

TRANSFORMING WORDS INTO ACTION: FACTORS PREDICTING
SOCIAL JUSTICE ENGAGEMENT AMONG PSYCHOLOGY
DOCTORAL STUDENTS

A DISSERTATION IN

Counseling Psychology

Presented to the Faculty of the University
of Missouri-Kansas City in partial fulfillment of
the requirements for the degree

DOCTOR OF PHILOSOPHY

by

LAUREN TRACEY DASHJIAN

M.A., University of Missouri-Kansas City, 2011
B.S., Saint Mary's College of California, 2008

Kansas City, Missouri
2014

© 2014

LAUREN TRACEY DASHJIAN

ALL RIGHTS RESERVED

TRANSFORMING WORDS INTO ACTION: FACTORS PREDICTING
SOCIAL JUSTICE ENGAGEMENT AMONG PSYCHOLOGY
DOCTORAL STUDENTS

Lauren Tracey Dashjian, Candidate for the Doctor of Philosophy

University of Missouri-Kansas City, 2014

ABSTRACT

Increasing our understanding about factors that predict social justice advocacy engagement can aid educators in choosing learning approaches that promote both personal and institutional change (Goodman et al., 2004). The purpose of this study was to investigate factors that may be related to social justice engagement in psychology doctoral students, as indicated by the multicultural and social justice literature. Results indicated that LGB minority status, higher levels of social justice interest and higher levels of social justice self-efficacy predicted greater orientation towards political and social advocacy. Social justice self-efficacy was also found to predict greater orientation towards confronting discrimination. Social justice self-efficacy was not shown to mediate the relationship between privilege awareness (White, heterosexual, male) and political and social advocacy or confronting discrimination. Training implications and future directions are discussed.

APPROVAL PAGE

The faculty listed below, appointed by the Dean of the School of Education, have examined a dissertation titled “Transforming Words Into Action: Factors Predicting Social Justice Engagement Among Psychology Doctoral Students,” presented by Lauren Tracey Dashjian, candidate for the Doctor of Philosophy degree, and certify that in their opinion it is worthy of acceptance.

Supervisory Committee

Chris Brown, Ph.D., Committee Chair
Department of Counseling and Educational Psychology

Johanna Nilsson, Ph.D.
Department of Counseling and Educational Psychology

Nancy Murdock, Ph.D.
Department of Counseling and Educational Psychology

Carolyn Barber, Ph.D.
Department of Counseling and Educational Psychology

Laverne Berkel, Ph.D.
Department of Counseling and Educational Psychology

CONTENTS

ABSTRACT	iii
LIST OF TABLES	ix
LIST OF ILLUSTRATIONS.....	x
ACKNOWLEDGMENTS	xi
Chapter	
1. INTRODUCTION.....	1
Social Justice Engagement	2
Social Justice Interest.....	4
Social Justice Self-Efficacy.....	5
Privilege Awareness	8
White Privilege Awareness	9
Heterosexual Privilege Awareness	9
Male Privilege Awareness.....	10
Minority Status and Experiences of Discrimination.....	11
Purpose of the Current Study	13
2. REVIEW OF THE LITERATURE.....	14
Social Justice Engagement	15
Social Justice Interest.....	20
Social Justice Self-Efficacy.....	22
Privilege Awareness	27
White Privilege Awareness	28

Heterosexual Privilege Awareness	30
Male Privilege Awareness.....	33
Minority Status and Experiences of Discrimination	35
Rationale and Purpose	40
Hypotheses and Research Questions	41
Hypotheses	41
Research Questions.....	41
3. METHODOLOGY	44
Participants.....	44
Measures	47
Social Justice Interest (SJI)	47
Social Justice Self-Efficacy (SJSE).....	48
White Privilege Awareness Scale (WPAS).....	49
Heterosexual Privilege Awareness (HPA).....	50
Male Privilege Awareness (MPA).....	51
Political and Social Advocacy (PSA)	51
Confronting Discrimination (CD).....	52
Demographic Form.....	53
Procedure	54
4. RESULTS	59
Preliminary Analysis	59
Main Analysis	63

Research Question 1a, Hypothesis 1, Research Questions 1b, 1c, and 1d.....	63
Research Question 2a, Hypothesis 2, Research Questions 2b, 2c, and 2d.....	67
5. DISCUSSION	72
Research Question 1a	72
Hypothesis 1.....	76
Research Questions 1b, 1c, and 1d.....	79
Research Questions 2a.....	80
Hypothesis 2.....	81
Research Questions 2b, 2c, and 2d.....	83
Training Implications	85
Limitations	88
Future Directions.....	89
Conclusion	90
Appendix	
A. SOCIAL JUSTICE INTEREST (SJI).....	92
B. SOCIAL JUSTICE SELF-EFFICACY (SJSE).....	93
C. WHITE PRIVILEGE AWARENESS SCALE (WPAS)	96
D. HETEROSEXUAL PRIVILEGE AWARENESS (HPA).....	97
E. MALE PRIVILEGE AWARENESS (MPA)	98
F. POLITICAL AND SOCIAL ADVOCACY (PSA)	99
G. CONFRONTING DISCRIMINATION (CD)	100
H. DEMOGRAPHIC FORM.....	101

I. SOLICITATION EMAIL.....	103
J. INFORMED CONSENT	104
K. ONLINE DRAWING FORM	106
L. IRB APPROVAL LETTER	107
REFERENCE LIST	109
VITA	118

TABLES

Table	Page
1. Demographics.....	46
2. Community-Based Social Justice Activities, Not Including those Required by Academic Program	56
3. Descriptive Statistics for Predictor and Criterion Variables	60
4. Intercorrelations among Variables	61
5. Colinearity Statistics for Measures of Political and Social Advocacy	62
6. Colinearity Statistics for Measures of Confronting Discrimination.....	62
7. Summary of Hierarchical Regression with Predictors of Political and Social Advocacy	65
8. Summary of Hierarchical Regression with Predictors of Confronting Discrimination	70
9. Descriptive Statistics for LGB and Ethnic/Racial Minority Groups (Political and Social Advocacy).....	71
10. Descriptive Statistics for LGB and Ethnic/Racial Minority Groups (Confronting Discrimination).....	71

ILLUSTRATIONS

Figure	Page
1. Model of Research Questions and Hypotheses	43

ACKNOWLEDGMENTS

I want to thank the following people for being part of my journey and for touching my life in ways I cannot fully express:

University of Missouri-Kansas City...Dr. Brown, for being both a mentor and an inspiration, and for guiding me through this process in the most supportive way imaginable. The members of my committee (Dr. Nilsson, Dr. Barber, Dr. Murdock, and Dr. Berkel), not only for your feedback and support, but for the years of invaluable lessons and encouragement along the way. Dr. Duan, for teaching me about myself, the world, and empathy. My friends, who I am so fortunate to be stuck with for life. And Larissa, who believes in everything I am and will be. You are my very favorite thing to come from Kansas City. Thank you for being the best people to go through this process with.

CSU Northridge...My supervisors and intern-mates at UCS, who have been like a family to me. You have helped me to grow in ways that I could not have imagined.

St. Mary's College of CA...Wallace, who is one of the best people I know and who has been a major source of laughter and comfort. Dr. Emily Hause, who encouraged me to apply to this program and never let me doubt myself.

Alta Sierra Middle School...Natalie, whose love, acceptance, and unconditional friendship gave me courage to be proud of who I am.

Family... Mom and Dad, who have always found a way to help me make my dreams come true, and who work harder than anyone I know. Thank you for instilling in me values of empathy and compassion. My sister, who has always supported me and loved me unconditionally, and my brother-in-law, who has always been there rooting for me. I

admire you both, as teachers and as parents. My little buddies, Sam and Ben, who bring me great joy. And finally, my cat, Cleo, who stuck by my side through the all-nighters and never-ending papers, mostly lying across my laptop so I was forced to take breaks and maintain my sanity.

I am forever grateful to all of you for your love and support. My world is a richer place because of you, and all of the people I've been fortunate enough to meet along the way. I hope that I am able to give back to the world in a way that makes you proud.

CHAPTER 1

INTRODUCTION

The oppression and discrimination directed towards individuals in the United States who do not meet the privileged criteria of being Caucasian, heterosexual, or male can create serious psychological concerns such as anxiety and depression, as well as various other physical and psychological health issues (Cochran, 2001; Kessler, Mickleson & Williams, 1999; Mays & Cochran, 2001; Meyer, 2003). Psychologists, particularly counseling psychologists, must emerge as leaders who promote an understanding of these oppressive systemic factors in order to advocate for those who are most vulnerable to injustice (Constantine, Hage, Kindaichi & Bryant, 2007). The American Psychological Association (APA) has endorsed these principles through their guidelines (e.g., “psychologists utilize organizational change processes to support culturally informed policies”) as well as their core principles (e.g. “Outstanding service to members and to society” and “Social justice, diversity, and inclusion”) (APA, 2003, 2010).

While APA has called upon the field of psychology to promote social justice, counseling psychology programs seem to be emerging as a leading force in the movement. The social justice advocacy movement in the field of counseling psychology has been gaining momentum since the beginning of the twenty-first century (Toporek, Gerstein, Fouad, Roysircar & Israel, 2006), although it wasn't until the 1990s that the multicultural competence movement, in association with social justice, became rooted within the counseling psychology field (Arredondo & Perez, 2003). Since the initiation of this movement, many counseling psychology programs have developed a focus on building an

advocate identity in trainees, as the field continues to move towards social justice advocacy as an intervening method for socio-environmental concerns (Kenny & Gallagher, 2000). However, counseling psychology programs still direct significantly more training resources towards concerns of the individual client compared to socio-environmental change efforts (Crethar, Rivera, & Nash, 2008). Moreover, there has been a general lack of discussion regarding what social justice work actually entails, as well as limited research as to how a social justice advocate identity is formed in psychology doctoral students (Goodman et al., 2004; Nilsson, Marszalek, Linnemeyer, Bahner & Misialek, 2011). More research in the area of social justice advocacy engagement is needed to continue to build momentum for advocacy work in the field of psychology. Specifically, this line of research can aid training programs in implementing motivational and educational factors that increase social justice advocacy engagement in psychology doctoral students.

Social Justice Engagement

Social justice engagement can be defined as changing decisional processes within the political and socioeconomic realms, which influences the lives of individuals at a broader societal level (Cohen, 2001). For psychology doctoral students, social justice engagement may involve internal and external change processes, including: challenging oneself to examine cultural beliefs, proactively self-educating about social justice issues, infusing social justice principles in one's clinical work, incorporating social justice concerns into one's research topics, creating interventions aimed at prevention for at-risk populations, involving oneself in developing culturally informed policy creation, and

inserting social justice concepts into teaching opportunities (Adams, 2007; Cohen, Lee & McIlwraith, 2012; Kenny & Hage, 2009; Romano & Hage, 2000; Singh et al., 2010). However, while a myriad of possibilities exist for psychology doctoral students to engage in social justice work, various academic and personal barriers seem to deter many students from involvement in social justice engagement. Counseling psychology trainees have cited academic program barriers such as limited faculty time, coursework restrictions, lack of faculty interest, departmental politics, and program demands limiting time for social justice activities (Beer, Spanierman, Greene & Todd, 2012). In their study, Singh et al. (2010) also found that some counseling psychology trainees had limited experience with advocacy work or contact with diverse others, with 31% reporting that they rarely received coursework pertaining to policy, programming, or prevention, and only approximately half of students experiencing training in diverse clinical settings (49%). Other personal factors such as psychological defensiveness, lack of awareness, limited support and understanding from others, and a privileged identity may also pose a barrier to psychology doctoral students from advocacy work (Constantine, Melincoff, Barakett, Torino & Warren, 2004; Goodman, 2000).

While many barriers regarding social justice engagement exist for psychology doctoral students, few studies have examined factors that influence advocacy work, despite these barriers. Nilsson and Schmidt (2005) conducted an exploratory study that examined predictors of social justice advocacy (engagement) among counseling psychology doctoral and master's level graduate students. The authors examined problem solving skills, worldview, social concern, and political interest, but only political interest and desire to

become involved in social justice advocacy emerged as significant predictors of advocacy. Gender differences also emerged, as males reported more *desire* for social justice. However, there were no gender differences in level of *actual* social justice engagement. The authors stated that one limitation to their study was that they used the Activity Scale (Kerpelman, 1969), which may be outdated, to measure social justice advocacy. The current study intended to expand upon this research by examining various predictors of social justice engagement. An updated measure created by Nilsson, Marszalek, Linnemeyer, Bahner and Misialek (2011) was utilized to assess psychology doctoral trainees' level of current social justice engagement.

Social Justice Interest

Social justice research is a small body of work that has primarily focused on motivational and supportive factors in students' development of social justice interest. Studies in this area seem to indicate that a mixture of personal experiences, academic infusion, and experiential learning opportunities are necessary for the enhancement of psychology doctoral students' social justice interest. In terms of personal experiences, in a study conducted by Beer, Spanierman, Green, and Todd (2012), counseling psychology doctoral students identified a connection or energy for the work, contact with events or persons that inspired action, the value they placed on empowering others, and previously witnessed social justice-related change as motivational factors that oriented them towards social justice work. In similar studies regarding the social justice interest of counseling psychology trainees, students identified the following academic variables as contributing to their social justice interest: coursework, readings and scholarship, a training program

philosophy pertaining to advocacy work, reading books/watching films, discussions with others, teaching/supervision, and mentors. Experiential learning components included witnessing/observing injustice, clinical and community work, exposure to culturally-different others and experiences with discrimination and oppression (Caldwell & Vera, 2010; Constantine et al., 2004). Understanding and expanding students' social justice interest is an important focus for programs, as counseling psychology students who show more interest in social justice are more likely to commit to engaging in social justice in the future (Miller et al., 2009; Miller & Sendrowitz, 2011); however, social justice interest as related to *actual* social justice engagement in psychology doctoral students had yet to be studied.

Social Justice Self-Efficacy

Bandura's Social Cognitive Theory (1986) asserts that people learn how to perform tasks by observing and modeling the actions and behaviors of others. However, if an individual believes that they have no power to produce results, they will not attempt a given task (Bandura, 1997). This concept is known as self-efficacy, which can be defined as one's belief that they are capable of organizing and accomplishing courses of action that are necessary to produce or achieve given attainments (Bandura, 1997). Self-efficacy also influences decisions along the journey towards goal attainment, including which actions an individual chooses to pursue, how much effort they exert, and their level of perseverance when faced with obstacles or failures (Bandura, 1997). Building from Bandura's Social Cognitive theory framework, Lent, Brown, and Hackett (1994) developed Social Cognitive Career Theory (SCCT). SCCT purports that an individual is drawn to career activities

about which he or she feels confident and successful (i.e., experiences high self-efficacy) and has developed subsequent interest in the career activity. Moreover, an individual's outcome expectations and his/her ability to develop self-efficacy for a given task are influenced by various personal characteristics, including their attitudes and values, as well as their demographics (e.g., gender and ethnicity).

Building from the concept of self-efficacy developed within Bandura's Social Cognitive Theory (1986) and Lent, Brown, and Hackett's SCCT (1994), Miller et al. (2009) created the concept of social justice self-efficacy. Social justice self-efficacy refers to one's perceived ability to perform specific social justice tasks across interpersonal, intrapersonal, community, and political/institutional domains (Miller et al., 2009). In their original study, which examined factors relating to social justice commitment, Miller et al. (2009) stated that they utilized the SCCT model for their framework for multiple reasons, including: (a) repeated empirical support for the way in which various domains of self-efficacy shape choice goals (as hypothesized by SCCT); (b) the framework's employment in past studies to explain the academic development of students (including counselor training); and (c) how SCCT's mechanisms (e.g., self-efficacy and outcome expectations) have been shown to be related to social justice advocacy. Using the SCCT framework, the authors' structural model indicated that the higher one's social justice self-efficacy, the more likely she or he is to become interested in social justice activities. Further, the more interest one shows in these activities, the more likely she or he is to commit to engage in them in the future (Miller et al. 2009). These findings are in line with SCCT, which asserts that self-efficacy has a direct effect on interest, which in turn has a direct effect on choice

career goals and actions (and ultimately performance attainments). In a similar study to that of Miller et al. (2009), Miller and Sendrowitz (2011) examined doctoral counseling psychology trainees' social justice interest and commitment and found slightly different results, in that social justice self-efficacy had a direct effect on social justice commitment. In other words, an increase in social justice self-efficacy might not only be related to social justice interest, but to commitment to future social justice engagement as well.

The significant structural parameters in these two studies (i.e., social justice self-efficacy had a direct effect on social justice interest, social justice interest had a direct effect on social justice commitment, and social justice self-efficacy had a direct effect on social justice commitment), resemble the results produced by various studies that examined academic domains within the SCCT framework. For instance, Lent et al. (2005) found that engineering students' interest had a direct effect on choice academic goals, and their self-efficacy had a direct effect on both interest and choice academic goals. The results of Miller et al. (2009), Miller and Sendrowitz (2011), and Lent et al. (2005) lend support for using the SCCT framework in the current study, which also examined self-efficacy and interest as predictors of a choice career actions/goals (i.e., social justice engagement). More specifically, higher social justice interest and higher social justice self-efficacy are hypothesized to predict greater orientation towards social justice engagement. Moreover, according to SCCT, self-efficacy mediates the relationship between learning experiences and choice career actions. One might argue that privilege awareness falls under the category of learning experiences, as the process requires an individual to introspect about their own privilege (intrapersonal), while developing an understanding

about how privilege contributes to an oppressive and discriminatory system (political/social). Further, social justice engagement (i.e., political and social advocacy and confronting discrimination) have been conceptualized as choice *career* actions of doctoral psychology students, based on the call for psychology to emerge as a field dedicated to advocating for those most vulnerable to injustices and inequalities (Constantine et al., 2007). Therefore, the present study examined social justice self-efficacy as a mediator between privilege awareness (White, male, heterosexual), which captures learning experiences, and social justice engagement, which captures the choice career actions domain, within the SCCT model.

Privilege Awareness

In order to properly address and dismantle systemic inequalities for marginalized communities, students must be educated about privilege (Crethar et al., 2008; Swigonski, 1996). Privilege refers to the systemic and unearned benefits that certain societal groups are given based on characteristics which are generally consistent with that of the dominant group (Crethar et al., 2008). Characteristics of privileged persons generally refer to advantages shared by able-bodied, middle-to-upper socio-economic status, Caucasian, heterosexual, and male (McIntosh, 1992). In an examination of 54 multicultural course syllabi taken from counseling programs, Pieterse, Evans, Risner-Butner, Collins, and Mason (2009) found a large proportion of syllabi covered several major topics pertaining to privilege awareness including: racial identity (87%), LGBTQ topics (72%), worldview/social justice concepts including heterosexism, sexism and ethnocentrism (56%), and

racial/ethnic groups (45%). Therefore, the current study examined privilege awareness in three areas: White privilege, heterosexual privilege, and male privilege.

White Privilege Awareness

White privilege refers to unearned privileges afforded to White individuals due to systemic oppression (McIntosh, 1998). White privilege awareness is an important component of training programs, as anti-racism advocacy behaviors seem to be heavily influenced by understanding one's own privilege (Case, 2007b; Case & Stewart, 2010). Both Swim and Miller (1999) and Case (2007b) examined undergraduates who were taking diversity courses that included White privilege awareness lessons and found that as aspects of White privilege awareness (including White guilt) increased, support for social justice initiatives (i.e. affirmative action) increased as well. At the graduate level, Ancis and Szymanski (2001) found that after 34 master's level counseling students read a list of White privileges created by Peggy McIntosh (1995), 10 students exhibited an increased awareness of White privilege and discrimination and 14 students showed higher order awareness, including a commitment to social justice action. Mindrup, Spray, and Lamberghini-West (2011) also found a positive relationship between White privilege awareness and multicultural competencies in clinical psychology and social work students. However, White privilege had yet to be examined in psychology doctoral students in relation to actual social justice engagement.

Heterosexual Privilege Awareness

Heterosexual privilege is “an ideological system that denies, denigrates, stigmatizes or segregates any non-heterosexual form of behavior, identity, relationship, or community”

(Walls, 2008, p. 27). Gay and lesbian individuals experience the effects of heterosexual privilege prejudice on multiple social and person levels, including remaining one of the most targeted populations of hate crimes and earning less income compared to their heterosexual counterparts (Barrett, Pollack & Tilden, 2002; Blandford, 2003; U.S. Department of Justice, 2001). Courses examining sexual identity concerns can decrease gay and lesbian prejudice by increasing awareness of privilege (Case & Stewart, 2010; Waterman, Reid, Garfield & Hoy, 2001). Walls et al. (2009) found that social work students who were introduced to heterosexual privilege began to not only understand their heterosexual privilege as an integral part of their identity, but also started to challenge and disrupt systemic heteronormativity in their own life. Case and Stewart (2010) also found that undergraduate students who took diversity courses showed more heterosexual privilege awareness as well as increased support for same-sex marriage. When counseling psychologists engage in self-reflection pertaining to heterosexual privilege, they are more likely to effectively support gay and lesbian clients (Rostosky & Riggle, 2011). Prior to this study, research had not been conducted regarding the influence of heterosexual privilege awareness on psychology doctoral students' social justice engagement.

Male Privilege Awareness

Male privilege is systemic, unearned male advantage and conferred dominance (McIntosh, 1992). Regarding the development of male privilege awareness, many studies have focused specifically on the development of undergraduate students who have taken Women's Studies and Gender Studies courses. Students who take these courses often show increased identity as feminists, decreased levels of sexism, and increased appreciation for

diversity, compared to students who do not enroll in such courses (Bargad & Hyde, 1991; Henderson-King & Stewart, 1994; Jones & Jacklin, 1988; Malkin & Stake, 2004; Sevelius & Stake, 2006). However, Case (2007a) conducted a study with undergraduate students taking gender and diversity courses and found that although students exhibited more male privilege awareness, their support for affirmative action and their levels of sexism were not significantly different from those who took courses not addressing gender. The results of these studies indicate that courses examining gender concerns may increase male privilege awareness, but lessons might not translate into a broader level of social advocacy support or engagement (e.g., affirmative action). More research needs to be conducted to better understand male privilege awareness in relation to social justice engagement, specifically with psychology doctoral students.

Minority Status and Experiences of Discrimination

For the current study, minority status included individuals who identify as non-White and non-heterosexual. The stigmatized identity of these minority individuals may produce an accompanying stress not experienced by their non-minority counterparts (Brooks, 1981). One of the most destructive forms of minority stress is that which comes from unfair treatment associated with discrimination (Kessler et al., 1999). A nationwide poll conducted within the United States indicated that 74% of African Americans and 69% of persons identified as non-White have experienced race-based discrimination, compared to 30% of White persons (Langer, 2009). Further, Kessler, Mickleson, and Williams (1999) examined perceived discrimination experiences of ethnic/racial minority individuals and found that 33.5% of respondents reported exposure to major lifetime discrimination

and 60.9% reported exposure to day-to-day discrimination. As for LGB (Lesbian, Gay, Bisexual) persons, Huebner, Rebchook, and Kegeles (2004) found that within a six-month period, 37% of these gay and bisexual males reported anti-gay verbal harassment and 11.2% reported that they experienced discrimination. Mays and Cochran (2001) conducted a nationwide survey and also found that LGB persons experienced significantly more lifetime and day-to-day experience with discrimination, compared to heterosexual persons.

Sue and Sue (2008) proposed that minority individuals cope with stress related to their minority status through an external locus of control. Having experienced various forms of discrimination first hand, these individuals may believe that social oppression must be altered through systemic modifications, rather than individual actions; however, few studies have examined minority status in relation to social justice advocacy engagement. Studies conducted with mental health counselors have generally focused on multicultural competencies as related to ethnic/racial minority status. In these studies, ethnic/racial minority counselors reported greater perceived multicultural competence, as compared to White counselors (Pope-Davis & Ottavi, 1994; Sadowsky, Kuo-Jackson, Richardson & Corey, 1998). In terms of social justice engagement, both Wendler and Nilsson (2009) and Nilsson and Schmidt (2005) found no significant differences in levels of social justice advocacy based on racial/ethnic identity. Conversely, Nilsson, Marszalek and Trummer (2010) found that in a sample of graduate and medical students, students of color scored higher than White students on social and political advocacy, but White students scored higher than students of color on confronting discrimination. As for sexual orientation comparisons, Wendler and Nilsson (2009) found that compared to heterosexual

individuals, LGB counseling psychology students showed more actual and desired sociopolitical advocacy. Although these studies provide some support for minority individuals having higher levels of multicultural competency, desire for social justice involvement, and social justice advocacy, it is clear more research needs to be conducted to understand the relationship between ethnic/racial identity, LGB orientation, and actual social justice engagement.

Purpose of the Current Study

The purpose of this study was to investigate factors that may be related to social justice engagement in psychology doctoral students, as indicated by the multicultural and social justice literature. These variables included: minority status (ethnic and LGB), social justice interest, social justice self-efficacy, and privilege awareness (White, heterosexual, male). Social justice engagement was measured in two domains, which included social and political advocacy, as well as confronting discrimination. The study intended to expand upon the small, but growing body of social justice research in hopes of increasing knowledge about factors that influence or promote social justice engagement for psychology doctoral students.

CHAPTER 2

REVIEW OF THE LITERATURE

All persons are part of a system in which political, social, historical, and economic factors influence their experiences, perceptions, and behaviors (APA, 2003). It has become increasingly important that psychology, particularly counseling psychology, emerge as a field dedicated to the understanding of these systemic factors, as a means of advocating for those most vulnerable to the embedded injustices and inequalities (Constantine et al., 2007). While psychology as a whole has been called to promote social justice, counseling psychology programs seem to be taking a leadership in adopting a focus on building an advocate identity in trainees, as the field continues to move towards promoting social advocacy as an intervening method for socio-environmental concerns (Kenny & Gallagher, 2000). Aspects of this social justice advocacy identity can include: participating in the development and implementation of culturally informed social policies, working in social justice settings for experiential learning, and shifting research and curriculum focus towards prevention for systemically embedded issues and concerns of at-risk populations (Adams, 2007; Cohen et al., 2012; Constantine et al., 2007; Goodman et al., 2004; Kenny & Hage, 2009; Romano & Hage, 2000).

Social justice advocacy as an area of multiculturalism has garnered more attention in the research literature in the past few decades. (Arredondo, 1999; Arredondo & Perez, 2003; Hage et al., 2007a; Hage et al., 2007b; Myers, Sweeney & White, 2002; Speight & Vera, 2004; Torporek, Lewis & Crethar, 2009; Vera & Speight, 2003). This shift in the research seems to reflect the increasing inclusion of "social justice advocate" to

psychologists' identities. Constantine, Melincoff, Barakett, Torino, and Warren (2004) conducted a qualitative study in which the researchers asked a group of 12 counseling psychologists how they defined the nature of multicultural competency. Participants stated that multicultural competency includes not only components of personal development (cultural competence embodying self-awareness and knowledge of cultural influences/concerns) and clinical components (integration of knowledge into the therapeutic relationship), but commitment to social justice advocacy as well. Many psychologists and students seem to be grasping the idea that development of multicultural awareness and competency is an important stepping stone towards engagement on a broader level of social advocacy, rather than an end-point goal.

Social Justice Engagement

Engagement in social justice advocacy can be defined as changing decisional processes within the political and socioeconomic realms that influence the lives of individuals at a broader societal level (Cohen, 2001). Psychology doctoral students can apply training in multiculturalism and social justice advocacy in a myriad of ways, including: challenging themselves to examine their beliefs, proactively self-educating about social justice issues, infusing social justice principles into their clinical work, incorporating social justice concerns into their research topics, and inserting social justice concepts into their teaching opportunities (Singh, et al., 2010). Expanding beyond the training environment, psychologists and students can also engage in social justice advocacy at the socio-political level, which might include lobbying appropriate agencies/associations about community issues, collaborating with leaders by offering

information and potential solutions for social concerns, and committing oneself to taking direct action in the community in order to see policies through (Cohen et al., 2012).

Another aspect of social justice advocacy comes through preventative work, generally through the development of community interventions (Adams, 2007; Kenny & Hage, 2009; Romano & Hage, 2000). Interventions aimed at prevention can help to reduce systemic discrimination, transform attitudes which perpetuate discrimination, and empower individuals and communities to resist oppression (Kenny & Hage, 2009).

Although social justice advocacy engagement may be an emerging focus for some psychology programs, perceived barriers to advocacy exist for many students. Students may be encouraged to participate in social justice activities, yet do not feel that they are receiving the necessary support or resources from their program to do so (Miller & Sendrowitz, 2011). For instance, research concerning social justice initiatives, such as intervention and prevention, may not attract the necessary funding and may be dismissed as requiring too much time and human resources (Adams, 2007; Goodman et al., 2004). Psychology doctoral students also run into program-related barriers such as limited faculty time, coursework restrictions, lack of faculty interest, departmental politics, and program demands limiting time for social justice activities (Beer et al., 2012).

In a study conducted by Singh et al. (2010), 66 counseling psychology doctoral trainees responded to open-ended questions regarding their perceptions of social justice training within their programs. Trainees reported that in terms of social justice infusement in their programs, they rarely work with researchers from other disciplines (55%), rarely receive coursework pertaining to policy, programming, or prevention (31%), and only

approximately half of the trainees were trained in diverse clinical settings (49%). The authors suggested that training programs may espouse the importance of trainees integrating social justice principles into their personal lives, rather than relying solely on training opportunities for advocacy work, which may be sparse. Goodman et al. (2004) pointed out that training programs may also offer courses that focus singularly on multiculturalism or social justice, rather than incorporating these related topics into one course and focusing on a comprehensive training model of social justice engagement. Further, counseling psychology programs tend to focus their training on helping clients with immediate psychological concerns at the individual therapeutic level, while limiting focus or altogether omitting training for broader systemic interventions (Constantine et al., 2007).

For some doctoral students, personal qualities and experiences may create barriers to social justice advocacy, decreasing willingness to engage. These personal barriers may include students' defensiveness or lack of awareness (e.g., resistance to understanding cultural concerns), limited support and understanding from others, and little to no exposure to diverse others (Constantine et al., 2004). Another consideration for the lack of engagement in doctoral psychology programs is aspects of privilege unique to students. While some students may belong to certain cultural minority groups, the fact that students have obtained graduate school level education places them at a level of privilege. Goodman (2000) asserted that those from privileged groups may be less likely to advocate for social change, but elaborates that factors such as empathy and self-interest may be significant motivating factors for these individuals. Understanding and modifying personal

and program-related barriers is especially important, considering that students' perception of program barriers has been shown to be a significant predictor of their future social justice commitment (Beer et al., 2012).

While there are a variety of barriers that may contribute to the lack of social justice engagement in psychology doctoral students, only a handful of studies have focused on factors that increase the likelihood of advocacy behaviors. Kerpelman (1969) conducted one of the first studies examining factors related to activism in undergraduate students. Participants included 73 undergraduate students who responded to questionnaires pertaining to their intelligence, personality, political ideology, and political activism. Their findings indicated that activists were significantly more intelligent than non-activists and that left-oriented political activists were significantly less concerned with social acceptance and generally tended to be more politically active compared to right and middle politically-oriented participants. Adding support for Kerpelman's (1969) study, Lee (1997) examined data collected from 4,003 South Korean students and found that students with left-ideology orientation were more supportive of protest activities. In other studies related to advocacy in college populations, findings indicated that factors such as spirituality/religiosity and placing value on serving others were associated with community service oriented activities (Serow, 1990; Serow & Dreyden, 1990).

At the graduate level, Pope-Davis, Reynolds, Dings, and Neilson (1995) compared 244 clinical psychology (56%) and counseling psychology (46%) students on multicultural competencies, generally considered a precursor foundation to social justice engagement. The authors chose to compare clinical and counseling trainees in order to ascertain the

strengths and weakness of training programs in terms of successfully enhancing multicultural competence. Results showed that counseling psychology students rated themselves more culturally competent in areas of awareness, skills, and knowledge. Factors influencing these group differences for the counseling psychology sample included a greater number of multicultural counseling classes, as well as more multicultural clients and supervision time spent discussing multicultural counseling issues. Yet, while counseling psychology trainees appeared confident in their multicultural training and competencies, few studies have examined how psychology doctoral students actually apply these competencies to social justice engagement.

Looking specifically at social justice engagement, Nilsson and Schmidt (2005) conducted an exploratory study that examined predictors of social justice advocacy (engagement) among counseling psychology doctoral and master's level graduate students. Predictor variables included problem solving skills, worldview, social concern, and political interest. Findings indicated that only political interest and desire to become involved in social justice advocacy were significant predictors. In their study, social justice engagement was measured by the Activity Scale (Kerpelman, 1969). The authors suggested that this scale was sufficient for their research purposes, but still identified it as a potential limitation (as social issues not identified by the Activity Scale have emerged since the development of the scale in 1969).

Nilsson, Marszalek and Trummer (2010) utilized a more current scale, the Social Issues Advocacy Scale (SIAS) (Nilsson et al., 2011), to assess social justice engagement in their study with 509 students from counseling/psychology, education, and medical fields.

Results showed comparative differences in gender, educational field, degree level, and racial/ethnic identity. Specifically, males scored higher than females in both political awareness and political and social justice advocacy; counseling/psychology students scored higher on confronting discrimination compared to education and medical students; and graduate students scored higher than both high school and Bachelor level students on all four subscales (Political and Social Advocacy, Confronting Discrimination, Political Awareness, Social Issues Awareness), as well as the overall scale score. Moreover, students of color scored higher than White students on social and political advocacy, but White students scored higher than students of color on the confronting discrimination. The current study intended to expand upon these studies by examining various predictors of social justice engagement. The Social Issues Advocacy Scale created by Nilsson et al. (2011) was utilized to assess psychology doctoral students' level of current social justice engagement.

Social Justice Interest

Literature regarding the experiences of psychology doctoral students' social justice interest development is emerging but still remains a small body of work. The majority of researchers conducting studies in this area have utilized qualitative and mixed methods approaches to better understand the social justice training development of counseling psychology students. Research has commonly focused on motivational and supportive factors in trainees' development of interest in social justice advocacy. In terms of personal experiences, in a study conducted by Beer, Spanierman, Green, and Todd (2012), counseling psychology graduate trainees utilizing a web-based survey that examined

trainees' perceptions of training in relation to commitment to social justice. Trainees identified personal motivations for social justice work, including: a connection or energy for the work, contact with events or persons that inspire action, the value placed on empowering others, and having witnessed change previously. Trainees also identified program supports, including courses, pragmatic experiences, and a supportive training environment as being as important to their social justice development.

In similar a study, Caldwell and Vera (2010) created an online survey to assess the social justice orientation of 36 counseling psychology doctoral students and professionals. Program variables such as coursework pertaining to systemic inequalities influenced participants towards social justice, readings, and scholarship (e.g., personal accounts of oppression), and a training program philosophy conveying the importance of advocacy work were identified as factors that increased trainees' social justice orientation development. Participants also identified experiential learning (e.g., clinical and community work and research work) and personal experiences (e.g., experiencing injustice and witnessing injustice) and interpersonal support (e.g., peer support, familial support, and mentor support) as critical factors of their social justice orientation. These responses seem to suggest that psychology trainees benefit from a mixture of both academic development and experiential learning opportunities in order to enhance their social justice interest.

The development of social justice interest in doctoral psychology students is imperative, as students with higher levels of social justice interest may be more likely to commit to social justice advocacy in the future (Miller & Sendrowitz, 2011; Miller et al.,

2009). Thus, it seems that for doctoral psychology students, developing social justice interest is a necessary starting point and impetus towards engagement in social justice advocacy.

Social Justice Self-Efficacy

According to Bandura's Social Cognitive Theory (1986), people learn by observing and modeling the actions and behaviors of others. Individuals may then use these observations and modeling in order to perform a task or to achieve a goal. However, if an individual believes that they have no power to produce results, they will not attempt a given pursuit (Bandura, 1997). Conversely, if an individual believes that they have the ability to achieve their goals, they are more likely to pursue them. Bandura (1997) identified this concept as self-efficacy, which can be defined as one's belief that they are capable of organizing and accomplishing courses of action that are necessary to produce or achieve given attainments. Further, self-efficacy influences numerous decisions along the journey towards goal attainment, including: which actions an individual chooses to pursue, how much effort they exert, their level of perseverance when faced with obstacles or failures, their ability to be resilient to adversity, and the level of accomplishments that are realized (Bandura, 1997).

Building from Bandura's Social Cognitive theory framework (including the concept of self-efficacy), Lent, Brown and Hackett (1994) developed Social Cognitive Career Theory (SCCT). SCCT purports that an individual is drawn to activities about which he or she feels confident and successful (i.e., experiences high self-efficacy) and has developed subsequent interest in the activity. Moreover, according to the theory, an

individual's outcome expectations and their ability to develop self-efficacy for a given task is influenced by various personal characteristics, including their attitudes and values, as well as their demographics (e.g., gender and ethnicity). These characteristics are important factors in shaping self-efficacy, because they influence an individual's experiences, including self-concept and environmental related beliefs, throughout their lifetime (Lent et al., 1994).

In terms of social justice engagement, self-efficacy seems imperative to this line of work because social justice concerns are systematically embedded and therefore, they tend to come with multitude of roadblocks and require long-term resilience (Beaumont, 2010). As an extension of the concepts of self-efficacy developed within both Bandura's Social Cognitive Theory (1986) and Lent, Brown, and Hackett's SCCT (1994), Miller et al. (2009) developed the concept of social justice self-efficacy. Social justice self-efficacy refers to one's perceived ability to perform specific social justice tasks across interpersonal, intrapersonal, community, and political/institutional domains (Miller et al., 2009). This definition of social justice self-efficacy created by Miller et al. (2009) was utilized in the current study. As for their overall framework for how factors relate to and predict social justice commitment (performance domain), Miller et al. (2009) reviewed various models that extended from Bandura's original social-cognitive theory and ultimately decided to base their framework on the SCCT model created by Lent, Brown, and Hackett (1994). Miller et al. indicated that they decided to utilize the SCCT model for their framework due to:

- empirical support for the way in which various domains of self-efficacy shape choice goals, as hypothesized by SCCT. For example, Lent et al. (2009) found that engineering students' self-efficacy had a direct effect on their choice academic goals;
- the framework's employment in past studies to explain the academic development of students in terms of scholarly productivity, counseling, and various aspects of counselor training. For example, Lent, Hill and Hoffman's (2003) Counselor Activity Self-Efficacy Scale validation indicated that counselor self-efficacy was related to both interest and choice occupation related goals;
- how its social cognitive mechanisms, such as self-efficacy and outcome expectations, have been shown to be related to social justice advocacy. For example, Van Voorhis and Hostetter (2006) found that social workers' belief in a just world (outcome expectation) and belief in their ability to create social change was associated with their own empowerment, as well as commitment to their clients' empowerment; and
- the findings of the study by Nilsson and Schmidt (2005), which indicated that intent to engage in social justice advocacy was related to actual engagement in social justice advocacy, which is similar to SCCT's assertion that choice goals are predictive of behavior/actions.

Miller et al. (2009) tested this theoretical framework by examining social justice interest and commitment among 274 undergraduate students. Their structural model

indicated that social justice self-efficacy had a direct effect on social justice interest, and that social justice interest had a direct effect on social justice commitment. These results suggested that the higher one's social justice self-efficacy, the more likely she or he is to become interested in social justice activities. Further, the more interest one shows in these activities, the more likely she or he is to commit to engage in them in the future. These findings are in line with SCCT, which asserts that self-efficacy has a direct effect on interest, which in turn has a direct effect on choice goals and career actions (and ultimately performance attainments).

In a similar study, Miller and Sendrowitz (2011) examined 229 doctoral counseling psychology trainees' social justice interest and commitment and found slightly different results from Miller et al. (2009), in that social justice self-efficacy had a direct effect on social justice commitment. In other words, an increase in social justice self-efficacy might not only be related to social justice interest, but to commitment to future social justice engagement as well. Although counseling psychology trainees may have interest in social justice advocacy, they may differ in their social justice self-efficacy due to factors such as level of program support (e.g., faculty time and interest) and social intervention training experiences (e.g., clinical and community experiences working with at-risk populations). These factors could increase their social justice self-efficacy and ultimately, their social justice engagement (Beer et al., 2012; Miller & Sendrowitz, 2011; Singh et al., 2010).

Overall, the significant structural parameters in these two studies (i.e., social justice self-efficacy had a direct effect on social justice interest, social justice interest had a direct effect on social justice commitment, and social justice self-efficacy had a direct effect on

social justice commitment) were similar to previous tests of the SCCT framework in other academic domains. For instance Lent et al. (2005) found that engineering students' interest had a direct effect on choice academic goals, and their self-efficacy had a direct effect on both interest and choice academic goals (Miller & Sendrowitz, 2011). Therefore, a similar framework was utilized in the current study, in that higher social justice interest and higher social justice self-efficacy were hypothesized to predict greater orientation towards social justice engagement. The current study varied in that Miller et al. (2009) and Miller and Sendrowitz (2011) examined social justice self-efficacy in relation to commitment to *future* social justice engagement, while the current study extended the social justice self-efficacy research by examining social justice self-efficacy as a predictor of *actual* social justice engagement.

In addition, according to SCCT, self-efficacy mediates the relationship between learning experiences and choice career actions. One might argue that privilege awareness falls under the category of learning experiences, as the process requires an individual to introspect about their own privilege (intrapersonal), while developing an understanding about how privilege contributes to an oppressive and discriminatory system (political/social). Further, social justice engagement (i.e., political and social advocacy and confronting discrimination) have been conceptualized as choice career actions of doctoral psychology students, based on the call for psychology to emerge as a field dedicated to advocating for those most vulnerable to injustices and inequalities (Constantine et al., 2007). Therefore, the present study examined social justice self-efficacy as a mediator between privilege awareness (White, male, heterosexual), which captures learning

experiences, and social justice engagement, which captures the choice career actions domain, within the SCCT model.

Privilege Awareness

Privilege refers to the systemic and unearned benefits that certain societal groups are given based on characteristics which are generally consistent with that of the dominant group (Crethar et al., 2008). These characteristics generally include those who are able bodied, middle-to-upper socio-economic status, Caucasian, heterosexual, and male (McIntosh, 1992). Counseling programs have begun to increase their focus on issues of privilege and the subsequent societal impacts, enabling trainees to better understand factors contributing to social ills experienced by minority clients and minority populations at large (Crethar et al., 2008). Pieterse et al. (2009) reviewed 54 multicultural course syllabi taken from APA accredited counseling programs. Researchers found that while there was a great deal of diversity across syllabi, major categories of focus emerged. Goal statements for the multicultural classes typically included references to social justice (59%). In terms of course content, the authors found a large proportion of syllabi covered several major topics pertaining to privilege awareness including: racial identity (87%); LGBTQ topics (72%); worldview/social justice concepts, including heterosexism, sexism, and ethnocentrism (56%); and racial/ethnic groups (45%). Therefore, the current study focused on privilege awareness in three areas: White privilege, heterosexual privilege, and male privilege.

White Privilege Awareness

In regard to areas of privilege, White privilege seems to be most often included in the curriculum of undergraduate and graduate diversity courses (Fishman & McCarthy, 2005; Pieterse et al., 2009; Schniedewind, 2005; Solomon, Portelli, Daniel & Campbell, 2005). White privilege refers to unearned privileges afforded to White individuals, due to systemic oppression (McIntosh, 1998). In terms of social justice engagement, understanding one's White privilege seems to be an important influence that propels students to take direct social action regarding antiracism advocacy (Case, 2007b, 2010). While Steele (1990) contends that White guilt, a common element of discovering one's White privilege, may initially lead to preoccupation with one's own feelings and desire for redemption, the author also asserts that White guilt can lead to action focused toward "righting" systemic oppression (e.g., affirmative action).

Swim and Miller (1999) conducted a study to examine the idea that White guilt ultimately leads to an individual's desire to correct discriminatory wrongs. Participants included 102 students in undergraduate psychology courses. The authors found that White guilt was associated with more negative evaluations of White persons and stronger beliefs in the existence of White privilege. In terms of awareness and attitudes towards discrimination, White guilt was related to higher estimates of the existence of prejudice against Black persons, while participants' own prejudice against Black individuals was decreased. Finally, those higher in White guilt held more supportive attitudes towards affirmative action, providing support for the assertion that White guilt leads individuals to have stronger feelings about correcting systemic discrimination.

Similarly, Case (2007a) conducted a study in which undergraduate students who were enrolled in diversity courses completed pre-and post-test measures (at the beginning and end of their 15-week semester), assessing attitudes towards White privilege, racism, and White guilt. Findings revealed that as awareness of White privilege and White guilt increased, so did perceived prevalence of racism and support for affirmative action. These studies indicate that not only does one's awareness regarding White privilege lead to the attitudinal transformation towards the prevalence of discrimination and need to "right" systemic issues resulting from oppression, but also that privilege education is an important and necessary component in this process of support for advocacy initiatives.

There have not been published studies pertaining to the relationship between awareness of white privilege and social justice advocacy engagement, and only a handful of studies focused on White privilege awareness in relation to multicultural competencies. Ancis and Szymanski (2001) examined 34 master's-level counseling students who identified as White. In their study, the authors examined students' written reactions to a list of White privileges that were crafted by Peggy McIntosh (1995). Of the 34 students, ten students indicated a lack of awareness or denial of White privilege. Domains within this theme included: anger and defensiveness, attribution of differential treatment to non-racial factors, focus on expectations to the rule, and lack of connections between own marginalized status and other "-isms." Ten students showed awareness of White privilege and discrimination, which included sadness and disgust about privilege and awareness, yet unwillingness to relinquish privilege. Finally, 14 students expressed higher order awareness, which included the following four domains: understanding of the pervasiveness

of privilege, understanding majority's resistance to change, understanding of the effects of privilege on people of color, and moved to act or initiated action (e.g., "I cannot expect to change the system in its entirety, but...I can make a difference").

Mindrup, Spray and Lamberghini-West (2011) also solicited a graduate sample and examined the relationship between attitudes towards White privilege and multicultural competencies in clinical psychology and social work trainees. Attitudes towards White privilege were measured in terms of willingness to confront White privilege, anticipated costs of addressing White privilege, awareness of White privilege, and White privilege remorse. Multicultural competencies included self-awareness of one's biases, knowledge of cultural worldviews, multicultural skills and techniques, and understanding of broader systemic concerns. Results indicated a significant positive relationship between attitudes towards White privilege (i.e., willingness to confront White privilege, awareness of White privilege, White privilege remorse) and multicultural counseling competency. Once again, these studies illustrate the importance of incorporating privilege awareness into diversity courses. The current study aimed to build upon these studies by focusing specifically on the relationship between White privilege awareness and actual social justice engagement among psychology doctoral students.

Heterosexual Privilege Awareness

While attitudes towards the equal rights of gay and lesbian individuals have improved over the past couple of decades, there is still a pervasive belief that homosexuality is immoral (Loftus, 2001). Gay and lesbian individuals experience the effects of heterosexual privilege and prejudice on multiple social and personal levels,

including remaining one of the most targeted populations of hate crimes, earning less income compared to their heterosexual counterparts, and lower academic achievement when the decision to “come out” about one’s sexuality is made during adolescence (Barrett et al., 2002; Blandford, 2003; U.S. Department of Justice, 2001). Educating students about heterosexual privilege and the cycle of oppression can help them to connect their personal identity and sense of responsibility to larger systemic issues (Parker, 2003). For the purpose of this study, heterosexual privilege was defined as “an ideological system that denies, denigrates, stigmatizes, or segregates any non-heterosexual form of behavior, identity, relationship, or community” (Walls, 2008, p. 27).

Courses that include sexual identity concerns can decrease homophobic prejudice, increase awareness of privilege, and raise support for gay and lesbian rights (Case & Stewart, 2010; Waterman et al., 2001). Walls et al. (2009) examined qualitative data from web blogs written by six social work students taking a course on issues of privilege. Five primary themes (stages) emerged, reflecting students’ intellectual and personal development. Initially, students feared what they had yet to realize, specifically, that they would be unable to recognize their own engrained heterosexism. In the next stage, students began to seek out emotional support and external resources, as they began to identify aspects of their own heterosexual privilege. This led students to question how often heterosexism had been occurring around them without their awareness, creating feelings of shame, anger, and sadness. The fourth stage in their process was accepting and embracing their heterosexual privilege as an integral component of their identity. Students began to consider how many opportunities they had missed to take action as an ally for

gays and lesbians. The final stage showed students challenging systemic heteronormativity and taking risks to disrupt heterosexual privilege in their own lives. The growth of these students over the course of a semester exemplifies the power of expanding multicultural competency education into areas of privilege awareness, on both personal and social levels. This education process is imperative, as the support of social stratification based on privilege not only perpetuates heterosexist attitudes, but is also associated with more overt prejudicial attitudes towards gays and lesbians (Seelman & Walls, 2010).

Case and Stewart (2010) also examined the influence of participating in a diversity course specifically focusing on gay and lesbian prejudice, heterosexual privilege, and support for gay marriage. The study was conducted with heterosexual, female, undergraduate students who were enrolled in one of the following courses: Psychology of Women, Introduction to Women's studies, or non-diversity courses. Findings indicated that students in diversity courses showed an increase in their awareness of heterosexual privilege and more support for same-sex marriage, compared to students in non-diversity courses. However, there was no significance in reduction of prejudice towards gays and lesbians when comparing students in diversity courses with those enrolled in non-diversity courses. These results once again echo the importance of diversity courses that target the development of heterosexual privilege awareness, as undergraduate students may be generally similar in regard to overt prejudicial attitudes towards gay and lesbian persons, but it is through education that one seems to gain awareness of privilege that contributes to understanding systemic oppression and the need for social advocacy engagement (e.g., support of same-sex marriage).

While the aforementioned studies indicate the importance of courses designed to promote privilege awareness for both personal and social development, literature is lacking in terms of examining the relationship between social justice advocacy engagement and heterosexual privilege awareness in psychology doctoral students. When psychologists engage in self-reflection pertaining to heterosexual privilege, they are more likely to effectively support gay and lesbian clients (Rostosky & Riggle, 2011). However, the question remains whether privilege awareness is influential in creating psychologists who not only introspect and provide support for clients on an individual level, but take an active role in social justice advocacy as well. The current study therefore examined heterosexual privilege in relation to social justice engagement.

Male Privilege Awareness

Male privilege is defined as systemic, unearned male advantage and conferred dominance (McIntosh, 1992). Studies have shown that taking a women's studies or gender studies course that discusses male privilege can increase one's identity as a feminist, decrease levels of sexism, and increase appreciation for diversity in comparison to students who do not take these courses (Bargad & Hyde, 2007; Case, 2007b; Henderson-King & Stewart, 1994; Jones & Jacklin, 1988; Malkin & Stake, 2004; Sevelius & Stake, 2006). However, there have been mixed results regarding whether males and females share the same developmental process in their attitudes towards sexism and male privilege, as some studies have shown an increase for males in feminist identity, while others have shown a decreased feminist identity, when presented with ideas of male privilege (Bell, Morrow & Tastsoglou, 1999; Malkin & Stake, 2004; Sevelius & Stake, 2006). While these studies

provide some evidence that gender studies courses can positively influence sexist attitudes, only one study specifically examined male privilege awareness.

Case (2007b) conducted a two-part study examining gender-related attitudes in undergraduates. In the first part of the study, 147 undergraduates enrolled in a Psychology of Race and Gender course were given pre-and post-test measures during the first and last week of their 15-week semester. Measures assessed male privilege awareness, attitudes towards sexism, and feminist self-identification. Participants in the second study included 91 undergraduate students enrolled in Psychology of Women, Introduction to Women's Studies courses, and non-diversity comparison courses. These participants were given the same pre-and post-tests measures during their 15-week semester. Results showed that participants in both studies (enrolled in Psychology of Race and Gender and the two women's studies courses) exhibited more male privilege awareness and support for affirmative action at post-test, compared to pre-test measurements. However, results in part two of the study indicated that while participants in women's studies courses showed greater self-identification with feminism compared to non-women's studies students, their support for affirmative action and their levels of sexism were not significantly different from those who took courses not addressing gender. The results of this study indicate that courses examining gender concerns may increase male privilege awareness, but lessons might not translate into a broader level of social advocacy support or engagement (e.g., affirmative action).

Counseling programs are increasingly focusing on issues of sexism and male privilege awareness within multicultural, feminist, and social justice courses (Crethar et al.,

2008). The aforementioned studies suggest that these diversity and gender courses may not only increase students' awareness of male privilege, but also their support for social justice initiatives (e.g., affirmative action) as well. However, research examining the relationship between male privilege awareness and *actual* social justice advocacy engagement is non-existent. This study intended to fill this gap in the literature by examining the connections between male privilege awareness and social justice engagement.

Minority Status and Experiences of Discrimination

The stigmatized identity of minority individuals may produce an accompanying stress not experienced by their non-minority counterparts (Brooks, 1981). One of the most destructive forms of minority stress is that which comes from unfair treatment associated with discrimination (Kessler, Mickelson & William, 1999). Discrimination is the reinforcement of social boundaries that maintain disparities between socially advantaged and disadvantaged groups, in order to maintain the power of the advantaged (Jackman, 1994). Stress stemming from discrimination can lead minority individuals to be more susceptible to psychological concerns such as anxiety and depression, as well as various other physical psychological health issues (Kessler et al., 1999; Mays & Cochran, 2001; Meyer, 2003). For the current study, minority status included individuals who identify as non-white and/or non-heterosexual.

Within the United States, a disproportionate amount of discrimination is experienced by persons of racial/ethnic and sexual minority status in comparison to their White, heterosexual counterparts (Huebner et al., 2004; Kessler et al., 1999; Mays &

Cochran, 2001; Waldo, 1998). A nationwide poll conducted within the United States indicated that 74% of African American and 69% of persons identified as non-white have experienced race-based discrimination, compared to 30% of white persons (Langer, 2009). Kessler, Mickleson, and Williams (1999) examined perceived discrimination experiences of minority individuals, including racial/ethnic minority and lower SES persons. In their study, 33.5% of respondents reported exposure to major lifetime discrimination and 60.9% reported exposure to day-to-day discrimination.

Sue and Sue (2008) proposed that minority persons cope with stress related to their minority status through an external locus of control. Having experienced systemic oppression firsthand, these individuals may feel very little ability to change the status quo on an individual level, but rather view change to be dependent on systemic modifications. Pope-Davis and Ottavi (1994) conducted an investigation with 220 counselors at collegiate counseling centers across the United States. The authors examined the relationship between self-reported multicultural counseling competencies and counselor demographics including ethnicity, age, sex, what minority group they had worked with the most, and percentage of multicultural counseling. Their results indicated that ethnicity was related to differences in self-reported multicultural competency. Individuals identifying as Asian-American and Hispanic reported significantly more multicultural knowledge compared to White counselors. All three minority groups, including Asian-Americans, Hispanic-Americans, and African-Americans, reported more multicultural awareness and multicultural relationships (i.e., interaction process with a minority client) compared to White counselors. While this study does not specifically discuss racial/ethnic

identification as related to social justice efficacy, it does seem to indicate that minority counselors perceived more awareness and knowledge of multicultural issues compared to White persons, which is a necessary foundation for social justice advocacy.

In a similar study, Sodowsky, Jackson, Richardson, and Corey (1998) examined the self-reported multicultural competencies of 176 university counseling center staff members. Racial/ethnic identities were divided into four groups: White (71%), Asian (11%), Black (7%), and Hispanic (6%). Similar to results of the previous study, of the four racial/ethnic groups, White persons indicated the lowest self-reported multicultural competence, with Hispanic individuals showing significantly higher competency in comparison. In fact, minority individuals showed higher overall scores on areas of multicultural awareness, multicultural relationship, and multicultural knowledge in comparison to their White counterparts. Further, counselors who believed that racism could only be controlled through a collective social action also reported higher levels of multicultural competency. These results support Sue and Sue's (2008) assertion that minority persons often believe that disparities are diminished through change at a systemic level, although this may be influenced by higher levels of multicultural competency.

In terms of social justice engagement, both Wendler and Nilsson (2009) and Nilsson and Schmidt (2005) found no significant differences in levels of social justice advocacy based on students' racial/ethnic identity. However, Nilsson, Marszalek and Trummer (2010) found that students of color scored higher than White students on social and political advocacy, but White students scored higher than students of color on confronting discrimination. Research concerning the ethnic/racial minority status and

discrimination experiences of psychology doctoral students is limited and has mostly been considered in regard to multicultural competencies. An understanding of ethnic/racial minority status as related to social justice engagement is therefore warranted.

Individuals who identify as LGB may experience minority stress and discrimination in both similar and dissimilar ways as racial/ethnic minorities. Similarities include experiences of prejudice and anticipation of rejection, while unique experiences involve identity disclosure decisions and external and internalized homophobia (Meyer, 2003). Huebner, Rebchook, and Kegeles (2004) conducted a study regarding the experiences of gay and bisexual men. Participants included 1,248 males from three different cities in the southwestern United States who identified as either gay or bisexual. The men were asked to respond to questions about their experiences of verbal harassment, discrimination, and physical violence within the past six months, based on their sexual orientation. The authors also assessed participants' self-esteem and suicidal ideation. Within a six-month period, 37% of these men reported anti-gay verbal harassment, and 11.2% reported that they experienced discrimination. Experiences of harassment and discrimination were also positively correlated with lower self-esteem and increased suicidal ideation.

Mays and Cochran (2001) found similar results in their nationwide study examining the experiences of lesbian, gay, and bisexual persons. These participants reported significantly more lifetime and day-to-day experience with discrimination, compared to heterosexual persons. The authors also found that having experiences of discrimination was associated with harmful effects on quality of life, as well as psychiatric

concerns. In a university student population, Waldo's (1998) study revealed that gay, lesbian, and bisexual persons experienced their university in more negative ways than heterosexual persons and found it to be more inhospitable to sexual minority individuals. Findings also indicated that women and racial minorities held relatively more pro-gay attitudes and awareness of the negativity towards their LGB peers. These studies add support to the literature indicating that LGB persons experience higher levels of discrimination compared to their white, heterosexual peers.

Once again, few studies have addressed LGB identity in relation to social justice advocacy engagement. Nilsson and Schmidt (2005) found that compared to heterosexual counseling students, LGB counseling students showed a desire for increased social justice advocacy involvement, though not actual social justice engagement. Wendler and Nilsson (2009) found that compared to heterosexual individuals, LGB counseling psychology students not only showed more *desired* sociopolitical advocacy, but more *actual* social justice advocacy as well. Although these studies indicate some support for LGB minority psychology students' increased interest and participation in social justice advocacy, it is clear that more research needs to be conducted in this area. In the current study, minority status (including ethnic/racial identity and sexual orientation) was included as a predictor of social justice engagement. Although previous research has documented the relationship between minority status and increased multicultural competency and desire for social justice advocacy, the current study assessed whether minority status is related to actual social justice engagement.

Rationale and Purpose

Increasing our understanding about factors that predict social justice advocacy engagement can aid educators in choosing learning approaches that promote both personal and institutional change (Goodman et al., 2004). Studies have indicated that social justice interest and social justice self-efficacy may predict future social justice commitment (Miller & Sendrowitz, 2011; Miller et al., 2009). However, these factors had yet to be examined in relation to actual social justice engagement. Identity variables such as minority status (ethnic minority and LGB identity) have been primarily studied in terms of desire for social justice advocacy or perceived multicultural competency; few studies have considered these identity variables in terms of social justice engagement among psychology doctoral students (Nilsson & Schmidt, 2005; Pope-Davis & Ottavi, 1994; Sadowsky et al., 1998; Wendler & Nilsson, 2009). Finally, areas of privilege awareness (White, heterosexual, male) have been studied in relation to multicultural competency development and support for social justice initiatives, but had also not been examined in terms of actual justice engagement in doctoral psychology students (Ancis & Szymanski, 2001; Case, 2007a, 2007b, 2010; Case & Stewart, 2010; Mindrup et al., 2011; Swim & Miller, 1999; Walls et al., 2009). Moreover, the SCCT model (Lent et al., 1994) suggests that self-efficacy might mediate the relationship between privilege awareness and social justice engagement, though this mediation had yet to be investigated.

The purpose of this study was to investigate factors that may be related to social justice engagement in psychology doctoral students, as indicated by the multicultural and social justice literature. These variables include: minority status (ethnic and LGB), social

justice interest, social justice self-efficacy, and privilege awareness (White, heterosexual, male). Social justice engagement was measured in two domains, which included social and political advocacy, as well as confronting discrimination. The study intended to expand the small but growing body of social justice research in hopes of increasing knowledge about factors that influence or promote social justice engagement for psychology doctoral students.

Hypotheses and Research Questions

The following hypotheses and research questions were addressed in this study.

Hypotheses

1. LGB minority status, higher social justice interest, and higher social justice self-efficacy will predict greater orientation towards social justice engagement (*Political and Social Advocacy*).
2. LGB minority status, higher social justice interest, and higher social justice self-efficacy will predict greater orientation towards social justice engagement (*Confronting Discrimination*).

Research Questions

- 1a. Does ethnic/racial minority status predict social justice engagement (*Political and Social Advocacy*)?
- 1b. Does social justice self-efficacy mediate the relationship between White privilege awareness and social justice engagement (*Political and Social Advocacy*)?

- 1c. Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and social justice engagement (*Political and Social Advocacy*)?
- 1d. Does social justice self-efficacy mediate the relationship between male privilege awareness and social justice engagement (*Political and Social Advocacy*)?
- 2a. Does ethnic/racial minority status predict social justice engagement (*Confronting Discrimination*)?
- 2b. Does social justice self-efficacy mediate the relationship between White privilege awareness and social justice engagement (*Confronting Discrimination*)?
- 2c. Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and social justice engagement (*Confronting Discrimination*)?
- 2d. Does social justice self-efficacy mediate the relationship between male privilege awareness and social justice engagement (*Confronting Discrimination*)?

A model of the research questions and hypotheses is presented in Figure 1.

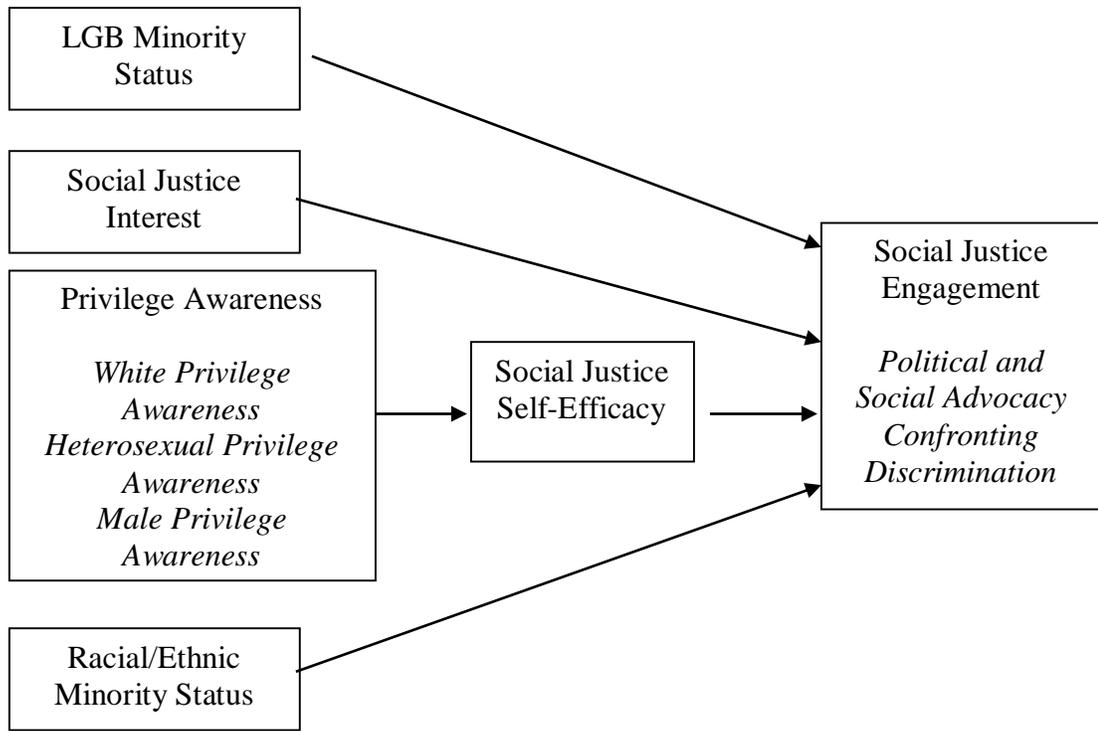


Figure 1. Model of Research Questions and Hypotheses.

CHAPTER 3

METHODOLOGY

Participants

Non-probability sampling (i.e., convenience sampling) was utilized for the current study. Participants included psychology doctoral students who were currently enrolled in APA accredited psychology doctoral programs within the United States. Doctoral students from all fields of psychology (Clinical, Counseling, and School) were targeted for this study, in order to capture variability in graduate training and experiences. When initially deciding upon a target sample size for this study, the recommendation by Tabachnick and Fidell (2001) was first considered. These authors suggest sample size of $8k+50$ when using regression analysis, where k is the number of predictors, in order to detect medium effect sizes. There are seven predictors in the current study, thus, a sample of at least 106 participants ($8 \times 7 + 50$) was considered. However, it was also taken into account that some variables would likely need to be controlled for, and that indirect effects are also often underpowered. Therefore, the target sample size for this study was, at minimum, 150 participants.

A total of 446 participants were recruited for this study. Of these participants, 50 participants were dropped from the study because, although they completed the informed consent, they did not respond to any survey items. Another 26 participants were also dropped from the study because they completed only one or two measures before discontinuing their participation. For those participants who completed only one measure, the pattern of missing data was determined to be random, as SurveyMonkey was set up to

present measures in randomized order and participants were not allowed to move on from any measure before its completion. Therefore, each of the participants discontinued after the first or second measure that they were randomly presented with.

The final sample size for this study was 370 participants, which well exceeded the recommended target sample size. The gender identification of the sample was 81.6% female, 17.8 % male, and 0.5% transgender. The average age of participants was 27.53 ($SD = 5.04$) with a range of 21 to 57. Ethnicity/Race responses resulted in the following percentages: 78.1% Caucasian, 6.5% Asian American, 6.2% Hispanic, 5.4% African American, 1.6% Biracial, 1.6% “other” and 0.5% American Indian. Doctoral psychology programs represented included 51.9% from Clinical Psychology programs, 33.5% Counseling Psychology programs, and 14.6% from School Psychology programs.

In terms of sexual orientation identification, 87.6% identified as heterosexual, 1.4% as gay, 2.2% lesbian, and 8.9% bisexual. Political affiliation of participants included 62.4% Liberal, 24.5% Moderate, 5.4% Conservative, and 7.6% “other.” Using a rating scale of 1-5 to indicate their identification with Religiosity and Spirituality (1 = low identification and 5 = high identification), participants produced an average of 2.17 for Religiosity (low identification) and 4.16 for Spirituality (high identification). As for participants academic experiences related to social justice training, 72.2% reported that they have taken a diversity course, and 81.4% stated that a social justice course was not required by their program. Demographic information is provided in Table 1.

Table 1

Demographics

Characteristics	N (%)	Minimum	Maximum	<i>M</i>	<i>SD</i>
Age	370	21	57	27.93	5.04
Religiosity	370	1	5	2.17	1.33
Spirituality	370	1	5	4.16	.88
Hours Religious Service (Weekly)	285	0	4	.32	.64
Hours SJ Engagement (Monthly)	327	0	40	2.53	4.93
Gender					
Female	302 (81.6%)				
Male	66 (17.8%)				
Transgender	2 (0.5%)				
Doctoral Program					
Clinical	192 (51.9%)				
Counseling	124 (33.5%)				
School	54 (14.6%)				
Sexual Orientation					
Heterosexual	324 (87.6%)				
Bisexual	33 (8.9%)				
Lesbian	8 (2.2%)				
Gay	5 (1.4%)				
Race/Ethnicity					
Caucasian	289 (78.1%)				
Asian American	24 (6.5%)				
Hispanic	23 (6.2%)				
African American	20 (5.4%)				
Biracial	6 (1.6%)				
Other	6 (1.6%)				
American Indian	2 (0.5%)				
Political Ideology					
Liberal	231 (62.4%)				
Moderate	91 (24.6%)				
Other	28 (7.6%)				
Conservative	20 (5.4%)				
SJ Course Required					
No	301 (81.4%)				
Yes	69 (18.6%)				

(table continues)

Characteristics	N (%)		
Diversity Course Completed			
Yes	267 (72.2%)		
No	103 (27.8%)		
Year in School			
Bachelor's Year 1	52 (14.1%)	Master's Year 1	27 (7.3%)
Bachelor's Year 2	45 (12.2%)	Master's Year 2	30 (8.1%)
Bachelor's Year 3	34 (9.2%)	Master's Year 3	25 (6.8%)
Bachelor's Year 4	41 (11.1%)	Master's Year 4	24 (6.5%)
Bachelor's Year 5	28 (7.6%)	Master's Year 5	23 (6.2%)
Bachelor's Year 6	19 (5.1%)	Master's Year 6	7 (1.9%)
Bachelor's Year 7	7 (1.9%)	Master's Year 7	7 (1.8%)
Bachelor's > 7 Years	0 (0%)	Master's > 7 Years	1 (0.3%)

Note. Hours SJ Engagement (Monthly) = Hours of Social Justice Engagement (Monthly). Hours Religious Service (Weekly) = Hours of Religious Service (Weekly). Course Required = Social Justice Course Required.

Measures

Measurements that were utilized to assess social justice interest, social justice self-efficacy, White privilege awareness, heterosexual privilege awareness, male privilege awareness, and social justice advocacy engagement (Political and Social Advocacy/Confronting Discrimination), as well as a demographic form, are described in this section (also see Appendices A through H).

Social Justice Interest (SJI)

The SJI (see Appendix A) was employed to measure the social justice interest of participants. The SJI assesses likes, dislikes, and indifferences towards social justice activities (Miller et al., 2007). The scale consists of nine items to which participants respond on a 10-point Likert scale from 0 (very low interest) to 9 (very high interest).

Scores range from 0 to 81, and higher scores indicate more interest in the advocacy activity. Example items include “Enrolling in a course on social issues” and “Selecting a career or job that deals with social issues.” Miller et al. (2007, 2009) utilized the scales in a sample of undergraduates and adults and found the scales showed good to excellent reliability (internal consistency) with Cronbach’s alpha ranging from .81 to .91. In a sample of counseling psychology doctoral trainees, internal consistency was good with a Cronbach’s alpha of .83 (Miller & Sendrowitz, 2011). The authors of the scale also hypothesized that those with color blind racial attitudes would be less interested in social justice activities. Their hypothesis was supported as the SJI and the Color-Blind Racial Attitudes Scale (Neville, Lilly, Duran, Lee & Browne, 2000) showed a robust negative relationship ($r = -.60, p = .01$), providing evidence of concurrent validity. In the current study, Cronbach’s alpha for the SJI was .85, showing good reliability (internal consistency).

Social Justice Self-Efficacy (SJSE)

To measure social justice self-efficacy, the SJSE (see Appendix B), a 20-item subscale of the Social Issues Questionnaire, was utilized (Miller et al., 2007). The SJSE measures participants’ perceived ability to engage in social justice advocacy. Items measure social justice self-efficacy in four domains: intrapersonal (e.g., “Examine your own worldview, biases, and prejudicial attitudes after witnessing or hearing about social injustice”); interpersonal (e.g., “Confront others that speak disparagingly about members of underprivileged groups”); community (e.g., “Encourage and convince others to participate in community-specific social issues”); and institutional/political (e.g., “Raise

awareness of social issues such as inequality, discrimination by engaging in political discourses or debates”).

Participants rate themselves regarding their confidence to perform social justice advocacy behaviors on a 10-point Likert scale ranging from 0 (no confidence at all) to 9 (complete confidence). Scores range from 0 to 180, and higher scores represent more confidence performing social justice advocacy. Reliability measurements of the scale have shown excellent internal consistency with both undergraduate and adults, with Cronbach’s alpha ranging from .94 to .96 (Miller et al. 2007, 2009). In a sample of counseling psychology doctoral trainees, internal consistency was excellent with a Cronbach’s alpha of .95 (Miller & Sendrowitz, 2011). The scale has also demonstrated concurrent validity through theory-consistent relationships with scale scores on social justice outcome expectations ($r = .56, p < .01$), social justice interest ($r = .63, p < .01$), and social justice commitment ($r = .67, p < .01$). The total scale score of the SJSE was used in the present study. The SJSE showed a Cronbach’s alpha of .94, indicating excellent reliability.

White Privilege Awareness Scale (WPAS)

The WPAS (see Appendix C) was utilized to assess the recognition of systemic advantage for White persons in society (Case, 2007b). The WPAS is a 6-item measure that asks participants to respond to each item using a 7-point Likert scale, ranging from 1 (strongly disagree) to 7 (strongly agree). Example items include, “White people automatically have more opportunities than non-Whites” and “Whites must be willing to confront their privileged status before racism can end.” Scores range from 6 to 42, and higher scores indicate more awareness of White privilege. In a sample of undergraduate

students, the WPAS demonstrated good reliability (internal consistency), with a Cronbach's alpha of .88. The WPAS also exemplified concurrent validity by correlating with another measure of privilege awareness, the Heterosexual Privilege Awareness scale ($r = .42, p < .01$). In the current study, Cronbach's alpha for the WPAS was .89, showing good reliability.

Heterosexual Privilege Awareness (HPA)

To measure the heterosexual awareness of participants, the HPA (see Appendix D) was utilized (Case & Stewart, 2010). The HPA is a 7-item measure that assesses recognition of societal advantage for heterosexuals. The HPA was modified from the White Privilege Awareness Scale created by Case (2007b), in order to reflect heterosexual privilege, rather than White privilege. Participants respond to each item using a 7-point Likert scale, ranging from 1 (strongly disagree) to 7 (strongly agree). Example items include, "Heterosexuals currently have more rights than lesbians and gay men in society" and "Heterosexuals are at an advantage because their sexual orientation determines what is considered normal." Scores range from 7 to 49, and higher scores indicate more awareness of heterosexual privilege.

In a sample of undergraduate students, the HPA demonstrated acceptable reliability (internal consistency), with a Cronbach's alpha of .75. The scale showed concurrent validity by correlating positively with other measurements of privilege awareness, such as white privilege ($r = .42, p < .01$) and male privilege ($r = .41, p < .01$) and correlating negatively with scales measuring prejudice against lesbians ($r = -.38, p < .01$) and prejudice against gay men ($r = -.35, p < .01$) (Case & Stewart, 2010)). In the pilot study,

the HPA did not show a significant correlation with the social desirability scale (Hays, Hayashi & Stewart, 1989). In the current study, Cronbach's alpha for the HPA was .77, indicating acceptable reliability.

Male Privilege Awareness (MPA)

Male privilege awareness was assessed using the MPA (see Appendix E), which measures recognition of systemic social advance for males (Case, 2007a). The MPA is a 7-item scale that was modified from the White Privilege Awareness Scale (Case, 2001a), in order to reflect male privilege, rather than White privilege. Participants respond to each item using a 7-point Likert scale, ranging from 1 (strongly disagree) to 7 (strongly agree). Sample items include, "Men have privileges that women do not have in the United States" and "Women are disadvantaged in society and men are at an advantage." Scores range from 7 to 49, and higher scores indicate more awareness of male privilege. In a sample of undergraduate students, the MPA showed good reliability (internal consistency) with a Cronbach's alpha of .85. The scale also demonstrated concurrent validity by correlating with another measure of privilege awareness, heterosexual privilege awareness ($r = .41, p < .01$) (Case, 2007a). In the current study, Cronbach's alpha for the MPA was .88, indicating good reliability.

Political and Social Advocacy (PSA)

To measure social justice advocacy engagement, two scales were utilized. The first was the PSA (see Appendix F), an 8-item subscale of the 21-item Social Issues Advocacy Scale (Nilsson et al., 2011). Participants respond to PSA items on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Scores range from 8 to 40, and

higher scores indicate greater orientation towards social justice advocacy engagement. Sample items include, “I make telephone calls to policymakers to voice my opinion on issues that affect my profession” and “I volunteer for political causes or candidates that I believe in.” Nilsson et al. (2011) examined the Theta reliability and validity of the SIAS and its subscales with undergraduate and graduate students at five different universities ($n = 592$). Theta reliability estimates were calculated (SIAS, $\theta = .93$ and PSA, $\theta = .94$), showing excellent reliability.

Factor analysis provided evidence of construct validity for the SIAS, with the PSA subscale accounting for 35.9% of the variance. Further, all subscales of the SIAS were positively correlated ($p < .001$). The PSA demonstrated convergent validity, correlating with theoretically related measures including actual political activism ($r = .57$) and desired political activism ($r = .51$), as well as concurrent validity, correlating with the Empathetic Feeling and Expression subscale ($r = .33$), and Political interest ($r = .50$). The PSA demonstrated discriminant validity, as it did not correlate with measures of life satisfaction or self-esteem, as theoretically predicted (Nilsson et al., 2011). In the current study, Cronbach’s alpha for the PSA was .88, demonstrating good reliability.

Confronting Discrimination (CD)

The second scale that was used to assess social justice engagement was the CD (see Appendix H), a 3-item subscale of the 21-item Social Issues Advocacy Scale (Nilsson et al., 2011). Participants respond to the CD on a 5-point Likert scale, ranging from 1 (strongly disagree) to 5 (strongly agree). Scores range from 3 to 15, and higher scores indicate greater orientation towards social justice advocacy engagement. Sample items

include, “I am professionally responsible to confront colleagues who display signs of discrimination toward the elderly” and “It is my professional responsibility to confront colleagues who display signs of discrimination toward disabled individuals.” Theta reliability estimates were calculated for the CD ($\theta = .89$), showing good reliability.

Factor analysis provided evidence of construct validity for the SIAS, with the CD subscale accounting for 15.6% of the variance. The CD appeared to measure the assumption of responsibility to confront discrimination within one’s profession, and all subscales of the SIAS were positively correlated ($p < .001$). The CD also demonstrated convergent validity, correlating with theoretically related measures including actual political activism ($r = .27$) and desired political activism ($r = .26$), as well as concurrent validity, correlating with measures of Empathetic Feeling and Expression subscale ($r = .39$) and Political interest ($r = .26$). The CD demonstrated discriminant validity, as it did not correlate with a measure of self-esteem, as theoretically predicted (Nilsson et al., 2011). In the current study, Cronbach’s alpha for the CD was .93, indicating excellent reliability.

Demographic Form

Participants completed a demographic form (see Appendix H) that consisted of 14 items. Participants’ responses to the first two items, sexual orientation (Gay, Lesbian, Heterosexual, Bisexual) and ethnicity (Caucasian/European American, Black/African American, Asian, Hispanic, American Indian/Alaskan Native, Biracial, Other) were entered as predictors in the main analysis. Sexual orientation and racial/ethnicity variables were dummy coded, such that social justice engagement scores for heterosexual persons and LGB persons were compared, and scores for ethnic/racial minority individuals and

Caucasian individuals were compared (Heterosexual and Caucasian participants were coded as “0” and considered the reference group, while LGB and people who identified as a ethnic/racial minority group member were coded with a “1”).

The remaining items on the demographic form included: Gender (coded in the analysis as: Female = 0, Male = 1, Transgender = 3); which doctoral program are you currently enrolled in (Counseling, Clinical, School); Year in school; Political ideology (Conservative, Liberal, Moderate, Other); Age; Have you completed a diversity focused course in your training program (coded in the analysis as: Yes = 0, No = 1); Religiosity/Spirituality (If religiosity is defined as participating with an organized religion then to what degree do you consider yourself religious (1 = less identification to 5 = more identification); If spirituality is defined as qualities and characteristics of exemplary humanity (e.g., honesty, hope, compassion, love of humanity, etc.) then to what degree do you consider yourself spiritual (1 = less identification to 5 = more identification); How frequently do you attend religious/spiritual services per week (Worthington et al., 2003); Is social justice engagement required by your program (coded in the analysis as: Yes = 0, No = 1); How many hours do you participate in social justice engagement per month (on average), not including program requirements (see Table 1).

The doctoral program (which consists of three program categories: clinical, counseling and school) was dummy coded, such that the clinical program was used as the reference group. Only the “clinical and school programs vs. counseling program” variable was found to significantly correlate with mediator/outcome variables (counseling and clinical vs. school did not), and was therefore entered into the first and second regression

analyses as “doctoral program.” Political Ideology was entered as a continuous variable, with scores ranging from 1 = Liberal to 3 = Conservative. Participants who identified themselves in the “Other” category ($n = 28$) were included when describing the participant sample. However, they were removed from the Political Ideology variable within the analyses, in order to maintain Political Ideology as a continuous variable (lower scores indicating more liberal political identification and higher scores indicating more conservative political identification).

Participants were also asked, “What community-based social justice activities are you involved in, not including those which are required by your academic program?” Of the 370 individuals who participated in this study, 170 responded to this item. Their responses were examined and then clustered into 11 main categories based on similarity, which included: Work with Youth, Work with Low SES/Homeless Individuals/Families, LGBT Advocacy, Volunteer Work with Non-Profit Organizations, Political Activism, Racial/Ethnic Minority Advocacy, Work with Victims of Domestic/Sexual Violence, Social Justice Research, Church Related Community Service, Health Care Advocacy, and Other (see Table 2).

Responses to these demographic items were used for two purposes. The first purpose was to describe the sample of participants. The second purpose was to conduct an exploratory analysis in which Pearson correlations between these demographic variables and the outcome/mediator variables were examined. This was done in order to ensure that correlations were not significant, as previous studies have shown these demographic factors in particular are related to aspects of social justice advocacy. All variables that

Table 2

Community-Based Social Justice Activities, Not Including those Required by Academic Program

Work with Youth (<i>n</i> = 25)
Participant Response
“Work in an after-school program for elementary students in a low SES community.”
Work with Low SES/Homeless Individuals/Families (<i>n</i> = 24)
“Feed My Starving Children (packaging meals for impoverished communities).”
LGBT Advocacy (<i>n</i> = 16)
“Participating in political rallies for LGBT rights.”
Volunteer Work with Non-Profit Organizations (<i>n</i> = 15)
“Big Brothers/Big Sisters.”
Political Activism (<i>n</i> = 14)
“Activist for various causes.”
Racial/Ethnic Minority Advocacy (<i>n</i> = 13)
“Part of a campus organization which does programs to raise awareness about Latino/a issues.”
Work with Victims of Domestic/Sexual Violence (<i>n</i> = 13)
“Volunteer at a domestic violence shelter.”
Social Justice Research (<i>n</i> = 12)
“Work for a research center that does action research for community organizations.”
Church Related Community Service (<i>n</i> = 10)
“Community outreach through church ministries.”
Health Care Advocacy (<i>n</i> = 7)
“Work with coalition to address health disparities among a certain ethnic minority group.”
Other (<i>n</i> = 21)
“NARAL Pro-Choice.”
“I attend talks and participate in political discussions.”

were significantly related to the outcome or mediator variables were controlled for in the first step of the regression analyses.

Procedure

This study commenced upon IRB approval (see Appendix L). Once approval was acquired, a list of doctoral psychology programs that are accredited by the American Psychological Association (APA) was obtained from the APA training website. Email addresses for doctoral psychology program training directors were then retrieved from each individual school's website (360 programs total). A solicitation email was sent to training directors of these doctoral psychology programs, who were asked to forward the email to students within their doctoral psychology program (see Appendix I). The solicitation email provided brief information about the study and a link to the survey. If students chose to participate, the survey link led them to a page that reiterated the brief information about the study and asked them to provide informed consent (see Appendix J). After consenting, the student had the option to complete the survey via SurveyMonkey and contribute to this research.

Students who chose to participate in this study were asked to complete measures of Social Justice Interest (SJI), Social Justice Self-efficacy (SJSE), Heterosexual Privilege Awareness (HPA), Male Privilege Awareness (MPA), Political and Social Advocacy (PSA), Confronting Discrimination (CD), the White Privilege Awareness Scale (WPAS), and a demographic form. Participants were free to withdraw at any time. After the survey was completed, participants were eligible to enter a drawing for one of five \$20 Amazon.com gift certificates as reimbursement for their time. Participants who opted to participate in the drawing completed a raffle form on a separate page requesting their email

for contact purposes (see Appendix K). Participants' information was in no way linked to their survey responses.

CHAPTER 4

RESULTS

Preliminary Analysis

To prepare for the hierarchical regression analyses conducted in this study, preliminary analyses were run to screen the data. Descriptives and frequencies were run first to test regression assumptions on all variables, including missing values and outliers. To check for normality of the distribution, histograms were created for each variable, and skewness and kurtosis were also examined and deemed acceptable. Means, Ranges, Standard Deviations, Skewness, and Kurtosis values are provided in Table 3. To identify univariate outliers, histograms as well as the range of *Z*-scores for each variable were assessed. A total of 15 scores were removed from the analysis, as their *Z*-scores surpassed a cutoff of 3.29. For multivariate outliers, Mahalanobis *D* and Leverage values were examined. Four scores exceeded the Mahalanobis cutoff of 24 (for seven variables), but did not exceed a .2 Leverage value. Therefore, the decision was made to not remove these cases from the analysis.

To test the assumption of homoscedacity, a scatter plot for prediction values and residuals for the dependent variable was inspected to make sure data fell equally above and below the line of best fit. The Watson and Durbin statistic was also utilized to test for homoscedacity, which showed values around the desired value of 2.00. Scatter plots were run on all pairs of variables to ensure there was a linear relationship between all pairs, in order to meet the assumption of linearity. A correlation matrix including all variables was also computed. A table with intercorrelations for control, predictor, and criterion variables

is provided (see Table 4). To check for multicollinearity among the variables, tolerance and VIF statistics were observed. Tolerance scores were well above .2, and VIF scores were well below 5, indicating that there were no violations of this assumption. Colinearity statistics are included in Table 5 and Table 6.

Table 3

Descriptive Statistics for Predictor and Criterion Variables

Variable	<i>M</i>	Range	<i>SD</i>	Skewness (<i>SE</i>)	Kurtosis (<i>SE</i>)
1. LGB Status	-		-	2.29 (.13)	3.25 (.25)
2. Eth/Racial Status	-		-	1.37 (.13)	-.14 (.25)
3. SJI	56.04	11-81	14.45	-.07 (.13)	-.07 (.25)
4. SJSE	115.80	25-180	28.64	-1.08 (.13)	-.25 (.25)
5. WPAS	34.60	13-42	6.79	-.94 (.13)	.48 (.25)
6. HPA	42.24	25-49	5.54	-.94 (.13)	.47 (.25)
7. MPA	39.30	16-49	6.98	-.69 (.13)	-.08 (.25)
8. PSA	18.28	8-38	7.13	.37 (.13)	-.59 (.25)
9. CD	13.69	9-15	1.61	-.85 (.13)	-.31 (.26)

Note. Predictor variables: LGB Status = Lesbian, Gay, Bisexual Status. Eth/Racial Status = Ethnic/Racial Status. SJI = Social Justice Interest. SJSE= Social Justice Self-Efficacy. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness. Criterion variables: PSA = Political and Social Advocacy. CD = Confronting Discrimination.

Table 4

Intercorrelations among Variables

Note. YearSchool = Year in School. Religiosity. Control variables: Gender. Pol. Id. = Political Ideology. Age. Divrs. = Diversity Course Completed. Spiritual = Spirituality. Doc. Prog. = Doctoral Program. SJ Crs. = Social Justice Course Required. Predictor variables: LGB = Lesbian, Gay, Bisexual Status. Eth./Racial = Ethnic/Racial Status. SJI

Variable	1	2	3	4	5	6	7	8	9	10	11	12	13	14	15	16	17	18
1. YearSchool	-	-.06	.01	-.01	.31*	-.17*	.01	.15*	.01	.10	-.03	-.08	.09	.14*	.10	.10*	.10	.05
2. Religiosity		-	-.02	.50*	-.07	.04	.31*	-.05	-.06	-.07	.08	.02	.01	-.05	-.28*	-.09	-.09	.02
3. Gender			-	-.00	.11	-.04	-.10*	.04	-.06	.17*	-.01	-.07	.03	.03	-.06	-.03	.11*	.08
4. Pol Id				-	.03	.05	.14*	-.10	-.10	-.12*	.03	-.21**	-.12*	-.34**	-.43**	-.32**	-.20**	-.13*
5. Age					-	-.21**	.10	.12*	.02	-.03	-.02	.07	.10	.09	.03	.05	.17**	-.02
6. Divrs.						-	.00	-.24**	.00	.04	-.08	-.08	-.06	-.26**	-.10	-.21**	-.10*	.00
7. Spiritual							-	.02	-.02	-.06	.12*	.17**	.16**	.03	-.02	-.00	.09	.16**
8. Doc. Prog.								-	-.15	.11	.05	.24**	.18**	.22**	.23**	.22**	.10*	.08
9. SJ Crs.									-	-.05	-.03	-.02	-.01	-.05	.05	-.03	-.02	-.15*
10. LGB										-	-.04	.18*	.15*	.00	-.17**	-.01	-.04	.08
11. Eth./Race											-	.15**	.11*	-.05	-.13*	-.03	-.07	.06
12. SJI												-	.60**	.41**	.36**	.33**	.45**	.29**
13. SJSE													-	.15**	.11*	.12*	.50**	.30**
14. WPAS														-	.56**	.73**	.23**	.23**
15. HPA															-	.59**	.19**	.27**
16. MPA																-	.21**	.20**
17. PSA																	-	.16**
18. CD																		-

= Social Justice Interest. SJSE= Social Justice Self-Efficacy. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness. Criterion variables: PSA = Political and Social Advocacy. CD = Confronting Discrimination.

* $p < .05$. ** $p < .01$

Table 5

Colinearity Statistics for Measures of Political and Social Advocacy

Variable	Partial	Part	Tolerance	VIF
1. LGB Status	.03	.03	.95	1.05
2. Racial/Ethnic Status	.07	.06	.89	1.12
3. SJI	.01	.01	.49	2.04
4. SJSE	.21	.19	.59	1.68
5. WPAS	.02	.02	.40	2.50
6. HPA	.18	.17	.54	1.86
7. MPA	.01	.01	.40	2.49

Note. Predictor variables: LGB Status = Lesbian, Gay, Bisexual Status. Eth/Racial Status = Ethnic/Racial Status. SJI = Social Justice Interest. SJSE= Social Justice Self-Efficacy. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness.

Table 6

Colinearity Statistics for Measures of Confronting Discrimination

Variable	Partial	Part	Tolerance	VIF
1. LGB Status	.03	.02	.95	1.05
2. Racial/Ethnic Status	.04	.05	.89	1.12
3. SJI	.01	.01	.49	2.04
4. SJSE	.21	.18	.59	1.68
5. WPAS	.02	.04	.40	2.50
6. HPA	.18	.17	.54	1.86
7. MPA	.01	.01	.40	2.49

Note. Predictor variables: LGB Status = Lesbian, Gay, Bisexual Status. Eth/Racial Status = Ethnic/Racial Status. SJI = Social Justice Interest. SJSE= Social Justice Self-Efficacy. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness.

Main Analysis

Research Question 1a, Hypothesis 1, Research Questions 1b, 1c, and 1d

A hierarchical regression analysis was run to test Hypothesis 1 and Research Questions 1a, 1b, 1c, and 1d. Demographic variables that were significantly correlated with outcome variables (political/social advocacy and confronting discrimination) and/or the mediator (social justice self-efficacy) were entered into the first step of the regression, in order to allow them to be controlled for. Further, alpha levels were set to $p < .025$ in order to account for the correlated outcome variables.

In the first regression analysis, social justice engagement was measured with scores from the Political and Social Advocacy scale. The order that predictors entered the regression equation was predetermined. In the first step, gender, political ideology, age, diversity course completed, spirituality, and doctoral program were entered as control variables. In order to test Research Question 1a (Does ethnic/racial minority status predict political and social advocacy?), ethnic/racial minority status was entered into step two of the regression. To test Hypothesis 1 (LGB minority status, higher social justice interest, and higher social justice self-efficacy will predict greater orientation towards political and social advocacy), LGB minority status and social justice interest were also entered at step two of the regression.

In order to utilize the Barron and Kenny (1986) method for mediation analysis, the following assumptions must be met: (a) the predictor variable must predict the outcome variable, (b) the predictor variable must predict the mediator variable, and (c) the predictor

variable must decrease in significance once the mediator variable is added to the model. Therefore, for the purpose of the mediation analysis, social justice self-efficacy was entered as a predictor in step three of the regression. Further, White privilege awareness, heterosexual privilege awareness, and male privilege awareness were entered into step two and were examined for significance in steps two and three, as part of the mediation analysis. This mediation analysis tested Research Questions 1b (Does social justice self-efficacy mediate the relationship between White privilege awareness and political and social advocacy?), 1c (Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and political and social advocacy?) and 1d (Does social justice self-efficacy mediate the relationship between male privilege awareness and political and social advocacy?).

Results for the first analysis indicated that Hypothesis 1 was supported, while Research Questions 1a, 1b, 1c, and 1d were not supported. The overall model was significant $F(13, 323) = 36.354, p < .001$, with approximately 37% ($R^2 = .374$) of the variance in political and social advocacy scores explained. In step 1, $F(6, 330) = 5.773, p < .001$, control variables (gender, age, diversity course completed, spirituality, political ideology, and doctoral program) explained about 10% of the variance ($R^2 = .095$). In step 2, model fit was improved $\Delta F(6, 324) = 15.843, p < .001$ with the addition of race/ethnicity, sexual orientation, social justice interest, and White privilege awareness, heterosexual privilege awareness, and male privilege awareness. These variables significantly increased the R square value, $R^2_{\text{change}} = .205$, indicating that together they explain about 21% more of the variance, beyond control variables. Further, sexual

orientation $t(324) = 2.693, p = .007$, race/ethnicity $t(324) = -2.553, p = .011$, and social justice interest $t(324) = 8.495, p < .001$, emerged as significant predictors of political and social advocacy.

Model fit was once again improved in step 3, $\Delta F(1, 323) = 38.246, p < .001$, when social justice self-efficacy was entered, which emerged as a significant predictor of political and social advocacy $t(323) = 6.184, p < .001$. The R square value significantly increased, $R^2_{\text{change}} = .074$, indicating that social justice self-efficacy explains about 7% more of the variance beyond that which was explained by variables in steps 1 and 2. Results showed that none of the three measures of privilege awareness (White privilege awareness, male privilege awareness, and heterosexual privilege awareness) significantly predicted political and social advocacy. Therefore, because privilege awareness variables (White, male, heterosexual) did not predict the outcome variable, a mediation analysis according to Barron and Kenny (1986) could not be conducted (see Table 7).

Table 7

Summary of Hierarchical Regression with Predictors of Political and Social Advocacy

Variable	B	SE B	B	R ²	Adj.R ²	Δ R ²
Step 1				.095	.079	.095
Gender	1.875	.974	.102			
Political Ideology	-2.833**	.680	-.221			
Diversity Course Com.	-.693	.915	-.041			
Spirituality	1.059*	.461	.123			
Doctoral Program	1.187	.849	.075			
Age	.160	.080	.108			

Variable	B	SE B	B	R ²	Adj.R ²	Δ R ²
Step 2				.300	.274	.205
Gender	2.214*	.891	.121			
Political Ideology	-1.683*	.670	-.132			
Diversity Course Com.	-.970	.844	-.058			
Spirituality	.615	.416	.071			
Doctoral Program	-.499	.784	-.032			
Age	.145	.071	.098			
LGB Status	2.862*	1.063	.130			

(table continues)

Ethnic/Race	-2.294*	.899	-.126			
SJI	.244**	.029	.464			
WPAS	-.063	.083	-.056			
HPA	-.101	.087	-.075			
MPA	.098	.080	.090			
Step 3				.374	.349	.074
Gender	1.962*	.844	.107			
Political Ideology	-1.429	.636	-.112			
Diversity Course Com.	-1.095	.800	-.065			
Spirituality	.430	.395	.050			
Doctoral Program	-.730	.743	-.046			
Age	.083	.068	.056			
LGB Status	2.674**	1.007	.122			
Ethnic/Race	-2.303**	.851	-.126			
SJI	1.22**	.034	.232			
WPAS	-.003	.079	-.003			
HPA	-.054	.083	-.040			
MPA	.065	.076	.059			
SJSE	.094**	.015	.357			

Note. Diversity Course Com = Diversity Course Completed. LGB Status = Lesbian, Gay, Bisexual Status. Eth/Racial Status = Ethnic/Racial Status. SJI = Social Justice Interest. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness. SJSE= Social Justice Self-Efficacy.

* $p < .025$. ** $p < .01$.

An independent samples t-test was conducted to test for differences in mean political and social advocacy scores between heterosexual and LGB participants. Results indicated that LGB participants ($M = 22.28$, $SD = 7.376$) scored themselves significantly higher on political and social advocacy than did heterosexual participants ($M = 17.71$, $SD = 6.605$; $t(368) = 3.70$, $p < .001$). Post hoc comparison analysis through LSD revealed that lesbian individuals ($M = 23.5$) and bisexual individuals ($M = 21.73$) in particular scored themselves significantly higher on political and social advocacy, as compared to heterosexual individuals ($M = 17.71$).

A second independent samples t-test was conducted to test for differences in mean political and social advocacy scores between Caucasian participants ($M = 18.43$) and ethnic/racial minority participants ($M = 17.74$). Results indicated that there was not a significant mean difference between Caucasian and ethnic/minority participants for social and political advocacy. However, a post hoc comparison utilizing LSD indicated that African American individuals ($M = 20.65$) rated themselves significantly higher on political and social advocacy, compared to Hispanic individuals ($M = 15.87$). Means, Ranges and Standard Deviation values for LGB and ethnic/racial groups are provided in Table 9 and Table 10.

Research Question 2a, Hypothesis 2, Research Questions 2b, 2c, and 2d

In the second regression analysis, social justice engagement as measured by the Confronting Discrimination scale score was the dependent variable. The order in which predictors entered the regression equation was once again predetermined. In the first step, age, social justice, course required, spirituality, doctoral program and political ideology were entered as control variables. In order to test Research Question 2a (Does ethnic/racial minority status predict confronting discrimination?) ethnic/racial minority status was entered into step two of the regression. To test Hypothesis 2 (LGB minority status, higher social justice interest, and higher social justice self-efficacy will predict greater orientation towards confronting discrimination), LGB minority status and social justice interest were also entered in to step two of the regression. For the purpose of the mediation analysis, social justice self-efficacy was entered as a predictor in step three of the regression.

Further, White privilege awareness, heterosexual privilege awareness, and male privilege awareness were entered into step two and were examined for significance in steps two and three, as part of the mediation analysis.. This mediation analysis tested Research Questions 2b (Does social justice self-efficacy mediate the relationship between White privilege awareness and political and social advocacy?), 2c (Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and political and social advocacy?), and 2d (Does social justice self-efficacy mediate the relationship between male privilege awareness and political and social advocacy?).

Results for the second analysis indicated that Hypothesis 2 was partially supported, while Research Questions 2a, 2b, 2c, and 2d were not supported. The overall model was significant $F(12, 318) = 2.171, p < .001$, with approximately 19% ($R^2 = .187$) of the variance in confronting discrimination scores explained. In step 1, $F(5, 325) = 4.686, p < .001$, control variables (age, social justice course required, spirituality, political ideology and doctoral program) explained about 7% of the variance ($R^2 = .067$). Model fit improved in step 2, $\Delta F(6, 319) = 5.238, p < .001$, with the addition of race/ethnicity, sexual orientation, social justice interest, and White, male and heterosexual privilege awareness included. These variables significantly increased the R squared value, $R^2_{\text{change}} = .084$, indicating that they explain about 8% more of the variance beyond control variables. Further, in step 2, social justice interest $t(319) = 2.758, p = .006$, and heterosexual privilege awareness, $t(319) = 2.867, p = .004$, emerged as significant predictors of confronting discrimination.

Model fit again improved in step 3, $\Delta F(1, 318) = 14.117, p < .001$, when social justice self-efficacy was entered, which was shown to significantly predict confronting discrimination, $t(318) = 3.757, p < .001$. Further, with the addition of social justice self-efficacy, the R square value significantly increased, $R^2_{\text{change}}=.036$, indicating that social justice self-efficacy explains about 4% more of the variance beyond that which was explained by variables in steps 1 and 2. Results indicated that both White privilege and male privilege awareness did not predict confronting discrimination scores, and therefore, a mediation analysis could not be conducted with these variables (see Table 8).

To complete the test for mediation for heterosexual privilege awareness as suggested by Barron and Kenny (1986), a second regression was conducted with social justice self-efficacy scores entered as the outcome variable. In order to keep covariates consistent across regression analyses, all variables that were entered into step 1 and step 2 of the prior regression were once again entered into two steps. Results showed that heterosexual privilege scores did not predict social justice self-efficacy scores, indicating that social justice self-efficacy does not mediate the relationship between heterosexual privilege awareness and confronting discrimination.

Table 8

Summary of Hierarchical Regression with Predictors of Confronting Discrimination

Variable	B	SE B	β	R^2	Adj. R^2	ΔR^2
----------	---	------	---------	-------	------------	--------------

Step 1				.067	.053	.067
Age	.013	.017	-.041			
Spirituality	.309**	.100	.168			
SJ Course Req.	-.477	.239	-.109			
Doctoral Program	.251	.187	.074			
Political Ideology	-447**	.151	-.161			
Step 2				.151	.122	.084
Age	-.009	.017	-.028			
Spirituality	.240*	.098	.130			
SJ Course Req.	-.440	.232	-.101			
Doctoral Program	-.039	.188	-.011			
Political Ideology	.113*	.161	-.041			
LGB Status	.176	.249	.037			
Ethnic/Race	.257	.215	.065			
SJI	.019**	.007	.165			
WPAS	-.002	.020	-.010			
HPA	.059**	.021	.201			
MPA	.008	.019	.034			
Step 3				.187	.156	.036
Age	-.018	.017	-.055			
Spirituality	.214	.096	.116			
SJ Course Req.	-.452	.227	-.103			
Doctoral Program	-.079	.184	-.023			
Political Ideology	-.073	.158	-.026			
LGB Status	.130	.245	.028			
Ethnic/Race	.264	.211	.067			
SJI	.001	.008	.007			
WPAS	.008	.020	.031			
HPA	.066**	.020	.226			
MPA	.003	.019	.013			
SJSE	.014**	.004	.246			

Note. SJ Course Requirement = Social Justice Course Requirement. LGB Status = Lesbian, Gay, Bisexual Status. Eth/Racial Status = Ethnic/Racial Status. SJI = Social Justice Interest. WPAS = White Privilege Awareness Scale. HPA = Heterosexual Privilege Awareness. MPA = Male Privilege Awareness. SJSE= Social Justice Self-Efficacy.

* $p < .025$. ** $p < .01$.

Table 9

Descriptive Statistics for LGB and Ethnic/Racial Minority Groups (Political and Social Advocacy)

Variable	<i>M</i>	Range	<i>SD</i>
LGB Status			
1. Heterosexual	17.71*	8-38	7.38
2. Gay	24.00	16-31	6.40
3. Lesbian	23.50*	20-29	2.62
4. Bisexual	21.73*	8-37	7.32
Ethnic/Racial Status			
5. Caucasian	18.43	8-37	7.34
6. African American	20.65*	8-38	8.54
7. Asian American	17.38	8-31	7.54
8. Hispanic	15.87*	8-31	7.23
9. American Indian	21.50	14-29	10.61
10. Biracial	16.67	10-25	6.41
11. Other	16.50	8-30	8.67

Note. Criterion Variable: Political and Social Advocacy.

* Means are significantly different at the $p < .05$ level.

Table 10

Descriptive Statistics for LGB and Ethnic/Racial Minority Groups (Confronting Discrimination)

Variable	<i>M</i>	Range	<i>SD</i>
LGB Status			
1. Heterosexual	13.64	9-15	1.62
2. Gay	13.80	12-15	1.64
3. Lesbian	13.88	12-15	1.55
4. Bisexual	14.13	9-15	1.52
Ethnic/Racial Status			
5. Caucasian	13.64	9-15	1.656
6. African American	13.65	12-15	1.388
7. Asian American	13.86	10-15	1.65
8. Hispanic	13.83	12-15	1.40
9. American Indian	15.00	15-15	.00
10. Biracial	13.83	12-15	1.47
11. Other	14.50	12-15	1.23

Note. Criterion Variable: Confronting Discrimination.

CHAPTER 5

DISCUSSION

While previous studies have focused on factors predicting *future* social justice commitment (Miller & Sendrowitz, 2011; Miller et al., 2009), this study intended to expand upon this research by examining predictors of *actual* social justice engagement (i.e., political and social justice advocacy and confronting discrimination). This study also intended to add to the literature by examining the relationship between privilege awareness and social justice self-efficacy and social justice engagement, which previously had not been explored in social justice research. For the current study, relationships between predictor, mediator, and criterion variables were established based on the Social Cognitive Career Theory (SCCT) framework (Lent et al., 1994). Predictors of social justice engagement (political and social advocacy and confronting discrimination) included persons of LGB minority status and ethnic/racial minority status, social justice interest, and social justice self-efficacy. This study also explored the relationship between privilege awareness, social justice-self-efficacy, and social justice engagement, which had yet to be examined in the social justice literature. Based on the SCCT model framework, social justice self-efficacy was examined as a mediator in the relationship between privilege awareness (White, heterosexual, male) and social justice engagement. Results of the study are further discussed.

Research Question 1a

Research Question 1a (Does ethnic/racial minority status predict political and social advocacy?) was not supported. While results for the regression model indicated that

ethnic/racial minority status did in fact predict greater orientation towards political and social advocacy, an independent samples t-test showed that the difference in mean scores for political and social advocacy between Caucasian participants ($M = 18.43$) and ethnic/minority participants ($M = 17.74$) was non-significant. A post hoc analysis examining differences across all ethnic/racial groups was also conducted. Results showed that the only significant group difference emerged between African American and Hispanic participants, with African American individuals ($M = 20.65$) showing greater orientation towards political and social advocacy compared to Hispanic individuals ($M = 15.87$).

Prior research examining the social and political experiences of ethnic/racial minority individuals has generally focused on the disproportionate amount of discrimination experienced by racial/ethnic minority undergraduate students in comparison to their White counterparts (Huebner et al., 2004; Kessler et al., 1999; Mays & Cochran, 2001; Waldo, 1998). Of the studies conducted with counselor populations, most have focused on multicultural competency, rather than social justice engagement. However, these studies seem to be closely related, as knowledge of multicultural issues is arguably a necessary foundation for social justice advocacy. Contrary to the non-significant findings in the current study, group differences have emerged between Caucasian and ethnic/racial minority participants in these studies examining multicultural awareness/competency. Two such studies, conducted by Pope-Davis and Ottavi (1994) and Sodowsky, Kuo-Jackson, Richardson, and Corey (1998), found that Asian-American, Hispanic-American,

and African-American counselors showed higher levels of multicultural awareness and multicultural competency compared to White counselors.

Although results from the aforementioned studies showed group differences in multicultural awareness/competency, findings from studies specifically examining the social justice engagement of ethnic/racial minority psychology students have generally been more mixed. For instance, similar to the current study, both Wendler and Nilsson (2009) and Nilsson and Schmidt (2005) found no significant differences in levels of social justice advocacy based on students' racial/ethnic identity. However, Nilsson, Marszalek and Trummer (2010) found that students of color scored higher than White students on social and political advocacy, which was measured using the same scale utilized in the current study. One possible explanation for why ethnicity/racial minority status appeared as a significant predictor of political and social advocacy (even though mean scores were not significantly different between the Caucasian and ethnic/racial minority participants) in the current study, is that other predictors in the model might have been explaining within-group variation in how racial/ethnic minority participants approach political and social advocacy, creating a detectable difference in scores. Additionally, as more predictors were entered into the model, standard error decreased considerably, which may have resulted in a significant finding. Another possible issue is that the "type" of social justice engagement that the Political and Social Advocacy scale captures does not necessarily tap into the more "grassroots" oriented advocacy that these participants might be engaging in. This seems plausible given that many of the participants' open-ended responses (elaborating on their involvement in social justice activities) seem to reflect more "grassroots" type engagement,

rather than broader political involvement (e.g., Work with Victims of Domestic/Sexual Violence, Church Related Community Service, Work with Youth, etc; see Table 2).

Regardless, the general inconsistency of results across studies seems to indicate that further research needs to be conducted to better understand the relationship between ethnic/racial minority status and social justice engagement.

While political and social advocacy scores were not significantly different for Caucasian and ethnic/racial minority participants, post hoc analysis comparing all ethnic/racial groups indicated that African American individuals ($M = 20.65$) rated themselves significantly higher on political and social advocacy compared to Hispanic individuals ($M = 15.87$). This particular group difference between African American and Hispanic participants does not seem to be reflected elsewhere in the social justice/multicultural competency literature. In fact, in terms of multiculturalism, Hispanic participants have previously been shown to often score higher in multicultural knowledge/awareness compared to other ethnic/racial groups. For instance, Pope-Davis and Ottavi (1994) found that Hispanic counselors reported significantly more multicultural knowledge compared to White counselors, while Sodowsky, Jackson, Richardson, and Corey (1998) showed Hispanic individuals as significantly higher in multicultural competency in comparison to White counselors. One possible explanation for why African-American participants produced the highest mean score for political and social advocacy in the current study might lie in the fact that these participants also had the highest mean score for religiosity and the second highest mean score for spirituality. This is an important connection because research has shown that factors such as

spirituality/religiosity and the valuing of serving others are associated with community service oriented activities, which perhaps includes social and political advocacy (Serow, 1990; Serow & Dreyden, 1990). In addition, Hispanic participants may be less likely to engage in political and social advocacy (compared to Caucasian and African American participants, Hispanic participants scored lowest on PSA), due to current and historical governmental movements to politically disempower members of the Hispanic/Latino/Chicano community, particularly immigrant individuals (e.g., Arizona SB 1070).

Hypothesis 1

The first hypothesis stated that LGB minority status, higher social justice interest, and higher social justice self-efficacy would predict greater orientation towards social justice engagement (*Political and Social Advocacy*). Hypothesis 1 was supported as LGB minority status, social justice interest, and social justice self-efficacy emerged as significant predictors of greater orientation towards political and social justice advocacy. Additionally, group mean comparisons indicated that LGB participants ($M = 22.28$) scored significantly higher on political and social advocacy, compared to their heterosexual counterparts ($M = 17.71$). Post-hoc analysis more specifically showed that that lesbian ($M = 23.50$) and bisexual ($M = 21.73$) participants in particular were more highly oriented toward political and social advocacy, compared to heterosexual individuals ($M = 17.71$). It is possible that mean differences for gay identified participants may not have emerged due to the very low sample size of gay men for this study ($n = 5$).

There are limited studies that have examined LGB status in relation to social justice engagement or commitment. Research with LGB individuals has often focused on exploring real and perceived acts of discrimination faced by LGB persons, specifically in comparison to their heterosexual peers (Huebner et al., 2004; Kessler et al., 1999; Mays & Cochran, 2001). However, on a theoretical level, the results of this study seem to correspond with Sue and Sue's (2008) assertion that minority individuals cope with stress related to their minority status through an external locus of control, which might include social justice engagement. For instance, LGB people might be more inclined toward political and social advocacy as a means of feeling empowered and coping with the current state of unequal rights for sexual minority persons in the United States. Results also seem consistent with the findings of Wendler and Nilsson (2009), who examined LGB identity in relation to social justice engagement and found that LGB counseling psychology students showed more actual and desired sociopolitical advocacy, compared to heterosexual students. In general, LGB participants may be more likely to make the additional effort to seek out political and social advocacy opportunities (as compared to heterosexual participants), not only as a means of coping with minority stress, but also because of the increasing momentum related to the fight for equal LGBT civil rights (e.g., marriage equality, repeal of Don't Ask, Don't Tell).

Social justice interest and social justice self-efficacy also predicted greater orientation towards political and social advocacy. These results seem to be consistent with the previous social justice research, which showed that counseling psychology students with more social justice interest and social justice self-efficacy were more likely to commit

to engaging in social justice in the future (Miller et al., 2009; Miller & Sendrowitz, 2011). The current study extended this research by demonstrating support for social justice interest and social justice self-efficacy as predictors of *actual* social justice engagement, rather than just *future commitment* to social justice engagement, across all three branches of doctoral psychology programs.

The findings also seem to support the utilization of the SCCT framework for examining the relationships between interest and self-efficacy and social justice engagement. The SCCT framework asserts that an individual is drawn to activities in which he or she feels confident and successful (i.e., experiences high self-efficacy) and also has developed a strong interest (Lent et al., 1994). In the current study, it appears that doctoral psychology students with both higher interest and higher confidence in their ability to successfully engage in social justice related activities (higher self-efficacy) were in fact more apt to participate in political and social advocacy. Findings from qualitative studies conducted with doctoral psychology and graduate social work students also appear to support the predictive relationships between social justice interest, social justice self-efficacy, and social justice engagement. Such studies have suggested that creating social justice interest through coursework, training program philosophy, and experiential learning, as well as building social justice self-efficacy through developing students' belief in their ability to create social change, can influence students towards activities that empower others, including social justice advocacy (Beer et al., 2011; Caldwell & Vera, 2010; Van Voorhis & Hostetter, 2006).

Research Questions 1b, 1c, and 1d

Research Questions 1b, 1c, and 1d asked the following: Does social justice self-efficacy mediate the relationship between White privilege awareness and political and social advocacy?, Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and political and social advocacy?, and Does social justice self-efficacy mediate the relationship between male privilege awareness and political and social advocacy? Results indicated that social justice self-efficacy did not mediate the relationship between the three areas of privilege awareness (White, heterosexual, male) and political and social advocacy.

In the current study, the mediation relationship between privilege awareness, social justice self-efficacy, and social justice engagement was hypothesized based on the SCCT framework, which was utilized in similar studies examining predictors of social justice commitment (Miller et al., 2009; Miller & Sendrowitz, 2011). While significant results for social justice interest and social justice self-efficacy seemed to add support for the use of the SCCT framework in this study, the lack of significant mediation results might indicate one of two things: (a) the mediating relationship was misconceptualized within the SCCT framework, or (b) the SCCT framework is not a good fit for examining mediation between privilege awareness, self-efficacy, and social justice engagement. Prior to this study, privilege awareness had not yet been examined in relation to social justice engagement. However, this study argued that privilege awareness might fall under the category of learning experiences within the SCCT framework, as the process requires an individual to introspect about their own privilege (intrapersonal), while developing an understanding

about how privilege contributes to an oppressive and discriminatory system (political/social). Therefore, based on the SCCT model, social justice self-efficacy was expected to mediate the relationship between privilege awareness (White, male, heterosexual) and social justice engagement. One consideration is that privilege awareness might have been better captured by another realm of the framework (e.g., contextual influences), thus eliminating self-efficacy as a mediator in the relationship according to the framework. Future studies might consider re-conceptualizing privilege awareness, and subsequent relationships, within the SCCT framework.

Research Questions 2a

Research Question 2a inquired: Does ethnic/racial minority status predict confronting discrimination? Results indicated that ethnic/racial minority status did not predict greater orientation towards confronting discrimination. This finding seems to contradict the assertion that participants of ethnic/racial minority status may be more likely to engage in social justice advocacy based on their sociopolitical history, personal experiences, and professional/personal backgrounds (Pope-Davis & Ottavi, 1994). One concern within this study, which may have contributed to these non-significant results, is the lack of variation in confronting discrimination scores across participants. Confronting discrimination scores were generally much higher for all participants (compared to PSA scores) with an overall mean of 13.69 out of a maximum possible score of 15, demonstrating a limited variability in responses, regardless of ethnicity/race.

Hypothesis 2

The second hypothesis stated that LGB minority status, higher social justice interest, and higher social justice self-efficacy would predict greater orientation towards social justice engagement (*Confronting Discrimination*). Unlike Hypothesis 1, Hypothesis 2 was only partially supported, as social justice self-efficacy predicted greater orientation towards confronting discrimination, but social justice interest and LGB minority status did not.

The non-significant results for the relationship between LGB status and confronting discrimination in this study seems to contradict Wendler and Nilsson's (2009) finding that LGB counseling psychology students report more sociopolitical advocacy compared to heterosexual students. One potential explanation is that Wendler and Nilsson utilized the Activity Scale (Kerpelman, 1969) to measure social justice advocacy in their study, which seems to more closely reflect items on the Political and Social Advocacy Scale ($r = .57$), than it does the Confronting Discrimination Scale ($r = .27$) (Nilsson, et al., 2011). The fact that the Activity Scale might be more similar to the PSA might explain why similar results to Wendler and Nilsson (2009) were found for political and social advocacy scores, but not confronting discrimination scores. Moreover, as previously discussed with ethnic/racial minority status, confronting discrimination scores were generally very high across all participants. One consideration is that doctoral psychology students as a whole might find situations in which they can confront discrimination more easily accessible, as opposed to the extra effort that is required to participate in political and social advocacy, creating higher overall scores (and non-significant group mean

differences) for confronting discrimination, regardless of sexual orientation or ethnic/racial minority status.

Mirroring the results for political and social advocacy, social justice self-efficacy emerged as a predictor of greater orientation towards confronting discrimination. As previously stated in the discussion of Hypothesis 1, this finding supports prior research indicating that social justice self-efficacy predicts *future* commitment to social justice, and also adds to this literature by showing that social justice engagement predicts not only *future*, but *actual* social justice engagement (Miller et al., 2009; Miller & Sendrowitz, 2011). Unlike results for political and social advocacy, social justice interest did not emerge as a predictor of confronting discrimination. Although social justice interest was significant in step 2, it became non-significant in step 3 once social justice self-efficacy was entered into the model. One concern is that social justice self-efficacy and social justice interest are highly correlated with one another ($r = .59$), meaning social justice self-efficacy might be explaining a large proportion of the variance that social justice interest also explains. Considering that social justice interest became non-significant with the addition of social justice self-efficacy, future studies might examine social justice self-efficacy as a mediator between social justice interest and confronting discrimination. Adding support for examining this mediating relationship is the finding from Miller et al. (2009) that showed higher social justice self-efficacy mediated the relationship between social justice interest and commitment to engage in social justice advocacy in the future.

Research Questions 2b, 2c, and 2d

Research Questions 2b, 2c, and 2d asked: Does social justice self-efficacy mediate the relationship between White privilege awareness and confronting discrimination?, Does social justice self-efficacy mediate the relationship between heterosexual privilege awareness and confronting discrimination?, and Does social justice self-efficacy mediate the relationship between male privilege awareness and confronting discrimination? Results indicated that social justice self-efficacy did not mediate the relationship between the three areas of privilege awareness (White, heterosexual, male) and confronting discrimination. The only difference in results is that heterosexual privilege awareness emerged as a predictor of confronting discrimination; however, this was not part of the initial research questions/hypotheses examined in this study. One concern related to the non-significant mediation relationships that has not yet been addressed, is that participants' scores for all three areas of privilege awareness were correlated with one another at the $p < .01$ level, which means that the scales may have overlapped in the variance they explained. Further, the MPA scale and WPAS correlated at ($r = .73$), challenging the theoretical assumption that these two scales measure distinct constructs. However, when attempting to remedy this concern by combining scores from three areas of privilege awareness (White, male, heterosexual) into one scale of overall privilege awareness, the scale once again was unable to predict either outcome variable, again making a test for mediation impossible.

Another potential problem with utilizing privilege awareness scales is the possibility that items were more highly endorsed by the participants in this study, due to

social desirability. Although the privilege awareness scales did not significantly correlate with social desirability scales in previous studies, those studies were conducted with undergraduate students, as opposed to doctoral psychology students who participated in the current study (Case, 2007a, 2007b, 2010; Case & Stewart, 2010). It would have potentially been useful to add a social desirability scale to this study, given the expectations placed on psychologists in training to emerge as leaders who promote an understanding of oppressive systemic factors, which perhaps includes being aware of the oppressive nature of privilege (Constantine et al., 2007). Further, considering the limited variability in responses for these three scales (means for the three scales were fairly high: White Privilege Awareness Scale [$M = 34.60$; Max. = 42], Heterosexual Privilege Awareness [$M = 42.24$, Max. = 49], Male Privilege Awareness [$M = 39.30$; Max = 42]), adding a social desirability scale could have helped to clarify whether this population has truly high awareness of privilege, or if this particular population is more apt to answer in a way that corresponds with socially acceptable answers based on program expectations. Moreover, it is possible that both the magnitude of the effect sizes would have improved if social desirability could have been measured and then controlled.

Overall, results indicated that LGB minority status, higher levels of social justice interest, and higher levels of social justice self-efficacy predicted greater orientation towards political and social advocacy. Social justice self-efficacy was also found to predict greater orientation towards confronting discrimination. Social justice self-efficacy was not shown to mediate the relationship between privilege awareness (White, heterosexual, male) and political and social advocacy or confronting discrimination.

Results suggest implications for doctoral psychology training programs in terms of producing interest and developing self-efficacy related to social justice engagement.

Training Implications

Based on Lent, Brown and Hackett's (1994) SCCT model, the two types of social justice engagement (i.e., political and social justice advocacy and confronting discrimination) examined in this study were conceptualized as choice career actions. This categorization seems appropriate based on the increasing emergence of psychology as a career field that advocates for those most vulnerable to injustices and inequalities (Constantine et al., 2007). Psychology doctoral students can engage in both political and social justice advocacy and confronting discrimination in a myriad of ways, including: lobbying appropriate agencies/associations about community issues, collaborating with leaders by offering information and potential solutions for social concerns/discriminatory policies, and committing oneself to taking direct action in the community in order to see policies through (Cohen et al., 2012). According to the SCCT framework, one pitfall that doctoral psychology students might encounter while navigating these social justice engagement choice career actions, is being deterred by real or perceived barriers. Students may be encouraged to participate in social justice activities, yet do not feel that they are receiving the necessary support or resources from their program to do so (Miller & Sendrowitz, 2011). Fortunately, the negative effects created by real or perceived boundaries can be mitigated by increasing doctoral psychology students' social justice self-efficacy (Lent et al., 1994).

In the current study, higher social justice self-efficacy was found to predict higher orientation towards political and social justice advocacy as well as confronting discrimination. These results speak to the importance of doctoral psychology programs not only fostering motivation for social justice engagement, but also developing the skills and experience necessary for students to believe in their ability to then go out and act on these interests. According to Bandura's Social Cognitive Theory (1986), individuals learn by observing and modeling the actions and behaviors of others, but if they believe they have no power to produce results, they will not attempt a given pursuit (Bandura, 1997). Providing doctoral psychology students with advocacy experiences paired with mentoring/support might enable them to build confidence in their ability to push through the multitude of roadblocks that accompany social justice work, as well as help them to develop the necessary long-term resilience required to engage in such work (Beaumont, 2010). Further, positive experiences with social justice work, such as garnering program support (e.g., faculty time and interest) and adequate social intervention training experiences (e.g., clinical and community experiences working with at-risk populations, understanding how one can become politically/socially involved, experiences challenging discrimination) can increase psychology doctoral students' social justice self-efficacy and ultimately empower them to meet their professional, and for some, personal call towards social justice engagement (Beer et al., 2012; Miller & Sendrowitz, 2011; Singh et al., 2010).

Another interesting finding that has implications for training is that higher social justice interest predicted higher orientation towards political and social justice advocacy.

In terms of building social justice interest in doctoral psychology students, psychology graduate trainees have identified the following as being important factors in orienting them towards social justice engagement: increasing personal motivations (e.g., connection or energy for the work, contact with events or persons that inspire action, the value placed on empowering others), embedded program supports (e.g., having a training program philosophy pertaining to advocacy work, courses, pragmatic experiences, a supportive training environment, discussions with others, teaching/supervision, and mentors) and experiential learning components (e.g., witnessing/observing injustice, clinical and community work, exposure to culturally-different others and experiences with discrimination and oppression) (Beer et al., 2012; Caldwell & Vera, 2010; Constantine et al., 2004).

Although students have identified a training environment that encourages and supports social justice work as one of the factors necessary for developing social justice interest, only 18.6% of the participants in the current study stated that a social justice course was required by their program. Thus, looking at increasing evidence that social justice interest translates into actual social justice engagement and considering the progression of the field towards social justice advocacy as an intervening method for socio-environmental concerns, doctoral psychology programs may consider including or increasing social justice specific courses/course work into their training program design and curriculum (Kenny & Gallagher, 2000).

Limitations

In general, descriptive field designs such as the design utilized for this study, are low in internal validity because there is no random assignment of participants. This means that participants may have had extraneous factors/experiences in common that could not be controlled for. Additionally, there was no manipulation of the independent variables; thus causality cannot be inferred due to the correlational nature of the investigation. As for the participant sample, lack of random selection means that generalizability to the target population is decreased. However, the fact that the emails were sent out to every training director in APA-accredited doctoral psychology programs expands generalizability to doctoral psychology programs across the United States.

Another potential problem is that data were collected online and yielded an attrition rate of about 20%. Without contact, it is difficult to understand why participants dropped from this study, whereas an in-person administration of the survey would have allowed for questions/concerns and ultimately more explanation. Moreover, since SurveyMonkey was set up to present scales to participants at random, it was not possible to observe a pattern of missing data. Concerning those participants who did complete the study in its entirety, it was established that volunteer participants are more likely to carry certain demand characteristics; therefore, it is possible that those participants who decided to complete the study are generally more interested in the topics of social justice, and as such, may have higher levels of experience with social justice engagement (social/political advocacy and confronting discrimination) as well more interest in related multicultural factors (e.g., privilege awareness), as compared to the general doctoral psychology population. Lastly,

it would have been beneficial to have a more diverse population of participants for comparison, considering LGB and ethnic/racial minority status were examined as predictors and 87.6% of participants were heterosexual (1.4% gay, 2% lesbian, and 8.9% bisexual); 78.1% of participants were Caucasian (6.5% Asian American, 6.2% Hispanic, 5.4% African American, 1.6% Biracial, 1.6% “other,” and 0.5% American Indian). Based on 2010 statistics for doctoral clinical and counseling psychology programs, it appears that Caucasian participants were slightly overrepresented in this study by about 10%, as approximately 68.5% of students in these programs identified themselves as Caucasian (APA, 2010). Unfortunately, similar data for sexual orientation could not be found for comparison. Females also appeared to be overrepresented in the current sample, accounting for about 82% of participants. However, this gender imbalance is not unexpected, given that females make up about 76% of new psychology doctorates (Willyard, 2011).

Future Directions

One area of future research might include further examination of some of the variables within this study that have been linked to social justice advocacy but were not included as primary hypotheses/research questions through the SCCT framework. Such variables might include religiosity, spirituality, doctoral psychology program, political ideology, and gender. Additionally, as this was the first time that privilege awareness was examined in relation to social justice engagement, this relationship needs to be further explored and clarified. One potential avenue might include examining whether privileged identity status moderates the relationship between privilege awareness and social justice

engagement. Another potential direction might include examining the relations among political ideology, privilege awareness, and social justice engagement. In the current study, intercorrelations revealed that the more politically conservative a participant identified, the lower they scored on measures of White Privilege Awareness ($r = -.34$), Heterosexual Privilege Awareness ($r = -.43$), and Male Privilege Awareness ($r = -.32$). More conservative participants also scored lower on measures of Political and Social Advocacy ($r = -.20$) and Confronting Discrimination ($r = -.13$). Thus, one might examine whether political ideology/orientation moderates the relationship between privilege awareness and social justice engagement.

When examining the relationship between privilege awareness and social justice engagement, it might be beneficial to expand the target population to individuals from other helping professions in order to potentially generate more variability in responses. Further, the use of a social desirability scale might be beneficial in order to control for certain response inclinations or characteristics that might be embedded in psychology trainees and/or other helping professionals. Finally, examining the predictive relationship between social justice engagement and other factors commonly focused upon in diversity/social justice courses may be an important contribution to social justice engagement research.

Conclusion

This study helped to identify factors that predict *actual* social engagement in doctoral psychology students. Social justice self-efficacy emerged as a key predictor of greater orientation towards both political advocacy and confronting discrimination. LGB

minority status and social justice interest were also shown to predict political and social advocacy. One area of future research might include examining variables within this study that have been linked to social justice advocacy but were not included as primary hypotheses/research questions, such as: political ideology, religiosity, spirituality, and doctoral psychology training program. Additionally, the relationship between privilege awareness and social justice engagement might be further explored and clarified. To date, there has been limited research examining how a social justice advocate identity is formed in psychology doctoral students (Goodman et al., 2004; Nilsson et al., 2011). Building upon this line of research is imperative, as it can not only aid training programs with implementing motivational and educational factors that increase social justice advocacy engagement in psychology doctoral students, but can also help to increase the overall momentum in the movement towards psychologists emerging as leaders in social justice advocacy.

APPENDIX A

SOCIAL JUSTICE INTEREST (SJI)

Miller, Sendrowitz, Connacher, Blanco, de la Pena, Morere & Bernardi, 2007)

Please indicate your degree of interest in doing each of the following activities. Use the 0–9 scale to show how much interest you have in each activity.

0	1	2	3	4	5	6	7	8	9
Very Low Interest	Low Interest			Medium Interest		High Interest		Very High Interest	
1. volunteering your time at a community agency (e.g. Big Brother/Big Sister; volunteering at a homeless shelter).									
0	1	2	3	4	5	6	7	8	9
2. reading about social issues (e.g., racism, oppression, inequality).									
0	1	2	3	4	5	6	7	8	9
3. going on a weeklong service or work project.									
0	1	2	3	4	5	6	7	8	9
4. enrolling in a course on social issues.									
0	1	2	3	4	5	6	7	8	9
5. watching television programs that cover social issues (e.g., history of marginalized group).									
0	1	2	3	4	5	6	7	8	9
6. supporting a political candidate on the basis of her or his stance on social issues.									
0	1	2	3	4	5	6	7	8	9
7. donating money to an organization committed to social issues.									
0	1	2	3	4	5	6	7	8	9
8. talking to others about social issues.									
0	1	2	3	4	5	6	7	8	9
9. selecting a career or job that deals with social issues.									
0	1	2	3	4	5	6	7	8	9

APPENDIX B

SOCIAL JUSTICE SELF-EFFICACY (SJSE)

(Miller, Sendrowitz, Connacher, Blanco, de la Pena, Morere & Bernardi, 2007)

The following is a list of social justice activities. Please indicate how much confidence you have in your ability to complete activity. Use the 0–9 point scale below to indicate your degree of confidence.

0	1	2	3	4	5	6	7	8	9
No Confidence At All			Some Confidence			Complete Confidence			
1. respond to social injustice (e.g., discrimination, racism, religious intolerance) with nonviolent actions.									
0	1	2	3	4	5	6	7	8	9
2. examine your own worldview, biases, and prejudicial attitudes after witnessing or hearing about social injustice.									
0	1	2	3	4	5	6	7	8	9
3. support needs of marginalized social groups.									
0	1	2	3	4	5	6	7	8	9
4. help members from marginalized groups create more opportunities for success (e.g., educational, career) by developing relevant skills.									
0	1	2	3	4	5	6	7	8	9
5. raise others' awareness of the oppression and marginalization of minority groups.									
0	1	2	3	4	5	6	7	8	9
6. confront others that speak disparagingly about members of underprivileged groups.									
0	1	2	3	4	5	6	7	8	9
7. challenge an individual who displays racial, ethnic, and/or religious intolerance.									
0	1	2	3	4	5	6	7	8	9

- | | | | | | | | | | | |
|--|---|---|---|---|---|---|---|---|---|---|
| 8. convince others as to the importance of social justice. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 9. discuss issues related to racism, classism, sexism, heterosexism, and ableism with your friends. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 10. volunteer as a tutor or mentor with youth from an underserved and underprivileged group. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 11. support efforts to reduce social injustice through your own local fundraising efforts. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 12. identify the unique social, economic, political, and/or cultural needs of a marginalized group in your own community. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 13. encourage and convince others to participate in community-specific social issues. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 14. develop and implement a solution to a community social issue such as unemployment, homelessness, or racial tension. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 15. challenge or address institutional policies that are covertly or overtly discriminatory. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 16. lead a group of coworkers in an effort to eliminate workplace discrimination in your place of employment. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
| 17. serve as a consultant for an institutional committee aimed at providing equal opportunities for underrepresented groups. | 0 | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |

18. advocate for social justice issues by becoming involved in local government. 0 1 2 3 4 5 6 7 8 9

19. address structural inequalities and barriers facing racial and ethnic minorities by becoming politically active (e.g., helping to create government policy). 0 1 2 3 4 5 6 7 8 9

20. raise awareness of social issues (e.g., inequality, discrimination) by engaging in political discourses or debates. 0 1 2 3 4 5 6 7 8 9

APPENDIX C

WHITE PRIVILEGE AWARENESS SCALE (WPAS)
(Case, 2007)

Please rate the following items according to the scale below.

	1	2	3	4	5	6	7			
	strongly disagree	disagree	slightly disagree	neutral	slightly agree	agree	strongly agree			
1. Whites and non-whites have equal chances at success in this country. (R)				1	2	3	4	5	6	7
2. Whites are at an advantage because their cultural values determine what is normal.				1	2	3	4	5	6	7
3. Non-whites are the advantaged groups and whites are currently at a disadvantage. (R)				1	2	3	4	5	6	7
4. White people automatically have more opportunities than non-whites.				1	2	3	4	5	6	7
5. Just as non-whites are the disadvantaged, whites are the advantaged.				1	2	3	4	5	6	7
6. Whites must be willing to confront their privileged status before racism can end.				1	2	3	4	5	6	7

Note. R = reverse scored.

APPENDIX D

HETEROSEXUAL PRIVILEGE AWARENESS (HPA)
(Case & Stewart, 2010)

Please rate the following items according to the scale below.

	1	2	3	4	5	6	7
	strongly disagree	disagree	slightly disagree	neutral	slightly agree	agree	strongly agree
1. Heterosexuals currently have more rights than lesbians and gay men in society.	1	2	3	4	5	6	7
2. Gay men and lesbians are at a disadvantage.	1	2	3	4	5	6	7
3. Heterosexuals have certain privileges not given to homosexuals.	1	2	3	4	5	6	7
4. Heterosexuals are at an advantage because their sexual orientation determines what is considered normal.	1	2	3	4	5	6	7
5. Heterosexuals must give up their privilege before we can achieve equality based on sexual orientation.	1	2	3	4	5	6	7
6. Lesbians and gay men get special privileges that heterosexuals are not given. (R)	1	2	3	4	5	6	7
7. Heterosexuals and homosexuals are treated equally in this country. (R)	1	2	3	4	5	6	7

Note. R = reverse scored.

APPENDIX E

MALE PRIVILEGE AWARENESS (MPA)
(Cass, 2007)

Please rate the following items according to the scale below.

1	2	3	4	5	6	7
strongly disagree	disagree	slightly disagree	neutral	slightly agree	agree	strongly agree

1. Men have privileges that women do not have in the United States.	1	2	3	4	5	6	7
2. Men automatically have more opportunities than women in employment and education.	1	2	3	4	5	6	7
3. Women are disadvantaged in society and men are at an advantage.	1	2	3	4	5	6	7
4. Men are at an advantage because they hold most of the positions of power in society.	1	2	3	4	5	6	7
5. Men must be willing to give up their privileged status before men and women can be truly equal.	1	2	3	4	5	6	7
6. Women and men have equal chances at success in this country. (R)	1	2	3	4	5	6	7
7. Women are advantaged and men are currently at a disadvantage. (R)	1	2	3	4	5	6	7

Note. R = reverse scored.

APPENDIX F

POLITICAL AND SOCIAL ADVOCACY (PSA)
 (Nilsson, Marszalek, Linnemeyer, Bahner & Misialek, 2011)

Please rate the following items according to the scale below. When responding, please only include social justice engagement activities completed outside of program requirements.

Circle the response code that most clearly reflects your opinions, behaviors, or experiences.

	1	2	3	4	5
	strongly disagree	disagree	undecided	agree	strongly agree
1. I participate in demonstrations or rallies about social issues that are important to my profession.					1 2 3 4 5
2. I make telephone calls to policymakers to voice my opinion on issues that affect my profession.					1 2 3 4 5
3. I volunteer for political causes or candidates that I believe in.					1 2 3 4 5
4. I participate in demonstrations or rallies about social issues that are important to me personally.					1 2 3 4 5
5. I meet with policymakers (e.g. City council, State and Federal legislators, local elected officials) to advocate for social issues that I personally believe in.					1 2 3 4 5
6. I volunteer for political causes or candidates that support the values of my profession.					1 2 3 4 5
7. I make financial contributions to political causes or candidates who support the values of my profession.					1 2 3 4 5
8. I use letters or email to influence others through the media regarding issues that affect my profession.					1 2 3 4 5

APPENDIX G

CONFRONTING DISCRIMINATION (CD) (Nilsson, Marszalek, Linnemeyer, Bahner & Misialek, 2011)

Please rate the following items according to the scale below. When responding, please only include social justice engagement activities completed outside of program requirements.

Circle the response code that most clearly reflects your opinions, behaviors, or experiences:

1	2	3	4	5	
strongly disagree	disagree	undecided	agree	strongly agree	
1.	I am professionally responsible to confront colleagues who display signs of discrimination toward the elderly.				1 2 3 4 5
2.	It is my professional responsibility to confront colleagues who display signs of discrimination toward disabled individuals.				1 2 3 4 5
3.	It is my professional responsibility to confront colleagues who I think display signs of discrimination toward culturally/ethnically different people or groups.				1 2 3 4 5

APPENDIX H

DEMOGRAPHIC FORM

Please respond to the following:

1. Gender

- a. Male
- b. Female
- c. Transgender

2. Which doctoral program are you currently enrolled in?

- a. Counseling
- b. Clinical
- c. School

3. Sexual Orientation

- a. Gay
- b. Lesbian
- c. Bisexual
- d. Heterosexual

4. Race/Ethnicity

- a. Caucasian/European American
- b. Black/African American
- c. Asian
- d. Hispanic
- e. American Indian/Alaskan Native
- f. Biracial
- g. Other _____

5. Year in School

- a. 1st (entered with bachelor's)
- b. 2nd (entered with bachelor's)
- c. 3rd (entered with bachelor's)
- d. 4th (entered with bachelor's)
- e. 5th (entered with bachelor's)
- f. 6th (entered with bachelor's)
- g. 7th (entered with bachelor's)
- h. More than 7 (entered with bachelor's)
- i. 1st (entered with master's)
- j. 2nd (entered with master's)
- k. 3rd (entered with master's)
- l. 4th (entered with master's)
- m. 5th (entered with master's)
- n. 6th (entered with master's)
- o. 7th (entered with master's)
- p. More than 7 (entered with master's)

6. Political Ideology

- a. Conservative
- b. Liberal
- c. Moderate
- d. Other

7. Age _____

8. Have you completed a diversity focused course in your training program (e.g., gender, LGBT, race/ethnicity, etc.)?

- a. Yes
- b. No

Please respond to the following two items using a scale of 1 to 5, 1 = not at all and 5 = totally

9. If religiosity is defined as participating with an organized religion, then to what degree do you consider yourself religious

- a. 1 2 3 4 5

10. If spirituality is defined as qualities and characteristics of exemplary humanity (e.g., honesty, hope, compassion, love of humanity, etc.), then to what degree do you consider yourself spiritual

- a. 1 2 3 4 5

11. How frequently do you attend religious/spiritual services per week

- a. _____

12. Is social justice engagement required by your program?

- a. Yes
- b. No

13. How many hours do you participate in social justice engagement on per month (on average), not including program requirements ?

14. What community-based social justice activities are you involved in, not including those which are required by your academic program?

APPENDIX I
SOLICITATION EMAIL

Dear Training Director,

My name is Tracey Dashjian and I am a counseling psychology doctoral candidate at the University of Missouri-Kansas City. I am conducting a research study examining factors related to the social justice engagement of psychology doctoral students. This study has been approved by the UMKC Social Science Institutional Review Board. I respectfully request your help with my research. Please consider forwarding this participation request to students currently enrolled in your doctoral psychology program.

(If this email has reached you in error, please forward it to the appropriate faculty member.) Thank you!

Students:

Participants will be asked to complete a few questionnaires examining factors related to the social justice engagement of psychology doctoral students. Participation should take approximately 10-15 minutes. Those who complete this survey will have the opportunity to enter a drawing to win one of five Amazon.com gift cards, valued at \$20 each.

There no known risk in participating in this study and you are free to withdraw participation at any time. If you would like to participate, please click the link below, which will take you to an informed consent page with more information about the study.

<https://www.surveymonkey.com/s/PHGZTFC>

Thank you for your time!

Sincerely,

Tracey Dashjian, M.A.
Counseling Psychology Doctoral Candidate
University of Missouri-Kansas City
ltdt37@mail.umkc.edu

Dissertation Chair:
Chris Brown, PhD
Professor
University of Missouri-Kansas City

APPENDIX J
INFORMED CONSENT

Dear Student,

My name is Tracey Dashjian and I am a Counseling Psychology doctoral student at the University of Missouri-Kansas City. You are invited to participate in my research study examining factors related to the social justice engagement of psychology doctoral students. This study has been approved by the UMKC Social Science Institutional Review.

You will be asked to complete a few questionnaires, which should take approximately 10-15 minutes. There will be no identifying information asked of you on any part of the survey so your responses are completely anonymous and confidential. There is no known risk in participating in this study and you are free to withdraw your participation at any time. While there are no direct benefits to the participants of this research study, the information acquired from this study will help to extend knowledge regarding factors that are related to and/or influence social justice engagement among psychology students.

If you complete this survey, you will have the opportunity to enter a drawing to win one of five Amazon.com gift cards, valued at \$20 each. If you are interested in being entered into the drawing, please follow the link at the end of this survey. This link will take you to a separate page where you can enter your contact information. Your contact information will in no way be connected to your responses.

If you have any questions about this study, you can contact me at my email: lttd37@mail.umkc.edu. If you are interested in participating, please click on the link below and follow the directions on the first page.

Clicking below indicates that I have read the description of the study and I agree to participate.

I Agree I Do Not Agree

Thank you for your time!

Sincerely,

Principal Investigator:
Tracey Dashjian, M.A.
Counseling Psychology Doctoral Candidate
University of Missouri-Kansas City
lttd37@mail.umkc.edu

Dissertation Chair:
Chris Brown, PhD
Professor
University of Missouri-Kansas City
brownchr@umkc.edu

APPENDIX K

ONLINE DRAWING FORM

(This page appeared when participants completed the survey)

For your participation, you have the opportunity to enter a drawing to win one of five Amazon.com gift cards valued at \$20 each. If you are interested in being entered into the drawing, this link will take you to a separate page where you can enter your contact information.

Your contact information will in no way be connected to your responses.

Thank you for your time!

<link to drawing information page>

Drawing Information

Your participation in this study has made you eligible to enter a drawing to win one of five Amazon.com gift cards valued at \$20 each. If you would like to enter this drawing, please provide your information. This information will in no way be connected to your survey responses.

Thank you!

Email Address _____

APPENDIX K

IRB APPROVAL LETTER

NOTICE OF EXEMPT DETERMINATION

Principal Investigator: Chris Brown
215 School of Education
Kansas City, MO 64110

Protocol Number: 13-449

Protocol Title: TRANSFORMING WORDS INTO ACTION: FACTORS PREDICTING
SOCIAL JUSTICE ENGAGEMENT AMONG PSYCHOLOGY DOCTORAL
STUDENTS

Type of Review: Administrative Review

Date of Determination: 04/25/2013

Dear Dr. Brown,

The above referenced study was reviewed and determined to be exempt from IRB review and approval in accordance with the Federal Regulations 45 CFR Part 46.101(b).

Attachments

This approval includes the following documents:

Committee_Approval_4-21-13

Solicitation_Email_4-17-13

Informed_Consent_4-17-13

Demographic_Form_2-21-13

Male_Privilege_Awareness_Scale_2007

Online_Drawing_Form_2-21-13

Permission_To_Use_CD_and_PSA_10-30-12

Dissertation_Proposal_Methods_2-21-13

White_Privilege_Awareness_Scale_2001

Social_Justice_Self-Efficacy_Scale_2007

Social_Justice_Interest_Scale_2007

Confronting_Discrimination_Scale_2011

Political_and_Social_Advocacy_Scale_2011

Heterosexual_Privilege_Awareness_Scale_2010

Permission_To_Use_SJI_and_SJES_11-12-12

Permission_To_Use_HPA_MPA_WPAS_10-30-12

You are required to submit an amendment request for all changes to the study, to prevent withdrawal of the exempt determination for your study. When the study is complete, you are required to submit a Final Report.

Please contact the Research Compliance Office (email: umkcirb@umkc.edu; phone: (816)235-5927) if you have questions or require further information.

Thank you,
Mary Oconnor
SSIRB

REFERENCES

- Adams, E. M. (2007). Moving from contemplation to preparation: Is counseling psychology ready to embrace culturally responsive prevention? *The Counseling Psychologist, 35*(6), 840-849. doi:10.1177/0011000007304596
- American Psychological Association. (2003). Guidelines on multicultural education, training, research, practice, and organizational change for Psychologists. *American Psychologist, 58*(5), 377-402. doi:10.1037/0003-066X.58.5.377
- American Psychological Association. (2010). 2010 doctoral student demographics: Clinical and counseling psychology programs. Retrieved from <http://www.apa.org/ed/accreditation/about/research/clinical-counseling-table.pdf>
- Ancis, J. R., & Szymanski, D. M. (2001). Awareness of White privilege among White counseling trainees. *The Counseling Psychologist, 29*(4), 548-569. doi:10.1177/0011000001294005
- Arredondo, P. (1999). Multicultural counseling competencies as tools to address oppression and racism. *Journal of Counseling & Development, 77*(1), 102-108. doi:10.1002/j.1556-6676.1999.tb02427.x
- Arredondo, P., & Perez, P. (2003). Expanding multicultural competence through social justice leadership. *The Counseling Psychologist, 31*(3), 282-289. doi:10.1177/0011000003031003003
- Bandura, A. (1986). *Social foundations of thought and action: A social cognitive theory*. Englewood Cliffs, NJ: Prentice-Hall.
- Bandura, A. (1997). *Self-efficacy: The exercise of control*. New York, NY: W. H. Freeman.
- Bargad, A., & Hyde, J. S. (1991). Women's studies: A study of feminist identity development in women. *Psychology of Women Quarterly, 15*(2), 181-201.
- Barrett, D. C., Pollack, L. M., & Tilden, M. L. (2002). Teenage sexual orientation, adult openness, and status attainment in gay males. *Sociological Perspectives, 45*(2), 163-182.
- Barron, R. M., & Kenny, D. A. (1986). The moderator-mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology, 51*, 1173-1182.

- Beaumont, E. (2010). Political agency and empowerment: Pathways for developing a sense of political efficacy in young adults. In L. R. Sherrod, J. Torney-Purta, & C. A. Flanagan (Eds.), *Handbook of research on civic engagement in youth* (pp. 525-558). Hoboken, NJ: John Wiley & Sons. doi:10.1002/9780470767603.
- Beer, A. M., Spanierman, L. B., Greene, J. C., & Todd, N. R. (2012). Counseling psychology trainees' perceptions of training and commitments to social justice. *Journal of Counseling Psychology, 59*(1), 120-133. doi:10.1037/a0026325
- Bell, S., Morrow, M., & Tastsoglou, E. (1999). Teaching in environments of resistance: Toward a critical, feminist, and antiracist pedagogy. In *Meeting the challenge: Innovative feminist pedagogies in action* (pp. 23-47). New York, NY: Routledge.
- Blandford, J. M. (2003). The nexus of sexual orientation and gender in the determination of earnings. *Industrial and Labor Relations Review, 62*2-642.
- Brooks, V. R. (1981). *Minority stress and lesbian women*. Lexington, MA: D. C. Health.
- Caldwell, J. C., & Vera, E. M. (2010). Critical incidents in counseling psychology professionals' and trainees' social justice orientation development. *Training and Education in Professional Psychology, 4*(3), 163-176. doi:10.1037/a0019093
- Case, K. A. (2007a). Raising male privilege awareness and reducing sexism: An evaluation of diversity courses. *Psychology of Women Quarterly, 31*(4), 426-435. doi:10.1111/j.1471-6402.2007.00391.x
- Case, K. A. (2007b). Raising white privilege awareness and reducing racial prejudice: Assessing diversity course effectiveness. *Teaching of Psychology, 34*(4), 231-235. doi:10.1080/00986280701700250
- Case, K. A., & Stewart, B. (2010). Changes in diversity course student prejudice and attitudes toward heterosexual privilege and gay marriage. *Teaching of Psychology, 37*(3), 172-177. doi:10.1080/00986283.2010.488555
- Cochran, S. D. (2001). Emerging issues in research on lesbians' and gay men's mental health: Does sexual orientation really matter? *American Psychologist, 56*(11), 931-47.
- Cohen, D. (2001). Advocacy: Its many faces and a common understanding. In D. Cohen, R. de la Vega, & G. Watson (Eds.), *Advocacy for social justice: A global action and reflection guide* (pp. 7-10). Bloomfield, CT: Kumarian Press.

- Cohen, K. R., Lee, C. M., & McIlwraith, R. (2012). The psychology of advocacy and the advocacy of psychology. *Canadian Psychology/Psychologie Canadienne*, 53(3), 151-158. doi:10.1037/a0027823
- Constantine, M. G., Hage, S. M., Kindaichi, M. M., & Bryant, R. M. (2007). Social justice and multicultural issues: Implications for the practice and training of counselors and counseling psychologists. *Journal of Counseling & Development*, 85(1), 24-29. doi:10.1002/j.1556-6678.2007.tb00440.x
- Constantine, M. G., Melincoff, D. S., Barakett, M. D., Torino, G. C., & Warren, A. K. (2004). Experiences and perceptions of multicultural counselling scholars: A qualitative examination. *Counselling Psychology Quarterly*, 17(4), 375-393. doi:10.1080/09515070412331331228
- Crethar, H. C., Rivera, E., & Nash, S. (2008). In search of common threads: Linking multicultural, feminist, and social justice counseling paradigms. *Journal of Counseling & Development*, 86(3), 269-278.
- Fishman, S. M., & McCarthy, L. (2005). Talk about race: When student stories and multicultural curricula are not enough. *Race, Ethnicity, and Education*, 8, 347-364.
- Goodman, D. J. (2000). Motivating people from privileged groups to support social justice. *Teachers College Record*, 102(6), 1061-1085. doi:10.1111/0161-4681.00092
- Goodman, L. A., Liang, B., Helms, J. E., Latta, R. E., Sparks, E., & Weintraub, S. R. (2004). Training counseling psychologists as social justice agents: Feminist and multicultural principles in action. Major contribution. *Counseling Psychologist*, 32(6), 793-836.
- Hage, S. M., Romano, J. L., Conyne, R. K., Kenny, M., Matthews, C., Schwartz, J. P., & Waldo, M. (2007a). Best practice guidelines on prevention practice, research, training, and social advocacy for psychologists. *The Counseling Psychologist*, 35(4), 493-566. doi:10.1177/0011000006291411
- Hage, S. M., Romano, J. L., Conyne, R. K., Kenny, M., Schwartz, J. P., & Waldo, M. (2007b). Walking the talk: Implementing the prevention guidelines and transforming the profession of psychology. *The Counseling Psychologist*, 35(4), 594-604. doi:10.1177/0011000006297158
- Hays, R. D., Hayashi, T., & Stewart, A. L. (1989). A five-item measure of socially desirable response set. *Educational and Psychological Measurement*, 49(3), 629-636.

- Henderson-King, D. H., & Stewart, A. J. (1994). Women or feminists? Assessing women's group consciousness. *Sex Roles, 31*(9), 505-516.
- Huebner, D. M., Rebhook, G. M., & Kegeles, S. M. (2004). Experiences of harassment, discrimination, and physical violence among young gay and bisexual men. *American Journal Of Public Health, 94*(7), 1200-1203.
doi:10.2105/AJPH.94.7.1200
- Jackman, M.R. (1994). *The velvet glove: Paternalism and conflict in gender, class, and race relations*. Berkeley, CA: University of California Press.
- Jones, G. P., & Jacklin, C. N. (1988). Changes in sexist attitudes toward women during introductory women's and men's studies courses. *Sex Roles, 18*(9), 611-622.
- Kenny, M. E., & Gallagher, L. A. (2003). Service-Learning. In F. T. Sherman & W. R. Torbert (Eds.), *Transforming social inquiry, transforming social action: New paradigms for crossing the theory/practice divide in universities and communities* (pp. 189-205). Norwell, MA: Kluwer.
- Kenny, M. E., & Hage, S. M. (2009). The next frontier: Prevention as an instrument of social justice. *The Journal of Primary Prevention, 30*(1), 1-10.
doi:10.1007/s10935-008-0163-7
- Kerpelman, L. C. (1969). Student political activism and ideology: Comparative characteristics of activists and nonactivists. *Journal of Counseling Psychology, 16*(1), 8-13. doi:10.1037/h0026682
- Kessler, R. C., Mickelson, K. D., & Williams, D. R. (1999). The prevalence, distribution, and mental health correlates of perceived discrimination in the United States. *Journal of Health and Social Behavior, 40*(3), 208-230. doi:10.2307/2676349
- Langer G. (2009, July 23). Racial discrimination: Obama, Gates and the police. ABC News. Available at: <http://blogs.abcnews.com/thenumbers/2009/07/racial-discrimination-obamagates-and-the-police.html>.
- Lee, A. R. (1997). Exploration of the sources of student activism: The case of South Korea. *International Journal of Public Opinion Research, 9*, 48-65.
- Lent, R.M., Brown, S.D., & Hackett, G. (1994). Toward a unifying social cognitive theory of career and academic interest, choice, and performance. *Journal of Vocational Behavior, 45*(1), 79-122.

- Lent, R. W., Brown, S. D., Sheu, H., Schmidt, J., Brenner, B. R., Gloster, C. S., & Treistman, D. (2005). Social cognitive predictors of academic interests and goals in engineering: Utility for women and students at historically Black universities. *Journal of Counseling Psychology, 52*(1), 84-92. doi:10.1037/0022-0167.52.1.84
- Lent, R. W., Hill, C. E., & Hoffman, M. (2003). Development and validation of the Counselor Activity Self-Efficacy Scales. *Journal of Counseling Psychology, 50*(1), 97-108. doi:10.1037/0022-0167.50.1.97
- Loftus, J. (2001). America's Liberalization in attitudes towards homosexuals. *American Sociological Review, 66*(5), 762-782.
- Malkin, C., & Stake, J. E. (2004). Changes in attitudes and self-confidence in the women's and gender studies classroom: The role of teacher alliance and student cohesion. *Sex Roles, 50*(7), 455-468.
- Mays, V. M., & Cochran, S.D. (2001). Mental health correlates of perceived discrimination among lesbian, gay, and bisexual adults in the United States. *American Journal of Public Health, 91*(11), 1869-1876. doi:10.2105/AJPH.91.11.1869
- McIntosh, P. (1992). White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies. In M. L. Andersen & P. Hill Collins (Eds.), *Race, class, and gender: An anthology* (pp. 70-81). Belmont, CA: Wadsworth.
- McIntosh, P. (1995). White privilege and male privilege: A personal account of coming to see correspondences through work in women's studies. In M. L. Andersen & P. H. Collins (Eds.), *Race, class, and gender: An anthology* (2nd ed., pp. 76-87). Belmont, CA: Wadsworth.
- McIntosh, P. (1998). White privilege: Unpacking the invisible knapsack. In P. S. Rothenberg (Ed.), *Race, class, and gender in the United States: An integrated study* (pp. 188-192). New York, NY: St. Martin's Press.
- Meyer, I. H. (2003). Prejudice, social stress, and mental health in lesbian, gay, and bisexual populations: Conceptual issues and research evidence. *Psychological Bulletin, 129*(5), 674-697. doi: [10.1037/0033-2909.129.5.674](https://doi.org/10.1037/0033-2909.129.5.674)
- Miller, M. J., & Sendrowitz, K. (2011). Counseling psychology trainees' social justice interest and commitment. *Journal of Counseling Psychology, 58*(2), 159-169. doi:10.1037/a0022663

- Miller, M. J., Sendrowitz, K., Connacher, C., Blanco, S., de La Pena, C. M., Bernardi, S., & Morere, L. (2009). College students' social justice interest and commitment: A social-cognitive perspective. *Journal of Counseling Psychology, 56*(4), 495.
- Miller, M. J., Sendrowitz, K., Connacher, C., Blanco, S., Muniz de la Pena, C., Morere, L., & Bernardi, S. (2007). Development of the SIQ. *Unpublished manuscript*.
- Mindrup, R. M., Spray, B. J., & Lamberghini-West, A. (2011). White privilege and multicultural counseling competence: The influence of field of study, sex, and racial/ethnic exposure. *Journal of Ethnic & Cultural Diversity in Social Work: Innovation in Theory, Research & Practice, 20*(1), 20-38.
doi:10.1080/15313204.2011.545942
- Myers, J. E., Sweeney, T. J., & White, V. E. (2002). Advocacy for counseling and counselors: A professional imperative. *Journal of Counseling & Development, 80*(4), 394.
- Neville, H. A., Lilly, R. L., Duran, G., Lee, R. M., & Browne, L. (2000). Construction and initial validation of the Color-Blind Racial Attitudes Scale (CoBRAS). *Journal of Counseling Psychology, 47*(1), 59.
- Nilsson, J. E., Marszalek, J. M., Linnemeyer, R. M., Bahner, A. D., & Misialek, L. (2011). Development and assessment of the Social Issues Advocacy Scale. *Educational and Psychological Measurement, 71*(1), 258-275. doi:10.1177/0013164410391581
- Nilsson, J. E., Marszalek, J. M., & Trummer, M. (2010). *Social justice advocacy across academic fields: An empirical investigation*. Poster presentation at the annual convention of the American Psychological Association, San Diego.
- Nilsson, J. E., & Schmidt, C. K. (2005). Social justice advocacy among graduate students in counseling: An initial exploration. *Journal of College Student Development, 46*(3), 267-279. doi:10.1353/csd.2005.0030
- Parker, L. (2003). A social justice model for clinical social work practice. *Affilia: Journal of Women & Social Work, 18*, 272-288.
- Pieterse, A. L., Evans, S. A., Risner-Butner, A., Collins, N. M., & Mason, L. (2009). Multicultural competence and social justice training in counseling psychology and counselor education: A review and analysis of a sample of multicultural course syllabi. *The Counseling Psychologist, 37*(1), 93-115.
doi:10.1177/0011000008319986

- Pope-Davis, D. B., & Ottavi, T. M. (1994). Examining the association between self-reported multicultural counseling competencies and demographic variables among counselors. *Journal of Counseling & Development, 72*(6), 651-654.
doi:10.1002/j.1556-6676.1994.tb01697.x
- Pope-Davis, D. B., Reynolds, A. L., Dings, J. G., & Nielson, D. (1995). Examining multicultural counseling competencies of graduate students in psychology. *Professional Psychology: Research and Practice, 26*(3), 322-329.
doi:10.1037/0735-7028.26.3.322
- Preacher, K. J., & Hayes, A. F. (2008). Asymptotic and resampling strategies for assessing and comparing indirect effects in multiple mediator models. *Behavior Research Methods, 40*, 879-891.
- Romano, J. L., & Hage, S. M. (2000). Prevention and counseling psychology revitalizing commitments for the 21st century. *The Counseling Psychologist, 28*(6), 733-763.
- Rostosky, S. S., & Riggle, E. B. (2011). Marriage equality for same-sex couples: Counseling psychologists as social change agents. *The Counseling Psychologist, 39*(7), 956-972. doi:10.1177/0011000011398398
- Schniedewind, N. (2005). "There ain't no White people here!" The transforming impact of teachers' racial consciousness on students and schools. *Equity and Excellence in Education, 38*, 280-289.
- Seelman, K. L., & Walls, N. (2010). Person-organization incongruence as a predictor of right-wing authoritarianism, social dominance orientation, and heterosexism. *Journal of Social Work Education, 46*(1), 103-122.
doi:10.5175/JSWE.2010.200800082
- Serow, R. C. (1990). Volunteering and values: An analysis of students' participation in community service. *Journal of Research & Development in Education, 23*(4), 198-203.
- Serow, R. C., & Dreyden, J. (1990). Community service among college and university students: Individual and institutional relationships. *Adolescence, 25*, 553-566.
- Sevelius, J. M., & Stake, J. E. (2006). The effects of prior attitudes and attitude: Importance on attitude change and class impact in women's and gender studies. *Journal of Applied Social Psychology, 33*(11), 2341-2353.
- Singh, A. A., Hofsess, C. D., Boyer, E. M., Kwong, A., Lau, A. M., McLain, M., & Haggins, K. L. (2010). Social justice and counseling psychology: Listening to the

- voices of doctoral trainees. *The Counseling Psychologist*, 38(6), 766-795.
doi:10.1177/0011000010362559
- Sodowsky, G., Kuo-Jackson, P. Y., Richardson, M., & Corey, A. (1998). Correlates of self-reported multicultural competencies: Counselor multicultural social desirability, race, social inadequacy, locus of control racial ideology, and multicultural training. *Journal of Counseling Psychology*, 45(3), 256-264.
doi:10.1037/0022-0167.45.3.256
- Solomon, P., Portelli, J., Daniel, B., & Campbell, A. (2005). The discourse of denial: How White teacher candidates construct race, racism, and "White privilege." *Race, Ethnicity, and Education*, 8, 147-169.
- Speight, S. L., & Vera, E. M. (2004). A social justice agenda: Ready, or not? *The Counseling Psychologist*, 32(1), 109-118. doi:10.1177/0011000003260005
- Steele, S. (1990). White guilt. *American Scholar*, 59, 497-506.
- Sue, D. W., & Sue, D. (2008). *Counseling the culturally diverse: Theory and practice* (5th ed.). Hoboken, NJ: John Wiley & Sons.
- Swigonski, M. E. (1996). Challenging privilege through Africentric social work practice. *Social Work*, 41(2), 153-61.
- Swim, J. K., & Miller, D. L. (1999). White guilt: Its antecedents and consequences for attitudes toward affirmative action. *Personality and Social Psychology Bulletin*, 25(4), 500-514. doi:10.1177/0146167299025004008
- Tabachnick, B. G., & Fidell, L. S. (2001). *Using multivariate statistics* (4th ed.). New York, NY: Harper Collins.
- Toporek, R. L., Gerstein, L. H., Fouad, N. A., Roysircar, G., & Israel, T. (2006). *Handbook for social justice in counseling psychology: Leadership, vision and action*. Thousand Oaks, CA: Sage.
- Toporek, R. L., Lewis, J. A., & Crethar, H. C. (2009). Promoting systemic change through the ACA advocacy competencies. *Journal of Counseling & Development*, 87(3), 260-268. doi:10.1002/j.1556-6678.2009.tb00105.x
- U.S. Department of Justice. (2001). Hate crimes reported in NIBRS, 1997-99. Washington, DC: Office of Justice Programs, Bureau of Justice Statistics Special Report.

- Van Voorhis, R. M., & Hostetter, C. (2006). The impact of MSW education on social worker empowerment and commitment to client empowerment through social justice advocacy. *Journal of Social Work Education, 42*, 105-121.
- Vera, E. M., & Speight, S. L. (2003). Multicultural competence, social justice, and counseling psychology: Expanding our roles. *The Counseling Psychologist, 31*(3), 253-272. doi:10.1177/0011000003031003001
- Waldo, C. R. (1998). Out on campus: Sexual orientation and academic climate in a university context. *American Journal of Community Psychology, 26*(5), 745-774. doi:10.1023/A:1022110031745
- Walls, N. E. (2008). Toward a multidimensional understanding of heterosexism: The changing nature of prejudice. *Journal of Homosexuality, 55*(1), 20-70.
- Walls, H., Griffin, R., Arnold-Renicker, H., Burson, M., Johnston, C., Moorman, N., & ... Schutte, E. (2009). Mapping graduate social work student learning journeys about heterosexual privilege. *Journal of Social Work Education, 45*(2), 289-307. doi:10.5175/JSWE.2009.200800004
- Waterman, A. D., Reid, J. D., Garfield, L. D., & Hoy, S. J. (2001). From curiosity to care: heterosexual student interest in sexual diversity courses. *Teaching of Psychology, 28*, 21-26.
- Wendler, A. M., & Nilsson, J. E. (2009). Universal-diverse orientation, cognitive complexity, and sociopolitical advocacy in counselor trainees. *Journal of Multicultural Counseling and Development, 37*(1), 28-39.
- Willyard, C. (2011). Men: A growing minority? *gradPsych Magazine*. Retrieved from <http://www.apa.org/gradpsych/2011/01/cover-men.aspx>
- Worthington, E. L., Wade, N. G., Hight, T. L., Ripley, J. S., McCullough, M. E., Berry, J. W., & O'Connor, L. (2003). The Religious Commitment Inventory-10: Development, refinement and validation of a brief scale for research and counseling. *Journal of Counseling Psychology, 50*(1), 84-96.

VITA

Lauren Tracey Dashjian was born on March 19, 1986 in Fresno, California. She attended public schools throughout her elementary, middle school, and high school education, graduating from Buchanan High School (Clovis, California) in 2004.

Ms. Dashjian next completed her Bachelor of Science in Psychology at Saint Mary's College of California (Moraga, California) in 2008, graduating magna cum laude.

Shortly after graduation, Ms. Dashjian moved to Kansas City, Missouri to begin a Ph.D. program in Counseling Psychology at the University of Missouri-Kansas City. After five years of graduate school and one year of internship at the California State University-Northridge (University Counseling Center), Ms. Dashjian will complete her Ph.D. in Counseling Psychology (August 2014).

The next step on Ms. Dashjian's journey leads to a one-year postdoctoral psychologist position at Claremont University Consortium (Monsour Counseling and Psychological Services), in Claremont, California. After completing her postdoctoral hours, Ms. Dashjian plans to become a Licensed Psychologist in California. She will continue to serve others through clinical work and community advocacy.

Ms. Dashjian is a member of the American Psychological Association.