRHC including what brought me to the MRHC program. Included in this profile will be a brief discussion about the importance of addressing researcher subjectivity.

Agendas

Components of March of Remembrance and Hope Curriculum

MRH Program

MRH is an educational, leadership program that brings together university and college students in Poland in order to teach about the "dangers of intolerance" through the atrocity of the Holocaust, and to promote positive cross-cultural relationships. Since 1988, the *March of the Living, Israel* has offered a related journey that brings Jewish adolescents to Poland on Holocaust Memorial Day to march from Auschwitz to Birkenau in order to awaken their awareness regarding the devastation of the Holocaust. During the second half of the journey, the participants travel to Israel, to "lead the Jewish people into the future vowing Never Again" (March of the Living International, 2005). The MRH leadership program was an extension of the March of the Living, Israel and specifically sought non-Jewish participants for a similar journey through Poland and Israel (although the political climate did not allow participants to go to Israel in 2003). The marches share some programmatic overlap; however, each program deliberately targets different audiences.

Objectives for the MRH leadership program included broader goals to awaken students to issues of social justice (i.e., cognitively and emotionally appreciate the importance of social justice) and to inspire the participants to take action and spread the message of "Never Again" (MRHC, 2003):

> The March of Remembrance and Hope brings together in Poland hundreds of college and university students in order to demonstrate the horrors of the Holocaust, and the necessity of each of us doing our part to create a world in which religious and ethnic diversity are cause for celebration rather than discrimination…The educational orientation and the journey itself form the basis for the urgent mission before each of us: to speak out against intolerance and

injustice: to refute malevolence of Holocaust deniers: to contribute to a better world. To make a difference…We must continue to teach, to help students go out into the world bearing the message about that simple and yet elusive goal: for all people- Never Again (MRH, 2002).

"Never Again" (MRH, 2002) summarizes the objective of the MRH trip in terms of encouraging students to refute Holocaust deniers, speak out against individual(s) who engage in discriminatory practices, and actively find avenues for contributing to positive cross-cultural relations.

While these messages were conveyed throughout the trip, the distinction needs to be made that the trip was primarily anchored in the story of the Jews who died in the Holocaust. Other minority groups who were targeted by the Nazis (e.g., gypsies) were represented, though were overshadowed by the tragedy of the Jewish people. For instance, the most recent brochure states:

> You will have the unique opportunity to step into history and visit Holocaust related sites. You will visit monuments and memorials that commemorate the once thriving Jewish cultural centers in Warsaw, Krakow and Lublin that were ravaged during the Holocaust. You will walk through the former death camps of Auschwitz Birkenau and Majdanek witnessing the gas chambers and crematoria where millions of people were murdered (MRH, 2005).

Arguments can be made that this was predominantly a Jewish genocide and that the trip itinerary accurately reflects this loss. Also, the Holocaust was one of the most well documented cases of mass murder; thus, making it an excellent teaching tool for explaining what happens when we do not address injustices. For the purpose of this study, it was important to clarify that while the MRH sponsors may have *assumed* that the participants would generalize the Jewish experiences to other forms of injustices, this may not have been the case. Additionally, the itinerary explicitly states that one of the trip agendas was to speak out against Holocaust deniers, again, primarily focusing on the need to "never forget" what happened to the Jewish people.

Groups who are/were affiliated with the development of the MRH trip also have an impact on the itinerary and major messages, both explicit and implicit, that were meant to reach the students. The march is/was affiliated with a wide range of leading organizations that seem balanced between focusing on Holocaust education and on broader concerns of social injustices. These organizations include the Anti-Defamation League (ADL), Association of Holocaust Organizations, National Catholic Center for Holocaust Education, Centre for Diversity Education and Training (C-DET), Students Helping Others Understand Tolerance (SHOUT), and the Polish American Jewish Alliance (PAJA) (MRH, 2005).

Overall, while the MRH sponsors intended for participants to understand the dangers of intolerance globally, and affiliated with a wide variety of organizations, these messages were primarily conveyed through the lens of the Jewish experience. Part of focusing on the Jewish experience included the intention of educating non-Jews, or gentiles, about the fact that this tragedy must never be forgotten or denied. Again, in the interest of this study, this distinction is necessary considering these components were the filters through which the participants experienced the trip.

Preparatory Course Instructors' Agenda

Prior to traveling to Poland, MRHC participants were required to attend a course entitled "Modern Problems in Education/Independent Study Exploring the Holocaust in Education in Psychology" (See Appendix A for syllabus). This course was only offered to [Midwestern university] students who were participants on the trip and were specifically from the education department. To clarify, the course requirement was specific only to this particular university group as other groups had their own pre-trip preparations. Two instructors taught the class, one of whom had already participated in the journey two years prior. Based on the syllabus, the instructors struck a balance between teaching the details of the Holocaust, conveying how multiple groups were targeted (i.e., showing films about homosexuals who had been killed in concentration camps), and how these issues are still present today (i.e., Rwanda genocide, slave trades). Instructors specifically challenged the students to find ways to incorporate the lessons learned from the journey into their professional and personal lives. For example, the syllabus states, "Emphasis will be placed on extrapolating knowledge of the Holocaust to historical and contemporary examples of social injustice and applying this knowledge to one's work with students or clients" (Appendix A).

Awareness, knowledge, and application were the specific objectives mentioned for each student throughout the course. Awareness exercises included the students keeping a group and personal journal, as well as engaging in group dialogues regarding materials discussed in class (see books assigned in Appendix A). Guest speakers were also brought in as a means for increasing awareness. For instance, one female high school teacher was invited to speak about the daily risks she faced in choosing to advocate for students' gay rights. Learning to listen and appreciate opposing viewpoints was also encouraged as the issues being raised were extremely sensitive.

In terms of application, each student was required to create a personal project regarding how the MRHC experience which could later be used in his or her professional environment. Since many of the students came from teaching programs, several curricula regarding the MRHC

journey and the Holocaust were produced. Other projects included literature reviews on Holocaust related topics (e.g., relationship between school bullies and the development of the Nazi regime) as well as artistic representation of the trip (e.g., black and white photography, paintings). Details within the curriculum were also aimed to challenge students' definitions of social injustice and whether being a bystander qualified as passively contributing to social injustices.

Both instructors moved the coursework through the Holocaust, including and beyond the Jewish experience, into how this is happening "right here in our own backyards." When examining the itinerary of the MRH (2003) trip in contrast to the preparatory course agenda, the trip primarily focused on the Jewish experience of the Holocaust, while the course largely challenged students to extrapolate the cycle of oppression and recognize these patterns in modern day society. Considering the trip to Poland was short-term, in some respects it made more sense to highlight one particular case of what happens when we remain silent in the face of oppression. Thus, in relationship to each other, the preparatory course's agenda complements aspects of the trip that were missing (i.e., focus on generalizing to other oppressed groups), and the trip clearly provide much greater detail of a specific case of annihilation (i.e., hearing Holocaust survivor stories and witnessing the concentration camps). However, in this case of this study the preparatory course experience, the trip, and students post-trip gatherings were all considered a part of participants' entire MRHC experience.

Researcher's Agenda

I want to make it clear that my initial relationship with the MRHC program was *only* that of a participant. That is, my experiences on the trip were seen and experienced through the eyes of a participant and not a researcher. Approximately six months after I returned, I decided to conduct a qualitative study regarding the trip's impact on the participants. After solidifying this decision with my committee members, my role shifted from participant to researcher and I have remained in this role throughout the study. My agenda then became to understand how the MRHC trip later shaped students social values.

Participants' Agenda

Considering why the five participants were motivated to partake in such an emotionally charged journey is important in terms of having a baseline for understanding their present motivation to take social action.[5] While their responses to the question "Why did you decide to participate on this trip?" are *not* included in the analysis as this is more background information,

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[5] Information provided from responses given during the application process was not available. In this section, participants' responses are drawn from the interviews and are in hindsight.

briefly discussing participants' initial attraction to the MRHC journey was relevant for appreciating how their evolving sense of social values later manifested two years following the trip. Thus, this section will briefly present the main reasons participants reported being drawn to this journey. Keep in mind when reading the responses that participants' did not necessary enter the journey to become transformed.

MRHC Journey: Why We Went

When the MRHC opportunity was presented to students at [Midwestern university], all five participants reported in retrospect that they chose to participate for several main reasons. Their responses included "a free trip to Europe," an interest in understanding human differences, and/or that the trip would be personally life altering; a major growth opportunity or experience. All of the participants acknowledged that once they began the Holocaust preparatory course their expectations for the trip were exceeded. However, their initial response to the idea of participating were primarily based on "teasers," assumptions, and minimal information which ultimately drew in this particular subset of students.

Financially Possible and a Cross-Cultural Opportunity

Considering the financial circumstances of some graduate students (i.e., minimal income), accompanied with a desire to understand cross-cultural differences, the notion of a free trip caught Andrew's attention as he reported:

> To be honest, I was in the graduate education program here [Midwestern university] and they presented it to us. My first response was that it was a free trip to go to Europe, to visit Poland which I had never been to before…I've seized every opportunity I can to go places I've never been to before so I did have a… I studied history all through college so that is an interest to me. But my initial reason for going on the trip was for the cultural experience of going to Poland. So that's kind of how I became involved with the trip.

Andrew describes here a strong interest in traveling overseas and how he saw this as opportunity to do so. He states that his primary interest was to experience the culture of Poland, or foreign countries in general, and this was a means (i.e., trip was paid for) for him gaining this experience. Andrew also acknowledged that the financial aspects were the first thing that caught his attention. Justin and Holly both shared Andrew's values for appreciating both the financial opportunity to participate as well as experience another culture.

Major Growth Opportunity

When asked, "Why did you participate?" all responses described the trip as a "major growth opportunity" though from slightly different perspectives. For instance, Justin specifically mentioned when he initially heard about a "free trip" to Poland he became interested. However, somewhat later in his response he elaborated on the fact the he was a "WWII history buff" and

that the trip would allow him to "get the opportunity to see certain sites of that time period."

When considering whether to participate, Justin's natural draw toward understanding historical

events accompanied by a financially sponsored trip led him to apply for the journey.

Holly and Cliff, compared to the other three participants, provided more direct reasons

for the trip as an experience with infinite opportunities for growth. For instance, Holly stated:

> When I started thinking about this and talking to other students about this I
> thought this is an opportunity of a lifetime… hmmm... it would be absolutely
> ridiculous for me not to take advantage of the opportunity both financially and
> educationally and emotionally and everything. I mean it was just an unbelievable
> opportunity for me to experience a different culture, to learn more about the
> Holocaust…

Violet expressed an intuitive way the trip was a "growth opportunity" suggesting a belief

which parallels "when the student is ready, the teacher will come"(Zen proverb). She alluded to

choosing to participate to increase her awareness of cultural and racial issues. Cumulatively, her

reason for going included her past experiences, though she primarily focused on it being the

"right time" in her life. Violet reported:

> I think it started at the beginning of my graduate school experience, which would
> have been the fall of 2002. I had a couple of courses with Dr. X [preparatory
> course instructor] and with one of the courses one of the things that stood out to
> me… well there were a couple of things… one was an assignment to read *"Why
> Are All the Black Kids Sitting Together in the Cafeteria?"[6]* In reading that book,
> that kind of spurred self reflection of cultural and race and what it means to me.
> How I need to be aware of that and how I need to find that. It started this
> unsettling of who I am in my cultural beliefs. Through journals and several
> assignments in that class it was progressing slowly, but it was progressing. I
> can't remember exactly when Dr. X mentioned the experience but he was
> actually the one that mentioned the experience to our class. I took the pamphlet
> home and I immediately… when he mentioned it…I knew immediately I was
> going to go. I knew I wanted to go I knew I needed to go. It felt like it was
> almost … it came to be because I needed it at that time. I was ready for it and it
> was there. Because it was an experience I needed.

Summary

While the examples provided in this section are brief as their responses are from a single

question, clearly participants chose to partake in the MRHC journey for reasons externally and

internally based. Participants' reasons fell under the categories of aiming to increase their cross-

cultural awareness, recognizing that this would impact their overall sense of self, and finding that

the experience was financially possible for them. Participants share a value for self-growth,

though each approached the journey from a slightly different formulaic angle. For instance,

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[6] Tatum, B. (1997). *"Why Are All the Black Kids Sitting Together in the Cafeteria?": And Other
Conversations About Race.* Basic Books: New York, New York.

Justin has a specific interest in historical sites, Andrew was energized by the notion of traveling overseas in general, and Violet approached this from a sense that this opportunity unfolded as natural part of her life journey. While participants hedged mentioning this, Holly and Cliff most concretely articulated that the trip would be beneficial on multiple, overlapping levels. Overall, participants chose to participate on their journey because the trip was perceived as a potentially valuable experience.

Summary and Comparison of Agendas

The participants' experience of the MRHC trip, and the messages that were taken away were all influenced by the MRH trip agenda, the MRHC preparatory course agenda, agenda in terms of the specific questions that were asked during the interviews, and participants' specific reasons for becoming involved. In review, while the MRH program primarily emphasize the Holocaust in terms of the Jewish experience, the MRHC course focused more on extrapolating the details of the Holocaust and applying the information to modern day social concerns (i.e., ban on gay marriage, abortion rights, and genocides in South Africa). Participants also came in with their own motivations including a desire to experience the Polish culture, increasing their knowledge about the Holocaust, and valuing the compassion and empathy which would likely result from the opportunity. At the point participants chose to become involved, their primary influence at that time was the two instructors. Thus, the instructors likely had the strongest impact on the participants' initial expectations and motivation to participate as they were "primed" to pay attention to certain aspects of the experience. Related to this, several of the participants reported that previous contact with one of the course instructors, and valuing this individuals' cultural sensitive approach to learning, influenced their willingness to consider the MRHC journey when he presented them with the trip brochure. Other students reported hearing through word of mouth and flyers.

Lastly, as the researcher, my "agenda" would have similarly fit under the reasons given by the participants; however, when my role shifted into that of a qualitative researcher, my motivation was to then to understand their experiences while owning my subjective lens. Each of these domains likely influenced the lens which participants experienced the MRHC and the messages that were ultimately taken away.

Participant Profiles

Background information regarding the five participants will be presented in this section in order to provide the reader with a broader framework for understanding the trip, as well as give a greater sense of the possible origin of their responses. While profiles were slightly edited to fit the format of this section, each participant's thoughts are presented in first-person and were taken

nearly verbatim from the transcripts. Profiles are not included in the analysis of the MRHC as the information, while relevant, is retrospective in nature and the focus of the study is understanding participants' motivations two years post-trip. Participants' profiles are presented in terms of their life history and experiences before the trip. A sixth profile is presented of my life history and experiences relative to the MRHC. Included in this final section is a brief discussion regarding the importance of addressing researcher subjectivity issues, particularly in this case where I had an intimate involvement with the phenomenon being studied.

This next section will provide the reader with five participant profiles which reflect their childhood experiences with regard to racism and discrimination. Each of the profiles introduces the participant by providing a journal entry, letter, or comment expressed by the participant post-trip which then leads into a discussion regarding their earlier life experiences.

Andrew's Profile

> *June 2, 2003*

>> *I am writing this dialogue not to remind you of the experiences you shared, but to serve as your mission statement for times to come. You now bare grave responsibility. You have committed yourself to a life pursuit of educating others, and do not let the lessons you learned in Poland go unheard. Teaching the lessons of the Shoah is difficult, but gives them the respect that they deserve. I challenge you to be a bystander no longer. Refuse to be silent in the face of injustice. Do now allow prejudice to exist in your presence, and speak passionately for the discriminated. You cannot allow apathy to cloud your beliefs, for it was the same apathy that forced so many others to turn the other way. Or maybe fear detoured the willing in Poland during the 1930's and 40's. Do not allow fear to hinder you from what you know is right. Remember that so many others stood against injustice. Remember the nurse that hid Irving's parents in her bedroom closet, and the pharmacist who provided medicine to the Krakow ghetto. Remember Jonusz Korcak whose love for his students, his children, led him to an early grave. Draw strength from their stories of courage. Never forget the tears of Irving's eyes on the footsteps of building 13 at Auschwitz. Never forget the candle Ruth lit at the memorial in Treblinka. Never forget the weathered finger of the survivor pointing to a road that no longer exists along the plush hills where Plashov once stood. Embrace this opportunity. Let the lessons you learned through this experience serve all of those who are willing to embrace them. And never forget (Andrew wrote this letter to himself approximately two months post-trip).*

> Andrew's background:

>> I would describe myself as fairly ordinary. I'm a teacher. I do very routine things. I'm very stringent in that I like to do the same things every day at a certain time. I like to eat at a certain time. So I think in terms of how I would describe myself… just like the typical American image in that my routine is very predictable.
>> We were a typical household family growing up. I'm the oldest. I had two younger sisters. My father was a sales "rep" for a shoe company. My mom

was a teacher. My mom… I kind of got dragged to all of her school events and stuff so I ended up seeing that side of it which is one of the reasons why I decided to become an educator.

All of my family is from Europe…a Jewish, Hungarian culture.   My grandfather is first generation American.   I feel like I looked probably very similar to the blonde-haired, blue-eyed, German soldiers. At least the stereotypical image of what … the Aryan race. To be honest, when you ask me to identify myself, I don't even think of white male. I identify myself more from my experiences, geographically where I came from, and my family background. Race never really plays a part either.

I'm from (southern state). I've been here for about ten years now. A lot of my family is still down in the Appalachian region. I identify with that part of the United States in terms of a lot of different things… music, culture I guess you could say. I tend to think of myself as well-traveled. One of my passions is experiencing other cultures and going to different areas. Then, bringing those experiences back and trying to instill some of those values and other ideologies to my students.

I lived in [southern state] until I was about grade school age, then I moved to (farther south)... it was a completely different place than where I'd come from. It was much more diverse. I was put into situations where I was actually a minority so that had a heavy influence on me growing up. I went to a predominantly African-American school, my mom taught, not at the same school but at the middle school. So I think at a young age I was introduced to issues of diversity. I think that influenced the person I became. Then about middle school I moved here.

One memory I have of my parents talking about racism… I don't even remember the situation. I remember somewhere along the lines the word "Nigger" came up either being said by one of my friends or something along those lines. My mom very passionately talked to us about how there are certain people in this world that think differently than you and she just wanted us to know that those kinds of terms were not acceptable either in her house or anywhere.   I couldn't have been eight years old. I guess there's obviously certain animosities that some of my white friends would have had toward the black classmates… And even though no one had ever told me- I knew it was wrong. I felt it wasn't right to refer to people that way. I think almost innately I felt like I knew what was right and what was wrong at a very young age even though my mom and dad really hadn't even addressed the issue.

I played a lot of sports growing up. I was involved in a lot of activities. Cub scouts. When you play athletics there's a lot of diversity in terms of people. I played sports with African-Americans and Mexican Americans. But then when I think about some of my other activities in terms of racial activities it's predominantly homogenous… like white church activities if I went to Sunday school.   The church was shared with a Korean Methodist church so they had Koreans services in the morning but other than that it was predominantly white Americans. And in Cub Scouts, in stuff like that, hardly any racial diversity whatsoever. So looking back on it it's interesting, just simple activities growing up as a child can be so segregated… like you know it's alright to play sports with these people and go to school with them; but when we go to church and pray that's a white thing that we do. So guess looking back on that it kind of strikes me as odd.

Andrew perceives himself as a typical American in terms of having a set routine that may mirror other middle-class individuals. When asked about events which contributed to his knowledge and awareness regarding racism and discrimination, he easily accesses childhood memories of being a minority in a predominantly African-American academic environment. He considers his childhood hobbies (i.e., sports) through a racial lens though it is unclear whether this awareness was present for him earlier in his life. When asked directly about his own identify or "how would you describe yourself?" he primarily emphasized "geography" and feeling connected to the Appalachian culture. In this particular description, he is aware of oppressed groups in terms of racial differences, though there is noted absence of considering his childhood through the lens of his own white privilege.

Violet's Profile

> *Group Journal Entry during trip, March 24, 2003*
>
> *The experiences of today are exploding within me. I feel a large hole within myself where my comfort used to be. This experience is challenging the lack of sleep, the strange food, the working and the waiting are comforts stripped away from so many people who have stood in the places I did today. Emotionally, my beliefs, my spirituality, my identity... my heart and mind feel shattered. I have an emptiness and I feel a deep, deep hurt. As I have shared discussions with Irving I feel a pain that's nearly unbearable. I want this experience, his experience to become a part of me. Right now I don't feel like a survivor. I feel like I died today. Irving was telling me about his hope for participants to gain awareness or new lenses through which to see the Holocaust, but also the whole world. He said, "When you go out and teach, tell yourself <u>my survivor</u> is with me." I wept. I feel a transformation taking place. I feel that my naiveté, my beliefs, and my comfort are dying. I worry that I will become stuck in this dark, hopeless place. I really don't know how to trust humankind anymore. I don't know what to do to honor this experience and the people who have touched me so deeply. I'm afraid it will hurt me to hang onto this pain. I don't know how to explain this experience to my loved ones when I return home. I'm immersed. I'm in shock. I'm terrified for what tomorrow holds. I feel lost. I'm not with loved ones and I'm in pain... similar to the experience of the Jews who were here before me. I do see it like Irving wants me to... He needs me to. His eyes, from behind his smile and witty jokes are screaming to me, begging to me- tell my story! Never forget! I may not be very strong as this moment but <u>I will not let him down!</u> <u>I can't let him down.</u> For the whole world's sake, I have to go from the land of the dead to becoming a survivor. Tomorrow I will die in and survive Auschwitz.*

Violet's background:

> I was born and raised in a little country farm area … it was very small, very rural, and very white. Very Baptist. When we lived on the farm I went to one elementary school until fifth grade. Between fifth and sixth grade I went to six different schools. My mother and father were never married. My mother has two biological children, my sister and I. She has a different father than I do but I consider her just my sister. My dad has six children that I know of. That's

including me. They were in a relationship at the time I was born. By the time I was a couple months old, a year old, my dad and mom severed that relationship and then he wasn't in my life until I was nine. Then he was in my life just kind of sporadically.

How do I identify myself? I'm almost thirty. I especially identify as "female" because I attended an all girl college. I'm white… I've become more aware of my racial identity since graduate school. And my socio-economic status growing up I was in the lower end category. As far as religious information… I grew up Baptist…but I consider myself more "eclectic." I was married, then divorced, and have recently remarried. I identify myself as a school psychologist now.

Before the age of nineteen, poverty was one of the main identifiers for my whole family. How it was such a struggle was really because my mother raised my sister and I by herself with no husband, no father-figure, no child support. It made me very aware of the things we didn't have. People made me aware of the things we didn't have by saying things about what we wore, what we didn't have… seeing things other kids have and not being able to afford them. Also being alone a lot and having to be responsible while my mother was gone. Also learning how to survive in that because it's a different script, so to speak, for how to make sure that you have food to eat… and how can you make due if you've only got this and this.

Another area I've struggled with is the religious component. I feel like the greatest struggle between poverty and religion would be me with myself and religion. I think it's because the religious struggle has been about choices that I make. And with poverty, I didn't make that choice and so somehow a sense of guilt and responsibility comes into the mix and that's been the heart of that struggle.

Growing up, my mother would be the one that would determine whether something was condoned or appreciated or supported based on her belief. Some things I think she was very conservative about; other things were liberal in her belief. We did at times live in the projects. I guess you would call them the projects or government housing. And so those were times when her stereotyped beliefs about African Americans would shine through. It wasn't just about cultural, I mean I think she had stereotyped ideas about men and women and other things, too. Primarily I didn't see a lot of difference with different religions because I don't remember it coming up.

I can remember her (mother) talking about African Americans and that "It's wrong to date black people" is how she would say it. Just making general comments like lock your door, or hold your purse, or her behaviors would indicate to me that there was something different. I mean, I didn't even really know because… this would be like when we were living in the city and not when we were living on the farm because I wasn't exposed to any of that. Her perceptions, I think a lot of times she did have stereotyped ideas. Primarily the only one I can remember would be related to African Americans. I think that was really just because that was the only other group we were exposed to at that time.

I remember when I went to college I was exposed to a lot of different cultures. A lot of students from different countries and different religions, different parts of the US, a variety of different backgrounds… different sexual orientations. I was shocked. Just shocked. In fact when I look back that's one of the things that meant the most to me… how everyone got along and that was not

what I expected. It contradicted some of the beliefs that I had just taken on that people had given me over time that were very negative. I was just hit in the face and pleasantly surprised. I really didn't know what to make of it.

When Violet describes her upbringing, this description is marked by poverty, a child of a single mother, and stereotypical beliefs about African-Americans and gender which may or may not have been related to the Baptist faith. Violet, as compared to Andrew, identifies herself as a part of a race (i.e., white privilege) and is less connected to a specific cultural group. Upon entering college, Violet describes her delight at realizing differences can be honored rather than seen in a contradictory, negative light. Among the five participants, Violet most strongly indicated that her early childhood was experienced through an oppressed status (i.e., low socio-economic status).

Holly's Profile

Group journal entry during trip, March 24, 2003

Although I did not personally experience the suffering of so many Holocaust victims, I can begin to feel their pain. I can never understand their pain or what they went through, but my heart breaks for all the victims of the Holocaust & their families and loved ones. I'm emotionally exhausted and overwhelmed. I can't find the words to express what I'm feeling or to describe my experiences. I'm disturbed & saddened like never before & I'm very uncertain about how I'll cope with my experiences. Irving has given me strength and hope to teach others about what he and so many others went through during the Holocaust. But right now I feel overwhelmed by my responsibility. I don't know how to convey the pain and experiences to others because I can't imagine the suffering myself. But for him & all the other victims I'll overcome this challenge somehow. I'll grow stronger because of this experience, but I feel so weak at this moment.

Holly's Background:

I would identify myself primarily as a middle class white female. And Catholic. I was raised in a very small, touristy type town in (southern state). We had a city and county school district and I attended the city school throughout my elementary, middle, and high school years. But then every summer for three months, I would go visit my father in (northern state) which is a totally different environment and setting. Although the school I attended in (southern state) was predominantly Caucasian students, and if I had to guess I'd say it was predominantly middle class as well…there was probably 25 -30 percent African American students there (and) less than five Hispanic or Asian or any other ethnicity at the time. In (northern state) in terms of similarities, what I meant was that although the Portuguese population is relatively large there in comparison to other areas of the country, most of the people there are white… or of European American descent and just as in (southern state) most of the people that I saw that didn't look like me from the outside were African-American. I didn't see a big population of Asian or Hispanic or any other descended person there. It wasn't in an urban setting… it was about thirty-forty five minutes south of (northern city).

My basic family unit, well I had two family units. I lived with my mom, my stepfather and my brother that was a year younger than me and a half sister who's ten years younger than me. Then I had my dad and my stepmother and two younger half brothers and sisters that were sixteen and seventeen years younger than me.

As far as messages about racism that I got growing up, I think it was more of what I didn't get. I think looking back now that a lot of adults around including teachers and my family members and just other people interacting in the community… It was a very hush-hush subject or something that a lot of people did not discuss openly other than with close family or friends. I feel like a lot of people didn't try to educate others on differences and even though I went to school with… compared to a college setting it seemed like a significant amount of African-American students. It just wasn't something that was open for discussion and it certainly wasn't something that was facilitated among young people or students.

The one thing I do remember is my brother using the word "nigger" in some kind of joking context as my family was walking out of Wal-Mart. I don't think anyone else even really heard it but when we got to the car my mom… really verbally reprimanded him … you know this isn't something that you say and this is why this is offensive and is disrespectful. But that was kind of the only thing that stuck in my head in terms of what was okay and what wasn't**.**

I also always thought it was a little strange that all the saints in our church along the top of the ceiling were all white and all male except for Mary. So that to me was pretty significant because I just remember thinking… why are all the saints white? I mean I see people who aren't white all the time and how are they not represented? I think that the messages in terms of diversity that we got in church were very general… love your neighbor… treat others as you would have them do unto you and all those kinds of general principles and morals. There wasn't a lot (of) discussion about what this means… this diversity is living here in this population and what do we know about them? How are we similar/different? How are our values the same? There was certainly never any overt messages about racism in the church. But taking in things that I heard and saw that maybe didn't come out as overt messages but certainly I internalized them as such… such as the paintings and things.

While Holly recalled some diversity through visiting her parents and experiencing some diversity through her schooling, overall she reported the topic of discussing differences and their impact was "hush-hush." Similar to Andrew and Violet, one of Holly's primary lessons learned about race was related to African-Americans. More specifically, Holly's memory of her brother being reprimanded for using the "N" word strongly parallels Andrew's experience regarding learning this word was wrong. However, in Violet's case she received messages that African-Americans were not safe (e.g., hide your purse) as compared to a group that was wrongly discriminated against. Holly also was observant as a child as she describes her curiosity and confusion about why all the saints in the Catholic church were white. Per Holly's report, she was a curious child with a desire to learn about human differences though lived in a community that was perhaps somewhat stringent about what was appropriate for discussion.

Group journal entry during trip, May 26, 2003

Auschwitz- What a strange feeling upon entering the site. It feels kind of touristy, almost like going to visit a national park. Standing in a group, watching other groups pass by on the gravel roads, listening to explanations of the attractions. Then came a choice: Which path to take? The labor camp, or the gas chamber? Because of the safety of the situation, we had the "luxury" of going to the gas chamber. The reality of what happened at that chamber did not hit me (just another historical room)- until I walked into the crematorium. The mechanical detail of the ovens, the coal-car track that was used to move the bodies, the rear of the ovens where bodies came out- what planning is involved, what cold, engineered calculation! The role model of premeditated murder. How did I react? I saw others crying-sadness for the dead. What did I feel? I was angry, pissed off, wanted to hit someone, knock somebody out. I could imagine German soldiers standing around, supervising the operation of their killing machine. All I wanted to do was take a machine gun and spray the figments of my mind with bullets. Much of the afternoon that day I spent in a state of aggravation and irritation... Later that afternoon I came upon a startling sight- pictures of the "living skeletons," survivors who were nothing more than a pile of bones starving of hunger. Sure I'd seen the pictures, history channel footage of these starving people, but I think the sight still startles me every time. There is no desensitization to such a sight. I got through reading four captions; stories of the people in the pictures. All of a sudden, I began sobbing. Why was I crying now, weeping for the living rather than the dead? Maybe I relate better to the living. Maybe it's something about looking into those person's eyes, their faces-catching a glimpse of who they were, before this hell. I don't know, but at least I was feeling sadness. I was capable of feeling compassion, at least I was still human. A good feeling. The ability to feel pain makes you realize you do belong, you are a real person. Life is not really a dream. Sometimes I need to remember how real life is. I have to take off my rose-colored glasses, living as a White American male, only experiencing killing of people through the detached world of video games.

Justin's Background:

I am a 27 year-old white male of European descent. I grew up as a Methodist in a conservative, religious family. My parents were older, my dad from the World War II generation, my mom from the 50's. So they brought very conservative and religious values into our upbringing.... I'm currently a mental health counselor in a psychiatric hospital. Growing up I had a very close, loving family. Middle class, suburban neighborhood and … I was spoiled being the youngest of three and the only boy. I grew up in an intellectual environment because my father was a chemist so he was not only teaching me how to do certain things but how to learn from myself. How to study and how to find the answers for myself. I guess I'll add that the city where I grew in (southern state) was strange because in the city we would watch the news at night and every day there's crime. But in my suburb which was mostly middle class white, there wasn't nearly as much crime. So what that means is that the city being 65% black I grew up with the notion that black people commit more crimes than white people.

> When I was younger, I had a good friend that I would hang out with. When I would go over to his house, many times there would be jokes about black people and racial slurs, use of the "n" world, and everybody would laugh and it was just seen as normal. It was the normal attitude. I took that it was just a normal attitude to have even though I didn't see it in my own family. It just seemed like it was okay to make fun of people that were different because it was under the "joking category."

> When my parents would describe someone of a different color they would usually point it out. If my dad was talking about someone he worked with of a different color… he was would say he was an excellent worker… but he would point out that… *and he was black* as if it was an exceptional thing for this person to be an exceptional employee coming from that racial background. Well, not that it's surprising… he'd never say that. But the fact that it was specified what the person's color was, it was like, why did you mention the person's skin color? But as far as school or any religious institutions, I can't really think of anything. I mean nothing was ever explicitly stated.

> Well, I guess, one thing that comes to mind… I think about a good friend I had when I was a freshman. I became friends with a black kid and he and I would play basketball at his house. I haven't had black friends since. What's different? Or what happened? I think we just have different social circles. We probably hang out at different places, do different activities. I don't know if it's the opportunity or I haven't taken advantage of the opportunity to make more black friends. And if you aren't involved in the same activities it makes it harder to spend time together. Well, it could be my assumptions as well. I may be less likely to ask a black guy at work to play golf than maybe a white guy.

Justin describes his home life as fairly conservative and remembers there being a strong value for learning. He also acknowledged that as the youngest of three he may have been somewhat spoiled. Regarding issues of diversity, Justin mentioned having an assumption as child that it was okay to make racial comments as long as it was intended in a joking manner. He also remembers thinking that possibly "black people commit more crimes." Similar to Andrew and Holly, he also mentioned hearing the "N" word though initially thought it was included in the "joking category." He mentioned somewhat reflectively that he used to have more racially diverse friend(s) and is unclear why this is no longer the case for him. Justin comes from a privileged background as he describes his father as a chemist and reported in later interviews wondering why he received most things he wished for. He identified himself as a Caucasian male, though, like Andrew, he did not mention details that would suggest his history is now understood through the lens of white privilege versus, or including, a perspective of racial oppression.

Cliff's Profile

> *The [MRHC] experience did change me… that change is still echoing throughout my life. It's almost like when a hammer hits a horseshoe on an anvil. It hits and changes it; but the blow is gone (Cliff's first interview).*

Cliff's Background:

When I think about how I identify myself … I'm thinking about psychology and what I want to do with myself in psychology. I guess the second identity would have to do with relationships in being a husband and a father… and a son and with spirituality and religion as well. Who I am with the people I worship with and who I am with my creator.

I'm a white male. Lower SES. I'm heterosexual… I can't think of any other descriptors right now. I'm a young man, age 27. I've got little pieces of blood from different ethnicities, different places around the world just like everyone else does. I'm part Indian. My great, great grandmother was a…(tribe) Indian. I would say Anglo is what I would characterize myself as. I grew up in (southern state). It was my mother, my father. I had an older brother and I had a younger brother. All four of my grandparents were alive when I was a kid. They're still alive now. I would say my family was relatively conservative but my mom always pushed for more liberal ideas. My dad really taught us a lot of what's now referred to as benevolent sexism; that is, that you do nice things for women, you never hit women, you never said bad things to women, you treat them very nice. On the flip side, my mom always taught us that women were equal you know… so it's a funny dichotomy. My mom loved what he did for her… she loved how he treated her and yet she still had that women's movement type voice. She was very empowering for us in that she did her best to make sure we achieved as much as we could.

My dad worked a lot when I was a kid so I didn't see him a whole lot so maybe he would be my role model when I got older…rather than when I was a younger kid. When I was a young kid I don't know if I really had any role models. Maybe some teachers. Probably a lot out of books, things like that, people I read about… King Arthur…usually legends, myths, or fairytales. Growing up my environment was pretty mixed. I think this is again some of my mother and father's doing. Mother and father lived very segregated lives. Their parents really kept them apart from black people, the minority race…so they both decided they didn't want to do that with their kids. My best friend and my older brother's best friend were brothers. These two black brothers F and L were my best friends for like 4 or 5 years growing up.

I had other friends who did not feel the same way that I did. Like (Caucasian male) was another friend of mine. He was a friend of mine… I would say but he was very selfish and self-centered. He was very racist and he learned it from his parents; specifically, his dad. He would make a whole lot of jokes I didn't understand what a Pollack was when I was that age and I thought they were just some made up people and so he would make fun of them all the time…and you know, they were relatively funny. It wasn't until years later that I realized it was a slang term for a group of people. It didn't even come to my mind. Not just that he also felt like it wasn't good to hang around black people or anything like that. He was racist in quite a few ways. My grandparents on my mom's side… my grandfather was a state trooper in the racial marches and things like that in Mississippi. So he was really involved and actually because of this trip I've gone back and interviewed him about the things that he's done. He was anti-racist… yet he still has a derogatory view of black people. Like he got saved, became Christian and started a black church in Mississippi just after the racial marches and things like that which should have got him killed really… because he was a state trooper they couldn't touch him. I got to experience this

whole different culture as a kid because like I'd visit my grandparents for the summer… so every Sunday I went to their church which was a black church… and I say that because it was completely different than the church I went to typically. It was amazing, so cool. No instruments hardly and sometime they'd have electric guitar but it was just so neat. I got to experience God in a different setting than the white way of experiencing God. I was pretty old before I really… and maybe I still haven't come to the point where I've been directly confronted with what racism really is.

Cliff, among all the participants, articulated a wide range of experiences that impacted his childhood with regard to racism and discrimination. When asked to identify himself, he offers that he is Caucasian, male, a father and husband, pursuing a career in psychology, involved with his religious community, and deeply involved with "my creator." With regard to family, he mentions several key experiences which include his parents' values (i.e., mother was liberal), attending a black church, and his understanding of the contradictory behaviors that were expressed in his grandfather's actions. Like Justin, Cliff acknowledged his naiveté as a child with regard to the Polish culture (as Justin did with perceiving some comments as acceptable if they are delivered in a joking manner). Within his history, Cliff has strong religious values, or a more immediate sense of connecting with a higher power as compared to the rest of the participants. While he did not directly specify his white privilege, or other privileges in this context, he presented the most varied influences regarding his current sense of identity.

Researcher Subjectivity

"Vulnerability doesn't mean that anything personal goes. The exposure of the self who is also a spectator has to take us somewhere we couldn't otherwise get to. It has to be essential to the argument, not a decorative flourish, not exposure for its own sake. It has to move us beyond that eclipse into inertia, exemplified by Rolf Carle', in which we find ourselves identifying so intensely with those whom we are observing that all possibility of reporting is arrested, made inconceivable. It has to persuade us of the wisdom of not leaving the writing pad blank (Behar, 1996, p.14)".

Introduction

When conducting research, various modalities argue for and against the researcher discussing her personal experience with the phenomenon being studied. For instance, quantitative research typically adheres to the notion that sound methodologies alone should result in findings that are objective in nature, thus, the research studies are typically devoid of detailed discussions regarding researcher subjectivity. While this approach is less paramount when studying certain topics (i.e., animal behaviors), this is not the case overall. For instance, Behar (1996) states:

"The charge that all variants of vulnerable writing that have blossomed over the last two decades is self-serving and superficial, full of unnecessary guilt or excessive bravado, stems from an unwillingness to even consider the possibility that a personal voice, if creatively used, can lead the reader, not into miniature bubbles of navel-gazing, but into the enormous sea of serious social issues (p.14)".

Considering the qualitative nature of the MRHC study, and my intimate involvement with the phenomenon being researched, I felt it necessary that I convey the places (e.g., thoughts, feelings, intuitions, background) from which I came when conducting this study. Each of these areas could not help but influence the choices that I made throughout the research process. I also feel I owe it to the participants who so gracefully opened their hearts in discussing such a dangerously personal topic, to put myself out there as well, to be equally vulnerable.

My disclosures will follow the same format as the five previous participant profiles. My profile comes from a variety of resources including a personal journal, notations taking during the fifteen interviews, and a specific "dissertation" journal which I have kept throughout the study. An additional piece that was not included in the individual profiles will be how I came to be a part of the MRHC experience. Since the issues of research bias will be pervasive throughout the study, research subjectivity issues will be revisited again in the final chapter.

My Profile

March 25, 2003

> *Group Journal entry during trip*
>
> *I'm sitting at Auschwitz right now no more than one hundred feet away from the crematorium. The day is gorgeous, the breeze soft, and some of the students are singing soulful, peaceful songs. I'm trying to take in the days events. I don't think it's ever possible to completely mourn over the loss and I almost feel like my mourning is somehow intruding on the "real" loss of the survivors. I look at Irving and the other survivors in utter amazement and wonder how they got out alive. How was it possible? And how is it that they still carry such strength in their spirit? I'm somewhat at a loss for words- it's fresh, in my face, and very real at the moment. I feel grateful for this trip, for the openness of the group, for the compassion within the group. I imagine that my life's vision is going to now come through a very different filter. Today the most impactful moment was when the music began during a private memorial service. The Jewish music- the Hebrew words- brought it home for me. I wish I could have said something more, allowed myself to feel more, versus trying to quiet myself.*

> My Background:

> Growing up, I had no idea how privileged I was and wouldn't fully understand this until probably age twenty-seven which was three years ago.
> My childhood was atypical in certain ways, though for the most part I was raised in a nuclear, traditional, Caucasian, middle class, Jewish family.

Looking back, I only remember feeling grounded in my identity as a daughter, a granddaughter, a sister, a student, a dancer, and voracious reader. My social and personal sense of self was not integrated in any racial awareness and was only occasionally present concerning my Jewish background.

One childhood memory that stands out happened in elementary school. I remember an art instructor took me outside the classroom and asked if I'd like to create a Hanukkah Menorah instead of a Christmas tree. Mainstream messages about the joy of Christmas likely tainted my response as I decided to go with the Christmas tree because it seemed to be a livelier, more colorful. During this time I was also attending Hebrew School once a week where I was learning the Hebrew alphabet and pieces of Jewish history. I'm embarrassed to say, but probably up until graduate school I had very little contact with non-white cultures. My high school had, I believe, four African American students that mainly associated with each other. Now that I think about it, there was one Asian girl who was always nice, presumably smart, and quiet. If I knew then what I know now I can't even imagine how isolated she must have felt.

Throughout my childhood, adolescence, and early college years, my Jewishness wove in and out of my life depending on the time of year and my age. Holidays such as Passover, Hanukkah, Yom Kippur, and Rosh Hashanah brought that part of self to the forefront. Also, my bat mitzvah and confirmation year, for that period of time, encouraged me to reach further into the Jewish community and culture. I also worked as a camp counselor at a Jewish overnight camp and that had some influence as well. While these experiences no doubt shaped who I am today, there was never an explicit discussion about racism or discrimination. I did know somehow, I wonder if it might have been more intuitively.

When I went to Penn State, I shied away from Hillel and other Jewish social groups because it seemed too cliquish and materialistic in my mind. Instead I found my place through working at a Women's Resource Center and that has largely influenced where I'm at today. It's amazing to me looking back how much influence little decisions can have on where you end up in life. When I came to [Mid-western university] for my Masters program, I came because I knew I wanted to be a therapist, I wanted to live farther south, and I was also craving an awareness of other. At Penn State I still felt fairly isolated because all of my friends seemed so much like me. Consequently, I decided to trust my intuition about an individual who needed a roommate, and moved in with an African-American, gay male that was in his early twenties and working full time. Isaac* ended up being, by far, the best roommate I ever had. He was incredibly colorful and articulate and taught me priceless lessons about what it meant to walk in his shoes. He would share very personal, heartfelt things like how often he was pulled over, how he left World's Gym because the owner was rude when he asked to join, his concerns about the risks of becoming infected with HIV, and dealings with his former military father who tried to coerce him to admitting he was gay.

In my early twenties I was offered a position at a community mental health center close to rural Appalachia. During this period I became fairly familiar with the Appalachian culture and have continued to do so through my work as a licensed therapist. During my first year working, I had one particular client from Appalachia who was able to translate cultures for me very well and further widen my cultural lens. I spent a year working with a woman who had a horrific abuse history and an incredible, resilient spirit. She had one front tooth, was in pretty bad physical shape, and was just getting out of a bad marriage.

Through our sessions I moved beyond my frustrations of working with a perceived "disability culture" or "culture of poverty" to gaining some understanding that it was, in many ways, more of a value difference. When we terminated I told her I likely learned more from her than she did from me.

My motivation to participate on the trip:

I became a participant on this trip kind of serendipitously. I was briefly chatting with the instructor of the MRHC preparatory course without knowing anything about the trip. Knowing I came from a Jewish background, he asked me at one point if I'd be willing to speak to the class about the Jewish culture. He then filled me in on the details of the MRHC trip and I soon found out that there were some spaces still available. Two days later I was signed up for the trip. If I had to name one emotion, I'd say I was terrified to go. It was more a fear that I felt I had to face. I knew/know I am privileged, and that my ancestors walked a very different path, and I felt I owed it to them to witness what they had been through, to say how sorry I am that this happened. I knew this would strengthen my character; that it would make me a better person and therapist/social advocate. But I was so scared of what this would do to my spirit. I wondered if it would break it in some ways because my life had previously held so much lightness. I knew I'd regret it if I didn't go- so I went.

Considering my life history, major influences initially were family roles (i.e., daughter), a love of reading, and hobbies (i.e., dancing). Looking back, my childhood also included several rites of passage mostly stemming from my cultural and religious background (e.g., bat-mitzvah at age thirteen). Paralleling what Holly had described, I also instinctually carried a curiosity and sense of adventure that I believe is still present for me today. I believe the drive to leave my northern family and head to a southern university, live with a gay, black male, and work in a rural community mental health setting all stemmed from this sense of knowing there was more out there. Again, similar to the other participants, in telling my story there is less awareness of my privileged status (i.e., Caucasian) though some sense of my oppressed status, that is coming from a Jewish background and experiencing some discrimination. Growing up I was also unaware of sexism and it's influence on my life.

I included in this description how I came to be associated with the MRHC and my initial reaction to the opportunity. As compared to the five participants, when considering whether to go, my experience was more marked by fear. Having seen Holocaust movies as a child, and as a young adult more fully realizing the impact this atrocity had on my family and the world at large, the thought of coming face-to-face with this on-site overshadowed my curiosity with a sense of overwhelming fear. I was scared how I might absorb this information as well as how it might impact my worldview.

Summary

Chapter Four intended to provide the reader with a broader framework for understanding the trip, as well as give a greater sense of the origin of participants' responses. The first section provided a more thorough description of the *Holocaust March of Remembrance and Hope (2003)* which included the multiple agendas that paralleled and differed across the participants, the preparatory course instructors, the MRHC program, and my agenda as the researcher. One significant difference between the MRHC journey and the MRH was that the MRHC course aimed to compensate for the missing pieces within the trip itinerary; that is, to provide a forum for examining and understanding ways in which the lessons of the Holocaust relate to current backyard issues. Participants also came in with their own motivations including a desire to experience the Polish culture, increase their knowledge about the Holocaust, and have the opportunity to talk with Holocaust rescuers and survivors and see concentration camps en-vivo.

Background information regarding the five participants provides the reader with a broader framework for understanding the trip, as well as a sense of the possible origins of their subsequent responses. Each of the participants was asked to identify themselves and share childhood experiences with regard to racism and discrimination. Andrew, Violet, Holly, Cliff, and Justin each described various aspects of their earlier lives which influenced their sense of right and wrong (e.g., not using the "N" word), their beliefs about accepting other groups (e.g., "hold your purse"), and demonstrated in this context a lens with which the story was told. For instance, while most of the participants described their experiences with African-Americans growing up, Violet was the only one who emphasized her childhood being significantly impacted by an oppressed status (i.e., lower socio-economic status), and few acknowledged their current sense of white privilege while sharing their stories. While each of these profiles will provide the reader with a framework for considering the origin of the participants' responses, the actual data will not be considered for the results and discussion section in Chapter Eight.

Finally, as the "sixth participant," my childhood experiences and the way I came to be associated with the MRHC were also included. Owning these pieces of my identity helps both me as the researcher, and the reader, to understand some of the intersecting social identities which occurred both during the actual interviews as well as during the ongoing analysis of the data. Perhaps most obviously is the fact that as a Jewish researcher with a close connection to this particular genocide, I am interviewing all Caucasian, non-Jewish participants. Further, there are a variety of socio-economic differences as well as gender differences among the participants as well. As the process of researcher subjectivity is ongoing for the study, the issue of researcher bias will be revisited in the final chapter.

Chapter Five aims to examine how the five MRHC participants conceptualized social justice and social action as these are the foundational concepts of understanding the study. The chapter begins with a brief summary of the major research questions including how the I chose to define social justice and social action. The five major domains which emerged across the participants in terms of how they defined social justice/social action will be considered.

CHAPTER FIVE: PARTICIPANTS' DEFINITIONS OF SOCIAL JUSTICE AND SOCIAL
ACTION

Chapter Five aims to examine how the five MRHC participants conceptualized social justice and social action as these are the foundational concepts for understanding the study. This chapter begins with a brief summary of the major research questions including how the MRHC study defined social justice and social action. Examples of the interview questions that aimed to generate definitive responses for these terms will also be provided in this section. Next, the five major domains which emerged across the participants in terms of how they defined social justice/social action will be considered. These domains include "The Golden Rule," "Moral Issues" [Kohlberg's Moral Development Model], "Moral Issues" [Gilligan's Moral Development Model], "Awareness," and "Action" (See Table 3). The third section will consider how the domains were conveyed as a "whole" for each individual participant; that is, how the participants organized the individual pieces of their definitions and where they placed the greatest emphasis.

MRHC Research and Definitions of Social Justice and Prosocial Action

This research study aimed to examine how the MRHC journey later shaped the participants' social values. Therefore, there was a necessity for having a definitive sense of what the terms "social justice" and "social action" meant for the study as well as for the participants being interviewed. In this study, there were three stages for understanding participant's definitions of social justice and social action. First, the concepts were initially defined by the researcher as a framework from which to begin. Secondly, participants' responses were considered through comments that stemmed from questions which directly asked about their definitions of social justice and social action. Following the entire data analysis, a more comprehensive sense how each participant understood social justice and social action was determined.

While I have acknowledged that the terms are value-laden and the worthiness of the concepts culturally bound, a foundation was needed from which to generate the interview questions. Thus, for the MRHC study *social justice* is considered a conceptual framework for understanding issues of inequality. More specifically, social justice is understood as "addressing issues of equity, power relations, and institutionalized oppression. It seeks to establish more equitable distribution of power and resources so that all can live with dignity, self-determination, and physical and psychological safety" (Goodman, 2001, p.4). When considering how to differentiate social justice from social action for this study, the "behavioral" component was most significant. Thus, *social action* is defined as, "sustained action in the service of improving

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another person's or group's life condition by working with them or by trying to change society on their behalf" (Hoffman, 1989, p.65).

Interview Questions about Social Justice and Social Action

Interview questions regarding how the participants conceptualized social justice and social action are derived from the above definitions. However, questions for the interview protocols were not meant to be limiting, rather, they were springboards for discussion about the terms. Each of the questions from the three interview protocols had slightly different agendas that either directly or indirectly addressed how the participants defined social justice/action.

The following section includes a description of the specific questions from each interview that addressed participant's definition of social justice/social action. Following the descriptions are a brief discussion about the challenges inherent in transforming the data into a coherent sense of what the terms meant for each participant.

Interview Questions Relative to Participant's Definitions of Social Justice/Social Action

Interview one. Interview one gathered background information on participants' upbringing and how these experiences may have influenced their current relationship with social justice and social action. During interview one the questions included: How would you define social injustice? Social action? Presently, what role does the concept "social injustice" play in your life?

Interview two. Interview two focused both on the participants' most meaningful experiences from the trip followed by questions regarding whether they are currently addressing issues of social injustices. Participants were asked to bring in photographs which they considered the most meaningful from the journey and to discuss them. Interview protocols two and three differed from the first interview in terms of providing a more open framework for participants to share spontaneously how they conceptualized the terms social justice and social action. Example questions from interview two include: What changes, if any, have you noticed following the trip regarding your own behaviors? Thoughts? Emotions? When you see a social injustice? What situations/variables may need to be in place in order for you to feel safe/comfortable in addressing/ not addressing social injustices? How does morality fit, if it does, with issues of social justice? Why do you think some people are extremely invested in issues of social justice while others are not?

Interview three. Questions stemming from interview three intended to gather information about the participants' current relationships with social justice and social action, particularly their reported confidence in addressing social injustices as well as behavioral examples of injustices they may have already addressed. Within the scope of these questions, similar to interview two,

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the participants were given a more open context for discussing how they might define social justice and/or social action. Example questions from interview three include: What actions have you taken since the trip, if any, to become involved in issues of social injustice? What do you believe is motivating you to become involved? How much influence do you believe you have in making minor or major societal changes? Have you previously or currently set any goals for yourself regarding taking social action?

Challenges in Analyzing Definitions

When examining participants' responses to these questions, I noticed that participants frequently discussed what the terms meant to them in non-related contexts. I may have inquired about a meaningful experience from the MRHC trip and they may have spontaneously begun discussing lessons that were learned regarding social justice/action. For instance, I asked Justin about how much influence he believes he has in making "minor or major societal changes?" His response was:

> Well, …I mean I guess on one hand I guess it is quite a bit of power [being a therapist] because in a sense I am representing the view of psychology as a whole or at least the field of counseling in viewing people as equals [awareness] and pointing out when differences are constructed socially [action]. Treating people as equals and not looking down on them [action]. So to represent that viewpoint, that idea in people's minds is pretty powerful when I think about it.

In this passage, Justin alludes to what he believes comprises social justice/action without directly being asked about the terms. Here Justin discussed the need for *awareness* from others with regard to social justice/action. He also discussed the link between *awareness* and *action* as far as treating others equally and "not looking down on them." Again, while Justin did not deliberately use the terms in question, nor was he directly asked about them, the above response provides an alternative viewpoint for understanding what the terms may have genuinely meant for Justin.

With this in mind, both direct, indirect, and seemingly non-related questions from the interview protocols offered various opportunities to gain a sense of how participants defined social justice/social action. As previously mentioned, when the participants were discussing social justice/action in non-related contexts there was some intuitive "guessing" that occurred which would naturally not be as accurate as the participant deliberately introducing or being asked to discuss a topic, and then proceeding to converse about just that. Nonetheless, participants' responses from both related and non-related questions about social justice were taken into consideration throughout the data analysis process.

An additional challenge for the study was that the terms social justice and social action were used by participants interchangeably and occasionally in an inconsistent format. While this

may be indicative of several things, including participants' conceptualizing social justice and social action in a similar manner, or perhaps having less experience with the word "social action' (as a few participants explicitly stated), some decisions needed to be made for the study. In order to address this discrepancy, both social justice and social action were initially coded as a whole (i.e., participant's definition for social justice/social action) and were later examined for the individual parts which represented the participants' definitions.

Major Themes: How Participants Defined Social Justice/Social Action

"The Golden Rule" "Moral Issue" [Kohlberg's Moral Development Model] "Moral Issues" [Gilligan's Moral Development Model]," "Awareness," and "Action" are the five major themes which emerged across participants in their definitions of social justice and social action. These themes became evident throughout the various levels of coding and analysis and best represented the filters through which the participants came to understand the terms social justice and social action.

In this section, participants' entire sense of what comprises social justice and social action will not be discussed. Rather, the individual elements which encompass their definitions will be considered. Following this discussion, participant's definitions of social justice/action will be considered as whole. The first theme which will be discussed is the "Golden Rule."

"The Golden Rule"

> *Hurt not others in ways that you yourself would find harmful (Buddhism).*
>
> *What is hateful to you; do not to your fellowman. That is the entire Law, all the rest is commentary (Judaism).*
>
> *Do unto others as you would have them do unto you (Christianity).*

Human beings have been taught throughout history to, "Do unto others as you would have others do unto you," a saying which serves as a moral principle that cuts across most cultures and religions. Two years following the MRHC journey five participants were questioned regarding how they conceptualized the terms social justice and social action. Two participants returned to this conditioned belief which has come to be known as the "golden Rule."

Culturally speaking, the "golden rule" could be considered a conditioned, learned response from spiritual/religious institutions, academic environments, and/or from an authority figure(s) in individual's lives that encouraged them to treat others as they would like to be treated. Despite language and cultural barriers, the rule reaches beyond boundaries which attempt to differentiate groups by their beliefs as most people accept this as a basic premise for understanding how to interact helpfully with others.

Psychology Literature and the "Golden Rule"

Throughout the field of psychology, research has demonstrated that individuals' rules and beliefs have a major impact on their subsequent emotions and feelings (Beck, 1995). For example, Cognitive-Behavioral theories (Beck, 1995) in psychotherapy aim to shift a client's beliefs or "automatic thoughts" (i.e., I am not a worthy person) to more realistic thoughts (i.e., I have strengths and weaknesses just like everyone else) so that their subsequent feelings and behaviors will follow in line with the more balanced thinking. With this in mind, the "Golden Rule" may play a similarly powerful role in that if the participants believe this, or at least verbalize this belief, their subsequent emotions and behavior may follow in suit.

How the "Golden Rule" fits with Violet's definition of social justice/action. When I asked Violet about whether morality fit into her definition of social justice, she explicitly stated that morality was not the correct word. While Violet touches on several major topics in this passage (i.e., empathy, human connectedness), she clearly articulates that it makes sense to her to provide help for others in the way she would want/need to be helped. She is humbled in the sense that she knows life is not ever consistently positive for any human being, and that at some point all individuals need assistance. She concludes that the only thing that innately and logically makes sense to her is to be good to each other. Violet states:

> It's connected to it's the right thing to do. It's sort of we're all the same. We're all alive. We all want to be happy. Why shouldn't we do something to help someone else because it could be us that next person messes, stepped on, or pushed down, or had some negative, horrible, horrific tragedy placed on us or done to us…if we don't look out for each other or take out for each other. It's sort of a sense of human connectedness. We're all alive. We're all here, why wouldn't we protect each other? But I wouldn't call it morality.

Violet is saying here that *I will help you in the same way in which I would hope you would help me.* While she does not explicitly refer to this as the "Golden Rule" or use the exact terms, her belief in this line of thinking is strongly suggested in this passage.

How the "Golden Rule" fits with Holly's definition of social justice/action. Holly pulls directly from the language of the "Golden Rule" when describing the terms. In the following passage, when asked about her definition of social justice, Holly's thoughts weave around various topics including her belief that social injustices are largely an institutional issue. When discussing the definition of social justice, she considers why some individuals may choose to be bystanders when met with an injustice. Ultimately, she circles back around to underscoring that the core definition of social justice is to treat others the way you would like to be treated. Holly states:

I think social injustice could certainly be conveyed in lots of different situations and scenarios but I think that ultimately it comes down to treating others, for some reason, differently than yourself… or the way you would want to be treated [Golden rule]. I think a lot of times it seems to me that instances of social injustices happen in institutions, and organizations and big corporations and those sort of things… that it is very socially constructed, I guess. A lot of times people tend to turn their head away or what can I do?… It's this whole group or organization or institution against me… and so what do I know?… You know I'm just going to move along…and I just kind of view it as ways of discriminating or just treating others differently when we don't know a lot about them [awareness]… I think ultimately it's just not treating others fairly or treating other people differently because of whatever characteristic whether its gender or race or religion or ethnicity and so on.

Both Holly and Violet, perhaps coincidentally the only two female participants, defined social justice through responding to others in a same manner in which they would like to be treated. Yet, the category, "Golden Rule" is only one of the features both participants discussed as far as how each of them defines social justice and social action.

"Morality" as a Main Component of Participant's Definition of Social Justice/Action

Morality, and moral development, has been researched in religious studies, studies of reactions during catastrophic events, and in terms of group member's participation in acts of social justice (Chizhik & Chizhik, 2002; Faver, 2001; Goodman, 2000; Ilan, 1998; Spilka, Shaver & Kirkpatrick, 1985). More recently, studies on moral development have expanded into understanding people who dedicate their lives toward aiding others, the social and cultural influences of moral development, and how interpersonal relationships influence individual's moral sense of self (Batson & Shaw, 1991; Linn, 2001).

Relative to the MRHC study, "Morality" emerged as two separate domains regarding how the participants defined social justice and social action. The first domain more closely mirrored terms from Kohlberg's (1977) Moral Development Model, and the latter domain paralleled Gilligan's (1982) three-stage model of moral development. Among the participants, the descriptions for social justice/social action were *not* necessarily split by gender, but those who did more heavily emphasize morality fell into one of the two categories. Three male participants responded in a manner which most closely resembled stages from Kohlberg's (1977) model, one female participant's responses mirrored the final stage in Gilligan's (1982) model. The remaining female participant did not mention morality in her definition of social justice/social action even when probed.

This section will begin by presenting a brief summary of Kohlberg's (1977) model. Following this description will be a discussion of the participants' definitions of social justice/action which mirrored the final three stages of this model. Similarly, the following section

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will contain a brief summary of Gilligan's (1982) model with discussions regarding participants who used language reflecting the terms in Gilligan's (1982) model to define social justice/social action.

Kohlberg's Moral Development Model

When examining moral development, Kohlberg (1959) created a series of hypothetical, morally based scenarios to which participants (84 boys aged 10 to 16) were asked to respond how they might handle a situation. Results from the studies guided the author in creating a six-stage model that attempted to conceptualize how moral reasoning changes over time. Linn (2001) describes Kohlberg as a "post-holocaust scholar" who was interested in posing questions such as, "if values are relative, do we have the right to judge and condone the Nazi atrocities?"(p.594).

In the first stage of Kohlberg's moral development model, "heteronomous morality," an individual's actions are completely determined by surface, physically based consequences. That is, the only motivation to discontinue a behavior is fear of punishment. The second stage, "individualism," is characterized as acting in one's best interest. For instance, an "exchange" is understood in terms of giving and taking being acceptable as along as the replacements are considered equal. Judgment during levels one and two are based on a person's own needs and referred to as "preconventional" morality (Kohlberg & Hersh, 1977).

Stage three of the model, termed the "mutual interpersonal expectations" social orientation, is primarily concerned with pleasing others regardless of self interest. That is, the objective of this stage is to be "nice." This stage has received significant criticism with regard to being discriminatory against women as it generally does not address issues of power (Linn, 2001; Power, Higgins, & Kohlberg, 1989).

Stage four is referred to as "social system and conscience" which is described as a phase in which laws are considered absolute. Stages three and four are considered the "conventional phases" and are described as being "doing one's duty, showing respect for authority, and maintaining the given social order for its own sake" (Kohlberg & Hersh, 1977, p.55).

"Social contract," or having a "legalistic orientation," stage five, is characterized as a person who has a broadened worldview and understands that individual rights may vary depending on the context. An individual during this stage believes that documents such as the United States Constitution were born for the good of society; however, beyond these given rights there is a belief that personal opinions matter (Kohlberg & Hersh, 1977).

Lastly, the final stage, "universal ethical principle orientation" is described as the development of an individual conscience that includes abstract concepts such as social justice, equal rights, and humanism. Stages five and six are referred to as "post conventional and

principled morality" (Sroufe, Cooper, & Dehart, 1992, p.508) that are described as a time where judgments are based on personal principles that are not entirely dependent on societal laws (Kohlberg & Hersh, 1977).

Kohlberg's moral development theory has largely been criticized for being biased against women (Gilligan, 1982; Linn, 2001). For instance, Gilligan (1982) argues, when faced with a moral dilemma, women's responses are more likely to be based on interpersonal obligations and caring relationships. Conversely, men seem to respond in terms of abstract concepts (stage five) such as equal rights or humanitarian values. Thus, according to Kohlberg's model it appears as if men are more highly developed moral beings than women (Linn, 2001) are. Further, Kohlberg's research primarily involved male subjects and use of male-dominated scenarios (2001).

"Morality" in Participants' Definition of Social Justice/Social Action

"Morality" in Cliff's definition of social justice/social action. When Cliff was asked how he would define social justice, his initial response led me to question the rest of the participants about the relationship they may see between social justice and morality. While other important domains (e.g., Awareness: Recognizing differences) are also evident in this first passage by Cliff, it is clear that a sense of "right" and "wrong" is a major piece of Cliff's definition of social justice. Cliff stated:

> I think to me social justice has to do with human beings recognizing unfair treatment [awareness] and helping all people to get fair treatment [action]. That's the very core. I think that's what it involves. Both an objective sense of right and wrong [morality] and a subjective awareness or drive to choose the better thing.

When asked about what he meant by "right" or "wrong," and if morality fits into that equation, he responded with a comment which resembled closely the last two stages of Kohlberg's (1977) model termed "Social Contract or Utility or Individual Rights" and "Universal Ethical Principles." The fifth stage is described as having the awareness that individual rights may vary depending upon the context and the sixth is the development of an individual conscience which includes concepts such as social justice and equal rights. Cliff states:

> Cliff: That's a good question because to me social justice is impossible without an objective point of morality [morality]. This is not situational ethics… I'm not talking about that. Because you can always come up with situations to explain morality. There has to be a higher order that you ascribe to when you try to make sense of the world of what should and shouldn't be. Without that, it's impossible to function. It's impossible to try and do right because it's just subjective opinion. So I might think it's a good idea not to use all the planet's fossil fuels… but if there's no objective place in morality to use that notion then it's not meaningful. It's of no value. To relate that back to the notion of social justice, I might believe the Holocaust was wrong, but if there's not objective morality,

> then someone else who thinks the Holocaust was fine and inevitable is just as
> right about the Holocaust as I am.
>
> Researcher: How would you say morality fits *for you* in relation to
> social justice?
>
> Cliff: It would have to be a central driving force. Moral behavior has been
> central to many of the prosocial movements through human history. No matter
> the religion you're talking about… many have tenets about how we should
> behave towards one another in prosocial ways.

Interestingly, Cliff reaches for almost a spiritual, "higher power" sense of morality which would cut across all situations; though, he simultaneously recognized that different situations may merit a different behavioral response. Among all the participants, Cliff's definition of social justice has the strongest undertones of morality compared to the rest of the participants. Also, his responses indicated his definition of social justice has strong elements of what Kohlberg (1977) might describe as stage five and six in this model.

     "Morality" in Andrew's definition of social justice/social action. When Andrew was asked specifically how morality fit, if it did, into his definition of social justice, he made an immediate connection between the two terms, though it was less core for him than it was for Cliff. His initial response to how he defined social justice/action was "When someone's rights are denied or deliberately taken away for no reason other than race or sex… it's beyond their control." Andrew's greatest emphasis, which was "Action," will be discussed in a later section. However, when asked specifically if he perceived a relationship between social justice or social injustice and morality there was a connection for him.

> Researcher: For you, how does morality fit into issues of social justice? or does it
> fit?
>
> Andrew: I think absolutely I think it fits. You're talking about morality from a
> religious standpoint? Or just right from wrong?
>
> Researcher: However you define morality.
>
> Andrew: I think basically, by my definition of an injustice, it's constantly a
> moral issue. It's either right or it's wrong. So I guess, I don't know. I guess
> absolutely it is a moral issue. In my thinking anyway.

Andrew's response fit closely with Kohlberg's stage four "Social system and conscience" which is described a period where laws are recognized conventions and are considered absolute. Andrew did not expand on his beliefs as far as whether he believes appropriate moral behavior is context driven or whether he has his own higher order belief system which includes terms like equality or human rights. However, in this next passage where he discusses "doing what's right"

in a non-related context about his childhood, his words share similarities with Kohlberg's stage six "Universal Ethical Principles" as he goes inward to distinguish between what is right and wrong.

> I think even though no one had ever told me- I knew it [making racist/discriminatory jokes] was wrong. I felt it wasn't right to refer to people that way and stuff like that so. I think almost innately I felt like I knew what was right and what was wrong at a very young age even though my mom and dad really hadn't even addressed the issue [morality]. I knew.

"Morality" in Justin's definition of social justice/social action. Asking a participant about whether there is a connection for them between morality and social justice risks "leading" the participant into an area that he may not have otherwise mentioned. When Justin was asked the same question, he mentioned a link between the two. However, because he failed to mention it in other areas of the interview, I believe the link for him may be the least strong of the three males as far as how much "morality" plays a role in his sense of social justice/action. Justin stated:

> Hmm… morality. Well, I guess morality fits in that morality tries to teach us that all people should be treated fairly. That there's a certain system of beliefs that we should all hold that each person in each life is valuable [awareness]. And how social justice fits in… social justice is more the more practical aspects of how do you make that morality fit. Specifically what do you do to make things fair for people who are different because everyone is different [action]?

In this passage, Justin describes morality as a philosophical belief than all individuals should be treated fairly. He moves on to explain that "social justice" is the tools that people use in order to take action in creating a system where all people are considered valuable. Returning to Kohlberg's (1977) model, this passage as its own entity reflects the values discussed in Kohlberg's stage four "Social system and conscience" which is described as a phase in which laws are recognized conventions and are considered absolute.

Among the three participants who referred to morality in connection with their sense of social justice, Cliff pulled the terms closest together as one and the same. Interestingly, Cliff also was the only participant who most overtly articulated his Christian religious beliefs. Andrew's sense of connection between the terms carries a sense of "doing what's right" without verbalizing this may look different across situations. However, Andrew was also the only one of the three who mentioned a more intuitive sense of "knowing" what was the moral thing to do without being told. Lastly, Justin understands morality as a philosophical belief that all people should be valued equally, and saw "social justice" as the tools to try and make that happen. Among the

three, Justin emphasized morality the least in terms of what comprises his definition of social justice/action.

Gilligan's Three-Stage Model of Morality

Overlapping, though somewhat different than Kohlberg's "quest for justice" (Linn, 2001, p.597) is Gilligan's moral development model that primarily focused on an "ethic of care." Gilligan argues that the differing perspectives are not at bipolar ends of the continuum; rather the varying points are different approaches for conceptualizing moral judgments (Gilligan, 1982). Goodman (2000) suggests that individuals tend to have a greater preference for one style, though most human beings use both when making moral-based decisions.

Gilligan (1982) developed a three-stage model of moral development for women which focuses on the stages individuals pass through in order to reach "moral maturity." Similar to Kohlberg's model, Gilligan refers to the three stages as preconventional, conventional, and postconventional with each stage followed by a transitional stage.

The first stage, the "preconventional stage," is described as a survival period when individuals are primarily concerned with themselves. Children characterize this phase adequately because of their dependence on the caregiver. However, once a child is either prompted or criticized for being selfish (e.g., encouraged to share), then the individual moves into a transitional phase. This phase is described as moving from self-care to developing a concern for others (Gilligan, 1982).

Level two of moral development is referred to as the "conventional stage" whereas individuals in this stage are often driven by a sense of responsibility. Typically, during this stage, "goodness" is equated with caring for others, often times, at the expense of oneself. Ignoring the self prompts the individual into the second transitional phase that is characterized as a period of dissonance. That is, the desire to meet others' needs as well as their own becomes difficult to balance (Gilligan, 1982).

Lastly, the third stage, or the "post conventional stage" is described as accepting the principle of care such that personal and others' needs are taken into account. Gilligan (1982) refers to this stage as the "principle of non-violence" such that the moral maturity of the individual extends into not wanting to harm themselves or anyone else.

Comparison of Kohlberg's and Gilligan's Models

Kohlberg (Kohlberg & Hersh, 1977; Power, Higgins, & Kohlberg, 1989) and Gilligan (1982) both brought valuable perspectives to the study of moral identity development. Comparatively, both models originate from a self-centered approach and move toward a view centralized in moral principles. Both models also shift from looking to authority for answers to

searching for a personal sense of ethics. Gilligan, however, primarily sought to create a model that spoke to the challenge women face within a patriarchal context (1982). Gilligan emphasized several biases and limitations of Kohlberg's (1977) moral stages including the fact that participants were not representative of the population in general; that is, inherent in the methodology and results was a moral developmental model based only on the male perspective.

In addition, the final moral principles that both researchers arrived at (ethic of care versus ethic of justice) were indeed different (Gilligan, 1982; Kohlberg, 1977). Kohlberg (1977) partially conceptualized moral development from the premise that individuals' start from the same "original condition" (Linn, 2001, p.597). That is, both in Kohlberg's (1977) choice of (male) participants, a well as the results, there is an assumption that families are largely headed by males. Kohlberg (1977) did not consider the bias in generalizing the highest level of "male" moral understanding to all individuals. Gilligan (1982) charged that Kohlberg dismissed the role of "relationships" and "caring" in his seminal work and primarily emphasized values that were most strongly aligned with the traditional male population (i.e., justice) without considering how women might experience or define morality.

Despite both the complementary and contradictory aspects of each model, both approaches to understanding moral development, in their relative strengths and weaknesses, offered a lens for understanding how the MRHC participants' defined and described what social justice/action meant to each participant.

"Morality" in Violet's definition of social justice/social action. Gilligan's argument that Kohlberg's model is indeed biased was present in the way in which Violet struggled with her definition of social justice. In the first passage below, Violet's awareness of the necessity of caring for others as well as ourselves parallels Gilligan's stage three "principle of non-violence " or "post-conventional stage" and is present here both in written form as well as my intuitive sense from the interview. However, Violet struggles with language, the limitation of the word "morality," and the origin from which it comes. Similar to Kohlberg's stage-five "universal ethical principles" Violet has a higher-level, personal sense of what she feels is "right" or "wrong" to her, however, the framework which Kohlberg provides does not fit for her.

Violet's sense of social justice is about embracing the interconnectedness of all human kind. When asked for her source for understanding what is right and/or wrong, she struggles with identifying the origin of this deep-seated knowledge though specifies it is *not* morality. However, her response does fit most closely with Gilligan's stage three "principle of non-violence" which emphasizes the importance of balancing their own needs with the needs of others. Comparatively, for Cliff, "universal ethic principles" is a core feature in his definition of social

justice/action. For Violet, the balance of self and other (Gilligan's stage three) is a major piece in how she conceptualizes social justice and social action. When asked if morality fit into her definition of social justice, Violet stated:

> Yes. It's connected to it's the right thing to do [morality]. It's sort of we're all the same. We're all alive. We all want to be happy. Why shouldn't we do something to help someone else because it could be us that next person messes, stepped on or pushed down or had some negative horrible horrific tragedy placed on us or done to us…if we don't look out for each other or take out for each other [Golden rule]. It's sort of a sense of human connection. We're all alive. We're all here, why wouldn't we protect each other? But I wouldn't call it morality.

In this passage Violet demonstrates her awareness that social justice is connected with morality in that's it's the "right thing to do." She equates this with helping others as well as the expectation that others would hopefully be drawn to helping her as well. In the next passage, Violet expresses her struggle with language as she does not identify this experience or definition with morality. The core of her cognitive dissonance is where the origin of the term "morality" comes from. For her, morality has more of an external locus of control, meaning a behavior change is motivated more by environmental rules/definitions rather than an internal locus of control (behavioral motivation comes from internal sources). Violet articulates that social justice is connected with morality, but not the morality that she believes is universally understood. For her, morality comes from a humanitarian place. She states:

> I don't think of it in terms of morality. I wouldn't even say it's spiritual. It's more human than that. That's what I envision humanity or humanitarian… altruistic. I don't know and I'm an idealist so I'm like this big great idea of this is the way it should be. I don't think of it as morality and I've never called it that. Maybe that's what it is. I've never called it that. I don't think it comes from a moral place in me. I would never say that.

Violet continued in her struggle to identify the origin of her beliefs as she strove to clarify this in her definition of how morality is connected to the definition of social justice.

> I think a lot of people would maybe have whatever I'm having and they would maybe sense that it comes from their spirituality. But that's where it comes from… and I think that sort of makes sense and maybe that's what I'm trying to say. My spirituality may be different from a lot of people that have traditional mainstream types of religion. Maybe it's just from the center of me, I know it's right.

Similar to Violet, Andrew also mentions a higher order sense of social justice, but his language does not contain the characteristics of "caring for self and others" as Violet's does.

Lastly, while Holly was the only participant who did not use language that specifically emphasized moral principles, this is not to say that morality was not present for her. For instance,

in another part of the interview, Holly began talking about "guilt" she felt after her awareness increased of white privilege. In this passage, while she is not discussing her definition of social injustice/action, her sense of caring for others and self is clearly apparent. Holly states:

> When I got older and started to realize that the schools that I had attended had more African American students than some of the college classes I was in… that's when it hit me that there are significant differences there and that there are certainly differences among races and we could have discussed those but the opportunity was never handed to us by a teacher/parent per se… but of course we could have facilitated something like that. So I guess in terms of the guilt part of it was not doing anything when we were younger in terms of experiences or not saying more or not trying to start discussions about social injustice or any other kind of inequality. But, on top of that, once I realized how significant white privilege is for us then that's when I really started to feel guilty about why me… why did I have to be white.

While this passage depicts a part of Holly's journey toward understanding the powerful influence of social identities in society, her sense of not only caring for others but sense of personal responsibility is apparent. However, in terms of what spontaneously came up in the interviews in relation to her definition of social justice/action, the terms Holly used better fit with the domains of "Golden Rule," and "Awareness" rather than language in the morality development models.

Overall, among all the participants, Violet's definition of social justice most closely mirrors the final stage in Gilligan's (1982) morality development model. Again, other participants may have had elements of this model in their description, but none that contributed this much emphasis to their definition of the social justice/action.

<center>*Awareness: Recognizing Differences*</center>

"Awareness" of discrimination against any individual or social group was the fourth major domain which emerged from the data regarding how participants' define social justice/social action. Three of the five participants either directly or indirectly stated that their definition of social justice included an understanding or awareness that social injustices are occurring. While this may seem obvious, the point seems to be that without the perception of a wrongdoing (social injustice), there would be no motivation to address social inequalities.

Cliff states this most clearly in his first response to what social justice means to him:

> I think to me social justice has to do with human beings recognizing unfair treatment [awareness] and helping all people to get fair treatment.[action]. That's the very core… I think that's what it involves. Both an objective sense of right and wrong [morality] And a subjective awareness [awareness] or drive to choose the better thing.

Cliff emphasizes that "recognition of unfair treatment" is necessary in order to take the steps toward individuals obtaining "fair treatment."

When Holly began describing her definition of social justice, she strongly emphasized the "Golden Rule" as a main theme; interwoven in this theme she also addresses the importance of awareness of understanding what comprises a social injustice. She articulates a recognition that some individuals are simply not conscious of injustices which are occurring around them.

> I think social injustice could certainly be conveyed in lots of different situations and scenarios but I think that ultimately it comes down to treating others, for some reason, differently than yourself… or the way you would want to be treated… [Golden rule] A lot of times people tend to turn their head away. or what can I do? It's this whole group or organization or institution against me… and so what do I know?… you know I'm just going to move along…and I just kind of view it as ways of discriminating or just treating others differently when we don't know a lot about them [awareness]. Maybe some people who engage in those activities don't really know what it is that they're doing. I'm not so sure people are necessarily aware of some of these things especially when it's a big group or institution effort. I think ultimately its just not treating others fairly or treating other people differently because of whatever characteristic whether its gender or race or religion or ethnicity and so on.

Albeit less directly, Justin also discussed the importance of awareness in terms of how he has come to understand the terms social justice/social action. At one point he spontaneously began discussing issues he considers when working as a mental health therapist in a hospital. Justin stated:

> Well, and also it leads up to how we treat mental illness. I've seen new laws coming out for Medicare… new medications are not getting paid for, the time for treatment is getting shorter and shorter such that no real treatment is done such that it's merely a period of stabilization and the person is back on the street where they came from. So my point would be that the mentally ill are treated differently than everyone else [specific awareness].

While Justin does not explicitly state here that "awareness" is core for his definition of social justice/social action, he implies that lack of awareness is leading to poorly treated mental health patients. Building on insights he has learned in his role as a clinician, he values the importance of being mindful that human differences exist and that ultimately individuals should take action to ensure all individuals are treated equally. As he contemplates the influence he has as a therapist in making social changes, he states:

> Well…I mean I guess on one hand I guess it is quite a bit of power [being a therapist] because in a sense I am representing the view of psychology as a whole or at least the field of counseling in viewing people as equals [awareness] and pointing out when differences are constructed socially [action]. Treating people as equals and not looking down on them [action]. So to represent that viewpoint, that idea in people's minds, is pretty powerful when I think about it.

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Returning to the question of morality, when Justin was asked about how social justice and morality may be connected, his response suggested again that he believed awareness of differences was a part of what made up social justice/injustices. That is, he emphasizes that in each life each person is to be considered equally valuable, suggesting that one would need to pay attention when a person or group is treated otherwise.

> Well, I guess morality fits in that morality tries to each us that all people should be treated fairly. That there's a certain system of beliefs that we should all hold that each person in each life is valuable [awareness: Recognizing differences]. And how social justice fits in… social justice is more the more practical aspects of how do you make that morality fit. Specifically what do you do to make things fair for people who are different because everyone is different [action].

Among the five participants, Cliff, Holly, and Justin explicitly or indirectly emphasize that awareness of differences is a core component in their definition of the term "social justice." For the other two participants, comments regarding "awareness" were not emphasized enough in terms of frequency or quality to be included in this section.

"Awareness" and Social Justice/Social Action

Sue and Sue (2003) discuss that the three main domains which are required for an individual (i.e., mental health therapist) to become "culturally competent" would include "Awareness of attitudes/beliefs," "Knowledge," and "Skills" (p.23). With this in mind, participants who responded with "awareness" based statements when asked about the definition of social justice seemed to parallel the point Sue and Sue (2003) were making that this is necessary. An awareness that social injustices exist is the first major step in making a societal change.

Action: Equal Opportunity Society

"Action" also emerged as a main domain for how participants defined social justice/action such that the concept "justice" and the subsequent "action" were considered one in the same. Passages in this section will demonstrate that some participants consider social action the sole feature in how they would describe social justice. Secondly, participants' responses will show how both terms were either intermittently exchanged and/or participants' had more confidence using the term "social justice" since there was often less familiarity with the definition of social action. Lastly, one participant (Andrew), defined what social action meant such that it became his main emphasis for describing how he understood social injustices in general.

First, both Justin and Cliff included the MRHC research study's definition of social action ("sustained action in the service of improving another person's or group's life condition by working with them or by trying to change society on their behalf" (Hoffman, 1989, p.65)) in the

way they described social justice. Justin's inclusion of "action" in his definition of social justice is demonstrated here:

> Hmm… morality. Well, I guess morality fits in that morality tries to teach us that all people should be treated fairly. That there's a certain system of beliefs that we should all hold that each person in each life is valuable. And how social justice fits in… social justice is the more practical aspects of how do you make that morality fit. Specifically what do you do to make things fair for people who are different because everyone is different [action].

Somewhat different from Justin, Cliff began by including "action" in his definition of social justice. However, when asked specifically about how he defines social action, his language becomes less interchangeable and more focused on the behavioral component. Cliff initially states with regard to social justice:

> I think to me social justice has to do with human beings recognizing unfair treatment [awareness] and helping all people to get fair treatment. [action]. That's the very core… I think that's what it involves. Both an objective sense of right and wrong. And a subjective awareness or drive to choose the better thing.

When asked specifically about social action, Cliff articulated a definition which included the MRHC's study "behavioral component." Cliff also mentioned more internal processes, or actions, which he referred to as "intent" and "desire." In this passage, Cliff's focus on valuing the action as well as having the ability to complete the task closely parallels Eccles (1987) motivational theory as well. Cliff stated:

> I think social action has to have three parts. First, in the desire to gain as much knowledge about the social situation as possible. To make sure the action you're going to do is appropriate. The second part would be intention, you have to want to do the social action. You have to have knowledge, intent, and the ability to do it. To me, the three components make up social action. Well, now I'm thinking social action can be both positive and negative. So I guess social action could be any action that changes the culture of a society.

Violet felt strongly regarding what social justice meant to her (Morality: Gilligan), but was much less clear about the term social action. When asked what social action meant to her, she stated, "As for social action… I don't recall that word. But I think it would mean taking action in response to social issues." While she was more clear on the term, Holly expounded much less on social action as compared to social justice. In general, "social action" was a term which had been used much less and few of the participants used the term spontaneously. With this in mind, Holly responded to the question of what makes up a social action with, "I would say it [social action] would be anything an individual or group could do to promote change; try to advocate for change in the way other individuals or groups or society views other people."

Among all the participants, Andrew was the most clear about differentiating between social justice and social action. Compared to Violet who emphasized social justice most clearly though was somewhat unfamiliar with social action, Andrew presented in the exact opposite manner. When asked directly about social justice he did not refer to any behavioral component. He stated:

> I think of social justice in regards to I guess one, the opportunity that people aren't denied any basic opportunities either economically or socially. Everyone should be kind of on a level playing field.

However, when asked about what social action meant to him he got in touch with the main message (I later learned) which he took from the MRHC trip as a whole. For Andrew, the difference between social injustices and social action is tremendous. He stated:

> To me social action is the difference between ending a social injustice or something like the Holocaust occurring. Too many people didn't stand up against what they knew wasn't right. Sometimes when I'm at school or at work and I hear those injustices occurring, then I do take it upon myself to stop, particularly my students, and correct them. But if you put me in a situation where I'm out with my friends and I hear a derogatory joke… I don't know that I'm always going to stand up and correct my peers. So that was a big part, particularly of the trip, that my ideas going into it… I kind of predicted that I would identify with the victims and survivors and that I would even feel a little bit sad, but I never thought I could identify with the ordinary men, like the book we read, the ordinary men who went through with the acts and put the people in gas chambers. That's kind of a scary thing because it just starts with the whole idea of social action and not standing up for what they knew was right.

In this passage, Andrew makes a clear shift from conceptualizing social justice and what social action means to him. Initially, he discusses in a primarily cognitive fashion that the essence of social justice is to provide for groups equally. He suggests a more capitalistic framework in that all groups be allowed to reach for and have access to the same opportunities.

In the second passage, Andrew describes social action as being the "difference between ending a social injustice or something like the Holocaust occurring." His views parallel Hilberg's (2003) model which suggest that the catalyst for mass genocide moves through three stages including discrimination, isolation, and then annihilation of the European Jews in particular. This model was emphasized in the syllabus and discussed in the preparatory course.

Further, while Andrew's definition of social injustice/justice was more objective, when asking about social action he pulled more from his emotive part of self. He describes the fear which arose in him when he found he could identify with the perpetrators of the Holocaust; the

"Ordinary Men" (Browning, 1992).[7] He was troubled by the possibility that he may not have stood up for "what was right" and would have followed mainstream Nazi thinking. He perceives social action as the hallmark for making a difference.

Comparison of Participants' Definitions of "Action"

"Action" as the final domain was difficult to code as some participants included action in their definition of social justice, others were unclear of the definition, some interchanged the definitions, and others were either clear or became more clear when directly asked, "How would you define social action?" Overall, Violet admittedly had not used the term and was unsure what it meant. Both Justin and Holly generated responses which mirrored the MRHC's definition of social action; though intuitively carried much less weight in terms of how familiar and comfortable they were with the terms. Justin also included "action" as a feature of what social justice meant to him.

Cliff had a logical sequence in his mind regarding how social action was defined; though the key difference in separating Cliff's definition from Andrew was a stronger sense of personalization. Andrew not only provided a definition, but began pulling in several instances both from the trip and his current vocational setting in order to underscore the importance of what the term social action meant to him. I felt more connected to Andrew's definition of social justice as Cliff's was described in a more textbook fashion.

Profiles of Participants' Definitions of Social Justice and Social Action

Participants' definitions of social justice and social action will be presented here in a coherent form in order for the reader to understand the "whole" of what each participant was trying to convey. Each section will provide passages from the transcripts across all five major domains (e.g., "Golden Rule") and will be followed by a discussion regarding what the participant emphasized. As compared to the early sections, the profiles will focus more on the participants' initial responses when asked to define the terms as compared to categories that were generated from other sections of the interview transcripts. Comparisons across participants will not be made as the objective of this section is to illuminate each participant's individual point of view. The descriptions will be in the following order: Andrew, Violet, Holly, Cliff Green, and Justin.

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[7] Andrew was unique in emphasizing his fear of being able to identify with the Holocaust perpetrators. However, all the students in this particular preparatory course were primed for this awareness. Class requirements included reading the book "Ordinary Men" (Browning, 1992) and subsequently discussing how ordinary people can do horrific things.

> I think of social justice as the opportunity… that people aren't denied any basic opportunities either economically or socially. Everyone should be on a level playing field. And no one should be put down. I think its one problem that it's very easy to identify a social injustice, but when you talk about social justice and what that is for everyone, it's a completely different thing. I think in defining social injustices…I guess when someone's rights are denied or deliberately taken away for no reason other than race or sex. I think by my definition of an injustice, it's constantly a moral issue. It's either right or it's wrong. I guess absolutely it is a moral issue. In my thinking anyway.

Overall, Andrew's initial emphasis regarding how social justice/action is defined is by objectively providing equal accessibility and opportunity for all social groups. Further, social action is more subjectively described through Andrew's fear; that is, without social action each social injustice left unaddressed is equally vulnerable to turning into something as horrific as the Holocaust. Andrew integrates into these definitions a sense of foresight that perhaps stems from his strong sense of personal responsibility to make things different. Andrew's value for social justice is woven into these definitions.

Violet's Definitions of Social Justice/Action: Morality, Golden Rule.

> I would define a social injustice as a wrongful act against a person or group of persons based on group identity or race or stereotyped ideas. I think it's an umbrella term that kind of houses racism, sexism, and other isms because those are injustices. I guess that's how I would define it. Maybe I'm trying to go too broad. While I was defining it, I was trying to think does that cover everything… I was thinking about current issues. And I didn't really define what a wrongful act was… but I think a wrongful act isn't too specific and can capture even the smallest behavior as for social action… I don't recall that word… but I think it would mean taking action in response to social issues.

Violet's begins by making it clear that injustices cut across multitudes of oppressed groups and none should be glossed over. Further, when she says "I think a wrongful act isn't too specific and can capture even the smallest behavior…" Violet articulates that discriminatory behaviors can even occur on the smallest of scales and that there are also a "wrongful" versus "rightful" acts. Overall, she has less familiarity with the term social action though more comfortably emphasizes its importance through the lens of her definition for social justice.

Holly's Definitions of Social Justice/Action: Golden Rule, Awareness.

> I think social injustice ultimately comes down to treating others, for some reason, differently than yourself… or the way you would want to be treated. I think a lot of times it seems to me that instances of social injustices happen in institutions, and organizations and big corporations.   A lot of times people tend to turn their head away or what can I do? It's this whole group or organization or institution against me… and so what do I know? You know I'm just going to move along…and I just kind of view it as ways of discriminating or just treating others

differently when we don't know a lot about them. I think ultimately it's just not treating others fairly or treating other people differently because of whatever characteristic whether its gender or race or religion or ethnicity and so on. I would say social action would be anything an individual or group could do to promote change… try to advocate for change in the way other individuals or group or society views other people.

Holly introduces her definition of social injustices by using the "Golden Rule" as a foundational concept for abstracting how this fits with cultural sensitivity toward others. Holly parallels Justin's definition to some degree in her emphasis on injustices being insidiously present in institutions and large organizations and the overwhelming feelings which stem from this awareness. She differentiates social justice from social action primarily from the term "advocacy" though does not operationalize what this might mean to her. She does, however, recognize the value of action beyond simply the awareness of oppressed groups though more heavily places her definition in "awareness."

Cliff's Definition of Social Justice/Action: Morality, Awareness, Action.

I think to me social justice has to do with human beings recognizing unfair treatment and helping all people to get fair treatment. That's the very core… I think that's what it involves. Both an objective sense of right and wrong. And a subjective awareness or drive to choose the better thing.

To me social justice is impossible without an objective point of morality. This is not situational ethics… I'm not talking about that. Because you can always come up with situations to explain morality. There has to be a higher order that you ascribe to when you try to make sense of the world of what should and shouldn't be. Without that, it's impossible to function. It's impossible to try and do right because it's just subjective opinion. To relate back to the notion of social justice, I might believe the Holocaust was wrong, but if there's not objective morality, then someone else who thinks the Holocaust was fine and inevitable is just as right about the Holocaust as I am. Morality has to be the central driving force. Moral behavior has been central to many of the prosocial movements through human history. No matter the religion you're talking about… many have tenets about how we should behave towards one another in prosocial ways.

I think social action has to have three parts… first is the desire to gain as much knowledge about the social situation as possible... The second part would be intention; you have to want to do the social action. You also have to have knowledge, intent, and the ability to do it. To me, the three components make up social action. Well, now I'm thinking that social action can be both positive and negative. So I guess social action could be any action that changes the culture of a society.

When describing his definitions, Cliff tries to achieve an all-encompassing definition which included a higher level awareness of morality that surpassed and included most religious teachings. Cliff emphasizes needing to "feel" the need to do the "right" thing; an awareness that what is happening is not just situationally wrong but is wrong across humanity. Somewhat

specific to Cliff, he breaks down the definition of social action into three parts including desire, intention, and ability. His definition shares parallels with the motivational literature (Eccles, 1987) which suggests values and perceived ability our helpful in considering whether an individual will complete a given task (i.e., take social action). Across the participants, Cliff espouses the strongest religious values and this also came across in his definition of social justice/action.

Justin's Definitions of Social Justice/Action: Morality, Awareness

> A social injustice to me would be an event(s) in which someone is being oppressed or taken advantage of or discriminated against. Whether it is in a tangible way such as discrimination in salary or work position or a psychological or emotional way. Joking about someone's different skin color, or just a different attitude that people have against a certain person because of their skin color. I would say a social action is where a group of people join together to take up a cause or right a certain wrong. For instance, an example of a social action could be the Montgomery bus march where Martin Luther King, Jr. and other civil rights leaders marched along the bus routes to protest the fact that blacks had to sit in the back of the bus.

Justin's definitions shift from "individual" to "group of people" when he considers social injustices versus social action. Justin emphasizes that oppression or discrimination can occur on a physical or emotional level and both have merit. When considering a social action, his initial reaction was a major historical event which had a tremendous amount of media coverage and proved to be a pivotal moment in United States History. For Justin it is unclear as to whether, like Violet, he considers small, individual acts of advocacy a "social action" or if it needs to be taken on a much grander scale.

Summary

This chapter aimed to examine how the five MRHC participants conceptualized social justice and social action as these are the foundational concepts for understanding the study. Through discussing the five major themes which emerged in this domain (i.e., "The Golden Rule," "Moral Issues" [Kohlberg's Moral Development Model], "Moral Issues" [Gilligan's Moral Development Model], "Awareness," and "Action" (See Table 3)) participants' responses demonstrated complementary and contradictory avenues for describing their understanding of the terms. Each participant conveyed slightly different emphasis such as morality versus awareness or individual versus group advocacy as a major influence in social action. Further, emphasis was driven by what "lessons" most strongly resonated for the participants. For instance, both Holly and Justin were more easily overwhelmed by the presence of institutionalized racism. Cliff strove to explain how social justice stemmed from a higher level morality which was not contextual or situational. Violet sought to explain how the smallest of acts can be considered a

social action and start the waves toward making a more equitable society. Andrew emphasized the importance of "action" and the dangers of staying stuck in the awareness phase without making a difference.

How each of the participants established their individual sense of social justice and social action, as well as the accompanying definitions, provides a framework for the next two chapters which examine values and the nature of their motivation to take social action. In retrospect each of these definitions served as signals for understanding how the journey later shaped the participants' social values. Emphasis in the definitions translated into what they currently identify as social injustices in their own lives. Participants' definitions of social justice and social action will be revisited in Chapter Eight where the results will be considered within the framework of the entire study.

With this in mind, Chapter Six aims to examine what comprises MRHC participants' motivation to take social action, or not, two years following their return from Poland. Exploration into participants' motivation includes understanding their thoughts, feelings, and behaviors relative to addressing social injustices.

CHAPTER SIX: NATURE OF MRHC PARTICIPANTS' MOTIVATION

TO TAKE SOCIAL ACTION, OR NOT

First they came for the Jews
and I did not speak out
because I was not a Jew.
Then they came for the Communists
and I did not speak out
because I was not a Communist.
Then they came for the trade unionists
and I did not speak out
because I was not a trade unionist.
Then they came for me
and there was no one left
to speak out for me
(Pastor Niemoller).

This chapter aims to examine what comprises MRHC participants' motivation to take social action, or not, two years following their return from Poland. Exploration into participants' motivation includes understanding their thoughts, feelings, and behaviors relative to addressing social injustices. This chapter will begin by providing a brief review regarding reasons why the five participants were initially drawn to the MRHC journey. Through grounded theory's constant comparative process (Strauss and Corbin, 1990), participants' *values* relative to social action naturally emerged as the themes "signposts," "encounter catalysts," and "echoes of the personal." Each of these themes uniquely suggests social action is important to the participants. In the next chapter, participants' perceived courage in taking social action (i.e., confidence) and what actions they have already initiated will be explored.

Participants' Motivation to Participate in the MRHC Journey

Considering why the five participants were motivated to partake in such an emotionally charged journey is important in terms of having a baseline for understanding their present motivation to take social action (see Chapter Two). Participants' reasons fell under the categories of aiming to increase their cross-cultural awareness, recognizing that this would impact their overall sense of self, and finding that the experience was financially possible for them. Participants were not specifically drawn to the study to become transformed, rather their experience of being transformed by the journey came in retrospect. With this in mind as a baseline, the next section will begin discussing how values drive decision-making and how this relates to participants later decisions regarding taking social action.

Participant Values: Decision-Making in Addressing Social Injustices

Personal values as a major force in decision-making is something that has been robustly researched in the motivational achievement literature (Eccles, Adler, Futterman, Goff, Kaczala, Meece, & Miglety, 1983; Eccles, 1987; Wigfield, 1994). Achievement motivation literature has also suggested there is a relationship between the value one places on a task (i.e., "subjective task value") and an individual's perceived ability responsibility (i.e., "expectancy for success") in terms of the potential outcome (Eccles, 1987). With this in mind, Eccles (1987) model of Achievement-Related choices (see description in Chapter Two), stemming from the achievement motivation literature is a valuable and elaborate framework for expectancies and values related to career choice. These constructs informed several questions which were present on the interview transcripts (i.e., "How confident do you feel in addressing social injustices?") as did Worell and Remer's (2003) and Goodman's (2001) models. However, since the grounded theory approach warns the researcher that already established constructs may influence the interpretation of the results, I chose to honor the themes that emerged as "values" within the data within the parameters of the participants' language. However, I remained mindful of the relationship between values and abilities in terms of understanding participants' motivation to take social action. Thus, the following three sections will include an exploration into how "signposts," "encounter catalysts," and "echoes of the personal" suggest participants uniquely value taking social action.

Signposts: Memory, Personal Responsibility, and Emotional Grappling as Prompts for Taking Social Action

"Signposts" present themselves to individuals as symbols or guides for what to do next. Signposts may be considered a "trigger," a reminder of an event, feeling, or thought which helps the individual to navigate what meaning is ascribed and how the individual would like to proceed. When examining the data, clear signposts appeared regarding whether participants later chose to address social injustices. "Signposts" for this study emerged in three major forms: heavily focusing on *memory* (i.e., never forgetting the MRHC trip purpose), *responsibility* (i.e., feeling responsible for helping oppressed groups), and evidence of *emotional grappling* (individuals only tend to struggle with issues that are important to them). Within each of these categories there is a distinction between whether the "signposts" indicates that the participant values taking social action and/or whether the "signpost" serves as a deliberate physical reminder (i.e., getting a Holocaust related tattoo) for the participant of the lessons learned from the MRHC journey.

Powerful indicators for what an individual values may stem from making a concerted effort to remember a certain date, person, event, etc. A common thread which was conveyed from all five of the participants was a desire to "never forget" what they experienced on the MRHC journey as well as what the trip meant to them. Each participant either verbally or symbolically expressed their desire to keep the trip's details alive. The evidence of this manifested in five idiosyncratic forms. In this case, the "signpost" is an indicator or symbol for the participant, and bi-proxy to me, the researcher, that the individual values the messages which resulted from participating on the trip.

Andrew's Efforts to "Never Forget"

Andrew discussed memory when reminiscing about how the trip initially impacted him after just returning home. He wrote himself a letter (see Chapter Four) in order to keep the details alive and to remind him of the trip's significance. Andrew stated:

> As soon as I came back from the trip I wrote a letter to myself kind of outlining, just as a reflection statement, some of the things that I didn't want to forget, things I hope to carry throughout my life and some of those goals were standing up against injustices, you know, remembering that they were people who did stand up, the pharmacist who snuck medicine through the back door in Krakow and the school teacher who went with his kids all the way till he died himself. I think there were moments when we saw people who refused to allow things to happen and I kind of hope I'll carry a little bit of that with me throughout my life and kind of gain strength through the stories I learned from them. Those were kind of small goals I made to myself and just not to really forget the things to bear witness to over there. Really my number one goal was to constantly remind myself of what I saw because I realize that was a pretty special opportunity. That's something 15, 20 years from now very, very few people will probably never be able to experience again…

Two years post-trip Andrew spoke here about personal lives and extraordinary acts of bravery that he reports wanting to keep etched in his mind. His focus is on remembering these details, and revisiting his emotional reactions to them so as "just not to really forget the things to bear witness to over there." During this time at the interview, Andrew showed me a portfolio which he has shared with many of his students and pointed out that this letter is included both for him to see as well as those with whom he shares this experience.

Violet's Efforts to "Never Forget"

Violet in a more succinct manner touched upon memory when sharing with me a picture of herself and a Holocaust survivor who made a powerful impression on her. Violet stated "This

experience was called the March of Remembrance and Hope, and this picture to me, symbolizes that because Irving is Remembrance and I am his hope."[8] Violet suggests that the photo, which carries the memory of her connection with Irving Roth, also reminds her of a promise that she had made to him. When stating "I am his hope" there is an essence of Violet feeling connected to him as well as feeling responsible for making sure his legacy and message stays alive. Later in the interview when talking with Violet about her personal sense of responsibility to address social injustices, she returned to her memory of Irving Roth, her signpost, and the meaning he held for her. Violet stated:

> Because he [Irving Roth] asked me to promise to share this experience with my children and grandchildren because they probably won't have a chance to meet a survivor and share his story. I feel like in that way, well, because he asked me to promise to do that… I am responsible to for that. I am responsible for making sure his experience does not die at the end of his life. I feel honored that he challenged me to do that… to share his story.

Memory suppression. Regarding memory, Violet also introduced an important aspect of memory which Holly similarly mentioned, which is memory suppression. As somewhat of an afterthought, Violet's honesty was well met as she described how the MRHC journey was so painful at times that she would rather just forget it. Violet stated when asked about the MRHC experience overall:

> Well, because for me this experience in a lot of ways… was overwhelmingly painful for a long time. In some ways I think I wanted to forget to kind of heal. I think the pictures take me back and remind me that it was real. That I had this experience. It also brings a sense of responsibility. That I have to keep this experience alive in my life.

Violet's reaction captures how some people who witness or experience a form of social injustice, may ultimately file the "signpost" away in order to avoid the emotions and questions that cause a person to feel unsettled and/or responsible. Violet's reactions parallel Helm's (1990) white identity ego statuses which state that following an encounter which challenges previously held beliefs about a certain sociocultural group (e.g., African-Americans) individuals may retreat in order to work through their confusion, guilt, anger, and/or depressive feelings. "Retreating" may also mean decreased tolerance for other oppressed groups and an abuse of one's own privileges.

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[8] Irving Roth initiated a "Adopt a Survivor" program as a part of the Holocaust Resource Center. His program facilitates students' interactions with survivors in order for them to learn about the Holocaust and carry the stories on as fewer and fewer witnesses are left.

Holly's efforts to "Never Forget"

Similar to Violet, Holly valued her connection with Irving Roth (human connections discussed under "catalysts") personally and in its relevance for her remembering that the Holocaust did occur and could occur again. Specific to Holly, she introduces "physical symbolism" as a means for remembering the journey. Physical symbolism is one of many signposts (i.e. a tangible one) describing that this experience and the related messages that it brings to her are valuable. Holly states:

> Well I think it's important, just as Irving told us the whole trip, and a lot of other people within our group- it's very important that we don't forget. It's extremely important that we remain very cognizant of what's going on around us and that something could happen again… it's not totally impossible…

When I asked if there were any symbols or artifacts that were important to Holly from the trip, she reported:

> I bought a ring while I was there that had different color amber stones on it and wore it for a significant amount of time after we got back…everyday. And that helped keep things fresh in my mind and helped to remind about what happened and what I had experienced there in my learning and emotions and everything that came along with our trip and so… even though I don't wear that ring every day now, it certainly is something that when I look at has a lot of meaning to me. I got it the day that we went to Auschwitz. And even though it's just a ring, just apiece of material, again it brings me back to that day and the time we were there and just those experiences that we went through though.

Holly's memory of the holocaust survivor along with her deliberate choice to buy an amber ring which reminded her of the trip's purpose suggests she "valued" what she learned from this experience. Holly, similar to Andrew and Violet, has planted seeds in her environment which would trigger memories of the lessons she has taken away from the trip.

Justin's Efforts to "Never Forget"

Along the lines of physical symbolism, Justin demonstrated his desire to remember the journey through something more permanent. Justin first described a photograph he chose to share with me which was "most meaningful from the trip" and went onto discuss how the photos message later manifested into a permanent symbol in his life. When first describing a photograph he said:

> Let's see… okay it's a picture from Auschwitz and it's a picture of the electrified fence with a sign in front of it that reads warning electrified fencing enduring or something. In the background are more rows of fencing and the rows of the prisoners housing, the prisoners beds. So what made that meaningful to me, why

it stood out was because to me it's a symbol of the entire experience. This is the reason we were there and I guess when I do think of the trip… like if you ask me about the trip… that would be one of the first images that comes to mind. Really the site of the fencing was a symbol of the entire system of oppression.

When Justin similarly asked about artifacts or reminders from the trip, his response turned back to his description of the above photograph. He stated:

I got a tattoo as a reminder of the trip. It's a symbol… kind of an abstract symbol but to me it symbolizes the electrified fencing of the picture I just talked about around my left arm going around the bicep. What it means to me is when I do think about it… it reminds me of the picture I just talked about and it brings me back to the whole experience I guess.

Justin felt compelled to create a permanent symbol on his body which reminded him of the "entire system of oppression" which comprised of the Holocaust. This system, symbolized both in the photos and in the design tattooed around his bicep, was something he created as a signpost in his life. Deliberately creating this cue indicates that the meaning behind the photo, for Justin, is deeply valued. Note the powerful sense of irony in him choosing to wear a tattoo as a symbol for him to remember the Holocaust.

Cliff's Efforts to "Never Forget"

Cliff also discussed using an image as a means to keep the messages from the trip alive. When asked about symbols, he recalled a photo he put on his computer desktop shortly after returning from the journey and kept it there "for a few months." As the researcher, I am somewhat saddened that Holly's ring is worn less and Cliff's screen saver has since shifted onto another picture. Perhaps these examples also magnify the passage of time and how values shift in terms of what is important (i.e., some participants have since had children). Cliff delved more deeply, as compared to the others, into what the photo meant to him and how it motivated him in his daily life. Cliff stated:

Well, it's the picture that's the background on my desktop. I actually, because it's a digital image, I just put it as the desktop of my computer… It's a picture that I took when were inside Auschwitz one. It was when we were in those rooms and rooms and rooms of pictures and pictures and pictures because the Germans were extremely tedious about taking pictures of everyone they were killing or abusing or maiming they took it over the prisoners… There was one picture in particular of a little girl named Christina who was 13 years old and died in the camp after seven and half months I think. She was a Polish girl and in all the other pictures I never saw one where they were showing any emotion. Like all of them the faces are just blank attempting to be the most blank that they could. She couldn't stay blank and there were tears in her eyes and her eyes are very scared and sad and I'm sure this is under pain of beatings or whatever they stand there with no expression on their face. But she still couldn't do it. The

emotion was too much for her. It just communicated to me through time and space and distance what this girl was going through.

Cliff demonstrates a powerful sense of empathy for "Christina" (empathy is discussed further under "catalysts") and subsequently felt compelled to remind himself of her, and his emotional reaction to her, following his return from Poland. Cliff discussed what this photo meant to him:

It motivates me like nothing else. I mean it's almost like… I mean when I saw that pictures honesty it just… I wanted to save that girl. I wanted to save her more than anything else I'd ever wanted in my whole life. It was just so incredibly wrong that she was there for that picture and there's nothing I can do. There's no way that I can save, undo, or change anything that happened… It just feels very wrong to me that I'm so helpless to do anything. To fix what I've heard through that communication that she's had through that pictures so having it as my desktop motivates me to do what I can in other ways. Like when I'm tired, wanting to quit, wanting to do or think about something else I can look at that picture and remind myself there are more important things than my laziness or my need not to go on or be selfish.

Cliff demonstrates a process between him initially seeing the photograph, choosing to place it on his desktop as a "physical symbol" or reminder of the experience, and then conveys how the messages in the photo (i.e., pain, fear, vulnerability from surviving in a concentration camp) influence his daily choices. "Christina" in many respects became a signpost for Cliff regarding the importance of not turning a blind eye toward oppressed individuals and that there are no excuses for laziness.

Each participant expressed a desire to remember the MRHC journey in unique ways including attaching a message to a photograph or individual met on the trip, getting a tattoo which symbolized the "systems of oppression," placing a portrait of a Holocaust victim on a desktop, or purchasing jewelry as a reminder of "visiting Auschwitz that day." That each participant mentioned this deliberate action, not required by the MRHC preparatory course or the MRH trip, suggests the messages attached to the symbols were important to them, something they valued. Violet and Holly also introduced the theme of "denial" or "memory suppression" relative to memory; that is, a desire to want to regain the innocence that was felt prior to the trip. Denial, as the literature suggests, is used as a coping mechanism for temporarily alleviating the reality of a situation, subsequent emotional pain, and perhaps responsibility to process or address the experience (Comer, 1998). Overall, each participant wanted to keep the experience alive for themselves and recognized that with time memory fades, meaning gets distorted, and life brings different important issues to the forefront which replaces those which were highly prioritized yesterday. For each, their efforts suggested that the participants want a concrete means to harness

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the memory of the trip, to retain its power and trigger-like response. Thus, each of these responses served as both a signpost for the participants as well as an indicator to me that the trip's message was still resonating in each of them as something of value.

Personal Responsibility

> *"Those are my two goals, never forget and you know, I could always do more. Whatever I'm doing is not enough."* (Andrew, 2005)

From the data, one clear message which cut across all participants was a sense of personal responsibility to address social injustices. Similar to the memory category, feeling responsible cannot necessarily be translated into a participant definitely taking social action. However, this is clearly a signpost ("a reminder of an event, *feeling*, or thought which helps the individual to navigate what meaning is ascribed and how the individual would like to proceed") that the participant perceives addressing social injustices as valuable. In this case, the "signpost" of personal responsibility serves as primarily an indicator to me that social justice is valued. In this section I will present the various avenues in which participants articulated their sense of personal responsibility. Additionally, an introduction to a theme which will be explored further in Chapter Seven (social identities and addressing social injustices) will be briefly presented here in responses from Cliff regarding his sense of personal responsibility.

Duty: Andrew's Sense of Personal Responsibility

When Andrew was asked during the third interview, as the very last question, "How has this [interviewing] been for you overall?" he responded:

> Probably very uncomfortable (laugh), but it's good, like I said to rehash some of those memories and think about my experiences that's the other important part of making sure I don't forget what I saw over there and just recommitting myself with issues that I feel very strongly about because we could always do more. Those are my two goals, never forget and you know, I could always do more. Whatever I'm doing is not enough.

In this closing statement Andrew directly connects memory to his sense of personal responsibility as a cue (i.e., feeling), or signpost, to remember the importance of addressing social injustices. Andrew frames his sense of responsibility as something that is infinite. Andrew places high expectations on himself that his job is "never done" so to speak. He carries that sense of responsibility with honor.

Burden: Justin's Sense of Personal Responsibility

Justin recognizes the abundant need for addressing social injustices though he frames it in a slightly different manner. For Justin, when asked as the end of the third interview, "Is there

anything else you would like to say?" Justin presents both a clear awareness of the grave need to address social injustices though in a manner which feels somewhat burdening to him:

> Yeah, I guess the other thing… The other thing of how the experience… or one negative aspect of the experience is that I, as a participant, feel such a great responsibility to be an agent of change, or to change the system in which I find myself that it can create some guilt. You know, and make myself think, you know, why am I not changing the people around me? Or why am I not doing more to change things around me? So it creates a huge sense of responsibility, personally.

Justin frames the sense of responsibility he gained on the trip as "negative" and put pressure on himself to make greater waves than one individual may be able to considering their context, level of awareness, and confidence level. Justin had initially mentioned a strong interest in history as his reason for participating on the MRHC program. Perhaps the additional "burden" of feeling social responsibility was not something he had anticipated but yet still owns two years following the trip.

Privilege Status: Holly's and Cliff's Sense of Personal Responsibility

Holly and Cliff introduced their sense of personal responsibility through the lens of recognizing their "white privilege' (social identities and relevant models will be discussed in Chapter Eight). Awareness regarding their privileged identities in American society fostered a sense of guilt which ultimately transformed into a personal responsibility to take social action on behalf of less privileged groups. While Holly discusses her sense of personal responsibility through describing developmental stages growing up (i.e., increased awareness of white privilege), Cliff presents a more spiritual perspective relative to being privileged which drives his sense of responsibility. Holly states:

> Well, I think all those years growing up with people of color, especially African American students and friends around me… I kind of feel guilty in that all those years I had all those experiences and I didn't even realize the privilege that I had. Well, in some respects I certainly do but to the extent that now those things are apparent to me is kind of frustrating because I feel like there could have been things I could have said or done or changed about the way I did things or others actions around me but I really didn't. It was just not something that was discussed. But when I got older and started to realize that the schools that I attended had more African American students than some of the college classes that I was in… that's when it hit me that there are significant differences there. So I guess in terms of the guilt part of it was not doing anything when we were younger in terms of experiences or not saying more or not trying to start discussion about social injustice or any other kind of inequality.

Holly concluded this segment with, "So I have all this privilege. What do I do to make sure other people can get a little bit of this and other people don't suffer because of the privilege

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that I'm given?" For Holly, personal responsibility strongly stemmed from recognition of the privilege she has carried throughout her life without realizing it. Granted, Holly mentions in other segments her awareness of her oppressed status in society (i.e., female) though focuses on reaching out and make a difference for those who are less privileged.

Cliff similarly mentions recognition of his privileged status as a "catalyst" though his words have strong undertones of a feeling guided by God and that he should use the tools he has been given on this earth. He combines both an awareness of privilege on an earthly level with a divine sense of what his life purpose may include. Cliff states:

> I hope that's [personal responsibility] there for everyone who goes through those experiences. I mean maybe its just an aspect of my personality that I was always there, that I just feel responsible for things given the things I've experienced. I don't know… because I think other people I think should be affected and changed by the things that they've been through, some of the things they've gotten to see, who aren't and I don't want to pass judgment on them. They should be changed…or they should have the same experience that I do. So I do want to just say it's me that feels a strong responsibility. I feel like God has given me the things he's given me for a reason like the experiences I've had, the gifts that I have… the intelligence, the financial resources, the gender, the race, all these things that I've been given that help support me…in some ways they don't support me because if I was a millionaire, I could do a lot more. But, you know, with the things that I've been given I feel a strong responsibility to act on that.

When Cliff considers his sense of personal responsibility here, he discussed his feelings regarding others not feeling drawn to make the changes he may have made after experiencing something like the MRHC. He stays firm in believing in a higher power, an "objective sense of morality" that is a moral code for him that cuts across all cultures and religions. For Cliff, his greater awarenesses, which led to his increased sense of responsibility, ultimately led back to his God-given purpose.

Promise to Irving: Violet's Sense of Personal Responsibility

Violet expressed her sense of personal responsibility first through her promise to Irving Roth, (i.e., "I am responsible for making sure his experience does not die at the end of his life.") and a realization from the MRHC experience regarding the consequences of choosing not to be responsible. Violet stated when asked about the "main message" she took away from the trip:

> What I've taken to be my message is that I have to take action against social injustices as I define them or as I see them.   To be aware of these acts and how they affect people. To open my eyes and look for them. To be proactive about sharing and helping others understand. I think I also took away that even if I'm afraid to say or do something in a situation… it's that I have to… because I wouldn't know what the long term consequences of my inaction would be. It could very well be detrimental or fatal to other people if I don't respond.

Relative Perspective on Personal Responsibility

Personal responsibility is referred to as "personal" because the chosen area where an individual chooses to help, while influenced largely by socialization, ultimately comes from free will. Similar to the "memory" signposts taking different forms, the participant's sense of responsibility was both delivered and presently experienced in slightly different ways. Andrew felt a sense of "duty," while Justin felt helpless to make a change in such complicated, systems of oppression. Violet held tight to her promise to Irving Roth to make a difference through keeping the memory of his story alive.

Cliff's unique perspective shift regarding personal responsibility. Cliff bravely noted a value shift in what minority groups he felt compelled to help pre and post-trip, a value transformed after witnessing the Holocaust concentration camps. While the other four participants developed some greater sense of compassion for anti-Semitic actions, Cliff took away a powerful sense of respect for the resiliency of the Jewish population which manifested into him worrying about this group less. Cliff stated:

> I don't know if I want to say this. But I have a different idea of how oppressed Jewish people are than I did before. For instance, while the Holocaust was very horrible to Jewish people. There's a lot of good things that came out of it for the Jewish people… for instance the country of Israel almost flowed directly out of the Zeitgeist. They felt that if they didn't take care of themselves, no one else would. Prior to the trip I had pity for Jewish people and how they had been treated and oppressed over the years. And now I don't feel pity for them. I don't feel that… like yes, they have been treated badly, yes it was wrong...but they are doing wonderful things with their mistreatment. For instance there's a Jewish lady here in town who ran a Holocaust museum. I got in contact with her when I first moved to [place name omitted]. I found out that a month and half before I moved here it had been vandalized and burned. And I don't know if it was intended to get her to shut it down… but instead it motivated her and the community to rebuild it… it looks beautiful now… it has… it doesn't even compare to the old place. It's beautiful… it's stronger and better than it ever was before. And I guess that's one of the things that the trip changed for me. I don't feel sorry, like pitying Jewish people as much anymore, not at all. I think in general I've gotten to witness… a lot of times they will turn lemons into lemonade. It made me more aware of those groups who haven't been able to turn their oppression and their injustice around. Like for instance, the gypsies that were killed in the Holocaust. They were almost completely wiped out by the Holocaust. I mean so much so that they're almost mythical now, it's like they almost don't exist.

Cliff represents a unique perspective that while he is still aware of anti-semitism, he feels that the Jewish people, through years of surviving destruction, have learned to take care of their themselves. Sponsors of the MRH journey may have wanted or expected an *increased* sense of responsibility, compassion, or social action on behalf of the Jewish people. However, Cliff

symbolically represents the myriad ways individuals may react to the same stimulus (e.g., well-planned MRHC program) and the randomness in deciding whom they feel responsible for and whom they ultimately help.

As a Jewish researcher, I was particularly struck by this passage, read it numerous times, and sought consultation in order to be mindful of my personal bias. In the end, I feared sanitizing my response would be more harmful than owning my gut reactions.[9] Cliff's decreased sense of responsibility for the Jewish people, coupled with participating on the MRHC program, suggests to me that he may have regressed some in terms of recognizing his privileged status. For him, a snapshot in time (i.e., the building of new Jewish museum) as well as other acts of Jewish resiliency was "enough" for him to focus his energy elsewhere. There is a piece missing for him that oppression anywhere is oppression everywhere. In this passage, there is a denial of the pervasiveness of anti-Semitism and the continued suffering it continues to generate each day. According to Helm's (1990) model, Cliff was retreating from the awarenesses he gained as a result of the MRHC program, and subsequently was experiencing some "guilt" as noted by his comment, "I don't know if I want to say this. But I have a different idea of how oppressed Jewish people are than I did before." On the other hand, Cliff has a finite amount of energy each day. He may have consciously chosen to channel his social initiatives and compassion toward groups that tend to receive little attention as compared to groups that have some stable resources. That is, if there is starving child and a starving mother, one tends to first reach out to the starving child.

Emotional Grappling

For the purpose of this study, "emotional grappling" is described as a participant reporting feeling positive (i.e., peaceful), negative (i.e., angry), or experiencing feelings that varied over time (i.e., emotions changed over time) relative to the trip. As an example, Violet expresses her trial and error approach to addressing discriminatory remarks following her return from Poland. Violet describes experiencing a range of emotions. Her initial rage transformed into a sense of understanding others' actions may be not be spiteful, but rather come from a different perspective. Violet states:

> Initially I felt kind of a rage [negative emotion]. Right after this experience when I would hear things or see things in my life circle… I haven't been doing anything like on a national level or anything that big but in my circle of influence if I hear racial slurs or things about sexual orientation. Those have been the little things that have seeped into my circle and whenever those things have happened, right after this experience it was a rage. An anger [negative emotion]. So much

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[9] I regret not following up with Cliff regarding this passage. My reactions are solely based on the information that I have gathered from the interviews.

pain [negative emotion] and I would just become enraged at the person and then was sort of attacking them for what they did. I thought I was educating them and I thought I was doing the right thing and then I was sharing what I knew and why weren't they receiving that well? I was just trying to make the world a better place. I thought. But it was not well received and it really took a long time for me to pull back from that until now I'm less likely to be critical and criticizing [negative emotion]. I'm less likely to be enraged or outwardly enraged. I might just be shocked; in total dismay and angry. But I feel like I'm more capable of controlling that because I have an awareness now I really need to understand why they think what they think and so generally I'll try to engage in a conversation that is not heated in anyway but for me to understand why they think what they think [varied over time].

This category falls under "signposts" as the actual "grappling" of emotions indicates on a basic level, to me, that the MRHC journey emotionally awakened the participants enough that the processing of feelings needed to occur. Additionally, the fact that two years later participants are still struggled with these emotions suggests that the they cared enough about these issues (i.e., valued them) that post-trip feelings are still resonating. Evidence of this has been present in the participant's feelings of responsibility to take social action, as well as the emphasis on making sure to "never forget" the journey and subsequent lessons learned.

The "emotional grappling" category also overlaps with the next section termed "catalysts" as the emotional struggle from this event encouraged client's to seek a means (cognitive and behavioral) for understanding how the Holocaust could have occurred and where their responsibility lies. "Emotional grappling" is also addressed in Chapter Seven in the discussion regarding how emotions and cognitions (i.e., thoughts) have a shared relationship in motivating the chosen behavior (i.e., taking social action or not) of a participant. Considering this category will be discussed in greater detail in later sections it was more beneficial to simply state here that as a "signpost," the participant's emotional investment in the journey was evident and reported across all participants.

Encounter Catalysts for Taking Social Action: Human Connections, Empathy, and Fear

For this study, "encounter catalysts," are considered prompts to taking social action. However, catalysts are *not* necessarily indicative of whether that outcome occurred. As theoretical "movers and shakers," catalysts mark those things that cause internal stirrings and may subsequently motivate someone into action. Encounter catalysts also mirror what Taylor (1994) describes as a "precondition," which is the first concept in a three- stage model which proposes to understand the relationship between transformational learning (Cranton, 1994; Mezirow, 1991) and intercultural competency literature. Transformational learning, intercultural competency, and Taylor's (1994) model combining the two will be described in Chapter Eight. However, in short

"precondition," a term found in the intercultural transformational literature, is considered a necessary catalyst for an individual to be motivated to learn. A "precondition" could be described as culture shock, or an experience that creates a personal imbalance that motivates individuals to seek a means for moving back towards homeostasis (Taylor, 1994).

Similarly, the "encounter" stage in Worell and Remer's (2003) Social Identity Development model (see Chapter Two) results when an individual is met with an experience the challenges previously held views. At this level, the advantaged group starts to become aware of their privileged status in society, as well as discriminatory and stereotyping behavior. Consequently, the advantaged individual may begin to question their potential role as an oppressor in society. Feelings associated with this level are often described as guilt, cognitive dissonance, or general discomfort (Worell & Remer, 2003).

In terms of the MRHC, catalysts are not locked into one particular moment, hence the term "encounter catalysts." For the purpose of this study, this term emphasizes that catalysts can be experienced again and again as different contexts may trigger responses that were experienced during the initial encounters on the MRHC journey. In theory, encounter catalysts may move the person from not caring (no value) to caring (placing value) or anywhere else on a continuum of valuing. Encounter catalysts trigger some type of movement, or reconsideration, because the initial stimulus is important enough for the person to absorb.

Encounter Catalysts and Subjective Task Value

Related back to Eccles' (1987) concept "subjective task value," in order for an individual to feel shaken they must place some value on the subject that brought the reaction. Thus, this section referred to as "encounter catalysts" suggests that the following are things which are valued and have consequently shaken the participants into rethinking previously held beliefs (i.e., beliefs related to taking social action). Categories which naturally emerged as encounter catalysts from the MRHC data include *human connections* and *role expansions.*

Human Connections

As a researcher and therapist, throughout the three interviews for each participant, I paid close attention to social cues and the emotional energy surrounding each subject. One topic which brought out the most "energy" for four of the five participants was when the discussion turned to a Holocaust survivor whom all the participants met on the trip. During interview two,

when I asked the participants to bring three meaningful pictures from the trip, four out of the five interviewees pulled out a picture of Irving Roth[10].

Irving Roth. Irving Roth was a survivor, witness, and tour guide on the MRH journey. He sat on the tour bus with the participants, shared his personal Holocaust story (i.e., pointed out where he slept as a prisoner in Auschwitz), and clearly conveyed why he wanted the students to "never forget" what happened during WWII. Regarding his own history, Irving survived Auschwitz and Buchenwald during WWII (Holocaust Resource Center) and came to the United States on February 11, 1947. He served in the United States Army from 1952-1954 and went on to marry and have his own set of children and grandchildren (Holocaust Resource Center). While the participants' interactions with Irving were brief, the connection proved to be a powerful force for four of them. They desire to keep his face and message alive. His candor, wit, intellect, and intensity when discussing bystanders and the need to "never forget" stuck with four of the participants in such a way that each brought his picture to describe what the trip meant to them.

Irving Roth's Impact on Violet's Relationship with Social Justice

Violet shared a picture of Mr. Roth during interview two and stated the following:

> Okay, the first picture that came to my mind was the picture of Irving and I. We have are arms around each other and my head is leaning towards him and he's squeezing my arm. I had been crying because I was afraid to… I think this was the last night that was I was gonna see him. I felt like I was never going to see him again. I felt like I had a very strong connection with him. I think what struck me the most about my feelings toward Irving was that he's such a wonderful humorous, delightful person to be around. He can just tell a story and share his experience so eloquently. I was really captivated by his personality… and the whole time I kept thinking he wouldn't be here and I would have never got to know him if things hadn't worked out the way they had. I just kept thinking how fortunate I am to have the opportunity to share this experience with him.

Violet shares her gratitude here for having met Irving and that she was truly captivated both by his magnetic personality as well as the miracle that he was still a living, breathing survivor that she could actually meet. As previously mentioned, Violet was also the participant who referred to herself as being Irving's "hope," (i.e., " I am responsible for making sure his experience does not die at the end of his life") in the sense that she felt responsible for keeping his story alive. Violet was truly touched by this human connection and what it meant to her.

Irving Roth's impact on Andrew's Relationship with Social Justice

In the same manner, when Andrew was asked to share a few meaningful photographs from the journey, he also brought out a picture of Irving Roth. He stated:

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[10] Name used by permission of Irving Roth.

First, when you said that, immediately one picture came to mind. That's simple. If I had to pick out one picture that summed up the whole trip. It was easy. It was the picture of myself and Irving Roth because if for no other reason, this is the person I identify with the Holocaust now. It's not just a skeleton face of pictures or a massive mound of shoes and clothes. It's a real live human being. Someone who was very similar to my grandfather. So to me this is my face, this is my memories of the Holocaust and the victims of the Holocaust so that's kind of the picture. Even when I put it in my portfolio with all the pictures I took, this was my first one because I wanted everyone to know that my experience began when I met Irving Roth in the airport in New York.

Andrew elaborated further when I asked him to tell me more about his connection to Irving Roth.

I immediately remember the feeling I had the first time I saw him… I should say shortly thereafter. It wasn't until I helped carry one of his bags through the security check-in station that I saw his tattoo on his left arm for the first time. I remember just thinking wow… this is the real deal. This is not something you're reading about in a book or seeing in a movie. This is a real person who really went through this, who really lived through this, and was one of the fortunate ones to survive it. So there was just something very, very meaningful or symbolic about seeing that tattoo on his arm.

Details of what Andrew could remember when he expounded upon his experiences with Irving Roth struck me as the researcher. Andrew not only verbally stated this but shared that this is the first picture in his Holocaust portfolio (which he reports sharing with his students and colleagues) as well as the first picture he presented to me. Additionally, Andrew mentioned briefly how Irving reminded him of his own "grandfather," bringing the image of Irving and subsequently the memory of the Holocaust closer to his heart.   I will demonstrate further that Irving continued to have the same impact on Cliff and Holly. Andrew, like Violet, channeled this overwhelming experience into a face with a name that made it real for him.

Irving Roth's impact on Cliff's Relationship with Social Justice

Cliff's response to the picture exercise during the interviews parallels the same reactions given by Andrew and Violet. Cliff had no trouble recalling what his relationship with Irving Roth meant to him as well as anecdotal experiences that still resonate in his mind. Cliff stated:

Irving is the survivor who went with us on our bus and he lived through Auschwitz one and has the tattoo on his arm and just… he was really a great guy to get to know and become a friend with. Like I really think we would have been buddies like if we'd grown up together or anything like that just because he had a sense of humor that I loved. It was important, that picture, because there are a few things in that picture, details that really get to me. That is, like I'm giving him a hug, and like he's hugging me and there's a warmth and a connection between the two of us. I'm huge and he's small and yet we still look completely happy with each other. We're different heritages. We have different ethnicities. We're standing in front of a synagogue and I'm happy and tickled that I'm in front of and gotten to experience his religious background. The things that had

almost been destroyed. Attempted to be destroyed by the Nazis. Then on his arm there's the tattoo. And I'm actually remembering two pictures as kind of one because one picture I have that was taken right after that was specifically of the tattoo the number on his arm and just that he never removed. He didn't want it removed because to him it was sort of this is who I am. This did happen. This is what I went through and taking it off will make other people feel more comfortable, but it won't make me feel more comfortable. Actually, the best thing for other people is to see this and feel a little uncomfortable about it. I totally agreed with that.

Cliff's sense of warmth towards Irving is spoken of very clearly here as he describes him as someone whom he would like to have as a "friend." When discussing Irving, Cliff moves from discussing the nature of the photograph to the stories he heard through Irving about the reasons Irving kept his tattoo. There is a strong sense of human connection here that shares a strong resemblance to what was articulated by both Andrew and Violet in terms of feeling a closeness and connecting that feeling with the words Irving conveyed.

Irving Roth's Impact on Holly's Relationship with Social Justice

Holly mentioned Irving Roth as well, though this was in conjunction with other human connections which impacted her, and stuck with her two years later as a reminder that the experience was "real." First, she states regarding Irving:

This is a picture of Irving Roth who was a Holocaust survivor/tour guide for a group in Poland. He went along with us to most of the sites that we visited and along the way told us his story and the stories related to his family and how that tragedy has impacted his life and educated us about the Holocaust and just giving us a personal connection with someone who actually lived through that and survived…and that to me is pretty significant… Despite him being in more than one concentration camp and surviving such a huge tragedy as this. He really has a personality full of humor, just very positive and optimistic about learning from this and making the future better for everyone…[it] is pretty shocking to see someone who has been through all that and now is very lighthearted and very approachable, very talkative, and almost like a grandfather figure… he was very friendly and very funny. So that to me, and just putting a human connection back in with it and knowing how resilient people can be was something I took away from that.

Holly focuses on similar themes here such as the wonder of Irving Roth's survival and her amazement at his ability to demonstrate resilience to the point that it's highly educational and compelling to others. However, later in the interview Holly introduces another component of human connections that she relates back to the feeling she experienced through Irving. When Holly discussed witnessing articles of hair, clothing, etc of the Holocaust victims in Auschwitz, she stated during the interview:

It suggested for one the people that collected them were pretty sick. I don't understand how you could take away the rights of people, take their lives, and

then keep their belongings or whatever they had that was of value to them at that time and keep them for resale or memorabilia or whatever. I just think it was pretty sick that they did that, but on the other hand I also think that I'm glad to have witnessed that and seen all that because I think it does give it a real feel to hmmm… again another connection to actual humans and there belongings so that kind of made it a little more real for me. So it brought it to life kind of like Irving did.

As an "encounter catalyst," or prompt for addressing social injustices, Holly mentions here both that Irving, as well as witnessing Holocaust victims' belongings, gave her a sense that this was "real" and reminded her of the messages Irving was trying to convey. The items proved to awaken Holly to the devastation of the Holocaust, to the awareness of human resilience, and also just the stunning fact that the Holocaust did happen and could happen again.

Human Relationships and Their Impact on Justin's relationship with Social Justice

While Justin did not mention Irving Roth in this context, he found a human connection through a Polish tour guide who reminded him of his biological mother. He kept it closer to home and connected it to something he knew well rather than developing a relationship with someone entirely different. Justin demonstrates how he made this trip "more real" in the following description of a photograph which he shared:

> So this picture is a symbol of… well, for one thing, the tour guide she reminded me of my mother because of her appearance and her mannerisms and the way she was very nice and sweet and her red hair. And the picture symbolizes new beginnings, a new life to me in that we remember what happened in the past. We remember the places that we loved and the people we loved, but yet go on with a new sense of hope and… the trees in the background and the whole atmosphere of the park growing up again… kind of a symbol that life does go on even after the worst tragedy.

Though somewhat distant in terms of making a connection, Justin is triggered to mention how the tour guide reminds him of his mother. Justin, unlike the others, does not pinpoint one key person as a catalyst of sorts for him, but rather speaks in more abstract language surrounding themes of hope, resurgence, and drawing strength from the old in order to create the new. Compared to the others, his sense of human connection, as a prompt or "encounter catalyst" for potentially taking social action, was somewhat more settled in the mind than in the heart.

Summary

Violet, Andrew, Cliff, and Holly each clearly stated meeting Irving Roth, and absorbing his messages, stirred in them feelings of closeness, compassion, responsibility and a determination to remember his story. Violet focuses on the miracle of his survival, Andrew likens Irving to his grandfather and the value he places on the photo, and Cliff discussed his

feelings of warmth for Irving and his steadfast desire to keep the messages from him alive. Holly similarly valued her relationship with Irving though added an additional dimension by mentioning how literally viewing the Holocaust victims' articles of clothing, shoes, etc. brought about a stronger sense of human connection for her. Justin, in a more subtle form, introduced the sense of human connection through briefly mentioning the similarity between the Polish tour guide and his mother. His responses present as more abstract and are discussed in more safe, distant terms. While he presents this way, this does not necessarily suggest his experience was different as he may articulate his feelings in a dissimilar manner or may not feel comfortable in the context of an interview going into that much detail. Overall, human connections, as a major force on the trip, were present across the participants (less strongly for Justin) and indicate that the relationship, and the message stemming from the relationship, is valuable *and* considered a potential prompt for discerning whether participants' may later address social injustices.

Rapport Building as a Change Agent

When examining *why* Irving Roth had such a strong influence on four of the participants in terms of soaking in his message, one can turn to several sources of literature stemming from psychology and sociology. Rapport building has long been the cornerstone of psychotherapy, suggesting that as a relationship develops, defenses tend to lower which in turn changes the climate of the exchange. With less emotional and physical space (by choice), individuals tend to be more invested and open to what is occurring interpersonally. Irving Roth, according to the participants, encapsulated an individual who was accessible, genuine, and honest in such a way the students were naturally drawn to him as well as the message he brought. Goodman (2001), in her studies regarding educating privileged individuals about the value of addressing social injustices, similarly recommends having a live person share their experiences. Goodman (2001) states, "Provide people with the chance to get to know actual people and experience others' situations directly" (p.145). Irving Roth, the artifacts, the tour guide, the memorials, witnessing the crematorium, and literally walking through several concentration camps provided this opportunity on multiple levels. Considering participants' responses, personalizing pieces of the Holocaust including engaging in a relationship with a survivor, indeed brought a sense of value for the participants regarding the messages conveyed on the trip. Human connections on this trip proved to be valuable as a learning tool as well as a change agent that brought forth a shift in thoughts about *how* important/valuable it is to "never forget" what happened.

Role Expansion: Imagining Self as Holocaust Bystander, Holocaust Victim, and/or Nazi Soldier

When examining the interview data, another significant theme which cut across the participants was "role expansion" (Blatner, 1996). That is, through the MRHC experience, the

participants articulated a greater awareness of their multiple parts of self. For instance, prior to the preparatory course or trip the participants may never have imagined themselves in the position of being a "Nazi soldier." This may be because the question was never presented, or because the individual previously evaluated others as either being either "good" or "evil" and labeled themselves as part of the "good.' Cognitive Theory (Beck, 1995) would refer to this type of thinking as "all-or-nothing" as the individual may not yet be able to critically analyze situations based on multiple factors (i.e., context, religious background, culture) and understand the "gray area" where impossibility may become possible. Values also impact the scope through which an individual may feel compelled to explore options or explanations for their own as well as others' behaviors. MRHC participants' responses, in this regard, indicated that the participants were able to imagine themselves in roles which may have previously been foreign to their sense of self. Blatner (1996) would describe this as developmentally beneficial as the more "roles" one has to pull from in various situations (i.e., assertive, shy, productive, compassionate, and motherly) the greater the chances are that the individual may cope more mindfully and spontaneously.

When considering participants' expanding roles, keep in mind that participants were "primed" in many respects for what roles they may later explore. Through various required readings and class discussions (see syllabus in Appendix A) participants were already gaining a sense of the multiple roles they could have taken in the context of the holocaust (e.g., righteous gentile). Thus, results from this section have been largely influenced by the preparatory course and trip agendas in general.

Having said that, several of the participants reported in various contexts imagining themselves as "bystanders," "victims" and "Nazi soldiers" within the context of the Holocaust. Each of these "roles," which are integrated at various levels across the participants (as every human being has a bystander, victim, and fighter within them) may have a greater chance of coming into participants' awareness after having an intimate experience of what may happen when each is acted out. Likewise, the greater awareness of these roles demonstrates that the MRHC journey was valued and/or potent enough that it led to an expansion of the self. For example, a participant may have previously perceived himself as a "knight in shining armor" under any circumstances, then may have come to realize that during WWII he might have become a bystander in order to protect his child.

In the next section, the roles of "victim," "bystander" and "Nazi soldier" will each be discussed using the voice of the participants to explain which came to mind when imagining themselves in the context of the Holocaust.

Imagining Self as Victim: Violet, Andrew, Holly, and Justin

Perceiving oneself a "victim," meaning one who is injured or suffered from a certain circumstance, among the three themes, may be the easiest to imagine being in that position. To some degree in every person's life, we have fallen victim to being short changed at a cash register, not hearing from a friend who promised to call, being vandalized, and/ or not being hired due to age or race. This type of "victim" is to be distinguished from individuals who often perceive themselves as being wronged beyond the scope of the definition; that is, those that have difficulty taking responsibility in a situation that ended up unfavorable (i.e., getting fired due to frequently missing work and attributing it to gender). While "victimhood" and its impact can be subjective, imagining oneself as a Holocaust victim took on a greater form as it included almost an existential element of recognizing the powerlessness to avoid inevitable death at some point, a recognition of one's human vulnerabilities and mortality in certain contexts.

In this study, four participants verbalized recognition of similarities between themselves and the Holocaust victims suggesting awareness that "It could have been me."

Violet. Violet's awareness of the possibility of being a victim, particularly during the Holocaust, came across in her description of seeing a large container filled with eyeglasses. Discussion regarding the eyeglasses, similar to the discussion about Irving Roth, stemmed from looking at the second most meaningful picture Violet chose to represent her trip experience. When Violet was asked, "Tell me about the second picture" she stated:

> The picture is an image of a large container…thousands of pairs of glasses. What struck me about that image was that the people couldn't see and their life depended on their ability. If they were given the opportunity to work in the camp, it depended on their ability to do so without messing up. But they couldn't see. But for me personally, because I have a visual impairment, I saw this case of glasses... it meant to me that if I had walked through the gates I wouldn't have survived.

In this passage, Violet articulates an awareness that had she been in Poland during WWII, and perhaps been profiled as appropriate for extermination, she would not have survived due to her visual impairment. While her words related back to human connections as the glasses made the experience more real, the most powerful message Violet got was about her own vulnerability so much that she chose the picture of the victim's belongings as the second most meaningful for her overall.

Andrew. Andrew reports his connection to "victimhood" in a more experiential manner. Similar to Violet, the "picture" exercise brought about a lot of consideration as far as which photo may best represent the journey. In this discussion he chose a picture of a view which many of the

Holocaust victims may have seen before their death. In language that is both touching and genuine, Andrew described his second most meaningful photo:

> Well, hmm… you know it was good that one of the things I really liked about the trip… there was this whole… it was a Holocaust March of Remembrance tour and we experienced all the death camps, the labor camps…things along that line but in addition we got to experience the cultural aspects of Poland. So if you kind of flip through my portfolio pictures, it's almost surreal kind of because you see these beautiful old European town squares and statues and the next page it's a memorial for the millions of people who died there. So in choosing that second picture I wanted to choose something that was involved in the trip as a whole and not just the culture experience in Poland even though that was a large part of the trip for me. But, when I came upon this one… it was taken in I believe Treblinka from inside one of the gas chambers looking out. I can remember when I was standing there I was thinking this is probably the last thing that a lot of people saw so I kind of felt compelled to take the picture even though I was really uncomfortable throughout the entire trip photographing a lot of the stuff I saw that had the death camps.

Two years following the journey, when Andrew was sifting through his photos, he specifically chose to share a picture of what a Holocaust victim might see before being exterminated at possibly Treblinka. Related to feeling connected to the "victimhood," even though Andrew verbalizes feeling uncomfortable about taking the photo, he reports feeling "compelled" and does it anyway because it is something he wanted to keep. Similar to Violet's discussion regarding the eyeglasses, this role expansion, if even for the moment, suggests a certain level of empathy for the victim at that moment. Andrew didn't articulate moving beyond the visceral awareness to "it could have been me." However, his awareness suggests minimally a value for remembering the last view of a Holocaust victim; keeping that moment alive.

Holly. Holly's connection to her role as a victim came out during the last few minutes of the final interview. At that time, Holly was asked to rate the trip experience on a continuum, give it a title, and describe both the dimensions. Holly described her continuum by stating the most negative reaction to the trip might be "depression" or "not trying to take those lessons and apply them to life" a reaction that mirrors stage two of Helm's (1990) model. The most positive end of the continuum would be "I was stronger from it and I learned so much that it was worth it." When asked to give the experience a title, Holly stated she would call it "The Holocaust Experience Response." Related to the notion of role expansion and recognizing the victim on one self, when I then asked her to describe the title, she stated:

> It was the Holocaust experience response… because we were actual victims. But I also think we experienced it in some form. I think that there could be a number of ways we could come back and respond to the experience.

While Holly's description of the "Holocaust Experience Response" continuum is brief, she makes a powerful assertion that in certain respects she feels as if she walked through the Holocaust herself, as if she indeed were a real, live victim. Similar to Andrew's experience when taking a picture as if he were the eyes of a victim, Holly had a similar visceral sense that she was figuratively transported back through time and felt the essence of what it was like to be in a concentration camp during WWI. Holly asserts a person's response to this level of intimacy with the Holocaust may differ across participants, but, at best the response was a marker, a loss of innocence from now knowing what it may be like to walk in the shoes of a Holocaust victim.

Justin. Justin's role expansion presented in a somewhat different form than the other participants. When Violet, Holly, and Andrew discussed their experience as a figurative "Holocaust victim," there was a greater sense of volition, sadness, determination, anxiety, and fear of potentially becoming a target in a different context. Justin similarly expressed imagining himself as a victim though described this awareness in a manner that was unique across the participants. That is, rather than him feeling overwhelmed by picturing the following image in his mind, he moved more toward gratitude for the things he has in his present life. Justin articulates this when he was asked "Overall, from the trip, what stands out the most?" He responded:

> Hmmm… let's see, you're talking about an image? I guess one thing that stood out from the experience was when we walked out of Auschwitz and it was time for lunch and people were saying that… other group members were saying on the trip… they were saying they lost their appetite after seeing such horrible things. That type of thing and here I was. I had a totally different attitude. But I felt that we had just seen pictures of the living skeletons… the prisoners who were starving for food and I felt that it was my duty to take advantage of what I had or to be grateful for what I had and take pleasure in the fact that I do have food and that we are given very much. I had to do that, I had to appreciate what I've been given because people have suffered so much. I don't know it was just a feeling. I had, a very strong feeling. If you ask me what the feeling is I'd say it was hunger and I felt good and glad to be hungry. Like it was the right thing to do. Like I fulfilled some purpose. It was healthy.

Justin moved in the role of the victim in this description, though he dealt less with emotions and more the cardinal urge to eat. He expresses this combination of recognizing that the strong urge to eat would have been present for the prisoners (imaging their feelings in the past), and that presently he feels a "very strong feeling" to attune to the luxuries he has in his current life. When asked, Justin went on to clarify:

> Well, I was putting myself in the position of a prisoner that was there. And you know when we were… when the prisoners were released that was the time to continue living life… to continue to enjoy freedom…to eat what you have. It wasn't celebrating in the misery of others.

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Here Justin concretely states he was imagining himself as a victim, and that replenishing himself was not to be interpreted as doing it in the face of those who are starving. For Justin, the experience of seeing starving individuals triggered in him a great desire to eat. Since Holocaust victims were not able to do so decades ago, he felt strongly compelled to sit, eat, and feel grateful for it. Similar to Justin's responses in other domains, there is an emotional distance for him in this passage. He cognitively recognizes how the Holocaust prisoners may have felt, though glosses over allowing himself to actually feel, to experience empathy.

On a more personal note, Justin's description of the lunch scene, as well as his reactions, initially struck me as somewhat puzzling and perhaps odd.[11] Justin was unable to sit with his privileged status and consider what starving, Holocaust prisoners' experiences might mean to him as a privileged, Caucasian male. He skips over the horror of the event and experiences a sense of pride at taking away a lesson about gratitude.

For Justin, absorbing the atrocity of the Holocaust, in this instance, was likely overwhelming for him. In hindsight, I would have wanted to ask Justin, "What would have happened to you, internally, if you stayed in the moment where you understood what a Holocaust victim felt?" Perhaps he would have still responded with feeling gratitude for his food, though I suspect otherwise. Considering Justin's previous comments about feeling an enormous sense of personal responsibility following the journey, I suspect this "lunch" passage demonstrates his dissonance in this regard. That is, if Justin allowed himself to feel empathy, this would lead to a consideration of his privilege status and, in turn, his personal responsibility. At the time of these interviews, I believe Justin was still grappling with the "burden" of personal responsibility for social injustice as he was already well aware of certain aspects of his privilege (i.e., being male). Helms' (1990) model would similarly suggest that, in this instance, Justin was likely overwhelmed by the dissonance and thus retreated to a safer place (i.e., feeling gratitude about having food).

Imagining Self as Bystander: Andrew and Holly

"Don't tell me people didn't know. They had to have known"(Irving Roth as he pointed to a town just beyond the fence of a concentration camp during the trip).

Somewhat more difficult to imagine, though two participants were brave enough to do so, is picturing themselves as a bystander. One of the greatest criticisms of the Holocaust was that nations, cities, towns, and neighbors stood by and watched as the Nazi regime continued one of

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[11] As a researcher, I would have liked to ask Justin for further clarification (after the interview) regarding this "lunch" passage. I did not and I regret doing so.

the greatest human atrocities. During that time and to this day some individuals may ask, "How could people have done *nothing*?" as it is hard to imagine knowing a horrific event is happening and choosing to turn the other way. In the context of the trip, the "bystander effect" was introduced both during the Holocaust preparatory course as well as through guest speakers, tour guides, and survivors during the trip. Social psychologists describe the "bystander effect" as an instance where responsibility is diffused from a negative event when more than one person is present; that is, each person believes the other will take action and therefore does not feel a need to intervene (Darley & Latane, 1968).

Andrew. Andrew and Holly both reported being struck by the fact that they could have been someone who turned a blind eye to the Holocaust. Andrew stated in reference to the trip:

> The bystander effect was something that was discussed throughout the trip and I think, you know, it's right. I can see very easily. It was even easy for people just to kind of look the other way and pretend like it wasn't happening. I think even within our present day society almost the same exact thing happens almost on a daily basis. So I can see how that could have happened in the 1930's and 40's in Poland.

Andrew also mentioned vaguely remembering Irving Roth capturing the essence of the bystander effect in more personal terms while at a concentration camp. Andrew reported:

> I tried to personalize it as much as I could thinking, what would I have done had I been there? I think it was Majdanek. We were looking at the monument and into a hundred yards from where the labor camp was there was little city that had been sitting there the entire time. I think it was Irving, who said *don't tell me people didn't know. They had to have known*. You know, so that kind of resonates with me even today.

Andrew articulates in the above passages multiple perspectives of what it meant and currently means to him to imagine himself as a bystander. Andrew mentions remembering it as a part of the preparatory course and trip curriculum, as words from Irving's mouth, and as a question mark in his mind as to whether he would be a bystander, "What would I have done had I been there?" Vulnerability arises here as Andrew does not purport that he would have stood up and fought; rather, he genuinely questions this new awareness and the fact that given certain contexts it becomes difficult to determine how an individual might react.

Holly. Holly's response followed along the same lines as Andrew during the photograph sharing portion of the interview. She similarly mentioned Majdanek and reactions she had regarding the bystander effect. Holly stated:

> This is a picture of… you can see a security fence and a small yard in front of the barracks at Majdanek. And it looks like just in their backyard or a short distance behind the barracks you can see the town of Lublin. This picture I guess just really shows that the concentration camps were not in the middle of nowhere.

They weren't isolated. People knew what was going on so that's kind of what I see in that picture.

At this point, I asked, "Can you tell me what message this conveys to you in the here and now, as far as your daily life? Holly responded:

This picture tells me that again people knew at least something horrific was going on here and continue to not act against this or not speak out against this. So for here and now I feel like this picture tells me that I need to keep my eyes and ears open to things that are going on around me and just to not look away from things that I feel are wrong or unjust in our society.

Both Andrew and Holly were struck by a scene at the same concentration camp that provided them with a message regarding the dangers of glossing over tragedies and choosing to do nothing. While both already knew individuals stood by during the Holocaust, both were still struck by the reality of seeing the town of Lublin beyond the barracks, the town that reportedly did little to intervene even as the smoke from the crematorium rose up into the shared air. Witnessing this first-person elevated Andrew and Holly's understanding to a higher level as far as understanding how important (i.e., valuable) and/or deadly it may be if an individual chooses to ignore injustices.

Imagining Self as Nazi Soldier: Andrew and Cliff

Despite well publicized studies (Milgram, 1963; Zimbardo, 2006) suggesting under authority, individuals may dismiss their personal values and harm others in the name of being compliant, many people have difficulty accepting this as a personal possibility. Likewise, in modern day society we have little safe space to discuss deep-seated fears such as whether, in a given context, a person would choose to engage in acts as horrific as those conducted by SS soldiers. During the MRHC preparatory course, this question was introduced through the reading of *"Ordinary Men: Reserve Police Battalion 101 and the Final Solution in Poland"*(Browning, 1992) which chronicles how regular, hard-working, family-oriented individuals can be not only trained to do horrific acts, but also be convinced their behaviors fit (i.e., murder) under the scheme of "the right thing to do." Thus, *all* the participants were primed for considering how ordinary people can do horrific acts. However, Andrew and Cliff were the only two who specifically mentioned considering this role during their interviews.

Andrew. While the most difficult of the three roles to digest, Andrew, among the five participants, dared to introduce this question during the interview and admit how he, as also an ordinary man ("I'm you're average guy"), could have the potential of being psychologically shifted into a killer. Andrew described one of the main messages he took away from the trip:

So that was a big part, particularly of the trip as well and even before the trip, my ideas going into it I kind of predicted that I would identify with the victims and survivors. That I would even feel a little bit sad, but I never thought I could identify with the ordinary men, like the book we read, the ordinary men who went through with the acts and put the people in gas chambers and things along those lines. That's kind of a scary thing because it just starts with the whole idea of social action and not standing up for what they knew was right.

When asked, Andrew described his feelings about identifying with the ordinary men in the book he was required to read:

Yes, the fact that I could identify or relate to those Polish prison guards and even a German soldier or something along those lines. I guess it's kind of scary that these weren't evil men that were out to kill everyone. These were people who were just doing what they were told. You know, if I were in that same situation in the 1940's, would I have been the German soldier that would stand up against it? I don't know necessarily that I would have. That was kind of scary to me throughout the whole process that I could identify with someone that through my whole academic life these were evil, evil people who killed ruthlessly and did this. And to see that side of it was kind of frightening to myself.

Andrew expresses many ideas and feelings in the above passages, though the greatest theme is fear of being transformed into a "killer" should a certain context present itself. Andrew is clearly startled by this thought to the point that this is one of the main things that stood out for him from the trip. The "it could have been me" for him was surprising, not just as the victim, but as the perpetrator as well. Andrew's awareness was raised, his role "tool box" has been expanded, and even two years post-trip he continues to sit uncomfortably with this.

Cliff. While Andrew directly confronted this possibility, Cliff subtly alludes to the fact in a less personalized, more global manner. Returning to the photograph exercise, Cliff describes a photo of a Polish tour guide staring at a grave site with the name of her hometown on it. In the picture, the tour guide is staring at two pictures which were placed on top of the grave suggesting that at least two children survived the massacre. Cliff and the participants are surrounding the guide, staring at the pictures along with her. Cliff describes this scene and how it relates to recognizing the role of "Nazi soldier" in each of us:

When I look at the picture of everyone looking at her, looking at another set of pictures? I don't know I think it just reminds me of that victory. It reminds me of that because that's really what it is. I know a lot of people think that winning has to do with something about defeating your foe or like some sort of triumph. Some sort of grand triumph but when your enemy's objective is to annihilate you and you survive that means you win. That means you have won and that he's lost. In this case, survival is a grand triumph. To me it's like this exquisitely sweet reminder of winning. Of stopping evil of the possibility humans are capable of. Like yes, we can do great horrors, but we can also stop it.

In this passage, Cliff likens the Holocaust to a good versus evil conflict and feels a sense of triumph that the pictures represent that "evil" did not win. While this presents as Cliff defining individuals as either all good or bad, he mentions awareness that all human beings are capable of committing such horrors. Cliff adds that because human beings are capable of both good and evil, there is both the potential to do horrific acts, but also to stop them. Cliff is the only other participant that stepped toward imagining the "evil" in himself in this type of manner. Cliff was less "fearful" and more accepting of this in humans though does not directly pose the question to himself and his own life as Andrew did. Abstractly talking about others makes questions such as this sometimes easier to grapple with.

With this in mind, following the brief summary about "role expansion," the final section of this chapter will explore why participants believe *others* would take social action.

Summary

The section examined and described how the expansion of roles for the participants, as a Holocaust victim, bystander, or Nazi soldier first demonstrated a greater awareness of their multiple parts of self. Different participants were humbled in terms of recognizing, for instance, they could have been bystanders during WW-II. The role of "victim" was the most easy and perhaps familiar to imagine as four participants spontaneously mentioned this role. The "bystander role" was only verbalized by two of the participants, and the "Nazi soldier" role was directly mentioned by Andrew and alluded to in global terms by Cliff. Generally speaking, each of the participants experienced an expansion of self, though, varied in terms of where they imagined their role might be during that time. While one would not define these five examples as conclusive, the "roles" in which the participants imagined themselves were split by gender. That is, only the male participants imagined themselves in the role of a "Nazi soldier." A question to consider here is whether this has to do with roles that most closely mirror those in the patriarchal society in which the participants have been socialized (i.e., men as combat soldiers). Above all, the increased awareness of these various roles certainly demonstrates that the information digested from the trip has been valued, grappled with, and is still ever present. The freshness and detail of some of the responses further illustrate this as two years have gone by and the issues are still being sifted through in the minds of the participants.

Echoes of the Personal: Why Participants Believe Others Would "Value" Addressing Social Justices

Similar to the way Cliff referenced himself in the form of "others" in the last section ("yes we can do great horrors, but we can also stop it.") instead of stating "I can do great horrors, but I can also stop it," this section will explore participants' responses that examine why they

believe "others" may value addressing social injustices. Psychology literature (Comer, 1995) suggests that one way individuals cope with feelings toward others/things that they do not feel comfortable expressing, is attributing those very feelings onto the subject/object at hand. For instance, "Tina" may have difficulty managing her finances, and as a coping method may state something like "all people can't handle their money." Tina is thus projecting her mismanagement of money onto "all people" instead of stating the feelings as her own. As a researcher and a future psychologist, I purposely included the question, "Why do you think some people are extremely invested in issues of social justice while others are not?" during the interviews to gather information from participants that they may not feel comfortable discussing in first person though may articulate through the language of "other." The responses, which will be explored in the next section, fell into the categories of "personal life experience," "empathy," "attitudes/values," and "habits"

Personal Life Experience: Andrew, Holly, Violet, and Cliff

When asked about why some are extremely invested in taking social action and others are less so, Andrew, Holly, and Violet most clearly articulated a belief that has to do with past or current experiences. Each reported believing people need to go through a specific instance, either through self or someone close to them, in order to development an investment in this area. Andrew stated:

> So you asked why are some people more invested…I don't know if it's a personal choice that they just made for themselves, I don't know. I guess it's just the power of experience, it's something that's happened to become very passionate about it. I guess that could be different for anyone. The loss of a family member, personal discrimination against themselves. Something along those lines. I think it's just obviously experiences within their own lives that's caused them to feel very, very passionately about a particular topic, whatever that may be. From my perspective, I would think something would have happened. I don't think you can teach someone to be an advocate about something. They have to experience it or see it first hand before they can truly be… at least I would think that someone would have to have that experience to truly advocate for something on a very passionate level where the smallest of thing would cause them to stand up to it and react.

Similarly, Holly articulated she believes the power of experience is what motivates individuals to become involved in social injustice issues. Holly stated:

> I would say for, and I'm making a huge assumption here. I would say for the people that are more active or more advocate for some kind of social change or social injustice. I would say that those people would probably have been likely to be impacted at some point in there lives by some kind of injustice or cruel treatment or things of that nature. Whereas maybe if you've lived a very privileged and not oppressed life and everyone around you has as well and you don't see how harmful those things can be… I mean if you don't have personal

experience and you're not educated about it and you're not connected with anyone who has been hurt by these things… I guess it would make more sense not to be such an advocate. But I think those people who are advocates… maybe they were mistreated or someone in their family for some reason… or someone close to them. But that's just a guess.

Lastly, Violet stood firmly on the same belief that personal experience was key in others becoming motivated to take social action:

I would think it would have to do with personal experiences. Something in one person's life compels them to be invested in social justice issues. Maybe something about their own life or something they care about or something they learned about somehow influenced them and made them believe that things should and could be different that compels then to take action. But I definitely think it has to do with their own personal experience. And what they have been in contact with. And for people who haven't or who aren't compelled I think maybe they've had a lack of experience.

Cliff, in somewhat different tone, introduces the notion of personal experience. He linked it directly with empathy (empathy is addressed in the next section). He acknowledges that due to leading a fairly privileged life, that empathy plays just as strong a part, if not a greater role for him in terms of his level of motivation. He demonstrates an awareness of his social identity as well-educated, white-male in society and admits that the lack of personal experience may not have been enough to urge him to become invested in social issues. Cliff states:

I think it has to do with empathy and I think I has to do with experience. So, if someone has a great deal of empathy they can put themselves in the shoes or experiences of someone who had a social injustice. Or if they experience a small aspect of social injustice themselves… I think those two things help someone get motivated to say this is wrong and it should stop. Because I think there's just too many people who see social injustice but don't feel it, so it doesn't matter to them…Well, in one way, experience wise, in some ways I haven't experienced a lot of social injustice myself. But, I have a great deal of empathy so it really makes me feel what another person is going through so it makes me highly motivated to help.

Empathy: Cliff

While Andrew, Holly, and Violet directly link experience with why others may be motivated to address social injustices, Cliff incorporates "empathy" when reflecting on his own motivational development in this area. Returning to the notion of "projection" there is a strong sense here that the "personal experience" of the MRHC participants, having gone through the program and meeting face-to-face with survivors- makes a difference in terms of motivation to address social injustices. Next, as Cliff already mentioned, "empathy" was another major feature which participants reported motivates others to take social action.

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Goodman's (2001) Studies on "Empathy"

Goodman (2001) describes "empathy," as being able to understand, on a cognitive and affective level, the experience of another human being. Goodman (2001) also describes suppressing or avoiding feelings of empathy as a powerful means for sustaining oppression. Similar to the themes which emerged from the MRHC data, Goodman states that empathy may be a motivator to get particularly privileged individuals involved in taking social action. When explaining how this works, Goodman (2000) presents three motivational responses for individuals following their experience of empathy. First, following societal standards or expectations may provoke some individuals to act. Secondly, others may be motivated to act in order to reduce their level of distress. "Altruism" is the final motivation offered under the umbrella of empathy, which is described as purely acting on behalf of another's needs. Often individuals respond for variable reasons including pieces of each level (Goodman, 2001).

With this in mind, while the other participants reported empathic responses for themselves in terms of reasons for becoming motivated to address social injustices, Cliff was the only one who articulated this was a reason for others becoming involved. Again, Cliff stated, "Well, in one way, experience wise, in some ways I haven't experienced a lot of social injustice myself. But, I have a great deal of empathy, so it really makes me feel what another person is going through so it makes me highly motivated to help." Perhaps, in contrast to the ratio of what may be motivating the other four participants to address social injustices, "empathy" may be the most powerful force for Cliff as he acknowledges leading a fairly privileged life.

Attitudes/Beliefs "It's Important": Justin, Violet, and Holly

Similar to the overall framework of the MRHC, three of the participants reported that values, attitudes, and beliefs play a significant role in whether others may be motivated to take social action. For instance, Justin stated others take social action because they have a personal compass which determines whether an issue is "big" or "small" depending upon their value system. When asked, "Why do you think some people are extremely invested in issues of social justice while others are not?' Justin responded:

> Wow, that's a good question. That's an excellent question. One thing I guess, I think people take different attitudes towards what's considered a big or a small issue. Hmm… well, you know, on the one hand some people might see something an incident as social injustice as this is a big issue, let's get up and fight, and another would say well, they might not recognize that event as a big issue of social injustice. They might say well these injustices have been going on for centuries… since the dawn of man… things will go on. Things will change eventually, but I myself don't need to do anything about it. So the attitude is different.

Violet introduced a similar perspective into the "Values/Beliefs" category suggesting that some individuals, due to their privileged status, are not motivated or perhaps experience fear of getting involved, which ultimately leaves them idle when considering addressing social injustices. Violet stated:

> And maybe some people, I think regardless of their experiences, maybe had too much to benefit or too much to lose and there's just… or maybe they just don't care. Maybe some people just don't care about other people. They just don't see it and they're not as affected and they're not as concerned.

Holly similarly echoes the words of Justin and Violet as she acknowledges that individual responses to social injustices, to a certain degree, vary in terms of whether the individual(s)' "values" fit with the need at hand. Holly stated:

> I feel like this is kind of a leap to the Holocaust but just thinking about the differences amongst us and how some people value those differences and really want to learn about those things and some people want to shut them out and that to me is really disappointing knowing all what we've learned from this. That, to me, is pretty frustrating and the people that I'm thinking of are just from… you know… my neighborhood or wherever but I feel there are certainly people similar to what I described everywhere, unfortunately.

Justin, Violet, and Holly all similarly felt that "values," meaning the importance one attributes to social action, play significant role in whether that individual may choose to address social injustices or not. Again, related back to the notion of "projection," this may suggest that for these three participants, prioritizing taking social action may be an internal prompt for them to, "not look the other way." They should instead address what is in front of them in the here and now.

Habits: Justin and Holly

While personal experience, empathy, and values have been sporadically present throughout this study to understand pieces of how the MRHC journey has later shaped participants' social values, one somewhat dry, though no less relevant component that has not been introduced is "habits." Habits are those things we do because we have always done them and perhaps may have never questioned the behavior. Justin introduced this aspect when asked about why others may be motivated to take social action. Similar to the way Cliff previously linked personal experience and empathy, here Justin links "habits" with "social power." He stated:

> I want to say it's more of a personality difference. Where some people get… some people have a pattern of … that have habits of taking up causes and really standing up for what they believe is right. While other people have the habit of not doing anything and being more passive. So I think it's a habitual behavior. But it's also a difference in recognizing in how much power one has in the

situation. You know the people who are willing to fight what they believe in believe they have some sort of power in the situation even if it's small. Whereas the other person doesn't feel like they have any power and therefore no reason to fight…Well, I think it's less about how much power they have but how much power they perceive they have and yes, I think it's habitual. The habits people get into. You know if they start fighting for one cause, when they next one comes along they'll start fighting for that one, too.

Justin connects perception of power with whether an individual has a habit of taking up social causes; though ultimately he closes with the sense that if it is something a person has always done, they will likely continue to do so. While addressing sociocultural issues in this passage, Justin approaches this response from a behavioralist perspective which states past behavior is the best indicator of future behavior. Inherent in this perspective, as its own entity, is an omission of complex thoughts and feelings which surround individuals, as well as the specifics of the issue that the person may be wanting to address. For instance, certain social issues are safer to address (i.e., animal rights issues) as compared to others (i.e., abortion issues). However, when discussing others, Justin did not just address "habits" but also incorporated "attitudes and beliefs" under why he believes others may be motivated to take social action.

Holly more subtlety alluded to the fact that she believes people get caught up in the rhythm of habits and consequently neglect issues which arise outside of that specific domain. Holly stated:

I certainly feel disappointed when people don't want to keep an open eye and mind and by that I just mean people have their own train of thought and don't necessarily even want to listen to what other people have to say or what their perspective is on things.

Holly emphasizes here that just as behaviors can be habits, so can repetitive thoughts that remain unchallenged (Beck, 1995). Both Justin and Holly articulated a recognition here that individuals get into habits, trains of thoughts, and this repetitive action may be difficult to change if there is no presence of "values" "empathy" or "personal experience" along to help foster the transformation.

Summary of Chapter Six

Chapter Six began by exploring the initial reasons why participants' chose to participate on the MRHC journey. Three main reasons were mentioned which included the trip being a major growth opportunity, a chance to explore another culture, as well as a being financially feasible journey to take (trip was sponsored). Following this section was a discussion of the three major themes (i.e., Signposts, Encounter Catalysts, and Echoes of the Personal) which emerged from the data suggesting participants value social action.

"Signposts," the first theme, initially described how each of the participants deliberately created ways to make sure they remembered the journey and what it meant to them. In this case, *memory* served as both an indicator to the participants as well as myself that the trip's messages were valued. Expression of *personal responsibility* for addressing social injustices was the second "signpost" meaning the participants articulated a newfound pressure to create social changes. *Emotional grappling* was the last signpost which was briefly explained by suggesting individuals do not struggle with issues that are not important to them. The latter two "signposts" served as indicators to only me that issues of social justice are valued by the participants.

"Encounter catalysts" the second theme, was also described as a prompt for taking social action. Categories under "encounter catalysts" were referred to as "human connection," "role expansion," and "echoes of the personal." *Human connection* implied that for four of the participants, developing a relationship with Irving Roth encouraged them to keep his message alive and perhaps continue on as "surrogate survivors." Justin expressed a somewhat more distant connection to the Polish tour guide in terms of his personal connection, though nonetheless followed in suit of making the survivors more real to him. *Role expansion*, as the second category overlaps some with "empathy" as the participants articulated putting themselves into the shoes of a Holocaust victim/survivor, bystander, or Nazi soldier. Imagining themselves in either/or of these three roles awakened an unsettling feeling and/or empathy which was considered a catalyst for needing to "do something" against social injustices. As previously mentioned, these roles were initially discussed in the participants' preparatory course and so their awareness in this area was not entirely self-generated. Lastly, *echoes of the personal* illuminated why the participants felt "others" respond to social injustices or not. The question stemmed from psychology literature indicating that individuals may sometimes feel more comfortable projecting their feelings onto others instead of speaking in terms of "I". Personal experience, empathy, and attitudes were predominant in the responses, though Holly and Justin included "habits" as a reason to explain why someone may be highly invested in taking social action.

Each of the above themes and categories demonstrate that on a basic level issues of social justice and taking social action are important to the five participants. Each of the individual categories (i.e., encounter catalysts) demonstrated how participants' developing sense of "value" formed. That is, at times participants' responses neatly overlapped; for instance, each of the participants found a means for making sure their trip memories always take some priority in their mind. However, within other categories in-group differences are noted. For example, when discussing "role expansion," and exploring the various roles participants imagined themselves

being in during WW-II, neither female participant reported picturing herself in the role of a Nazi soldier. Yet each participant did report imagining him or herself in some role during that time.

The establishment of whether something is valued ("subjective task value") is part of the formula for determining whether a task will eventually be done (Eccles, 1997). In this chapter, all five participants articulated valuing issues of social justice and taking social action.

Chapter Seven will explore participants' perceived courage in addressing social injustices as well as whether social action initiatives were actually reported. This chapter will also include a discussion on social identity awareness and its influence on participants' motivation to take social action.

CHAPTER SEVEN: PARTICIPANTS' COURAGE IN TAKING SOCIAL ACTION *AND*
SOCIAL ACTION INITIATIVES REPORTED

In this chapter, MRHC participants' perceived *ability* to respond to social injustices will first be explored through their reported courage in taking social action. Consistent with grounded theory, participants' courage will be considered from the language in which it naturally emerged from the data. However, Eccles' (1987) model (see Chapter Two) has helped explain the relationship between participants' values regarding taking social action ("subjective task value") along with their perceived ability to address social injustices ("expectancy for success") in terms of whether social action initiatives actually occurred. Thus, in this chapter participants' perceived ability to take social action is linked to the construct "expectancy for success," (Eccles, 1987) though is not limited by the term.

Participants' perceived ability to take social action, including how successful they anticipate being in addressing social injustices, will be referred to as "anticipated success." In this chapter, "anticipated success" in taking social action will be described interchangeably with the terms confidence, self-efficacy, and courage. However, because the study was conducted from a grounded theory perspective, the term "anticipated success" will be considered the primary concept as it fit more neatly with the data and is less tied to one specific theory. Participants' responses will be understood through three dimensions of "anticipated success" referred to as *self-report, social factors,* and *social identity awareness.*

The second portion of this chapter will explore *social action initiatives* that participants reported to have already occurred. This section will draw upon behaviors that participants identify as social action as well as behaviors which the MRHC study describes as social action. Chapter Seven will briefly review these definitions prior to discussing the analysis.

Interview Questions Regarding Participants' Confidence in Taking Social Action

The majority of participants' responses pertaining to "anticipated success" in taking social action stemmed from the interview II protocol when participants were asked, "What situations/variables may need to be in place in order for you to feel comfortable in addressing/ not addressing social injustices?" as well as "How confident do you feel in addressing social injustices?" These questions were deliberately included in the protocol due to findings in the achievement motivation literature linking values and abilities to expected outcome (Eccles, 1987). Not surprisingly, participants' responses were then shaped by the questions in which they were asked. As a qualitative researcher, I have aimed to be mindful of the influence of Eccles

(1987) model on participants' responses, the value of the constructs for the study, as well making sure the concepts do not drive the outcome of what participants were trying to say.

Three Dimensions of Confidence

Participants' "anticipated success" in addressing social injustices will be considered along three possible dimensions that emerged from the data. First, confidence will be examined through participants' *self-reported beliefs* in their ability to take social action. Second, confidence levels will be discussed through *social factors* participants have identified as necessary for them to feel comfortable in responding to injustices (i.e., "I need to trust the person"). Lastly, *if* the participant included an awareness of power structures within their responses (i.e., recognition of a privileged or oppressed social identity relative to taking social action), this will be included in the discussion as well.

Participants' "Anticipated Success" in Addressing Social Injustices:

"It Depends on the Circumstance"

When asking the participants about confidence in addressing social injustices, responses frequently included a literal or figurative "it depends on the circumstance." Witnessing concentration camps and experiencing a journey as powerful as the MRHC may lead one to believe participants would be motivated to take social action under most circumstances. However, the data demonstrate for the five participants that this is not the case. Confidence in taking social action, within the context of this study, has shown to be less than linear and more specific to the person. This section is intended to illuminate, for each participant, the definition of "it depends" including what factors move the participant toward feeling more/less confident in taking social action.

Participants' Courage in Taking Social Action

Violet's Courage in Taking Social Action. When Violet was asked about her confidence in taking social action, she described a journey that led her through a wide range of emotions including a trial-and- error method of addressing social injustices. She described herself as being "forceful" about taking social action immediately following the trip. Violet stated, "In the beginning I thought that I have to do this and I kind of was forceful about it and was kind of doing it out of a place of hurt and was not able to effectively communicate with other people." Violet stated after realizing her approach was ineffective, she chose to engage in more self-reflection regarding her core values and related behaviors, and less on challenging others' discriminatory actions . When asked directly about her current confidence in addressing social injustices, she stated:

Depending on where and who and what the situation is. And that's kind of within the personal realm. That's with people I know who are in my circle of influence… or just outside of that, even strangers. But professionally, if I see something that is a social injustice I just stand up and say what I believe is going on and what can be done in a different way. I guess it's just a matter of… I'm trying to take action. It's something that I'm still compelled to do but I'm not for sure that it's hmm… I guess before this experience I wouldn't have really taken any action in response to any social injustice and at this point the way that I'm taken action… I don't even know if I'm aware of all the times that I do it. It's hard for me to talk about it because I'm wondering if I'm even aware. If I'm thinking…okay this is a social injustice and I'm taking action. I think now it's just become part of the way that I'm doing things if that makes sense. It's more how I'm living now. It's just something more about my personal life now. It's more integrated and subtle.

Violet describes here a process which led her toward moving away from others, into the self, and back out again in a way that feels natural for her. She states possibly having a "lack of awareness" regarding when she makes social justice initiatives though it has become a part of her nature. When asked more about the process through which she went in building her confidence level, she explained:

I think having already sort of went through this development from this transition from not really having the skills and the ability to work with another person to do anything to coming to a point where I feel like right now I have developed some skills and I am working on that and that seems to be in place now. I think that I have the confidence. I think it's just a matter of hmm..And I don't think its lack of courage. I think that I will. I don' t think that there is anything that I am waiting on to have or anything else that I need because I've had everything that I've needed to do it all along and I think everybody does.

While Violet alludes to the fact that she needed to develop her communication skills in order to be more effective in addressing social injustices, at present her confidence level are high. Violet is less concerned with how she appears and more focused on whether her approach will make an impact in encouraging change in a person or group. She reports in a way more powerful than the other participants that she has all the tools she needs and has always had them. Violet does not indicate a need for certain "social factors" which would help her feel more comfortable in taking social action; however, whether Violet has considered all circumstances in coming to this conclusion is not clear. In certain respects, Violet presents herself as sharing values that might parallel a rescuer in terms of acting on behalf of any known oppressed group. Additionally, when describing this process, Violet does not allude to any specific social identities relative to how or why she may choose to take social action, or not.

Andrew's Courage in Taking Social Action. Andrew expressed less confidence than Violet in taking social action. He focused more on social factors which help him feel more comfortable in speaking out. Andrew's describes his definition of "it depends on the circumstance" below:

> I guess it depends on the company I'm with. If I'm in position where I'm an authority whether it is in a classroom, what have you, I would feel very comfortable addressing social injustices. I do it almost on a daily basis in my profession. In my social life, probably a little less confident. Particularly people I'm not close with, that are just casual acquaintances. If it was just someone I had just met, I probably would just let something like that pass. I'd be more inclined to let it pass.

In this passage, Andrew discusses the parameters around which he would feel comfortable taking social action. Having the role of an authority figure in the context of a classroom is a "natural" place for Andrew to discuss issues of social justice. However, beyond those parameters Andrew limits his "confrontations" to those with whom he already has a set, trusting relationship. Similar to Violet, Andrew described his confidence as "changing over time" though his current belief in his ability to respond, possibly due to describing himself as a more private person, is dissimilar to that of Violet. Andrew stated:

> I'm not super comfortable in talking about my personal experiences unless I have something invested with it, a relationship with someone or I feel like that's my role to teach them. I think probably as I grow older and become more comfortable with sharing personal experiences in my life I think definitely when I look back in probably retrospect I'll be able to identify a lot of the feelings I was feeling then and better articulate those into something that's meaningful for people who are trying to learn more about social injustices and issues of discrimination. But I just don't know I'm… I guess it's understandable I'm fairly young, I don't know everything.

Andrew reiterates here that within the classroom, and in already developed relationships he feels more comfortable pointing out actions or words that may be considered racist or discriminatory in nature. Andrew anticipates his future will bring more confidence in his ability to articulate meaningful comments relative to social injustices that are beyond the scope of his current comfort zone. In the previous passage, Andrew also demonstrates an awareness of the benefits of being in an authoritarian position in that it is easier to redirect individuals who are your subordinates. However, once taken out of that context, Andrew recognizes his confidence decreases and his concerns about appropriate wording and timing tend to surface. Relative to power structures in addressing social injustices, Andrew identifies his teacher role as a greater source of authority; however when explaining his reasons for taking social action, or not, he did

not comment on any social identities or privileged statuses (e.g., white male) beyond his professional role.

Cliff's Courage in Taking Social Action. When Cliff was asked about his confidence in addressing social injustices, he immediately acknowledged several privileged statuses he has in society. He attributed his high level of confidence, similar to Andrew, to being an accepted as an authority figure in certain environments. However, Cliff's description of having authority goes above and beyond that of a classroom environment. He stated:

> It would depend on my cultural familiarity. In this culture, because of my power in this society, it takes very little to prompt me to say something or try to change a situation. To act to increase fairness. In another culture, I'd be a bit slow to act. A culture I was unfamiliar with.

Inherent in Cliff's response is a strong sense of the social privileges he is given being a white, well-educated, heterosexual male in a patriarchal society. Size also plays a role in this as Cliff acknowledged in several passages that he is not only white, and male, but a large individual. Cliff stated during another portion of the interview that, "Being a guy and being white has been very beneficial to me. It gives me a lot of social power. People often don't question me because I'm a man and because I'm white." In this same passage, Cliff explained that he believes responsibility to help people comes with an awareness of this power. The overall message Cliff's responses convey is that if an injustice occurs in his culture, he will likely feel confident and compelled to take action.

Example of Cliff's Drive to Take Social Action. Within a different context of the interview, Cliff specifically described a situation where his "authority" was being asserted in terms of taking social action, though it was not well met by someone of a different culture. In this passage, Cliff unintentionally illuminates how difficult it can be to understand different perspectives on social action. That is, Cliff believes genuinely that he is acting for the greater good in helping another country. However, when Cliff is challenged with a different cultural perspective, he has a hard time stopping to consider, in this context, that social justice is somewhat relative in nature. Cliff demonstrates here how confusing this can be when an individual *believes* he is doing the right thing. Cliff states:

> I have recently gotten to experience some of the social isolation that occurs when you talk about social justice. I was talking in front of a group of colleagues here and was telling them about my plans for the future. One of the international students really objected to the idea of me going over and trying to work in another culture or another part of the world. She acted offended. And I don't know… maybe she had been burned with cross cultural ideas or work in the past. Like, I wouldn't back down from my stance that lack of knowledge of another

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culture doesn't let you off the hook so to speak about helping. Or about trying to get involved in social justice. So to give you an example, if you see an atrocity happening, like the Rwanda genocide, I don't think it's appropriate to say we don't know enough about their culture to get involved. I think that was the position she was taking although she didn't bring up that specific example.

Overall, in terms of confidence in addressing social injustices, Violet has little to no parameters. However, Cliff's boundaries are international due to his awareness that cross-cultural norms may differ and place him a more or less subordinate role. However, as the previous passage demonstrates, the line in deciding what social justice should look like for a particular culture may be relative and at best confusing. Due to the minimal detail being given in the above passage, there could be multiple reasons for his response to the international student. However there was an "air' of authority that may or may not have been helpful in dialoging about what was really going on between himself and the student. An additional perspective to consider here is that every social activist decides what type of justice they want to perpetuate. For example, being a social activist on behalf of what a cultural group wants may be responded to very differently than justice that comes in the form of proselytizing religion.

Questions to consider here are the nature/nurture factors as Andrew (and Justin) does not perceive himself as carrying the same social power as Cliff, though in theory he is also a white, well-educated, heterosexual male. Social identity development models (i.e., Worrell & Remer, 2003) may suggest that each participant is at different levels of awareness regarding their identified privileged identities. For instance, Andrew's awareness of the privileges inherent in being a teacher, as an authoritarian figure, are clear; though left to his own devices he does not reference other identities regarding reasons why he would take social action. Cliff, on the other hand, directly references three social identities (i.e., white, male, large) and reports feeling "responsibility" for carrying this privilege. Awareness of social identities, as in the case of Andrew and Cliff's responses, play a role in determining whether an individual will choose to take social action. Justin's responses in this regard will be considered next.

Justin's Courage in Taking Social Action. Justin's response to, "How confident do you feel in addressing social injustices" was an immediate evaluation of the verbal quickness with which he responds to comments which are discriminatory in nature. He stated:

> Hmm… that's tough. The thing about me individually, often times when people say something, like a racial comment… I don't react fast enough to catch them before they've already moved onto something else. So I guess that's why I hesitate. That's why I say that.

Among all the participants, Justin expressed the most ambivalence in his ability to take social action, and the impact that he has on others when he chooses to respond. Justin stated with regard to power, "I'm still trying to figure out where on that continuum I am and how much power I do have to make changes as far as social justice." Justin went onto explain the process through which he is still contemplating his power in addressing social injustices, his social needs in order to feel comfortable, and the obstacles he feels are getting in the way of taking action.

> I think I'm more quick to recognize systems at work. You know, in the instance of discrimination or social injustice and whether I talk about it depends on my comfort level with the person present… you know it depends on my relationship with that person… how comfortable I feel with them… how I think the person will react. So maybe I do talk about it more. I guess I talk about it more and voice my opinion more. But at the same time I feel like I guess I feel like I'm doing all that I can. Or maybe at times I feel like there's not much I can do. For example, the situation with social security benefits, I often will refer patients to the office that works with that merely because the person is asking for it. Even if I feel the person does not have a disability in my estimation I refer them anyway, because I feel like it's up to the office to make the determination. I feel like I don't have the power in that situation. I guess a safe environment is one thing. What I mean is if I'm in a situation that's one-on-one with a person I feel I can trust. A person that I feel that even if they don't agree with my viewpoint that they can listen to what I have to say. Like for example, my co-worker and I will sit in my office and talk about certain things that happen in the news, you know where certain people are being discriminated against or an issue of social injustice and we'll share our opinions about it. But I guess that's pretty easy because I know that he shares… has similar values that I do.

In this passage, Justin expresses a sense of being overwhelmed by "systems" that are working against the values he believes in and states, "I guess I feel like I'm doing all that I can. Or maybe at times I feel like there's not much I can do." Similar to Andrew, Justin focuses on social factors which may help Justin to feel more confident in addressing social injustices. Situations which Justin describes as feeling most comfortable to him in terms of speaking out include having a comfortable, trusting relationship preferably with someone he already knows and who holds compatible values.

Returning to this issue of social power differentials in society, Justin similarly has awareness of the privileges he has been given in his lifetime. He posed a rhetoric question during interview one stating, "Why was I given such advantages from birth, basically as far as financial, as far as a good family, an education, pretty much everything I ever wanted or needed was given to me." Justin also acknowledged the advantages of being male in this society when asked about a social identity he struggles with the least. Justin stated, "I feel like females have a more challenging life than males and I'm not envious of them. It's not a struggle for me." When looking across the participants, Justin shares the same awareness that Cliff has developed about

social identities and power. However, with this knowledge the manifestation of their confidence levels in addressing social injustices still differ in terms of *impact.* Cliff suggests he believes he can and will make a difference, whereas Justin questions whether his initiatives, in the end, make any changes at all.

Holly's Courage in Taking Social Action. Holly and Andrew's responses are somewhat parallel as both describe themselves as being "green" in their professional field. However, both recognize growth will bring greater ability and confidence in terms of speaking out against injustices. Holly stated with regard to self-confidence in taking social action:

> Personally I would say that prior to the trip when people would make racist comments or sexist comments or just comments about groups of people in general… a lot of times I would just give an ugly face and not make a reaction or just walk away if I was in a group. Since the trip, I've really found myself saying things back to them. Kind of confronting them on that. Trying to highlight their ignorance. That to me is probably how I've changed. I don't do that a whole lot, but I do that certainly more with people I feel comfortable with. Close friends and family, that kind of thing.

Similar to Andrew, Holly describes her confidence building as she goes through changes and believes the transitions will naturally bring greater faith in self. When considering her parameters (i.e., social factors) for taking social action, she mentions feeling comfortable with friends and family. Though, she does allude to the fact of "making an ugly face" or "saying things back" to individuals that may not be in her close, circle of influence. Paralleling Violet's initial "experiments" with taking social action, Holly reports initially stumbling as her intentions were not always well met. Holly states:

> I certainly have not always been received well when I've talked about these issues and so I think for some people I know they don't want to hear it or they don't believe it or unfortunately there are some people who agree with these things… and obviously there are some people out there like that because they continue to happen. So I guess I would say I'm extremely invested but again just trying to figure out just how it's going to play out in my life and what to do with that and what's the most appropriate and effective way to act on those concerns…And especially as someone new to my profession and just getting started in the workforce within my career field… just trying to figure out what my roles are and what my responsibilities are and when it would be most appropriate and effective.

When Holly was asked directly about what environmental factors she may need to feel comfortable addressing social injustices, her response was:

> I think on some level I'd have to feel some support from someone. I don't always get that from people that are in the situation from me. Like I'm thinking of school and a lot of times I don't always get that from someone at school but a lot of times I can get that from someone outside that can understand what's going on there. So I think for me just knowing that someone's there thinking the same

thing I am and just saying you're doing the right thing and that you should speak out, that you should do something about this. Just knowing that someone else is thinking about what I'm thinking and they're on the same train of thought I think that support would be helpful for me and has been helpful.

In this passage, Holly specifically introduces "validation" as a factor in facilitating her taking social action. Holly is quite aware of when social justices are occurring, though she is trying to be conscientious about making forward strides in the area of social justice without losing her audience. She also mentions a need to have someone on the side assuring her "you're doing the right thing." Other participants may need validation or may have someone in their lives providing this role, however, Holly is the only participant who directly expresses this as a need. Overall, she remains conscious about moving forward and acknowledges that social factors such as support, having a trusting relationship, and simply the passage of time will help increase her confidence levels in making social changes.

Summary

Exploring the "anticipated success" or courage of participants taking social action demonstrated above all that for each participant, the formula for them feeling comfortable speaking out overlaps in certain respects, and varies in others. For instance, the participants who reported having the least hesitation in taking social action, regardless of the context, included Cliff and Violet. However, when examining the "why" question ("Why are they the least hesitant?"), Violet referred to being motivated by a fear that things could get worse if she doesn't speak up for clients, friends, colleagues, or the homosexual community. On the other hand, Cliff described an awareness of his privileges in society, the ease with which he can gain authority, and the desire to use this authority in a helpful manner with, for example, neighbors, his religious community, and/or victims of abuse.

Andrew paralleled Cliff with regard to expressing a desire to use his "authority" in a beneficial manner; however, overall Andrew's confidence level did not correspond with that of Cliff. With regard to power differentials, Andrew felt powerful and influential in his role as teacher (limiting context) whereas Cliff felt powerful in this country, as a Caucasian, large male. Thus awareness of privileged social identities played some role in whether social action was taken.

Andrew and Holly shared the same perspective in terms of recognizing that skills and confidence in addressing social injustices will improve over time; Violet recognized this process as well, although reported, in some respects, having already arrived in terms of her confidence level.

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When discussing specific social factors participants reported needing to feel comfortable taking social action, Andrew, Holly, and Justin mentioned needing to have a trusting, comfortable relationship with the person(s) the participant planned to confront. Lastly, Holly mentioned a need for "validation" that her perspectives were indeed correct regarding certain institutional injustices. Holly valued and derived external support (i.e., validation) in order to move forward in taking social action and/or considering social justice issues.

<center>Social Action Initiatives Reported by Participants</center>

Analyses have been conducted throughout the entire MRHC study regarding participants' relationship with prosocial activism. Essentially, how the MRHC journey later shaped participants' understanding of social justice and social action. Further, the study aimed to examine how this understanding may have individually translated into social action *from the participants' perspectives*. Initially participants' definitive sense of what social justice/social action meant to them was explored and was followed by an examination of myriad ways in which the participants demonstrated a value for social action. Participants described memories of Irving Roth, symbols which reminded them to "never forget" the Holocaust, and expressing greater feelings of social responsibility. Chapter Seven then began by exploring participants "anticipated success" in terms of addressing social injustices. After examining interwoven and seemingly complex motives concerning the decision-making process in whether participants choose to take social action, the study is finally ready to answer the question, "What are they doing now?" That is, what behavioral evidence in there that the participants have actually taken social action? In this regard, this section will describe the various tasks participants have reported doing in the name of promoting social justice or taking social action. This section will begin by providing a brief review of how social action was initially defined by the study in order to provide a frame of reference. Following the introduction is an examination of participants' responses regarding, "What are you doing now?"

<center>*MRHC Study's Definition of Social Action*</center>

As previously mentioned in Chapter One, in order to define social justice *and* prosocial activism for the study, an acknowledgement was given that the concepts are value-laden and the subjective worthiness of the concepts are culturally bound. Additionally, due to the complexity of the MRHC, each of the concepts may be defined differently by trip sponsors, the university, the preparatory course instructors, the participants, and me. Personal, familial, societal, religious, and international and national values also seep into what may be considered "prosocial action" and "social justice." With this in mind, for this study prosocial action is defined as "sustained action in the service of improving another person's or group's life condition by working with

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them or by trying to change society on their behalf**" (Hoffman, 1989, p.65). Within the context of this study, social justice is considered a conceptual framework for understanding issues of inequality, and prosocial action is considered the behavioral response to oppression. Thus, there is a clear distinction between participants who cognitively and emotionally appreciate the importance of social justice, and those who proactively seek opportunities to engage in prosocial behavior.

MRHC Participants' Reported Social Action Initiatives

Cliff. When Cliff was asked, "What actions have you taken since the trip, if any, to become involved in issues of social justice and social action?" his first response was that he did not categorize his behaviors using this type of jargon; rather he saw himself as a catalyst for creating a sense of community. For instance, he described an Easter dinner where he intentionally invited a diverse group of people. Cliff reported:

> Easter we had some people over from a church. People who are in the same position; young, married. But higher SES and without children and I usually don't think about things like that. But, on the other hand, we invited a single lady who hadn't attended a church for awhile, she was an alcoholic, she was a lower SES. We also invited another friend of my wife's who is not a Christian at all. Who's a single student. We just had a meal together and enjoyed the time and really welcomed everyone.

Cliff elaborates further on his value for building a sense of community by describing his sensitivity toward helping an elderly woman in his apartment complex. He stated:

> There's an older African American lady downstairs. When she first moved in, I made a really big effort to make sure she could count on us. While it's not anything big, anything huge, or mind blowing I think at a very basic level, that is social justice because it builds a reciprocity. It builds a community. I really want to be able to tell you how I revolutionalized the way the supermarket sells something. But as are more true… the behaviors I've done for social justice I can't just roll them off my tongue. I feel an inadequacy there.

Awareness of Social Identities as a Form of Social Action

When prompted to discuss his social actions in the here and now, Cliff not only describes his drive to create a sense of community, he also deliberately provides details regarding the social identity of other group members. In the first stanza he mentions the religion and socioeconomic status of the Easter guests, and in the second stanza he mentions the race of the woman downstairs from him. Cliff also explicitly stated, "I usually don't think about things like that" with regard to attuning to the social identity of group members in terms of whom he invites to his home. For Cliff, taking social action not only entails behaviorally seeking ways to create a sense of community, but also the way he "thinks" and the language in which he tells his stories impacts

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the message he sends. While some individuals may argue that specifying the social identity of group members creates a barrier between members or perhaps one does it to achieve a level of social desirability, in Cliff's case, his desire to welcome a diverse group is intentional because it parallels his social values.

Other forms of behavior which Cliff classified as taking social action included being more discriminatory in terms of what television shows and he and his wife would watch. Cliff described a scenario where he and his wife were watching a movie that showed an African-American woman being raped. Cliff reported:

> I got really upset and I told my wife, "Stop watching this! Turn this off!" She was okay to watch it but she was, you know, saddened. But not really touched by what was going on in the screen. I was like cut this off. You don't need this inside of you. You don't need to see this. There's no reason. American culture in general, I think, keeps trying to top itself in terms of trying to reach its audience so they keep doing things that are more and more explicit. I don't see a need for that.

In this stanza, Cliff's social action takes the form of censoring media which may desensitize others to the horror of such violence. Later in the interview Cliff emphasizes again that with friends he will similarly walk away from violent films or any popular cultural medium that may makes it easier for audiences to "swallow" violent images. Following the MRHC program, Cliff became re-sensitized toward violence from seeing the actual outcome of intense hatred toward other cultural group(s). Through expressing these emotions, in essence, Cliff is taking social action by sharing this re-awakened awareness with those who are around him in those moments.

Cliff also described taking social action by discussing his draw to the counseling field and helping other cross-cultural groups. Below he shares a story about a male client which, similar to his previous responses, includes a social identity lens in order to provide a context for understanding the deeper meaning behind his actions. Here Cliff describes an awareness of areas where men may be discriminated against and his response. He stated:

> For instance, I've had a client for about a month in a half and it's a man. He is going through severe abuse and when he talks about the other therapist that he's talked to it's horrible how they've treated him. How they've not had an ear to hear what he's been through. Life threatening abuse at times…they've downplayed it. They've said leave if you really are in a bad situation and since you don't want to leave you obviously don't want to get better. I've taken into account his devotion for his wife and his beliefs about needing to stay in a relationship or anything like that. I think because of the experience I've had and the Poland trip. It's let me say okay let me not make assumptions about who he is supposed to be and how he's supposed to act because I don't know what he's been through. And just listening to him.

Due to the limitations of the interviews I cannot tease apart how much of his intention stems from an awareness of social injustices and/or personal "buttons" which may be pressed from his experience as a white male. However the case may be, Cliff has a demonstrated value for creating a sense of community, for taking initiatives in creating an environment which does not perpetuate violence or themes thereof, and he appears to be doing this on a somewhat unconscious level. He deliberately seeks individuals who espouse different social identities and recognizes this as component of social action. Bringing a diverse group of people together for an Easter dinner is what marks, for Cliff, the essence of social action.

Andrew. Compared to Cliff, Andrew is more subtle in his social action initiatives in the personal arena; however professionally he has a "mission" regarding taking social action. That is, as an instructor he has a clear objective to increase his student's awareness of the harmful long-term impact of racial slurs and/or other discriminatory behaviors. During the interview, Andrew "came alive" when he discussed foreign studies in terms of a time when he thrives in learning about other cultures. Included in this category was his experience of the Poland trip and the related lessons learned. In his anecdotal descriptions, Andrew does not specify social identities in his stories. His emphasizes that being a teacher, and subsequently an authority figure, affords him the opportunity to instill in his students the lessons he learned from the MRHC journey. Here Andrew briefly describes the nature of his social actions in the high school in which he teaches:

> To me social action is the difference between ending a social injustice or something like the Holocaust occurring, you know. Too many people didn't stand up against what they knew wasn't right. And you know, on a daily occurrence, sometimes when I'm at school or at work and I hear those injustices occurring, then I do take it upon myself to stop, particularly my students, and correct them on what's occurring.

In this "authoritative" role, Andrew is comfortable addressing his students regarding when and why their discriminatory behaviors are harmful in nature. In contrast to Andrew's more direct approach with students, in his non-professional world he is more hesitant in sharing his social values. Andrew describes a presence (i.e., non-verbal behaviors) he has with strangers that strongly suggests certain jokes or comments are offensive to him. Among closer friends, as he states below, he has apparently made it clear that he would consider certain jokes or comments unacceptable. Andrew stated:

> What would it take for me to not get involved [in social action]? Well, I guess if I felt like the person really didn't mean what they were saying, or if it was just kind of said in passing, or as a joke depending on how well I knew the person, that's probably something I wouldn't get involved in. Like I mentioned last time, typically I'm not a very vocal person in that regard. They would probably know

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that's something I don't like to joke around about or something along those lines. But my actions, my friends all know that's not something they can really do in front of me and have me kind of be okay with that. So I think if I really, really felt like someone was being taken advantage of, that's definitely something where I would kind of feel the need to say something or at least say something like I don't think that should be the way things should be done.

Andrew describes his social action initiatives with several qualifiers (e.g., "kind of feel the need") this fits well with him acknowledging that vocalizing these beliefs in a non-academic environment is still somewhat uncomfortable for him. As I previously mentioned, Andrew feels the most comfortable in his teaching environment. Andrew describes below a plethora of social action initiatives with both faculty members as well students who are not even taking his courses.

> I love teaching about new cultures, I think that's a big part of it. And we tend to fear things that are different or are identified as different and I think the differences are something we should learn more about and kind of embrace. That's kind of where I see my role, shaping society through my teaching and I guess just indirectly with my family and friends. I think sharing those experiences and things along those lines. That's one of the reasons I'm so happy we had to do a portfolio [for the MRHC preparatory course]. People love looking through it. All the teachers at school will take it in their classes even if I can't go to the class and talk about my experiences. They pass around the portfolio, the kids look through it. They read my reflection articles and everything so I don't know. It's a very powerful experience in my life and it's having some influence, as minor as that may be within my small surroundings.

Participants' Perception of the Impact of Social Action Initiatives

In this passage Andrew illuminates his affinity for foreign studies, the excitement he feels even two years post-trip when he shares his MRHC experiences, and the impact he perceives his efforts have on the students. In this passage Andrew's "qualifiers" evaporate as he eloquently described social action initiatives in his professional world. Another theme which Andrew introduces, which is also present for Violet, Holly, and Justin, is the minimization of the impact of their social action initiatives. Throughout the interviews, participants mentioned multiple behaviors they are currently engaging in that fit the description of social action according to the study. However, when asked directly, their self-perception as activists tend to lean towards the inadequate side. As Andrew stated earlier in the study, "Whatever I'm doing now is not enough." The awareness that there is always more to do translates into never doing enough as societal needs are ever-changing and advocacy is always necessary. Participants' expectations for themselves are perhaps beyond the scope of what they could humanly achieve at a given time. Consider a continuum that illustrates how much an individual feels is enough to make a difference in the name of social justice. For the participants, the required amount of effort or action needed in order to make a societal shift has significantly increased. Smaller acts of social

justice do not have enough momentum to make a change in preventing something as devastating as the Holocaust. Thus, their relative scope of what is required to make a societal change has shifted causing them to further grapple with their ever mounting sense of social responsibility.

  Justin. Justin parallels Andrew's feelings of inadequacy in terms of taking social action. He also questions how much "power" he has in creating a large enough wave to make a difference in society. In the next passage he describes social actions he has taken at work as an inpatient mental health professional. Justin stated:

> There are certain issues that I feel I don't have power to change but yet there are some issues where I do struggle for a person. I guess if I'm trying to find a place for a homeless person who has a mental illness… it's little to me but it's big to that person. It's something that I can do to try to change, you know, make a change in that person's life. I guess the last thing would be I'm still trying to figure out where on that continuum I am and how much power I do have to make changes as far as social justice… I guess on one hand it is quite a bit of power because in a sense I am representing the view of psychology as a whole or at least the field of counseling in viewing people as equals and pointing out when differences are constructed socially. Treating people as equals and not looking down on them. So to represent that viewpoint, that idea in people's minds, is pretty powerful when I think about it.

  In this passage, Justin vacillates in terms of whether he believes he has "power" or influence on his environment. Justin is aware that the core values inherent in his profession include taking social action. He recognizes that as a member of the mental health field he is ideally contributing to this objective daily. Despite this awareness, he continues to minimize his efforts. Ultimately, Justin *is* taking social action, as he states, through helping homeless clients get appropriate resources as well as providing a worldview in the hospital environment which would facilitate change, prompt discussion, or at minimum get others to briefly engage in a perspective shift. Later in the interview Justin articulates this awareness more clearly when asked about his objectives regarding taking social action. He states:

> I guess one of my goals would be to just continue bringing this to other people's awareness. I mean at work I find myself talking about racial differences every day, at least once a day. So to just remain persistent I guess, and keep bringing it to other people's attention.

  In this passage, Justin is minimizing his social action on a micro-level, or the level at which he communicates with his colleagues and/or patients on a daily basis. He simultaneously states that he talks about racial issues "every day" though he dismisses this effort and instead essentially asks of himself, "What more could I do that would actually make a difference?" with some air of skepticism.

Holly. When Holly was asked about "changes you've noticed in yourself since the trip", she expressed transitions in academic "projects" to make them more culturally focused, in the personal realm to confront social injustices. However, similar to Andrew and Justin, when asked directly about whether she has taken social action, her initial response was "no." Here Holly describes changes she has noticed in herself in the academic realm which certainly reflects a desire to create social change through the written word:

> Well, for one I'm getting ready to defend my specialist project that's related to culturally responsible education. So in terms of where my professional interests are they've certainly been tweaked a little bit and I've always known it's important to be aware or knowledgeable about other people and how they may see things and how they view what's important in education. I've certainly kind of upped that in that I'm very interested in how I can make those things happen now. How we can make school better for our kids. Just kind of making connections between home and school for kids because some kids don't see a whole lot of similarities and they have a real hard time trying to get by in school or just kind of, just behaving according to the norms that they expect. So I guess in that sense I just kind of open my mind to how can we reach them rather than get them to conform to our expectations? So that professionally has certainly been a little bit of change.

On a more personal level, Holly describes past behaviors in addressing social injustices which parallel Andrew's current social actions with those he would describe as "strangers." Since the MRHC journey, Holly has become less self-conscious about vocalizing her beliefs, and places greater emphasis on the consequence of remaining quiet. Holly stated:

> Prior to the trip when people would make racist comments or sexist comments or just comments about groups of people in general… a lot of times I would just give an ugly face and not make a reaction or just walk away if I was in a group. Since the trip I've really found myself saying things back to them… you know… kind of confronting them on that… trying to highlight their ignorance. That to me is probably how I've changed. I don't do that a whole lot but I do that certainly more with people I feel comfortable with. Close friends and family, that kind of thing.

Furthermore, Holly described her work as a school psychologist which, similar to Justin, includes advocating for client's needs and making sure that responses to the client are not discriminatory in nature. Holly stated:

> And a lot of times in my position I am a student and or parent advocate and so that makes it a little easier to stick up for some kids. But I don't know that there have been big, significant events that have happened… there is a horrible social injustice here and this is right here in front of me and I have to do something about it. A lot of times they're not so overt and obvious and they're more embedded in policies and procedures and just the way that organizations such as schools function. So I think taking it case by case and little by little and as much as I can try to help other people understand that our way of thinking, or their way

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of thinking, or some other person's way of thinking is not necessarily everyone's. I think that's important to bring to the table sometimes.

Thus, without directly asking Holly about her "social actions" though more about changes in general, she was able to articulate three main domains within her life (i.e., academic, professional, and personal) in which her behaviors parallel what one could consider as social action in nature. Holly is actively using her research ideas in her current professional work in terms of attuning to how a school can match student's cultural needs instead of always trying to mainstream the student. She clearly expresses a transition in terms of becoming more vocal when hearing or seeing social injustices. Overall, Holly is making a difference. Though, when asked directly, "So since the trip, and in your present life, are there an social actions you've taken or are taking now?" Holly replied:

> I would say active social action, no. Or maybe more indirect or little by little trying to make a little change. I guess off the top of my head I think about my office this year and even though last year I had some interesting things up that maybe don't align with my culture or where I'm from or what I'm familiar with. But I was really interested in trying to find something from different cultures to put on my walls and I don't know necessary what's behind that but maybe more of awareness of appreciating differences rather than just recognizing them. But really going beyond that and understanding and I guess learning from others has been a part of that. But really just trying to make an environment to where almost any child could hopefully walk into my office and at least be able to relate to something in the room or something seems familiar or comfortable with them. And I don't know if that justifies as social action but just kind of making a change within me first and seeing what I can do in my small circle of influence maybe. But that for me, but as far as social action as far as joining groups or doing something out in the community, no.

Symbols as Forms of Social Action

While Holly's comments parallel the "minimization" theme which was explicitly present for four out of the five participants, she also introduces the notion of symbolism as a form of social action. In this passage, Holly questions whether her culturally decorated office falls under the category of "social action." Considering the previous chapter's focus on "values," symbolism was vocalized from the participants as a means for remembering the MRHC and keeping the related messages alive. Each of the symbols, though some permanent and others more transitional, provided both a "trigger" for the participant to take action, and also served as a conversation piece for others when asking, "Where did you get that ring?" "That's a cool tattoo, what does it mean?" or in Holly's case, "What's that stuff on the wall?" Andrew uses his portfolio in a similar manner. The symbols provide a spontaneous opportunity for the participant to convey the meaning which they hold. Thus, Holly recognized that by merely decorating her

office she created not only a safe forum, but also stimulus and an opening for conveying beliefs which may lead to greater social justice.

Violet. Among all the participants, Violet more closely strikes a balance between acknowledging feeling overwhelmed by the prospect of making a difference, while simultaneously maintaining a sense of personal power. She stated, "If you open your eyes to one, well, here's a Holocaust here but there's a Holocaust there and there were these people executed…" However, while she expressed feeling overwhelmed, and does engage in some minimization of personal power, she also more quickly articulated an appreciation for the impact of subtly regarding taking social action. That is, Violet perceives her "being" as a vessel for change because the transformation of self will subsequently encourage her environment to change as well. She stated:

> Okay maybe I have the skills and I'm in the right place where potentially this could influence other people along the way and it will anyways just because I'm different. It's not something that I have to force anyone to do. Just by me being me and me being different it's going to change things around me in my circle of influence.

Violet elaborated further that she may not be able to identify accurately when and where she takes social action, as Cliff stated, because this part of self became more integrated over time. She stated:

> I guess before this experience I wouldn't have really taken any action in response to any social injustice and at this point the way that I'm taken action. I don't even know if I'm aware of all the times that I do it. It's hard for me to talk about it because I'm wondering if I'm even aware if I'm thinking…okay this is a social injustice and I'm taking action. I think now it's just become part of the way that I'm doing things if that makes sense. It's more how I'm living now. It's just something more about my personal life now. It's more integrated and subtle.

In the same vein, Violet acknowledged her vulnerabilities of how to address social injustices in a way that will be acknowledged and internalized. Similar to Cliff, she is more willing to advocate against social injustices because speaking out is more comfortable that remaining quiet. Thus, whether successful or not, Violet engaged in social action initiatives fairly quickly following her return from Poland. She describes this process below:

> In the beginning I thought that I have to do this and I kind of was forceful about it and was kind of doing it out of a place of hurt and was not able to effectively communicate with other people. There were situations where I felt like I had to defend an idea or stand up. I saw social injustice and I had to do something and I did it in a way that created an argument, made people shut down, made people not want to talk to me about things because I was so forceful from where I was doing that. Then that time between those two interviews what I believe has happened… is that I still need to do the action, but I've taken that time to work

on… just me. Just okay I'm not going to worry so much about trying to force
you to change or to make you do right or make you believe what I believe or
make you stop doing what you're doing. But instead I think I had to get to a
place where I do what's right. I'm trying to do things right just for me and work
on being able to communicate in a way that's not offensive or is seen as
offensive. It really has taken a lot for me to learn that.

Again, similar to Cliff, advocating for less privileged groups was necessary for Violet following her return from Poland. However, Violet's ability to take social action in a way that engages the audience has developed over time. She clearly has spoken out on many different occasions and acknowledged others' responses in terms of whether her approach needed refining.

Finally, similar to the other participants, Violet vocalized not having reached some personal expectation in terms of what she could be doing rather than what she is actually doing now. Violet has a confidence in merely speaking up, but her standards as far as really making a difference have not yet been achieved. While she acknowledges she has not reached this abstract level of social change, her feelings toward herself are more gentle and forgiving as compared to the other participants. Each of the participants have their own obstacles to face in terms of finding a personally effective avenue for taking social action. For instance, Andrew is working on "speaking up" even when it may be uncomfortable. Justin is challenging himself to initiate conversations at work about injustices even when he experiences a sense of powerlessness to change society. Violet, again, is gentler with herself in terms of recognizing change is always a process and that it includes growing within one self. She stated:

I know it will come and it's just like a process. I know that I'll be able to do more
than I have been able to do because I feel this need. Not that I have to do
something huge… it's that I have to do more. I have to do something. Reach out
and try to make a difference and I don't think that I'm yet at that point. I want to
be there and I'm thinking of getting there. I'm still working on me.

Summary

Overall, while the participants greatly emphasized either thinking they are not doing enough, or thinking there is not much that can be done, ultimately change has occurred due to their efforts (whether recognized or not). Cliff has contributed through consciously creating a sense of community with diverse group members, and professionally advocating for individual(s) who may not be typically considered oppressed. Andrew has deliberately addressed discriminatory behaviors with his students by conveying the MRHC messages through the use of his trip portfolio. Justin, as he came to realize, is taking social action on a daily basis by reflecting the core values of the mental health field in terms of cultural sensitivity. Holly has decorated her office to create a culturally responsive and safe environment for recognizing

individual differences and tailored her specialist project to incorporate cultural implications. Lastly, Violet speaks out in most contexts, including her professional and personal life, in terms of advocating for social change. Again, each participant varies according to what might be considered social action (e.g., symbolism as social action) though each offered concrete examples of change that has occurred which on some level was attributed to the MRHC journey.

Social Change on a Continuum of Levels

Worell and Remer (2003) offer a framework for better understanding the varying levels of behavior that participants describe as social change initiatives. Worell and Remer introduce categories for "initiating social change" which are referred to as the "microlevel" and "macrolevel" (p.69). With specific regard to feminist therapy, the authors emphasize that even if an individual is taking social action in their immediate environment such as with a supervisor (i.e., microlevel) this is not sufficient enough. Social change also needs to be addressed on an institutional level (i.e., macrolevel) "since these are the means in which society perpetuates sexism and other forms of oppression" (p.69). According to the authors, an example of social change at the microlevel may a graduate student confronting an adviser about making sexist comments and this resulting in increased awareness and behavior changes on behalf of the adviser. Change at the macrolevel may be considered working toward policy modifications that facilitate minority student retention across university campuses.

Worell and Remer's (2003) two levels of social actions initiatives are beneficial for understanding some of the disconnect reported by participants in terms of how they group their social action initiatives. For instance, when some of the participants considered *their own specific actions* on a daily basis there was a theme of "it's never enough" or discounting their actions in some manner. Thus, on the microlevel, participants may place themselves in the low range in terms of taking social action. However, with regard to *others* acting on the "micro" level (e.g., helping one person) they were more easily able to justify the behavior as a social action. Worell and Remer (2003) propose that each of these changes need to be considered on a continuum with the microlevel being on one end and the macrolevel being on the other end. Further examination of this continuum of change relative to the MRHC participants' reactions to their own social justice initiatives will be explored in greater detail in Chapter Eight.

Chapter Seven Summary

Chapter Seven aimed to examine both the MRHC participants "anticipated success" in addressing social injustices, as well as whether social action initiatives have actually occurred. Three dimension of confidence were initially examined and included the categories of *self-reported beliefs*, *social factors*, and *if* the participant included an awareness of power structures

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within their responses. Participants' responses suggested that above all, for each participant, the formula for them feeling comfortable speaking out overlaps in certain respects and varies in others. For instance, Cliff and Violet reported having the least hesitation in taking social action regardless of context (though their motivations differed slightly). Andrew's confidence increased in academic environments when he had/has an authoritative role. However, his willingness to vocalize his beliefs decreased when met by "strangers" discriminatory comments/behaviors. When discussing specific social factors participants needed in order to feel comfortable taking social action, Holly, Justin, and Andrew each mentioned a similar need for having a trusting relationship.

Following this section, the chapter turned toward the question of "What social actions are you doing now?" from the participants' perspectives. As previously mentioned, while the participants greatly emphasized either feeling or thinking they are not doing enough, or feeling like there is not much that can be done, ultimately change has occurred due to their efforts (whether recognized or not). Social action, as presented by the participants included creating a sense of community, talking to students, clients, and/or colleagues about the outcome of social injustices, creating spaces that welcome diverse individual(s), and using symbolism (e.g., getting a tattoo) as a first step in taking social action. Across the participants, the tendency to "minimize" social initiatives vacillated though ultimately most felt they were not doing enough. Worell and Remer's (2003) microlevel and macrolevel of social initiatives was beneficial in terms of clarifying the disconnect in participants' responses.

Chapter Eight aims to integrate the previous chapters into a coherent whole which responds to the unanswered question concerning how the *Holocaust March of Remembrance and Hope Curriculum* later shaped participants' relationship with social justice and prosocial activism. The chapter includes a brief review of the research literature, research objectives, and researcher subjectivity issues. The major themes that emerged from the data will be discussed and future research implications will be considered.

CHAPTER EIGHT: WE ARE ALL SO DANGEROUSLY HUMAN

Chapter Eight integrates the previous chapters into a coherent whole that responds to how the *Holocaust March of Remembrance and Hope Curriculum* later shaped participants' relationship with social justice and prosocial activism. This chapter will begin by providing the reader with a brief review of the research questions. Research subjectivity issues will then be revisited as this influenced each part of the study including the results. Following this section will be a discussion regarding the main themes which emerged from the data and how these parallel, contrast, and/or add to the literature. Lastly, future research implications will be considered.

Review of Research Objectives

This study aimed to understand what happens when you encounter an experience that shakes you to the core and draws you to the mirror to ask yourself, "Who am I now that I have vicariously witnessed the Holocaust?" What happens when you come to understand that imposed death sometimes comes from ordinary people with regular lives? More specifically, this study aimed to examine how the entire six-month curriculum of the MRHC journey later shaped participants' current relationship with social justice and prosocial activism. Initially, the exploration began by gaining a sense of how participants' defined social justice and social action. Variations in definitions helped to provide a framework for understanding later discussions regarding their thoughts and feelings related to social justice. Attitudes regarding whether the participants perceived social activism as being valuable were also considered as values often drive future behavior. In this regard, participants' courage in addressing social injustices was examined in terms of their anticipated success in engaging in social initiatives.

Moral values and empathic responses to perceived social inequalities were also considered for each participant as literature had suggested privileged individuals' motivation for change may stem from these two areas (Goodman, 2001). Lastly, how participants' social identities (e.g., Caucasian, non-Jewish) influenced their responses to social injustices was also examined. In the end, each of these domains overlapped in some respects, became unique entities in others, and surfaced as more or less salient depending on participants' responses. Each of the major themes will be explored in greater detail following the next section focused on researcher subjectivity issues. This section will include my predicted findings prior to conducting the interview and themes which were somewhat surprising. Researcher subjectivity issues are presented prior to the findings in order to own and present the significance of my relationship with the study.

Dangerously human he sat with stirring toes
as the camera stood back and watched
the gentle man describe the undescriptive.

Slightly shifting in his seat while the angle
captured words as powerful as six million
voices at the same time, captured this not so
long ago stranger's lips conveying
how tiny jokes breed terrorism
and slight jabs birth barbaric words.

Swallowing subtle tears somehow he
became dangerously human after uttering
fears we don't want to hear cause faults
get pantomimed by other races.

This gentle man spoke a language of
death camp realism I'd never heard because
I found it too disturbing. Eyes have ways
of speaking and his reminded me of
every judgment I'd made in my life.

Camera lights dimmed in the end as
gratitude rose to shake hands with this
man for revealing heartfelt vulnerability
in unfamiliar company while I thought
about things I wished I'd said

now that I know.

Reaching this last chapter not only marks the end of scientific journey, but also symbolizes a new set of challenges that will surface as I revisit this evocative, deeply challenging portion of my life in different contexts. With this in mind, before discussing the results it seemed appropriate to return to the issue of researcher subjectivity and the influence of the researcher-participant relationship for the MRHC study as both clearly influenced the findings.

I wrote the poem entitled "Dangerously Human" prior to the trip. In it I expressed feelings related to how terribly blind I had been to the privileged life I was leading prior to the trip. This poem was written on May 2, 2003 after meeting the sponsor for our particular group. I wrote this after hearing him being interviewed by Kentucky Educational Television (KET) prior to the journey regarding why he felt the trip was so important. His comments motivated me to put pen to paper and express this strange combination of awe, humbleness, and an ancestral sort of grief. This poem traveled with me to Poland and sat quietly in my pocket. During a bus ride headed to another concentration camp, I had the opportunity to speak with Irving Roth, the

Holocaust survivor, for a fair amount of time. Through a series of conversations I ended up sharing this poem with him. He read it through and circled the line "Eyes have ways of speaking, and his reminded me of every judgment I'd made in my life." He looked at me and simply said *this is it*.

As a researcher, a future psychologist, and a Caucasian, Jewish female I have been equally touched by the MRHC journey and by the participants' responses. While several attempts have been made to distinguish their voice from my own layered perspectives, in many ways their stories have come through the eyes of my social identities and experiences. However, at the same time, I consciously worked toward allowing the language of the participants to guide me in terms of how to describe certain phenomenon and what was most important to them. Outside coders, as previously mentioned, were also deliberately put into place in order to provide another safeguard concerning the validity and reliability of the study. However, from my experience as a therapist, I believe that the data not only stemmed from the individual, but also were generated from the researcher-participant interaction as a whole. I believe the closeness the participants likely felt allowed me to achieve a greater level of intimacy during the interviews and subsequently in the data. I also believe that being so close to the experience allowed for greater insight as I was not only looking at it as a participant, but as an outsider observing non-Jews absorbing the march. This role became even more ingrained as I began the research study.

I want to own the part of me that partially conceptualized this research project as a form of social action; that the words might stir somebody to think differently about what constitutes an injustice and the myriad ways one can make a difference. I also want to own that I had lumps in my throat during several of the interviews, and that their words in some ways have become a part of the language I used to convey the impact of the trip. Further, there were some participant responses that I felt the need to process with colleagues multiple times in order to feel confident that my interpretations were non-defensive in nature.

As the "sixth participant" I was also the only Jewish participant in our group and in some respects this does make a difference. Compared to Violet and Cliff who felt strongly about speaking out; I feel strongly about taking social action with regard to *other minority groups*. However, on my own behalf, that is, speaking out for the Jewish people, I must admit to a clear presence of fear in certain contexts. Perhaps age has settled in some and my worldview is less "idealized" since the Poland trip or maybe it is the current climate with Iraq or stories I have heard about Jewish individuals not being accepted into groups based on their identity. But I also believe this has to do with wrapping my mind around the idea that beyond the research studies that explain the "why" in terms of how well-adjusted individuals may be convinced to murder,

the fact of the matter is that it happens. There are human beings (many) in this world who can walk up to an African-American male, an Asian female, a woman with the Star of David around her neck and immediately see them as the enemy. I am fearful of being this person so perhaps I speak up for others in the hope that if my time should come they, too, would speak up for me. Similar to Violet and Holly, I may also partially define social justice in the same language of the "Golden Rule." In other respects, I also realize that I may have more credibility advocating for other sociocultural groups of which I do not necessarily identify because it appears I have less at stake.

I am also hopeful that there are privileged individuals who perceive themselves as being entirely unaffected by racism and discrimination, yet still dare to address their own bias in the name of helping other oppressed groups.

An additional challenge I was up against in conceptualizing and writing this discussion section is that, again, the words of the participants best captured exactly what needed to be said. Theoretical models have been beneficial in terms of organizing the study and considering possible avenues for adequately conveying how the findings could or should be representative in the research literature. However, I also found that in some respects I would have wanted participants' words to stand alone. Their stories speak with such richness and truth that the introduction of a theoretical framework seemed, in my mind, to water down the essence of what each participant was trying to convey. I was concerned that their individual stories would somehow be lost in a "concept" or stage model and their voice would become muddied by scientific terms. I am also aware that theoretical approaches to understanding data can help translate the information such that it can be understood from multiple perspectives and can cut across various disciplines. Through this struggle I have attempted to find a middle ground for both contributing responsibly to the literature while keeping the spirit of each of their voices alive.

Predicted and Surprising Themes

Prior to meeting with each participant, I developed an interview protocol which included both open-ended questions as well as specific questions which aimed at areas I "predicted" may have been influenced from the Poland trip. Generally speaking, my sense was that the participants would have each been transformed in their own individual way; that is, some internal shift would have taken place relative to valuing issues of social justice (i.e., What thoughts, feelings, and/or behaviors have changed as a result of the trip?). Concerning specific groups, I expected an increased compassion for other minority groups and particularly the Jewish people as the Holocaust was a core part of the trip. I believed that the detached relationship many

participants had with the Holocaust in general would become more immediate and their knowledge more comprehensive. Irving Roth was a powerful force in my trip experience, so I suspected that the rescuers and survivors in general would play a role in the participants' memory of the trip (though not as much as it actually did). I anticipated each person would still have lingering emotions from the trip though I was not sure how this would manifest in terms of taking social action. I knew each person was moved by the experience though the specific features that shifted for each of them was still somewhat of a mystery to me, especially when considering the social identity differences across the participants in terms of gender, socio-economic status, and religious beliefs.

Emerging themes which were somewhat surprising to me included the male participants, particularly Andrew, being most struck by how ordinary men like himself could be transformed into a murderer under certain circumstances. Fear of "being that way" was a major message he held onto as a result of the trip. Secondly, I was surprised by some reactions such as Justin choosing to eat lunch after visiting a concentration camp because he believed this is what the victims would have wanted to do. Justin helped me realize that coping skills and sense-making differed widely across the participants including how aspects of the trip were later compartmentalized.

I was both intrigued and surprised by Cliff's comment regarding how his empathy for the Jewish population decreased as he now sees this group as "resilient" and thus his concerns have moved more towards less visible groups. Among other areas, Cliff introduced to the study the relative perspective regarding which group is oppressed most. Lastly, I was struck by the detailed responses offered by the participants despite the two year lapse which had occurred. I was unsure how vivid the memories or trip-related messages would be once the participants returned to their daily routines.

During the next section, the most powerful themes which emerged across the data, including some of those mentioned above, will be discussed as a whole. These themes will be both compared and contrasted to the literature and will include a final discussion of future areas of research to consider.

<div align="center">Introduction to Major Themes</div>

The major themes which emerged across the data as a whole include *Social Justice and Prosocial Activism: Defining Ambiguity; The Personal is Powerful; Encounters as Transformative: How This Trip Changed Me;* and *The Relative Perspective of Oppression: Who is standing in front of me and is visibly struggling?.* Each of these major themes will be explored

in the next section in terms of key points that were learned from the MRHC. Following this section will be a discussion regarding how these themes speak to the literature.

Social Justice and Prosocial Activism: Defining Ambiguity

Novak (2000) addresses the pervasive challenge in considering what is exactly meant by "social justice." In the context of expressing ideas by Friedrich Hayek, Novak (2000) states with regard to defining social justice, "It is allowed to float in the air as if everyone will recognize an instance of it when it appears" (p.11). More recently, the language of social justice came under scrutiny in the case of teacher hiring practices; that is, the U.S. Council for Accreditation of Teacher Education dropped the words "social justice" from their standards because the term "has political overtones and can be used by institutions to weed out would-be teachers based on their social and political beliefs"(Wasley, 2006, p. A13). These two examples symbolically demonstrate that historically "social justice" and its counterpart, social action, have been conceived as sources of power, threat, and ambiguity across various contexts.

With this in mind*,* one of the primary themes that stood out across the participants was a similar sense of ambiguity regarding what is meant by social justice and/or social action. In Chapter Five participants used the terms social justice and social action interchangeably, describing the terms as being aligned with the golden rule and/or morality development models (Gilligan, 1982; Kohlberg, 1959). Additional features participants described for the terms included focusing more heavily on "awareness" in terms of social injustices while others focused primarily on "action." Each participant introduced a definition from a slightly unique angle. Thus, the entirety of what was offered contained both overlapping features in some regard and differences in others.

An additional layer regarding how participants defined social justice and social action emerged from portions of the MRHC interviews which focused on how participants perceived their current relationship with social action. As previously discussed in Chapter Seven, Worell and Remer (2003) introduced two levels for "initiating social change" which are referred to as "microlevel" and "macrolevel" (p.69). Worell and Remer's (2003) two levels of social actions initiatives are beneficial for understanding some of the disconnect reported by participants in terms of how they group their social action initiatives.

More specifically, when I challenged Violet to consider her definition of social justice/ action, one of her responses included the following:

> It's connected to the right thing to do. It's sort of we're all the same. We're all alive. We all want to be happy. Why shouldn't we do something to help someone else because it could be us that the next person messes, stepped on, or

> pushed down, or had some negative, horrible, horrific tragedy placed on us or done to us.

Violet's response fit most closely with the "golden rule" and her definition encompasses generally being a good person and helping others. However, when considering whether *she* was engaging in these types of initiatives, her response included,

> Okay… on a five point scale with five being very positive… and three being somewhat positive and one being not positive at all. I would rate the experience as a four. And the reason I would rate it as a four is because this experience has changed me personally because this experience has changed me in positive ways. The reason I wouldn't rate it as a five… is because I have not been able to fully expand the impact of this experience to reaching others. I think that would be the greatest positive long-term effect of the trip.

Throughout the interview Violet discussed great strides she took in engaging in self-reflection as well as a trial and error process for addressing racist or discriminatory comments. She provided numerous examples of risks she had taken in speaking up with family members, in her professional environment, as well as with acquaintances at times. Despite the obviousness of her efforts, and her reported confidence in taking social action, she still did not feel what she was doing was adequate, that it did not carry much weight in terms of social action initiatives. Thus, Violet's internal standard was social change at the macrolevel.

Echoing Violet's pattern, Cliff described social justice more along the lines of morality beyond any given context, and demonstrated a similarly high level of confidence for taking social action, yet he did not give himself credit for social actions which met his definition of social justice/action. Regarding social justice, Cliff stated, "I think to me social justice has to do with human beings' recognizing unfair treatment and helping all people to get fair treatment. That's the very core." Throughout Cliff's interview he described intentionally inviting a diverse group to an Easter dinner at his home, making a deliberate effort to help an elderly, African-American woman who lived in his complex, and discussing his aversion to certain violent television shows with friends and family (as a result of the trip), and introducing cross-cultural issues in his educational environment. However, when asked if he has contributed in this manner, he reported, "Well, not a lot at the moment. But I'm trying to develop the things that I need, the tools, the knowledge, and the credentials, to have a greater impact on social justice." Similar to Violet, he believed that something larger needed to happen in order for him to credit fully reaching his goals in terms of making a difference. In this regard, the participants believe that others may receive credit for taking social action on a microlevel. However, most of the participants believe that a full-credited social action for themselves must be done on a "macro" (i.e., group or organizational) level.

Regarding the disconnect between participants' definitions of social justice/action and whether they perceive themselves as taking social action according to their definition, Holly differed significantly. Her definition began with the "Golden Rule" in its purest for as she stated,

> I think a social injustice could certainly be conveyed in lots of different situations and scenarios but I think that ultimately it comes down to treating others, for some reason, differently than yourself, or the way you would want to be treated.

When asked to consider changes Holly has recognized in herself since the trip, she discussed shifting a project with her academic department to consider cultural implications of teaching and learning. She also addressed advocating for students and speaking out more frequently in her circle of influence. However, she clarified with regard to whether any of this could be considered a social action:

> I would say active social action, no. Or maybe more indirect or little by little trying to make a little change. I guess off the top of my head I think about my office this year and even though last year I had some interesting things up that maybe don't align with my culture or where I'm from or what I'm familiar with but I was really interested in trying to find something from different cultures to put on my walls… But really just trying to make an environment to where almost any child could hopefully walk into my office and at least be able to relate to something in the room or something seems familiar or comfortable with them. And I don't know if that justifies as social action but just kind of making a change within me first and seeing what I can do in my small circle of influence maybe. But that for me, but as far as social action as far as joining groups or doing something out in the community, no.

Holly describes the golden rule when referring to an objective sense of social justice/action. However, when placing those criteria on herself, she is hesitant to justify her behaviors as a social action in nature as that is something she considers as more of a macrolevel or group effort.

Further discussion regarding how participants' ambiguous definitions of social justice/social action speaks to the literature will be considered in later sections.

The Personal is Powerful

Similar to findings in the literature that suggest personal experience with an oppressed individual can increase empathy as well as motivation to take social initiatives on that particular group's behalf (Goodman, 2001), a similar pattern echoed in the overall findings of the MRHC study. For four of the participants, Holocaust survivors, and in particular Irving Roth, seemed to "rock their world" as Holly described in relation to the trip overall. These findings parallel previous research done on the Holocaust March of Remembrance and Hope (MRH, 2001) which examined demographic patterns for participants (i.e., ethnicity, educational level) and how the trip influenced their sense of leadership (Clyde, 2002). When the 78 participants were asked in a

questionnaire format to similarly describe the most "memorable" experience (my study asked for the most "meaningful experience") on the march, Clyde (2002) stated:

> "The most common themes found in this question were the interaction with survivors (33.3%), physical experiences while on the trip, (33.3%) Majdanek (28%), visits to concentration camps (25.3%), the emotional reaction to MORH (33.7%) and visiting Auschwitz (22.7%)" (p.136).

While the results from this study were taken relatively closer to the time the participants returned from the journey (approximately ten months), it is remarkable that the survivors still had a similarly powerful impact on four out of five of the MRHC participants two years later. More specifically, through his charismatic and genuine heart, Irving Roth reached across most interpersonal barriers and adequately conveyed the messages he felt were vital for the participants to understand (i.e., never forget). He achieved this through story telling, attending to the emotional responses and unfiltered questions of the participants, and simply being present to point out the barracks in Auschwitz where he spent periods of his adolescence. For some participants, he became the main vessel that made the Holocaust "real" and not just a documentary shown in a social studies course. His name came up numerous times during the interviews. More specifically, when I asked the participants to show me their most meaningful photographs from the trip, Andrew, Cliff, Violet, and Andrew each showed a picture of Irving Roth.

Across four of the participants, a Holocaust survivor had the most staying power in terms of remembering what was most meaningful from the trip. Justin was the only individual who did not allude to Irving or a particular Holocaust survivor. However, he created a personal connection to the journey by discussing qualities of his mother that he saw in a Polish tour guide who had been strongly impacted by the Holocaust. An important question to consider is why Justin was not as impacted by a Holocaust survivor or rescuer, or at least did not articulate this during the interviews? Similarly, Justin also felt the most ambivalent in terms of how much influence an individual can actually have in addressing institutionalized racism and discrimination. I wonder if the lack of connection had some influence in terms of him not feeling as personally responsible for someone else's message. Comparatively, the other participants expressed a strong personal connection and consequently felt more responsible. For instance, Violet blatantly articulated, "I am responsible for keeping his [Irving Roth] story alive." While Justin expressed being greatly impacted by the journey, there was a disconnect for him somewhere and it plays out in several themes in this study (e.g., anticipated success in taking social action).

How "the personal is powerful" converges and diverges with the literature will be discussed in later sections.

Encounters as Transformative: How This Trip Changed Me

When conceptualizing how the MRHC journey later shaped participants' relationship with social justice and social action as a whole, adult learning theories proved to be a beneficial framework for understanding this process. Capturing how each participant changed is somewhat difficult, though transformative learning theorists (Cranton,1994; Mezirow, 1991; Taylor, 1994) offer explanations which are helpful in terms of illustrating stages the participants may have gone through prior to the three interviews. While the participants were not interviewed during or immediately post-trip, the transformative model's latter stages offer a framework for understanding how the participants perceived themselves as growing and what obstacles may be impeding further growth in the domain of taking social action (See Chapter Two for review of model). Using the latter stages of the transformative learning model may be helpful in creating itineraries for future foreign studies trips or diversity workshops that have a social justice agenda (i.e., aim to increase or encourage social action). The next section will discuss the relationship between Taylor's (1994) transformative learning model and the MRHC experience.

MRHC Experience and Transformative Learning

Perspectives on transformative learning (Cranton, 1994; Mezirow, 1991; Taylor, 1994) (e.g., autonomous thinking, critical self-reflection, increasing awareness of social inequalities) overlap with the academic, personal, political, and intercultural objectives of the Poland trip experience. Taylor's (1994) application of transformative learning closely parallels the way in which the MRHC experience was developed and conducted. For instance, specific objectives of the preparatory course were intended to increase the students' awareness regarding historical and current discourse related to the Holocaust and other forms of social injustices. According to Taylor's (1994) model, this would fit with the notion of creating a "precondition" in which participants are primed or motivated to understand the Holocaust and related issues at a deeper level.

Similar to Sue and Sue's (2003) model which divides mental health practitioner's cultural competence into three main areas (i.e., attitudes/beliefs, knowledge, and skills), the trip "agenda," according to the preparatory course instructors', also reflects the "precondition" stage such that participants are challenged to engage in critical reflection and autonomous decision making regarding acts of social injustice. Prior to the journey, the preparatory course instructors encouraged students to consider ways in which the newly acquired perspectives and learned

materials might be applied in professional and personal arenas and generalized to "backyard issues" regarding social justice (i.e., discrimination which is occurring in the here and now).

Other ways in which students were encouraged to think critically was through journaling, participate in discussions, reading relevant texts that provided multiple perspectives of the Holocaust, as well as creating a personal project. Journal entries were turned in to the instructor and were returned with comments that encouraged the participants to further challenge their beliefs. Journaling directed students to engage in self-reflection as the reflection piece was considered key for their growth. Additionally, the instructors encouraged students to identify "backyard issues" which seemed to mirror the steps that led up to the Holocaust (e.g., sexism, racism). Each of these domains created a "precondition," according to Taylor's (1994) model which encouraged participants to learn once they "encountered" the actual cross-cultural and historical experiences inherent in the trip.

The second stage which is termed the "process" dimension is described as the evolution from preconceived perspectives to higher level viewpoints that reflects a more integrated understanding of an individual's host and home culture. While this study did not intend to examine the specific experiences of the participants during the trip, nor was the trip focused primarily on cross-cultural integration, higher level thinking was still a core objective for these particular participants. Participants were engaged in MRHC activities. The fast-paced itinerary did not necessarily lend itself to building relationships with the Polish culture. However, as previously mentioned each student had to keep an individual journal and write in the group journal as well as create a final project which could be applied in professional setting. Each of these activities likely contributed to "higher level" thinking in terms of understanding how genocide like the Holocaust can and did occur. Perhaps in terms of the Holocaust culture (i.e., speaking with survivors and rescuers), this was more realistically where the cross-cultural integration occurred.

Lastly, the final "outcome" dimension, which is most relevant for the MRHC study, reflects a shift in perspective that may be demonstrated cognitively, emotionally, and behaviorally (Taylor, 1994). Additionally, Mezirow (1991) describes this period as "a reintegration into one's life on the basis of conditions dictated by one's new perspectives" (pgs.168-169). Examination of this stage was a primary agenda of the MRHC study even though it was not initially conceptualized as such. Taylor's (1994) model provides a way to understand participants' reactions at the time of the interview through the lens of an adult learning framework; that is, the objectives for the trip as outlined by the preparatory course instructors mirror those which are a part of the transformative learning model.

This model's relevance to understanding from a process perspective how and why change may have occurred for the participants as each individual was indeed transformed. My specific research objective was to understand how these "lessons" or awarenesses may have been individually translated into social action. Taylor's (1994) transformative leaning perspective offers a background in terms of understanding how cultural competence and learning in general intersect for students choosing to study abroad. While the transformative theorists have made a significant contribution to understanding the process of effective adult learning programs, the paradigm was not specifically tailored to address the long-term impact of curriculum objectives. More specifically, this model does not yet have the capacity to explain how to address a "lesson" as complicated as encouraging students to address social injustices or express cultural sensitivity in the long term.

Limitations of Model for the MRHC Study

Diversity workshops and foreign studies programs which have a social justice agenda, or at a minimum aim to increase cross-cultural sensitivity, could be considered somewhat analogous to a student attending college; that is, individuals attend the program or university, follow the outlined curriculum, and are viewed as having the skills to independently maneuver their way through the professional world. Though each individual does not follow this exact sequence, the "western" value is that most children leave home at eighteen, graduate from college in four to five years, and use the skills they have acquired to create a livelihood for themselves. There is an assumption that with the proper training students can successfully leave the nest. The MRHC program, as well as the transformative learning model in many respects, seems to both carry these sets of assumptions.

For a journey as complicated as the Poland trip, something was missing from these models as the participants, even two years post-trip, still grappled with powerful emotions and remained unclear as to how to put all this multilayered information into perspective and, in turn, transform it into social action . For instance, Justin stated during an interview:

> Hmm… that's tough. The thing about for me individually, often times when people say something, like a racial comment… I don't react fast enough to catch them before they've already moved onto something else. So I guess that's why I hesitate that's why I say that.

He also stated in another portion of the interview, "At this time in my life I feel like my influence is fairly limited." While Justin was later able to articulate activities which he does that may be considered taking social action, he did not initially perceive himself as being an activist at the level at which he would expect from himself. On the other hand, some participants like Violet

felt like they were equipped to address social injustices, but were "waiting" for an opportunity. For instance, Violet stated:

> It wouldn't matter if there were a lot of people that I knew or if I felt safe or if I felt alone that… didn't matter at the very beginning after this experience. It didn't matter at that time. And it doesn't matter now. So I don't think there is anything else I need. I think I am prepared I am already doing things just… it's intangible. It's something bigger that needs to be done for me. I believe. And I don't know what it is but when it comes along I don't need anything else. I'm going to be ready. I'll be ready.

Cliff similarly expressed that he did not require any external supports for taking social action; however, he stated at present with regard to his current social initiatives, "Well, not a lot at the moment. But I'm trying to develop the things that I need, the tools, the knowledge, the credentials, to have a greater impact on social justice."

The MRHC journey is successful in terms of priming participants for change, encouraging critical thinking, and applying their learned skills in a particular context through the required final projects. Responses from the MRHC interviews demonstrate the participants' cognitions *have* shifted in terms of increased awareness of injustices and discrimination; they were *taking risks* in terms of addressing injustices most often in their circle of influence, and were *keeping the feeling alive* through symbolism and other avenues. But there still was a restlessness, an anxiety perhaps, regarding how and when and with whom to take social action. One of the most prevalent reactions the MRHC participants expressed was a sense of struggling with how to take social action in an effective manner. I believe this is an ongoing struggle for most everyone who chooses to engage in taking social action.

The MRHC journey provided a glimpse into what happens after the students are no longer in that particular context and have returned to the routine of daily life. There is hope, anger, confidence, volition, anxiety, confusion, hesitation, pride, sadness, guilt, and a sense of purpose all lingering two years later. With this in mind, when creating an experiential learning program that encourages students to take risks beyond the scope of their comfort level, a program which encourages students to engage in behaviors which may create tension and potentially dangerous circumstances, there is a need for something more in the learning models. More specifically, what can instructors, educators, or clinicians due to provide support as participants attempt to take these risks? Why can't instructors simply encourage their students to leave the nest and fend for themselves with regard to taking social action? In the end, just because the course is completed, the need for support is not done as there is an on-going struggle for anyone who sets social justice as a goal. For instance, a major dilemma of university curriculums such as overseas student teaching programs is that upon the students return there is no follow-up after

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their class requirements have been met. In this case, future teachers are left to develop their own source of support and process the journey on their own.

Relative Perspective of Oppression: Who is Standing in Front of Me and is Visibly Struggling?

Gestalt Theory (Corey, 2000) partially conceptualizes mental health clients' issues using a figure-ground process. More specifically, the figure for a client is an issue that may be most salient for them and the "ground" is considered the background noise; that is, until another issue moves forward and takes the place of the "figure." This fluid process is an avenue for appreciating what is consuming a client the most in a given moment. Perhaps not surprisingly, this same phenomenon occurred with the MRHC participants, though in the case of this study, their "figure" took the form of an oppressed group that was the most frequently discussed during the interviews and consequently appeared more readily on their radar. Further, as previously mentioned, during the preparatory course participants were primed to specifically consider certain roles (e.g., righteous gentile) and oppressed groups (e.g., homosexual community).

Before going into greater detail, it is worth mentioning that realistically each person has a finite amount of energy to offer the world each day and typically this can be consumed with routine activities (e.g., going to work). Along these lines, human beings have to make conscious or unconscious choices as far as where their physical and mental energies will be best invested. Decisions are made regarding which charity to contribute to, what to do on Saturday afternoons, and what oppressed groups get a person's mental space for self-reflection and growth.

With this in mind, following participants' immersion into a trip as emotionally charged and intellectually challenging as the MRHC journey, one might assume that participants may have developed a stronger awareness of the powerful presence of anti-Semitism. Relating this to the Gestalt theory, anti-Semitism may have become a more readily accessible "figure." Considering the specific objectives developed by the MRHC preparatory course instructors, one might also assume that this awareness became the cornerstone for understanding oppression, and that participants generalized this awareness to other oppressed groups. However, this was not necessarily the case.

Cliff most directly introduced the relative perspective of oppression; that is, the idea that whoever is most accessible for an individual may have the most powerful influence on how that person experiences that particular group. As I previously mentioned, those who came in contact with Irving Roth where significantly impacted by his message even two years post-trip. Though Cliff was the only individual who shared a story of a Jewish person with whom he came into contact, more recently the contact shifted some from the message he initially got from Irving.

Cliff's "figure" changed and this became evident when I asked, "What oppressed/privileged groups are you more aware of since returning from the trip?" (See Cliff's response on page 115). Cliff described a shift from oppressed groups that are resilient to groups that have practically become non-existent (i.e., his new figure). As previously mentioned, Cliff's responses suggest that he regressed some in terms of recognizing his privileged status. In this passage, there is a denial of the pervasiveness of anti-semitism and the continued suffering it continues to generate each day. However, Cliff may have consciously chosen to channel his social initiatives and compassion toward groups that tend to receive little attention as compared to groups that have some stable resources.

Similarly, both Holly and Violet spoke quite a bit about their relationship with African-American individuals and how they both have engaged in significant reflection regarding these groups since working with one particular instructor. Andrew mentioned gaining the most awareness regarding the persecution of homosexual groups particularly during the Holocaust. Thus, there was a "shift" for each in terms of what consumed their mental space for understanding an oppressed groups experience and advocating on their behalf. There is almost an unconscious weight system given to a particular group at the time based on context (e.g., classroom focusing on Asian-Americans) and personal experiences (e.g., seeing a Holocaust museum built even more beautiful). Each of these contexts or experiences then influence where the participants place their energies in terms of understanding their relationship with a given a culture.

Relative Perspective of Oppression and the MRHC Journey

With this in mind, social identities are also a major source to consider when understanding the notion of the "relative perspective of oppression." That is, depending on the MRHC participants' awareness of their own social identities in terms of privileged (e.g., male) and oppressed (e.g., low socio-economic status) statuses, this can and will influence what groups become the "figure" or get attention in terms of advocacy. For instance, all of the MRHC participants were Caucasian and during the interviews white privilege came up fairly frequently for Holly and Violet as did male privilege for the Cliff and Justin. Cliff specifically emphasized his awareness of automatically being given authority in a room because he is a large male.

As previously described in Chapter Two, Worell and Remer (2003) take a "social justice perspective" (Chizhik & Chizhik, 2002, p.792) with regard to diversity identity development by focusing not only on ethnicity, race, or gender, but rather "any discriminatory practices that involves unequal power distributions" (Chizhik & Chizhik, 2002, p.792). Worell and Remer (2003) explain that each social identity (e.g., race, gender, social class) can be experienced as

either a "seat of privilege" or a "seat of oppression/resistance" (p.31). With this in mind, an example from the interviews regarding how one's social identities contribute to what oppressed groups may become the "figure" for them comes from comments made by Justin and Andrew. Both of these participants considered their "male" identity status in this regard. Throughout the interviews Justin had a strong awareness of the privileges given to him in society based on his gender. One cannot say whether he was in Worell and Remer's (2003) "Immersion stage" or "Integration and Activism stage" as the interview was not tailored to directly ask these questions. However, in general Justin considered gender when interacting with other females as he does not want to misuse his status. For instance, Justin reported when asked what social identity he struggles with the least, "I'd have to say being male. I mean it's… I feel like females have a more challenging life than males and I'm not envious of them. It's not a struggle for me." At this point in the interview Justin went onto discuss how this awareness impacts his interaction with women. Justin reported:

> I think of the concept of chivalry. And the actions such as a man opening the door and closing it behind her. Or a man paying for dinner. To me I see that now as a display of power and it strikes me as sad because in my mind the only way for a women to overcome that would be to refuse paying for dinner for pay for it half of the time of pay half… basically to go against the tradition of our society….It's a struggle to balance out power in such a little things.

Relating Justin's comment back to the relative perspective of oppression and social identities, Justin introduced his *awareness* of male privilege and also *demonstrated* these issue are indeed on his radar and described how this might get played out. In contrast, when Andrew was discussing his reaction to my question, "How do you identify yourself?" he reported:

> To be honest, when you asked me to identify myself, I don't even think of white male. I would never think to say that first, even though it's probably the most obvious. Maybe that's why. I don't know that I identify myself as that. I identify myself more for my experiences, geographically where I came from, my family background. Race never really plays a part.

In the context of Andrew's response, he discussed a stronger connection and source of identity with his cultural and geographical roots- and less so with race or gender. Perhaps not surprisingly, during the interviews Andrew did *not* focus on gender issues when discussing groups that were "figures" for him or that were most easily accessible on his radar. Considering he downplayed gender in terms of his identity, he may also downplay gender overall and not be as aware of issues related to living in a patriarchal society.

On the other hand, considering the fact that the course instructor self-identified as homosexual, and that the course was focused on the Holocaust, Andrew did integrate these

concerns as something that are more easily accessible to him. When asked what groups he believes he is more aware of since returning from the Poland trip, he reported:

> I'll tell you obviously probably the most awareness is about the homosexuality group. Not only do they tend to be discriminated against but probably the verbal abuse that's so common in everyday language. It's something that I think is similar to the Jewish plight in the 1930's.

Again, both the relative perspective of oppression emerged such that what was most readily available to learn from became a main target for advocacy. With regard to social identities, Andrew may be more aware now of issues of intolerance related to the homosexual community. According to Worrell and Remer's (2003) model, he may have shifted forward in terms of his awareness and consequently this group has become more salient for him. Thus, he may be more easily prompted to take social action on this group's behalf.

Echoing the Personal as Powerful theme, the Holocaust survivor, Irving Roth, as well as the preparatory course instructor served as major forces (i.e., the Personal as Powerful) in heightening Andrew's awareness of social injustices. For Andrew, Irving Roth made history real and the preparatory course instructor made history into present time real. Consequently, Andrew was easily able to generate memories of their stories along with the intended social justice messages.

As each of the major themes have been discussed, the next section will consider how each these themes speak to the current literature.

How the MRHC Study Speaks to Relevant Study Abroad Literature

As previously mentioned (See Chapter Two), the MRHC journey had a transformative curriculum that encompassed a preparatory course and an overseas experience that was less about cultural immersion and more about exposing participants to the Holocaust phenomena. With this in mind, the closest and most appropriate literature to explore was study abroad programs with a specific cultural component.

Having said that, numerous studies on overseas educational programs have attempted to identify the impact of such experiences (Dolby, 2004; Kitsantas, 2004; McCabe, 1994; Talburt & Stewart, 1999). Foreign studies research also seemed to focus heavily in the domains of attitudes/beliefs regarding cross-cultural groups (e.g., greater appreciation for national identity), knowledge gained from cross-cultural experiences (e.g., increased worldviews), and cross-cultural skills which help participants function more effectively in a multicultural world. More specifically, overseas studies have demonstrated that following a study abroad experience, participants' perspectives tend to shift from general cultural labels, to acknowledging individual differences across cultures (Drews & Meyer, 1996; McCabe, 1994). Inherent in this shift, there

seems to be a motivation (i.e., choice or decision) to be less threatened by differences, and/or more accessible to other groups. More recently overseas research studies have begun recognizing the importance of incorporating multiple social identities into the research methodology and analysis (Dolby, 2004; Talburt & Stewart, 1999).

Comparatively, the MRHC program complements findings in this literature which suggests foreign studies programs enhance participants' worldviews and global perspective (i.e., cultural awareness). However, in the instance of the MRHC program, the increased awareness did not stem from a cross-cultural immersion by rather came from participants being immersed in a historical tragedy which happened to occur overseas. Thus, while there is a general overlap in findings suggesting participants experience increased awareness, the particulars of this awareness share some key differences. For instance, while a person studying abroad may experience increased awareness of cultural stereotypes regarding their host country, this same person may not necessarily consider how these beliefs can become the seeds of genocide.

Parallels were also found between the MRHC results and study abroad literature in participants developing a greater acquisition of skills. In the context of the MRHC study, some participants' reported (e.g., Violet) developing greater skills for addressing social injustices and/or conceptualizing the dangers of intolerance. In surn, because of the uniqueness of the MRHC program, the skills which were acquired may be somewhat different than what one might consider for traditional study abroad programs. For example, the literature states that students participating in study abroad programs may develop a greater sense of American identity or language proficiency. In contrast, skills attained on the MRHC program may be an ability to articulate the dangers of intolerance through the lens of the Holocaust. Due to the newness of programs like MRHC, foreign studies research has sparsely examined the long-term impact of trips that have a deliberate social justice agenda in terms of awareness, knowledge, or skills.

Previous research conducted on the Holocaust March of Remembrance and Hope, Clyde (2002) sought to examine the impact of the Holocaust March of Remembrance and Hope (2001) in terms of participants' "world view," "leadership skills," and "academic interests." Clyde (2002) also aimed to understand the influence of participants' reported self-reflection in terms of whether the trip was influential coupled with whether demographical differences would demonstrate commonalities across the participants in terms of the trip influence. Results from the study indicated participants' world view and leadership skills (e.g., reported more public speaking) were more influenced than their academic interests. Secondly, those who engaged in self-reflection reported the trip had a greater impact than those who did not. Memorable activities, such as spending time with Holocaust survivors, were indicated as well. Relative to the

MRHC research study, the most powerful overlap in results would be the impact of participants' spending time with Holocaust survivors. In this context, the methodology for each study was vastly different which, in turn, makes comparisons somewhat difficult (e.g., survey versus qualitative).

Spaulding, Garcia and Savage (2003) conducted two qualitative studies assessing the impact of an MRH (2001) journey. The first study specifically focused on the influence of "preservice teachers' thinking about diversity" (p. 35). Results from the study suggested the participants experienced increased awareness of Holocaust education, that the journey had a strong emotional impact, and that being immersed in another culture proved to be an effective means for facilitating fresh perspectives. The authors also reported there was an absence of the instructors and/or trip sponsors facilitating participants' reflection of the journey. Further, the participants did not seem to be encouraged to extrapolate the atrocity of the Holocaust to other social injustices (2003). The second study focused on how the MRH journey impacted participants' knowledge, attitudes, and actions regarding issues of diversity and how this was connected to the MRH experience (Garcia, Savage, & Spaulding, in press). Results from the study suggest that participants' responses largely indicate that the Holocaust is "both a unique event that must be studied as such and an historical event that offers many lessons about our past, present, and future." (in press) However, the authors note that that the atrocity of the Holocaust, as well as its related lessons, are frequently discussed on a surface level or are completely absent in educational environments

Previous MRH studies attempted to illuminate the most powerful portions of the journey. However, this current study focuses instead on examining participants' motivation to take social action relative to the trip and whether social initiatives actually occurred including and beyond the teaching environment. Further, Spaulding, Garcia, and Savage's (2001) research tended toward developing beneficial, educational curriculum for Holocaust education programs whereas this study was primarily focused on the process of the participants' growth. Given that, the MRHC study demonstrated that the preparatory course's deliberate objective for participants to extrapolate the lessons of the Holocaust to other oppressed groups did occur. None of the five participants directed the interviews toward specifically discussing the horror of anti-Semitism, even at a time of rising global anti-Semitism. Anti-Semitism does not come up at all even though this issue, specifically at the time of the interviews, was all over the newspapers. Sexism, racism, heterosexism, and disablism were just a few of many social issues that were mentioned in the contexts of the interviews.

In this regard, few overseas studies have focused on "goals," or program itineraries, in terms of demonstrating how deliberately creating objectives for an overseas journey tends to guide students toward achieving the desired goals (Kitsantas, 2004; Talburt & Stewart, 1999). In the case of the MRHC, the preparatory course objectives (i.e., encouraging students to extrapolate the lessons from the Holocaust to backyard issues) were deliberately developed by preparatory course instructors and played a role in what participants absorbed from the experience. As a result, participants often returned to topics which they were primed to consider during the Holocaust preparatory course as well as during their experiences in Poland (e.g., ordinary men during horrific acts). With this in mind, the impact of thoughtfully creating trip itineraries for individuals studying abroad experiences is an important area for future research.

The next section will consider core aspects of the MRHC study that contribute to the literature with regard to both foreign studies programs and diversity workshops.

Contributions from the MRHC Study

Language as a Catalyst for Taking Social Action

Research studies on overseas programs have successfully addressed "language barriers" in terms of participants' sense of acculturation in a host country (e.g., Spain) as well as their experiences in language proficiency (Dolby, 2004; Drews & Meyer, 1996; Kitsantas, 2004; McCabe, 1994). Given that the agendas for the MRHC program were framed around increasing participants' awareness of social injustices in general, their conceptualization of social injustice was particularly important for understanding messages participants took away from the journey (see agendas in Chapter Two). As previously mentioned, the ambiguity of the term social justice has been an ongoing concern (Novak, 2000). In this regard, participants still frequently discount the efforts which they made because there was no immediate outcome or it was not "big" enough, or organizationally defined, or meaningful enough to be considered a social action. Perhaps clarification of the term for a given context may help students to feel more efficacious in taking social action as they will have a greater ability to identify their successes. In terms of study abroad programs or of diversity training courses, instructors enhancing students knowledge of "social justice" may facilitate an awareness and acknowledgement of taking social action on both micro and macro levels.

Additional research questions that would benefit this domain would include: How does language hinder or help definitions about social justice and social action regarding whether an individual chooses to speak out or remain quiet in the face of injustices? Additionally, how might frameworks such as Worell and Remer's (2003) continuum of social change be used as a

reference for students in terms of giving themselves credit for taking action on micro and/or macro levels?

Lastly, this study began with a foundational definition of prosocial action as "sustained action in the service of improving another person's or group's life condition by working with them or by trying to change society on their behalf" (Hoffman, 1989, p.65). After having conducted the study, Hoffman's definition seems limiting in the sense that it does not specifically take into consideration micro levels of social action nor is there a strong emphasis on the developmental process of becoming a social activist. For instance, there may be tremendous emotional, social, and physical risk for Muslim individuals to advocate for another minority group beyond their own. What behaviors could or should then be "counted" as taking social action? In this regard, definition of "risk" in taking social action is highly individualized for the person(s) and the context and needs to be considered when discussing whether a person is making social changes. Overall, social activism seems to mean adopting a lifestyle for making social changes, keeping the issue of equality on the forefront of one's mind, taking public initiatives, and making it a priority to move forward from wherever a person began. Prosocial activism seems to be more adopting a lifestyle and value system for justice rather one behavior in a given moment in time.

Personal Connections and Taking Social Action

Both the literature and the MRHC study suggest an influential, suggestible quality about meeting someone who has been deeply oppressed and who can articulate the meaning of this in an effective manner. Goodman (2001) understands this impact through the lens of empathy such that the more time one spends with an oppressed group, the more the individual comes to understand their life experiences and identify with them. Goodman (2003) also addresses the limitations in these types of pre-planned contexts including difficulty with cognitive complexity, poor insight or judgment in general, or psychological turmoil that may be wrapped up in a particular cultural group. That is, an individual may have been abused by a person from a particular culture and this may become an additional obstacle for the person experiencing empathy for that cultural group in general.

With this in mind, survivors like Irving Roth were able to crack defenses that were both latent and manifest and got four out of the five participants not to only think, but to feel. Questions which this raises include whether there was something personally captivating about him or the other survivors (they were the ones who agreed to participate on the trip)? Additionally, was it a combination of the charisma and/or the striking contrast between seeing a living survivor on the same land in which his/her family, friends, and parents were annihilated?

Perhaps it was one, both, or neither, but the impact in general is a major theme that stands out for this study and it certainly deserves further exploration into why this memory and impact and lingered more than others for participants two years post-trip. Considerations of "the power of the personal" should be made when developing diversity outreaches, multicultural workshops, and/or related activities such as foreign studies trips which intend to increase students' cross-cultural sensitivity.

Transformative Learning for Foreign Studies Trip's with a Social Justice Agenda

Transformative Learning Models emerged in the MRHC study as a beneficial framework for understanding the process through which participants had been shaped by the journey. As previously mentioned, the model fell short in terms of explaining the latter stages of MRHC participants' experiences. With specific regard to the MRHC participants still grappling with their emotions as well as how to effectively take social action, Blatner (1996) discusses the benefit in guiding individuals toward expanding their "role repertoire." For instance, roles can be considered emotions (e.g., anger). Roles can also be behaviors (e.g., being assertive) and/or related to a specific role in society (e.g., parent). Roles are actually coherent constellations of feelings, behaviors, and cognitions. Each of these roles can essentially be practiced through a type of behavioral rehearsal which, in turn, may increase a person's confidence level in terms of practicing the role in a less safe environment.

Action-oriented techniques have been found to be beneficial in terms of increasing individuals' awareness of issues of diversity (Adams, Bell, & Griffin, 1997; Remer & Remer, 2000; Tomasulo, 2000) or more generally providing a safe forum for individuals to try on new roles (e.g., social activist). More specifically, Remer and Remer (2000) introduced an "Alien invasion exercise which instructed participants to separate into two groups of "trainers" and "space aliens." The trainers in this context provided information to the aliens regarding how they can survive (i.e., social mores) on the planet earth with regard to their particular social identities (i.e., gender). Another example of action oriented techniques stems from Tomasulo (2000) who proposes a "cultural double" technique which invites participants to literally act as if they are taking on varying perspectives of an individual from a particular culture (e.g., Hispanic).

In the case of the MRHC program, a suggestion may be that following participants' return from Poland, it may have been beneficial to have had participants engage in role-training and skill development for social action. For example, participants could be asked to respond to a boss making a racist joke. Participants would be encouraged to practice taking on the role of the "social activist," process how it feels, and have the opportunity to try and respond again if they were unsatisfied with their initial reactions. While further consideration would need to be given

to the most effective manner for conducting such exercises, I believe this approach may be one means for moving participants farther into, or beyond the stage of emotionally grappling and into a more grounded sense of their "social activist" role. That is, understanding sooner and more clearly what social activism means to them as well as gaining a better sense of how to access this part of self when a situation calls for it.

MRHC participants reported emotional grappling two years post-trip suggests that an additional piece in their learning, such as those I have mentioned, would be beneficial for students growth in taking social action. Above all, I believe the process of intentionally guiding participants toward behaviorally expanding their role-repertoire may be a missing piece that is needed to increase their confidence, cognitive complexity, empathy, skills, and knowledge for taking social action. Considering my own experience as a therapist who highly values action-oriented exercise in terms of fostering change, accompanied by those who have already introduced these methods as source for change (Blatner, 1996), I believe using these resources may help provide an additional piece, or missing piece, for adult learning models, particularly when targeting study abroad programs that are conceptualized as promoting a social justice agenda. Ongoing support coupled with the participants having the opportunity to practice their "social activist" part of self are both beneficial for continued growth, particularly for a journey as unique as the MRHC program. I would encourage future research studies to examine how behavioral rehearsal may benefit participants' relationships with social justice in the context of a foreign studies program that has a social justice agenda.

Relative Perspective of Oppression

Overall, two main features emerged in this study that may indicate for whom an individual may advocate. First, participants or individuals will take into consideration what is literally in front of them as well as what does this oppressed person mean to me (e.g., do they appear to be struggling?). How a person constructs the oppressed status of another individual is critical in this regard. Secondly, the "relative perspective of oppression" has to do with their own awareness of their privileged and oppressed statuses and how far along the continuum they are in their development (Worell & Remer, 2003). For example, those who have greater awareness of their white privilege may be more easily prompted to advocate for African-Americans or other sociocultural groups. Those who are more aware of their statuses and their impact with regard to gender or socio-economic statuses may be more prone to advocate for these groups as well *depending on their level of awareness.*

With this in mind, when considering developing a diversity or study abroad program with a social justice agenda, consideration needs to be given to the possibility that whatever group(s)

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are predominantly discussed may become the central focus for students in terms of advocacy *depending on the level of awareness regarding their own social identities.* Further, when discussing the impact of discrimination and/or racism on oppressed groups, it is important to consider how oppression negatively impacts *all* groups, both those who are privileged and oppressed. Goodman (2003) similarly suggests that one avenue for encouraging privileged individuals to advocate for social justice is to demonstrate to them a personal benefit. Students' or individuals' openness to this suggestion will again depend on the level of awareness regarding their own social identities.

MRHC Research Limitations

Limitations of this study are primarily anchored to research that is qualitative in nature. First, a major limitation of the study is the lack of generalizability; that is, the participants were privileged individuals (i.e., Caucasian, non-Jewish) who were specifically targeted for the journey, who chose to participate on the MRHC. As previously mentioned, a female participant dropped out of the study, which is a lost voice in terms of not hearing her perspective in terms of gender and youth.

Since the study was conducted primarily through interviews, the research would be difficult to replicate as the methodology was greatly tailored to questions surrounding the MRHC journey. Related to the interviewing process, another limitation is the required amount of attention that needed to be paid to my personal bias since I am a Jewish, former MRHC participant. In this regard, there is always a question of how much my interactions with the participants, in terms of literally responding to social cues, and knowing the different social identities of those involved (e.g., participants knew I am Jewish), impacted what participants chose to share.

Next, given that the interview protocol was semi-structured in nature, not all the same questions were answered by each of the participants. By allowing space for spontaneity the consequence was that certain content areas had more depth than others across the participants. Further, the presence of structured questions are naturally more leading than an interview that may have simply asked, "Tell how the MRHC trip has or has not influenced your life." On the contrary, there were specific questions that were not asked that could have benefited the study. For instance, I would have wanted to ask Cliff more questions about his decreased sense of responsibility for the Jewish people given his comments about a Holocaust museum that was rebuilt after being vandalized. Generally speaking, another beneficial question might have been, "Describe your decision-making process in terms of whether you choose to advocate for a certain person or group?" Similarly, I would have wanted to follow up with Justin regarding his feelings

and actions after walking out of Auschwitz. Justin had shared a vivid trip memory that included a strong desire to eat lunch and feel grateful. As previously mentioned, I would have wanted to ask Justin, "What would have happened to you, internally, if you stayed in the moment where you understood what a Holocaust victim felt?"

Further limitations include the restrictions that qualitative data collection places on the research, including gaining perspective from a larger participant pool that may have included other social identities within and beyond the borders of North America. The small number of participants limited the data collection; a larger participant pool may have included college students from other regions of the country, international students, or other minority groups.

<center>Conclusion and Future Research Implications</center>

Examining how the MRHC journey later shaped participants' relationship with social justice and social action has provided both a richer understanding for the complexity surrounding this phenomenon, as well as introducing more questions for further areas of study. Participants' or students' conceptualization of what exactly makes up "social justice" was important to consider as far as both *how* the term is conceptualized, and *how* the term can be taught in a way that is beneficial in terms of them feeling more successful in their activism. Related questions for future research studies include how individuals define social justice and social action may help or hinder their responses to actual injustices.

For this study, one clear theme which emerged was the powerful impact of one individual in terms of life direction and creating a sense of purpose (i.e., Irving Roth). Questions which this raises include whether there was something personally captivating about him or the other survivors (they were the ones who agreed to participate on the trip)? Additionally, was it a combination of the charisma and/or the striking contrast between seeing a living survivor on the same land in which his/her family, friends, and parents were annihilated? Perhaps it was one, both, or neither, but the impact in general is a major theme that stands out for this study and it certainly deserves further exploration into why this memory lingered more than others for participants in this study. Considerations, in this regard, should be made when developing diversity outreaches, multicultural workshops, and/or related activities such as foreign studies trips which intend to increase students' cross-cultural sensitivity.

Third, regarding adult learning models, for a journey as complicated as the Poland trip, something was missing from models such as Taylor's (1994) approach to transformative learning. That is, even two years post-trip the participants still grappled with powerful emotions related to how to put all this multilayered information into perspective and, in turn, transform it into social action. An additional piece is needed within the adult learning models that would be tailored for

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study abroad programs with a specific social justice agenda. For example, providing participants an opportunity to practice taking on the role of the "social activist," process how it feels, and have the opportunity to try and respond again if they were unsatisfied with their initial reactions and/or having a place/person with whom to process ongoing emotional reactions. While further consideration needs to be given to the most effective manner for conducting such exercises, I believe this approach may be one means for moving participants farther into, or beyond the stage of emotionally grappling and into a more grounded sense of their "social activist" role; that is, understanding sooner and more clearly what social activism means to them as well as gaining a better sense of how to access this part of self when a situation calls for it.

Fourth, as this particular study demonstrated, social identities are a major source to consider when understanding the notion of participants' "relative perspective of oppression." That is, depending on the MRHC participants' awareness of their own social identities in terms of privileged (e.g., male) and oppressed (e.g., low socio-economic status) statuses, this can and will influences what groups gain the most attention in terms of advocacy. Diversity workshops and foreign studies programs with a social justice agenda may want to consider the most effective means for educating students on the relativism of oppression and how this may impact who they considered to be privileged or oppressed. As this study demonstrated, the ability to be aware of and generalize instances of oppression across groups is crucial for truly appreciating the dangers of intolerance.

Generally speaking, future research questions that are relevant for both foreign studies literature, and in the interest of the MRHC, would be to ask how "goal setting" in the context of a journey such as MRHC may later shape participants' relationship with social justice and social action in the long-term? Further exploration is also recommended in the area of how participants' matrix of social identities, relative to the trip, influence their relationship with social justice and prosocial activism.

Future directions for inquiry into the impact of foreign studies programs with a social justice agenda, and how these experiences shape social values, is boundless. As this study was qualitative in nature, attending to the themes which emerged from the study using statistical or multi-methodology would provide a broader lens for understanding the complexity and richness of these types of experiences. Further, finding ways to utilize these results in the context of both foreign studies programs and diversity based workshops would be a beneficial stepping stone as education and students continue to become more global.

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EDC 565/EDP 782
Modern Problems in Education/Independent Study
Exploring the Holocaust in Education and Psychology
Spring 2003

Jesus Garcia, Ph.D.
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Course Syllabus and Tentative Schedule

Rationale and Course Objectives:
EDC 565/EDP 782 is designed to prepare the student for a cross-cultural experience examining the impact of a particular example of social injustice committed against particular groups of people, namely, the Holocaust, as well as to assist the student in connecting new learning to professional practice. This cross-cultural experience will take place throughout the country of Poland in May 2003. The course will provide an overview of events leading to the Holocaust, other circumstances and issues surrounding the Holocaust, and the concept of social justice. Emphasis will be placed on extrapolating knowledge of the Holocaust to historical and contemporary examples of social injustice and applying this knowledge to one's work with students or clients. In addition, EDC 565/EDP 782 offers the student an opportunity for self-exploration, growth, and expansion and sharing of diverse viewpoints. As such, the specific objectives of this course are to:

(1)   heighten the student's <u>awareness</u> of the historical and current dialectical discussions concerning the Holocaust and other instances of social injustice present in multiple forms of media (e.g., journal articles, textbook readings, and videos);

(2)   aid the individual in developing a <u>knowledge base</u> related to the Holocaust and social injustice and the impact of such issues on professional identity as a means for developing the skills necessary for being a reflective decision maker, creative problem solver, and responsible educator or psychologist:

(3)   provide experiences for the reflective <u>application</u> of ideas, concepts, and information gained throughout the course and field-based cross-cultural experience to a variety of professional practice settings.

Textbook and Required Readings:
Browning, C. (1993) *Ordinary men: Police battalion 101 and the Final Solution in Poland.* Newark: Harper Perennial.
Meltzer, M. (1991). *Never to forget: The Jews and the Holocaust.* New York: Harper Collins.
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Warner, P. (1988). *World War Two: The untold story.* London. Cassell & Co.
Wiesel, E. (1982). *Night.* New York: Bantam Books.

Final Grading Calculations
Final grades in this course will be based on a 450 cumulative point scale:
        A=405-450 points
        B=360-404 points
        C=315-359 points
        D=270-314 points
        F=269 points or below

Participation:
An important aspect of learning involves sharing one's views and experiences as well as hearing different perspectives from other people. Students are expected to participate in class discussions and activities and will be assessed accordingly during the final grading procedures. Therefore, attendance is mandatory and will impact the assessment of a student's participation.

Attendance Policy:
The student is expected to attend all scheduled class meetings and to engage actively in class discussions and group activities. The instructors should be notified in advance of any anticipated absences.

Course Requirements and Evaluations:
1.   **Dialogue Journal Responses (25 points each, 100 points total) (Course objective #3)**
      The student will maintain a dialogue with the instructors via a written journal by responding to short prompts. These dialogue responses are informal and will be completed outside of class.

2.   **Article Critiques (25 points each, 50 points total) (Course objective #'s 1.,2,3)**
      The student will engage in self-selected readings from professional journals and submit critiques of two articles. This is a formal writing assignment and should be treated as such with appropriate form. The student should be prepared for periodic class discussion of the articles they read as deemed appropriate by the instructor.

3. **Book Review and Critique (100 points)**
    (Course objective #'s 1,2,3)

    The student will complete a book review and critique of one of the required texts with a maximum of ten pages, typed, double-spaced according to *American Psychological Association (*5th edition) criteria. This is a formal writing assignment that should contain an introduction, summary, discussion, and implications.

4. **Project (100 points)**
    (Course objective #'s 1,2,3)
    The student will produce a project that connects the Holocaust to other or his chosen profession. There is much flexibility as to the form these projects take and will be generated in consultation with the instructors.

5   **Portfolio (100 points)**
    (Course objective #3)
    The student will assemble a portfolio using the products generated for class, accompanied by an introduction and a reflection piece that summarizes what the student has learned in this class through the course of the semester and how she or he can and will apply that knowledge to the professional setting (e.g., clinics). The student should be prepared to present and discuss the portfolio in class.

Appendix B

Interview Questions-Interview One

From a multicultural perspective, I'm interested in exploring how the *Holocaust March of Remembrance and Hope (2003)* later shaped the participants relationship with social justice and prosocial action

*Following consent, the interviewer will explain how the research process will be collaborative in nature. All transcripts will be shared with interviewees.

Pre-Trip

I. Initial Demographics-Social Identities/ Identifying seats of privilege and oppression:
      a. How do you typically identify yourself?

Possible prompts: Name   Educational Status
                        Age   Socioeconomic Status
                        Gender   marital status
                        Religion   ethnicity
                        Race   Profession
                        sexual orientation (if offered)

II. <u>Life history</u>

1. Where were you raised?
2. How many children were in your family?
3. Describe the social environment in which you grew up.
4. What did you learn in school, church, or other institutions regarding social injustices?

        a.   I am wondering about the role discrimination played in your family growing up? Or racism? Or religious discrimination?

        b.   Can you identify any cultural values that you learned growing up? Do you believe any of these cultural values are influencing your current behaviors relative to social justice?

5. How would you define social injustice? Social action?
6. Presently, what role does the concept "social injustice" play in your life?
7. You mentioned identifying yourself as (disclosed social identities). Each of these identities helps me better your perspective on the trip. Which if these identities have you struggled with the most/the least in society? What reasons to you give for this?
8. How did you decide to participate on the MRH experience?
9. What components of the preparatory course helped prepare you for the journey? What was missing from the course that you wish had been included?

Interview Two

During Trip

I <u>Exploration through Pictures:</u> Students will be asked to bring two pictures from the trip that they find most meaningful.

1.   What came to mind when I asked you to bring in your two most meaningful pictures? What was it like sifting through your photos? What made you decide upon these photos individually? What made you choose these photos as a whole?

2.   What messages do these photos convey to you? What's missing from these pictures? if anything? Which pictures speaks to you the most? Why? What photo would you now take to add to these three?

3.   What other artifacts might add to these photos?

4.   Thinking back on the trip, what stands our for you the most from the trip? What messages did you take away from the trip?

II. Follow up on responses during last interview.
What did interview number one cause you to think about? Any adverse reactions to the interview?

Post-Trip

1.   In what ways do you perceive society similarly/differently following the
        Holocaust March of Remembrance and Hope?
2.   What changes, if any, have you noticed following the trip regarding your own
        behaviors? Thoughts? Emotions? When you see a social injustice?
3.   What situations/variables may need to be in place in order for you to feel
        safe/comfortable in addressing/ not addressing social injustices?

        a. Describe the situation (e.g., personal, public, social identities)

        b. What went on with you internally (e.g., thoughts, feelings, attitudes)?

        c. How confident do you feel in addressing social injustices?

4.   How does morality fit, if it does, with issues of social justice? Does your morality fit?
5.   What oppressed/ privileged groups are you more aware of since returning from
        the trip?
6.   Why do you think some people are extremely invested in issues of social justice while
        others are not? Where would you put yourself in this continuum?

Interview Three

Post-Trip Continued

1. <u>Member checking:</u> Share with the participant overarching themes that are present in their responses. Potentially discuss themes that may be absent from their responses and the reason this is the case.

2. What actions have you taken since the trip, if any, to become involved in issues of social injustice? What do you believe is motivating you to become involved? Relative to the trip? Relative to your life? How much influence do you believe you have in making minor or major societal changes? Have you previously or currently setting any goals for yourself regarding taking social action?

3. Ask the participant to rate the trip experience as being on a continuum from very negative to a very positive regarding how the trip has influenced their current lives.

 a. Ask the participants to define the points of the scale and explain their rating.

 b. Ask the participant to give the process a title and describe it to the researcher.

4. Ask the participant what did they think about after interview #2? And what the overall interview experience has been like for them.

5. Describe the next process regarding reading, signing, and if needed discussing the autobiographical accounts.

Appendix C

Research Timeline

Date	Action
Date	**Action**
Spring semester 2003	MRHC preparatory course took place.
May 2003	MRH (2003) journey took place.

Spring 2005	Participants recruited (n=6).
June-August 2005	Conducted interviews and transcribed audio tape following each interview.
July 2005	One participant dropped out (n=5).
October 2005	Recruited three outside coders.
November 2005	Sent transcripts to three outside coders for initial analysis.[12]
	Three coders and I read through two randomly assigned sets of transcripts each.
January 2006	Coders returned their labeled sets of transcripts.
	Labeled phenomena of the four coders were grouped into *Major Domains, Codes*, and *Coding Descriptions* (see Table 2)
February 2006	Coders were sent new-to-them transcripts to code using the identified labels to see if codes matched.
March 2006	Coders returned transcripts, most codes matched, discussed subtle differences with coders to clarify coding scheme.
April 2006-April 2007	Patterns in the data were considered and reconsidered as alternative viewpoints and literature challenged the rationales which initially surfaced for me.
	Began organizing data into meaningful themes and began writing chapters. Data analysis and theoretical processes remained ongoing until the manuscript was complete.

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[12] Data analysis and theoretical processes simultaneously took place throughout the entire research study.

Appendix D

Recruitment Email

Title: MRH- Research Study

Hello! I hope all of you are doing well. My name is Melissa Rosenblum, and as some of you may remember, I was a participant on the Holocaust March of Remembrance and Hope (MRH, 2003) student leadership trip to Poland. I wanted to contact to see if you would be interested in participating a study of this experience.

I am very interested in learning how the Holocaust March of Remembrance and Hope have shaped the participants social values in their professional and personal lives. Currently I'm looking for six individuals who participated on the trip and would be interested in sharing their experiences for three, hour-long interviews either by phone (I would cover all phone costs) or a [Midwestern university] setting. The interviews would be conducted every other month from May 2005 to August 2005. My hope is that the participants will benefit from the interviews by getting an opportunity to discuss and synthesize what they have learned.

If you are interested in participating, or learning more about the study, please contact me at (XXX) XXX-XXXX or my email address at XXXXXXX. I know you all have busy schedules, so I appreciate you taking time to read this and look forward to hearing from you.

Take care,

Melissa Rosenblum
Counseling Psychology Doctoral Student
[Midwestern university]

Appendix E

Informed Consent to Participate in a Research Study

Holocaust March of Remembrance and Hope:
Students' Journey Toward Developing Social Values

Investigator: The person in charge of this study is Melissa B. Rosenblum, MS, LPCC, a doctoral student. She is being guided in this research by Dr. Pam Remer, Ph.D. of the [Midwestern university]. There may be other people on the research team assisting with data analysis.

Purpose:
By doing this study, I hope to understand how the Holocaust March of Remembrance and Hope (2003) has affected the participants on an interpersonal and intrapersonal level in addition to specifically understanding how the trip shaped their social values.

Duration/Location:
The research procedures will be conducted at the [Midwestern university] campus in the clinic rooms located in [location omitted] or by telephone. The interview will require meeting three times for approximately one hour each time. The interviews will be conducted every other month beginning in May 2005 and ending in August 2005.

Procedure:
During the initial session, you are asked to participate in an interview that will be semi-structured, meaning some questions will be asked to everyone and others will be more spontaneous. All questions will be aimed at understanding ways in which this trip has changed your perceptions regarding privilege and oppression as well as the emotional and cognitive process you experienced after the trip.

You will be specifically asked whether your data may be rewritten in the form of an autobiography under a pseudonym. You may choose to participate in the study *and* opt out of the autobiographical option with no penalty.

Lastly, prior to the trip you signed an informed consent form for a study being conducted by [names omitted] your reactions to the trip. Part of their data collection included group journals written by participants prior to and during the trip. With your permission, I would like to use this data as part of the combined information for the study. You may choose to participate in the study *and* deny use of your group journals with no penalty. Please initial beside the statement that indicates your choice regarding group journal entries.

___ I give permission for use of my group journals entries in the study.
___ I DO NOT give permission for use of my group journal entries in the study.

Not take part in study:
Participation is this study is strictly voluntary. You may choose not to participate.

Risk/Discomforts:
Although I have made every effort to minimize this, you may find some questions I ask upsetting or stressful. If you do experience distress, you may discuss these feelings with the person conducting the interview. If you desire further assistance, you will be referred a mental health counselor in the Counseling Psychology Clinic at the [Midwestern university] who will get back to you within twenty-four hours.

Benefits:
There is no guarantee that you will benefit from this study. However, some students have found the interview to be rewarding in terms of synthesizing what they have learned from the trip.

Confidentiality:

Your information will be aggregated for all the people taking part in the study. When I write up the study to share it with other researchers, I will write this as combined information with the exception of the autobiographical section that will only be used with the participants' pre-approval. No participant will be identified by name in any presentation of the research. Also, we may be required to show information that identifies you to people who need to be sure that we have done research correctly; these would be people from such organizations at the [mid-western university].

Compensation:
You will not receive any payments or rewards for taking part in this study. However, upon completion of the interview you will be given a copy of the transcript.

Withdrawal:
If you do not want to take part in this study, there are no other choices but to not take part in the study.   During the interview, you have the option of withdrawing at any time. Further, you have the option of declining any question in which you would feel uncomfortable answering. There are no penalties for withdrawing from the study.

Question:
Before you decide whether to accept this invitation to take part in the study, please ask any questions that might come to mind. Later, if you have any questions about the study, you may contact Dr. Pam Remer at XXX-XXXX or Melissa Rosenblum at XXX-XXXX. If you have any questions about your rights as a research volunteer, contact the Office of Research Integrity at the [Mid-western university and phone number]. We will give you a copy of this consent form to take with you.

_____   _____
Signature of person agreeing to take part in the study   Date

_____
Printed name of person agreeing to take part in the study

_____   _____
Name of person providing information to subject   Date

Appendix F

Permission for Use of Archival Data

October 26, 2004

Institutional Review Board
University of Kentucky
222 Bowman Hall
Lexington, Kentucky 40506-0059

RE: Melissa Rosenblum & IRB Proposal

To Whom It May Concern:

I am writing this letter pertaining to Ms. Melissa Rosenblum's IRB submission related to her dissertation research. Ms. Rosenblum has contacted Dr. Elizabeth Spalding and me, requesting to use archival data we collected as part of a cross-cultural learning experience in Poland. Dr. Spalding and I co-facilitated this experience, one in which Ms. Rosenblum participated as a graduate student. Some of the data we collected involved group journals written by student participants prior to and during the trip in accordance with research approved by this IRB and identified by protocol number 00-0541-P4L. Student participants signed informed consent allowing us, the investigators, to use the data as part of manuscripts and presentations we intended to create. We, in turn, give our permission to Ms. Rosenblum to use this data as part of her dissertation with the proviso that she obtain permission from the original participants to do so. Should the participants deny Ms. Rosenblum permission to use their data, there will be no penalty and she will, therefore, not use their data.

Thank you for considering this matter as part of Ms. Rosenblum's larger IRB submission. If I can clarify anything contained herein, please, do not hesitate to contact me as indicated below.

Sincerely,

Todd A. Savage, Ph.D., NCSP
Assistant Professor
Department of Counseling & Educational Psychology
MSC 3CEP
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Appendix G

March of Remembrance and Hope: A Student Leadership Program and Mission to Poland
(2003)- May 21-29

North Americans' Itinerary

Wednesday, May 21, 2003- NEWARK DAY 1

1:00   Registration
3:30   Welcome- Dr. David Machlis, International Director of March of Remembrance and Hope
3:45   The Uniqueness of the Holocaust- Prof. Steven T. Katz, Director
4:45   Break
5:00   The Cause for Auschwitz: A Forensic Perspective-Dr. Deborah E. Lipstadt
6:00   Break
7:00   Dinner
8:15   Program Logistics- Dr. David Machlis
8:30   The Politics of Indifference: America's Response During the Holocaust- Prof. Michael N. Dobkowski
9:15   Why Ordinary People do Horrible Things- Dr. Michael C. Desch.
10:00   Coffee House
11:00   Faculty and Resource Staff meeting

Thursday, May 22, 2003- NEWARK DAY 2
7:15   Breakfast
8:00   Staff Meetings: Mental health professionals, bus captains
9:00   The Catholic Church and the Shoah- Rev. John F. Morley, Ph.D.
10:00   Was any experience typical in the Holocaust? Dr. Karl Qualls, Paul Wos, Irving Roth
11:00   Break
11:15   The Last Expression: Art and Auschwitz- Marilyn Kushner
12:15   Individual Bus Meetings (rooms to be assigned)
1:15   Lunch
2:15   Packing and check-out

North American Group #1 (Newark)
3:45   Group #1 (Newark): Board Shuttle to Newark airport
6:55   Group #1 Departs for Warsaw, LOT Polish Airlines flight 12

North American Group #2 (JFK)
3:00   Group #2 (JFK): Board buses for Brooklyn Museum to view exhibit "The Last Expression: Art and Auschwitz"
7:00   Depart for JFK airport. Dinner at airport
10:30   Group #2 departs for Warsaw, LOT Polish Airlines flight 27

FRIDAY, MAY 23, 2003- POLAND DAY #1
North American Group One (Newark)
9:35   Arrival in Warsaw
11:00   Lunch on board bus: Visit Warsaw sites: Mila 18, Rappaport Monument
1:30   Depart for Krakow
6:30   North American Group ONE and Europeans arrive in Krakow
8:00   Kabbalat Service and Dinner; Greetings from MRH Executive; Opportunity for groups to mingle
10:00   Staff Meeting

North American Group TWO (JFK)
1:35   Arrival in Warsaw; Depart Immediately by bus for Krakow; Lunch on board bus
8:00   Arrive in Krakow
9:00   Shabbat Dinner; Greetings from MRH Executive; Opportunity for groups to mingle
10:30   Staff meeting

SATURDAY, MAY 24, 2003- POLAND DAY #2
Early morning Shabbat services (optional)
7:30   Breakfast
8:45   Depart for Opening Ceremony
9:30   Opening Ceremony

KRAKOW- FULL DAY (boxed lunch)
Krakow Option 1. Groups will visit the following sites
-Ghetto
-Kazimierz:center of the Jewish community of pre-war Krakow
-Old city Market Square
-Pharmacy- important site for smuggling Jews
-Plashov: a forced labor camp
-Schindler's factory
-St. Mary's Church
-Synagogues- Remuh Synagogue, Temple Shul
-Wawel Castle
-Free time in Old Krakow

Krakow Option two: This program, designed to meet the needs of Sabbath-observant faculty and students, will be limited to sites in central Krakow accessible on foot from out hotel.

7:30   Havdallah (inclusive service/ceremony)
        Dinner
        Short evening program with inter-group discussions
        Debriefing and preparation for Auschwitz

SUNDAY, MAY 25, 2003

Early morning Catholic Mass and other denominational services (optional)
7:30   Breakfast
8:45   Depart for Auschwitz
9:30   AUSCHWITZ
        Auschwitz Jewish Center and Synagogue (some buses only due to space restrictions)
        Auschwitz 1
12:30   Lunch in designated areas
2:00   BIRKENAU
4:00   Main Memorial Ceremony
6:00   Depart for Czestochowa
7:30   Dinner stop in Czestochowa
9:30   Depart for Warsaw
        Debriefing on bus
Late Evening Arrival in Warsaw

MONDAY, MAY 26, 2003- POLAND DAY #4
7:30am Breakfast

WARSAW- Full day (boxed lunch)
-Januscz Korczak Orphanage
-Jewish Ghetto
-Jewish Theatre
-Mila 18
-Nozyk Synagogue
-Okopowa Street Jewish cemetery (formerly known as the Gesia Cemetery)
-Old Warsaw
-Powazki cemetery
-Rappaport Monument
-Tomb of Father Jerzy Popieluszko
-Umschlagplatz
Evening   Dinner, debriefing
10:00   Social Event for Students

TUESDAY, MAY 27, 2003- POLAND DAY #5
7:00   Breakfast
8:15   Depart for Lublin
11:00   Visit Lublin
1:30   Majdanek
8:00   Dinner, intergroup sessions and faculty speaker, debriefing

WEDNESDAY, MAY 28, 2003- POLAND DAY #6
7:00   Breakfast
8:15   Depart for Treblinka
10:15   TREBLINKA
2:30   Return to Warsaw
2:30   Free time in Warsaw
7:30   Closing Dinner and Program

THURSDDAY, MAY 29- POLAND DAY #7
7:00   Breakfast
8:30   Closing Ceremony and Keynote Speaker
9:30   Interactive program
         Check out

North American Group #1
11:00   Depart for airport
1:10   Departure for Newark, LOT Polish Airlines flight 11
4:50   Arrival in Newark

North American Group #2
11:00   Visit additional Warsaw sites
2:00   Depart for airport
4:40   Departure for John F. Kennedy, LOT Polish Airlines flight 26
8:05   Arrival in New York

Appendix H

Letter to Coders

Thank you so much for agreeing to help me with my dissertation study. Below I have described the research and coding directions to help make this process as easy as possible. Please feel free to contact me if you have any questions either via email (melissa_britt@msn.com) or my cell (XXX) XXX-XXXX.

What is this study about?
In this study I hope to understand how the Holocaust March of Remembrance and Hope (MRH, 2003) later influenced participants' relationships with social justice and prosocial activism. The march is an educational, leadership program that brings together university and college students in Poland in order to teach about the "dangers of intolerance" through the atrocity of the Holocaust, and to promote positive cross-cultural relationships.

What are the main research questions?
Again, this study seeks to understand how the MRH journey later shaped the participants' relationships with social justice and prosocial activism *through the perception of the participants.* I am interested in specifically understanding the participants current motivation to promote social justice, including whether social activism is perceived as *valuable*, and whether the participants perceive themselves as having the *ability* to respond to social injustices. I am also interested in the roles empathy, self/other interest, and morality may play in the connection with social justice/activism. Lastly, I am interested in how the participants social identities (e.g., Caucasian, non-Jewish, Catholic) may be influencing their response to social injustices. Within the context of this study, social justice will be considered a conceptual framework for understanding issues of inequality, and prosocial action, will be considered a behavioral response to oppression.

Research questions, generally speaking:
1. Why should I do this (take social action)?
2. Is this important, do-able, and cost-effective?
3. What social identities are contributing to what I choose to do?

Concepts that may be helpful for coding but are NOT necessary:

Morality	Expectancy for success	Oppressed status	Stages, levels
Self-Interest	Task value	Knowledge	Guilt
Empathy	Privilege status/influence	Attitude	Personal power
Responsibility	Human connection	Childhood messages	Analogies, metaphors

Directions:
In this packet you have been given a full set of transcripts for two participants totaling 6 transcripts. Each participant was interviewed three times and the focus of the interviews included a) social history, b) most striking components of the trip, and c) their current relationship with social justice/activism. Below are some specific directions, but before you read them I want to say I don't want you to necessarily LOOK for anything, but rather use your intuition to respond to "meaningful chunks" that seem to be saying something important. Please keep my research questions in the forefront of your mind and simultaneously trust that you know what's worthy of being noted.

1. Please read through each transcript and note any themes or patterns that come to your attention. Feel free to use the concepts mentioned above IF they fit- or choose your own words/phrases. You may want to keep the research questions in front of you to guide you through your reading (why should I do this, etc.)
2. If something just strikes you as unique please mark it and write me a note as to why.
3. Just to standardize the process, please use a highlighter to mark significant passages with the appropriate label in the left margin.
4. If you choose to use extra paper to write your thoughts or define labels, I just ask that you write legibly (I do not write legibly…).
5. Please return the transcripts to me by mid-December (in the self-addressed envelope). At this point I will be comparing and reconciling the coding categories among the four coders. During early January I will send you ONE transcript with the potential final coding scheme. I will ask you to code this new transcript using the coding scheme and send it back to me. Again, thank you so much for your help! You are wonderful.

Letter to Coders- Part II

Thank you again for agreeing to help me with my dissertation study. Below I have described the research questions (for review) and the *coding directions* to help make this process as easy as possible. Please feel free to contact me if you have any questions either via email (XXXX) or my cell (XXX-XXXX).

What is this study about?
In this study I hope to understand how the Holocaust March of Remembrance and Hope (MRH, 2003) later influenced participants' relationships with social justice and prosocial activism. The march is an educational, leadership program that brings together university and college students in Poland in order to teach about the "dangers of intolerance" through the atrocity of the Holocaust, and to promote positive cross-cultural relationships.

What are the main research questions?
Again, this study seeks to understand how the MRH journey later shaped the participants' relationships with social justice and prosocial activism *through the perception of the participants.* I am interested in specifically understanding the participants' current motivation to promote social justice, including whether social activism is perceived as *valuable*, and whether the participants perceive themselves as having the *ability* to respond to social injustices. I am also interested in the roles empathy, self/other interest and morality may play in the connection with social justice/activism. Lastly, I am interested in how the participants' social identities (e.g., Caucasian, non-Jewish, Catholic) may be influencing their response to social injustices. Within the context of this study, social justice will be considered a conceptual framework for understanding issues of inequality, and prosocial action, will be considered a behavioral response to oppression.

Research questions, generally speaking:
1. Why should I do this (take social action)?
2. Is this important, do-able, and cost-effective?
3. What social identities are contributing to what I choose to do?

Coding Directions:
In this packet you have been given one full set of transcripts for a single participant totaling 3 transcripts. Each participant was interviewed three times and the focus of the interviews included a) social history, b) most striking components of the trip, and c) their current relationship with social justice/activism. Below are the specific directions for coding the transcript:

5. Please read through the **Table 2**: *Major Domains, codes, and coding descriptions* until the terms feel familiar and recognizable to you.

6. Next, please read through the full set of transcripts to familiarize you with the participant's responses.

7. Just to standardize the process, please use a highlighter to mark significant passages with the appropriate label in the left margin.

8. Looking at Table 2, you will notice there are three main columns with the labels "Domains," "Codes," and "Coding descriptions." When labeling on the actual transcript, I ask that you ONLY use the "Codes" label.

For example:

> (N says): I remember thinking a lot about the book "Ordinary Men" after the trip. I just kept thinking about how I could have been one of the people that joined the Nazi regime…for any number of reasons. That really scares me when I think about it that way.

The coder would then label the left margin, using ONLY the "Codes" label with the number/letter combination below. If you look in Table 2 you will see that **2cc3** means "Reports imaging self during Holocaust/ as Nazi."

> (**2cc3**)   (N says): I remember thinking a lot about the book "Ordinary Men" after the trip. I just kept thinking about how I could have been one of the people that joined the Nazi regime…for any number of reasons. That really scares me when I think about it that way.

5. As described above, please read through the entire set of three transcripts and label them using ONLY the codes categories. You may want to address each of the Major Domains (1, 2, and 3) one at a time to make the task feel less cumbersome.

6. If for some reason you believe there is something significant in the transcripts which the coding categories do not capture, please include an additional note about this theme/idea/word and why you believe it needs to be included.

7. Please return the transcripts to me by mid-April (in the self-addressed envelope). I ask that you return them ASAP as I have three months to complete as much of this as I can before leaving for internship. Again, thank you so much for your help!

Appendix I

Coding Example

Coding Part I: Example

Andrew's Interview II- Coded by the outsider Coder, Nicole, as well as the researcher.

>**Interviewer:**… What was it like for you when I initially asked you to go back through them [most meaningful photos from the trip]? What was that like?

Empathy/
Human
Connection

>**Andrew:** First, when you said that, immediately one picture came to mind. That's simple. If I had to pick out one picture that summed up the whole trip. It was easy. It was the picture of myself and Irving Roth because if for no other reason, this is the person I identify with the Holocaust now. It's not just a skeleton face of pictures or a massive mound of shoes and clothes. It's a real live human being. Someone who was very similar to my grandfather. So to me this is my face, this is my memories of the Holocaust and the victims of the Holocaust so that's kind of the picture….

Nicole's Initial Coding Process: Nicole coded this excerpt "Empathy/Human Connection" and described it as "The subject has in some way communicated an understanding of the experiences of another. This may also be used for statements that express an attempt or wish to understand others' experiences. This can also be used when the subject indicates a connectedness to others through getting to know them or friendships."

Researcher's Initial Coding Process: I coded this excerpt "Human Connection" and described it as "participant describing an attachment with a Holocaust survivor as having a major impact on his/her experience of the trip." I also coded the excerpt as "Identifying with the Holocaust Victim" though did not specifically refer to this segment as "empathy".

Example of How Major Code was Reconciled:

Nicole combined "Human Connection" and "Empathy" as a single category and addressed both in her definition. I agreed with her coding though felt she was combining two distinct categories. In order to distinguish between the two, I first corroborated with Nicole's definition whereby "Human Connection" was considered a participant reporting a human connection as having a significant impact on his/her experience of the trip. Secondly, Nicole and I agreed that Andrew was also identifying with Irving Roth and visualizing himself as a Holocaust survivor. In this segment, empathy came to be described as how a participant reports imagining themselves during the journey.

Thus, Andrew reported feeling attached to Irving Roth (i.e., coded as human connection) and reported imagining himself as a Holocaust victim (i.e., coded as imagining self during Holocaust as victim).

Coding Part II: Example

Violet's Interview II- Coded by the outsider Coders, Andrea and Nicole, as well as the researcher:

> **Interviewer**: Tell me about the second picture [interviewer is asking about the most meaningful photos from the trip]…

2CC2 **Violet**: The picture is an image of a large container…thousands of pairs of glasses. What struck me about that image was that the people couldn't see and their life depended on their ability. If they were given the opportunity to work in the camp, it depended on their ability to do so without messing up. But they couldn't see. <u>But for me personally, because I have a visual impairment, I saw this case of glasses... it meant to me that if I had walked through the gates I wouldn't have survived.</u>

<u>Coding Process</u>: Andrea, Nicole, and I coded this excerpt "2CC2" that came from the Major Domain 2cc (See Table 2 and below). Had there been some discrepancy between the coders, I would have contacted the coders and discussed these differences.

2cc. [Participant] Reports imagining self during Holocaust

2cc2 **As victim**	Participant recognizes the similarities between themselves and the victims; "It could have been me."

Coders' Vitas

Nicole K. Sirrine, Ph.D.

EDUCATION

2006	**Doctor of Philosophy**, **Clinical Psychology**
	Bowling Green State University, Bowling Green, OH
2004	**Master of Arts, Clinical Psychology**
	Bowling Green State University, Bowling Green, OH
1998	**Bachelor of Arts, Psychology**
	The Pennsylvania State University, University Park, PA

ACADEMIC APPOINTMENTS

9/06 – present	**Postdoctoral Fellowship in Psychology and Pediatrics**
	Department of Psychiatry and Behavioral Sciences
	Emory University School of Medicine, Atlanta, GA
9/05 – 8/06	**Predoctoral Internship in Child and Adolescent Psychology**
	Department of Psychiatry
	University of Rochester School of Medicine and Dentistry, Rochester, NY

CLINICAL EXPERIENCE

6/04 – 6/05	**Psychological Resources, Ltd.,** Toledo, OH
	Child and Adult Assessment
9/00 – 5/05	**Psychological Services Center**, BGSU, Bowling Green, OH
	Child and Adult Assessment and Treatment
1/03 – 6/04	**Psychological Services Center**, BGSU, Bowling Green, OH
	Group Therapy
6/03 – 5/04	**Family Resource Centers**, Findlay, OH
	Child and Family Assessment and Treatment
6/02 – 5/03	**Children's Resource Center**, Bowling Green, OH
	Child and Family Assessment and Treatment

SCHOOL-BASED INTERVENTION PROGRAMS

1/06 – present	**Around the W.O.R.L.D.**
	Rochester City School District, Rochester, NY
	Program Facilitator
1/02 – 5/02	**Powerful Choices! Prevention Program**
	Toledo Public Schools, Toledo, OH
	Program Facilitator
1/02 – 5/02 &	**I CAN DO Problem-Solving Program**
1/01 – 5/01	Bowling Green City Schools, Bowling Green, OH
	Program Facilitator

SUPERVISION

8/03 – 12/03   **Introduction to Clinical Supervision**
Department of Psychology, BGSU, Bowling Green, OH
Student Supervisor

8/01 – 12/01   **Foundations of Clinical Psychology Assessment**
Department of Psychology, BGSU, Bowling Green, OH
Teaching Assistant/Supervisor

CONSULTATION EXPERIENCE

4/04 – 5/05   **Evaluation of the Prevention of Methamphetamine and Inhalant Abuse among Rural Hispanic Individuals**
Department of Psychology, BGSU, Bowling Green, OH
Project Manager

RESEARCH EXPERIENCE

2/05 – 8/06   **Dissertation Research**
Department of Psychology, BGSU, Bowling Green, OH
Children's social goals and normative beliefs: A comparison of multiple relationship contexts
Chairperson: Dara Musher-Eizenman, Ph.D.
This research examines the relationship between children's social goals and retaliation beliefs, and the influence of these cognitive processes on aggressive behavior within and across sibling and peer relationships.

4/04 – 2/05   **Preliminary Project Research**
Department of Psychology, BGSU, Bowling Green, OH
Children's normative beliefs about aggression within various relationship contexts: A review and pilot study
Chairperson: Dara Musher-Eizenman, Ph.D.
This study compared children's beliefs about the appropriateness of directing multiple forms of aggression (i.e., verbal, physical, and relational) toward a sibling, a best friend, and an unknown peer.

1/04 – 6/04   **Wood County Cross-Training Initiative**
Children's Resource Center, Bowling Green, OH
Special Project Coordinator

1/03 – 6/04   **Spiritually-Integrated Intervention Program Development**
Department of Psychology, BGSU, Bowling Green, OH
Program Developer and Evaluator

1/01 – 5/04   **School Aggression Project**
Department of Psychology, BGSU, Bowling Green, OH
Program Developer and Evaluator

8/01 – 2/04   **Master's Thesis Research**
Department of Psychology, BGSU, Bowling Green, OH
The co-occurrence of marital and sibling physical aggression in clinic-referred families
This study examined the association between marital physical aggression and adolescent-to-sibling physical aggression among families with youth referred to a mental health clinic.

1/99 – 6/00   **Pre-Graduate Research Fellowship**
National Institutes of Health, Institute of Child Health and Human Development, Section on Social and Emotional Development, Bethesda, MD
Research Assistant

Appendix J continued

PUBLICATIONS

Sirrine, N. K., & McCarthy, S. Studies in Historical Replication in Psychology IV: An inquiry into the psychological research and life of Gertrude Stein. Submitted to Science & Education.

Pargament, K. I., McCarthy, S., Shah, P., Ano, G., Tarakeshwar, N., Wachholtz, A., **Sirrine, N.,** Vasconcelles, E., Murray-Swank, N., Locher, A., & Duggan, J. (2004) Religion and HIV: A review of the literature and clinical implications. *Southern Medical Journal, 97,* 1201-1209.

TECHNICAL REPORTS

Sirrine, N., Musher-Eizenman, D., & Dubow, E. (2004). Evaluation of the prevention of methamphetamine and inhalant abuse among rural Hispanic individuals. Report prepared for the Center for Substance Use Prevention.

Duvall, N., **Sirrine, N.,** & Kaplar, M. (2004). The Wood County cross-training initiative: A summary of outcomes. Report prepared for the Center for Learning Excellence at Ohio State University & Ohio Mental Health Network for School Success.

CONFERENCE PRESENTATIONS

Dubow, E. F., Heretick, D., Musher-Eizenman, D., McCarthy, S., Moyer, V., Maxey, D., Vanderploeg, J., Schroeder, J., & **Sirrine, N.** (2004, March). Targeting social cognitions as a precursor to modifying aggressive behavior: Developmental and measurement issues. Paper to be presented in E. F. Dubow & P. Boxer (Chairs), *Critical developmental and methodological issues in adolescent aggression prevention.* Symposium presented at the biennial meeting of the Society for Research in Adolescents, Baltimore, MD.

Roberts, K. P., Sternberg, K. J., Lamb, M. E., & **Sirrine, N. K.** (2000, March). The effects of rapport building on the quality of information reported by children about a staged event. Paper presented in K. P. Roberts & J. A. Quas (Chairs), *Improving the completeness and accuracy of children's eyewitness testimony: New research directions.* Symposium presented at the biennial meeting of the American Psychology-Law Society of the American Psychological Association, New Orleans, LA.

Roberts, K. P., Sternberg, K. J., Lamb, M. E., Zale, J. L., & **Sirrine, N. K.** (1999, July). The effectiveness of open-ended and direct rapport-building styles on children's reports of a staged event. Paper presented in K. P. Roberts (Chair), *Novel interviewing techniques: Effects on children's eyewitness reports.* Symposium presented at the biennial meeting of the Society for Applied Research into Memory and Cognition, Boulder, CO.

Roberts, K. P., Zale, J. L., **Sirrine, N. K.,** Marein-Efron, G., & Dunne, J. E. (1999, April). The effects of focused questions on children's spontaneous recall. Paper presented in M. K. Welch-Ross & L. Fasig (Chairs), *Moderators of suggestibility and eyewitness memory in young children.* Symposium presented at the biennial meeting of the Society for Research in Child Development, Albuquerque, NM.

Clements, M. L., Warren, C. L., Chaplin, T. M., Large, B. A., **Sirrine, N. K.,** & Schuler, C. A. (1998, November). The whole and sum of the parts: Assessing family functioning from different perspectives. In A. Mahoney (Chair), *Observational research on triadic family interactions: Conceptual and methodological issues with families of preschool and elementary-age children.* Symposium presented at the annual meeting of the Association for the Advancement of Behavior Therapy, Washington, D.C.

CONFERENCE POSTERS

Sirrine, N. K., Lauricella, A. M., Saveliev, K. A., Musher-Eizenman, D. R. (2005, April). Is blood thicker than water?: Children's normative beliefs about aggression. Poster presented at the biennial meeting of the Society for Research in Child Development, Atlanta, GA.

Sirrine, N. K., Mahoney, A., & Donnelly, W. O. (2004, November). The co-occurrence of marital and severe sibling physical aggression in a child clinical sample. Poster presented at the annual meeting of the Association for the Advancement of Behavior Therapy, New Orleans, LA.

Kaplar, M., **Sirrine, N. K.**, & Duvall, N. (2004, October). Bridging the gap: A cross-training initiative to promote coordination among agencies and schools. Poster presented at the annual Conference on Advancing School-Based Mental Health Programs, Dallas, TX.

Shah, P., Wachholtz, A. B., Pargament, K. I., McCarthy, S., **Sirrine, N.**, Ano, G., Phillips, K., Vasconcelles, E., Duggin, J., & Locher, A. (2004, March). Lighting the Way: A psycho-spiritual intervention for HIV+ African American women. Poster presented at the annual meeting of the Society of Behavioral Medicine, Baltimore, MD.

Goldstein, S., Vanderploeg, J. J., **Sirrine, N. K.**, Dubow, E., & Musher-Eizenman, D. (2003, August). A longitudinal investigation of relational and overt aggression in fifth-graders. Poster presented at the annual meeting of the American Psychological Association, Toronto, Canada.

Sirrine, N. K., Frutchey, R. A., & O'Brien, W. H. (2001, November). Meta-analysis of interventions to increase compliance in children and adolescents with insulin-dependent diabetes mellitus. Poster presented at the annual meeting of the Association for the Advancement of Behavior Therapy, Philadelphia, PA

Mahoney, A., Schroeder, J., Sybesma, C. K., & **Sirrine, N. K.**, & Donnelly, W. O. (2001, November). Mothers and fathers who hit and scream: Do physical and verbal aggression have interactive effects on clinic-referred adolescents. Poster presented at the annual meeting of the Association of Behavior Therapy, Philadelphia, PA

Boxer, P., Lawrence, J. A., Ano, G., & **Sirrine, N.** (2001, November). Assessment of college student learning problems in a normative sample. Poster presented at the annual meeting of the Association for the Advancement of Behavior Therapy, Philadelphia, PA

Roberts, K. P., Berkel, C., Patel, K., & **Sirrine, N.** (2001, April). The effects of interviewer style on children's reports of a staged event. Poster presented at the biennial meeting of the Society for Research in Child Development, Minneapolis, MN.

TEACHING EXPERIENCE

1/02 – 5/02   *Psychology of Self-Change and Improvement*

Department of Psychology, Bowling Green State University, Bowling Green, OH
Instructor

8/01 – 12/01   *Foundations of Clinical Psychology Assessment*

Department of Psychology, Bowling Green State University, Bowling Green, OH
Teaching Assistan

8/01 – 12/01   Adolescent Psychology
Department of Psychology, Bowling Green State University, Bowling Green, OH
Teaching Assistant

PROFESSIONAL AFFILIATIONS

American Psychological Association

Rebecca Perkins

WORK HISTORY

Bluegrass Regional Mental Health Mental Retardation Board-   January 1997- Present

In-Home Therapist, Bluegrass IMPACT West, Paris, KY.

Outpatient Therapist, Harrison County Comprehensive Care Center, Cynthiana, KY.

Clinical Reviewer, Children's Review Program, Lexington, KY.

In-Home Therapist, Bluegrass IMPACT East, Lexington, KY.
    Served as Clinical Director of program 8/01-10/02.

Therapist, Bourbon County Comprehensive Care Center, Paris, KY.
    Served as Program Director 3/00-11/00.

Case Manager, Woodford County Comprehensive Care Center, Versailles, KY.

EDUCATION/ LICENSURE

June 1999   Obtained Licensure as Psychological Associate in Kentucky
December 1996   M.S. in Education, Counseling Psychology, University of Kentucky, 4.0 GPA
May 1994   B.A. in Psychology, University of Kentucky, 3.9 GPA

OTHER RELATED EXPERIENCES
October 1995- December 1996
        Lexington Rape Crisis Center, Lexington, KY.

Summer 1995 & Summer 1994
        Mercer County Comprehensive Care Center, Harrodsburg, KY.

Spring 1992- Summer 1994
        University of KY. Departments of Psychology and Psychiatry, Lexington, KY.

Summer 1993

Western Psychiatric Institute and Clinic   Pittsburgh, PA

PUBLICATION
    Harris, M.J & Perkins, R.R. (1995). Effects of distraction on interpersonal expectancy effects: A social interaction test of the cognitive busyness hypothesis. Social Cognition, 13(2), 163-182.

A n d r e a   G .   B l o u n t ,   P h . D .

E D U C A T I O N

Doctor of Philosophy	**University of Kentucky, Counseling Psychology**, Lexington, Kentucky December 2001 Dissertation: *Psychologist's Attitudes toward and Practices with Lesbians and Gay Men*
Master of Science	**University of Kentucky, Counseling Psychology**, Lexington, Kentucky December 1996
Bachelor of Science	**University of Florida, Psychology**, Gainesville, Florida Graduated *cum laude*, April 1994

P R O F E S S I O N A L   E X P E R I E N C E

2004 – Present	**Litigation Consultant, Zagnoli McEvoy Foley LLC** Chicago, Illinois
2003 – 2004	**Consultant and Legal Assistant, Paula E. Pratt, P.A., Attorney at Law** Winter Park, Florida
2002	**Psychologist, Private Practice** Atlanta, Georgia
2001 – 2002	**Postdoctoral Research Fellow, Emory University** Atlanta, Georgia
2000 – 2001	**Psychology Intern, Georgia State University** Atlanta, Georgia
1999 – 2000	**Research Assistant, Sanders Brown Center on Aging** University of Kentucky, Lexington, Kentucky
1998 – 2000	**Counselor, University Counseling and Testing Center** University of Kentucky, Lexington, Kentucky
1997 – 1999	**Research Assistant & Therapist, Center for Traumatic Stress Research** University of Kentucky, Lexington, Kentucky
1996 – 2000	**Counselor, Counseling Psychology Services Clinic** University of Kentucky, Lexington, Kentucky
1991 – 1995	**Psychiatric Technician and Crisis Line Counselor, Florida Hospital** Orlando, Florida

PROFESSIONAL AFFILIATIONS

- American Society of Trial Consultants (ASTC)
- Chair, ASTC Professional Standards Committee, 2006 – present
- Defense Research Institute (DRI)
- DRI Trial Tactics Committee
- DRI Drug and Medical Device Committee
- DRI Product Liability Committee
- American Psychological Association

LITIGATION RELATED PUBLICATIONS AND PRESENTATIONS

2007, Fall
More than Words: Using Visual Demonstratives to Help Experts Teach Jurors
Andrea Blount
Accepted for publication, DRI Trial Tactics Committee Newsletter

2007, Spring
Turning Juror Expectations Around: Enhancing Corporate Image through Direct Examination
Andrea Blount and Patricia McEvoy
Accepted for publication, DRI Trial Tactics Committee Newsletter

2007, February
Through the Media: Jurors' Perspectives of the Energy Industry
Presentation at the Annual Oil and Gas Law Conference
Houston, Texas

2006, October
Avoiding Witness Pitfalls: Strategies for Effective Witness Preparation
Presented to ProAssurance and Medical Malpractice Defense Trial Attorneys
Branson, Missouri

2006, August
Effective Communication in Conflict Management
Presented to Masters in Business Students at University of Chicago
Chicago, Illinois

2006, Spring
Color is Power
Kirby Dial and Andrea Blount
Published in the ABA Automobile Law Committee Newsletter

2006, Summer
The FDA Halo Collapse: Effective Trial Strategies to Address Jurors' Declining Perception of the FDA in Pharmaceutical Product Liability Cases
Jo Ellen Livingston and Andrea Blount
Published in DRI, Rx for the Defense

2006, June
Trial Consulting: Psychology in the Courtroom
Presented to Psychology Graduate Students at University of Texas at Austin
Austin, Texas

2006, May
Effective Communication in Conflict Management
Presented to Masters in Business Students at University of Chicago
Chicago, Illinois

2005, Fall
The Best Teacher Wins: Preparing Expert Witnesses to Testify
Andrea Blount
Published in the ABA Automobile Law Committee Newsletter

2005, April
Preparing Expert Witnesses to Testify
Presented to ABA Automobile Law Annual Conference
New Orleans, LA

Melissa B. Rosenblum, M.S.
June 23, 2007
POB: Pittsburgh, Pennsylvania
DOB: September 4, 1975

EDUCATION:

1998-present   *The University of Kentucky*- Lexington, KY
Master of Science in Counseling Psychology (1999)
Counseling Psychology Doctoral Candidate

May 2003   *Holocaust March of Remembrance and Hope-* Poland
Seminar and travel abroad program focused on the Holocaust
and other acts of social injustice.

January 2001   *Birthright Israel Alumni-* Israel
Travel abroad program focused on Jewish history.

1994-1998   *The Pennsylvania State University-* State College, PA
Bachelor of Arts in Psychology, World Literature Minor

Spring 1997   *The University of Leeds*- Leeds, England
Study abroad program focused on women's issues and theology.

PROFESSIONAL CERTIFICATION:

March 2002-   Licensed Professional Clinical Counselor (LPCC, #KY-0569)
present

CLINICAL EXPERIENCE:

August 2006-   *Predoctoral Psychology Intern*
present   *Appalachian State University-* Boone, NC, APA-Accredited Program

August 2004-   *Licensed Professional Clinical Counselor*
July 2006   *Comprehensive Care Center-* Cynthiana, KY

July 2003-   *Psychology Student Affiliate*
July 2004   *Eastern State Hospital-* Lexington, KY

July 2003-   *Practicum Counselor*
December 2003   *University of Kentucky Counseling Psychology Clinic-* Lexington, KY

March 2000-   *Licensed Professional Clinical Counselor*
June 2003   *Comprehensive Care Center-* Richmond, KY

May 1999-   *Practicum Counselor*
December 1999   *University of Kentucky Counseling Psychology Clinic-* Lexington, KY

October 1999-   *Domestic Violence Crisis Counselor*
May 2001   *YWCA Spouse Abuse Centre-* Lexington, KY

August 1998-   *Mental Health Associate*
September 1999   *Charter Ridge Behavioral System (Inpatient)-* Lexington, KY

April 1998-   *Domestic Violence Support Group Facilitator*
July 1998   *Center County Women's Resource Center*- State College, PA

RESEARCH EXPERIENCE:

January 2004- December 2006	***Dissertation Research*** ***University of Kentucky Department of Educational and*** ***CounselingPsychology-*** Lexington, KY *Holocaust March of Remembrance and Hope (MRH, 2003): A* *Qualitative Study Exploring How the Journey Later Shaped Students'* *Social Values* • Co-Chairs: Pamela Remer, Ph.D. and Beth Goldstein, Ph.D.
October 1999- January 2000	***Family Studies Graduate Research Assistant*** ***Research Center for Family's and Children-*** Lexington, KY
August 1998- December 1998	***Trauma Graduate Research Assistant*** ***Center for Traumatic Stress Research-*** Lexington, KY
August 1997- May 1998	***Clinical Psychology Research Assistant-*** August 1997 ***The Pennsylvania State University-*** *University Park, PA*
January 1996- December 1996	***Social Psychology Research Assistant*** ***The Pennsylvania State Psychology Department-*** University Park, PA

Clinical Presentations

Fall 2004	***"Appalachian Culture and Therapy"*** ***University of Kentucky-*** Lexington, KY
Fall 2003	***Dialectical Behavior Therapy (DBT) I & II*** ***University of Kentucky-*** Lexington, KY
Fall 2001	***Techniques in Psychodrama*** ***Comprehensive Care-*** Richmond, KY
Spring 2001	***Post-Traumatic Stress Disorder in Children*** ***Comprehensive Care-*** Richmond, KY
Spring 2001	***Cognitive Processing Therapy-Sexual Abuse (CPT-SA)*** ***Comprehensive Care-*** Richmond, KY

Teaching Experience

Summer 2001	***Literacy Volunteers of America Instructor*** Lexington, KY
Spring 1999	***Psychology Tutor*** ***University of Kentucky-*** Lexington, KY
Spring 1998	***Teaching Assistant*** ***The Pennsylvania State University-*** State College, PA

Conference Presentation

Rosenblum, M. (2006). *Holocaust March of Remembrance and Hope (2003): A Qualitative Study Exploring How the Journey Later Shaped Students' Social Values.* Presentation for Appalachian State University 2006 "Diversity: The Real World" regarding the power of experiential education in teaching about social injustices.

Professional Activities

APA Feminist Specialization Task Force Research Affiliate
American Psychological Association, Student Affiliate
Kentucky Psychological Association, Student Affiliate

Counseling Psychology Area Committee, Student Representative
POWER "Professional Organization of Women in Education and Research"