SOCIAL WORK, SOCIAL JUSTICE, AND THE CAUSES TO WHICH WE ARE CALLED: ATTITUDES, ALLY BEHAVIOR, AND ACTIVISM

A Dissertation

Presented to

the Faculty of the Graduate School of Social Work

University of Denver

In Partial Fulfillment

of the Requirements for the Degree

Doctor of Philosophy

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by

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June 2020

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Degree Date: June 2020

Abstract

As a profession, social work has codified within its ethical guidance and educational policies a commitment to social justice. While social justice is enumerated in several guiding documents, social work continues to lack consensus on both the meaning and merit of social justice (Abramovitz, 1993; Funge, 2011; Hong & Hodge, 2009; Specht & Courtney, 1995; Van Soest & Garcia, 2003). Due to the lack of agreement within the profession about the centrality and meaning of social justice, many educational practices, attitudes, and actions of those working within the profession may not align with socially just ideals that are codified in the *Code of Ethics* and the *Educational Policy and Accreditation Standards* (EPAS) (Longres & Scanlon, 2001; Reisch, 2010; Spect & Courtney, 1995).

To address this disconnect, this study consists of two parts. First, the study examines how social justice has been operationalized in social work via a conceptual review of the literature. Findings show that social work leans heavily on Rawls' definition of social justice (Rawls, 1971), the capabilities approach (Nussbaum, 2003), and the definition of social justice included in the *Social Work Dictionary* (Barker, 2003; Barker, 2013). Unfortunately, none of these adequately align with the *Code of Ethics*, which drive the profession. An updated definition which better aligns with the *Code of Ethics* is provided to conclude Part One. Next, this study examines current social work students' understanding of social justice, and how that understanding relates to attitudes,

ally behavior, and activism as it relates to LGB and transgender people and communities. LGBT identities are centered in this dissertation as CSWE, the accrediting body of social work education, currently allows for active discrimination against this community via its accreditation policy. Findings show that, along with demographics, social context variables, and religious context variables, there are several predictors of attitudes, ally behaviors, and activism that schools of social work can influence, including having courses that teach about power, privilege, and oppression as well as dialogue as a pedagogical approach. Findings also show that having a critical understanding of social justice is essential to having inclusive attitudes and participation in activism. Implications for social work education, including a discussion of pedagogical strategies, are included in this dissertation.

Acknowledgments

I want to first thank all of the amazing social workers taking a critical and activist approach to our profession. Incrementally, we are changing the world for the better. Thank you to all the queer, transgender, and marginalized social work students and educators who bear much of the educational burden of making our profession a more inclusive place.

Dr. Eugene Walls has been central to my success during this journey. He has provided me an amazing roadmap for what mentorship is, and I am so excited to pay this forward as I move into academia. His patience, humor, and friendship for the past four years has made this process one to remember. Thank you to Dr. Leslie Hasche and Dean Amanda Moore-McBride, your encouragement and wisdom during my dissertation process has been instrumental. I also want to thank the community at the Graduate School of Social Work at large – I have had so much support along the way from many incredible mentors who provided so many opportunities to grow as a scholar. I also want to sincerely thank Dr. Michael Woodford, my mentor from the University of Michigan who led me to this path, I look forward to continuing the work we began over a decade ago.

To my cohort, you are simply the best, and that we had the opportunity to go through this together is probably one the greatest gifts I have received. To my friends and family, thank for accompanying me on this ride. To simply acknowledge my wife Carolyne is certainly not enough. Thank you Carolyne for taking this trip with me, and what a trip it has been. Finally, thank you to our little Maren for joining in on the fun of this process and seeing me through to the end.

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Chapter One: Introduction

As a profession, social work has codified within its ethical guidance and educational policies that it is committed to social justice. While social justice is enumerated in several guiding documents, social work continues to lack consensus on both the meaning and merit of social justice (Abramovitz, 1993; Funge, 2011; Hong & Hodge, 2009; Specht & Courtney, 1995; Van Soest & Garcia, 2003).

As a discipline, social work is primarily guided by two organizations: the National Association of Social Workers (NASW), which establishes and monitors licensure for practitioners and maintains the discipline's *Code of Ethics*; and the Council on Social Work Education (CSWE), which guides educational practices and policy through membership and the accreditation of programs of social work (via the Council on Accreditation [COA]). These guiding institutions call upon social workers to be socially just and to address the consequences of oppression (i.e., lost opportunity, social disenfranchisement, and isolation). The preamble to the *Code of Ethics* states, "Social workers promote social justice and social change with and on behalf of clients." Further, social justice is one of the six codified core values of the profession of social work (NASW, 2017). The CSWE *Education Policy and Accreditation Standards* (EPAS) states that the purpose of social work is to promote human and community well-being. This

stated purpose is actualized through the quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons, locally and globally (CSWE, EPAS, 2015). Beyond the two primary guiding institutions, social work also looks to the International Federation of Social Workers (IFSW) for global leadership of the profession. The IFSW states that social work, "is a practice-based profession and an academic discipline that promotes social change and development, social cohesion, and the empowerment and liberation of people" (IFSW, 2012, Global Definition of the Social Work Profession, para. 1). Lastly, the *12 Grand Challenges,* which were instituted to drive innovation and collaboration in the profession, centers on 12 societal challenges, one of which—achieving equal opportunity and justice—acts as a yet another call to address social injustices.

Principles of social justice, human rights, collective responsibility, and respect for diversity are central to social work (Abramovitz, 1993; Funge, 2011; NASW, 2017; Specht & Courtney, 1995). It is these numerous calls from social work's guiding organizations to confront injustice and work toward a socially just society that distinguishes social work from other helping professions such as psychology or counseling (American Psychological Association, 2017; NASW, 2017; Rountree & Pomeroy, 2010). Yet, despite this concretized link between social work and social justice, there is not consensus in the understanding of what social justice is, how it should be operationalized in social work, or even if the profession should be driven by it.

Without consensus on a definition of social justice, there may be far-reaching implications within and outside of social work (Abramovitz, 1993; Funge, 2011; Specht

& Courtney, 1995). Due to the definitional inconsistencies and the lack of agreement within the profession about the centrality of social justice, many education practices, attitudes, and actions of those working within the profession may not align with the socially just ideals codified in the *Code of Ethics* and the *EPAS* (Longres & Scanlon, 2001; Reisch, 2010; Specht & Courtney, 1995*)*. This misalignment infiltrates classrooms and universities often through a lack of response when identity-based microaggressions occur (Atteberry-Ash, Speer, Kattari, & Kinney, 2019; Hollingsworth, Patton, Allen, & Johnson, 2018) or in larger policy contexts. CSWE via the Council on Accreditation accrediting schools of social work which operate in universities with discriminatory policies is an example of misalignment between calls of the profession and policy level practices.

Inconsistencies in policies and practices have a long history in social work and were often upheld by the guiding organizations (Trolander, 1997). CSWE has grappled with issues of racism and sexism and struggled to make language, accreditation, and educational practices inclusive of race and gender, often to the dissatisfaction of racial and gender minority groups. Marginalized groups urged CSWE to ban accreditation of schools that actively discriminate against women and people of color. These changes were not implemented until 1962 for racial discrimination and 1970 for gender-related discrimination (Trolander, 1997). Social work has seen the commitment to inclusive language ebb and flow. Currently, this misalignment between our commitment to social justice and the guiding documents of the profession is most evident in how the profession operationalizes its commitment to LGBTQ-related justice issues (Reisch, 2010).

As academics continue to debate the professionalism of social work, its commitment to its values and ethics, and the role of social justice, social work educates students who may not understand nor connect social justice to their social work practice, despite the clear expectations articulated by guiding documents and policies (Finn, 2016; Longres & Scanlon, 2001; NASW, 2017). This lack of understanding may also contribute to the perpetuation of injustice by social workers, who may erroneously believe that they are working to address injustice in their work when their actions reinforce and support inequity (Reisch, 2010).

Major Questions

To answer the first question of this study – How is social justice conceptualized in the discipline of social work? – this study employs a conceptual review of the existing literature. Building upon the conceptual review, this study addresses the remaining two questions of interest: first, what are social work students' understandings of the meaning of social justice? A number of primary and secondary hypotheses underlie this research question.

The primary hypotheses are associated with the relationship of the Critical Orientation to Social Justice Scale (COSJS) to attitudes, allyship, activism, and high-risk activism. They are:

H1: Higher scores on the COSJS will be associated with more positive attitudes about LGB people.

H2: Higher scores on the COSJS will be associated with higher levels of LGB-related ally behavior.

H3: Higher scores on the COSJS will be associated with higher levels of LGB-related activism behavior.

H4: Higher scores on the COSJS will be associated with higher levels of LGB-related high-risk activism behavior.

H5: Higher scores on the COSJS will be associated with more positive attitudes about transgender people.

H6: Higher scores on the COSJS will be associated with higher levels of transgender-related ally behavior.

H7: Higher scores on the COSJS will be associated with higher levels of transgender-related activism behavior.

H8: Higher scores on the COSJS will be associated with higher levels of transgender-related high-risk activism.

The secondary hypotheses are associated with the relationships of attitudes, allyship, activism, and high-risk activism to one another such that each construct is predictive of the constructs that follow it. This embedded nature of the relationships is illustrated in Figure 2 below. The hypotheses representing these relationships are:

H9: Attitudes toward LGB people will be positively associated with LGB-related ally behavior.

H10: Attitudes toward LGB people will be positively associated with LGB-related activism behavior.

H11: Attitudes toward LGB people will be positively associated with LGB-related high-risk activism behavior.

H12: LGB-related ally behavior will be positively associated with LGB-related activism behavior.

H13: LGB-related ally behavior will be positively associated with LGB-related high-risk activism behavior.

H14: LGB-related activism behavior will be positively associated with LGB-related high-risk activism behavior.

H15: Attitudes toward transgender people will be positively associated with transgender-related ally behavior.

H16: Attitudes toward transgender people will be positively associated with transgender-related activism behavior.

H17: Attitudes toward transgender people will be positively associated with transgender-related high-risk activism behavior.

H18: Transgender-related ally behavior will be positively associated with transgender-related activism behavior.

H19: Transgender-related ally behavior will be positively associated with transgender-related high-risk activism behavior.

H20: Transgender-related activism behavior will be positively associated with transgender-related high-risk activism behavior.

LGB and transgender identities are centered in this dissertation as CSWE (via COA), the accrediting body of education in the discipline, currently allows for active discrimination against members of these communities via current accreditation practices. In Chapter Five of this dissertation, the attitudes, ally behavior, and activism toward LGB and transgender identities will be used as an exemplar, when applicable, to draw parallels

to other marginalized peoples and communities as it concerns pedagogical approaches to disrupting harm perpetrated against marginalized students and experiences of marginalized students in schools of social work. One note on language: this dissertation will use the acronym LGB (lesbian, gay, bisexual) and transgender when referring to the current study. Regarding extant research, this dissertation will, however, use the acronym for the identities included in those studies. For example, if a study is cited which includes only lesbian, gay, bisexual, and queer participants, the acronym LGBQ will be used.

Organization of Dissertation

This dissertation is presented in five chapters. This first chapter offers a brief introduction to the study. It includes an introduction to the lack of consensus on how social justice is understood, the possible ramifications of this lack of consensus, and addresses how social justice has been defined within social work. It further raises the question of the relationship between students' understanding of social justice and what constitutes critical social work attitudes and behaviors. The second chapter introduces relevant literature, including the role of CSWE, COA, and the NASW, the conceptualization of social justice as a value, and the connection between students of social work and social justice. The second chapter also presents the theories that ground this dissertation to concerns of social justice and educational practices. The third chapter focuses on the study's methods including the study designs of both the conceptual review and the cross-sectional, national survey of social work students, and the data analysis plan. The fourth chapter presents the findings of both the conceptual review and the survey. Lastly, the fifth chapter offers a discussion and implications of the study's

findings for the profession of social work while also including a note on the study's limitations.

Chapter Two: Literature Review and Theories

Social Work: Historical and Current Context

Since its inception, social work has been concerned with amplifying social justice while addressing and diminishing social phenomena that hinder a just society (Abramovitz, 1993). Social work's roots lie in the work of Mary Richmond, Jane Addams, Bertha Capen-Reynolds, and other pioneers of the field, who amid extreme adversity attempted to systematically address the needs of those living in poverty via both the charity organization movement and the settlement house movement (Freedberg, 2016). These movements attended to individuals' needs by both addressing what was needed right away, and also by fighting against systemic discrimination and injustice for those living in poverty via policy implementation regarding fair wages, child labor, and welfare programs for women with children (Kam, 2014). As social work pioneers began to document their practices and train others, the field of social work grew, and the first school of social work at the University of Chicago opened in 1920 (Soydan, 2012). The charity organization movement and the settlement house movement still guide the profession today and are conceptualized via the micro/macro framework, or the clinical/research framework.

Soydan (2012) offers a more global perspective of social work practice through three interrelated concepts: a practical activity, an academic field, and as a research field.

The practical activity of social work (which is how social work is typically conceptualized) is understood as activities intended to assist individuals who are experiencing social problems. Social work as an academic discipline, is as it sounds, the education of future social workers via a formal university education in social work. Social work as a research tradition is the crucial task of infusing social work's traditions, history, and values into the research arena, among other social science traditions, such as sociology (Soydan, 2012). Unfortunately, many aspects of macro practice, such as policy work, community organizing, organizational management, and leadership are lost in Soydan's contemporary perspective on social work.

Over the last thirty years, social work as a profession has strived for legitimacy as a field dedicated to scientific endeavors, including scientific evidence, research, and research translation. With this focus on outcomes, intervention research, translation research, and more scientific methods as a whole, the field is gaining recognition among other sciences, while also grounding itself in evidence that can guide the field as it continues to grow (Soydan, 2012). As social work turned to a more scientific perspective, the profession came together to create the *12 Grand Challenges*. The challenges were instituted by the American Academy of Social Work and Social Welfare (AASWSW) to garner new attention to social issues with a focus on innovation and collaboration. The AASWSW was founded in 2009 through the coordinated efforts of leading social work organizations, including CSWE and the NASW, and included established scholars, educators, and leaders throughout the field of social work. The *12 Grand Challenges* also serve as a set of goals for social work to accomplish; issues include those that negatively impact society, including a challenge that pushes social work to achieve equal

opportunity and justice (Uehara et al., 2013). The *12 Grand Challenges* solidified the profession's commitment, both inwardly and outwardly, to address society's complexities via more methodological and scientific approaches (Uehara et al., 2013). However, with this newfound dedication to science, many believe that social work, and its related educational practices, has slowly moved even more towards psychotherapy and intervention and away from policy, organizing, and social issues. Scholars have argued that with a new focus on social work as a science, that the work of becoming a more just profession may be waning (Rothman & Mizrahi, 2014; Specht & Courtney, 1995).

Frequently, students and professors perceive the commitment to social justice to be primarily a macro value that does not apply to micro or clinically focused practice (Kam, 2014; Olson, 2007; Specht & Courtney, 1994). Olson (2007) has gone so far as to argue that the professional side of social work (i.e., performing evidence-based practices) and social justice have no common ground. Though social work tends to operate on this micro/macro continuum, it is well documented that micro social work has received much more attention via education as many schools do not even offer a macro concentration, field practice opportunities, or research courses (Kam, 2014; Rothman & Mizrahi, 2014). In fact, the latest report on social work education in the U.S. notes that top certificates offered in social work are: (1) addiction, (2) integrated health, (3) school social work, and (4) health. Further, the top field placement areas are: 1) community mental health, (2) health and mental health, (3) school social work, (4) child welfare, and (5) family services (CSWE, 2017). This evidence lends credence to the prominence of more micro practice, given that all the top certificates and field placement areas are micro-level practice areas of social work. A recent study investigating social work students'

perspectives on social justice found that students framed their understanding of social justice as separate and distinct from clinical practice (Bhuyan et al., 2017). This disconnect between social justice and micro practice is not a new phenomenon; more than twenty years ago, Specht and Courtney (1995) called on social workers to reinvest in the development and progress of social work for social justice. This has been echoed more recently, with scholars voicing concern that social work's tendency toward professionalization and private practice hurts the impact of the profession on advancing social justice movements (Bhuyan et al., 2017; Ferguson, 2007; Olson, 2007; Rothman & Mizrahi, 2014).

Although numerous calls to integrate just practices into the profession exist, noting the importance of such integration in both micro and macro practice, scholars have argued that social work educators may not always prioritize the transfer of ethical knowledge to social work students. Bhuyan and colleagues (2017) found that social work students experienced a lack of integration of social justice topics throughout their MSW education, with several participants expressing disappointment that their programs did not adequately prepare them to engage in social justice advocacy. This lack of prioritization of social justice content inadequately prepares future social workers to follow the values and ethics of the profession (Abramovitz, 1993; Hong & Hodge, 2009; Rountree & Pomeroy, 2010). Further, professors may be perpetuating oppression and marginalization in their classrooms by staying silent when harm is propagated. Bhuyan and colleagues (2017) found that students perceived social work classrooms to be harmful places, where problematic content and discussions took place with little to no intervention by the professor. The trickle-down effect of not preparing future social

workers to interrupt injustice combined with the perpetuation of injustice in educational settings impacts students with marginalized identities in different ways than privileged students, reinforcing the marginalization of some students. It is imperative that all social work students, even those involved in clinical practice, understand the role of power, the importance of the interruption of injustice, and how injustice is facilitated at both the interpersonal and societal levels.

Social Justice

In social work, the definition of social justice is complex, and the profession has yet to come to a consensus on the meaning (Finn, 2016). The term has become a buzzword that is used in everyday conversations, in schools' mission statements, and by government and community leaders, often without a concrete delineation of what the user means. Broadly, social justice is commonly understood as the promotion of social equality by reducing barriers to services and goods. However, social work scholars have concluded that multiple definitions of social justice exist and that it is a concept that is not well-understood or clearly defined within the profession (Longres & Scanlon, 2001). This lack of understanding and consensus on a definition has negatively impacted social work's ability to address injustice (Reisch, 2010).

The conceptualization of social justice in social work is largely based on the works of philosopher John Rawls (1971, 2001), who theorized a just society as one where the basic needs of humans are met, unnecessary stress is minimized, the capability of all people is maximized, and lastly, threats to well-being are reduced. This theory of social justice is known as distributive justice (Finn, 2016). Social work scholars Van Soest and Garcia (2003) expounded on the idea of distributive justice by offering five perspectives

to help social workers comprehend the complex nature of social justice. Utilitarian justice, they offered, was met when the greatest good for the most significant amount of people was achieved; libertarian justice is focused on individual freedom (freedom from government-imposed rules, freedom to own goods) and is clear that redistribution of goods is not appropriate as goods should be gained from one's own labor; egalitarian justice reads that all people should be guaranteed the same rights, and when they are not, the redistribution of goods is necessary; racial contract justice claims that justice does not extend to those outside of White society and therefore White privilege must be dismantled in order to achieve a just society; and lastly, human rights justice posits that meeting basic needs, the equitable distribution of resources, and the recognition that everyone has equal rights are all needed to achieve justice.

Over the years, social work's use of different definitions of social justice has evolved from the definition offered by Rawls (1971), most often seen in textbooks, and those forwarded by Van Soest and Garcia (2003). Other often-used definitions in the literature build on earlier offered definitions and operationalize social justice as more than just the distribution of resources, but recognize institutional practices that reproduce inequities, noting social work's role in addressing those practices (Barker, 2003; Barker, 2013; Bell & Adams, 2016).

Role of CSWE and NASW

To gain the skills to meet the various calls to advance social justice and end oppression, it is essential that social work students gain awareness about the detrimental nature of oppression and discrimination as well as the role of power. For students of social work, the opportunity to gain these skills is offered at both undergraduate- and

graduate-level education in social work; and for social work educators, these calls to promote social justice, end oppression, and challenge injustice often begin in the classroom.

The journey of social work education and the call to work toward a more socially just world demands an introspective exploration of how social work facilitates the instillation of and the commitment to social justice in future social workers. Imparting a socially just orientation is imperative if students are to serve as critical social work practitioners and educators who are committed to the values and ethics of the profession.

The NASW was established in 1955 from the unification of seven historic social work organizations. The NASW manages licensure of individual social work practitioners in collaboration with all 50 states in the United States and with Puerto Rico and Guam (Clark, 2013). In 1960, the first version of the *Code of Ethic*s for the profession was created as a one-page document. This first guiding document included fourteen statements that social workers should ascribe to, including a commitment to action for improving social conditions (NASW, 1960). Over the years, several versions were created, with the latest version at 36 pages in length, and completed in 2017 (NASW, 2017).

CSWE was established in 1952 by several national organizations (including some of the same organizations that were part of the creation of the NASW) that were guiding the field of social work, both in education and in practice. Prior to the creation of CSWE, two organizations offered accreditation to schools of social work. These two organizations had philosophical differences on who should be accredited (bachelors or masters level schools) and what type of social worker the educational process should be

preparing (caseworkers for the public or private sector). These differences led to a nation-wide pause on the accreditation of schools of social work in 1947. This pause lasted for five years until the organizations reconvened to sort out their differences. The newly formed CSWE represented 59 graduate schools and 19 undergraduate schools of social work (Kendall, 2002). Over the past 60 years, by-laws and accreditation standards have wavered. As the standards have ebbed and flowed, so has the accreditation of schools of social work. North America experienced significant increases in school accreditations each decade starting in the 1960s, with growth tapering in the early 2000s (Barretta-Herman, Leung, Littlechild, Parada, & Wairire, 2016). Historians of social work credit the sharp increase of accredited schools of social work in the sixties and seventies to the increase in federal funding for social services (Stuart, 2013). Today, there are more than 500 bachelor of social work (BSW) programs and more than 250 master of social work (MSW) programs accredited by CSWE (CSWE, 2017). Together, CSWE and NASW work to guide social work practice and education both in practical means via accreditation standards and a code of ethics, and through their written commitments to social justice (Longres & Scanlon, 2001).

The Council on Social Work Education and Social Justice

The Commission on Accreditation within CSWE is the sole accrediting agency of schools of social work in the United States, including Puerto Rico and Guam. CSWE's stated purpose on social work practice, education and education policy, and accreditation standards is:

> The purpose of the social work profession is to promote human and community well-being. Guided by a person-in-environment framework, a global perspective, respect for human diversity, and knowledge based on scientific inquiry, the

> purpose of social work is actualized through its quest for social and economic justice, the prevention of conditions that limit human rights, the elimination of poverty, and the enhancement of the quality of life for all persons, locally and globally (CSWE, EPAS, 2015, pg. 5).

The *Educational Policy and Accreditation Standards (EPAS)* have nine specific competencies, with three directly related to ethically engaging in socially just social work practice. Competency One, *demonstrate ethical and professional behavior*, specifies that social workers should apply the NASW Code of Ethics when faced with ethical dilemmas. Competency Two, *engage diversity and difference in practice*, specifies that social workers must understand identity as intersectional and made up of several elements, including gender, gender identity and expression, immigration status, marital status, and sexual orientation. Competency Three, *advance human rights and social, economic, and environmental justice*, states that social workers must understand that every person, regardless of position in society, has fundamental human rights such as freedom, safety, privacy, an adequate standard of living, health care, and education (CSWE, EPAS, 2015, pg. 7).

As the profession has evolved and grown, and practices have shifted, so has the role and place of social justice in the policies of the accrediting body of social work. No concrete timeline for the adoption of social justice within the accreditation standards were found in the existing literature, however, a policy created by CSWE in the 1950s barred discrimination (with no explanation on what that discrimination may be based on) in the selection of faculty and students (Carpenter, 2016). In 1968, CSWE updated the accreditation standards and required schools to provide evidence that they had diversity among students, staff, and faculty. As of the 1960s, CSWE has required that specific

identities be enumerated in schools of social work's nondiscrimination policies, including political orientation, race, color, creed, gender, ethnic or national origin, disability, and age; sexual orientation was added in 1982 (Carpenter, 2016). However, CSWE does not require the institutions that house schools of social work to include many of these identities in their university-wide nondiscrimination policies (Jones, 1996). In defense of this contradiction, COA contends that since there is no federal law (besides some federal executive orders which have limited scope) that specifically makes it illegal to discriminate against LGBQ and transgender persons, private schools are free to discriminate against students based on sexual orientation and gender identity (Jones, 1996).

The *EPAS*, as we know them now, were not instituted until 2001. However, prior to that time, CSWE did have policy statements; social justice appeared in a BSW curriculum policy statement in 1998 which included guidelines on promoting social and economic justice and also included language around schools incorporating content on oppression and discrimination (George-Bettisworth, 2017). Although CSWE is committed to social justice through the *EPAS*, it accredits schools of social work whose values and practices do not align with the profession of social work's values, ethics, and competencies. There are at least 76 schools of social work (approximately 13% of all schools of social work) operating in universities with discriminatory statements or policies. Discriminatory statements or policies are generally found within student codes of conduct policies to which, in most instances, students are required to pledge to and enter into a binding contract. While social work programs are not requiring the commitment to these codes of conduct policies, all students must sign them in order to

attend these universities. As such, social work students do not have the option to opt-out of codes of conduct that conflict with social work values. Such statements are in direct conflict with the values and ethics of social work and with the accreditation standards of CSWE. CSWE and COA facilitate this incongruence with the values and ethics of social work by granting discriminating universities exemptions based on religion, much like the religious exemption for access to birth control, which the Trump administration reinstituted in late 2017. The religious exemption for access to birth control allows religious organizations, including colleges and universities, to deny access to birth control for both students and employees. The NASW swiftly came out against this ruling via signing onto an amicus brief to the Supreme Court of the United States (Zubik et al., v. Burwell, et al., 2016). Interestingly, no such statement of condemnation for schools that have religious exemptions has been published by the NASW.

Further, the fact that COA accredits universities with discriminatory policies highlights the inconsistency of condoning discrimination while simultaneously participating in unjust practices as part of the accreditation process. The policy of the accreditation of discrimination is a direct contradiction of CSWE's stated purpose on social work education and practice, which states that social work is defined by its pursuit of social justice and the prevention of conditions that may hinder human rights. Further, it is also in direct conflict with *EPAS* Competency Two, *engage in diversity and difference*, and *EPAS* Competency Three, *to advance human rights.* (CSWE, 2015). The policy of accrediting social work programs that require students to pledge to a discriminatory code of conduct is also contradictory to the NASW's stated mission of promoting social justice (NASW, 2017). This problematic policy is not only in disagreement with the mission of

social work, but also the ethical principles in the *Code of Ethics* (NASW, 2017). Social work should not rely on and profess to hold certain values and ethics when the accrediting body maintains an incongruent relationship with those ethics and values by sanctioning schools that actively discriminate against oppressed and marginalized people.

The National Association of Social Workers and Social Justice

Social justice was first enumerated in the NASW code of ethics in 1979 (NASW, 1979), under *Social Worker's Ethical Responsibility to Society*. The first NASW *Code of Ethics* appeared in 1960, with no mention of social justice, however, in 1967, a new principle was added, which noted a pledge to non-discrimination (with no specific mention of social justice). Social justice shifts to the forefront of the *Code of Ethics* in 1996 and moving forward, where the term appears in the preamble as a value, with an accompanying ethical principle calling for social workers to challenge injustice, and in ethical principles 6.01 and 6.04 (NASW, 1996, 1999, 2008, 2017). Currently, the NASW preamble states that social work's mission is to 'enhance human well-being', assist humans in meeting the 'needs of all people', and to promote social justice and social change. The preamble specifically states that social workers must 'strive to end discrimination, oppression, poverty, and other forms of social injustice' (NASW, 2017, pg. 1). The *Code of Ethics*, which is broken up into Ethical Principles and Ethical Standards, ensures that social work stays grounded in its mission, provides a guide to reference back to and rely on, and acts as an accountability measure to both the field and individual social workers (NASW, 2017, pg. 2). The second of the six ethical principles includes the value of *social justice* which articulates that social workers are called to challenge injustice. More specifically, it affirms that social worker's change efforts (e.g.,

advocacy, community organizing, and individual work with clients) are to focus on ending discrimination and other forms of social injustice (NASW, 2017, pg. 5). The third principle calls social workers to value the dignity and worth of the person, and states that socials workers should actively consider individual differences and cultural and ethnic diversity and treat each person with care and respect. Lastly, ethical standard four, *social workers' ethical responsibilities as professionals*, section 4.02 titled, *discrimination*, states:

> social workers should not practice, condone, facilitate, or collaborate with any form of discrimination on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical ability (NASW, 2017, pg. 25).

While CSWE and the NASW are explicit about social work's commitment to promoting social justice and rejecting discrimination (see Appendix B for a table that details how the *Code of Ethics* and the EPAS are related to attitudes, allyship, and activism), the accreditation practices of COA and the lack of a concrete or unified understanding of what social justice means in the context of social work impact critical social work practices.

Social Work Students and Social Justice

Social injustice is insidious, pervasive, and harmful to individuals and communities (Popay, Whitehead, & Hunter, 2010). Further, the current political context of increased hate crimes, overtly hateful demonstrations (e.g., Charlottesville, NC; University of Florida), the normalization of hateful rhetoric (Southern Poverty Law Center, 2018), and an overarching removal of protective policies (e.g., the end of transgender employment protections, transgender military ban, reversal of Obama

Administration interpretations of Title IX) (Bump, 2017), underscore the need for the social work profession and the social work educational system to examine how the field is preparing future social workers to clearly delineate the link between social work and social justice in order to effectively fight these all too common injustices (Hayes, Karpman, & Miller, 2016).

Social Work as Part of the Problem

Attitudes

It is well documented that social work is part of the problem in perpetuating social injustices as many social workers graduate without a social justice orientation. Research shows that social workers have neutral or negative attitudes toward transgender people and people who identify as lesbian, gay, bisexual, or queer (LGBQ) (Logie, Bridge & Bridge, 2007; Swank & Raiz, 2010b). Specifically, Logie et al. (2007) found that, among 197 participants, social work students generally had positive attitudes, but when broken down to specific groups under the LGBT umbrella, students reported lower levels of support toward bisexual and transgender people compared to gay and lesbian people. Swank & Raiz's (2010b) study of over five-hundred social work students highlights the large portions of students who fall into neutral categories; almost twenty percent of students reported they were neutral in response to a question regarding if there should be laws against recognition of LGB relationships, illustrating the failure to address injustices impacting the LGBT community as required by the discipline's guiding principles.

The negative and neutral attitudes described above may lead to discrimination directed at students who identify as people from oppressed groups. This discrimination may appear in the classroom as assumptions of heterosexuality, assumptions of one's

gender identity, privileging certain identities in classroom discussions and course content, or in even more overt experiences like uninterrupted microaggressions (more nuanced forms of discrimination) from both faculty and other students (Austin, Craig, & McInroy, 2016; Chinell, 2011; Dentato et al., 2016; Fredricksen-Goldsen, Woodford, Luke, & Gutiérrez, 2011; Hylton, 2005). Austin et al. (2016) found that over forty percent of transgender students reported experiencing transphobia in schools of social work. The study also examined participants' perceptions of the inclusivity of course curriculum, and only 3% of participants reported that transgender-inclusive readings were part of their course curriculum.

Such experiences of discrimination, including microaggressions, can have negative consequences that affect marginalized students, as experiences of microaggressions have been found to be associated with increased alcohol and drug use (Reed, Prado, Matsumoto, & Amaro, 2010) as well as adverse mental health outcomes (D'Augelli, Pilkington, & Hershberger, 2002; Woodford, Han, Craig, Lim, & Matney, 2014). D'Augelli and colleagues' (2002) study of LGB youth found that among students who reported suicidal thoughts, 60% reported those thoughts to be related to their sexual orientation. Woodford et al. (2014) found that, when compared to their heterosexual peers, LGB students reported significantly higher symptoms of both anxiety and depression, both of which were exacerbated when LGB students experienced heterosexist harassment.

Attitudes related to LGB identities have been well-researched within social work, and several predictors of LGB attitudes have been found. There is less research regarding attitudes towards transgender people within social work. For studies with mostly social

work students (noted when otherwise), mixed findings have been found for the relationship between gender (Swank & Raiz, 2007 [gay/'homosexual']; Swank & Raiz, 2010a [LG], 2010b [LGB]) and race/ethnicity (Logie et al., 2007 [LGBT]; Swank & Raiz, 2007 [gay/'homosexual']; Swank & Raiz, 2010a [LG], 2010b [LGB]) and attitudes toward LGB people and communities. However, religiosity and more conservative political views have consistently been found to be negative predictors of LGBT attitudes (Jaffee, Dessel, & Woodford, 2016 [LGB]; Swank & Raiz, 2010a [LG]; Tolar, Lambert, Ventura, & Pasupuleti, 2004 [LG only]; Woodford, Silverschanz, Swank, Scherrer, & Raiz, 2012 [LGBT, college students in general]). Students who have LGBT friends regularly report more positive attitudes, consistent with Allport's (1954) social contact theory (Jaffee et al., 2016 [LGB]; Woodford et al., 2012 [LGBT, college students in general]). Extant research suggests that high endorsement of social dominance (Pratto, Sidanius, Stallworth, & Malle, 1994 [college students in general]) is associated with negative attitudes toward LGB people. Walls and Seelman (2014) found, after testing modern heterosexism, hostile heterosexism, right-wing authoritarianism, and social dominance orientation, that only social dominance orientation explained social work students' negative attitudes toward LGB people.

Less research on attitudes and correlates of attitudes exists that examines transgender attitudes only (not combining LGBT), with no such studies available within social work. In a study of college students, Barbir and colleagues (2016) found that having transgender friends was related to having more positive attitudes toward transgender individuals. Another study of college students found that LGB attitudes were significantly related to transgender attitudes, in that those with more prejudicial attitudes

toward LGB people also had prejudicial attitudes toward transgender people. This study also found no relationship between endorsement of social dominance and transgender attitudes, and that cisgender men had more negative attitudes regarding transgender people than cisgender women. In a national probability sample of adults in the United States, researchers found that negative LGB attitudes, political conservativism, identifying as a heterosexual man, and being a woman with high religiosity were all significant predictors of more negative transgender attitudes (Norton & Herek, 2013).

Social work values are explicit that social workers should treat people with respect and be mindful of difference. The NASW value of *Dignity and Worth of the Person* and the companion Ethical Principle *Social workers respect the inherent dignity and worth of the person* states: Social workers treat each person in a caring and respectful fashion while being of mindful of individual differences (NASW, 2017).

Although it is clear that social justice is at the forefront of social work, little research has been done exploring how the understanding of social justice or the commitment to social justice may be connected to attitudes toward marginalized people and communities, including LGB and transgender people and communities.

Ally Behavior. The most commonly cited definition of ally, written by Washington and Evan (1991) is, "A person who is a member of the 'dominant' or 'majority' group who works to end oppression in his or her personal and professional life through support of, and as an advocate with and for, the oppressed population" (pg. 195). Studies have linked allyship to the concept of social justice, stating that allies should adhere to a vision of society that is equitable in which everyone can assume they are psychologically and physically safe (Bell, 1997). Often the term ally is associated with

LGBTQ communities; therefore, much of the research and extant literature is centered on the LGBTQ community. Miller (2015), via The Human Rights Campaign, defines ally as a term used to describe someone who is supportive of LGBT people. They offer five suggestions on how to by an ally: 1) Be honest with yourself about your feelings and to the LGBT people in your life; 2) Send small signals of support like having an LGBT book on your bookshelf; 3) Have courage to support the LGBT people in your life; 4) Assure people that their queerness doesn't impact how you feel about them; 5) Let your support for LGBT people inform your decision making.

Much of the research done on allyship is theoretical, conceptual, or small evaluative studies of the effectiveness of ally programs housed within universities (Jones, Brewster & Jones, 2014), and there is little research on ally behavior within social work. Outside of social work, Jones and colleagues (2014) created and tested a measure, the *Ally Identity Measure*, which consists of three valid and reliable factors: knowledge and skills, openness and support, and oppression awareness. Given the definitions provided above and how allyship is largely considered and conceptualized through programmatic offerings (e.g., safe zone projects on college campuses), this dissertation will examine allyship and activism as separate constructs and contends that a shift should be made such that the concepts of allyship and activism be understood on a continuum (Jones et al., 2014) rather than activism as a part of being an ally.

In a long-term project (17 years, 127 interviews), which aimed to understand and clarify the meaning of the heterosexual LGBT ally, findings centered on two distinct themes: fundamental principles and personal experiences. In terms of the former, respondents raised the following principles: justice (inequity between heterosexuals and

non-heterosexuals); civil rights (equal access to services and protection), patriotism (used American principals/ideals to explain allyship), religious beliefs, moral principles (unattached to faith), and spending heterosexual privilege (using power embedded in heterosexual privilege). For motives based in personal experiences, respondents offered: professional roles (offered a skill [attorney, researcher] to LGBT activists); family or other personal relationship; sharing the riches of marriage (participants wanted others to be able to partake in the union of marriage); gaining closure on past experiences; transforming guilt through action; and anger (Russell, 2011). Russell's (2011) framework situates an understanding of justice at the forefront of ally behavior, suggesting that the examination of one's understanding of social justice is imperative to being an ally.

Social work values are explicit that social workers should demonstrate ally behavior. The NASW value of *Service* and the companion Ethical Principle *Social workers' primary goal is to help people in need and to address social problems* states: Social workers elevate service to others above self-interest. Social workers draw on their knowledge, values, and skills to help people in need and to address social problems (NASW, 2017).

There has been little research about how allyship is connected to social work and about what factors best predict ally behavior. Walls and colleagues' (2009) qualitative study found that as students in a heterosexual privilege caucus became more aware of their heterosexual privilege, they began to see themselves as allies. As part of their new identities as allies, students began to interrupt oppression, including problematic language when confronted with it. As part of this ally behavior, the students connected their actions to the values of social work and to the importance of anti-oppressive social work.

Looking outside of social work, Fingerhut (2011) examined predictors of LGBT (combined) ally behaviors among college students and from a random sample of adults in the United States. They found predictors of having more education, identifying as a woman, having LGB friends, and having more positive attitudes towards LGBT people were all positively associated with ally behavior. Jones and colleagues (2014) study found, among the general population, that more LGBT affirming attitudes were positively correlated to more LGBT ally behaviors, while higher endorsement of social dominance was correlated with fewer LGBT ally behaviors.

Activism. McBride (2008) described civic engagement as the 'backbone of the social work profession'. Though some consider activism (a form of civic engagement) a part of being an ally, it not an agreed-upon domain of allyship and scholars have called for research that examines the relationship between activism and allyship (Jones et al., 2014). Given such calls, in the context of this study, activism is understood as the next integral step in allyship. Activism, for the purposes of this research, is inclusive of action for a cause and actions that are outside of what is routine (Martin, 2007). Specifically, being members of a political organization, attending demonstrations or rallies, voting, donating money for political purposes, and writing political leaders are all examples of activism. Further, more high-risk behaviors such as engaging in physical confrontation and doing something illegal for political support are explored as part of activism.

Focusing on LGBTQ activism within social work, the NASW ethical standard 6.02, *Public Participation*, states that social workers should facilitate informed participation by the public in shaping social policies and institutions. This standard is expanded upon in standard 6.04, *Social and Political Action*, which calls social workers

to engage in social and political action to ensure that all people have access to needed services and employment to meet their needs. Specifically, the standard states that this action should be done in order to: prevent and eliminate domination of, exploitation of, and discrimination against any person, group, or class on the basis of race, ethnicity, national origin, color, sex, sexual orientation, gender identity or expression, age, marital status, political belief, religion, immigration status, or mental or physical ability (NASW, 2017, p. 30).

There is a dearth of research on LGBTQ activism, especially as it relates to allyship. One study conducted with heterosexual adults in the United States found that higher levels of ally identity were positively related to engaging in supportive LGBT activism. This study also found that participants who endorsed social justice self-efficacy (one's belief in their ability to practice social justice at individual and societal levels) and had confidence in their ability to respond to the discrimination they observed were more likely to engage in activist behaviors (Jones & Brewster, 2017).

Outside of social work, several demographic and contextual factors have been linked to greater activism, both in general and for LGBTQ specific activism. In terms of demographics, identifying as LGBQ has been linked to greater activism (Andersen & Jennings, 2010 [included LG activism]; Friedman & Leaper, 2010 [included LGBQ activism]). Studies have found that higher educational attainment (Barth, Overby, & Huffmon, 2009 [anti-gay activism]; Fingerhut, 2011 [LGBT activism]; Montgomery & Stewart, 2012 [LG activism]), having more leftist political leanings (Swank & Fahs, 2012 [LG activism]), and having LGBT friends (Swank, Woodford, & Lim, 2013 [LGBT activism]) are predictors of LGBT activist behavior. Looking to predictors of lower rates

of LGBT activism, a study by Swank et al. (2013) linked higher religiosity and having more negative attitudes about LGBT people to lower LGBT activism.

A study using resource (income, education, identifying as a male, identifying as White), collective action (modern heterosexism, identifying as an activist, collective efficacy), and mobilizing frameworks (using one's network) among social work students found that education (resource), activist identity (collective action frame), and mobilizing were associated with participation in LGB activist behavior, while having more negative LGB attitudes was associated with lower activism (Swank & Fahs, 2013).

Given the lack of research on activism, especially within social work, and its connections to social justice and allyship, and the specific participatory calls to activism by the NASW (NASW, 2017), research is needed to examine if social workers are answering the call to activism on behalf of marginalized communities.

The findings above regarding attitudes, ally behavior, and activism elucidate the critical need to center and concretize social justice within social work. Our calling as social workers is an outward directive to impact marginalized people and communities for the better; unfortunately, it is also evident in the literature that we are not answering that directive. If social work is to make the most significant impact, we must better understand the concept that guides us.

Theoretical Frameworks

This dissertation is grounded in both anti-oppressive theory (AOT) and critical pedagogy to better integrate concepts and practices that are well-aligned with the profession's commitment to social justice. It is essential to ground the social work education process in a theory that recognizes the complexity of social work practice,

given the calls to end discrimination and oppression, and given the diverse communities that social workers practice within and serve. Anti-oppressive theory (AOT) is founded on the recognition of diverse and intersectional experiences that are rooted in race, gender identity, sexual orientation, ability status, and other identities. AOT asserts that people's perspectives and worldviews are rooted in their own historical experiences and that all people hold multi-faceted identities (Moosa-Mitha, 2005). Further, AOT recognizes that identities are fluid and intersectional (Crenshaw, 2005). Therefore, every individual, regardless of their unique combination of identities, filters information through their contextualized experiences, which, in turn, impacts how they view oppression and the interruption of oppression.

Along with anti-oppressive theory, critical pedagogy provides a comprehensive guide, not only in concept but also in practices, that are useful to social work, especially for pedagogical interventions. Critical pedagogy radically approaches education and seeks to address systemic oppressive structures that often exist within educational settings (e.g., racist, transphobic, homophobic, and sexist policies that work to uphold a White supremacist culture of power) (Darder, Baltodano, & Torres, 2009). Critical pedagogy argues that educators examine and destruct harmful policies and social conditions within the classroom (Saleebey & Scanlon, 2005).

Anti-Oppressive Theory as a Tool to Resist Oppression

AOT is multi-disciplinary as it is used in formal, structural, and cultural analyses as a tool to resist oppression within multiple academic disciplines, including social work, sociology, and education. Within social work, Lena Dominelli, a British social work academic, began to write about anti-oppressive theory's application to social work in the

1990s as a challenge to Britain's competency-based approach to social work. In social work, AOT is often referred to as anti-oppressive practice or anti-oppressive social work, yet the theoretical tenets are based in the same historical and conceptual knowledge. For the purposes of this dissertation, I reference AOT when I examine and expand upon this theoretical framework (Dominelli & Campling, 2002; Strier, 2006).

Through the lens of AOT, Dominelli (1996), urges the social work community to acknowledge and make connections between the different identities and experiences of clients. When applied to social work, AOT posits that personal identities and experiences, both with privilege and bias, seep into social work classrooms (and social work practice). AOT explains that when a unidimensional approach is taken to social work education and practice, essential parts of people's stories and experiences are denied, while other aspects are emphasized. Lastly, AOT speaks to and facilitates social work's central mandate to promote social justice. Thus, it is used as a guide throughout this dissertation to understand the main components: social work, social justice, attitudes, allyship, and activism.

Anti-Oppressive Theory in Social Work

AOT necessitates that social workers are not neutral, and instead challenge inequities wherever they arise (Dominelli & Campling, 2002). This non-neutral stance is vital to all avenues of social work practice, including the classroom, where it is documented that people with marginalized identities face oppression (Austin et al., 2016; Chinell, 2011; Dentato, Craig, Lloyd, Kelly, Wright & Austin, 2016; Fredricksen-Goldsen et al., 2011; Hughes, Chau, James, & Sherman, 2003; Hylton, 2005). In a clinical environment, AOT urges clinicians to view clients from a multidimensional (i.e.,

intersectional) perspective. Dominelli and Campling (2002) explain that a multidimensional perspective includes viewing clients within their unique contexts: personal, institutional (i.e., the institutional systems in which power is exerted), spiritual, cultural, communal, economic, and physical. If one takes a neutral stance on racism, classism, or heterosexism, clinicians fail to truly see clients in their multidimensional/intersectional worlds.

AOT seamlessly bridges micro-level perspectives and macro-level ideals by recognizing society's role in the perpetuation of individual problems. Implicit in AOT is the recognition of the trickle-down effect that institutional racism has via racist policies that impact individuals and communities of color. Social workers, guided by AOT, are called to intervene for those who exist on the margins, and this requires an understanding of the systemic causes that place those on the margins (Dominelli & Campling, 2002). Clarke (2003) explains that a commitment to AOT requires a drastic rethinking of history and assumptions. In other words, AOT in social work is an intentional, intersectional approach by which one challenges inequity from the personal to societal levels. This work can be engaged at the personal level via clinical practice, the educational level via teaching and learning practices, or at the macro level via organizing, leadership, and civic engagement. Through intersectional practices and intersectionality, AOT posits, via social work practice, that the profession can participate in and promote the eradication of oppression within the field and in society (Dominelli & Campling, 2002).

In order to successfully incorporate the assumptions of AOT (i.e., non-neutral stance, intersectional approach, justice-oriented, action-forward) within social work, social workers must work toward an understanding of their own identities and have a

sense of self. Further, social workers should seek to understand how their identities impact their worldviews and their place in the world, including how identities impact individual and community relationships. In other words, AOT calls individuals to critically analyze the role of power in relation to their identity (Sakamoto, 2007).

Scholars suggest that the facilitation of AOT can begin in the social work classroom (Hughes et al., 2003). However, social work classrooms are not free of injustice. They are not free of covert or overt discrimination, in fact, they often mirror what is happening in the surrounding contexts, acting as microcosms of the world, replicating the discrimination, power, and oppression that occurs beyond the classroom. Educational practices such as role-playing, dialoguing, promoting critical thinking, and distribution of power between class leads and students can be successful approaches to incorporating AOT into social work classrooms (Hughes et al., 2003; Campbell, 2003).

AOT in social work also influences the research practices of social work scholars. In order to align the values of social work, such as social justice, AOT within social work offers a framework to conduct research that challenges power and incorporates communities and people into the research project (Rogers, 2011). Rogers (2011) offers a framework for incorporating AOT into research practices by suggesting a paradigm shift to incorporate research users into the process, continually reflecting on power throughout the research process, reincorporating service back into research, and making research action orientated.

Critical Pedagogy

Along with anti-oppressive theory, critical pedagogy provides a comprehensive guide, not only in concept but also in practice, that is useful to social work, especially for

pedagogical interventions. Critical pedagogy seeks to address systemically oppressive structures that often exist within education settings (e.g., racist, transphobic, homophobic, and sexist policies that work to uphold a White supremacist culture of power) (Darder, Baltodano & Torres, 2009). Critical pedagogy argues that educators should incorporate the examination and destruction of harmful policies and social conditions into the classroom (Saleebey & Scanlon, 2005).

History of Critical Pedagogy

The history and foundation of critical pedagogy has been attributed to several theorists. Some argue that it largely emerged from the work of Paulo Freire, while others give credit to the Institute of Social Research at the Frankfort School in Germany (Breuing, 2011; Darder et al., 2009; Kincheloe, 2008). Much of the theoretical traditions of the Frankfort School were based on the works and ideas of Karl Marx. Marx theorized that society's troubles were due to economic inequalities, and he promoted the idea that people should receive services and goods based on what they need and contribute to society based on their abilities (Darder et al., 2009, Marx, 1972). Scholars, within and outside of Europe, utilized the ideas of the Frankfort School and Marx to question the role of schools and universities in cultivating and motivating students to critically examine socially just values (Kincheloe, 2008). As questioning of power and power structures began to take hold within academia, scholars looked to Paulo Freire, a Latin American liberation movement pioneer. Freire, who is often credited as the original philosopher of critical pedagogy (McLaren, 2000), began his work with economically distressed people who inspired him to develop educational tools and structures to both intervene and improve the lives of marginalized people in Brazil. bell hooks and many

other feminist and critical scholars such as Peter McLaren and John Dewey have expanded upon Freire's work (Breuing, 2011; Darder et al., 2009; hooks, 1994). While attribution of critical pedagogy varies, there is a commonality in its intent to promote a more justice-oriented society (Kincheloe, 2008). Critical pedagogy posits that the practice of education is political and should be grounded in social justice. Education should be available to all, regardless of identity, in order to empower the marginalized and interrupt oppression in society (Darder et al., 2009).

Central to critical pedagogy is the belief that the curriculum and the classroom are non-neutral entities, shaped by instructors and are instead politically contested places – similar to tenets of AOT. It should be assumed that these spaces are influenced by a plethora of invisible forces (e.g., history of the school policies, the political atmosphere nationally and locally, and the identities of the class instructor and the students within the classroom) (Kincheloe, 2008). Critical pedagogy calls not only for the welcoming of such political-ness but also for the confrontation of invisible forces. Critical pedagogy strives to give voice to those who are often silenced by continually problematizing the role of power and how knowledge is related to identity (Fernández-Balboa, 1993). These common understandings and ideologies are upheld by several core concepts.

Major Concepts of Critical Pedagogy Included in Measures

Praxis

With critical pedagogy, being grounded in social justice means that praxis, the movement from theory to action with constant reflection, is at the forefront. Shor (2009) describes praxis as the mixture of discourse and action, or concrete action while symbolically analyzing society's issues. For critical pedagogy, theory and practice are

linked. Through this linked framework, theory is an approach to understanding the world, while also being a practice of continual reflection, dialogue, and action. This process is completed with the goal of alleviating poverty, oppression, and inequalities while lifting up justice (McLaren, 2009). Further, critical pedagogy stresses that reflection is a process that should be an everyday experience, where our actions and those of others are continuously analyzed and critiqued (Darder et al., 2009). Critical pedagogy and its concepts coalesce with social work and social work education nicely, making praxis especially critical to the profession, for praxis is a primary driver of social work. Given the critical nature of praxis to social work, the examination of ally behaviors and activism as part of this dissertation can provide critical information about how students become action-oriented about the concepts presented within their education.

Dialogue

Dialogue typically refers to the active participation of two parties, such as a student and teacher, or between students, who are deeply engaged in a discussion that involves analyses, interpretation, and the problematizing of concepts, theories, or current events (Freire, 2000). Freire (2000) contends that dialogue is a solution to a culture of silence in traditional education, where teachers lecture and students listen, often referred to as the banking model of education. Through dialogue, students actively participate, giving back to the classroom via critical conversation with one another and with the classroom lead. In the university context, intergroup dialogue typically involves two different social identity groups (e.g., heterosexual students & LGB students; Christian students & Muslim students; White students & Students of Color) with the aim of building relationships and increasing commitments to social justice (Dessell, 2014).

Intergroup dialogue techniques include simulations, role-playing, fishbowl discussions (participants answer specific questions separately while the other group observes), and mini-dialogues (structured conversations). Dialogues and dialogic techniques are well-researched and are proven to be effective in increasing comfort when talking about issues of privilege and oppression. Dialogue is known as a useful tool for cultivating more nuanced views of differences and moving people toward social action (Dessel, Woodford, Routenberg, & Breijak, 2013; Miller & Donner, 2000; Nagda et al., 1999). Several universities have extensive campus dialogue programs that offer students opportunities to examine identity groups and the role of power within those groups as part of their formal education (e.g., intergroup dialogue at Dartmouth; intergroup dialogue at the University of Michigan; intergroup relations at UCLA). Further, this technique is an effective research method for equipping social workers to be socially just practitioners (Nagda et al., 1999). A variable examining students' participation in dialogues is included in this study to assess its impact on attitudes, ally behavior, and activism.

Critical Pedagogy in Social Work

Aspects of critical pedagogy are seen throughout social work. Concepts of critical pedagogy have influenced many social work scholars as they advance works in power, privilege, and oppression, encouraging social workers to seek to understand their own narratives in order to unlearn previous knowledge ingrained in dominant supremacy and to continually be aware of the role of power, or lack thereof, and its consequences (Bransford, 2011; Sakamoto & Pitner, 2005). In other words, before social workers engage in the practice of social work, much of which is a call to action, they must first

develop a sense of their own self and social location (Gutiérrez, 1995). This means that social workers must understand and own their power, privilege, and their marginalized identities (Suarez, Newman, & Reed, 2008). All of the critical practices shared above are tools that social work educators can institute in their classrooms to motivate students to become social workers who are committed to the values that guide the profession.

Critical pedagogy also offers a roadmap for incorporating the theories, values, and ethics of social work into classrooms. Using dialogue, materials that are relatable and inspiring, facilitating critical consciousness, creating a classroom that feels more like a community, and doing this all in the name of action (or praxis), are essential to social work and are promising practices that may have a positive influence on creating an optimal environment in which to educate social work students.

Critical pedagogy is a defining and guiding factor across social work and AOT exemplifies social work's commitment to social justice. AOT and critical pedagogy offer relevant frameworks and concrete pedagogical interventions to address the pervasiveness of injustice via the application of social work practice. These theories offer a reminder that as social workers, both as practitioners and as educators, we often fail to be critical or anti-oppressive. We must live in this discomfort and commit to continually examining the power dynamics within social work, including the social work education system (Sakamoto & Pitner, 2005). This dissertation is grounded in both critical pedagogy and AOT as they can be used to examine the role of social justice in social work.

Chapter Three: Methods

Study Design

This study consists of two main components in order to understand how the profession conceptualizes social justice and how that understanding may be related to attitudes, allyship, and activism toward and with LGB and transgender people and communities. The first component is a conceptual review of the definition of social justice within the field of social work. A conceptual review is a review of literature that synthesizes an area of conceptual knowledge in order to provide a clearer understanding of the concept (Petticrew & Roberts, 2006). A conceptual review is not an exhaustive search of all the literature that exists but instead aims to elucidate key ideas, debates, and models of the concept (Nutley, Davies, & Walter, 2002). The conceptual review answers the question, "How does social work conceptualize social justice?" Based on findings from the conceptual review, the study proposes an updated definition of social justice for the discipline.

The second component is a national online survey of social work students, which examines how students' understanding of social justice is related to attitudes, allyship behaviors, and activist behaviors as it relates LGB and transgender people and communities.

Part One: Conceptual Review

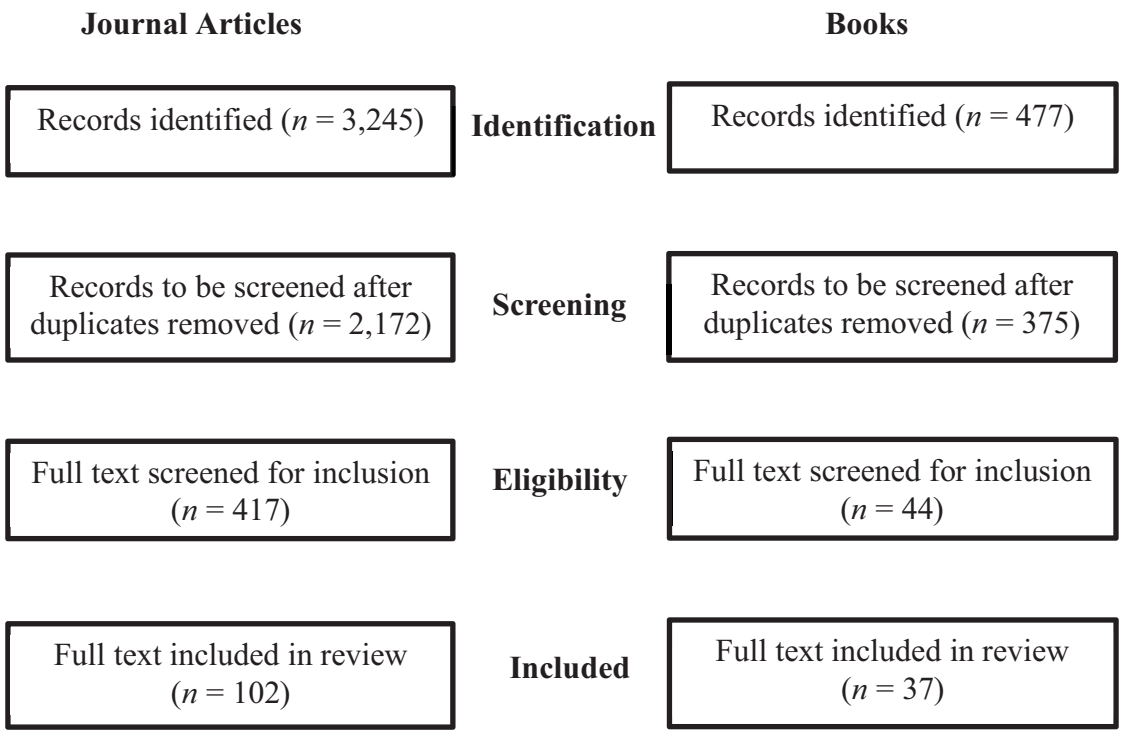
In order to understand how social justice is defined within social work, a review of the literature was done from both peer-reviewed journal articles and books. For both journal articles and books, studies in English that were published between 1996 and 2019 were included in the search criteria. The year 1996 was chosen as a start date as it was during this year that social justice became more central to the *Code of Ethics* (NASW, 1996, 1999, 2008, 2017).

Regarding journal articles, four databases for journal articles were searched: ERIC, PsycINFO, Social Service Abstract, and Sociological Abstracts. All databases, with the exception of PsycINFO, used the "anywhere except full text" filter, which searches the title, abstract, and all information about the article, but not the full text, in order to reduce articles not related to the topic. The search terms of "social work*" AND "social justice" were used and, the initial search of the four databases resulted in 3,245 articles. The initial search was exported to RefWorks, and the "remove duplicates" option was employed, then duplicates were removed manually (*n*=1,073), resulting in 2,172 abstracts to be reviewed. Abstracts were reviewed for the inclusion of a definition of social justice within social work in the United States, given the NASW's call to attend to issues of social justice. Articles were excluded from the full-text review for the following reasons: there was no mention of the inclusion of a definition of social justice or social justice as a concept in the abstract (*n*=1,366), the article was not about social work in the United States (*n*=113), the article was not written in English (*n*=4), the article was not related to the discipline of social work (*n*=14), the article was a book review (*n*=201), the document was a correction of a previous article (*n*=5), the article was an introduction to a

special edition or was a document in memory of a person (*n*=51). The abstract review resulted in 417 articles to be included in the full-text review. The full text review excluded an additional 315 articles upon examination (following the application of the same exclusion criteria as above, but this time for the full text of the article), leaving 102 articles for inclusion in the conceptual review.

The database WorldCat was also used in order to include books in the conceptual review. Additional criteria of non-juvenile and non-fiction were applied to the WorldCat search criteria, in order to remove fiction books and books for school-aged youth. For books, the search terms were also "social work*" AND "social justice", and the initial review identified 477 texts. Duplicates were removed (*n*=102), resulting in the inclusion of 375 books. First, if available, abstracts were reviewed. If an abstract was not provided, the table of contents in the book was examined, as often both were provided in the WorldCat search results. Books were excluded from the full-text review for the following reasons: there was no mention of a social justice definition, or as a concept in the abstract or table of contents (*n*=238), the book was not about social work in the United States (*n*=44), the book was not related to the discipline of social work (*n*=41), the returned search result was not a book (*n*=13), or the return result displayed no description, and no description could be found within the WorldCat system for the title provided (*n*=2), leaving 37 books for inclusion in the conceptual review. See Figure 1 for a visual of the conceptual review selection process.

Figure 1.



Part Two: Survey of Social Work Students

Participants

This study included students attending accredited schools of social work in the United States (excluding Puerto Rico) with identified policies regarding LGBTQ students. All universities that host accredited schools of social work were examined to determine if a school had a discriminatory policy against LGBTQ students. Using CSWE's list of accredited schools, it was documented whether a school was public or private. If a school was public, they were removed from the list of schools to examine for discriminatory policies as they are held to stricter anti-discrimination standards under federal education policy Title IX

(see:https://www2.ed.gov/about/offices/list/ocr/docs/tix_dis.html). Next, if a school was identified as private and not religiously affiliated (e.g., the University of Denver), they were removed from the list to be examined for anti-LGBT policies as they are also held to the tenets of Title IX. Next, if a school was identified as private and religiously affiliated, an in-depth search of their policies was conducted. Private religiously affiliated schools can discriminate against LGBT students based on receiving an exemption from the Department of Education (Title IX religious exemption see: https://www2.ed.gov/about/offices/list/ocr/docs/t9-rel-exempt/index.htm). For these private religiously affiliated schools, the words, *anti-discrimination*, *homosexual*, *same-sex*, and *marriage*, were searched in student handbooks, codes of conduct, and on the university's websites. If nothing was found from this search, it was assumed that an anti-LGBTQ discriminatory policy did not exist, otherwise, the discriminatory policy was noted. For inclusion in Part Two of this study, 522 schools met inclusion criteria by having clear policy information for LGBTQ students, with 72 (13.8%) having discriminatory policies.

Recruitment

An initial email was sent to chairs/directors/deans of the 522 schools of social work on October 21, 2019, requesting their program's participation in the study. On November 4, 2019, existing responses to the online survey were examined to determine if the schools invited to participate had any enrolled students who had participated. If a school had no students who had participated in the survey, a second reminder email was sent to chairs/directors/deans. The first follow-up email was sent to 485 schools. This process was repeated on November 18, 2019, and an additional email was sent to 458

schools. Of the 522 schools contacted, one school noted the survey did not have faculty support to be sent out, one school noted they have a policy against sending outside surveys to their students, one school noted they needed provost approval before sending and did not seek approval, one school noted that it was too busy in the time of year to send out the survey, two noted that the research project would need to go through full IRB approval (this path was not pursued), and nine emails came back as undeliverable, but the email address was verified to be the address provided on the school's website. The data collection occurred between October 21, 2019, and December 2, 2019, and all data were collected via Qualtrics through the University of Denver. Overall, of the 522 schools contacted, 76 (14.6%) schools had students who activated the survey suggesting that information regarding the survey had been shared with students in the program. Information regarding informed consent was the first portion of the survey viewed by social work students in Qualtrics. The informed consent provided survey participants with a brief overview of the study, a section on the risks and any ethical considerations with taking the survey, contact information for both the primary investigator and the faculty advisor, information on data storage and data sharing, and contact information for the IRB at the University of Denver. To continue to take the survey, participants had to agree to participate in the survey after reviewing the consent form. A waiver of documentation of informed consent was received, given the survey was anonymous and did not collect data that could be identifiable. Part Two of the dissertation received an exemption from the University of Denver IRB.

Data Preparation

Overall, 1,467 students agreed to take the survey. Several steps were taken to arrive at a final analytic sample. First, students who agreed to take the survey but did not answer any survey items were removed (*n*=66, 4.53%). Next, students who answered a very limited number of questions were removed from the sample. Removal of these responses was done as follows: agreed to take the survey and did not answer any questions (*n*=66, 4.53%), only answered first ten questions (*n*=17, 1.17%), only answered first 20 questions (*n*=15, 1.03%), and stopped at the Critical Orientation to Social Justice Scale (COSJS) (*n*=402, 27.59%). The cases with very limited responses were removed as the answer to primary scales and variables were essential to this dissertation. Removing cases that only answered the first portion of the survey brought the analytic sample size to 957.

The second step examined the amount of missingness from the ten scales central to the study's research questions. In this case, mean composite scores were calculated with a 75% cut-point for each of the independent variables due to the level of missingness across each scale (see Table 1). That is, students had to have completed at least 75% of the items on a composite scale to receive a scale score (Bono, Ried, Kimberlin, & Vogel, 2007; Downey & King, 1998; Gottschall, West, & Ender, 2012). This process removed 158 additional cases (COSJS [*n*=18], SDO_{7s} [*n*=4], LGB attitudes scale [*n*=8], transgender attitudes scale [*n*=7], LGB ally scale [*n*=46], transgender ally scale [*n*=33], LGB activism scale [*n*=26], transgender activism scale [*n*=4], LGB high-risk activism scale [*n*=8], transgender activism high-risk scale [*n*=4]) bringing the analytic sample to 799.

Table 1. Scale missingness

Scale	Number of items in scale	Number of items answered needed to be included in final sample	Number of cases removed for not meeting 75% threshold
Critical Orientation to Social Justice Scale (COSJS)	12	9	18
SDO_{7s}	8	6	4
LGB attitudes	6	5	8
Transgender attitudes	11	9	7
LGB ally	10	8	46
Transgender ally	10	8	33
LGB activism	16	12	26
Transgender activism	16	12	4
LGB high-risk activism	7	6	8
Transgender activism high-risk	7	6	4

Thirdly, missingness on all other variables (see Table 2) ranged from a high of 6.76% (age) to a low of 0% (gender identity, race/ethnicity, taken a dialogue course). Given that less than ten percent of responses were missing on the variables, a listwise deletion method was used (Bennett, 2001) to bring the final analytic sample to 722, with 61 schools represented in the final analytic sample.

Table 2. Missingness for all non-scale variables

Variable	N (%) Missing
Age	54 (6.76%)
Gender identity	0 (0%)
Sexual orientation	1 (0.13%)
Transgender/nonbinary	3 (0.38)
Race/ethnicity	0 (0%)
Disability status	1 (0.13%)
Student level (BSW, MSW, PhD)	4 (0.50%)
PPO class	2 (0.25%)
Dialogue	0 (0%)
Concentration	2 (0.25%)

Political ideology	2 (0.25%)
Religious attendance	2 (0.25%)
Religious importance	3 (0.38%)
LGB friends	3 (0.38%)
Transgender friends	3 (0.38%)
Religious tradition	1 (0.13%)
Discriminatory school	7 (0.88%)

Measures

The survey collected demographic data, social context data, school context data, responses to a social desirability scale, and responses to scales measuring understanding of social justice, attitudes, ally behavior, and activism as it relates to LGB and transgender people and communities.

Correlates

This study included several variables of interest. Given findings on social dominance adherence, the Social Dominance Orientation Scale (7s) was used as a control variable (Ho et al., 2015). Initially, the BIDR (Hart, Ritchie, Hepper, & Gebauer, 2015) was included in the study to control for social desirability in survey responses. However, the scale was ultimately removed from all analyses, as 137 students opted not to answer all the items included in the BIDR. Given this, multivariate analyses were performed with and without the BIDR. Final models for each of the eight dependent variables were examined first, including the BIDR (N=662) and then again without including the BIDR (N=799). For each independent variable, the relationship between the variable and the dependent variable was examined to determine whether the results were similar in terms of significance levels for all included variables. Results did not change with the inclusion

of the BIDR; therefore, it was removed as a variable in order to have a larger analytic sample with increased statistical power.

Several demographic variables were included in the models. Age was captured in an opened ended manner, by asking: *What is your age*? Gender identity was gathered with the question: *What is your gender?* with a response set of *woman, female, trans woman, transfeminine; man, male, trans man, transmasculine; nonbinary, genderqueer, gender fluid; agender; another gender not listed*. Students were given the ability to select multiple answers, no students selected multiple genders, and therefore no recoding was needed. Due to the size of some of the response sets, the variable was recoded to include three categories: 1) woman, female, trans woman, transfeminine; 2) man, male, trans man, transmasculine; and 3) nonbinary, genderqueer, genderfluid, agender. A question inquiring if students were transgender, nonbinary, or genderqueer was included and asked: *Are you transgender, nonbinary, or genderqueer (for this study "transgender" includes anyone whose current gender is different than the one assigned at birth)*, response options were *yes, no, unsure,* and *decline to answer*. For this question, no one who selected unsure was in the final analytic sample, therefore it became a dichotomous (*yes, no*) response set. For questions examining both gender identity and transgender identity specifically, best practices from the Williams Institute was used (The GenIUSS Group, 2014). Throughout this dissertation, transgender status will be used to describe the variable where students indicated if they were transgender/nonbinary or not, while gender identity will be used to describe the variable where someone identified as woman/trans woman/transfeminine, man/trans man/transmasculine, or nonbinary.

Sexual orientation was obtained by asking the question: *What is your sexual orientation?* Response options included *lesbian, gay, queer, bisexual, pansexual, asexual, heterosexual, other – fill in the blank.* Respondents could provide multiple responses. Due to small numbers of certain responses, the response set was recoded to *gay, lesbian, bisexual/pansexual, queer, heterosexual,* and *other*, with bisexual and pansexual becoming a combined variable, and asexual being combined with other. Students' race/ethnicity was collected, and response options included *Black/African American, Asian/Pacific Islander, Native American/Alaska Native/Indigenous, Latino/a/x, White/Caucasian, Middle Eastern, Multiracial, and Other – fill in the blank.* Respondents could provide multiple responses. Due to sizes of certain responses, the responses were recoded to include the following: Black/African American, Asian/Pacific Islander, Latino/a/x, White/Caucasian, multiracial (for students who selected multiple options), and Other (Native American/Alaska Native/Indigenous, Middle Eastern, Other*)*. Lastly, disability status was collected with a yes/no response set with the question: *Do you have a disability, impairment, medical condition, chronic illness, or identify as disabled?*

School context data collected included student level, with the question: *What is your current student affiliation at your current university: undergraduate, two-year traditional masters level student, advanced standing masters level student, doctoral student in a PhD program, and doctoral student in a DSW program*)*?* No students indicated they were in a DSW program. Course experiences were collected with two questions: *Have you taken a course that examines diversity, power, privilege, or oppression* (*yes/no*)?, and, *Have you participated in facilitated intergroup dialogues (intergroup dialogue is a facilitated group experience that may occur once or may be*

sustained over time and is designed to give individuals and groups a safe and structured opportunity to explore attitudes about polarizing societal issues [Dessel & Rogge, 2008]?), with the response option of *yes/no*. Students were asked to define their academic concentration or scholarly work by choosing: *micro, macro,* or *both*. Students also identified the university they attended with a fill in the blank question: *What university do you go to?* The answer to the question was used to create a dichotomous variable that identified if the university had a discriminatory policy against LGBTQ students (schema described above) was included (0 – no, 1 – yes). The information on discriminatory policies by school was collected by the author over a time period from January 2017 to August 2019.

Social context data collected included political ideology, which was gathered with the question: *In general how do you characterize your political views?* Responses options were on a scale of 1 through 7 (*1 = extremely conservative, 7 = extremely liberal*). Two questions inquiring about social contact were asked: *Thinking about your social/friend network or family members, how many lesbian, gay, bisexual, or queer people do you know?* And *Thinking about your social/friend network or family members, how many transgender, genderfluid, genderqueer, nonbinary, or agender people do you know?* Both with the following response options: *none, 1, 2 to 4, 5 or mor*e.

Information on religious affiliation and religiosity, both the frequency of attending religious services (*1 = never, 6 = more than once a week*) and the importance of religion in one's life (*1 = not important at all, 4 = very important*) was included in the study. Responses of religious affiliation included 21 response options, using options from

the 2019 Cooperative Institutional Research Program (CIRP) Freshman Survey (Stolzenbert et al., 2019).

Responses were categorized according to a modified version of Steensland and colleagues' (2000) religious tradition schema to include 6 traditions based on analyses with the dependent variables and sample size of each religious tradition: unaffiliated, Catholic, other religious beliefs, Evangelical Christian, Mainline Christian, and Jewish (see Table 3 for religious tradition coding schema).

Table 3. Religious tradition schema

	Religious tradition	**N**	**Recoded religious tradition**
1.	Agnostic	141	Unaffiliated
2.	Atheist	58	Unaffiliated
3.	Baptist	32	Evangelical Christian
4.	Buddhist	10	Other religious beliefs
5.	Church of Christ	10	Evangelical Christian
6.	Eastern Orthodox	4	Evangelical Christian
7.	Episcopalian	5	Mainline Christian
8.	Hindu	0	Other religious beliefs
9.	Jewish	23	Jewish
10.	LDS	6	Evangelical Christian
11.	Lutheran	17	Mainline Christian
12.	Methodist	16	Mainline Christian
13.	Muslim	2	Other religious beliefs
14.	Presbyterian	15	Mainline Christian
15.	Quaker	1	Mainline Christian
16.	Roman Catholic	58	Roman Catholic
17.	Seventh Day Adventist	6	Evangelical Christian
18.	United Church of Christ/Congregational	8	Mainline Christian
19.	Non-denominational Christian	126	Evangelical Christian
20.	Other Non-Christian	43	Other religious beliefs
21.	Not listed – Please Specify	9	Other religious beliefs
22.	None	47	Unaffiliated
23.	Spiritual	85	Unaffiliated

For variables that were recoded, post hoc tests were run to determine which responses should be collapsed together.

Independent variable. The Critical Orientation to Social Justice Scale (COSJS) was created by using findings from the conceptual review, which provided an updated definition of social justice that was inclusive of acknowledging historical and current inequities, advocacy, personal agency, and access to rights and opportunities. The updated definition was broken down into 12 questions examining three major parts of the proposed definition from the conceptual review (access to rights, acknowledging current and historical inequities, and the various roles of advocacy as it relates to social justice).

Dependent variables. LGB attitudes were measured with the six-item LGB attitudes scale, the responses were a Likert scale (*strongly disagree, disagree, neutral, agree, strongly agree*) (Jaffee et al., 2016). Transgender attitudes were measured using the sex/gender factor (11 items; with a response set of *strongly disagree, disagree, neutral, agree, strongly agree*) from the Transgender Attitudes and Beliefs Scale (Kanamori, Cornelius-White, Pegors, Daniel, & Hulgus, 2016). Allyship was measured using the Ally Identity Measure (AIM), which measures ally behavior directed toward the LGBTQ community (Jones, Brewster, & Jones, 2014). This scale was used to measure LGB allyship and transgender allyship separately with 19 items, all with the following response set: *strongly disagree, disagree, neither agree or disagree, agree, strongly agree.* To measure LGB and transgender related activism, two scales were used. The first scale, the Involvement in Feminist Activities Scale (IFAS) (Szymanski, 2004), was adapted to center LGB and transgender identities. This method has been used previously (see Jones & Brewster, 2017) for LGB identities and was shown to have adequate reliability. The adaptation of the IFAS scale for both LGB and transgender identities included 16 items, all with a response set of: *strongly disagree, disagree, neither agree or*

disagree, agree, strongly agree. The high-risk activism factor from the Activism Orientation Scale (AOS) was used to measure activism and civic engagement behavior as it relates to LGB causes and transgender causes. This scale was chosen because it distinguishes between conventional activism, like voting, and riskier activism, like participating in a protest where arrest may be an outcome (Corning & Myers, 2002). All seven items were measured with the following response set: *extremely unlikely, unlikely, likely, extremely likely*.

All scales measuring attitudes, activism, and allyship behavior have been tested for psychometric soundness via demonstrated reliability and validity (Corning & Myers, 2002; Jaffee et al., 2016; Kanamori et al., 2016; Szymanski, 2004). However, additional psychometric testing was performed on the proposed sample and is reported below.

Data Analysis

Linear Regression Assumptions

Initially, all variables, including scales, were tested for linear regression assumptions. All variables were within the acceptable range for skewness (±2), and all variables, with the exception of the transgender ally scale (7.03), were within an acceptable range of kurtosis (±7) (Schreiber-Gregory, Jackson, & Bader, 2018). Multicollinearity was tested using the variance inflation factor test in Stata, which showed that the assumption of lack of multicollinearity was met (Schreiber-Gregory et al., 2018). The assumption of absence of autocorrelation was tested using the Durbin-Watson *d* test in Stata (2017), which tests the null hypothesis that the residuals are not linearly autocorrelated. Each final model was tested, and each model was under the 2.5 threshold, which shows that there is no autocorrelation in the data used in each model

(Schreiber-Gregory et al., 2018). In order to test homoscedasticity, each regression model was run with the *estat hettest* command in Stata; this command runs three types of the Breusch-Pagan (1979) and Cook-Weisberg (1983) tests for linear heteroskedasticity. Each of these tests against the null hypothesis that the error variances are equal (Stata, 2017). Six regression models did not meet the assumption of homoscedasticity. All models that did not meet the assumption of homoscedasticity were then run using the *hetregress* command in Stata (2017) which allows the user to address the heterogeneity. Each model was then compared using the regress command and the *hetregress* command, all outcomes were similar, given this the models were run in their original format for ease of interpretation.

Scale Internal Consistency and Reliability

Following the testing of the linear regression assumptions, all scales taken from the literature were examined for internal consistency and reliability to insure the appropriateness of use with the current sample. For scales that were developed or modified for the study, additional testing was completed. For the newly created Critical Orientation to Social Justice Scale *(COSJS)* reliability was explored along with initial factor analysis. For scales that were used in their entirety (LGB attitudes, LGB ally behavior, LGB activism, transgender attitudes, social dominance orientation), reliability and factor analyses were compared to examine the likeness of their original use. For scales or factors that were modified for LGB and transgender identities (LGB high-risk activism, transgender activism, transgender high-risk activism) reliability and factor analyses were compared to examine their likeness to their original use and to the

outcomes for the similar scales in this study (e.g., for the transgender ally scale, analyses was compared to its original use and to the LGB scale in this study).

The *COSJS* was a newly created scale, emerging from the findings of the conceptual review completed as part one of the dissertation. The scale includes 12 items assessing students' understanding of the concept of social justice. The 12 items addressed social justice as the acknowledgment of rights, access to opportunity, resources, and benefits, along with questions recognizing that current and historical inequalities exist, and finally questions regarding the role of advocacy as it relates to social justice. The response set for all questions were as follows: *not necessary at all, somewhat necessary, necessary, extremely necessary, always necessary.* The Cronbach's alpha for the COSJS (n=722) was 0.92. Initially, the factorability of the COSJS was examined. In order to assess reasonable factorability, a correlation matrix was created, and all items were examined; it was determined that all items were correlated with values of .60 or higher (Tabachnick & Fidell, 2001). Factor analysis identified two factors with eigenvalues over one, suggesting a two-factor solution (Kaiser, 1958). Using orthogonal varimax rotation, each item was identified on the two factors, 1) social justice and access and 2) acknowledgment, advocacy, and social justice.

Table 4. Critical Orientation to Social Justice Scale (COSJS) factor loadings

Item	Factor 1	Factor 2
Access to same rights	0.30	0.61
Access to opportunity	0.30	0.77
Access to resources	0.24	0.84
Access to benefits	0.28	0.74
Acknowledgment of current inequities	0.74	0.30
Acknowledgment of historical inequities	0.76	0.24
Advocating to end discrimination	0.82	0.28
Advocating to end oppression	0.88	0.24
Advocating to end institutional inequities	0.79	0.33
Advocacy inclusive of those advocating for	0.57	0.20
Advocacy inclusive of difference	0.59	0.30
Advocacy recognizes importance of self-advocacy	0.49	0.23

LGB attitudes were measured with the six-item LGB attitudes scale (Jaffee et al., 2016), which in its original sample had a Cronbach's alpha of .78 and a one-factor solution. In the current study, LGB attitudes scale had a Cronbach's alpha of .71 and produced a one-factor solution.

LGB ally behavior was measured using the 19-item AIM (Jones, Brewster, & Jones, 2014). The original scale produced a Cronbach's alpha of .88 with a 3-factor solution. The current use of the scale also produced a three-factor solution with a Cronbach's alpha of .91.

LGB activism was measured using an adaptation of the IFAS (Szymanski, 2004), which has been used previously (see Jones & Brewster, 2017) for LGB identities and had a Cronbach's alpha of .92. The LGB activism scale in the current study had a Cronbach's alpha of .92 and produced a one-factor solution, this is consistent with the psychometric findings for the IFAS (Szymanksi, 2004).

LGB high-risk activism was also examined in this study by using the High-Risk Activism factor of the Activist Orientation Scale (Corning & Myers, 2002). The Cronbach's alpha of the high-risk subscale in Corning & Myers (2002) psychometric study was .91. In the current study, the LGB high-risk activism had a Cronbach's alpha of .92 and produced a one-factor solution; both results are similar to initial findings (Corning & Myers, 2002).

Transgender attitudes were measured using the 11-item sex/gender factor from Transgender Attitudes and Beliefs Scale (Kanamori et al., 2016). In the original study, the sex/gender factor had a Cronbach's alpha of .97. In the current study, the transgender attitudes scale had a Cronbach's alpha of .94 and produced a one-factor solution.

The 19 item AIM (Jones, Brewster, & Jones, 2014) was originally used to assess LGBT ally behavior, however, the scale did not include any items that inquired about transgender ally behavior, therefore this scale was adapted to specifically assess transgender ally behavior. The adapted transgender ally scale produced a three-factor solution with a Cronbach's alpha of .91, similar to both the original scale and the outcomes in this study for LGB ally behavior.

Like LGB activism, transgender activism was measured using an adaptation of the IFAS (Szymanski, 2004). The transgender activism scale in the current study had a Cronbach's alpha of .92 and produced a three-factor solution, similar to the findings for the LGB activism found in the current study. Transgender high-risk activism was also examined in this study by adapting the High-Risk Activism factor of the Activist Orientation Scale (Corning & Myers, 2002). The Cronbach's alpha of the high-risk subscale in Corning & Myers (2002) psychometric study was .91. In the current study,

the transgender high-risk activism had a Cronbach's alpha of .92 and produced a one-factor solution, both results are similar to initial findings (Corning & Myers, 2002) and the findings for LGB high-risk activism in the current study.

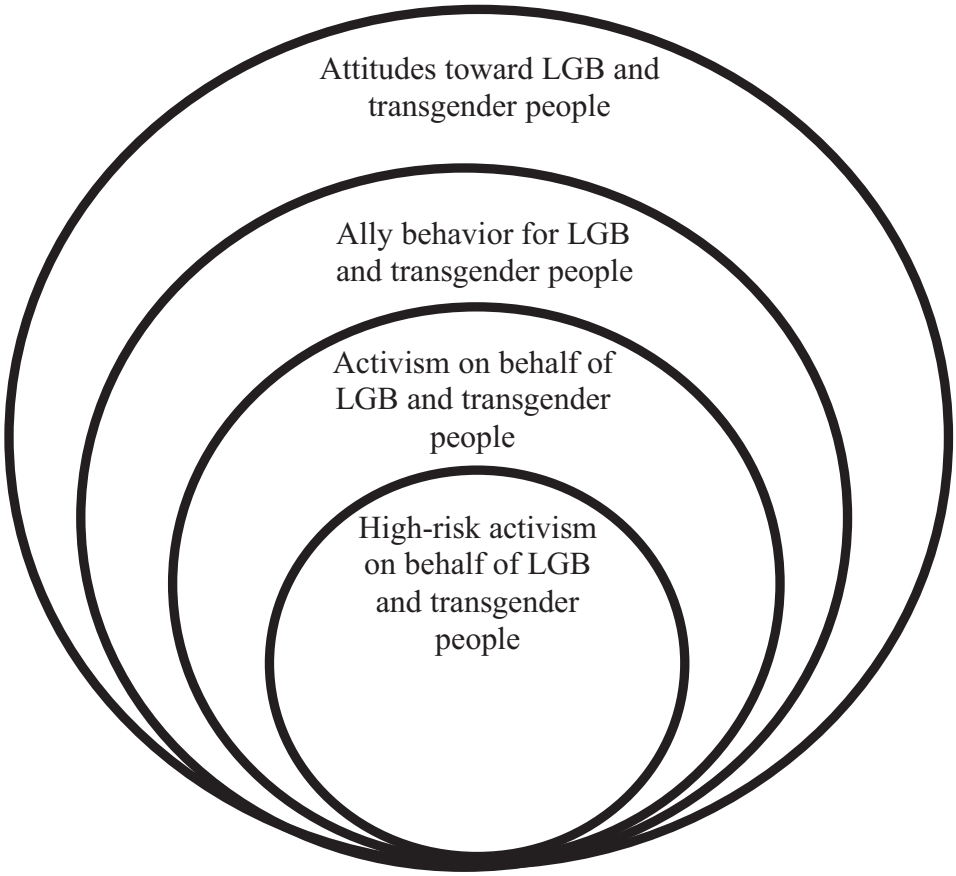
Lastly, the SDO_{7s} was examined for its use in the current study. In its original psychometric testing, the scale had a 4-factor solution with no information on reliability. In the current study, the SDO_{7s} had a Cronbach's alpha of .66 and produced a 4-factor solution, with all items loading on the same factor structure in the original examination of the scale.

Following testing of scales, bivariate and multivariate statistical analyses were run on the data collected. All analyses were conducted using Stata 15. Descriptive statistics were generated for all variables (see Table 6). Bivariate analyses were conducted for all variables of interest and the dependent variables (see Tables 7-9). Multivariate analyses were then performed. Eight separate regressions were tested in order to examine students' understanding of social justice and its impact on attitudes, ally behavior, and activism as it relates to LGB and transgender identity, accounting for student demographics, social context, school context, and social dominance orientation. In terms of temporal ordering, attitudes were examined first, then attitudes were added as a predictor of ally behavior. Next, ally behavior, along with attitudes, were added as predictors of activism, and finally, attitudes, ally behavior and activism were added as predictors of high-risk activism. The models were nested in this way as each previous model in conceptualized as a steppingstone into the action being measured in the subsequent model being examined (for example, what are impacts of attitudes and ally behavior on activism). This working model (see Figure 2) suggests that attitudes may

impact ally behavior, which may impact activism, which in turn may impact high-risk activism. Previous studies examining links between attitudes and behaviors such as allyship and activism, suggest that this is an appropriate model (Corning & Meyers, 2002; Weigel & Newman, 1976).

Before the multivariate analyses were conducted, multicollinearity was assessed, and no concerns were identified.

Figure 2.



Chapter Four: Results

Part One: Conceptual Review

To better understand how social justice is defined within social work a review of the literature was done from both peer-reviewed journal articles and books. For articles, 102 were included in the final review, and 37 books were included in the final review [see Appendix B for a list of all final included materials].

Rawls

Fifty percent (see Table 5) of the literature reviewed used Rawls to define or discuss social justice. For the purposes often used in social work literature, Rawls' contributions are twofold. First, social justice is fairness through the distribution of goods (distributive justice) and equal access to basic liberties, including freedom of thought, speech, and assembly, access to participate in the political system, the right to have and maintain personal property, and freedom from unreasonable arrest (Morgaine & Capous-Desyllas, 2014). Second, Rawls states that if society is to be equitable, it must benefit those who are the least advantaged, which he defined as those who had the least wealth (Rawls, 2001). Rawls (2001) theorized a just society as one where the basic needs of humans are met, unnecessary stress is minimized, the capability of all people is maximized, and threats to well-being are reduced. Overwhelmingly, the use of Rawls in the social work literature defined social justice as distributive justice. Many scholars rely heavily on this conceptualization as it aligns well with social work's call to meet the

basic needs of humans, and its emphasis on the benefits and well-being of economically disadvantaged people (Wakefield 1998a; Wakefield 1998b; NASW, 2017).

Capabilities Approach

Many other reviewed articles and texts moved from Rawls' contribution of distribution of goods, noting its shortcomings, to Sen's (1992) capabilities approach to social justice. This approach moved from how goods were distributed to the expanded concept of the distribution of capabilities (Morris, 2002). Though the capabilities approach recognizes the importance of societal goods and their distribution, it also acknowledges that Rawls' theory of justice lacks insight into how a person may be able to use those goods (Morris, 2002). Articles and books reviewed noted that the capabilities approach to justice offers hope in expanding access to opportunity through several modalities, including agency (people's ability to pursue goals that they see value in), instrumental freedoms (political freedom, freedom in accessing economic resources including access to financial credit, freedom to choose education and health care, freedom of access to information including financial information in order to reduce corruption, and freedom to seek protective security including social benefits), substantive freedoms (freedom of speech, freedom to avoid physical harm, freedom to participate in political movements), diversities (this concept relates to equity versus equality, noting for example that pregnant women need more nutrition than non-pregnant women), and health (health care should be available to all) (Banerjee & Canda, 2012).

The literature also relied on Nussbaum's expansion of Sen's (1992) capabilities approach and utilized Nussbaum's clearly defined ten capabilities that must be protected in order to achieve social justice. These ten capabilities (life; bodily health; bodily

integrity; senses, imagination, and thought; emotions; practical reason; affiliation; other species; play; control over one's environment) represent what is required in order to live life with dignity, or in other words, the qualities that must be present in order for social justice to prevail (Nussbaum, 2003). Reviewed literature noted that Nussbaum's approach to social justice adds, in addition to meeting the basic needs of humans, the connection to social work's role in impacting well-being, human dignity, and self-determination (Morris, 2002; NASW, 2017).

Social Work Dictionary

Several articles and texts relied on the definition of social justice in the *Social Work Dictionary*, currently in its sixth edition. The *Social Work Dictionary* takes concepts and terms that are frequently seen throughout social work literature and defines them based on a review of the literature and then through consultation with relevant social work scholars (Barker, 2013). Authors broadly cited several versions of the dictionary, with few citing the most current version released in 2013 (exception: Asakura & Mauer, 2018). The most frequently cited version (2003) states that social justice is "an ideal condition in which all members of a society have the same basic rights, protections, opportunities, obligations, and social benefits" (Barker, 2003, pp. 404–405). This definition directly relates to Rawls' contributions in its conceptualization of the meaning of social justice. Interestingly, the *Social Work Dictionary* definition in the most current version (2013) is the most comprehensive and states, social justice is

> an ideal condition in which all members of a society have the same basic rights, protection, opportunities, obligations, and social benefits. Implicit in this concept is the notion that historical inequalities should be acknowledged and remedied through specific measures. A key social work value, social justice entails

> advocacy to confront discrimination, oppression, and institutional inequities. (Barker, 2013, pp. 398-399).

This definition is the most closely aligned to the *Code of Ethics* in that it recognizes that social justice includes advocacy to address the inequalities that so many of the definitions of social justice enumerate.

Additional Findings

As part of the conceptual review, each article or text was also examined for several indicators, including if the article offered a unique definition of social justice, if the article mentioned that social justice within social work is not well defined, if the text related the definition of social justice back to the *Code of Ethics*, if the text mentioned that social justice is core to social work, and lastly if the text mentioned that there has been tension between the concept of social justice and the practice of social justice (see Table 5). Few articles offered a unique definition of social justice (n = 25, 17.9%), while almost half mentioned that social justice is ill-defined within social work (n = 62, 44.3%). A majority of the articles related social justice back to the *Code of Ethics* (n = 94, 67.1%), while fewer mentioned that it was core to the profession (n = 65, 46.4%). Lastly, slightly more than twenty percent (n = 30) of the texts reviewed mentioned that there is a history of incompatibility between the concept of social justice and the profession of social work.

Table 5. Social justice within social work findings

	Used Rawls definition of Social Justice	Offers unique definition of social justice	Mentions that it is not well defined	Related back to NASW Code of Ethics	Is Core to SW	Mentions that there is a history of incompatibility with SW and SJ
No	70 (50.0%)	115 (82.1%)	78 (55.7%)	46 (32.9%)	75 (53.6%)	110 (78.6%)
Yes	70 (50.0%)	25 (17.9%)	62 (44.3%)	94 (67.1%)	65 (46.4%)	30 (21.4%)

Part Two: Survey of Social Work Students

Sample descriptive statistics for all variables can be found in Table 6.

Descriptive Findings for Dependent Variables

The average COSJS score was 4.68 (*SD* = 0.46) out of 5, suggesting that on average, students endorse most of the concepts included on the COSJS. For LGB attitudes, the average score was 4.38 (*SD* = 0.59) out of 5, suggesting that students endorse mostly positive attitudes towards LGB people. In terms of LGB ally behavior the average score was 3.94 (*SD* = 0.60) out of 5, suggesting that, on average, students are engaging in behavior associated with being an ally to LGB people and the LGB community. For LGB activism, students reported more neutral levels of activism (*M* = 2.84, *SD* = 0.81) out of 5, and reported, on average, being unlikely to engage in high-risk activism (*M* = 1.96, *SD* = 0.72) out of 4 related to LGB causes.

For attitudes towards transgender individuals, the average score was 5.94 (*SD* = 1.25) out of 7, indicating that students, on average, endorse positive attitudes towards transgender people. In terms of transgender ally behavior, the average score was 3.84 (*SD* = 0.62) out of 5, meaning that students are engaging in behavior associated with being an ally to transgender people and the transgender community. For activism, students

reported more neutral levels of activism ($M = 2.79$, $SD = 0.80$) out of 5, and reported, on average, of being unlikely to engage in high-risk activism ($M = 1.95$, $SD = 0.72$) out of 4 concerning transgender causes.

Descriptive Findings for Independent Variables

The social work students' ages ranged from 18 to 72 years of age; the average age was 27.62 ($SD = 8.42$). The majority of the students identified as heterosexual (72.44%), as a woman, trans women, or transfeminine (88.92%), and as cisgender (95.71%). Over 80 percent of the sample identified as not having a disability and most identified as White (74.52%).

In terms of program affiliation, most of the respondents in the sample were enrolled in two-year MSW program (45.57%), followed by a BSW program (34.90%), an advanced standing program (17.17%), and lastly a PhD program (2.35%). For the remaining school context variables, most students reported having taken a course with content on power, privilege, and oppression (93.63%), while the majority had not participated in a dialogue (60.53%); for academic concentration, most students selected micro (57.34%), with the vast majority of respondents not attending a school with a discriminatory policy relating to LGBTQ identity (98.20%).

For social context variables the average score for the SDO_{7s} was 1.95 (SD = 0.74) out of 7, noting that students, on average, endorsed lower levels of social dominance. In terms of political views, most students endorsed more liberal leaning political views with slightly more than 75% reporting being somewhat, very, or extremely liberal. Regarding variables measuring social contact, the majority of social work students reported having

five or more LGB friends (75.35%) while two to four transgender friends (38.37%) was the largest category for having transgender friends.

Regarding religious context variables, descriptive findings for religious importance were somewhat evenly distributed (not at all important, 24.94%; not too important, 26.73%; somewhat important, 23.82%; very important, 24.52%). The largest category of students reported attending a religious service very rarely (37.40%), followed by never (33.66%). The majority of students reported having no religious affiliation (41.55%), followed by identifying as an evangelical Christian (25.76%).

Table 6. Descriptive statistics for all study variables

Dependent Variables		***n***	**%**	***M***	***SD***
LGB attitudes (1-5)				4.38	0.59
LGB ally behavior (1-5)				3.94	0.60
LGB activism (1-5)				2.84	0.81
LGB high-risk activism (1-4)				1.96	0.72
Transgender attitudes (1-7)				5.94	1.25
Transgender ally behavior (1-5)				3.84	0.62
Transgender activism (1-5)				2.79	0.80
Transgender high-risk activism (1-4)				1.95	0.72
Independent Variables		***n***	**%**	***M***	***SD***
COSJS (1-5)				4.68	0.46
Age				27.62	8.42
Sexual orientation	Gay	12	1.66		
	Lesbian	28	3.88		
	Bisexual/Pansexual	107	14.82		
	Queer	37	5.12		
	Other	15	2.08		
	Heterosexual	523	72.44		
Gender	Man/trans man/trans masc	60	8.31		
	Women/trans woman/trans fem	642	88.92		
	Nonbinary/gender queer	20	2.77		
Transgender/nonbinary	Yes	31	4.29		
	No	691	95.71		
Disability status	Disabled	119	16.48		
	Nondisabled	603	83.52		
Race/ethnicity	Asian/Pacific Islander	22	3.05		
	Black/African American	54	7.48		
	Latinx	58	8.03		
	Other race	11	1.52		

	Multiracial	39	5.40		
	White/Caucasian	538	74.52		
Program affiliation	BSW	252	34.90		
	MSW - advanced standing	124	17.17		
	MSW - two-year	329	45.57		
	PhD	17	2.35		
Taken PPO course	Yes	676	93.63		
	No	46	6.37		
Participated in dialogue	Yes	285	39.47		
	No	437	60.53		
Program concentration	Micro	414	57.34		
	Macro	166	22.99		
	Both micro and macro	142	19.67		
Discriminatory school	Yes	13	1.80		
	No	709	98.20		
SDO_{7s} (1-7)				1.95	0.74
Political views	Extremely conservative	2	0.28	5.37	1.21
	Very conservative	7	0.97		
	Somewhat conservative	45	6.23		
	Apolitical	126	17.45		
	Somewhat liberal	153	21.19		
	Very liberal	267	36.98		
	Extremely liberal	122	16.90		
LGB friends	None	3	0.42	3.73	0.51
	1	14	1.94		
	2-4	161	22.30		
	5 or more	544	75.35		
Transgender friends	None	122	16.90	2.67	1.01
	1	160	22.16		
	2-4	277	38.37		

	5 or more	163	22.58		
Religious importance	Not at all important	180	24.94	2.48	1.11
	Not too important	193	26.73		
	Somewhat important	172	23.82		
	Very important	177	24.52		
Religious attendance	Never	243	33.66	2.43	1.58
	Very rarely	270	37.40		
	Once a month	41	5.68		
	Once every other week	34	4.71		
	Once a week	89	12.33		
	More than once a week	45	6.23		
Religious tradition	None	300	41.55		
	Catholic	61	8.45		
	Other religious beliefs	89	12.33		
	Mainline Christian	62	8.59		
	Jewish	24	3.32		
	Evangelical Christian	186	25.76		

Bivariate Results

LGB findings. All bivariate results for LGB-related dependent variables can be found in Tables 7 and 9 (correlations in Table 7, T-tests and ANOVAs in Table 8).

LGB Attitudes. Concerning LGB attitudes, younger age (r = -.07, p <.05), higher adherence to social dominance (r = -.32, p <.001), higher levels of religious importance

Table 7. Correlations between all independent variables

	1 LGB att	2 LGB ally	3 LGB act	4 LGB HR act	5 Trans att	6 Trans ally	7 Trans act	8 Trans HR act	9 Age	10 Pol view	11 LGB fr	12 Trans fr	13 SDO_{7s}	14 Rel imp	15 Rel att	16 SOJSC
1	--															
2	.48***	--														
3	.37***	.64***	--													
4	.37***	.39***	.46***	--												
5	.75***	.50***	.43***	.40***	--											
6	.46***	.91***	.61***	.37***	.51***	--										
7	.38***	.63***	.97***	.45***	.44***	.64***	--									
8	.36***	.39***	.45***	.99***	.40***	.38***	.45***	--								
9	-.07*	.00	-.02	-.07	-.01	.02	-.02	-.07	--							
10	.57***	.46***	.44***	.42***	.64***	.42***	.44***	.41***	-.08*	--						
11	.32***	.37***	.23***	.15***	.31***	.35***	.23***	.15***	.03	.27***	--					
12	.34***	.46***	.45***	.26***	.38***	.48***	.47***	.27***	.04	.36***	.49*	--				
13	-.32***	-.26***	-.18***	-.22***	-.36***	-.27***	-.19***	-.22***	-.00	-.32***	-.08*	-.11**	--			
14	-.40***	-.19***	-.18***	-.21***	-.44***	-.21***	-.17***	-.21***	.02	-.40***	-.14***	-.19***	.19***	--		
15	-.42***	-.18***	-.17***	-.20***	-.44***	-.19***	-.16***	-.20***	-.02	-.38***	-.16***	-.15***	.16***	.72***	--	
16	.35***	.64***	.46***	.25***	.37***	.26***	.18***	.25***	-.14***	.37***	.11***	.13***	-.47***	.18***	.18***	--

Note: * p < .05, ** p < .01, *** p < .001

(r = -.40, p <.001), and more frequent religious service attendance (r = -.42, p <.001) were significantly negatively associated with the outcome variable, while more liberal views (r = .57, p <.001), having more LGB friends (r = .32, p <.001), having more transgender friends (r = .34, p <.001), and higher endorsement of the social justice knowledge scale (r = .35, p <.001) were all positively correlated with more positive LGB attitudes.

Significant differences in mean scores on the LGB attitudes scale were found between cisgender and transgender social work students ($t(720) = -5.04$, $p < .001$) and for students who attended schools with discriminatory policies and those who did not ($t(720) = 3.53$, $p < .001$) with higher support among transgender and nonbinary students and those students who did not attend a school with a discriminatory policy. Disability status, having taken a PPO course, and having participated in a dialogue were not significant bivariate predictors of LGB attitudes.

ANOVA identified significant differences in the scores for the LGB attitudes scale by sexual orientation ($F(5,721) = 14.39$, $p < .001$). Post hoc analysis found significant differences between LGB attitudes scores of heterosexual students ($M = 4.26$) compared to lesbian students ($M = 4.68$, $p < .05$), bisexual/pansexual students ($M = 4.67$, $p < .001$), and queer students ($M = 4.73$, $p < .001$).

Table 8. Bivariate analysis between LGB attitudes, ally behavior, activism and high-risk activism and non-continuous variables

Variables	**Attitudes**		**Ally behavior**		**Activism**		**High-risk activism**	
T-Tests	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***
Transgender status		-5.04***		-5.92***		-5.85***		-4.84***
Trans/nonbinary	4.69 (0.34)		4.41 (0.44)		3.65 (0.79)		2.56 (0.67)	
Cisgender	4.36 (0.60)		3.92 (0.60)		2.80 (0.79)		1.93 (0.71)	
Disability status		-1.58		-1.15		-3.24**		-1.42
Disabled	4.45 (0.56)		4.01 (0.71)		3.06 (0.84)		2.04 (0.74)	
Nondisabled	4.36 (0.59)		3.93 (0.58)		2.80 (0.79)		1.94 (0.71)	
Taken PPO Course		-1.23		-2.93**		-3.16**		-1.21
No	4.27 (0.66)		3.64 (0.73)		2.48 (0.69)		1.83 (0.66)	
Yes	4.38 (0.59)		3.96 (0.59)		2.86 (0.81)		1.96 (0.72)	
Participated in dialogue		-1.76		-6.33***		-4.27***		-0.89
No	4.34(0.61)		3.83 (0.62)		2.74 (0.78)		1.94 (0.72)	
Yes	4.42(0.56)		4.11 (0.54)		2.99 (0.82)		1.99 (0.72)	
Discriminatory policy		3.53***		0.87		1.03		1.11
No	4.39 (0.58)		3.94 (0.60)		2.84 (0.80)		1.96 (0.72)	
Yes	3.81 (0.64)		3.80 (0.65)		2.61 (1.08)		1.74 (0.87)	
ANOVA	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***
Sexual orientation		14.39***		20.26***		32.41***		17.77***
Gay	4.53 (0.57)		4.50 (0.43)		3.15 (0.82)		2.21 (0.76)	
Lesbian	4.68 (0.33)		4.38 (0.50)		3.34 (0.71)		2.34 (0.77)	
Bisexual/pansexual	4.67 (0.37)		4.18 (0.45)		3.26 (0.69)		2.24 (0.77)	
Queer	4.73 (0.35)		4.44 (0.39)		3.78 (0.65)		2.61 (0.64)	
Other	4.44 (0.60)		4.09 (0.31)		3.43 (0.72)		2.28 (0.79)	
Heterosexual	4.26 (0.62)		3.82 (0.61)		2.63 (0.74)		1.82 (0.65)	
Gender identity		8.15***		6.70**		11.99***		10.09***
W/tw/tfem	4.38 (0.59)		3.93 (0.59)		2.80 (0.79)		1.93 (0.71)	
M/tm/tmas	4.17 (0.56)		3.93 (0.70)		2.89 (0.81)		1.96 (0.71)	
Nonbinary	4.77 (0.29)		4.43 (0.48)		3.68 (0.77)		2.66 (0.59)	

Race/Ethnicity		4.42***		1.04	1.15	1.32
Asian	4.08 (0.74)		3.87 (0.54)		2.92 (0.93)	1.88 (0.61)
Black	4.16 (0.66)		3.85 (0.71)		2.75 (0.88)	2.00 (0.78)
Latinx	4.21 (0.65)		3.86 (0.61)		2.82 (0.78)	2.15 (0.66)
Multiracial	4.46 (0.52)		4.02 (0.49)		2.87 (0.75)	1.94 (0.65)
Other race	4.38 (0.62)		3.75 (0.56)		2.31 (0.56)	1.68 (0.64)
White	4.42 (0.56)		3.96 (0.60)		2.85 (0.80)	1.94 (0.73)
Student level		12.54***		7.52***	3.87**	0.25
BSW	4.21 (0.66)		3.83 (0.63)		2.76 (0.78)	1.95 (0.68)
MSW as	4.40 (0.56)		3.87 (0.64)		2.82 (0.85)	1.92 (0.73)
MSW two-year	4.47 (0.53)		4.04 (0.54)		2.88 (0.80)	1.98 (0.75)
Phd	4.76 (0.24)		4.22 (0.69)		3.39 (0.93)	1.91 (0.56)
Concentration		0.46		2.54	4.98**	5.61**
Micro	4.39 (0.58)		3.90 (0.61)		2.77 (0.78)	1.88 (0.69)
Macro	4.35 (0.60)		3.99 (0.60)		2.87 (0.86)	2.04 (0.82)
Both	4.35 (0.60)		4.01 (0.60)		3.01 (0.80)	2.08 (0.66)
Religious tradition		26.99***		8.02***	8.09***	11.73***
Roman Catholic	4.31 (0.65)		3.90 (0.54)		2.74 (0.83)	1.89 (0.73)
Evangelical Christian	4.04 (0.66)		3.74 (0.65)		2.57 (0.75)	1.67 (0.65)
Jewish	4.71 (0.32)		4.05 (0.49)		3.06 (0.96)	2.04 (0.59)
Mainline Christian	4.31 (0.55)		3.90 (0.73)		2.96 (1.00)	1.85 (0.70)
Other religious belief	4.31 (0.61)		3.95 (0.63)		2.74 (0.81)	2.02 (0.69)
None	4.60 (0.42)		4.08 (0.52)		3.01 (0.73)	2.15 (0.72)

Notes. For t-tests *df*=720, for ANOVA *df*=721

Examining differences by gender identity, ANOVA identified significant differences in the scores for the LGB attitudes scale ($F(2,721) = 8.15$, $p < .001$). Post hoc analysis found significant differences between all gender identities (p values ranging from <.05 for differences between men/transgender man/transmasculine and women/transgender woman/transfeminine and also between woman/transgender woman/transfeminine and nonbinary students and <.001 for differences between man/transgender man/transmasculine and nonbinary students). For race/ethnicity ANOVA identified significant differences in the scores for the LGB attitudes scale ($F(5,721) = 4.42$, $p < .001$), however, post-hoc tests showed no significant differences, noting that the omnibus test and post-hoc were not in agreement and that the omnibus test may be a false alarm (Chen, Xu, Tu, Wang, & Niu, 2018). ANOVA identified significant differences in the scores for the LGB attitudes scale by student level ($F(5,721) = 12.54$, $p < .001$). Post hoc analysis found significant differences comparing LGB attitudes scores of BSW students ($M = 4.21$) to MSW advanced standing students ($M = 4.40$, $p < .05$), MSW two-year students ($M = 4.47$, $p < .001$), and PhD students ($M = 4.76$, $p < .01$). Lastly, for religious tradition, ANOVA identified significant differences in the scores for the LGB attitudes scale ($F(5,721) = 26.99$, $p < .001$). Post hoc analysis found significant differences between LGB attitudes scores of students who noted no religious affiliation ($M = 4.60$) compared with Catholic students ($M = 4.32$, $p < .05$), students with other religious beliefs ($M = 4.41$, $p < .01$), evangelical Christian students ($M = 4.04$, $p < .001$), and mainline Christian students ($M = 4.31$, $p < .001$); differences were also found between evangelical students compared to Catholic students ($p < .05$), students who noted other religious beliefs ($p < .01$), and mainline Christian students ($p < .05$).

LGB Ally Behavior. For LGB ally behavior, higher endorsement of social dominance (r = -.26, p <.001), higher levels of religious importance (r = -.19, p <.001), and more frequent religious service attendance (r = -.18, p <.001) were significantly negatively associated with the outcome variable, while more liberal political views (r = .46, p <.001), having more LGB friends (r = .37, p <.001), having more transgender friends (r = .46, p <.001), and higher endorsement of the social justice knowledge scale (r = .64, p <.001) were all positively correlated with higher LGB ally behavior. Age was not significantly correlated with LGB ally behavior.

Significant differences in mean scores on the LGB ally behavior scale were found between cisgender and transgender students (t(720) = -5.92, p < .001), for students who had taken a PPO course (t(720) = -2.93, p < .01), and for students who had participated in a dialogue (t(720) = -6.33, p < .001). No significant differences were found based on disability status, or attending a school with discriminatory policies.

ANOVA identified significant differences in the scores for the LGB ally scale by sexual orientation (F(5,721) = 20.26, p < .001). Post hoc analysis found significant differences between LGB ally behavior of heterosexual students (M = 3.82) compared to students who identified as gay (M = 4.50, p < .01), students who identified as lesbian (M = 4.38, p < .001), students who identified as bisexual/pansexual (M = 4.18, p < .001), and queer students (M = 4.44, p < .001). Examining differences by gender identity, ANOVA identified significant differences in the scores for the LGB ally scale (F(2,721) = 6.70, p < .01). Post hoc analysis found significant differences between nonbinary students (p values ranging from <.01 for differences between nonbinary students and men/transgender man/transmasculine (M=3.93) and <.001 for differences between

nonbinary students and women/transgender women/trans feminine (M=4.38) students). ANOVA identified significant differences in the scores for the LGB ally scale by student level ($F(3,721) = 7.52$, $p < .001$). Post hoc analysis found significant differences between LGB ally scores of BSW students ($M = 3.83$) and MSW two-year students ($M = 4.04$, $p \leq .001$). Lastly, for religious tradition ANOVA identified significant differences in the scores for the LGB ally scale ($F(5,721) = 8.02$, $p < .001$). Post hoc analysis found significant differences between LGB ally scores of students who noted no religious affiliation ($M = 4.08$) and evangelical Christians ($M = 3.74$, $p < .001$). No differences were found in LGB ally behavior scale scores based on race/ethnicity or academic concentration.

LGB Activism. Lower levels of LGB activism were significantly negatively correlated with higher adherence to social dominance ($r = -.18$, $p < .001$), higher levels of religious importance ($r = -.18$, $p < .001$), and more frequent religious service attendance ($r = -.17$, $p < .001$). Higher levels of LGB activism were significantly correlated with more liberal political views ($r = .44$, $p < .001$), having more LGB friends ($r = .23$, $p < .001$), having more transgender friends ($r = .45$, $p < .001$), and higher endorsement of the social justice knowledge scale ($r = .46$, $p < .001$). Age was not significantly correlated with LGB activism.

Significant differences in mean scores on the LGB activism scale were found between cisgender and transgender social work students ($t(720) = -5.85$, $p < .001$), between disabled and nondisabled students ($t(720) = -3.24$, $p < .001$), for students who had taken a PPO course ($t(720) = -3.16$, $p < .01$) compared to those who had not, and for students who had participated in a dialogue ($t(720) = -4.27$, $p < .001$) compared to those

who had not. No significant difference was found between students who attend a school with discriminatory policies compared to schools without discriminatory policies.

ANOVA identified significant differences in the scores for the LGB activism scale by sexual orientation ($F(5,721) = 32.41$, $p < .001$). Post hoc analysis found significant differences between LGB activism scores of heterosexual students ($M = 2.63$) compared to lesbian students ($M = 3.34$, $p < .001$), bisexual/pansexual students ($M = 3.26$, $p < .001$), and queer students ($M = 3.78$, $p < .01$); significant differences were also found between bisexual/pansexual students and queer students ($p < .05$). Examining differences by gender identity, ANOVA identified significant differences in the scores for the LGB activism scale ($F(2,721) = 11.99$, $p < .001$). Post hoc analysis found significant differences between nonbinary students and all other students ($p \leq .001$ for both other gender identity groups). ANOVA identified significant differences in the scores for the LGB activism scale by student level ($F(3,721) = 3.87$, $p < .01$). Post hoc analysis found significant differences between LGB activism scores for BSW students ($M = 2.76$) and PhD students ($M = 3.39$, $p < .05$). For differences between academic concentration, ANOVA found significant differences ($F(2,721) = 4.98$, $p < .01$). Post hoc analysis found significant differences between LGB activism scores for students who noted a micro academic concentration ($M = 2.77$) and students who noted having both a micro and macro academic concentration ($M = 3.01$, $p < .01$). Lastly, for religious tradition, ANOVA identified significant differences in the scores for the LGB activism scale ($F(5,721) = 8.09$, $p < .001$). Post hoc analysis found significant differences between LGB activism scores of students who noted no religious affiliation ($M = 3.01$) and evangelical

Christians ($M = 2.57$, $p < .001$). No significant differences were found based on race/ethnicity in LGB activism scores.

High-risk LGB Activism. Lower levels of high-risk LGB activism were significantly negatively correlated with higher adherence to social dominance ($r = -.22$, $p < .001$), higher levels of religious importance ($r = -.21$, $p < .001$), and more frequent religious service attendance ($r = -.20$, $p < .001$). Higher levels of high-risk LGB activism was significantly correlated with more liberal political views ($r = .42$, $p < .001$), having more LGB friends ($r = .15$, $p < .001$), having more transgender friends ($r = .26$, $p < .001$), and higher endorsement of the social justice knowledge scale on the COSJS ($r = .25$, $p < .001$). Age was not significantly correlated with high-risk LGB activism.

Significant differences in mean scores on the LGB high-risk activism scale were found between cisgender and transgender students ($t(720) = -4.84$, $p < .001$). No significant differences were found in LGB high-risk activism scale scores based on disability status, having taken a PPO course, having participated in a dialogue, or attending a school with discriminatory policies.

ANOVA identified significant differences in the scores for the LGB high-risk activism scale by sexual orientation ($F(5,721) = 17.77$, $p < .001$). Post hoc analysis found significant differences between LGB activism scores of heterosexual students ($M = 1.82$) compared to lesbian students ($M = 2.34$, $p < .01$), bisexual/pansexual students ($M = 2.24$, $p < .001$), and queer students ($M = 2.61$, $p < .001$). Examining differences by gender identity, ANOVA identified significant differences in the scores for the LGB high-risk activism scale ($F(2,721) = 10.09$, $p < .001$). Post hoc analysis found significant differences between nonbinary students and all other students ($p \leq .001$, for both gender

categories). For differences between academic concentration, ANOVA found significant differences ($F(2,721) = 5.61$, $p < .01$). Post hoc analysis found significant differences between LGB high-risk activism scores comparing students who noted a micro academic concentration ($M = 1.88$) with students who noted having a macro concentration ($M = 2.04$, $p < .05$) and those having both micro and macro academic concentrations ($M = 2.08$, $p < .05$). Lastly, for religious tradition, ANOVA identified significant differences in the scores for the LGB high-risk activism scale ($F(5,721) = 11.73$, $p < .001$). Post hoc analysis found significant differences between LGB high-risk activism scores of students who identified as evangelical Christians ($M = 1.67$) compared to those with no religious affiliation ($M = 2.15$, $p < .001$), mainline Christian students ($M = 1.85$) and students with other religious beliefs ($M = 2.02$, $p < .01$). No significant differences in high-risk activism scores were found based on race/ethnicity or student level.

Transgender-related findings. All bivariate results for transgender related dependent variables can be found in Tables 7 and 9 (correlations in Table 7, and *t*-tests and ANOVAs in Table 9).

Transgender Attitudes. Concerning attitudes towards transgender people, higher adherence to social dominance ($r = -.36$, $p < .001$), higher levels of religious importance ($r = -.44$, $p < .001$), and more frequent religious service attendance ($r = -.44$, $p < .001$) were significantly negatively associated with the outcome variable, while more liberal political views ($r = .64$, $p < .001$), having more LGB friends ($r = .31$, $p < .001$), have more transgender friends ($r = .38$, $p < .001$), and higher endorsement of the social justice knowledge scale ($r = .37$, $p < .001$) were all positively correlated with more positive attitudes

Table 9. Bivariate analysis between transgender attitudes, ally behavior, activism and high-risk activism and non-continuous variables

Variables	**Attitudes**		**Ally behavior**		**Activism**		**High-risk activism**	
T-Tests	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***	***M* (*SD*)**	***t***
Transgender status		-7.16***		-4.96***		-5.95***		-4.83***
Trans/nonbinary	6.64 (0.51)		4.36 (0.47)		3.61 (0.77)		2.56 (0.74)	
Cisgender	5.91 (1.26)		3.81 (0.62)		2.76 (0.78)		1.92 (0.72)	
Disability status		-1.13		-1.73		-3.57**		-1.34
Disabled	6.06 (1.17)		3.94 (0.71)		3.03 (0.84)		2.03 (0.75)	
Nondisabled	5.92 (1.26)		3.82 (0.60)		2.75 (0.78)		1.93 (0.72)	
Taken PPO course		-0.99		-2.96**		-3.16**		-1.00
No	5.76 (1.28)		3.58 (0.74)		2.44 (0.69)		1.84 (0.70)	
Yes	5.95 (1.24)		3.85 (0.61)		2.82 (0.80)		1.96 (0.73)	
Participated in dialogue		-2.42*		-6.78***		-3.98***		-1.05
No	5.85 (1.33)		3.72 (0.64)		2.70 (0.77)		1.93 (0.72)	
Yes	6.07 (1.08)		4.02 (0.55)		2.94 (0.82)		1.98 (0.74)	
Discriminatory policy		2.38*		1.09		1.44		1.17
No	5.95 (1.24)		3.84 (0.62)		2.80 (0.79)		1.95 (0.73)	
Yes	5.12 (1.36)		3.65 (0.63)		2.48 (0.89)		1.71 (0.86)	
ANOVA	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***	***M* (*SD*)**	***F***
Sexual orientation		12.22***		13.73 ***		28.01***		16.85***
Gay	5.82 (1.78)		3.97 (1.03)		3.09 (0.87)		2.18 (0.82)	
Lesbian	6.53 (0.65)		4.27 (0.51)		3.28 (0.75)		2.36 (0.80)	
Bisexual/pansexual	6.43 (0.74)		4.02 (0.56)		3.14 (0.67)		2.22 (0.80)	
Queer	6.80 (0.29)		4.33 (0.47)		3.72 (0.68)		2.61 (0.68)	
Other	6.37 (1.20)		4.02 (0.38)		3.35 (0.75)		2.25 (0.79)	
Heterosexual	5.74 (1.31)		3.73 (0.61)		2.61 (0.74)		1.81 (0.66)	
Gender identity		6.43**		9.62***		13.55***		11.02***
W/tw/tfem	5.95 (1.24)		3.83 (0.60)		2.76 (0.78)		1.93 (0.72)	
M/tm/tmasc	5.55 (1.36)		3.75 (0.76)		2.84 (0.83)		1.93 (0.72)	
Nonbinary	6.66 (0.58)		4.42 (0.50)		3.68 (0.77)		2.69 (0.64)	

Race/Ethnicity		3.56**		1.82		0.51		1.44		
Asian	5.59 (1.70)		3.71 (0.63)		2.90 (0.92)		1.88 (0.61)			
Black	5.37 (1.26)		3.66 (0.82)		2.73 (0.87)		2.03 (0.84)			
Latinx	5.81 (1.30)		3.73 (0.55)		2.76 (0.74)		2.15 (0.66)			
Multiracial	6.13 (1.11)		3.85 (0.58)		2.80 (0.70)		1.95 (0.68)			
Other race	5.64 (1.22)		3.73 (0.56)		2.49 (0.39)		1.68 (0.64)			
White	6.02 (1.21)		3.87 (0.61)		2.81 (0.80)		1.93 (0.73)			
Student level		14.68***		6.07***		3.99**		0.68		
BSW	5.58 (1.37)		3.74 (0.63)		2.72 (0.75)		1.94 (0.69)			
MSW as	5.88 (1.31)		3.77 (0.66)		2.75 (0.85)		1.88 (0.73)			
MSW two-year	6.20 (1.07)		3.93 (0.58)		2.84 (0.79)		1.99 (0.76)			
Phd	6.71 (0.33)		4.11 (0.70)		3.33 (0.96)		1.87 (0.57)			
Concentration		0.32		3.63*		5.49*		5.58**		
Micro	5.93 (1.26)		3.78 (0.64)		2.72 (0.77)		1.87 (0.69)			
Macro	5.90 (1.27)		3.89 (0.62)		2.83 (0.84)		2.04 (0.83)			
Both	6.01 (1.17)		3.93 (0.58)		2.97 (0.79)		2.07 (0.67)			
Religious tradition		30.10***		10.04***		7.22***		11.74***		
Roman Catholic	5.83 (1.22)		3.84 (0.51)		2.67 (0.80)		1.87 (0.72)			
Evangelical Christian	5.18 (1.50)		3.60 (0.67)		2.55 (0.76)		1.65 (0.65)			
Jewish	6.48 (0.67)		3.96 (0.49)		3.01 (0.92)		2.03 (0.58)			
Mainline Christian	5.80 (1.20)		3.73 (0.79)		2.89 (1.00)		1.85 (0.73)			
Other religious belief	5.85 (1.34)		3.86 (0.62)		2.74 (0.80)		2.02 (0.71)			
None	6.45 (0.74)		3.99 (0.54)		2.95 (0.71)		2.14 (0.73)			

Notes. For t-tests *df*=720, for ANOVA *df*=721

regarding transgender individuals. Age was not significantly correlated with transgender attitudes.

Significant differences in mean scores on the transgender attitudes scale were found between cisgender and transgender social work students ($t(720) = -7.16$, $p < .001$), students who had participated in a dialogue compared to those who had not ($t(720) = -2.42$, $p < .05$), and for students who attended schools with discriminatory policies and those who did not ($t(720) = 2.38$, $p < .05$). No significant differences in scores on the transgender attitudes scale were found based on disability status or having taken a PPO course.

ANOVA identified significant differences in the scores for the transgender attitudes scale by sexual orientation ($F(5,721) = 12.22$, $p < .001$). Post hoc analysis found significant differences between transgender attitudes scores of heterosexual students ($M = 5.74$), compared to lesbian students ($M = 6.53$, $p < .05$), bisexual/pansexual students ($M = 6.43$, $p < .001$), and queer students ($M = 6.80$, $p < .001$). Examining differences by gender identity, ANOVA identified significant differences in the scores for the transgender attitudes scale ($F(2,721) = 6.43$, $p < .01$). Post hoc analysis found significant differences between nonbinary students (p values ranging from <.01 for differences between nonbinary students and men/transgender man/transmasculine and <.05 for differences between nonbinary students and women/transgender women/trans feminine students). For race/ethnicity, ANOVA identified significant differences in the scores for the transgender attitudes scale ($F(5,721) = 3.56$, $p < .01$). The post-hoc test showed significant differences between social work students who identified as White ($M = 6.02$) and students who identified as Black ($M = 5.37$, $p<.05$). ANOVA identified significant

differences in the scores for the transgender attitudes scale by student level ($F(5,721) = 14.68$, $p < .001$). Post hoc analysis found significant differences between LGB attitudes scores of BSW students ($M = 5.58$) compared to MSW two-year students ($M = 6.20$, $p < .001$), and PhD students ($M = 6.71$, $p < .01$). Lastly, for religious tradition, ANOVA identified significant differences in the scores for the transgender attitudes scale ($F(5,721) = 30.10$, $p < .001$). Post hoc analysis found significant differences between transgender attitudes scores of students who noted no religious affiliation ($M = 6.45$) compared to Catholic students ($M = 5.83$, $p < .05$), other religious beliefs ($M = 5.85$, $p < .01$), evangelical Christians ($M = 5.18$, $p < .001$), and mainline Christians ($M = 5.80$, $p < .01$); differences were also found between evangelical students compared to Catholic students ($p < .05$), students who noted other religious beliefs ($p < .05$), mainline Christians ($p < .05$), and Jewish students ($p<.001$). No differences were found based on academic concentration.

Transgender Ally Behavior. For transgender ally behavior, higher adherence to social dominance ($r = -.27$, $p <.001$), higher levels of religious importance ($r = -.21$, $p <.001$), and more frequent religious service attendance ($r = -.19$, $p <.001$) were significantly negatively associated with the outcome variable, while more liberal political views ($r = .42$, $p <.001$), having more LGB friends ($r = .35$, $p <.001$), having more transgender friends ($r = .48$, $p <.001$), and higher endorsement of the social justice knowledge scale COSJS ($r = .26$, $p <.001$) were all positively correlated with higher LGB attitudes. Age was not significantly correlated with transgender ally behavior.

Significant differences in mean scores on the transgender ally behavior scale were found between cisgender and transgender students ($t(720) = -4.96$, $p < .001$), students

who had taken a PPO course and those who had not ($t(720) = -2.96$, $p < .01$), and for students who had participated in a dialogue compared to those who had not ($t(720) = -6.78$, $p < .001$). No significant differences in transgender ally behavior scale scores were found based on disability status or attending a school with discriminatory policies.

ANOVA identified significant differences in the scores for the transgender ally scale by sexual orientation ($F(5,721) = 13.73$, $p < .001$). Post hoc analysis found significant differences between transgender attitudes scores of heterosexual students ($M = 3.73$) compared to lesbian students ($M = 4.27$, $p \leq .001$), bisexual/pansexual students ($M = 4.02$, $p \leq .001$), and queer students ($M = 4.33$, $p < .001$). Examining differences by gender identity, ANOVA identified significant differences in the scores for the transgender ally scale ($F(2,721) = 9.62$, $p < .001$). Post hoc analysis found significant differences between nonbinary students and both men/transgender man/transmasculine and women/transgender women/trans feminine social work students ($p<.001$ for both). ANOVA identified significant differences in the scores for the transgender ally scale by student level ($F(5,721) = 6.07$, $p < .001$). Post hoc analysis found significant differences between transgender ally scores of BSW students ($M = 3.74$) and MSW two-year students ($M = 3.93$, $p < .01$). For differences between academic concentration, ANOVA found significant differences ($F(2,721) = 3.63$, $p < .05$). However, the post-hoc test showed no significant differences, noting that the omnibus test and post-hoc was not in agreement and that the omnibus test might be a false alarm (Chen, Xu, Tu, Wang, & Niu, 2018). Lastly, for religious tradition, ANOVA identified significant differences in the scores for the transgender ally scale ($F(5,721) = 10.04$, $p < .001$). Post hoc analysis found significant differences between transgender attitudes scores of students who noted no

religious affiliation ($M = 3.99$) and evangelical Christians ($M = 3.60$, $p < .001$.) No significant differences in transgender ally behavior were found based on race/ethnicity.

Transgender Activism. Lower levels of transgender-related activism were significantly negatively correlated with higher adherence to social dominance ($r = -.19$, $p < .001$), higher levels of religious importance ($r = -.17$, $p < .001$), and more frequent religious service attendance ($r = -.16$, $p < .001$). Higher levels of transgender activism were significantly correlated with more liberal political views ($r = .44$, $p < .001$), having more LGB friends ($r = .23$, $p < .001$), having more transgender friends ($r = .47$, $p < .001$), and higher endorsement of the social justice knowledge scale ($r = .18$, $p < .001$). No differences in transgender activism were found based on age.

Significant differences in mean scores on the transgender activism scale were found between cisgender and transgender students ($t(720) = -5.95$, $p < .001$), between disabled and nondisabled students ($t(720) = -3.57$, $p < .01$), students who had taken a PPO course and those who had not ($t(720) = -3.16$, $p < .01$), and for students who had participated in a dialogue compared to those who had not ($t(720) = -3.98$, $p < .001$). No significant differences were found between students who attended a school with discriminatory policies and those who did not.

ANOVA identified significant differences in the scores for the transgender activism scale by sexual orientation ($F(5,721) = 28.01$, $p < .001$). Post hoc analysis found significant differences between transgender activism scores of heterosexual students ($M = 2.61$) compared to lesbian students ($M = 3.28$, $p \leq .001$), bisexual/pansexual students ($M = 3.14$, $p < .001$), queer students ($M = 3.72$, $p < .001$), and students who were in the *other* sexual orientation category ($M = 3.35$, $p < .05$); significant differences were also found

between bisexual/pansexual students and queer students (p<.01). Examining differences by gender identity, ANOVA identified significant differences in the scores for the transgender activism scale (F(2,721) = 13.55, p < .001). Post hoc analysis found significant differences between nonbinary students and both men/transgender man/transmasculine and women/transgender women/trans feminine students (p<.001 for both). ANOVA identified significant differences in the scores for the transgender activism scale by student level (F(5,721) = 3.99, p < .01). Post hoc analysis found significant differences between transgender activism scores of PhD students (M = 3.33) compared to BSW students (M = 2.72, p < .05) and MSW advanced standing students (M = 2.75, p < .05). For differences between academic concentration, ANOVA found significant differences (F(2,721) = 5.49, p < .05). Post hoc analysis found significant differences between transgender activism scores of micro focused students (M = 2.72) and students who indicated both micro and macro academic concentrations (M = 2.97, p ≤.05). Lastly, for religious traditions, ANOVA identified significant differences in the scores for the transgender activism scale (F(5,721) = 7.22, p < .001). Post hoc analysis found significant differences between transgender activism scores of students who noted no religious affiliation (M = 2.95) and evangelical Christians (M = 2.55, p < .001). No significant differences were found in transgender activism scores based on race/ethnicity.

Transgender High-risk Activism. Lower levels of high-risk transgender activism were significantly negatively correlated with higher adherence to social dominance (r = -.22, p <.001), higher levels of religious importance (r = -.21, p <.001), and more frequent religious service attendance (r = -.20, p <.001). High-risk transgender activism was significantly correlated more liberal political views (r = .41, p <.001), having more LGB

friends (r = .15, p <.001), having more transgender friends (r = .27, p <.001), and higher endorsement of the social justice knowledge scale (r =.25, p <.001). No significant differences were found based on age.

Significant differences in mean scores on the high-risk transgender activism scale were found between cisgender and transgender social work students (t(720) = -4.83, p < .001). No significant differences were found on the high-risk transgender activism scale scores based on disability status, having taken a PPO course, having participated in dialogue, or attending a school with discriminatory policies.

ANOVA identified significant differences in the scores for the transgender high-risk activism scale by sexual orientation (F(5,721) = 16.85, p < .001). Post hoc analysis found significant differences between transgender high-risk activism scores of heterosexual students (M = 1.81) compared to lesbian students (M = 2.36, p ≤.01), bisexual/pansexual students (M = 2.22, p < .001), queer students (M = 2.25, p < .001). Examining differences by gender identity ANOVA identified significant differences in the scores for the transgender high-risk activism scale (F(2,721) = 11.02, p < .001). Post hoc analysis found significant differences between nonbinary students (M = 2.69), compared to both men/transgender man/transmasculine (M = 1.93) and women/transgender women/trans feminine students (M = 1.93, p<.001 for both). For differences between academic concentration, ANOVA found significant differences (F(2,721) = 5.58, p < .01). Post hoc analysis found significant differences between transgender high-risk activism scores of micro focused students (M = 1.87), compared to students who indicated macro academic concentrations (M = 2.04, p <.05) and students who indicated both micro and macro academic concentrations (M = 2.07, p <.05). Lastly,

for religious traditions, ANOVA identified significant differences in the scores for the transgender high-risk activism scale ($F(5,721) = 11.74$, $p < .001$). Post hoc analysis found significant differences between transgender high-risk activism scores of students who noted they were an evangelical Christian ($M = 1.65$), compared to those who noted no religious affiliation ($M = 2.14$, $p < .001$), and those who were in the other religious beliefs category ($M = 2.02$, $p < .01$). No significant differences were found based on race/ethnicity or student level.

Multivariate Results

LGB results. Multivariate results for LGB-related dependent variables can be found in Tables 10 (LGB attitudes), 11 (LGB ally behavior), 12 (LGB activism), and 13 (LGB high-risk activism).

LGB Attitudes. Among demographic variables (Table 10, Model 1), identifying as gay ($\beta = 0.47$, $p < .01$), lesbian ($\beta = 0.36$, $p < .001$), bisexual/pansexual ($\beta = 0.36$, $p < .01$), and queer ($\beta = 0.39$, $p < .01$) were all associated with more positive attitudes towards LGB people when compared to their heterosexual peers. Social work students who identified with an *other* sexual orientation were not significantly different from heterosexual students. Students who indicated woman/transwoman/transfeminine for their gender ($\beta = 0.23$, $p < .01$) were associated with higher LGB attitudes score compared with those indicated a man/transman/transmasculine gender. Those who are nonbinary were not significantly different from those who are man/transman/transmasculine. In comparison with White students, identifying as Black ($\beta = -0.24$, $p < .01$), Asian ($\beta = -0.28$, $p < .05$), or Latinx ($\beta = -0.16$, $p < .05$) was associated with having more negative LGB attitudes. Those who were an *other* race or

multiracial were not significantly different from White students. Age was not a significant predictor of LGB attitudes.

For school context variables (Model 2), being a two-year MSW student ($\beta = 0.23$, $p < .001$), advanced standing student ($\beta = 0.16$, $p < .05$), and a PhD student ($\beta = 0.54$, $p < .001$) were all associated with more positive attitudes towards LGB people when compared to BSW students. Attending a discriminatory school ($\beta = -0.43$, $p < .01$) was associated with lower scores on the LGB attitudes scale compared to those who did not attend a school with a discriminatory policy. No significant differences were found in LGB attitudes based on having taken a PPO course, having participated in dialogue, or based on academic concentration.

All variables in the social context (Model 3) were significantly associated with the dependent variable. Specifically, more liberal political views ($\beta = 0.22$, $p < .001$), having more LGB friends ($\beta = 0.19$, $p < .001$), and having more transgender friends ($\beta = 0.07$, $p < .001$) were all positively associated with LGB attitudes, while higher endorsement of social dominance ($\beta = -0.15$, $p < .001$) was negatively associated with the dependent variable.

Regarding religious context (Model 4), higher religious importance ($\beta = -0.08$, $p < .01$) and more frequent religious attendance ($\beta = -0.09$, $p < .001$) were both negatively associated with LGB attitudes. In terms of religious affiliation, compared to students who noted no religious affiliation, identifying as Jewish ($\beta = 0.27$, $p < .05$) was associated with more positive LGB attitudes while identifying as an evangelical Christian ($\beta = -0.21$, $p < .01$) was associated with lower scores on the LGB attitudes scale.

Table 10. LBG Attitudes

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 COSJS		Model 6 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics												
Age	-0.00[c]	(0.00)[d]									0.00	(0.00)
Sexual orientation (het)												
Gay	0.47	(0.18)**									0.22	(0.14)
Lesbian	0.36	(0.11)***									0.09	(0.09)
Bisexual/pansexual	0.36	(0.06)***									0.13	(0.05)*
Queer	0.39	(0.1)***									0.03	(0.09)
Other	0.15	(0.15)									0.03	(0.12)
Gender (man[a])												
woman[b]	0.23	(0.08)**									0.16	(0.07)*
nonbinary	0.32	(0.22)									0.38	(0.18)*
Transgender (cis)	0.03	(0.17)									-0.12	(0.14)
Disabled (no)	0.01	(0.06)									-0.12	(0.14)
Race/Ethnicity (white)											0.00	(0.05)
Black	-0.24	(0.08)**									-0.07	(0.07)
Asian	-0.28	(0.12)*									-0.27	(0.10)**
Other race	0.01	(0.17)									0.10	(0.14)
Latinx	-0.16	(0.08)*									-0.12	(0.07)
Multiracial	-0.01	(0.09)									-0.03	(0.08)
School Context												
Student level (BSW)												
Two-year MSW			0.23	(0.05)***							0.09	(0.04)*
Advanced standing			0.16	(0.06)*							0.09	(0.05)
PhD			0.54	(0.15)***							0.30	(0.12)*
Taken PPO course (no)			0.05	(0.09)							0.01	(0.07)
Dialogue (no)			0.06	(0.04)							0.03	(0.04)
Acad. conc. (micro)												

Macro			-0.07	(0.05)							-0.08	(0.04)
Micro and macro			-0.02	(0.06)							-0.04	(0.05)
Discriminatory school			-0.43	(0.16)**							-0.07	(0.13)
Social Context												
Political views					0.22	(0.02)***					0.15	(0.02)***
SDO_{7s}					-0.15	(0.03)***					-0.08	(0.03)**
LGB friends					0.19	(0.04)***					0.13	(0.04)***
Transgender friends					0.07	(0.02)***					0.05	(0.02)*
Religious Context												
Religious importance							-0.08	(0.03)**			-0.03	(0.03)
Religious attendance							-0.09	(0.02)***			-0.05	(0.02)***
Religious affil. (none)												
Catholic							-0.09	(0.08)			0.00	(0.07)
Other religious belief							-0.01	(0.08)			-0.04	(0.07)
Mainline Christian							-0.01	(0.08)			0.02	(0.07)
Jewish							0.27	(0.11)*			0.15	(0.10)
Evangelical Christian							-0.21	(0.07)**			-0.11	(0.06)
COSJS									0.45	(0.04)***	0.17	(0.04)***
R^2	.13		.06		.38		.22		.12		.47	
F for change in R^2	6.73***		5.90***		110.72***		29.44***		100.57***		17.50***	

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was -.0024828, which rounded to .00, [d] the standard error for age was .0025331, which rounded to .00

For the COSJS (Model 5), indicating a higher score ($\beta = 0.45$, $p < .001$) was positively associated with higher LGB attitude scores. In the final model, controlling for all independent variables, 12 of the independent variables were statistically significant. Several variables lost significance in the final model, including identifying as gay, lesbian, or queer, identifying as Black or Latinx, students who were advanced standing, attending a discriminatory school, religious importance, and all religious affiliations were no longer significant in the final model. All other variables that were significant in their respective models retained significance, with identifying as nonbinary ($\beta = 0.38$, $p < .05$) becoming newly significant. The final model explained 47% of the variance in LGB attitudes.

LGB Ally. Among demographic variables (Table 11, Model 1), identifying as gay ($\beta = 0.79$, $p < .001$), lesbian ($\beta = 0.53$, $p < .001$), bisexual/pansexual ($\beta = 0.35$, $p < .001$), and queer ($\beta = 0.56$, $p < .001$) were all associated with higher levels of LGB ally behavior when compared to their heterosexual peers. No significant differences emerged comparing those with all other sexual orientations with their heterosexual counterparts, nor by age, gender identity, transgender status, disability status, or race/ethnicity.

For school context variables (Model 2), being a two-year MSW student ($\beta = 0.18$, $p < .001$) was associated with higher levels of LGB ally behavior when compared to BSW students. Both having taken a course with PPO content ($\beta = 0.27$, $p < .01$) and having participated in a dialogue ($\beta = 0.24$, $p < .001$) were both associated with more LGB ally behaviors. Academic concentration was not a significant predictor of LGB ally behaviors.

All variables in the social context model (Model 3) were significantly associated with the dependent variable. Specifically, more liberal political views ($\beta = 0.14$, $p < .001$), having more LGB friends ($\beta = 0.20$, $p < .001$), and having more transgender friends ($\beta = 0.17$, $p < .001$) were all positively associated with LGB ally behavior, while higher endorsement of social dominance ($\beta = -0.12$, $p < .001$) was negatively associated with the dependent variable.

Regarding religious context (Model 4), compared to students who noted no religious affiliation, identifying as an evangelical Christian ($\beta = -0.24$, $p < .01$) was associated with a lower score on the LGB ally scale, with no other religious affiliations emerging as different than those with no religious affiliation. Religious importance and religious attendance were not significant predictors of LGB ally behavior.

Model 5 added in the LGB attitudes ($\beta = 0.49$, $p < .001$), which were positively associated with the dependent variable. More positive LGB attitudes were associated with higher scores on the LGB ally behavior scale. In Model 6, the COSJS was not a significant predictor of LGB attitudes.

In the final model, controlling for all independent variables, nine variables were statistically significant. Several variables lost significance in the final model, including identifying as bisexual/pansexual, students who were two-year MSW students, having taken a PPO course, having participated in a dialogue, and being an evangelical Christian. All other variables that were significant in their respective models retained significance, with being an advanced standing student ($\beta = -0.11$, $p < .05$) becoming newly significant. The final model explained 44% of the variance in LGB ally behavior.

Table 11. LBG Ally

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.79	(0.18)***											0.45	(0.15)**
Lesbian	0.53	(0.11)***											0.23	(0.09)*
Bisexual/pansexual	0.35	(0.06)***											0.10	(0.05)
Queer	0.56	(0.11)***											0.19	(0.09)*
Other	0.27	(0.15)											0.11	(0.13)
Gender (man[a])														
woman[b]	0.11	(0.09)											-0.01	(0.07)
nonbinary	-0.04	(0.23)											-0.02	(0.19)
Transgender (cis)	0.30	(0.18)											0.07	(0.15)
Disabled (no)	-0.03	(0.06)											-0.06	(0.05)
Race/Ethnicity (white)														
Black	-0.10	(0.08)											-0.02	(0.07)
Asian	-0.02	(0.13)											0.02	(0.11)
Other race	-0.15	(0.17)											-0.07	(0.14)
Latinx	-0.05	(0.08)											0.05	(0.07)
Multiracial	0.02	(0.09)											0.05	(0.08)
School Context														
Student level (BSW)														
Two-year MSW			0.18	(0.05)***									0.02	(0.04)
Advanced standing			-0.01	(0.06)									-0.11	(0.05)*
PhD			0.25	(0.15)									-0.16	(0.13)
Taken PPO course (no)			0.27	(0.09)**									0.23	(0.07)**
Dialogue (no)			0.24	(0.04)***									0.18	(0.04)***
Acad. conc. (micro)														

Macro			0.06	(0.05)									0.04	(0.04)
Micro and macro			0.11	(0.06)									0.07	(0.05)
Discriminatory school			-0.04	(0.17)										
Social Context														
Political views					0.14	(0.03)***							0.08	(0.02)***
SDO_{7s}					-0.12	(0.03)***							-0.06	(0.03)*
LGB friends					0.20	(0.04)***							0.15	(0.04)***
Transgender friends					0.17	(0.02)***							0.11	(0.02)***
Religious Context														
Religious importance							-0.03	(0.03)					0.02	(0.03)
Religious attendance							-0.01	(0.02)					0.03	(0.02)
Religious affil. (none)														
Catholic							-0.12	(0.09)					-0.06	(0.07)
Other religious belief							-0.05	(0.09)					-0.03	(0.07)
Mainline Christian							-0.10	(0.09)					-0.07	(0.08)
Jewish							0.02	(0.13)					-0.2	(0.11)
Evangelical Christian							-0.24	(0.08)**					-0.07	(0.07)
LGB Attitudes									0.49	(0.03)***			0.27	(0.04)***
COSJS											0.34	(0.05)	0.07	(0.05)
R^2	.14		.09		.34		.06		.23		.07		.44	
F for change in R^2	7.35***		8.71***		92.18***		6.17***		220.56***		51.70***		14.90***	

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine [c] the coefficient for age was .0033622, which rounded to .00, [d] the standard error for age was .0025728, which rounded to .00

LGB Activism. Among demographic variables (Table 12, Model 1), identifying as gay ($\beta = 0.49$, $p < .01$), lesbian ($\beta = 0.70$, $p < .001$), bisexual/pansexual ($\beta = 0.60$, $p < .001$), queer ($\beta = 1.06$, $p < .001$), and *other* sexual orientation ($\beta = 0.75$, $p < .001$) were all associated with more LGB activism when compared to their heterosexual peers. In comparison with White students, being in the *other* race category ($\beta = -0.44$, $p < .05$) was associated with lower LGB activism. No other racial differences emerged. Age, gender identity, transgender status, and disability status were not significant predictors of LGB activism.

For school context variables (Table 12, Model 2), being a PhD student ($\beta = 0.44$, $p < .05$) was associated with more LGB activism compared to BSW students. Being a two-year MSW, or advanced standing MSW student was not significantly different compared to being a BSW student. Taking a course with PPO content ($\beta = 0.34$, $p < .01$) and identifying both micro and macro as your academic concentration ($\beta = 0.23$, $p < .01$) compared to being a micro student, was associated with higher LGB activism. Being a macro student was not significantly different from being a micro student, nor was having participated in a dialogue.

For social context variables (Table 12, Model 3), more liberal political views ($\beta = 0.20$, $p < .001$) and having more transgender friends ($\beta = 0.30$, $p < .001$) were both positively associated with higher LGB activism, while higher endorsement of social dominance ($\beta = -0.08$, $p < .05$) was negatively associated with the dependent variable. Having LGB friends was not a significant predictor of LGB activism.

Table 12. LBG Activism

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes and ally behavior		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.49	(0.23)*											-0.13	(0.19)
Lesbian	0.70	(0.14)***											0.19	(0.12)
Bisexual/pansexual	0.60	(0.08)***											0.29	(0.07)***
Queer	1.06	(0.14)***											0.56	(0.11)***
Other	0.75	(0.19)***											0.53	(0.16)***
Gender (man[a])														
woman[b]	-0.04	(0.11)											-0.10	(0.09)
nonbinary	-0.27	(0.29)											-0.21	(0.23)
Transgender (cis)	0.42	(0.23)											0.15	(0.18)
Disabled (no)	0.05	(0.08)											0.02	(0.06)
Race/Ethnicity (white)														
Black	0.42	(0.23)											0.04	(0.09)
Asian	0.05	(0.08)											0.07	(0.13)
Other race	-0.44	(0.22)*											-0.18	(0.18)
Latinx	0.08	(0.10)											0.10	(0.08)
Multiracial	-0.05	(0.12)											-0.09	(0.10)
School Context														
Student level (BSW)														
Two-year MSW			0.09	(0.07)									-0.08	(0.05)
Advanced standing			0.02	(0.09)									0.00	(0.07)
PhD			0.44	(0.21)*									0.15	(0.16)
Taken PPO course (no)			0.34	(0.12)**									0.16	(0.09)
Dialogue (no)			0.21	(0.06)									0.00	(0.05)
Acad. conc. (micro)														

Macro	0.07 (0.07)						-0.02 (0.05)
Micro and macro	0.23 (0.08)**						0.12 (0.06)*
Discriminatory school	-0.18 (0.23)						-0.08 (0.17)
Social Context							
Political views		0.20 (0.02)***					0.08 (0.02)**
SDO_{7s}		-0.08 (0.04)*					0.00 (0.03)
LGB friends		-0.02 (0.06)					-0.17 (0.05)***
Transgender friends		0.30 (0.03)***					0.14 (0.03)***
Religious Context							
Religious importance			-0.03 (0.05)				0.01 (0.03)
Religious attendance			-0.03 (0.03)				-0.02 (0.02)
Religious affil. (none)							
Catholic			-0.20 (0.12)				-0.03 (0.09)
Other religious belief			-0.17 (0.12)				-0.15 (0.09)
Mainline Christian			0.05 (0.13)				0.16 (0.09)
Jewish			0.11 (0.17)				0.03 (0.13)
Evangelical Christian			-0.31 (0.11)**				-0.01 (0.08)
LGB attitudes				0.11 (0.04)*			0.01 (0.05)
LGB ally behavior				0.81 (0.04)***			0.67 (0.05)***
COSJS					0.32 (0.06)***		-0.01 (0.06)
R^2	.20	.06	.30	.06	.42	.03	.53
F for change in R^2	11.64***	5.23***	75.74***	6.26***	259.34***	24.98***	20.75***

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was .0031727, which rounded to .00, [d] the standard error for age was .003314, which rounded to .00

Regarding religious context (Table 12, Model 4), compared to students who noted no religious affiliation, identifying as an evangelical Christian (β = -0.31, p < .01) was associated with a lower score on the LGB activism scale. No other differences emerged based on religious affiliation. Likewise, religious importance and religious attendance were not significant predictors of LGB activism.

Model 5 (Table 12) added in the LGB attitudes (β = 0.11, p < .05) and LGB ally behavior attitudes (β = 0.81, p < .001), which were both positively associated with the dependent variable. For the COSJS (Table 12, Model 6), indicating a higher score (β = 0.32, p < .001) was positively associated with higher LGB activism.

In the final model, controlling for all independent variables, nine variables were statistically significant. Several variables lost significance in the final model, including identifying as gay, lesbian, being in the *other* race category, being a PhD student, having taken a PPO course, the social dominance scale, being an evangelical Christian, and LGB attitudes. All other variables that were significant in their respective models retained significance, with having more LGB friends (β = -0.17, p < .001) becoming newly significant. The final model explained 53% of the variance in LGB activism.

LGB High-Risk Activism. Among demographic variables (Table 13, Model 1), identifying as gay (β = 0.32, p < .001), lesbian (β = 0.53, p < .001), bisexual/pansexual (β = 0.42, p < .001), queer (β = 0.71, p < .001), and *other* sexual orientation (β = 0.44, p < .05) were all associated with more high-risk LGB activism when compared to their heterosexual peers. In comparison with White students, identifying as Latinx (β = 0.29, p < .01) was associated with more high-risk LGB activism. No differences emerged between Black, Asian, *other* race, or multiracial individuals compared to White

individuals. Age, gender identity, transgender status, nor disability status were significant predictors.

For school context variables (Table 13, Model 2), identifying a macro concentration ($\beta = 0.18$, $p < .01$) and both micro and macro as an academic concentration ($\beta = 0.21$, $p < .01$) compared to being a micro student, were both associated with more high-risk LGB activism. Student level, having taken a PPO course, and having participated in a dialogue were not significant predictors of LGB high-risk activism.

For social context variables (Table 13, Model 3), more liberal political views ($\beta = 0.20$, $p < .001$) and having more transgender friends ($\beta = 0.11$, $p < .001$) were both positively associated with high-risk LGB activism, while higher endorsement of social dominance ($\beta = -0.12$, $p < .001$) was negatively associated with the dependent variable. Having LGB friends was not a significant predictor of high-risk LGB activism.

Regarding religious context variable (Model 4), compared to students who noted no religious affiliation, identifying as a mainline Christian ($\beta = -0.23$, $p < .05$) or an evangelical Christian ($\beta = -0.39$, $p < .001$) were associated with a lower score on the high-risk LGB activism scale. Catholics, students with other religious beliefs, and mainline Christians were not significantly different from those with no religious affiliation. Neither religious importance nor religious attendance were significant predictors of high-risk LGB activism.

Controlling for the previous dependent variables (Table 13, Model 5), both LGB attitudes ($\beta = 0.25$, $p < .001$) and LGB activism ($\beta = 0.29$, $p < .001$) were positively associated with the dependent variable. LGB ally behavior was not a significant predicto

Table 13. LBG HR Activism

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes, ally behavior, activism		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	-0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.32	(0.22)***											0.14	(0.2)
Lesbian	0.53	(0.13)***											0.15	(0.12)
Bisexual/pansexual	0.42	(0.08)***											0.09	(0.07)
Queer	0.71	(0.13)***											0.26	(0.12)*
Other	0.44	(0.18)*											0.06	(0.16)
Gender (man[a])														
woman[b]	-0.03	(0.1)											-0.05	(0.09)
nonbinary	0.07	(0.27)											0.13	(0.24)
Transgender (cis)	0.21	(0.21)											0.11	(0.19)
Disabled (no)	-0.04	(0.07)											-0.12	(0.07)
Race/Ethnicity (white)														
Black	0.10	(0.1)											0.18	(0.09)*
Asian	-0.04	(0.15)											0.01	(0.14)
Other race	-0.18	(0.21)											-0.14	(0.19)
Latinx	0.29	(0.09)**											0.24	(0.09)**
Multiracial	-0.05	(0.11)											0.00	(0.10)
School Context														
Student level (BSW)														
Two-year MSW			0.02	(0.06)									-0.12	(0.06)*
Advanced Standing			-0.05	(0.08)									-0.08	(0.07)
PhD			-0.21	(0.19)									-0.58	(0.17)***
Taken PPO course (no)			0.13	(0.11)									0.03	(0.1)

Dialogue (no)		0.02	(0.06)								-0.08	(0.05)
Acad. conc. (micro)												
Macro		0.18	(0.07)**								0.13	(0.06)**
Micro and macro		0.21	(0.07)**								0.15	(0.06)**
Discriminatory school		-0.26	(0.20)								-0.10	(0.18)
Social Context												
Political views				0.20	(0.02)***						0.09	(0.03)**
SDO_{7s}				-0.12	(0.03)***						-0.04	(0.04)
LGB friends				0.00	(0.05)						-0.03	(0.05)
Transgender friends				0.11	(0.03)***						0.02	(0.03)
Religious Context												
Religious importance						-0.02	(0.04)				0.01	(0.04)
Religious attendance						-0.03	(0.02)				0.01	(0.02)
Religious affil. (none)												
Catholic						-0.21	(0.11)				-0.08	(0.09)
Other religious belief						-0.06	(0.10)				-0.02	(0.09)
Mainline Christian						-0.23	(0.11)*				-0.22	(0.1)*
Jewish						-0.07	(0.15)				-0.07	(0.14)
Evangelical Christian						-0.39	(0.09)***				-0.23	(0.08)**
LGB attitudes								0.25	(0.04)***		0.16	(0.05)**
LGB ally behavior								0.10	(0.05)		0.06	(0.06)
LGB activism								0.29	(0.04)***		0.23	(0.04)***
COSJS										0.38	(0.06)***	0.14	(0.06)*
R^2	.13		.02		.20		.08		.26		.06		.35
F for change in R^2	7.12***		2.12*		44.18***		8.74***		82.25***		46.00***		9.78***

Notes. [a] man inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was -.003128, which was rounded to .00, [d] the standard error for age was .0030714, which was rounded too .00

For the COSJC (Table 13, Model 6), indicating a higher score ($\beta = 0.38$, $p < .001$) was positively associated with high-risk LGB activism.

In the final model, controlling for all independent variables, 13 variables were statistically significant. Several variables lost significance in the final model, including identifying as gay, lesbian, bisexual/pansexual, *other* sexual orientation, the social dominance scale, and having transgender friends. All other variables that were significant in their respective models retained significance, with identifying as Black ($\beta = 0.18$, $p < .05$), being a two-year MSW student ($\beta = -0.12$, $p < .05$), being a PhD student ($\beta = -0.58$, $p < .001$ became newly significant. The final model explained 35% of the variance in high-risk LGB activism.

Transgender results. Multivariate results for transgender-related dependent variables can be found in Tables 14 (transgender attitudes), 15 (transgender ally behavior), 16 (transgender activism), and 17 (transgender high-risk activism).

Transgender Attitudes. Among demographic variables (Table 14, Model 1), identifying as lesbian ($\beta = 0.73$, $p < .01$), bisexual/pansexual ($\beta = 0.67$, $p < .001$), queer ($\beta = 1.01$, $p < .001$), and being in the *other* sexual orientation category ($\beta = 0.62$, $p < .05$) were all associated with more positive attitudes towards transgender people when compared to their heterosexual peers. Students who indicated woman/transwoman/transfeminine for their gender identity ($\beta = 0.39$, $p < .05$) were associated with more positive attitudes compared to their peers who indicated their gender as man/transgender man/transmasculine. Those who identified being nonbinary as their gender identity were not significantly different than those who indicated their

gender identity as man/transgender man/transmasculine. In comparison with White students, identifying as Black ($\beta = -0.60$, $p < .001$) was associated with more negative attitudes towards transgender people, with no other racial groups being significantly different from White students. Age, transgender status, and disability status were not significant predictors of transgender attitudes.

For school context variables (Table 14, Model 2), being a two-year MSW student ($\beta = 0.58$, $p < .001$), and a PhD student ($\beta = 1.08$, $p < .001$) were associated with more positive attitudes towards transgender people when compared to BSW students, while being an advanced standing student was not. Having taken a PPO course, having participated in dialogue, academic concentration, and attending a school with discriminatory policies were not significant predictors of transgender attitudes.

All variables in the social context model (Table 14, Model 3) were significantly associated with the dependent variable. Specifically, more liberal political views ($\beta = 0.53$, $p < .001$), having more LGB friends ($\beta = 0.29$, $p < .001$), and having more transgender friends ($\beta = 0.19$, $p < .001$) were all positively associated with transgender attitudes, while higher endorsement of social dominance ($\beta = -0.36$, $p < .001$) was negatively associated with the dependent variable.

Table 14. Transgender Attitudes

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 COSJS		Model 6 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics												
Age	0.01	(0.01)									0.00	(0.00)
Sexual orientation (het)												
Gay	0.47	(0.38)									-0.06	(0.29)
Lesbian	0.73	(0.23)**									0.04	(0.18)
Bisexual/pansexual	0.67	(0.13)***									0.10	(0.10)
Queer	1.01	(0.22)***									0.14	(0.17)
Other	0.62	(0.32)*									0.29	(0.24)
Gender (man[a])												
woman[b]	0.39	(0.18)*									0.26	(0.14)
nonbinary	0.13	(0.47)									0.23	(0.36)
Transgender (cis)	0.36	(0.37)									0.06	(0.28)
Disabled (no)	-0.06	(0.13)									-0.14	(0.10)
Race/Ethnicity (white)												
Black	-0.60	(0.17)***									-0.28	(0.13)*
Asian	-0.28	(0.26)									-0.29	(0.20)
Other race	-0.28	(0.36)									-0.08	(0.28)
Latinx	-0.10	(0.17)									-0.06	(0.13)
Multiracial	0.04	(0.20)									0.04	(0.15)
School Context												
Student level (BSW)												
Two-year MSW			0.58	(0.10)***							0.18	(0.08)*
Advanced Standing			0.26	(0.13)							0.04	(0.1)
PhD			1.08	(0.32)***							0.23	(0.25)
Taken PPO course (no)			0.08	(0.19)							-0.01	(0.14)
Dialogue (no)			0.16	(0.09)							0.11	(0.07)
Acad. conc. (micro)												

Macro			-0.09	(0.11)							-0.13	(0.09)
Micro and macro			0.11	(0.12)							0.04	(0.09)
Discriminatory school			-0.52	(0.35)							0.32	(0.26)
Social Context												
Political views					0.53	(0.03)***					0.42	(0.04)***
SDO_{7s}					-0.36	(0.05)***					-0.21	(0.05)***
LGB friends					0.29	(0.08)***					0.21	(0.08)**
Transgender friends					0.19	(0.04)***					0.15	(0.04)***
Religious Context												
Religious Importance							-0.23	(0.06)***			-0.09	(0.05)*
Religious Attendance							-0.17	(0.04)***			-0.12	(0.03)***
Religious affil. (none)												
Catholic							-0.13	(0.17)			0.04	(0.14)
Other religious belief							0.06	(0.16)			0.00	(0.13)
Mainline Christian							0.00	(0.17)			0.09	(0.14)
Jewish							0.43	(0.24)			0.14	(0.20)
Evangelical Christian							-0.45	(0.15)**			-0.16	(0.12)
COSJS									0.99	(0.09)***	0.37	(0.09)***
R^2	.11		.07		.47		.25		.13		.54	
F for change in R^2	5.53***		6.35***		160.50***		33.39***		110.82***		23.22***	

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine

Regarding religious context (Table 14, Model 4), indicating higher religious importance (β = -0.23, $p < .001$) and more frequent religious service attendance (β = -0.17, $p < .001$) were both negatively associated with attitudes towards transgender people. In terms of religious affiliation, compared to students who noted no religious affiliation, identifying as an evangelical Christian (β = -0.45, $p < .01$) was associated with lower scores on the transgender attitudes scale. No other religious traditions were significantly different from those having no religious affiliation.

For the COSJS (Table 14, Model 5), indicating a higher score (β = 0.99, $p < .001$) was positively associated with higher transgender attitude scores.

In the final model, controlling for all independent variables, eight variables were statistically significant. Several variables lost significance in the final model, including all sexual orientations, identifying as a woman/trans woman/transfeminine, being a PhD student, religious importance, and being an evangelical Christian. All other variables that were significant in their respective models retained significance. The final model explained 54% of the variance in transgender attitudes.

Transgender Ally. Among demographic variables (Table 15, Model 1), identifying as lesbian (β = 0.50, $p < .001$), bisexual/pansexual (β = 0.26, $p < .001$), and queer (β = 0.49, $p < .001$) were all associated with higher levels of transgender ally behavior when compared to their heterosexual peers. Being gay or being in the *other* sexual orientation category were not significantly different from identifying as heterosexual in levels of transgender ally behavior. In comparison with White students, identifying as Black (β = −0.19, $p < .05$) was associated with lower levels of transgender ally behavior. No other racial differences emerged as significant.

For school context variables (Table 15, Model 2), being a two-year MSW student ($\beta = 0.16$, $p < .01$) was associated with higher levels of transgender ally behavior when compared to BSW students. Neither advanced standing nor PhD students were significantly different than BSW students. Taking a course with PPO content ($\beta = 0.22$, $p < .05$) and having participated in a dialogue ($\beta = 0.27$, $p < .001$), were both associated with higher transgender ally behaviors. In comparison to students who were micro students, being a student who identified both a micro and macro academic concentration ($\beta = 0.13$, $p < .05$) was associated with higher scores on the transgender ally scale while being a macro student was not significantly different. Attending a discriminatory school was not a significant predictor of transgender ally behavior.

All variables in the social context model (Table 15, Model 3) were significantly associated with the dependent variable. Specifically, more liberal political views ($\beta = 0.12$, $p < .001$), having more LGB friends ($\beta = 0.15$, $p < .001$), and having more transgender friends ($\beta = 0.21$, $p < .001$) were all positively associated with transgender ally behavior, while higher endorsement of social dominance ($\beta = -0.15$, $p < .001$) was negatively associated with the dependent variable.

Regarding religious context (Table 15, Model 4), compared to social work students who noted no religious affiliation, identifying as an evangelical Christian ($\beta = -0.29$, $p < .001$) was associated with a lower score on the transgender ally scale, while no other differences emerged between those with no religious affiliation and those with any other religious affiliation. Neither religious importance nor religious attendance were significant predictors.

Table 15. Transgender Ally

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.37	(0.00)											0.07	(0.16)
Lesbian	0.50	(0.19)***											0.17	(0.10
Bisexual/pansexual	0.26	(0.12)***											0.01	(0.06)
Queer	0.49	(0.07)***											0.07	(0.09)
Other	0.27	(0.11)											0.05	(0.13)
Gender (man[a])														
woman[b]	0.11	(0.16)											0.01	(0.07)
nonbinary	0.08	(0.09)											0.22	(0.19)
Transgender (cis)	0.31	(0.24)											0.00	(0.15)
Disabled (no)	0.01	(0.19)											-0.02	(0.05)
Race/Ethnicity (white)														
Black	-0.19	(0.06)*											-0.07	(0.07)
Asian	-0.11	(0.09)											-0.10	(0.11)
Other race	-0.09	(0.13)											0.05	(0.15)
Latinx	-0.08	(0.18)											-0.02	(0.07)
Multiracial	-0.06	(0.08)											-0.06	(0.08)
School Context														
Student level (BSW)														
Two-year MSW			0.16	(0.00)**									-0.04	(0.05)
Advanced Standing			-0.02	(0.05)									-0.12	(0.06)*
PhD			0.21	(0.07)									-0.18	(0.13)
Taken PPO course (no)			0.22	(0.16)*									0.17	(0.08)*
Dialogue (no)			0.27	(0.09)***									0.20	(0.04)***
Acad. conc. (micro)														

Macro		0.08	(0.05)										0.06	(0.05)
Micro and macro		0.13	(0.06)*										0.07	(0.05)
Discriminatory school		-0.11	(0.06)										0.01	(0.14)
Social Context														
Political views				0.12	(0.02)***								0.04	(0.02)*
SDO_{7s}				-0.15	(0.00)***								-0.07	(0.03)*
LGB friends				0.15	(0.02)***								0.12	(0.04)**
Transgender friends				0.21	(0.04)***								0.15	(0.02)***
Religious Context														
Religious Importance						-0.03	(0.04)						0.03	(0.03)
Religious Attendance						-0.01	(0.02)						0.02	(0.02)
Religious affil. (none)														
Catholic						-0.09	(0.02)						-0.05	(0.08)
Other religious belief						-0.05	(0.09)						-0.06	(0.07)
Mainline Christian						-0.18	(0.09)						-0.18	(0.08)*
Jewish						0.02	(0.10)						-0.17	(0.11)
Evangelical Christian						-0.29	(0.13)***						-0.13	(0.07)
Transgender attitudes								0.26	(0.02)***				0.14	(0.02)***
COSJS										0.35	(0.04)***		0.07	(0.05)
R^2	.11		.09		.34		.07		.26		.07		.44	
F for change in R^2	5.63***		8.66***		91.22***		7.54***		253.53***		52.55***		14.68***	

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was .0035866, which rounded to .00, [d] the standard error for age was .0027036, which rounded to .00

Model 5 (Table 15) added in transgender attitudes ($\beta = 0.26$, $p < .001$), which were positively associated with the dependent variable. For the COSJS (Table 15, Model 6), indicating a higher score ($\beta = 0.35$, $p < .001$) was positively associated with transgender-related ally behavior.

In the final model, controlling for all independent variables, eight variables were statistically significant. Several variables lost significance in the final model, including all previously significant sexual orientations, identifying as Black, students who were two-year MSW students, indicating both a micro and macro concentration, political views, being an evangelical Christian, and the COSJS. All other variables that were significant in their respective models retained significance, with being an advanced standing student ($\beta = -0.12$, $p < .05$) and being a mainline Christian ($\beta = -0.18$, $p < .05$) becoming newly significant. The final model explained 44% of the variance in transgender ally behavior.

Transgender Activism. Among demographic variables (Table 16, Model 1), identifying as gay ($\beta = 0.48$, $p < .05$), lesbian ($\beta = 0.66$, $p < .001$), bisexual/pansexual ($\beta = 0.50$, $p < .001$), queer ($\beta = 1.00$, $p < .001$), and *other* sexual orientation ($\beta = 0.68$, $p < .001$) were all associated with more transgender related activism when compared to their heterosexual peers. Gender identity, transgender status, disability status, and race/ethnicity were not significant predictors of transgender activism.

Table 16. Transgender Activism

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes and ally behavior		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.48	(0.23)*											0.16	(0.18)
Lesbian	0.66	(0.14)***											0.20	(0.12)
Bisexual/pansexual	0.50	(0.08)***											0.25	(0.07)***
Queer	1.00	(0.14)***											0.55	(0.11)***
Other	0.68	(0.19)***											0.44	(0.16)**
Gender (man[a])														
woman[b]	-0.03	(0.11)											-0.11	(0.09)
nonbinary	-0.16	(0.29)											-0.20	(0.23)
Transgender (cis)	0.40	(0.23)											0.13	(0.18)
Disabled (no)	0.09	(0.08)											0.05	(0.06)
Race/Ethnicity (white)														
Black	-0.03	(0.10)											0.12	(0.09)
Asian	0.16	(0.16)											0.16	(0.13)
Other race	-0.22	(0.22)											0.00	(0.18)
Latinx	0.06	(0.10)											0.12	(0.08)
Multiracial	-0.06	(0.12)											-0.05	(0.10)
School Context														
Student level (BSW)														
Two-year MSW			-0.02	(0.09)									-0.06	(0.05)
Advanced Standing			0.41	(0.20)									-0.02	(0.07)
PhD			0.34	(0.12)*									0.14	(0.16)
Taken PPO course (no)			0.19	(0.06)**									0.22	(0.09)*
Dialogue (no)			0.10	(0.07)***									-0.03	(0.05)
Acad. conc. (micro)														

Macro	0.08 (0.07)						-0.02 (0.05)
Micro and macro	0.24 (0.08)**						0.12 (0.06)*
Discriminatory school	-0.27 (0.22)						-0.19 (0.17)
Social Context							
Political views		0.20 (0.02)***					0.08 (0.03)*
SDO_{7s}		-0.09 (0.04)*					0.01 (0.03)
LGB friends		-0.04 (0.06)					-0.15 (0.05)**
Transgender friends		0.31 (0.03)***					0.13 (0.03)***
Religious Context							
Religious Importance			-0.03 (0.05)				0.02 (0.03)
Religious Attendance			-0.02 (0.03)				0.00 (0.02)
Religious affil. (none)							
Catholic			-0.21 (0.12)				-0.08 (0.09)
Other religious belief			-0.12 (0.11)				-0.13 (0.09)
Mainline Christian			0.03 (0.12)				0.18 (0.09)
Jewish			0.11 (0.17)				0.00 (0.13)
Evangelical Christian			-0.29 (0.10)**				0.02 (0.08)
Transgender attitudes				0.10(0.02)***			0.07 (0.03)**
Transgender ally beh.				0.71(0.04)***			0.60 (0.05)***
COSJS					0.31(0.06)***		-0.04 (0.06)
R^2	.18	.06	.31	.05	.42	.03	.52
F for change in R^2	10.02***	5.31***	78.88***	5.54***	263.22***	24.50***	20.39***

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was .0021929 which rounded to .00, [d] the standard error for age was .0033212, which rounded to .00

For school context variables (Table 16, Model 2), being a PhD student ($\beta = 0.34$, $p < .05$) was associated with more transgender activism when compared to BSW students, while two-year MSW and advanced standing students were not significantly different. Taking a course with PPO content ($\beta = 0.19$, $p < .01$), participating in a dialogue ($\beta = 0.10$, $p < .001$), and identifying both micro and macro as your academic concentration ($\beta = 0.24$, $p < .01$) compared to being a micro student, were all associated with higher transgender related activism, while being a macro student was not significantly different than being a micro student. Attending a discriminatory school was not a significant predictor of transgender activism.

For social context variables (Table 16, Model 3), more liberal political views ($\beta = 0.20$, $p < .001$) and having more transgender friends ($\beta = 0.31$, $p < .001$) were both positively associated with higher transgender-related activism, while higher endorsement of social dominance ($\beta = -0.09$, $p < .05$) was negatively associated with the dependent variable. Having more LGB friends was not a significant predictor.

Regarding religious context (Table 16, Model 4), compared to students who noted no religious affiliation, identifying as an evangelical Christian ($\beta = -0.29$, $p < .01$) was associated with a lower score on the transgender activism scale, but no other religious affiliation was significantly different than those who have no religious affiliation. Neither religious importance nor religious attendance were significant predictors of transgender activism.

Model 5 (Table 16) added in transgender attitudes ($\beta = 0.10$, $p < .001$) and transgender ally behavior ($\beta = 0.71$, $p < .001$) which were positively associated with the

dependent variable. For the COSJS (Table 16, Model 6), indicating a higher score (β = 0.31, $p < .001$) was positively associated with higher transgender related activism.

In the final model, controlling for all independent variables, ten variables were statistically significant. Several variables lost significance in the final model, including identifying as gay, identifying as lesbian, being a PhD student, having participated in a dialogue, the social dominance scale, being an evangelical Christian, and the COSJS. All other variables that were significant in their respective models retained significance, with having more LGB friends (β = -0.15, $p < .01$) becoming newly significant. The final model explains 52% of the variance in transgender activism.

Transgender High-risk Activism. Among demographic variables (Table 17, Model 1), identifying as lesbian (β = 0.55, $p < .001$), bisexual/pansexual (β = 0.40, $p < .001$), queer (β = 0.70, $p < .001$), and *other* sexual orientation (β = 0.42, $p < .05$), were all associated with more high-risk transgender-related activism when compared to their heterosexual peers while identifying as gay was not significantly different. In comparison with White students, identifying as Latinx (β = 0.30, $p < .01$) was associated with more high-risk activism on behalf of the transgender community. No other racial groups were significantly different from White students. Age, gender, transgender status, and disability status were not significant predictors of transgender high-risk activism.

For school context variables (Table 17, Model 2), having a macro concentration (β = 0.18, $p < .01$) or both micro and macro as your academic concentration (β = 0.22, $p < .01$) compared to being a micro student, were both associated with more high-risk

Table 17. Transgender HR Activism

	Model 1 Demographics		Model 2 School context		Model 3 Social context		Model 4 Religious context		Model 5 Attitudes, ally behavior, activism		Model 6 COSJS		Model 7 Final model	
Variable	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)	β	(SE B)
Demographics														
Age	-0.00[c]	(0.00)[d]											0.00	(0.00)
Sexual orientation (het)														
Gay	0.31	(0.22)											0.20	(0.20)
Lesbian	0.55	(0.13)***											0.19	(0.12)
Bisexual/pansexual	0.40	(0.08)***											0.11	(0.07)
Queer	0.70	(0.13)***											0.26	(0.12)*
Other	0.42	(0.18)*											0.03	(0.17)
Gender (man[a])														
woman[b]	0.00	(0.10)											-0.01	(0.09)
nonbinary	0.19	(0.27)											0.27	(0.24)
Transgender (cis)	0.17	(0.21)											0.05	(0.19)
Disabled (no)	-0.04	(0.07)											-0.12	(0.07)
Race/Ethnicity (white)														
Black	0.14	(0.1)											0.24	(0.09)**
Asian	-0.03	(0.15)											-0.01	(0.14)
Other race	-0.17	(0.21)											-0.15	(0.19)
Latinx	0.30	(0.10)**											0.24	(0.09)**
Multiracial	-0.02	(0.11)											0.03	(0.10)
School Context														
Student level (BSW)														
Two-year MSW			0.04	(0.06)									-0.11	(0.06)
Advanced Standing			-0.08	(0.08)									-0.09	(0.07)
PhD			-0.23	(0.19)									-0.58	(0.17)***
Taken PPO course (no)			0.11	(0.11)									0.02	(0.10)
Dialogue (no)			0.03	(0.06)									-0.07	(0.05)

Acad. conc. (micro)							
Macro	0.18 (0.07)**						0.12 (0.06)*
Micro and macro	0.22 (0.07)**						0.15 (0.06)*
Discriminatory school	-0.27 (0.21)						-0.13 (0.18)
Social Context							
Political views		0.20 (0.02)***					0.08 (0.03)**
SDO_{7s}		-0.11 (0.03)***					-0.02 (0.04)
LGB friends		-0.01 (0.06)					-0.03 (0.05)
Transgender friends		0.12 (0.03)***					0.02 (0.03)
Religious Context							
Religious importance			-0.01 (0.04)				0.01 (0.04)
Religious attendance			-0.03 (0.02)				0.01 (0.02)
Religious affil. (none)							
Catholic			-0.22 (0.11)*				-0.09 (0.1)
Other religious belief			-0.06 (0.10)				-0.03 (0.09)
Mainline Christian			-0.23 (0.11)*				-0.21 (0.1)*
Jewish			-0.08 (0.15)				-0.08 (0.14)
Evangelical Christian			-0.40 (0.09)***				-0.24 (0.09)**
Transgender attitudes				0.13 (0.02)***			0.08 (0.03)**
Transgender ally beh.				0.08 (0.05)			0.05 (0.05)
Transgender activism				0.28 (0.04)***			0.22 (0.04)***
COSJS					0.39 (0.06)***		0.16 (0.06)**
R^2	.13	.03	.20	.08	.26	.06	.35
F for change in R^2	6.90***	2.31*	43.76***	8.69***	82.26***	82.26***	9.69***

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine, [c] the coefficient for age was -.0027789, which rounded to .00, [d] the standard error for age was .0031209, which rounded to .00

transgender-related activism. Student level, having taken a PPO course, having participated in a dialogue, or attending a discriminatory school were not significant predictors.

For social context variables (Table 17. Model 3), more liberal political views (β = 0.20, $p < .001$) and having more transgender friends (β = 0.12, $p < .001$) were both positively associated with high-risk activism related to the transgender community, while higher adherence to social dominance (β = -0.11, $p < .001$) was negatively associated with the dependent variable. Having more LGB friends was not a significant predictor.

Regarding religious context (Table 17, Model 4), compared to students who noted no religious affiliation, identifying as Catholic (β = -0.22, $p < .05$), a mainline Christian (β = -0.23, $p < .05$), or an evangelical Christian (β = -0.40, $p < .001$) were associated with a lower score on the high-risk transgender activism scale. Those from other faith traditions or who identified as Jewish were not significantly different from those with no religious affiliation. Neither religious importance nor religious attendance were significant predictors of high-risk transgender activism.

Controlling for the previous dependent variables (Table 17, Model 5), both transgender attitudes (β = 0.13, $p < .001$) and transgender-related activism (β = 0.28, $p < .001$) were positively associated with the dependent variable. Transgender ally behavior was not. For the COSJS (Model 6), indicating a higher score (β = 0.39, $p < .001$) was positively associated with high-risk activism related to transgender people and communities.

In the final model, controlling for all independent variables, 12 variables were statistically significant. Several variables lost significance in the final model, including identifying as lesbian, bisexual/pansexual, *other* sexual orientation, the social dominance scale, having transgender friends, and identifying as Catholic. All other variables that were significant in their respective models retained significance, with identifying as Black (β = 0.24, $p < .01$), and being a PhD student (β = -0.58, $p < .001$) became newly significant. The final model explained 35% of the variance in high-risk transgender activism.

Chapter Five: Discussion

This study used a two-part approach to first better understand how social work conceptualizes social justice as it pertains to the profession, then secondly to examine how social work students understand social justice and how that understanding is connected to attitudes, ally behavior, and activism related to LGB and transgender people and communities.

Part One: Conceptual Review

Despite its widespread use within social work, and in line with the critiques of Rawls, it is suggested that social work move beyond Rawls' definition of social justice. This is especially urgent given Banerjee's (2011) critiques that suggest that social work overwhelmingly misuses the interpretation of Rawls' meaning of social justice. This misuse is, in part, due to a lack of investigation of the details, assumptions, and stipulations of Rawls' work. Within this critique, Banerjee (2011) notes that Rawls' view of social justice does not actually align with how social work conceptualizes social justice based on an analysis of the various definitions and applications of those definitions in the social work literature. Additionally concerning is how Rawls defines those who are least advantaged in society. Rawls notes that if society is to be equitable, then it should benefit those who are the least advantaged, which he defines as those who have the least wealth (Rawls, 2001). While poverty and low socioeconomic status are

central issues of concern to social work, our code of ethics requires a broader understanding of social justice and experiences of marginalization. Rawls' centering of social class, while in line with Marxist critiques of capitalist economic structures (Marx, 1972), falls squarely in what Kincheloe and Steinberg (1997) term left-essentialist approaches to multiculturalism and falls short of a critical perspective on social justice – an approach closer in line to social work's professional mandates. In centering social class, Rawls ignores intersectionality, failing to recognize other marginalized identities, and how multiple marginalized identities differentially impact people and communities.

Most often, social work scholars use Rawls' theory of social justice from his 1971 text, even though he updated and critiqued his previous conceptualizations of social justice in an updated version completed in 2001 (Rawls, 1971, 2001). Given this, if social work scholars are to continue to lean on Rawls' notion of justice as fairness, they should at least be understanding and relying on his most current understanding of the concept.

Overwhelmingly, definitions of social justice – whether from Rawls or within social work literature – do not include the role of advocacy as a crucial part of social justice. Given that much of the social work literature relies on Rawls, this makes sense; however, given the mission of social work, the definition that the profession uses should incorporate social action. A more appropriate definition is offered by *The Social Work Dictionary,* which incorporates the relationship between social justice and advocacy. While an improvement over Rawls' definition, the *Dictionary's* definition fails to address personal agency, or recognize that in order to best meet the needs of individuals and

communities, it is best practice that those individuals and communities be part of the advocacy process.

It is important to recognize in the process of defining social justice that our communities, policies, and societal conditions are in constant evolution. So this call for an agreed-upon definition of social justice that is relevant to social work and tied to the *Code of Ethics* is somewhat of a moving target. However, given the various and incomplete definitions of social justice that exist in the twenty years of social work literature examined for this conceptual review, the profession is overdue in coming together and identifying a cohesive and inclusive definition of social justice as a starting point. Next steps toward achieving this definitional agreement could be a qualitative research approach interviewing top scholars identified through the conceptual review, followed by a survey of members of NASW chapters and CSWE to see how they relate to or approve of the findings from the qualitative inquiry. However, until this more in-depth and inclusive process can happen, I propose a modified version of the definition of social justice building on the definition from *The Social Work Dictionary* – a definition that also incorporates personal agency:

> Social justice means people from all identity groups have the same rights, opportunities, access to resources, and benefits. It acknowledges that historical inequalities exist and must be addressed and remedied through specific measures including advocacy to confront discrimination, oppression, and institutional inequalities, with a recognition that this process should be participatory, collaborative, inclusive of difference, and affirming of personal agency.

Having an agreed-upon definition of social justice within social work can help the profession better align itself – both in practice and in education of future practitioners – to both the *Code of Ethics* and the *EPAS*. Creating this consistency not only can help

dismantle confusion about what social justice is and how it is connected to social work, but can have long lasting impacts on how we conduct social work practice, with a consistent and steady approach to socially just practices. If our approach to social work practice is inclusive of all people, of advocacy, and of personal agency, the future of social work may be a much more hopeful practice.

Studies that examine the impacts of social justice within social work are rare (and are limited to the scope of how social justice is defined within that study), with most literature being theoretical in nature or are calls to better examine the concept within the profession. Having an agreed-upon definition of social justice within social work would make it possible to systematically begin to understand how social workers are applying social justice to their practice.

Part Two: Survey of Social Work Students

Descriptive Findings

The average age of students in the sample was 27.62, and the sample was overwhelmingly heterosexual (72.44%), cisgender (95.71%), nondisabled (83.52%), White (74.52%), and most students identified as a woman/transgender woman/transfeminine (88.92%). In comparison to social work students as a whole in the U.S., our sample is similar in that most students are women (note: CSWE is capturing gender identity in a binary fashion of men/women) with all three education levels [BSW, MSW, doctoral] reporting between 75 and 86 percent (CSWE, 2017). However, White students are overrepresented in the current sample. CSWE more clearly examines race/ethnicity in their 2016 *Statistics on Social Work Education in the United States,*

where they report ranges between 40.6 to 50.4% of White social work students in the United States. No other demographics can be compared regarding CSWE's reported enrollment numbers.

The sample included mostly two-year master level students (45.57%) followed by BSW students (34.90%). The majority of students reported that they had taken a course with PPO content, with fewer students reporting having taken part in a dialogue (39.47%). This is not surprising given that accreditation standards require content on PPO, but do not mandate instruction on dialogue as a specific technique. Most students identified their area of interest as micro (57.34%), followed by macro (22.99%) and then both micro and macro (19.67%). Though CSWE (2017) does not provide the exact data to compare, it does provide information on top certificates offered and types of field placements, none of which represent any macro offerings for BSW students, and only non-profit management as an option for masters students. Lastly, few students reported attending a school with discriminatory policies (1.80%). Given that over 70 schools have discriminatory policies, students who attend such schools are underrepresented in this study. This underrepresentation of students from schools with discriminatory policies in the current sample results in underpowered statistical analyses, limiting the ability to gain a nuanced understanding of the issues explored by the current study.

For the Critical Orientation to Social Justice Scale, students largely reported a robust and critical understanding of social justice. While this scale was unique to this study, research examining social justice knowledge and behaviors have found a similar commitment to social justice among social work practitioners (Bessaha, Schuler, & Moon

(2017) and among social work students (Prior & Quinn, 2012). While in line with the general commitment to social justice, the current study's newly devised COSJS centers a critical theory perspective on social justice advancing the understanding of social justice and endorsement of a critical multicultural stance (Kincheloe & Steinberg, 1997) among current social work students.

The sample reported low endorsement to social dominance orientation (*M*=1.95), this is slightly lower than Seelman and Walls' (2010) finding among incoming two-year MSW students (*M*=2.04). This difference may be a product of a focus on incoming students in Seelman and Walls (2010) study, while the current study does not restrict the sample to incoming students. Largely, students who participated in this study identified as more liberal, having at least one LGB friend, with only 0.42% (*n*=3) people reporting they did not have an LGB friend. Studies examining similar topics have mixed findings in comparison. In terms of LGB friends, Jaffee and colleagues (2015) found similar rates regarding LGB friends, while Swank and Raiz (2010b), reported much lower rates. Fewer students noted having transgender friends, with almost 17% (*n*=122) reporting having no transgender friends, and no similar studies in social work were identified that inquired about having transgender friends. For religiosity variables, students were very evenly distributed across the sample in terms of identifying religious importance, while most students reported none (33.66%, *n*=243) or very low rates (37.40%, *n*=270) of religious service attendance. In comparison to similar studies, students in this study had lower rates of both religious importance and religious attendance (Jaffee et al., 2015; Swank & Raiz, 2010b [attendance only]) For religious affiliation, most students selected *none* (41.55%)

followed by *evangelical Christian* (25.76%). A study examining social work students' attitudes regarding sexual origination had a much more evenly dispersed sample in regard to religious affiliation. However, none/secular was the largest category (23.4%) (Walls & Seelman, 2014).

Concerning the dependent variables, descriptive findings show that overall, students had mostly positive attitudes towards LGB people. This finding is in line with current research regarding social work students' attitudes toward LGB people (Jaffee et al., 2016) and in contrast to earlier research that found social work students tended to be more neutral or have negative attitudes, especially toward bisexual people (Logie et al., 2007; Swank & Raiz, 2010b). These contrasting findings may be related to the year in which they took place, with the most recent study (2016) being in line with the current study. For LGB ally behavior, students' scores indicated having higher LGB ally behavior. There is lack of research on LGB ally behavior with samples of social work students; however outside of social work, the current sample had, on average, much higher ally behavior when compared to a study using the same measure with heterosexual, cisgender adults in the United States (current sample mean: 3.94; Jones & Brewster, 2017 mean: 1.36). Similar to LGB ally behavior, there is a lack of research that examines LGB activism, including high-risk LGB activism among social work students. The current sample reported more neutral outcomes regarding activism and high-risk activism. In comparison to the study from which the high-risk activism scale was adapted, the current study reported lower rates of LGB and transgender-related high-risk activism (Corning & Myers, 2002); the lower rates in the current study may be due to the

specific nature (LGB and transgender) of the high-risk activism. A study that examined individual activist behavior (i.e., signing a petition, volunteering for a political group, protesting) among social work students reported lower levels of activist behavior (all under 15.7%) for its sample, signaling similar findings of lower levels of activist-related behaviors among social work students (Swank & Fahs, 2013). This could be a result of the lack of content on activism as a role that social work practitioners should assume in current social work curricula, even though the importance of activism is codified in the *Code of Ethics*.

For transgender-related findings, the sample had mostly positive attitudes towards transgender people. This finding is hopeful given an earlier study found more negative attitudes towards transgender people among social work students (Logie et al., 2007). For transgender ally behavior, similar findings to LGB ally behavior emerged. Unfortunately, findings cannot be compared to existing scholarship as there are no similar studies that focus specifically on transgender ally behavior within social work, or even outside of social work. For activism and high-risk activism, as it relates to transgender causes, a similar pattern of decreased involvement emerged as students in the sample reported more neutral outcomes.

Bivariate Findings

Demographics. (age/sexual orientation/gender identity/transgender status, disability status, race/ethnicity). Bivariate findings for LGB-related variables indicate that age was only correlated with attitudes and not with allyship, activism, and high-risk activism (see Table 7). Students who identified as transgender or nonbinary had

significantly higher scores on all of the LGB related findings compared to cisgender students (see Table 8, T-Test section). Sexual orientation and gender identity proved to be significantly related to all LGB dependent variables, while being disabled was related to higher scores for LGB activism but not attitudes, allyship or high-risk activism compared to nondisabled students (see Table 8, ANOVA section). These findings are unique to this study, as existing studies on LGB-related topics have failed to examine disability status.

Bivariate findings for transgender-related variables indicated that students who identified as transgender or nonbinary had significantly higher scores on all of the transgender related dependent variables, this is similar to the findings in the study for all of the LGB dependent variables. Sexual orientation and gender identity proved to be significantly related to all transgender-related dependent variables. Also, in line with the LGB bivariate findings, identifying as disabled was related to higher scores for transgender activism but not transgender attitudes, allyship, and high-risk activism compared to nondisabled students.

Variables of interest. Among all of the school-related variables, student-level proved to be significantly related to all LGB dependent variables, while academic concentration was only significant when examining LGB activism and high-risk activism but not for LGB attitudes or LGB allyship (see Table 8, ANOVA section). Student-level was significant for all the transgender related dependent variables, with the exception of transgender-related high-risk activism, and academic concentration was significant in all transgender-related dependent variables with the exception of transgender attitudes.

Students who had participated in formal dialogues had significantly higher scores for LGB ally behavior and LGB activism, but not for LGB attitudes or LGB high-risk activism (see Table 8, T-test section). This finding was somewhat surprising given existing scholarship that shows dialogues to be an effective tool in shifting students to more justice-oriented attitudes and actions (Dessel & Rodenborg, 2016). Students who attended a discriminatory school had significantly more negative attitudes towards LGB people than those who did not attend a school with discriminatory policies, but attending a discriminatory school was not related to any other of the LGB focused dependent variables.

Students who had participated in formal dialogues had significantly higher scores for transgender attitudes, ally behavior, and activism, but not for high-risk transgender activism (see Table 9, T-test section). Students who attended a discriminatory school had significantly more negative attitudes towards transgender people but attending a discriminatory school did not have an impact on any other of the transgender focused dependent variables.

Religious tradition proved to be significantly related to all LGB dependent variables. For this same cluster of variables predicting transgender-related findings, religious tradition proved to be significantly related to each dependent variable (see Table 9, ANOVA section).

Multivariate Discussion

LGB Attitudes. The demographics only model (see Table 10, Model 1) accounted for 13% of the variance and findings showed that when controlling for all of

the demographic variables, social work students identifying with most sexual orientations, when compared to heterosexual students, had significantly more positive attitudes toward LGB people. Also, when compared to men/transgender men/transmasculine men, students who identified as women/transgender women/transfeminine, had significantly more positive attitudes while nonbinary students were not significantly different. Compared to White social work students, Black social work students had significantly less positive attitudes, while no other racial differences emerged. Disability status and age were not a significant predictor of LGB attitudes.

The school context only model (see Table 10, Model 2) accounted for 6% of the variance, with findings showing that compared to BSW students, masters level and PhD level students had more positive attitudes towards LGB people, while students who attended a discriminatory school had less positive LGB attitude scores than those who did not. Taking a PPO course, having participated in dialogue, and academic concentration were not significant predictors.

The social context model (see Table 10, Model 3) explained the highest amount of variance among the individual (non-final) models, explaining 38% of the variance. Political views, social dominance orientation, having LGB friends, and having transgender friends all achieved significance at the $p<.001$ level, noting the influence social contexts have on our attitudes towards LGB people and communities.

The religious context only model (see Table 10, Model 4) explained 22% of the variance and found that both higher religious importance and increased religious attendance were significantly related to more negative LGB attitudes. When compared to

students who had no religious affiliation, Jewish students had significantly more positive LGB attitudes, while evangelical Christian students had significantly less positive LGB attitudes. No other religious affiliation differences emerged.

The COSJS model (see Table 10, Model 5) explained 12% of the variance showing increases in scores on the COSJS were associated with more positive LGB attitudes.

The final model (see Table 10, Model 6), controlling for all variables in the previously discussed five individual models, accounted for 47% of the variance in LGB attitudes. Identifying as bisexual/pansexual remained significant, while all other previously significant sexual orientations lost their significance such that gay, lesbian, and queer social work students, along with those with *other* sexual orientation, were not significantly different from heterosexual students. Post hoc testing did not identify an explanation for the previously significant sexual orientations' loss of significance in the final model. Similar research examining social work students' attitudes towards LGB people has not parsed out specific sexual orientations under the LGBQ umbrella, rather, using "sexual minority" as a more general comparison group. With this limitation, research has shown similar findings, with "sexual minorities" having more positive attitudes toward LGB people than their heterosexual counterparts (Jaffee et al., 2016). For gender identity, when compared to students who are men/transgender men/transmasculine men, students who identified as women/transgender women/transfeminine and nonbinary (newly significant in the final model), had significantly more positive attitudes. In similar extant research, biological sex has

typically been used, so no direct comparisons can be made with the current findings, given that the current survey did not inquire about biological sex. However, studies have found in bivariate analysis that when compared to males, females tend to have more positive attitudes towards LGB people (Swank & Raiz, 2010a). This may speak to how the current study inquired about gender identity in a more nuanced way, in line with what is currently recommended as best practice by the Williams Institute (The GenIUSS Group, 2014). This finding suggests that, even when inquiring about gender identity in this more nuanced and inclusive way, there is a robust relationship between masculinity and homophobia as is suggested by other activist scholars (Pharr, 1997). For race/ethnicity, while identifying as Black or Latinx was no longer significant in the final model, identifying as Asian retained significance, finding more negative LGB attitudes compared to White students. Similar research with social work students has typically used a dichotomous White/People of Color grouping to make comparisons regarding LGB attitudes, with differences usually not found in final models (for an exception, see Jaffee et al., 2016). Given that race typically is not a significant predictor, yet identifying as Asian in the current sample in the final model was negatively associated with LGB attitudes, post hoc tests were run for the final model to examine what might explain this divergent finding, but removing independent variables that are significantly related to race out of the final model one at a time did not change the significance of identifying as Asian on LGB attitudes. This anomalous finding may be due to the small sample size of Asian students in the sample (n=22) or something unique in this sample of social work

students; more research may be warranted to understand why this became a significant predictor of attitudes when controlling for all other variables.

In terms of school context and at the student level, being an advanced standing student lost significance controlling for the variables in the final model, with being a 2-year MSW student and PhD student continued to be significantly different from being a BSW student. This could be due to two-year MSW and PhD program students being exposed to more content related to LGB identity and social justice, in general. Attending a discriminatory school lost significance in the final model when controlling for all other variables. Post hoc tests were examined by removing variables that were found to be related to attending a discriminatory school in the final model. This analysis did not result in a change of significance in the final model. It is important to note that only 13 students took the survey who were enrolled in discriminatory schools; therefore, this may be an issue of low statistical power because of an inadequate sample size.

For social context, all variables retained significance in the final model, noting the importance of social context on LGB attitudes. A prior study with MSW students found similar findings for both political views and social contact (LGB friends only) (Jaffee et al., 2017). Higher levels of endorsement of social dominance retained significance in the final model, with higher endorsement predicting more negative LGB attitudes. Within social work student populations, adherence to social dominance has not been adequately explored (see Walls & Seelman, 2014, for an exploration of social dominance levels comparing evangelical Christian social work students to social work students who do not identify as evangelical). However, looking to college students in psychology courses,

higher levels of social dominance orientation has been found to be associated with negative LGB attitudes, albeit, only at the bivariate level, and not when controlling for other variables (Worthington, Dillon, & Becker-Schutte, 2005). Social contact (Allport, 1954) is a well-researched predictor of prejudicial attitudes with the social contact hypothesis arguing that prejudice toward marginalized groups is lessened when people have social contact with people belonging to the marginalized group. Specifically, social contact with LGB friends has been a strong predictor of LGB attitudes in the research of social work students (Swank & Raiz, 2010a, Swank & Raiz, 2010b, Jaffee et al., 2016). Regarding how having transgender friends may impact LGB attitudes, no studies were found in the existing literature using a sample of social work students, however, among college students in general, having transgender friends has been shown to be a significant predictor of more positive LBGT (this study did not differentiate attitudes toward LGB people and attitudes toward transgender/nonbinary people) (Woodford et al., 2012).

For religious variables in the final model, religious importance lost significance while religious service attendance retained significance. Post hoc analysis found that the removal of religious attendance from the model allowed religious importance to regain significance in the final model. This suggests that the relationship between these two types of religiosity (religious attendance and religious importance) is obscuring the significance of religious importance on LGB attitudes in the final model. Both variables had very similar standardized betas, noting that they have similar predictive power in regard to LGB attitudes. In comparison to existing literature, three similar studies examining social worker's attitudes towards LGB individuals have found that both

religious importance and religious service attendance were significant predictors of more negative LGB attitudes (Swank & Raiz, 2010a, 2010b; Jaffee et al., 2016). All religious affiliations lost significance in the final model in the current study, suggesting that religiosity is more predictive of negative LGB attitudes than specific religious affiliations. This finding is in line with other research examining the impact of religious affiliation and religiosity on LGB related outcomes (Longo, Walls, & Wisneski, 2013; Whitley, 2009; Woodford, Atteberry, Derr, & Howell, 2013).

Lastly, the COSJS retained significance in the final model controlling for all other variables of interest, supporting the hypothesis that a higher understanding of social justice is related to more positive LGB attitudes. This suggests that having a solid understanding of social justice that includes critical actions and inclusiveness and is reflective of social work values, is an important aspect of having positive attitudes towards marginalized people and communities.

LGB Ally. The demographics only model (see Table 11, Model 1) accounted for 14% of the variance and findings showed that when controlling for all of the demographic variables, social work students identifying with most other sexual orientations, when compared to heterosexual students, had significantly higher LGB ally behavior. No other demographic variables were significant.

The school context only model (see Table 11, Model 2) accounted for 9% of the variance, with findings showing that compared to BSW students, two-year masters level students exhibited more LGB ally behavior while advanced standing and PhD students were not significantly different. Students who had taken a course with PPO content, and

those who had participated in a dialogue, compared to those who had not were more likely to have engaged in LGB ally behavior. No differences emerged in concentrations or in attending a school with a discriminatory policy.

The social context model (see Table 11, Model 3) explained the highest amount of variance among the individual models, explaining 34% of the variance. Political views, social dominance orientation, having LGB friends, and having transgender friends all achieved significance at the $p<.001$ level, again noting the influence our social contexts may have on our ally behavior on behalf of and with marginalized people and communities.

The religious context only model (see Table 11, Model 4) explained 6% of the variance and found when compared to students who noted no religious affiliation, evangelical Christian students had significantly less ally behavior on behalf of LGB people. No other religious affiliation differences emerged as significant. Neither of the religiosity variables were predictive of LGB ally behavior.

When looking at how LGB attitudes may be influential to LGB ally behavior (see Table 11, Model 5), findings show that those with higher scores on the LGB attitudes scale had significantly higher LGB ally behavior, this model explained 23% of the variance.

The COSJS model (see Table 10, Model 5) explained 7% of the variance, however, the COSJS was not a significant predictor of LGB ally behavior.

The final model (see Table 11, Model 7) controlled for all variables in the previously discussed six models and accounted for 44% of the variance. Identifying as

bisexual/pansexual lost significance, while all other previously significant sexual orientations retained their significance as predictors of LGB ally behavior. Post hoc testing did not identify an explanation of the several variables (political views, having more transgender friends, LGB attitudes scale) that were correlated to identifying as bisexual/pansexual. Meaning that none were singularly responsible for identifying as bisexual/pansexual losing significance in the final model. This finding suggests that it may be some combination of the variables that is obscuring the relationship between identifying as bisexual/pansexual and LGB ally behavior. No other demographic variables were significant predictors of ally behavior. While overall there is a lack of research in social work and in general that examines LGB ally behavior, one quantitative study that examined correlates within the general population for LBG ally behavior found that among demographic variables, identifying as a woman (gender defined as: women and men) makes one more likely to participate in LGBT (study combined LGB and T identities) ally behavior (Fingerhut, 2011) than men. The findings in the aforementioned study may differ from the current study as they were in the general population, not within social work, and controlled for different variables in the multivariate model.

In terms of school context and for student level, being a two-year MSW student lost significance, while being an advanced standing student became newly negatively significant. Unfortunately, post hoc testing for both variables did not offer any insight into why these variables significance changed in the final model. Given that both variables had large sample sizes (two-year MSW n=329; advanced standing MSW n=124), it was likely not due to sample size, therefore, it may be due to a combination of

multiple variables being correlated with student-level which made it non-significant in the final model. Findings in the LGB ally regression school context model (see Table 11, Model 2) that remain significant in the final model show the importance of additional exposure to social justice content, given that both taking a course with PPO content and participating in a dialogue remained significant in the final model.

In terms of social context, all variables retained significance in the final model, noting the importance of social context on LGB ally behavior. A study with the general population found that having lesbian and gay friends was associated with LGBT allied behaviors (Fingerhut, 2011), no other connections with extant literature could be made. The finding regarding social contact, along with similar findings in the LGB attitudes model, underscore the importance of social contact theory (Allport, 1954) in both decreasing negative attitudes toward LGB people, but also for engaging in LGB ally behavior. For example, social contact with marginalized populations, in this case, LGB people and communities, may also be important beyond holding prejudicial attitudes. Higher levels of adherence to social dominance retained significance in the final model, with higher adherence to social dominance predicting lower LGB ally behavior. No literature regarding social work students that examined endorsement of social dominance and ally behavior was found, however, a study of the general population had similar findings in regard to higher endorsement of social dominance and LGB ally behavior (Jones, Brewster, & Jones, 2014).

For religious variables in the final model, identifying as an evangelical Christian lost significance. All independent variables were tested against evangelical Christian, and

all variables that were significant with religious affiliation were individually removed from the final model, however this process did not reveal that any of the variables were obscuring possible significance in the final model. As Walls and Seelman (2014) found, there may be a mediation of the relationship between religiosity and/or religious tradition and LGB-focused attitudes and behaviors.

The LGB attitudes scale retained significance in the final model, supporting the hypothesis that more positive LGB attitudes are influential to participating in LGB ally behavior. A study outside of social work, with adults in the United States, found that negative attitudes (using Herek's [1984] Attitudes Toward Gay Men and Lesbians Scale) were negatively associated with LGB ally behavior and positive attitudes (measured with The Allophilia Scale [Pittinsky, Rosenthal, & Montoya, 2011]) were associated with higher LGB ally behavior. Although outside of social work, these findings concur with the current study's findings that attitudes are an important component to understanding action-oriented behavior.

The COSJS (Table 11, Model 6) continued to not be a significant predictor of LGB ally behavior in the final model, this finding did not support the hypothesis that a higher understanding of social justice is related to participating in LGB ally behavior. This finding differs from the LGB attitudes regression suggesting that having a solid understanding of social justice that includes critical actions and inclusiveness and is reflective of social work values operates differently for attitudes and ally behavior. This difference merits more investigation in future studies.

LGB Activism. The demographics only model (see Table 12, Model 1) accounted for 20% of the variance and findings showed that when controlling for the remaining demographic variables, social work students identifying with all other sexual orientations, when compared to heterosexual students, had significantly higher rates of LGB activism, and when compared to White students, students in the *other* race/ethnicity category had significantly lower rates of LGB activism behavior. Age, gender, transgender status, and disability status were not significant predictors of LGB activism.

The school context only model (see Table 12, Model 2) accounted for 6% of the variance, with findings showing that compared to BSW students, PhD students had higher LGB activism behavior, while being either a two-year or advanced standing MSW student were not significantly different. Students who had taken a course with PPO contents and who defined their scholarly interest as both micro and macro compared to those who had a micro concentration were significantly more likely to engage in LGB activism. Engaging in dialogue or attending a school with discriminatory policies were not significant predictors.

The social context model (see Table 12, Model 3) explained 30% of the variance. Having more liberal political views was significantly associated with higher LGB activism, while higher adherence to social dominance was significantly associated with lower LGB activism. Lastly, having more transgender friends was associated with higher LGB activism while having more LGB friends was not.

The religious context only model (see Table 12, Model 4) explained 6% of the variance and found when compared to students who noted no religious affiliation,

evangelical Christian students had significantly less LGB activism related tendencies. Those who were Catholic, mainline Protestants, Jewish, or had other religious beliefs were not significantly different than those with no religious affiliation. Religious importance nor religious service attendance were significant predictors of LGB activism.

When looking at how LGB attitudes and ally behavior may be influential to LGB activism (see Table 12, Model 5) findings show that those with higher scores on the LGB attitudes scale had significantly higher LGB activism behavior and those with higher scores on LGB ally scale were also more likely to engage in LGB activism. This model explained the highest amount of variance among the individual models, explaining 42% of the variance.

The COSJS model (see Table 12, Model 6) explained 3% of the variance showing that those with higher scores on the scale examining social justice had significantly higher LGB activism scores.

The final model (see Table 12, Model 7) controlled for all variables in the previously discussed six models and accounted for 53% of the variance. Identifying as gay and identifying as lesbian both lost significance in the final model, with all other previously significant sexual orientations retaining their significance. Post hoc tests did not offer any explanations for identifying as gay losing its significance but did find that having transgender friends was obscuring the relationship between identifying as lesbian and higher LGB activism behavior. This suggests that there is a relationship between identifying as a lesbian and having transgender friends, and that the relationship is obscuring how identifying as a lesbian impacts LGB activism behaviors. Being in the

other race category also lost significance in the final model, with no meaningful post hoc explanation found. Extant research on LGB activism in social work has found that gender and race fail to predict activist behavior (Swank & Fahs, 2013), which is in line with the current study's findings. A study that parsed findings for liberal and conservative social work students found that gender (defined as male and female) and race (White/POC) were only negatively predictive of LGB activist behaviors for conservative female students and conservative students of color (Swank, 2012). This suggests that there may be an interaction effect between gender identity, race, and political orientation.

In terms of school context and for student level, both being a PhD student and taking a PPO course lost significance. Unfortunately, post hoc testing for being a PhD student did not offer any explanation for why the variable lost significance in the final model. However, for taking a PPO course, post hoc testing revealed that higher scores on the LGB ally variable were obscuring the significance of taking a PPO course in the final model for predicting LGB activism. This post hoc finding suggests that there is a relationship between taking a PPO course and having more LGB allied behavior, and that the relationship is obscuring the significance of taking a PPO course and participating in LGB activism. This finding is in alignment with the theoretical model of the relationship between allyship and activism presented earlier in this dissertation. Identifying your academic concentration as both micro and macro retained significance in the final model. In terms of academic concentration, no comparable literature specific to LGB activism was found, however, a study of social work education's impact on activist behavior found that students who identified as working in community organizations (arguably more

macro work) were found to be more politically active (Mizrahi & Dodd, 2013). Current findings that students who identified as both micro and macro focused may suggest the importance of a comprehensive and balanced approach to the breadth of social work's scope within practice and scholarship. This finding also speaks to the importance of including all core competencies of social work when broadly approaching social work education, making sure to disrupt the assumption that social work is more of a micro-focused profession and that micro practice is not inclusive of social justice (Kam, 2014; Olson, 2007; Rothman & Mizrahi, 2014; Specht & Courtney, 1994).

In terms of social context, higher levels of endorsement of social dominance lost significance in the final model, with all other variables retaining significance. Post hoc examination of social dominance offered no explanation for its loss of significance. No extant research within or outside of social work was found connecting adherence to social dominance to LGB activism, or activism in general. Political ideology and having transgender friends retained significance in the final model while having LGB friends became newly significant in the final model. No similar studies examining LGB activism of social work students were found, however, a study of general activism among social work students found having a more liberal identity was associated with general activist behaviors (Swank, 2012). Swank and colleagues' (2013) study of LGBT advocacy tendencies for sexual minority college students compared to heterosexual college students found that more liberal ideology was predictive of pro-LGBT activist behaviors, while having LGBT friends was not significant in final models for both sexual minority and heterosexual college students. Given the *Code of Ethics* (2017) specific call to political

action (Ethical Standard 6.04 *Social and Political Action*), exploration of what motivates social work students to participate in activism is needed.

In the final model, identifying as an evangelical Christian lost significance with post hoc tests not revealing any explanations for the loss of significance. None of the studies within social work about activism used religious variables to offer explanations of LGB activism. A study among college students in general found no associations with religious affiliation (measured by Christian traditions vs. non-Christian traditions) in their final models (Swank et al., 2013). LGB attitudes also lost significance in the final model. Post hoc examination revealed that adding in LGB ally behaviors obscured the significance of LGB attitudes. The finding that LGB ally behavior was obscuring the significance of LGB attitudes supports the hypothesis that LGB attitudes are related to LGB activism, although it was not actually significant in the model. The finding, that LGB ally behavior was not significant, does not support the hypothesis that LGB ally behavior predicts LGB activism. Outside of social work, a study among college students found homophobia was negatively associated with LGB activism for heterosexual students (Swank et al., 2013). Lastly, the COSJS lost significance in the final model with no clear explanation for why this occurred from post hoc testing, this finding does not support the hypothesis that a higher understanding of social justice is related to LGB activism.

LGB High-risk Activism. The demographics only model (see Table 13, Model 1) accounted for 13% of the variance and findings showed that when controlling for the remaining demographic variables, social work students identifying with all other sexual

orientations, when compared to heterosexual students, had significantly higher LGB high-risk activism tendencies. When compared to White students, Latinx students were significantly more likely to participate in high-risk activism while Black, Asian, multiracial students, and those from other races were not significantly different from White students. No other demographic variables (i.e., age, gender, transgender status, and disability status) were significant.

The school context only model (see Table 13, Model 2) accounted for 2% of the variance, with findings showing that compared to micro students, students who defined their academic interest as macro or both micro and macro were more likely to engage in LGB high-risk activism. Student level, having taken a PPO course, having participated in a dialogue, and attending a discriminatory school were not significant predictors of high-risk LGB activism.

The social context model (see Table 13, Model 3) explained 20% of the variance. Having more liberal political views was significantly associated with higher LGB high-risk activism, while higher adherence to social dominance was significantly associated with lower LGB high-risk activism. Lastly, having more transgender friends was associated with higher engagement in high-risk activism as it related to LGB people and communities. Having LGB friends was not a significant predictor.

The religious context only model (see Table 13, Model 4) explained 8% of the variance and found when compared to students who noted no religious affiliation, evangelical Christian students and mainline Christian students had significantly lower rates of high-risk LGB activism. Catholic and Jewish students were not significantly

different in their rates of high-risk LGB activism than students with no religious affiliation, and neither measure of religiosity reached a level of significance.

When looking at how LGB attitudes, ally behavior, and LGB activism may be influential to LGB high-risk activism (see Table 13, Model 5), findings show that those with higher scores on the LGB attitudes scale were significantly more likely to engage in high-risk LGB activism behavior and those with higher scores on LGB activism scale were also more likely to engage in high-risk LGB activism. LGB ally behavior was, however, not a significant predictor. This model explained the highest amount of variance among the individual models, explaining 26% of the variance.

The COSJS model (see Table 13, Model 6) explained 6% of the variance showing that those with higher scores on the COSJS were significantly more likely to engage in high-risk activism related to LGB people and communities.

The final model (see Table 13, Model 7) controlled for all variables in the previously discussed six models and accounted for 35% of the variance. Social work students identifying with all sexual orientations, with the exception of identifying as queer, lost significance in the final model. Post hoc tests for each sexual orientation did not offer any insight into their loss of significance. No extant research on social work and the general population, no research on LGB high-risk activism was found. Finally, literature was searched for predictors of high-risk activism not associated with a particular cause, with no studies found. For this study, identifying as queer may be predictive of riskier activism given the inherent political nature of identifying as queer or

identifying as queer may be seen as a form of high-risk activism in itself (Gamson & Moon, 2004; Jones, 2009).

For race/ethnicity, students who identified as Black became newly positively associated with more high-risk activism while identifying as Latinx remained significant in the final model. Post-hoc analysis was explored for an explanation of why identifying as Black became significant, but results offered no insight. Asian and multiracial students and those students from *other* races were not significantly different from White students. Similar to findings in the demographics only model (Table 13, Model 1), age, gender, transgender status and disability status all remained nonsignificant.

For school context, both being a two-year MSW student and PhD student (compared to BSW students) became newly significant, with both negatively predicting the outcome of high-risk LGB activism. Unfortunately, post hoc analysis did not provide any explanation for why these variables might have become newly significant when controlling for all variables. The negative predictive nature of these two variables is interesting, especially given that being a PhD student was a positive predictor of LGB activism. Identifying a macro academic concentration and also identifying a micro/macro concentration retained their significance in the final model. Having taken a PPO course, participated in dialogue, or attending a discriminatory school continued to be nonsignificant in the final model. Given the severe lack of research on high-risk activism, especially as it is related to social work, more research on how school context relates to more risky activist behavior is needed.

For social context, higher levels of adherence to social dominance and having transgender friends both lost significance in the final model, with no post hoc explanation, while more liberal political views continued to be predictive of higher LGB high-risk activism. This speaks to the power that political leanings can have on political behavior, especially behavior that may impact personal safety and personal privileges, like getting arrested. Having LGB friends continued to be nonsignificant.

For religious context, identifying as a mainline Christian and evangelical Christian continued to be negatively associated with high-risk LGB activism in the final model. LGB attitudes, LGB activism, and the COSJS also retained significance, these findings support the hypothesis that LGB attitudes and both participation in activism and a higher understanding of social justice are related to participation in LGB high-risk activism. Corning and Myers' (2002) study that created the *Activist Orientation Scale* found that engaging in activism on behalf of women was positively correlated with high-risk activism, this may help explain the findings that engaging in LGB activism, while controlling for all other study variables, is positively associated with high-risk activism related to LGB people and communities.

Interpreting the findings for the LGB high-risk activism regression model was not an easy undertaking given the dearth of research on the topic, in general, and the complete absence of it within social work literature. Understanding its connection in social work is an important task, given its historical connection to expediting social change, especially in many civil rights movements.

Transgender Attitudes. The demographics only model (see Table 14, Model 1) accounted for 11% of the variance and findings showed that when controlling for all of the demographic variables, social work students identifying with most other sexual orientations, with the exception of gay students, had significantly more positive attitudes toward transgender people when compared to heterosexual students. Also, when compared to students who are men/transgender men/transmasculine men, students who identified as women/transgender women/transfeminine, had significantly more positive attitudes while nonbinary students were not significantly different. When compared to White students, Black students had significantly less positive attitudes, while no other racial differences emerged. Disability status was not a significant predictor of transgender-related attitudes.

The school context only model (see Table 14, Model 2) accounted for 7% of the variance, with findings showing that compared to BSW students, two-year masters level and PhD level students, had more positive attitudes towards transgender people, while being an advanced standing student was not significantly different than BSW students. Taking a PPO course, having participated in dialogue, and academic concentration were not significant predictors.

The social context model (see Table 14, Model 3) explained the highest amount of variance among the individual (non-final) models, explaining 47% of the variance. Political views, social dominance orientation, having LGB friends and having transgender friends all achieved significance at the $p<.001$ level, noting the influence social contexts may have on attitudes towards transgender people and communities.

The religious context only model (see Table 14, Model 4) explained 25% of the variance and found that both higher religious importance and increased religious attendance were significantly related to less positive transgender attitudes. When compared to students who had no religious affiliation, evangelical Christian students had significantly less positive attitudes. No other religious affiliation differences emerged.

The COSJS model (see Table 14, Model 5) explained 13% of the variance; showing increases in scores on the COSJS were associated with increases toward more positive transgender attitudes.

The final model (see Table 14, Model 6) controlled for all variables in the previously discussed five individual models and accounted for 54% of the variance. All previously significant sexual orientations lost significance in the final model (lesbian, bisexual/pansexual, queer, and other), post hoc analysis found no explanation for lesbian or queer, but did find that for those who were in the *other* category, political views were obscuring its significance. This post hoc finding suggests that there is a relationship between being in the *other* sexual orientation category and political views and that the relationship is obscuring the significance of being in the *other* sexual orientation category and transgender attitudes. For students who identified as bisexual/pansexual, when political views was dropped from the final model, the significance level reached 0.059, so almost reaching significance, which might reveal that political views are also obscuring its significance. Among all the research in the existing literature on students' attitudes toward transgender people (both within and outside social work) sexual orientation was not included as a predictor, so no comparison within extant research can be made.

Findings for sexual orientation were different when comparing how it predicts LGB attitudes and transgender attitudes, identifying as bisexual was positively related to LGB attitudes but did not reach significance in the transgender attitudes model (though was likely being obscured by political views as mentioned above).

For gender identity, identifying as a woman/transwoman/transfeminine lost significance in the final model, with no post hoc explanation. Looking to similar research (which all defined gender as male/female) two studies found that being male was predictive of more negative attitudes (Acker, 2017 [students in helping professions]; Tebbe, 2011 [college students in general]) while another social work specific study did not include gender as a predictor (Logie et al., 2007). The finding that gender identity was not predictive of attitudes may be attributed to how we asked the gender identity question in a non-binary (male/female) fashion. When looking to how gender identity differed in predicting LGB attitudes and transgender attitudes, both identifying as woman/transwoman/transfeminine and nonbinary were positively related to LGB attitudes but not transgender attitudes (see Table 10). Lastly, for demographics, identifying as Black retained significance in the final model, predicting less positive transgender attitudes. Extant research findings within social work found that identifying as African American was related to higher transphobia (Logie et al., 2007), however this study was conducted in only one university setting, so it is possible that findings were unique to that school. This finding is an example of differential outcomes for the LGB regression and transgender regression related to race, where identifying as Black was not predictive of LGB attitudes.

For school context, being a two-year MSW student retained significance in the final model, while being a PhD student lost significance (though it was significant in the LGB attitude final regression, see Table 10). Post hoc testing for being a PhD student did not reveal any insight into its loss of significance. There are no direct comparisons in other research to help explain why being a two-year MSW is positively related to transgender attitudes, however, a study on transgender attitudes within helping professions (which included social work) found that taking courses that included transgender content was positively associated with transgender attitudes (Acker, 2017). Given this, it could be that in comparison to other students, two-year MSW students in their second year have had the opportunity to be exposed to courses with transgender-related content.

For social context, all variables retained significance in the final model, noting the importance of social context on transgender related attitudes. No extant research on transgender attitudes with social work students, or students in general, used political views or having LGB friends as predictors when examining transgender attitudes. However, Norton and Herek (2013) found that more conservative ideology was a negative predictor of transgender attitudes and having contact with LGB people was a positive predictor of transgender attitudes for the general population. Acker (2017) found for students in helping professions, having transgender friends led to lower rates of transphobia; outside of social work, a study found that having at least one transgender friend was predictive of more positive attitudes toward transgender people (Barbir, Vandevender, & Cohn, 2016). In terms of religious context, both religious importance

and religious service attendance retained significance in the final model, while identifying as an evangelical Christian lost significance in the final model. Post hoc testing for evangelical Christian revealed that political views were obscuring its significance. This post hoc finding suggests that there is a relationship between identifying as an evangelical Christian and political views, and that the relationship is obscuring the significance of identifying as an evangelical Christian on transgender attitudes in the final model. No existing studies within social work were found that included religiosity, but outside of social work, Norton and Herek (2013) found that religiosity (measured with the question how much guidance religion provides in their day-to-day living) was negatively associated to transgender attitudes.

Lastly, the COSJS retained significance in the final model controlling for all other variables of interest. This finding supports the hypothesis that having a solid and critical understanding of and approach to social justice is important in terms of predicting transgender attitudes.

Transgender Ally. The demographics only model (see Table 15, Model 1) accounted for 11% of the variance and findings showed that when controlling for all of the demographic variables, students who identified as lesbian, bisexual/pansexual, or queer, had significantly higher transgender ally behavior. Lastly, when compared to White social work students, Black students had significantly lower transgender ally behavior. Age, gender identity, transgender status, and race/ethnicity were not significant predictors.

The school context only model (see Table 15, Model 2) accounted for 9% of the variance, with findings showing that compared to BSW students, two-year masters level students had higher ally behavior, while advanced standing and PhD students were not significantly different. Students who had taken a course with PPO content and had participated in a dialogue had higher ally behavior compared to those who had not taken a PPO course or had not participated in a dialogue. In comparison to micro students, students who defined their academic interests as both micro and macro had higher ally behavior while there were not differences for students who solely defined their academic interest as macro.

The social context model (see Table 15, Model 3) explained the highest amount of variance among the individual (non-final) models, explaining 34% of the variance. Political views, social dominance orientation, having LGB friends, and having transgender friends all achieved significance at the $p<.001$ level, noting the influence social contexts have on ally behavior towards transgender people and communities.

The religious context only model (see Table 15, Model 4) explained 7% of the variance and found when compared to students who noted no religious affiliation, evangelical Christian students had significantly less ally tendencies toward transgender people. No other religious affiliation differences emerged as significant. Neither of the religiosity variables were predictive of transgender ally behavior.

When looking at how transgender attitudes may be influential on transgender ally behavior (see Table 15, Model 5) findings show that those with higher scores on the

transgender attitudes scale had significantly higher ally behavior, this model explained 26% of the variance.

The COSJS model (see Table 15, Model 6) explained 7% of the variance showing that those with higher scores on the COSJS had significantly higher transgender ally behavior.

The final model (see Table 15, Model 7) controlled for all variables in the previously discussed six models and accounted for 44% of the variance. All previously significant sexual orientations lost significance in the final model (lesbian, bisexual/pansexual, and queer), post hoc analysis found no explanation for why these sexual orientations lost significance. There is even less research in the existing scholarship on transgender ally correlates than LGB ally research. A dissertation examining counselor's transgender ally tendencies found that "sexual/affectional orientation" was predictive of counselors' ally behavior – unfortunately, the author did not reveal how the variable was related (positively or negatively predictive) or how the variable was coded in the model (Bower, 2016). Identifying as Black also lost significance in the final model, with post hoc analysis offering no insight into why.

For school context, being a two-year MSW and identifying your academic concentration as both micro and macro lost significance, with no post hoc explanation, while being an advanced standing student become newly significant and negatively predicted transgender ally behavior compared to BSW student status. Taking courses with PPO content and participating in a dialogue retained significance in the final model. For social context, all variables retained significance in the final model. No extant

research was found for how school context variables are predictive of transgender ally behavior. This is an important finding and has implications for future research. School context variables are often the area where schools have control and are able to make changes in order to positively impact students' understanding of and commitment to transgender ally behavior.

For religious context, identifying as a mainline Christian became newly significant and being an evangelical Christian lost significance, post hoc analysis offered no insight for either of these changes. Being a mainline Christian negatively predicted transgender ally behavior compared to students with no religious affiliation and was unique to the transgender ally regression (see Table 11) when looking at the LGB ally regression. Transgender attitudes retained significance, supporting the hypothesis transgender attitudes are related to transgender ally behavior while the COSJS lost significance in the final model, post hoc analysis revealed that social dominance and transgender attitudes each individually were obscuring the significance of social justice in the final model. The finding that other variables were obscuring the significance of COSJS supports the hypothesis that a higher understanding of social justice is related to transgender ally behavior, although it was not actually significant in the model. In terms of extant research to compare these findings to, not one study was found that individually predicted transgender ally behavior, with all studies combining LGB and transgender ally behavior (see Fingerhut, 2011; Jones et al., 2011; Pittinsky et al., 2011). Given this, using extant research to compare findings only perpetuates the problem of combining gender identity and sexual orientation to understand complex behaviors.

Transgender Activism. The demographics only model (see Table 16, Model 1) accounted for 18% of the variance and findings showed that when controlling for the remaining demographic variables, social work students identifying with all other sexual orientations, when compared to heterosexual students, had significantly higher transgender-related activism. Age, gender, transgender status, disability status, and race/ethnicity were not significant predictors of transgender activism.

The school context only model (see Table 16, Model 2) accounted for 6% of the variance, with findings showing that compared to BSW students, PhD students had higher transgender related activism behavior, while being either a two-year or advanced standing MSW student were not significantly different. Students who had taken a PPO course and who had participated in a dialogue, in comparison to those who had not, had significantly higher transgender-related activism. Students who defined their scholarly interests as both micro and macro compared to those who had a micro concentration were significantly more likely to engage in transgender activism, while students who defined their interest as just macro were not significantly different. Attending a school with discriminatory policies was not a significant predictor of transgender-related activism.

The social context model (see Table 16, Model 3) explained 31% of the variance. Having more liberal political views was significantly associated with higher transgender-related activism, while higher endorsement of social dominance was significantly associated with lower transgender-related activism. Having more transgender friends was associated with higher transgender-related activism; while having LGB friends was not a significant predictor of transgender-related activism.

The religious context only model (see Table 16, Model 4) explained 5% of the variance and found when compared to students who noted no religious affiliation, evangelical Christian students had significantly lower rates of transgender-related activism. Those who were Catholic, mainline Protestants, Jewish, or had other religious beliefs were not significantly different from those with no religious affiliation. Neither religious importance nor religious service attendance were significant predictors of transgender-related activism.

When examining how transgender attitudes and ally behavior may be influential on transgender activism (see Table 16, Model 5), findings show that those with higher scores on the attitudes scale had significantly higher activism behavior and those with high scores on transgender ally scale were also more likely to engage in transgender-related activism. This model explained the highest amount of variance among the individual models, explaining 42% of the variance.

The COSJS model (see Table 16, Model 6) explained 3% of the variance, showing that those with higher scores on the social justice understanding scale had significantly higher rates of transgender-related activism.

The final model (see Table 16, Model 7) controlled for all variables in the previously discussed six models and accounted for 52% of the variance. Identifying as gay or lesbian both lost significance in the final model, while identifying as bisexual/pansexual, queer, and those in the *other* category retained significance in the final model. Post hoc testing did not reveal any explanation for identifying as gay losing significance but did reveal that both having transgender friends and transgender ally

behavior were each individually obscuring the significance of identifying as a lesbian on transgender activism. This post hoc finding suggests that there is a relationship between identifying as a lesbian and having transgender friends and also higher transgender ally behaviors (individually) and that those individual relationships are obscuring the significance of identifying as lesbian orientation category and transgender-related activism.

For school context, being a PhD student and having participated in a dialogue lost significance in the final model, with no post hoc explanation, while taking a course with PPO content and identifying both micro and macro scholarly interest retaining significance.

In terms of social context, all variables, with the exception of higher levels of endorsement of social dominance, retained significance in the final model. Post hoc analyses for higher levels of endorsement of social dominance did not reveal any explanation for the loss of significance. For religious context, identifying as an evangelical Christian lost significance in the final model, and unfortunately, post hoc analyses did not offer insight into why it lost significance in the final model.

Transgender attitudes and transgender ally behaviors retained significance in the final model, supporting the hypothesis that attitudes and ally behavior are related to activism. The COSJS lost significance in the final model with no post hoc explanation. This finding does not support the hypothesis that a higher understanding of social justice is related to more participation in transgender related activism. Much like the transgender ally regression (see Table 15, Model 6), using extant research to compare the current

findings proved to be futile given that no such research was found within social work, and for research with college students, LGBT is examined in one group, combining the distinct identities of gender identity and sexual orientation (see Swank et al., 2013).

Transgender High-risk Activism. The demographics only model (see Table 17, Model 1) accounted for 13% of the variance and findings showed that when controlling for all other demographic variables, social work students who identified as a lesbian, bisexual/pansexual, queer, and students in the *other* sexual orientation category, had significantly higher transgender-related high-risk activism behaviors. Lastly, when compared to White students, Latinx students were significantly more likely to participate in transgender high-risk activism. No other demographic variables (i.e., age, gender, transgender status, and disability status) were significant.

The school context only model (see Table 17, Model 2) accounted for 3% of the variance, with findings showing that compared to micro students, students who defined their academic interest as macro and as both micro and macro were more likely to engage in transgender-related high-risk activism. Student level, having taken a PPO course, having participated in a dialogue, and attending a discriminatory school were not significant predictors of high-risk transgender activism.

The social context model (see Table 17, Model 3) explained 20% of the variance. Having more liberal political views was significantly associated with higher transgender high-risk activism, while higher endorsement of social dominance was significantly associated with lower transgender high-risk activism. Lastly, having more transgender friends was associated with higher engagement in high-risk activism as it related to

transgender people and communities. Having LGB friends was not a significant predictor of high-risk activism related to transgender causes.

The religious context only model (see Table 17, Model 4) explained 8% of the variance and found when compared to students who noted no religious affiliation, Catholic students, mainline Christian students, and evangelical Christian students had significantly lower rates of high-risk transgender activism. Jewish students and students in the *other religious beliefs* category were not significantly different in their rates of high-risk transgender activism than students with no religious affiliation, and neither measure of religiosity reached a level of significance.

When looking at how transgender attitudes, ally behavior, and transgender activism may be related to transgender high-risk activism (see Table 17, Model 5), findings show that those with higher scores on the transgender attitudes scale were significantly more likely to engage in transgender-related high-risk activism behavior and those with higher scores on transgender activism scale were also more likely to engage in high-risk transgender activism. Transgender ally behavior was, however, not a significant predictor. This model explained the highest amount of variance among the individual models, explaining 26% of the variance.

The COSJS model (see Table 17, Model 5) explained 6% of the variance showing that those with higher scores on the social justice related scale were significantly more likely to engage in high-risk activism related to transgender people and communities.

The final model (see Table 17, Model 7) controlled for all variables in the previously discussed six models and accounted for 35% of the variance. Identifying as

gay, lesbian, and being in the *other* sexual orientation category all lost significance in the final model, with post hoc tests not offering any explanation for the loss of significance when controlling for all other independent variables. Identifying as queer retained significance in the final model. Students who identified as Black became newly significant in the final model, positively predicting transgender high-risk activism, while identifying as Latinx retained significance in the final model.

For school context, in comparison to BSW students, being a PhD student became newly negatively significant in the final model. Interestingly, being a PhD student also negatively predicted high-risk LGB activism. This may point to there being something unique about PhD students regarding their willingness to participate in activities that may conclude in being arrested or harmed. Being a macro student and being a student who identified both micro and macro as scholarly concentrations retained significance in the final model. In terms of social context, political views retained significance in the final model, with more liberal views predicting more high-risk activism related to transgender causes. Higher levels of adherence to social dominance and having transgender friends lost significance in the final model; post hoc testing offered no insight into the loss of significance.

For religious context, identifying as Catholic lost significance in the final model with no post hoc explanation while identifying as mainline Christian and an evangelical Christian continued to negatively predict high-risk transgender activism compared to students with no religious affiliation. Transgender attitudes and activism for transgender related causes continued to predict high-risk activist behavior on behalf of transgender

people and communities. This finding supports the hypothesis that attitudes and participation in traditional activism are related to higher rates of high-risk activism concerning transgender related causes. However, transgender ally behavior was not significant in the final model, which does not support the hypothesis that ally behavior is influential to high-risk activism concerning transgender related causes. Lastly, the COSJS also retained significance in the final model, continuing to positively predict high-risk activism for transgender related causes. This finding supports the hypothesis that a higher understanding of social justice is related to high-risk activism concerning transgender people and communities. In line with the transgender ally regression (see table 15, model 7) and the transgender activism model (see table 16, model 7), no similar studies within the profession of social work or even with college students were found.

Implications for the Future of Social Work

Conceptual Review

Social work has debated the meaning of social justice for decades. While debate and theorization of concepts is a good practice, especially when approaching topics from a critical lens, social work must work towards a clear understanding of a definition that is aligned with its mission and is well understood. Banerjee (2011) explicitly calls the field to work on a new theory of justice that is inclusive of more than just economic class, suggesting it is time for the field to move beyond the heavy reliance on Rawls. That call was almost ten years ago, and still, no action has been taken. Given this, the conceptual review included in this dissertation serves as a starting place for the field to work toward a better understanding of social justice within social work.

Survey of Social Work Students

Findings across the regressions offer important implications for both social work education and for scholarly pursuits within social work. For education, the findings show that it is imperative that educators infuse content on marginalized identities throughout the different levels of social work education (BSW, MSW advanced standing, MSW 2-year, and PhD). When compared to BSW students, other levels of education both positively and negatively predicted the outcomes in this study; being consistent with how we teach and approach not only marginalized identities, but the intersection of these marginalized identities, can ensure that each level of social work education is receiving educational content that informs students on how to be critical social workers with attitudes and actions that more closely reflect expectations in the NASW *Code of Ethics* (2017).

Taking a course with content on power, privilege, and oppression was found to be impactful to both ally behaviors and activism. Although the CSWE *EPAS* require content on diversity (which enumerates both gender identity and sexual orientation), the requirement gives no direction on how to implement, track, or assess learning on such content (Atteberry-Ash, Nicotera, & Gonzales, 2019; EPAS, 2015). This lack of explicit direction from the accrediting body may mean that PPO content is not being brought to the forefront of students' educational experiences, which may be negatively impacting students' commitment to critical social work behaviors like allyship and activism. In order to end cycles of oppression, social workers must recognize the role of power. The recognition of power needs to happen both at the individual level and at more

institutional levels, in order to end the perpetuation of oppression. This recognition of power is integral to the social work profession, especially as those who tend to have more privilege are those who are also attempting to address such injustices (Sakamoto & Pitner, 2005). If content on the recognition of power and privilege is not available, social workers risk marginalizing and other-ing people or communities they hope to impact positively. Social work scholars have offered pedagogical strategies for making PPO more explicit and clarifying the connection between such content and the role of social work (Atteberry-Ash et al., 2019; Funge, 2011; Nicotera & Kang, 2009).

Participation in a dialogue was shown to be predictive of more ally behavior, noting the impactful nature of incorporating dialogue within social work education to illicit social work behaviors. Research is clear on how dialogue can move people to be committed to both more positive attitudes, but also critical social work behaviors like allyship (conservative Christianity and sexual orientation, see: Dessel, 2014; Joslin, Dessel, & Woodford, 2016; heterosexual students and sexual orientation dialogue, see: Dessel et al., 2014; promoting social justice, see: Dessel & Rodenborg, 2017; Dessel, Rogge, & Garlington; Nagda & Gurin, 2007). Nagda and colleagues (1999) offer a week by week pedagogical tool to effectively infuse dialogue into social work education that educators and leaders can look to, given the impact dialogue can have on connecting education to social work practices.

When compared to micro students, students who identified as macro and both micro and macro were more likely to participate in both forms of activism (transgender and LGB). Given this, along with the fact that most social work students are employed in

more “micro” settings (CSWE, 2017), it is imperative that content that incorporates critical thinking and identity appear equitably across concentrations. Unfortunately, Hong and Hodge’s (2009) examination of course syllabi demonstrates that such inclusion is not happening equitability across academic focus.

Political views were significant across all models and the only variable to be significant across all models (see Table 18). Though research has shown that social work students report they are able to separate out their political views from practice (Rosenwald & Hyde, 2006), it is critical to address and incorporate the importance of this separation and the implications of not separating them when issues of political ideology emerge in class (Dessel, 2014; Jaffee et al., 2016).

Higher levels of adherence to social dominance negatively predicted attitudes and ally behavior (see Table 18). Challenging dominance related beliefs is crucial to social work education, not only as it relates to negative attitudes and lack of action-orientated behavior, like allyship and activism, but also relates to how future social workers approach their social work practice. There are several intervention points within social work education to challenge such adherence, including dialogue and PPO courses, but

Table 18. Comparison of LGB and transgender related final models

Variable	LGB attitudes	Transgender attitudes	LGB ally behavior	Transgender ally behavior	LBG activism	Transgender activism	LGB high-risk activism	Transgender high-risk activism
Demographics								
Age								
Sexual orientation (het)								
Gay			+					
Lesbian			+					
Bisexual/pansexual	+				+	+		
Queer			+		+	+	+	+
Other					+	+		
Gender (man[a])								
woman[b]	+							
nonbinary	+							
Transgender (cis)								
Disabled (no)								
Race/Ethnicity (white)								
Black		-					+	+
Asian	-							
Other race								
Latinx								
Multiracial							+	+
School Context								
Student level (BSW)								
Two-year MSW	+	+					-	
Advanced Standing			-	-				
PhD	+						-	-
Taken PPO course (no)			+	+		+		

Dialogue (no)			+	+				
Acad. conc. (micro)								
Macro							+	+
Micro and macro					+	+	+	+
Discriminatory school								
Social Context								
Political views	+	+	+	+	+	+	+	+
SDO_{7s}	-	-	-	-				
LGB friends	+	+	+	+	+	+		
Transgender friends	+	+	+	+	+	+		
Religious Context								
Religious importance		-						
Religious attendance	-	-						
Religious affil. (none)								
Catholic								
Other religious belief								
Mainline Christian				-			-	-
Jewish								
Evangelical Christian							-	-
Attitudes	x	x	+	+		+	+	+
Ally behavior	x	x	x	x	+	+		
Activism	x	x	x	x	x	x	+	+
COSJS	+	+					+	+

Notes. [a] man is inclusive of man, transman, transmasculine, [b] woman is inclusive of woman, transwoman, transfeminine. "+" indicates the variable is positively related to the outcome variable, "-" indicates the variable is negatively related to the outcome variable, "x" indicate that the variable was not included in that particular model.

challenging such adherence should take place across curriculum and within social work trainings, such as field practicum.

Having LGB friends and transgender friends positively predicted all dependent variables, with the exception of high-risk activism (see Table 18). This finding speaks to the importance of having inclusive policies in schools that promote diversity among the student body. These findings also provide further support for the importance of the contact hypothesis in dismantling negative attitudes and supporting social action on behalf of marginalized groups – even within the field of social work.

We know that LGBQ and transgender students face discrimination within schools of social work, often with Christian religious beliefs as justification for that discrimination (Atteberry-Ash et al., 2019). This, along with findings on religious context variables, speaks to work that needs to be done to prepare Christian-identified students to ethically approach social work practice with LGBQ and transgender/nonbinary people. This is particularly important for evangelical Christian students as the group was the most consistently negative of all religious groups when compared to students with no religious affiliation. As previously mentioned, having dialogue opportunities is one effective approach to moving Christian identified students with discriminatory beliefs towards a more just approach (Dessel, 2014; Joslin et al., 2016).

Each previous regression model predicted its immediately subsequent regression model (i.e., attitudes predicting ally behavior, ally behavior predicting activism, and activism predicting high-risk activism), yet the same cannot be said for all previous regressions predicting any subsequent regressions (i.e., ally behavior predicting high-risk

activism), though sometimes that was the case (i.e., attitudes predicting high-risk activism). These findings call for more examination and testing of the working model (see Figure 1) included in this dissertation that theorizes a concentric circle model of nesting of attitudes, ally behavior, activism and high-risk activism, given this was not always the case in the findings.

Given that social justice is a foundation of social work (CSWE, 2015; NASW, 2017; Uehara et al., 2013) it is imperative that as a discipline that we not only we have an agreed-upon definition of social justice but also that we are effectively communicating that meaning of social justice throughout social work education while making clear connections between social justice and social work practice. That higher scores on the COSJS predicted more positive attitudes, for both LGB and transgender people, and higher LGB and transgender-related high-risk activism solidifies the imperative of effective infusion of social justice in social work education. The COSJS was not significantly related to either LGB or transgender ally behavior, this finding was surprising, especially given Russel's (2011) work which found justice (though measured differently than the current study) was an underlying factor for heterosexual's ally behavior toward LGBT people.

The findings within this dissertation also have important implications for research within social work. Social work scholars must stop combining sexual orientation and gender identity (LGBT) in research as a unified category; while calls for this to stop have been ongoing (Kattari et al., 2019), the practice continues to prevail in research that examines these identities. When conducting research that examines gender identity, and

specifically research examining transgender and nonbinary identities, it is essential to include sexual orientation as a variable to examine and understand transphobia within the LGBQ community.

Limitations

Both the conceptual review and survey portion of this dissertation come with limitations. The conceptual review was conducted by the primary researcher, this may have implications for researcher bias on how studies were determined to be included or excluded from the final review. Also, the review was not an exhaustive search of the literature, four databases were examined for journal articles, and one database for books, and the search used 1996 as a starting year. It is possible that divergent content could have been found outside of databases used that play a role in the discipline's understanding of social justice. While the year 1996 was chosen because it marked a turning point in the inclusion of social justice in guiding documents of the discipline, existing literature before the year 1996 may have shed additional light on the development of the discipline's understanding of the construct of social justice.

As with most survey research, the survey of social work students included in this dissertation was cross-sectional, meaning these data are representative of one point in time, as such, claims of causation cannot be made, and findings might look different at a different point in time or if examined longitudinally. In fact, a longitudinal study examining the impacts of shifts in conceptualization of social justice as well as changes in attitudes and commitment to ally and activist behaviors could help the field understand

the most effective and efficient ways to inculcate a critical understanding of social justice as well as commitments to praxis among social work students.

The COSJS was developed based on the conceptual review findings, and though initial reliability examination found it adequate, more testing of this measure should be done. Lastly, examining the influence of attending a school with discriminatory policies was a goal of this dissertation, and unfortunately only 13 students in the survey sample attended such a school. This lack of adequate sample size may have resulted in not having enough power to detect significance regarding the dependent variables. Given the clear misalignment between having schools of social work in universities with discriminatory policies and social work values, the examination of attending such a school on critical social work behaviors is warranted.

Conclusion

Funge (2011) noted in an examination of educator's role in teaching social justice, that many educators felt isolated in developing an understanding of social justice. Funge's (2011) conclusion echoes many of the findings of the conceptual review: that we, as social work academics and educators, are formulating several different understandings of social justice, many times alone and disconnected from the field at large. Perhaps now more than ever, as our political pendulum swings far outside the realms of a just world, it is time to come together as a profession and examine the values that root us in our journeys as social workers.

The survey portion of this dissertation explored predictors of critical social work behavior, including attitudes, allyship, and activism. Along with demographics, social

context, and religious contexts, findings showed several predictors of such behaviors over which schools of social work have influence; these include having a course that teaches about power, privilege, and oppression, dialogue as a pedagogical approach, and clarity and consistency in talking about social justice and its meaning to social work practice. Social work education has an incredible opportunity to inspire, engage, and produce social workers who are critical, action-oriented, and politically engaged citizens. Unfortunately, this opportunity is often lost in our current educational context. Social work education must begin to implement and evaluate the tools that can effectively instill socially just values in future social workers.

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Appendix A

Forms and Survey Items including all scales

Consent Form

You are invited to participate in a research study of social work, social justice, and the causes we are called to, which examines understanding of social justice and social work practice behaviors. The purpose of this study is to better understand how students' understanding of social justice may impact their attitudes and behaviors. You were selected because you attend an accredited school or program of social work.

If you decide to participate, please understand your **participation is voluntary** and you have the **right to withdraw and discontinue participation at any time without penalty or loss of benefits to which you are otherwise entitled**. **The alternative is not to participate**. If you decide to participate, complete the following survey. Your completion of this survey indicates your consent to participate in this research study. The survey is designed to better understand how students' understanding of social justice may impact their attitudes and behaviors. It will take about 25 minutes to complete. You will be asked to answer questions about *social justice, attitudes, ally behavior, and activism*.
No benefits accrue to you for answering the survey, but your responses will be used to investigate the alignment of social work education to the values and ethics that guide the profession. Any discomfort or inconvenience to you may be feeling uncomfortable answering survey questions, but the discomfort is not expected to be any greater that anything you encounter in everyday life, information for the crisis text line is included in the survey. Data will be collected using the Internet; no guarantees can be made regarding the interception of data sent via the Internet by any third party. Confidentiality will be maintained to the degree permitted by the technology used.

Your decision whether or not to participate will not affect your future relationships with *your university or the host university.* If you decide to participate, you are free to stop at any time; you may also skip questions if you don't want to answer them or you may choose not to return the survey.

Please feel free to ask questions regarding this study. You may contact me if you have additional questions at *Brittanie Atteberry Ash, University of Denver Graduate School of Social Work, brittanie.atteberry@du.edu, 720.212.7490 or Dr. N. Eugene Walls, PhD, Faculty Mentor, eugene.walls@du.edu, 303-871-4367).*

If you are not satisfied with how this study is being conducted, or if you have any concerns, complaints, or general questions about the research or your rights as a participant, please contact the University of Denver (DU) Institutional Review Board to speak to someone independent of the research team at (303) 871-2121, or email at IRBAdmin@du.edu.

De-identified data from this study may be shared with the research community at large to advance science and health. We will remove or code any personal information that could identify you before files are shared with other researchers to ensure that, by current scientific standards and known methods, no one will be able to identify you from the information we share. Despite these measures, we cannot guarantee anonymity of your personal data.

Thank you for your time.

Sincerely,

Brittanie Atteberry-Ash, MSW and N. Eugene Walls, Ph.D., MSSW
University of Denver Graduate School of Social Work

By clicking the link below, I confirm that I have read this form and decided that I will participate in the project described above. Its general purposes, the particulars of involvement, and possible risks and inconveniences have been explained to my satisfaction. I understand that I can discontinue participation at any time. My consent also indicates that I am at least 18 years of age. [Please feel free to print a copy of this consent form.]

_____ I agree to participate (link to survey) _____ I decline (link to close webpage)

Survey Items
Q1. What is your age: _____
Q2. What is your gender? (select all that apply)
1) Man, male, trans man, transmaculine
2) Woman, female, trans woman, transfeminine
3) Nonbinary, genderqueer, genderfluid
4) Agender
5) Another gender not listed: _____

Q3. Are you transgender, nonbinary, or genderqueer? (for this study, "transgender" includes anyone whose current gender is different than the one assigned at birth)
1) yes
2) no
3) unsure
4) decline to answer
Q. What is your sexual orientation?
1. Gay
2. Lesbian
3. Bisexual
4. Queer

5. Heterosexual
6. Asexual
7. Pansexual
8. Other sexual orientation not listed: _____

Q4. What is your current student affiliation at your university?

1. Undergraduate Student
2. 2-year traditional masters level student
3. Advanced standing masters level student
4. Doctoral student in a PhD program
5. Doctoral student in a DSW program

Q5. What year in your program are you? ____

Q6. What University do you go to? (text fill in)

Q7. How do describe your race/ethnicity (Select all that apply)

1. Black/African American
2. Asian/Pacific Islander
3. Native American/Alaska Native/Native/Indigenous
4. Latino(a,x)/Hispanic
5. White/Caucasian
6. Middle Eastern
7. Not Listed, please specify

Q8. Do you have a disability, impairment, medical condition, chronic illness, or identify as disabled?

1. Yes [SKIP to below]
2. No

Which of the following best describes your disability(ies), impairment(s), or medical condition(s)? Check all that apply.

ADD/ADHD
Learning Disability (such as dyslexia)
Mobility Disability/Impairment
Autistic
Neurological Disability/Impairment (such as TBI)
Chronic Illness/Chronic Fatigue
Chronic Pain
Deaf/HoH
Blind/Visual Impairment
Psychiatric or Socioemotional Disability/Impairment (such as depression, anxiety, BPD)
Another disability, impairment, or medical condition not listed here :
_____

Q9. With which religion do you most closely identify?

1. Agnostic
2. Atheist
3. Baptist

4. Buddhist
5. Church of Christ
6. Eastern Orthodox
7. Episcopalian
8. Hindu
9. Jewish
10. LDS
11. Lutheran
12. Methodist
13. Muslim
14. Presbyterian
15. Quaker
16. Roman Catholic
17. Seventh Day Adventist
18. United Church of Christ/Congregational
19. Non-denominational Christian
20. Other Christian
21. Other Non-Christian
22. Not listed (please specify; text limited to 50 characters)
23. None

Q10. How important is religion to you?

1. Very important
2. Somewhat important
3. Not too important
4. Not at all important

Q11. How often do you attend religious services?

1. More than once a week
2. Once a week
3. Once every other week
4. Once a month
5. Very rarely
6. Never

Q12. In general, how do you characterize your political views?

1. Extremely liberal
2. Very liberal
3. Somewhat liberal
4. Middle of the road
5. Somewhat conservative
6. Very conservative
7. Extremely conservative
8. Not political at all; apolitical

Q13. In which of the following activities have you engaged in the past year? (Check all that apply)

1. Voted in an election

2. Signed a ballot initiative
3. Participated in a political campaign (e.g., attending a political rally, helped to register voters, campaigned for a candidate)
4. Contacted an elected official/official's office about an issue
5. Signed a petition about an issue
6. Participated in a protest or community rally
7. Joined a political party
8. Ran for political office
9. Displayed a political sign in your window or yard
10. Other (please specify; text limited to 50 characters)
11. None of the above

Q14. How many student organizations are you involved in?

1. 0
2. 1
3. 2-3
4. 4-5
5. 6 or more

Q15. What type of student organization(s) are you in involved in (check all that apply)

1. Social/Identity issues
2. Academic
3. Political
4. Greek
5. Community Service
6. Religious
7. Science
8. Student government
9. Other (please specify)

Q16. How would you define your social work academic concentration or scholarly work?

1. Micro
2. Macro

Q17. Have you taken a course that examines diversity, power, privilege, or oppression?

1. Yes [SKIP to below]
2. No

Qa. if yes how man (fill in the blank):_____

Q18. Have you participated in facilitated intergroup dialogue (Intergroup dialogue is a facilitated group experience that may occur once or may be sustained over time and is designed to give individuals and groups a safe and structured opportunity to explore attitudes about polarizing societal issues (Dessel & Rogge, 2008)?

1. Yes
2. No

Critical Orientation to Social Justice Scale (COSJS)

PROMPT: People have different understandings of what social justice means. To what degree are the following concepts necessary to your definition of social justice:

	Not necessary at all	Some what necessary	Necessary	Extremely Necessary	Always Necessary
Everyone having the same rights (for example: civil rights)					
Everyone having the same access to opportunity (for example: education, employment)					
Everyone having the same access to resources (for example: financial, educational)					
Everyone having the same access to benefits (for example: healthcare, retirement)					
Acknowledging that current inequalities exist					
Acknowledging that historical inequalities exist					
Advocating to end discrimination					
Advocating to end oppression					
Advocating to end institutional inequities					
Advocacy should include the people you are advocating for					
Advocacy efforts should be inclusive of differences within the marginalized population (for example: If advocacy is on behalf of Muslims, then immigrants who are Muslim and U.S. born Muslims would both be included)					
Advocacy efforts recognize the importance of self-advocacy					

Social Dominance Orientation 7$_s$

Ho, A. K., Sidanius, J., Kteily, N., Sheehy-Skeffington, J., Pratto, F., Henkel, K. E., … Stewart, A. L. (2015). The nature of social dominance orientation: Theorizing and measuring preferences for intergroup inequality using the new SDO_7 scale. Journal of Personality and Social Psychology, 109(6), 1003–1028. doi:10.1037/pspi0000033

PROMPT: Please indicate how much you favor or oppose each idea below by selecting a number from 1 (strongly oppose) to 7 (strongly favor) on the scale below:

1. An ideal society requires some groups to be on top and others to be on the bottom.
2. Some groups of people are simply inferior to other groups.
3. No one group should dominate in society.
4. Groups at the bottom are just as deserving as groups at the top.
5. Group equality should not be our primary goal.
6. It is unjust to try to make groups equal.
7. We should do what we can to equalize conditions for different groups.
8. We should work to give all groups an equal chance to succeed.

Balanced inventory of desirable responding

Hart, C. M., Ritchie, T. D., Hepper, E. G., & Gebauer, J. E. (2015). The balanced inventory of desirable responding short form (BIDR-16). Sage Open, 5(4), 2158244015621113.

PROMPT: People have different experiences and knowledge regarding the following questions. Using the scales below, indicate a number beside each statement to indicate how true it is.

1 = Not True
2 =
3 =
4 = Somewhat true
5 =
6 =
7 = Very True

1. I have not always been honest with myself.
2. I always know why I like things.
3. It's hard for me to shut off a disturbing thought.
4. I never regret my decisions.
5. I sometimes lose out on things because I can't make up my mind soon enough.
6. I am a completely rational person.
7. I am very confident of my judgments
8. I have sometimes doubted my ability as a lover.
9. I sometimes tell lies if I have to.
10. I never cover up my mistakes.
11. There have been occasions when I have taken advantage of someone. (r)

12. I sometimes try to get even rather than forgive and forget.
13. I have said something bad about a friend behind his/her back.
14. When I hear people talking privately, I avoid listening.
15. I never take things that don't belong to me.
16. I don't gossip about other people's business.

Attitudes towards sexual minority scale

Jaffee, K. D., Dessel, A. B., & Woodford, M. R. (2016). Attitudes Toward Sexual Minorities Scale [Database record]. Retrieved from PsycTESTS. doi: https://dx.doi.org/10.1037/t60182-000

PROMPT: People have different opinions about the following questions and we want to know what you really think. Please indicate your agreement with the following statements (Scale: 1 [strongly disagree] – 5 [strongly disagree])

1. It is perfectly okay for people to have intimate relationships with people of the same sex.
2. I would avoid taking a class if I heard the instructor was gay, lesbian or bisexual.
3. Bisexual people are no more sexually active than lesbians or gay men.
4. Lesbian, gay, and bisexual people should be private about their sexual orientation.
5. Bisexuality is not usually a phase but rather a stable sexual orientation.
6. Lesbian and gay men should not flaunt their sexual orientation in public.

Trans Attitudes and Beliefs Scale Sex/gender beliefs subscale

Kanamori, Y., Cornelius-White, J. H., Pegors, T. K., Daniel, T., & Hulgus, J. (2017). Development and validation of the Transgender Attitudes and Beliefs Scale. *Archives of Sexual Behavior*, *46*(5), 1503-1515. doi: 10.1007/s10508-016-0840-1

Scale 1 (strongly disagree) – 7 (strongly agree)

1. A person who is not sure about being male or female is mentally ill
2. Whether a person is male or female depends upon whether they feel male or female
3. If you are born male, nothing you do will change that
4. Whether a person is male or female depends strictly on their external sex-parts
6. Humanity is only male or female; there is nothing in between
7. If a transgender person identifies as female, she should have the right to marry a man
8. Although most of humanity is male or female, there are also identities in between
9. All adults should identify as either male or female
10. A child born with ambiguous sex-parts should be assigned to be either male or female
11. Even if someone has sex reassignment surgery, they are still the biological sex they were born as
12. A person does not have to be clearly male or female to be normal and healthy

Based on the LGBT Ally Measure – Adapted

Jones, K. N., Brewster, M. E., & Jones, J. A. (2014). The creation and validation of the LGBT Ally Identity Measure. Psychology of Sexual Orientation and Gender Diversity, 1(2), 181–195. doi:10.1037/sgd0000033

PROMPT: People have different experiences and knowledge regarding the following questions. Please indicate your agreement with the following statements:

SD = strongly disagree, D = disagree, Neither A or D = neither agree or disagree, A = agree, SA = strongly agree

	LGB people					transgender or nonbinary people				
I know about resources in my area for (for example: books, Web sites, support groups, organizations etc.):	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I have developed the skills necessary when people need help to provide support for:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I know about resources for family's members of:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I know of organizations	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

that advocate for:										
In order to increase my awareness of experiences, I keep myself informed through reading books and other media about various issues faced by:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am aware of the various theories of identity development for:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am aware of policies in my workplace and/or community that affect:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
If requested, I know where to find religious or	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

spiritual resources for:										
I have engaged in efforts to promote more widespread acceptance of:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I have taken a public stand on important issues facing:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I try to increase my knowledge about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am comfortable knowing that people may assume things about my identity (for example: that I am LGB or trans) because I am ally to:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
If I see discrimination I would I actively	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

work to confront it if it was directed toward a:										
I regularly engage in conversations with:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am open to learning from an LGBTQ person about the experiences of:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I think the following identities are oppressed by society in the United States:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
The following identities face barriers in the workplace that are not faced by their non-marginalized peers:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

The following identities face more bullying compared their non-marginalized peers:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
The following identities experience more depression and suicidal thoughts compared their non-marginalized peers:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

I am involved in research, writing, and/or speaking about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am involved in teaching and/or mentoring activities regarding:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I actively participate in organizational, political, social, community, and/or academic activities and events about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
My work is involved in issues that are against (ORIGINAL QUESTION: I am involved in anti LGBT issues at work)	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

I am involved in planning events and activities about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I attend conferences/lectures/classes/training on:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I attend organizational, political, social, community, and/or academic activities and events regarding:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am a member of one or more organizations and/or groups about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am a member of one or more listserves for:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I am active in political activities regarding:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I educate others about:	SD	D	Neither A or D	A	SA		D	Neither A or D	A	SA
I read literature about:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I participate in demonstrations, boycotts, marches, and/or rallies regarding:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I vote for political candidates that support:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I donate money to groups or causes that support:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA
I write to politicians and elected officials concerning:	SD	D	Neither A or D	A	SA	SD	D	Neither A or D	A	SA

Activism Measures - Adapted from Involvement in Feminist Activities Scale

Szymanski, D. M., & Chung, Y. B. (2003a). Feminist attitudes and coping resources as correlates of lesbian internalized heterosexism. Feminism & Psychology, 13, 369–389

PROMPT: People have different involvement and experiences regarding the following questions. Please indicate your agreement with the following statements:
SD = strongly disagree, D = disagree, Neither A or D = neither agree or disagree, A = agree, SA = strongly agree

High-Risk Activism- Adapted from high-risk activism subscale of Activist Orientation Scale

Corning, A. F., & Myers, D. J. (2002). Individual Orientation Toward Engagement in Social Action. Political Psychology, 23(4), 703–729. doi:10.1111/0162-895x.00304

PROMPT: People have different experiences and thoughts regarding the following questions. Please indicate how likely you are to engage in the following scenarios:
EUL = extremely unlikely, UL = unlikely, L=likely, EL = extremely likely

How likely are you to:	LBG related issues				Transgender or nonbinary related issues			
Engage in political activity in which you knew you would be arrested about:	EUL	UL	L	EL	EUL	UL	L	EL
Engage in a physical confrontation at a political rally about:	EUL	UL	L	EL	EUL	UL	L	EL
Engage in political activity in which you feared that some of your possessions would be damaged regarding:	EUL	UL	L	EL	EUL	UL	L	EL
Engage in an illegal act as part of an political protest about:	EUL	UL	L	EL	EUL	UL	L	EL
Engage in a political activity in which you suspect there would be a confrontation with the police or possible arrest regarding:	EUL	UL	L	EL	EUL	UL	L	EL
Block access to a building or public area with your body for:	EUL	UL	L	EL	EUL	UL	L	EL

Engage in a political activity in which you feared for your personal safety that was about:	EUL	UL	L	EL	EUL	UL	L	EL

Appendix B

Table connecting NASW and CSWE to critical social work behaviors examined in this dissertation

	NASW	CSWE
Social Justice	Preamble; Value of *Social Justice*	EPAS stated purpose of social work (page 5); EPAS competency three
Anti-prejudicial attitudes	Value of *Dignity and Worth of the Person* and the companion Ethical Principal *Social workers respect the inherent dignity and worth of the person*	EPAS competency two
Ally behavior	Value of *Service* and the companion Ethical Principle *Social workers' primary goal is to help people in need and to address social problems*	EPAS competency three
LGBT activism	NASW ethical standard 6.02, *Public Participation*	EPAS competency three

Appendix C

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