U.S. Social Work Faculty and Gender Diversity Concerns: Personal Perspectives and Curricular Considerations

by

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This dissertation is dedicated first to Professor Carol Mowbray, who was a mentor, a supervisor, a valued colleague, and a wonderful friend, to so many of us in southeast Michigan. She taught me more than I could ever imagine, and most importantly she believed in me, and taught me to believe in myself.

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Table of Contents

Dedication ii

Acknowledgments iii

List of Tables vii

List of Figures viii

Abstract ix

Chapter I Introduction 1

The Importance of Teaching a More Complex Model of Gender 4

Study Aims 8

Research Questions 10

Chapter II Literature Review 12

Terminology 12

Historical Conceptualizations of Gender 13

The Binary Model: Insufficient and Inaccurate 19

Multiple Category Models: Insufficient and Inaccurate 20

Alternative Conceptualizations and Frameworks of Gender 24

The CSWE 2008 Revised EPAS 40

Relationship to the Aims of the Study 42

Chapter III Methods 43
Study Design 43
Sample Selection 43
Variables by Category 45
Description of Measures 45
Creation of the Theoretical Bases of Gender Content Index 48
Psychometric Analyses on Internal Scale Consistencies 51
Transphobia scale 51
Beliefs about the importance of gender content inclusion scale 53
Attitudes about gender scale. 55
Statistical Techniques Employed 58
Descriptive Analyses 58
Correlation Matrix 58
Hierarchical Regression 59
Chapter IV Results 61
The Sample 61
Aim One Results: What is Currently Being Taught About Gender 70
Scale and Theoretical Bases of Gender Content Index Means 74
Aim Two Results: Effects of Faculty Charactistics on Beliefs About and Teaching of Gender Content 75

Linear Regression Results..... 75

Multiple regression models..... 78

Chapter V Discussion and Implications..... 87

Problems of Limitations of Data Set..... 90

The Importance of Using Appropriate Gender Models in Social Work Education 92

Interpersonal Practice..... 93

Policy 98

Community Organization..... 100

Research..... 102

Education 107

Conclusion 109

Appendix Survey on Gender Diversity Content in Social Work Education..... 111

Bibliography 141

List of Tables

Table III—i Theoretical Bases of Gender Content Index 50

Table III—ii Transphobia Scale Internal Consistency 52

Table III—iii Beliefs About the Importance of Gender Content Inclusion Scale Internal Consistency 54

Table III—iv Attitudes About Gender Scale Internal Consistency 57

Table IV—i Degree and Job Classification Frequencies 62

Table IV—ii Respondent Experience and MSW Program Descriptive Statistics 63

Table IV—iii Teaching Effort and School Demographics Frequencies 64

Table IV—iv Sex, Gender, and SOID Frequencies 66

Table IV—v Race/Ethnicity and Childhood Location Frequencies 69

Table IV—vi Gender Specific Courses and Infused Content Frequencies 71

Table IV—vii Individual Methods of Gender Content Inclusion Frequencies 72

Table IV—viii Individual Theoretical Bases of Gender Content Frequencies 73

Table IV—ix Scale and Index Descriptive Statistics 74

Table IV—x Pearson Correlation Matrix 77

Table IV—xi Multiple Regression Model Predicting Beliefs re Gender Content Inclusion 81

Table IV—xii Multiple Regression Model Predicting Theoretical Bases of Gender Content Inclusion 86

List of Figures

Figure II—i An Approximate Fractal Model of Human Diversity 29

Figure II—ii Gender Spectra I 37

Figure II—iii Gender Spectra II 38

Figure II—iv Gender Spectra III 39

Abstract

In 2008 the Council on Social Work Education revised its accreditation standards for social work programs, to include a mandate that students be educated for practice that is sensitive to clients of diverse gender identity or expression. First steps toward fulfilling this mandate require knowledge of the current state of social work education on gender diversity, yet little is known about this topic.

A national sample (n = 1561) of faculty responded to a survey of all teaching faculty at all U.S. and Puerto Rico accredited MSW programs, indicating the amount and complexity of gender content they include in their teaching, their beliefs about the importance of including gender content, their attitudes about gender, their scores on a measure of transphobia, and demographic information.

Aim one was to learn about what is currently taught about gender in accredited U.S. MSW programs, including teaching effort and theoretical perspectives utilized. Aim two was to analyze the effect of certain specific background characteristics of the respondents on their conceptualizations, beliefs, and actual teaching practices.

89.9% of the faculty reported infusing gender content into one or more classes. Results, using a multiple linear regression model, show that having a sexual orientation other than exclusively heterosexual has a stronger influence on an educator's behavior than it does on their beliefs, while having a higher level of transphobia appears to affect one's beliefs strongly, yet has no significant effect on actual teaching practices.

MSW educators who believed more strongly that gender content should be

included in their teaching reported using a larger number of, and more complex methods, to teach about gender ($p < .001$), as did those who endorsed more complex attitudes about gender concepts ($p < .001$). Those who reported knowing family, friends, or acquaintances who identify as transgender ($p < .001$) also reported teaching more complex gender content. While increasing the visibility of transgender people within MSW programs may help to increase the complexity of the theoretical perspectives that faculty members use to teach about gender diversity, attempts to reduce faculty transphobia may not be particularly helpful in this regard.

Chapter I

Introduction

The concept of gender is extremely important in social work, both in social work practice and in social work education. Gender has been shown to be the most basic form of differentiation used when categorizing other people (Baudouin & Gallay, 2006; Lynch, Glass, Stangor, & Duan, 1992; Macrae & Bodenhausen, 2000; Zarate & Smith, 1990), and the first thing that people notice about others is their apparent gender. In addition, gender differences have been used to subjugate and oppress people for centuries, and those who do not conform to gender stereotypes continue to be oppressed to a great extent in the United States.

Gender affects the interactions that social workers have with others, whether those are of an interpersonal or counseling nature, working with groups, doing community organizing, working in policy development or administration, and even the way we view people as we do research on social work interventions. In addition, gender often affects the efficacy of social work interventions, and can be an important consideration when assigning clients to work with particular social workers.

Therefore it is of critical importance when we are educating social workers regarding gender and gender related concepts, that the pedagogy and content lead to student outcomes that reflect an accurate and thorough understanding of gender, including all of its diversity and its relation to the many other diverse dimensions of human development.

Over the past 50 years, socially constructed categories used to differentiate and categorize human beings have changed drastically in Western industrialized nations (Denny, 2004, 1998). Categories of race, for example, have been found not to even have a biological basis (Merriam-Webster, 2004). These categories are still being used both socially, and in scientific research. Yet currently, throughout the U.S. students are routinely educated regarding the lack of biological scientific evidence to support the social construction and use of racial categories.

At one time gender was used to explain many human behaviors, with justification of these behaviors based on biological imperatives. However, as currently operationalized by educators, the categories of "gender" and "sex," are considered to be social constructs which, in a parallel to racial constructs do not reflect the complex diversity of human biology and experience. Modern theories of gender in the humanities posit a range of gender possibilities, from the existence of multiple gender categories to the total breakdown of gender category validity. There is much discussion of modern gender theory in the humanities, as evidenced by the 120 titles categorized as "Gender Studies – Humanities" by the MIT Press alone. However, the other social, medical, and natural sciences have not kept pace with these developments. More differentiated and fluid models of gender and sex do not fit within the accepted and hegemonic categorical analysis that forms the bedrock of most current scientific research in, for example, medicine (American Public Health Association, 1999; Boehmer, 2002), psychology (Smiler & Epstein, 2010), and not even in the field of law (Meadow, 2010).

In fact, common research practices make it difficult for knowledge about gender complexity to develop. Researchers generally ask for respondent sex or gender (as if the

two were interchangeable), and everyone is simply expected to report which of the two accepted possibilities fit them. Currently a person cannot even sign up for many web based accounts without choosing between the two options provided for sex or gender. Thus, non-binary data are never even entered into forms, applications, or surveys. When respondents add alternatives to the female/male binary, since there are typically few, routine scientific practice has been to simply disregard their responses rather than create a new analytic category.

The reluctance of some scientists to reject the binary theoretical model, and the concurrent existence of several competing models of gender and sexuality, are evidence of a current and ongoing shift in the scientific paradigm of gender and sexuality (Kuhn, 1962). As the new paradigm begins to appear in our society, changes are gradually seen in varying areas of science. In medicine, for instance, there was recent recognition that the organs of women and men do not have the same response to medications (Anderson, 2008). This has now been followed by the newly developing field of personalized medicine, where care is tailored to individual patients in whatever ways possible, rather than assigning treatment to entire populations of patients, such as to all women or all men (PricewaterhouseCoopers' Health Research Institute, 2009), and for which scholarly references are only beginning to be published.

The mounting evidence that gender and sex are not binary categories, and that they may not even be comprised of categories at all, is only just beginning to be recognized by a few scholars in social work (Burdge, 2007; McPhail, 2004; Roche & Gringeri, 2010) and psychology (Auge et al., 2001; Fraser, 2009; A. I. Lev, 2009; Mohr, Moradi, Fassinger, & Worthington, 2009). While a few researchers such as these are

observe the contradictory evidence, and reach the conclusion that the binary model is flawed, the majority continue to disregard such evidence, thus bolstering the old dichotomous paradigm. Popular culture is replete with references to individuals who violate gender and sexual norms and stereotypes, and who defy categorization, and this is also reflected to some degree in the humanities, but scientists in other social sciences and in the natural and medical sciences have been slow to catch up. In this sense, many scientists may be blinded to the actualities of gender and sex due to the fact that their established paradigm construed gender in a binary fashion (Kuhn, 1962).

In today's educational system, it can be observed that courses on gender, gender identity, and sexuality are often taught in humanities departments. It can also be seen that some social science departments are beginning to include such courses in their curricula. However, unlike similar efforts concerning race, education about the complexity of gender and sexuality has generally not been infused into the content of all classes. One might argue that this could be a by-product of Puritanical values, which might result in a reluctance of some faculty to include information on gender and sexuality in their classroom-based teaching efforts. In addition, it is also possible that it is easier to embrace the binary system of gender because it may seem at first glance to be more straightforward and simpler than the obviously more complex socially constructed system of multiple racial categories.

The Importance of Teaching a More Complex Model of Gender

There are many valid considerations that underscore both the importance of learning more about the most current theories of gender, and why it is vital to teach about gender as a complex system. The primary importance of some of these factors calls for

social work faculty to develop a better appreciation of different models of gender. In order to do this, we first need to do an assessment of what is currently being taught about gender in accredited social work programs. An assessment is also needed, of how faculty characteristics and background influence the way they teach about this topic.

First, as is common during a time of paradigm shift (Kuhn, 1962), the current understanding of gender is in flux, and is radically different from the understanding of 50 years ago, and even from as recently as in the 1990s (Denny, 1998). The research area of gender studies is exploding with new knowledge, which makes it difficult for social work faculty, researchers, and practitioners alike to stay well-informed. This study will therefore focus on what is currently being taught in graduate social work programs, and on how personal and background influences on faculty and researchers may affect the ways in which they approach this topic. In addition, this thesis will also include information on the current state of scientific discussion of gender theory.

Second, the female/male binary model of gender which is likely still taught as the norm in most social work classes, renders many if not most individuals who do not match this rigid categorical approach invisible and oppressed, as it leaves no room for them in the social work worldview. In addition to rendering these individuals invisible, by separating individuals into assigned categories the categorical system provides a structure which lends itself naturally to an imbalance of power. In other words, the categorical nature of the system breeds inequality. On the other hand, a truly non-categorical system opens up the playing field, perhaps to as many genders as there are human beings, thus allowing for a broader range and usage of power by all individuals.

Third, it is essential to teach about the complexities of genders, in order for

individual students of any gender to excel and reach their fullest potential. It has been shown that when the environment is not safe for some individuals, all of those who notice the lack of safety for others are also significantly negatively affected themselves (Silverschanz, Konik, Cortina, & Magley, 2004). This research shows that even those individuals who are in the majority and are not directly negatively impacted by the power imbalance, are affected in ways that actually decrease their feelings of personal safety and their academic performance. Learning and teaching about the complexity of genders would therefore be one way to improve the academic performance and feelings of safety of all students in graduate social work programs.

Fourth, the National Association of Social Workers (NASW) Code of Ethics demands that social workers take action to end discrimination against and oppression of all human beings, especially for their clients and social work colleagues. Without education about the complexities of gender, social work faculty cannot be expected to live up to the professional Code of Ethics with respect to transgender people, or with respect to those who transgress societally established gender norms. Furthermore, the binary gender system is so ingrained and hegemonic in U.S. society that this proposed study may find that most graduate social work faculty are unaware of the need for education and activism concerning gender and sex.

Given our current understanding of gender, namely that each person may have a gender that is uniquely their own, and given what we know about the negative impact on students when they become aware that others are not safe, it is not enough to simply have some classes specifically designated as gender studies courses. It is imperative that gender education is infused into all social work courses. As it currently stands, students

in graduate programs of social work can earn their degrees without ever being in a class where there is any meaningful exploration or discussion regarding the multiplicity of genders that we now know exists. If students are to feel personally safe, and to feel that their classmates are safe, and if social workers are to follow the Code of Ethics and work to end oppression, then a thorough and basic understanding of gender and gender identity must be infused into every social work class that is taught.

Last, it is vital that we study what is taught in graduate social work programs because an understanding of the complexities of gender can ultimately strengthen our research, thus improving the lives of our clients. When research is done simply based on whether people have been assigned to one of two categories at birth, while the reality is that there are spectra, rather than individual and exclusive categories, then the research is basically flawed. If for example, as we recently learned, the internal organs of women react differently to identical dosages of the same medication, relative to the way the internal organs of men react(Anderson, 2008), there would be a sizable impact on such research if we were to incorporate a modern understanding of gender and sex into the equation.

If such research is done simply by utilizing the categories that were assigned to people at birth, there are bound to be people who were assigned to one category but who are more like the majority of people assigned to the other category, and vice versa. There are also bound to be many individuals who fall somewhere in between, not fitting well into either of the two categories. By explicitly designing research studies that take into account the multiplicity of genders that persons can have, the results of the research could be strengthened. In addition, such research would be more accurate, and in the medical

sciences might even contribute to saving lives.

Study Aims

In order to take some first steps to explore what is actually being taught in graduate U.S. social work programs, and the factors that may influence such instruction, a survey was sent to all faculty teaching in accredited MSW programs in the United States and Puerto Rico, who are listed on their programs' web pages. This survey was conducted with the following aims.

The first aim of this research is to ascertain what is currently being taught in accredited MSW programs in the United States. The survey is designed to elicit information about the actual teaching effort of social work faculty, including what they actually teach about gender and gender identity, as indicated not only by the amount they teach about gender, but also by the methods they employ to teach this content, and the complexity of the theoretical bases of this content. Faculty beliefs about the relative importance of including gender content in the curriculum will also be explored.

The second aim of this study is to explore and analyze the effect of certain specific background characteristics of the respondents on their conceptualizations, beliefs, and actual teaching practices. In order to achieve this aim, the following steps will be taken.

First the role of gender will be explored. Given that individuals socialized as women have been shown to be more open to diverse expressions of sexual and intimate behaviors (Diamond, 2003a; Diamond, 2004), it is hypothesized that self-identified female faculty will conceptualize gender and gender identity in ways that are less restrictive than the conceptualizations of self-identified male faculty members. Similarly,

it is hypothesized that those faculty members who identify as transgender will have even broader conceptualizations of gender and gender identity than those who either self-identify as women or as men.

Second, given the tremendous temporal changes in gender roles over the last 50 years (Pampel, 2011), it is hypothesized that younger faculty will be more open to less restrictive and more differentiated conceptualizations of gender than their older colleagues.

Third, since sexual orientation has become understood as non-binary (and by some as non-categorical) in nature (Bereket & Brayton, 2008; Garnets, 2002; Haslam, 1997; Hostetler & Herdt, 1998; Stein, 1997), an individual's sexual orientation is likely to affect their views of gender as well. It is therefore hypothesized that faculty who do not identify as being exclusively heterosexual will be more open to less restrictive and more differentiated conceptualizations of gender than their colleagues who identify as exclusively heterosexual. In addition, it is hypothesized that people who experience their own sexual orientation as being fluid or changing, or as something that they can choose to change, will also be more open to conceptualizations of gender that include and support their own characteristics.

Fourth, the degree of transphobia exhibited by an individual may also affect their beliefs about or actual inclusion of teaching content on gender. It is hypothesized that faculty who have a lower score on the Genderism and Transphobia Scale (Hill & Willoughby, 2005) will be more open to less restrictive and more differentiated conceptualizations of gender than their colleagues who have higher scores on this measure. In addition, there is variability in the extent to which social work faculty have

friends, family, or acquaintances who identify as transgender, or who do not identify as transgender but who express their gender in ways that are not typical for their gender identity. It is therefore hypothesized that greater familiarity with transgender or gender non-conforming people will lead to more complex conceptualizations of gender, and stronger beliefs about the importance of including gender content in one's teaching.

Last, the effects of general attitudes and conceptualizations that faculty hold regarding gender will be explored to determine if these affect their beliefs about and actual inclusion of, and the complexity of, gender content in their teaching. The effects of faculty beliefs about the importance of including gender content in their teaching, on the complexity of the content they include, will also be considered here.

Research Questions

1. What methods are faculty members currently using in their classroom teaching, to educate their students regarding gender content?

2. Do faculty beliefs about the importance of including course content on gender, and the number of theoretical bases from which they teach this content, covary with age and gender of the respondents?

3. Do faculty beliefs about the importance of including course content on gender, and the number of theoretical bases from which they teach this content, covary with sexual orientation of the respondents, with whether or not they view their sexual orientation as being flexible/ changing, and with whether or not they believe that their sexual orientation is a matter of personal choice?

4. Do faculty beliefs about the importance of including course content on gender, and the number of theoretical bases from which they teach this content, covary with

familiarity of the respondents with individuals who identify as transgender and/or who express their gender in non-typical ways, and with their transphobia level as indicated by their responses on a transphobia scale?

5. Do faculty beliefs about the importance of including course content on gender, and the number of theoretical bases from which they teach this content, covary with respondent attitudes regarding gender?

6. After accounting for the effects of faculty age, gender, transphobia, sexual orientation, their attitudes regarding gender, their views on the flexible/changing nature of their sexual orientation, their beliefs about their degree of personal choice about their sexual orientation, and whether or not they have acquaintances, family members, or friends who identify as transgender or who express their gender in non-typical ways, will there be a main effect for the relationship between faculty beliefs about the importance of including course content on gender, and the number of theoretical bases from which they teach this content?

Chapter II

Literature Review

Terminology

Most scientific articles, even those published by highly respected peer reviewed journals, do not take the time or trouble to define sexual orientation or gender identity when doing research in these areas, assuming that everyone knows what these terms mean. In those studies where sexual orientation and/or gender identity are defined, this is often done in terms of sex and/or gender, but again, without defining sex and gender. Where sex and gender are defined, they are often each one defined in terms of the other (i.e. – gender is the sex that one is born with) (Carroll, Gilroy, & Ryan, 2002; Ekins & King, 1997; Eyler & Wright, 1997; Hartmann, Becker, & Rueffer-Hesse, 1997; Huston, 1983; Arlene Istar Lev, 2004; McFadden, 2004; Tewksbury & Gagne, 1996; Tholfsen, 2000).

Given the number of semantic errors and contradictions, even in the basic dictionary definitions of words which have not been subsequently operationalized for research purposes, and given that some of these words are used in scientific studies with the assumption that everyone knows what they mean, there are real problems inherent in any effort to compare and contrast the results of studies that have been conducted in the past. Adding to this the widely discrepant operationalization and utilization of more complex terms relating to sexuality and gender, it becomes clear that those who are

conducting research in these areas have much work to do. Terms need to be agreed upon, and used in studies across the board, so that more in-depth investigation and exploration will be possible in the future, and so that at least minimal levels of validity and reliability can be achieved for a wider array of research studies than are currently available.

For the purposes of this study, physical sex characteristics and SOID (sexual orientation identity) will be used as terms for two distinct aspects of gender, that should be considered along with genetic/chromosomal sex, gender identity, and brain sex, to create a whole picture of one's gender. This is illustrated in figure II-i.

Historical Conceptualizations of Gender

Historically the concept of gender has included a greater range of expression and interpretation, and has been less rigidly defined than the gender construct which has been generally accepted in recent Western society (Feinberg, 1996; Nanda, 2000; Williams, 1986). Between the late 19th century and the late 20th century in the United States, in particular, the characterization of gender as a binary construct has become so ubiquitous that there is little understanding or knowledge that diverse understandings of gender even exist in any other present day or historical cultures (Feinberg, 1996; Meyerowitz, 2002). Due to the extreme levels of categorization, lack of variability, lack of ambiguity, moral judgment, medical pathologizing, and homogeneity of our gender construct, categories, roles and stereotypes, it is challenging to even begin a discussion of the differences between modern day Western concepts and those of other cultures and historical periods (Dreger, 1998; Meyerowitz, 2002; Rudacille, 2005; Winters, 2008).

In ancient history, and in some parts of the world continuing up through recent history and the present (Davies, 2007; Nanda, 1990, 2000; Vanita & Kidwai, 2000), there

are many references to groups of people, individuals, and deities who are of genders that do not fit into the dichotomous modern Western concept of gender. These people were (and are) accepted and included parts of their societies, yet they would not fit into the gender roles and expectations of modern day Western culture. For example, in modern Western societies strong distinctions are made between spiritual feelings and physical behaviors. Along with these distinctions there is a strong emphasis given to the scientific method, which is based on what we can observe in the physical realm. In some other cultures (Nanda, 2000; Vanita & Kidwai, 2000; Williams, 1986) however, there is a stronger emphasis on the spiritual nature of things and people, on their essence – a quality that cannot be physically observed and measured, but which can only be perceived and experienced at a spiritual level.

Thus our distinction between gender and sex (as a social construct versus a physical and biological construct) and our concurrent emphasis on the physical sex act as being more important than the feelings of attraction that people experience, are not well understood by people in these other cultures. These differences also make it difficult for us to understand different conceptualizations of gender in cultures where the belief systems are so different from our own. Other contemporary cultural views and understandings include five genders of the Bugis of Indonesia, the third gender Mahu of Tahiti and Hawa'i', and the third gender Hijra of India.

Prior to encountering European influence the gender conceptualizations of more than half of the Native American tribes (in North, Central, and South America) included three, four, five or more genders categories, and in some tribes these genders are a part of modern day culture on the reservations (Jacobs, Thomas, & Lang, 1997; Williams, 1986).

The Western concept of sexual orientation as being attracted to people of one's own gender is antithetical to their gender constructs, as that simply didn't happen, due to their multiple societally accepted and inclusive gender roles. Although historically each tribe had separate names for each gender beyond female and male, in modern Native American society those who are of genders other than female or male identify most often as two-spirit (Jacobs et al., 1997; Williams, 1986).

In a similar way, the lack of a binary of strictly prescribed roles and required behaviors meant that it was not assumed that two-spirit people had same-sex relationships. Some did (when viewed using our criteria) and some did not. The sex act was not viewed in Native American society in the same way that it is by many in modern Western societies, but was viewed as being strongly influenced by spiritual aspects. To even use words to indicate that it had a strong spiritual component would do a disservice to the Native American community, because the word component suggests that there might be some way to divorce the spiritual influence from the physical influence, and that was (and is) not viewed as a possibility within that culture.

Thus it can be seen that within some past and present cultures gender and sex are viewed as being part of the same construct, parts of a whole, and genders were not limited to two. In addition, there were many cultures where a blend of female and male characteristics were incorporated in a single deity, where priests or priestesses, shamans, or other respected teachers and leaders were viewed as being of genders other than female or male, or that were combinations of female and male (Davies, 2007; Nanda, 1990, 2000). Since sex and gender were not strictly categorized (as we tend to do in Western society) the question of whether this was because such people were physically

intersex, or because they were transgender in other ways while being of typical female or male sex, is really not an adequate question and would be viewed as being of insignificant consequence in many of these cultures.

Although Judeo-Christian culture made some very clear distinctions between female and male in some texts, other parts of the written record indicate more flexibility in this regard (Feinberg, 1996). In a European effort to establish the authority of Christianity over what were termed pagan (non-Christian) religions of the native inhabitants of areas that were being colonized, the concrete separation of the sexes and genders in Christianity was highly emphasized as one way to clearly differentiate the accepted religion from those of the conquered, which typically included much more flexible and fluid gender roles and stereotypes (Feinberg, 1996).

When arriving in the Americas, Europeans were shocked and morally and religiously offended by the behaviors of the native populations. Native Americans believed that sex was a gift from God, which they shared and enjoyed with their friends from the age of puberty, male, female and other genders alike (Williams, 1986). This combined with the fact that they also had more than two genders, and thus often appeared to the Europeans to be having homosexual relationships, combined to provide the Europeans with the basis of their belief in their moral obligation to kill the native people.

Native Americans were routinely denounced for their abominable and unspeakable acts, and their genders and sexuality were used as evidence that they were either not human or were at best heathens, and should therefore either be converted to the correct, God fearing way of acting, or be obliterated from the face of the Earth (Williams, 1986). This act of destruction, in the name of keeping the obviously factual distinction

between the two clearly observable genders crystal clear, must surely have influenced gender roles in the developing United States. The distinction between Europeans and the native people, who were either non-human or heathens, was a distinction defined by whether or not there were clear female and male gender roles, and violation of these roles meant death.

Beginning in the late 19th and early 20th centuries Freud developed his theories of psychoanalysis and psychosexual development (Murphy, 1984). Although his early interpretation was that all humans are inherently either attracted to or repelled by all other humans, regardless of sex or gender, he gave in to societal expectations over time, eventually labeling homosexuality as an illness that was characterized by lack of adequate role identification and lack of modeling of the same-sex parent's behaviors (Murphy, 1984).

Even though Freud's delineation of the Oedipus and Electra Complexes has been challenged by feminist scholars, and largely discredited, and in spite of the fact that sexual orientations other than heterosexual have been removed from the DSM since 1973 (American Psychiatric Association Task Force on Nomenclature and Statistics, 1980; Bynum, 2002), our Western categorization of sex and gender as being distinctly separate constructs has at the same time allowed for Gender Identity Disorder to remain classified as an illness. Numerous historical works document the Western medicalization of gender identity and sexual orientation during the 19th and 20th centuries (Dreger, 1998; Kessler & McKenna, 1985; Winters, 2008).

Once medical surgery had developed to a fairly sophisticated level, doctors began to operate routinely on babies who were born intersex, and on those who were born as

they described it, as having “indeterminate” or “ambiguous” genitalia (Dreger, 1999; Meyerowitz, 2002). Historically such people would live their lives as whoever and whatever they were, as men or women if they so chose, or not, without surgical intervention. However, once this procedure became an established part of medicine the sexuality and gender constructs of Western society became even more essentialized and homogeneous.

In the mid-1900s the general public became aware of gender identity for the first time in modern history, when Christine Jorgenson returned from Sweden having had sex reassignment surgery (SRS) (Meyerowitz, 2002). While this did not include any understanding of the fluidity and diversity of gender and sexuality, it did allow for one to change their body from one strict category to the other within the binary system, while still asserting that for normal people gender identity is determined by the physical characteristics of the body with which they are born. This did not create any awareness of intersex people or of transgender people who didn’t identify as transsexual.

In the 1980s the Transgender Umbrella model of gender was introduced, which included more categories of gender, presented as being distinct and separate, non-overlapping categories, and generally of binary construction(Denny, 2004, 1998; P-FLAG North Bay Chapter, 2004). The emergence of an understanding of sexual orientation was beginning to include bisexuality as a spectrum of sexual attraction at that time, although for the public at large this soon gave way to a tertiary model where there were simply three categories of sexual orientation, heterosexual, homosexual and bisexual, with each being essentialized to mean that one’s attractions were entirely toward one’s own sex, the “opposite” sex, or both equally.

By the 1990s there began to be a better understanding of gender identity and the range of transgender identities and behavioral expressions, which is continuing to develop through the present day.

The Binary Model: Insufficient and Inaccurate

A chief illustration of the inadequacy of binary concepts for gender is the conceptualization of sexual orientation as based on the binary system of either being attracted to one's own sex or gender (depending on the definition used), or of being attracted to the other, or opposite sex or gender. The basic underlying assumption that there only exist the sexes or genders of the self, and the opposite or other, is even reinforced in the medical terms of heterosexual and homosexual (Dreger, 1998; Fausto-Sterling, 2001; Winters, 2008).

For third or fourth gender people (Williams, 1986), both in U.S. society and in other contemporary societies, these terms have little or no meaning, and cannot be used to categorize the actual attractions and relationships that people have. For example, if a third gender person is attracted to men, or if they are attracted to women, neither of these cases is an example of homosexuality if they do not identify as being a man or a woman. Neither could either of these two cases be claimed to be a case of heterosexuality, in that heterosexuality presumes an attraction to those of the "opposite" sex or gender, and if there are more than two genders, what gender would be the opposite of third gender? What would be the opposite of fourth gender?

In addition to these difficulties with our current conceptualizations of sexual orientation, many modern day people describe their sexual orientation as an experience of falling in love with another person, and not with their sex or gender (or irrespective of

their sex or gender). Thus there are many modern day examples of women who were living in lesbian relationships with their partners or wives, where at a subsequent time the partner or wife transitioned to align their sex with their male identity, and the couples stayed together despite the outside appearance of their becoming heterosexual couples.

Other examples are of couples living in heterosexual relationships for many years, and remaining together after one partner transitioned their sex to match their gender, despite the appearance that they had then become homosexual couples. In both of these examples there are many people who say that no, their sexual orientation did not change when their partner transitioned, but that it is the person they love, as opposed to loving them because they are of a particular sex or gender.

An additional example is that of school children and adults who are not entirely sure of their gender or sex roles, who are uncertain as to whether or not they are "enough" of a man or woman, and who take many avenues to increase their certainty about themselves, often at the expense of others. As new information about gender has become available, many people have reacted to this by making increasingly authoritarian attempts to force others to abide by strict societal gender roles and sex roles, as if to reassure themselves that their own personal gender expression is conforming enough to be acceptable, while at the same time taking the spotlight away from any aspects of themselves that don't match perfectly with what they perceive to be the ideal expression for their own sex or gender.

Multiple Category Models: Insufficient and Inaccurate

The deconstruction of racial categories can be used as an example to shed light on the ways that sexual and gender categories are not scientifically supported. Race is

defined thusly by Encyclopædia Britannica (Merriam-Webster, 2004):

> Term once commonly used in physical anthropology to denote a division of humankind possessing traits that are transmissible by descent and sufficient to characterize it as a distinct human type (e.g., Caucasoid, Mongoloid, Negroid). Today the term has little scientific standing, as older methods of differentiation, including hair form and body measurement, have given way to the comparative analysis of DNA and gene frequencies relating to such factors as blood typing, the excretion of amino acids, and inherited enzyme deficiencies. Because all human populations today are extremely similar genetically, most researchers have abandoned the concept of race for the concept of the cline, a graded series of differences occurring along a line of environmental or geographical transition. This reflects the recognition that human populations have always been in a state of flux, with genes constantly flowing from one gene pool to another, impeded only by physical or ecological boundaries. While relative isolation does preserve genetic differences and allow populations to maximally adapt to climatic and disease factors over long periods of time, all groups currently existing are thoroughly "mixed" genetically, and such differences as still exist do not lend themselves to simple typologizing. "Race" is today primarily a sociological designation, identifying a class sharing some outward physical characteristics and some commonalities of culture and history.

Of particular note in this description is the "concept of the cline, a graded series of

differences" (Merriam-Webster, 2004), with attention to the plural aspect of the series, and the plural nature of differences. Similar differences are noted as they relate to sex and gender, but rather than essentializing these differences as denoting categorical boundaries for many categories, as in historical racial constructs, Western societies have essentialized the differences as being indicative of only two categories (Dreger, 1998; Fausto-Sterling, 2000). The mere fact that other modern and historical societies have essentialized sex or gender into more than two categories does not in and of itself give any more credibility to the idea that there are more than two categories, than there is for the idea that the categories are limited to two.

It can be easily observed that there is more variability among men, and there is more variability among women, than there is between the average or typical man and the average or typical woman. Similarly there is wider within-gender variance among each of the many genders in other societies than there is between genders. For example, there is a greater range between those men with the greatest physical strength and those with the least physical strength, than there is between the physical strength of the average man and that of the average woman (Roughgarden, 2004). Thus there can be seen to exist much overlap and replication of features among genders (whether they be two or more in number), while possession of particular typologies of features does not conform to the self-proclaimed gender identities of those observed. These conclusions are more quickly and easily observed with gender, which is currently widely believed to have more of a cultural and societal origin than sex, which is widely viewed as being biologically and genetically constructed. There has been much discussion, particularly in Women's Studies and Queer Theory (Ridgeway & Correll, 2004), of cultural creation and

maintenance of discreet gender categories.

This is less obvious with sexual categories, with several probable causes. We cannot see genetic code with the unaided eye, and even if we could we would need a biological sample from each person whose code we might want to read. In addition we cannot usually observe and compare others' private physical characteristics, such as their genitals, in order to sex type them (except typically at birth). Therefore we usually assign both sex and gender in accordance with the way the person presents themselves (Dreger, 1998, 1999; Fausto-Sterling, 1985; Roughgarden, 2004; Rudacille, 2005) in the public sphere, including the way they self-identify, their gender expression, their clothing, and the gender roles they portray at home, work and in other settings. Thus our societal assumption that sex is biologically and genetically determined remains an untested hypothesis at best, and an illusion at worst.

In addition, in our society we take many, many additional steps to ensure that the "indisputable, observable fact" of exactly two distinct sexes is maintained (Dreger, 1998; Kessler & McKenna, 1985; Meyerowitz, 2002; Rudacille, 2005). This is even carried to the extreme, as thousands of surgeries are performed on newborn babies prior to their release into society, to ensure that their genitalia conform to societal norms about sex (Dreger, 1999). It is precisely this fact, that there is no indisputable, observable fact regarding sex, that leads to all of these surgeries by well-meaning doctors who are following the dictates of society in an attempt to help children better fit in. If there were an indisputable fact, then no outside measures would be needed – independent observation would clearly lead everyone to the same conclusion without the artificial assistance of surgery and other means of societal reinforcement of gender and sex role

stereotypes.

There is current, thorough, literature on sex differentiation (Roughgarden, 2004), which illuminates the societal biases regarding the "separation" of the sexes, both for humans and for other animals. The lack of evidence for the presumably more obvious categorization of sex sheds light on the entire lack of evidence for any "natural divisions" of characteristics that would form separate categories of gender. Like the graded series' of differences that typify clines, both sex and gender are typified by graded series of hundreds, if not thousands, of differences among human individuals.

Alternative Conceptualizations and Frameworks of Gender

Human differences in sex and gender are best explained by models which incorporate an inherent understanding that each of these concepts is made up of a myriad of different aspects, most (and perhaps all) of which exist as dimensions which can be viewed as separate spectra of sexuality and gender. Researchers (Eyler & Wright, 1997; Tideman, 2001) have begun to develop such models, including gender, gender identity, biological sex, and sexual orientation all within one framework, comprised of various spectra rather than of binary, tertiary, and multiple categories.

A good example of this sort of overarching conceptual framework is the "Paradigm of Sexuality," as designed by Justine Tideman and Claudette Kulkarni for use in gender identity education workshops (Tideman, 2001). This framework is inclusive of spectra representing sexual behavior, sexual orientation, (biological) sex, body image, gender, gender identity, and gender role, all identified as parts of sexuality.

Another example, presented as a scale of gender identification along a continuum (Eyler & Wright, 1997), is called "an individually-based gender continuum" by the

authors. However, it is not actually constructed as a continuum with continuous gradations between individual differences of gender, but rather as a continuum along nine discreet categories of gender. Thus it is similar to the transgender umbrella model (P-FLAG North Bay Chapter, 2004), in that there are many, in this case nine, possible categories, but the categories are still presented as discreet and separate possibilities with no overlap, and with no place for those who do not fit neatly into one of the nine. Thus while the argument is presented that a continuous model is necessary, the authors only take the argument so far, not following it through to its logical conclusion. While the development of these and similar models is to be applauded, and their contributions to providing a conceptual framework that is broad and inclusive enough to contain the four major elements of sex and gender at once, there are some further modifications which would render this framework more useful and accessible by educators and clinicians alike, while aligning the model more closely with what can actually be observed about gender, gender identity, sex, and sexual orientation.

Sex is often viewed by researchers as having to do with physical characteristics, including genetic and chromosomal characteristics, while gender encompasses how a person identifies themselves, and their internal knowledge about themselves, including their understanding of their own biology and morphology (Fausto-Sterling, 2000; Roughgarden, 2004). Therefore in the model presented here, sex is not hierarchically placed above gender; but is rather viewed as being comprised of a subset of spectra among all of the spectra of the overall gender concept. While gender may include sex spectra and sexuality spectra as among its many aspects, gender is also inclusive of much that is not covered by sex and/or sexuality. Thus the overall framework will be termed a

paradigm of gender, or as titled here, a "Gender Spectra Model."

In most of the literature, gender identity refers to one's internal knowledge about or sense of their own gender (Denny, 1998; Fausto-Sterling, 2000; Feinberg, 1996; Winters, 2008). SOID (sexual orientation identity) (Devor, 1998) refers to one's own sense of or knowledge about their own sexual orientation. Sexual identity is used to refer to many concepts, including sometimes referring to a person's SOID, and other times referring to whether a person is more sexual or asexual, or referring to how strongly sexual a person is, or to how their sexual behaviors relate to the other aspects of their gender and sexuality (Brennan, Ross, Dobinson, Veldhuizen, & Steele, 2010; Diamond, 2005; Diamond & Butterworth, 2008).

Within the literature, sexual identity is better defined by the ways it is not used, rather than by the ways it is used. So although sexual identity is used in all of the ways described above, it is not used to indicate one's own sense or knowledge of their own sex. Thus it is not used in a comparable way to gender identity and SOID. It is used as an identity that relates to "being" sexual, rather than as an identity that includes being of a particular sex or gender or sexual orientation(Brennan et al., 2010; Diamond, 2005; Diamond & Butterworth, 2008).

This sheds further light on the relationship of the concepts of sex and gender to one another. Gender identity is not only defined as one's internal sense or knowledge of their own gender, but is also implicitly understood to include their internal knowledge of and sense of their own sex (Benjamin, 2001; Fausto-Sterling, 2000; Roughgarden, 2004). Thus if their sex does not correspond with their gender identity, they would be given medical approval for sex reassignment surgery. Gender takes precedence, as the overall

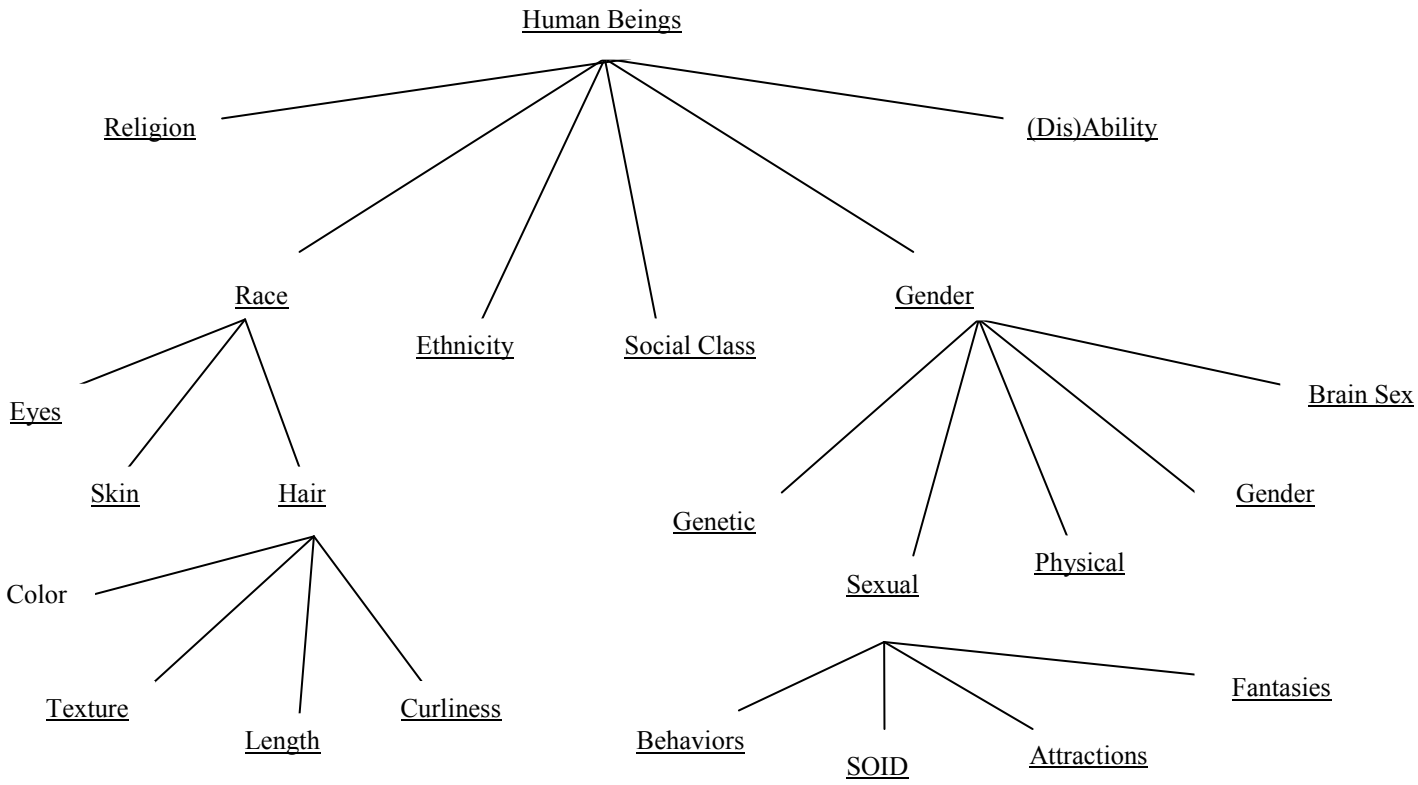
inclusive term, and therefore the spectra of sex are included as aspects of the overall concept of gender.

An understanding of how the (thousands of) various aspects of gender (including sexuality) relate to one another necessitates a view which takes the concept of intersectionality to its logical conclusion. Intersectionality posits that a person is not defined by any one aspect of themselves, but rather has a viewpoint that is created by the point of intersection of all of their multiple identities. Most education about and discussion of intersectionality involve people identifying which trait describes them, within each of several identity categories. Thus a person might, for example, identify as an African American, Christian, disabled, gay male. The person is then viewed through a lens which takes into account the point of intersection of these multiple identities, as the location of that individual's identity.

Unfortunately this does not account for the fact that there are many different types of African Americans. This person's racial heritage could be from Egypt, for example, or from Ghana, or South Africa. They could be descended from people who were brought to this country as slaves, or from people who immigrated here even within the last few years of their own accord; Southern Baptist, or Pentecostal, or Episcopal; having severe diabetes, depression, epilepsy, Down's Syndrome, or being confined to a wheelchair; being extremely masculine and muscular or being very feminine or slight in appearance; being very masculine or very feminine in behaviors, and similarly in speech. There is little in this intersectional description of the person to tell us what they are really like in any of these aspects, and this is due to the limited nature of intersectionality when used only at one level of identity.

When taken to its logical conclusion, we begin to see that at every level of intersection we identify characteristics which involve the intersection of more specific characteristics at a lower level, until the person is defined in a way that is unique among the billions of people on this planet. This blends the concept of intersectionality with the scientific, mathematical and biological concept of approximate fractals (Mandelbrot, 1983), in that the same diversity that can be viewed at any level of a person's identity is also replicated or reflected, and can thus be seen at every other level of their identity, both as one moves toward viewing them from higher (more essentialized) and from lower (more individuated) levels of their identities. Mathematical and geometric fractals continue the self similarity between different levels of a system, on to an infinite number of levels. In an approximate fractal, such as a tree, a waterway, or in this case a human being, the number of levels are finite, so the self-similarity is limited to the levels that exist within the particular system being studied. Figure II-i is a visual representation of the approximate fractal nature of human diversity, showing intersectionality repeating at many levels of the system.

Figure II—i An Approximate Fractal Model of Human Diversity



I posit here that most gender and sex research has overlooked some of the deeper beliefs and schemas that individuals hold regarding these concepts. These appear to be central to one's understanding of one's own gender identity, gender, sex, and sexual orientation, and their understanding of others. Therefore these have been included in the conceptual framework proposed here. A brief overview of this conceptual framework is below, followed by samples of some proposed spectra. The third page of spectra displays some of the possible beliefs and schemas that a person may hold regarding gender.

The overarching concepts of this proposed gender spectra model are as follows:

1. Gender is many-faceted, much like a piece of cloth with its many threads. Each thread, or strand of a person's gender, represents a different aspect or spectrum along which a person could be placed, depending on their biological inheritance, their socialization and life experiences, and the context in which the person exists (time, place, social, occupational or family position, whether alone or in the company of others, internal emotional and cognitive states).

2. Almost any strand may also be viewed as being comprised of many finer strands woven together. For instance, the clothing that one wears could be represented as a single strand, but depending on the context this may be so variable that one might rather choose to view it as a weave comprised of strands representing the clothing one wears for work, what one wears for school, what one wears in church, what one wears when playing baseball, etc. On each of these separate spectra, a person might place themselves farther toward either the traditionally masculine or the traditionally feminine end.

3. Where one locates oneself on one strand does not necessarily provide any useful information regarding where one may be located on any of the other strands. While we

may find that we can use an aggregate of data from many people to make statements about whether or not people who are located in one area of a particular strand are more likely to be located in closer proximity to one other on another particular strand, there is no currently known way to accurately predict where any particular individual will be located on any particular strand relative to where they are located on any other particular strand.

4. As humans and as researchers we have tended to focus mostly or exclusively on narrow bandwidths of many of these spectra, or on those who can be located within various narrow and specific bandwidths of several spectra which we perceive to be related, often to the exclusion of much broader bandwidths of these same spectra. In many cases we know next to nothing about these broader ranges of bandwidth, and in some cases do not even recognize the existence of that larger bandwidth.

An example of this is the designation given by the medical profession to "transvestites." Although our early understanding of this group was mostly formed by the impressions that psychiatrists had of their patients who cross-dressed, it was not always clear how this might skew our view of people who had male bodies but wore traditionally female clothes on some occasions.

Psychiatrists who interviewed patients whom they diagnosed as transvestites were observing people who fit into a very narrow bandwidth on several of the spectra. Thus a belief was created that transvestites, or cross-dressers were people who were 1) at the far male end of the spectrum of biological sex, 2) at the far male end of the spectrum of assigned gender, 3) at the far male end of the spectrum of gender identity (although they would be included with transgender people – perhaps in the mid-range of this spectrum –

by psychiatrists, it was clear that their self-designation was of themselves as being men), 4) at the far female end of whichever one of the sub-spectra of gender roles of clothing that would represent the clothing they wore in contexts where they cross-dressed, and at the far male end of the sub-spectra of gender roles of clothing they wore when in all of the contexts where they did not cross-dress.

Perhaps most interesting was the assumption made by many of the medical professionals who saw clients from this group, that these people were in a specific and narrow bandwidth of the spectrum of one's intentions for wearing clothing that was traditionally associated with females – the bandwidth defined by having the intention to be sexually aroused by wearing this clothing. It is now clear that many, and probably most, men who cross-dress do so for feelings of comfort and to reduce the anxiety and stress of dealing with the many demands that are put upon men in our society – and not for sexual pleasure – thus illuminating the erroneous belief that observing where they were located on those spectra which were thought to define them as being transvestites could also provide reliable information about their locations on other spectra, including the spectrum of whether or not they gained sexual pleasure from cross dressing..

Another example of this focus on small bandwidths of spectra would be in the act of stereotyping. When people learn that someone is of a certain race, religion, or gender (so located in a certain place on one of these spectra) and then believes that this tells them where they are located on other spectra, just based on their location on the race, religion or gender spectrum, this is stereotyping. It is as if, once a person learns that another person is of a particular group or has a specific characteristic, they then believe that this person only exists within very narrow bandwidths on the other spectra that are involved

in the stereotype they have about this group.

5. When identifying or labeling people who identify as belonging to a narrow bandwidth on a few of the spectra as belonging to an identified group or category, we may come to recognize the pattern of locations on these few spectra as being indicative of people from this group. This would be like saying that the cloth comprised by the many spectra of a person was, for instance, a plaid. This might mean that it would be identifiable as having a general sort of a pattern that could be discerned, but would tell us nothing about the various colors of the strands of the cloth, the material(s) they were comprised of, the broadness or narrowness of the pattern, the way that the strands were woven to achieve the pattern, or even the specifics of the pattern itself. This once again brings us to the conclusion that while there may be some relationship between various aspects of gender and sexuality when the information is used in aggregate form, this really tells us nothing at all about an individual's other physical, mental, and spiritual characteristics, their attractions, feelings, opinions or behaviors.

6. In addition to focusing only on narrow bandwidths of many of these spectra, for a great number of them we also set standards for those who are toward each end of the spectrum, using the traits of those who are at the farthest extreme in that direction, and then treating the spectrum as if it were a binary set of categories. A common example of such oversimplification or essentializing of the spectra would be defining (or requiring) all men as being like John Wayne, and all women as being like Marilyn Monroe. This sort of assignment of qualities along these spectra not only does a disservice to those who are farther from either end, it also invalidates the experience of those who are very near the end, because in point of fact no one is completely traditionally male or female on

every spectrum that we can observe.

So for instance, we have a developing or renewed understanding that many straight people are also somewhat attracted to same-sex people, and that many homosexual people are also somewhat attracted to opposite-sex people (Silverschanz et al., 2004; Spitzer, 2003), but this doesn't fit with the established binary view of gay versus straight, or with the tertiary view including gay, straight and bisexual people. In our society, and in our educational systems, we teach the old (binary or tertiary) models of gender and sexual orientation, while in reality we are learning more and more each day that these are not real, and that every person is an individual with regard to gender, as located on perhaps hundreds or thousands of different spectra.

7. One can be perceived to be extremely male or female, due to their position on a number of these spectra, and yet also be extremely far toward the opposite end of the spectra on many others. Some spectra may simply override others when we are attempting to categorize a person. For example, a man might have a very rugged and masculine appearance, and very masculine body language and voice, so he would be placed toward the far end as male on several of the spectra – yet this same person could also be extremely nurturing and sensitive toward others, and might be very in touch with their emotions, and so be placed extremely far toward the feminine side on other spectra. While the visually observed traits might take precedence, this person might at the same time be more feminine than most people identified as women, and none of these observed traits would conclusively tell us how this person identified – as male, female, or something else.

8. When encountering other people or entering various environmental situations, one

may move quickly and fluidly to different places on one or more of these spectra. So as another person enters the room, people already in the room may shift in how masculine or feminine they feel on these spectra, literally "in the blink of an eye" (you may have observed this happening to yourself in the past) – and these shifts would not all necessarily be in the same directions. This can often be viewed more readily when the other person entering the room appears to be either very strongly masculine or feminine, or also if they are highly undifferentiated with respect to gender.

9. Some of these spectra may actually be comprised of two separate spectra, one varying from not feminine to very feminine, and the other varying from not masculine to very masculine. A person could be located anywhere on either of these spectra. So "Pat" from Saturday Night Live might be located as low on both. Madonna might be located as high on both, but higher on femininity, but Zsa Zsa Gabor would be higher on femininity and low on masculinity. Hugh Grant might be located as high on both, but higher on masculinity, whereas Clint Eastwood might be located as higher on masculinity and lower on femininity. Even Marilyn Monroe and John Wayne would have some level of the traditionally "opposite" gender characteristics on at least some of the spectra.

Although this bears some resemblance to Bem's model (Bem, 1974), I posit here that this model might be applied separately to each of many different aspects of gender, and that the same individual might be found to display widely varying Bem scores on each of the many spectra that comprise gender.

10. Every time that gender categories are used to "size up" or try to better understand who a person is, some of the spectra will be noticed consciously, while others will be ignored, or only noticed subconsciously or in passing. This may be because there are

spectra that are more or less salient to each person, depending on their own individuality. Certain specific spectra may be more central to what particular people have learned and decided about what gender is, from their own personal perspectives.

The introduction of this highly individualized conceptual framework of gender is complicated by the fact that we live in a society where the prevailing worldview is that people can and should be categorized. Categorization of people is even done in multicultural social work education, where the study of differences and similarities between groups of people is emphasized in an attempt to develop increased understanding between those groups (Green, 1999).

A model of gender based on approximate fractals, where intersectionality exists at all levels of, and throughout, the system, would include intersectionality on all aspects of a person's individuality. Thus there would be intersectionality within each of the physical traits the person possessed, within the mental traits, in each of the thought processes, and even in the person's beliefs and emotions.

Three diagrams, illustrating different examples of traits that would be included in such a model, are provided in figures II-ii, II-iii, and II-iv. Since there are thousands of spectra such as those shown in these few examples, in this model of gender, only a few examples are displayed here, but these have been chosen to roughly represent different and widely divergent areas of gender manifestation among humans.

Figure II—ii Gender Spectra I

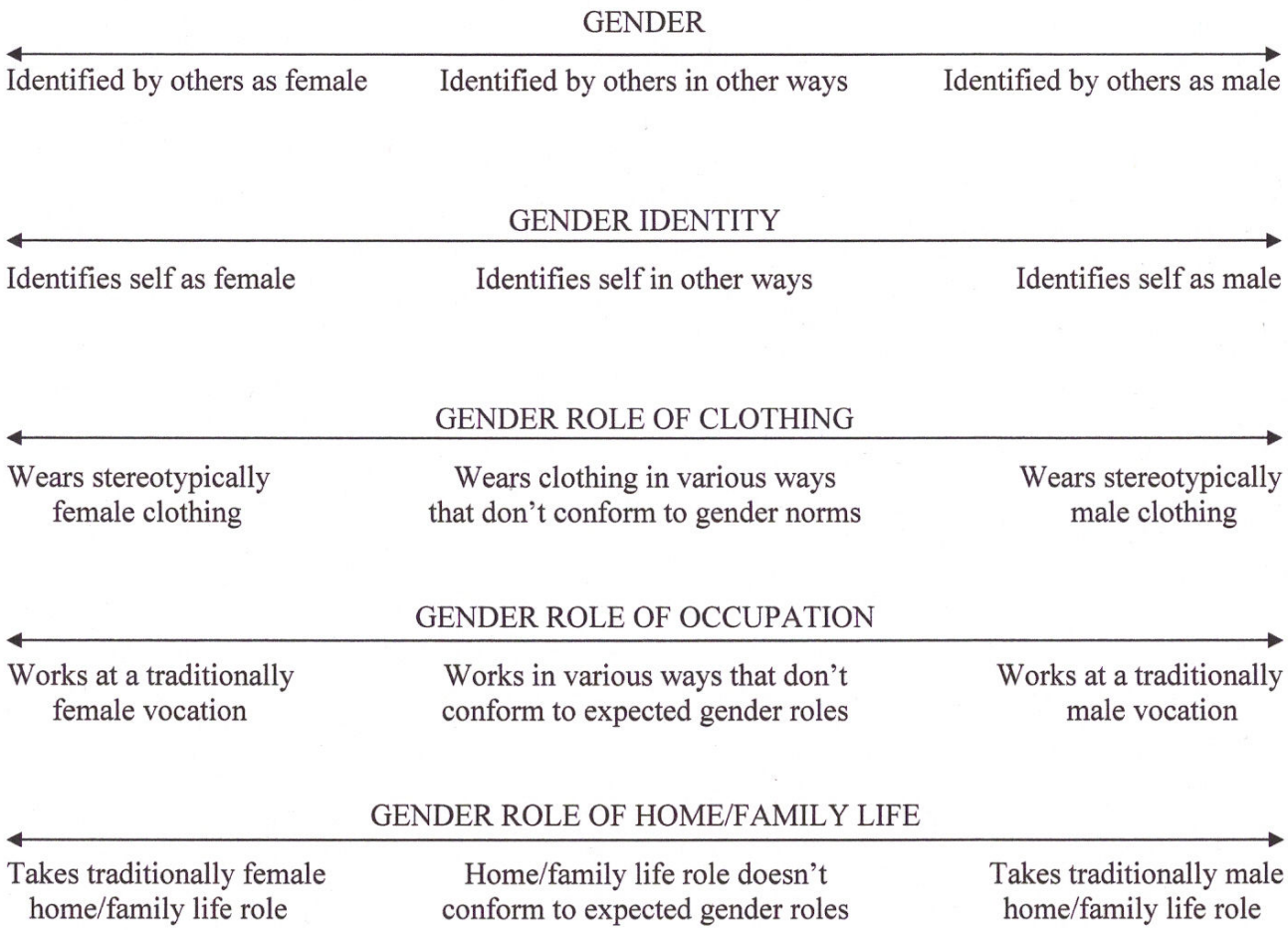


Figure II—iii Gender Spectra II

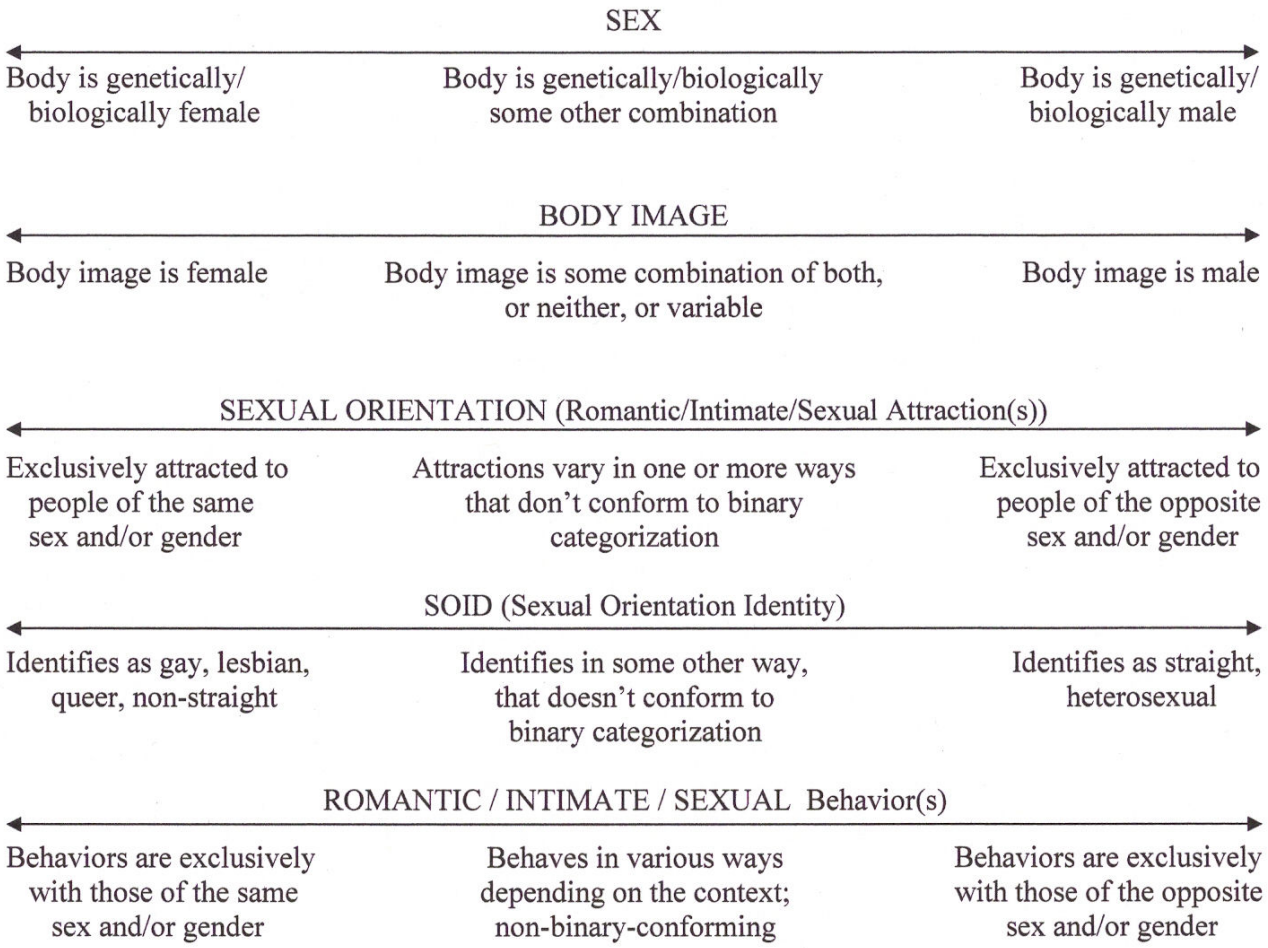
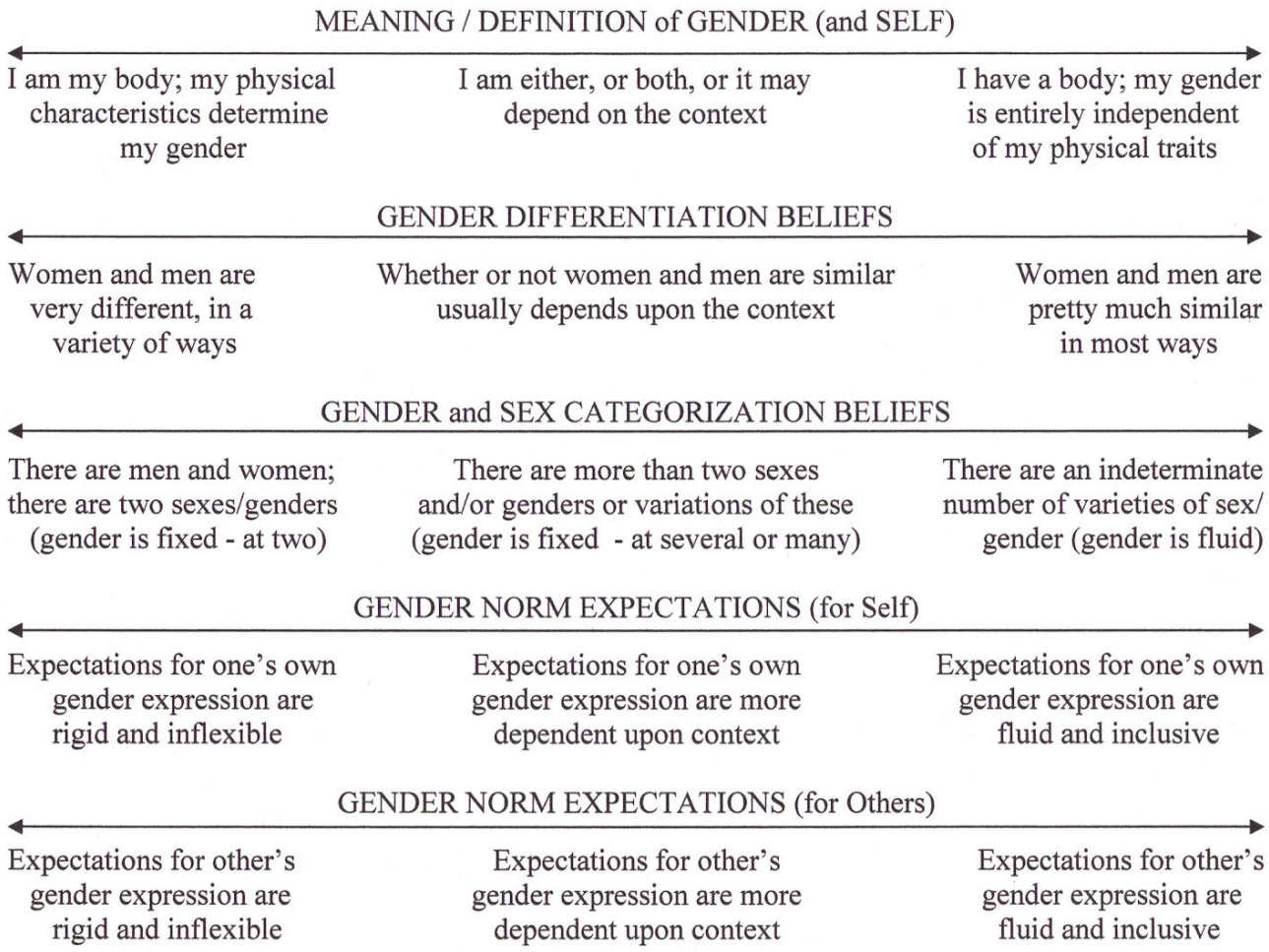


Figure II—iv Gender Spectra III



The CSWE 2008 Revised EPAS

In 1968, the Council on Social Work Education (CSWE) began the practice of taking into consideration the degree to which programs in the United States incorporate content on women and people of color into their curriculum, when making accreditation decisions (Gallegos, 1984). This led to changes in the Curriculum Policy Statement and evaluation standards (Greene, 1994), with the goal of requiring social work programs to be more effective in educating students for practice in a diverse society.

Since that time, demographic trends within the United States have increased the need for social work students to learn about cultural diversity and societal oppression (Murdock & Michael, 1996), and our understanding of gender has increased in its complexity (Roughgarden, 2004; Rudacille, 2005). CSWE has continued to include consideration of multicultural content in subsequent revisions of its accreditation evaluation standards (Council on Social Work Education, 1994, 2001, 2008), and has added requirements that social work students be educated for practice that is sensitive to race, ethnicity, gender, and several other demographic characteristics, and that the focus of the education be both on content about groups and on the impact of oppression on these groups (Council on Social Work Education, 1994, 2001, 2008; Greene, 1994; Greene & Watkins, 1998). In the latest revision of the CSWE accreditation evaluation standards, in recognition of the developing understanding of gender diversity, gender identity and expression was included for the first time as a demographic category, mandating education about practice that is sensitive to clients of diverse genders (Council on Social Work Education, 2008).

Even though there are clear educational requirements from accrediting

organizations regarding the groups to be covered and the perspective to be taken, there is still little agreement within the literature on social work education as to the form of the content and how and where it is to be taught (Atherton & Bolland, 1997; Greene, 1994; Van Soest, 1995). In particular, little research has been conducted on the new content requirement for education on practice that is sensitive to gender identity and expression. One recent study (Gutiérrez, 2007) does ask two general questions on gender diversity education, within a larger context of multicultural education, but for the most part there is little known about what content would be appropriate to meet the accreditation standards in this area, or how and where the content would be taught.

Since most studies were conducted prior to the inclusion of gender identity and expression in the CSWE accreditation standards which occurred only recently (Council on Social Work Education, 2008), even those studies on particular aspects of multicultural education within schools of social work have lacked sufficient focus in this area. To date no research has looked at the attitudes of social work faculty toward diversity content, focusing on the complexity of gender diversity. A more focused survey can be useful to get a clearer picture of how supportive faculty are of gender diversity content and what kinds of material they think would be important to teach.

Relationship to the Aims of the Study

The CSWE EPAS imperative on educating about gender identity or expression relates directly to both of the major aims of this study. Aim one of this study, to learn about what is currently being taught in accredited MSW programs throughout the U.S., would tell us far more than we currently know about the current state of affairs in our programs.

Going beyond this, to learn about the beliefs of faculty regarding the importance of teaching gender concepts in the classroom, and to explore the effects of many personal characteristics, including their beliefs, on the complexity of the gender concepts they are teaching, would not only allow us to view the current state of affairs, it would also present possible avenues to be used in the creation of an environment where more gender education, and more complex gender education, are the norm.

Learning that younger faculty members are more likely to teach more complex gender theories, for example, would suggest that more training on gender diversity should be targeted toward older, more established faculty members, in order to help them become more familiar with the required content. In addition, the answers to these questions may also have some bearing on what actual gender diversity content would be most beneficial for faculty members to learn, and could have implications for what might help educate MSW students effectively with regard to this content.

Chapter III

Methods

Study Design

This study utilized survey research methods following Dillman's "Tailored Design Method," including adaptations for internet surveys as detailed in his 2007 updated internet, visual, and mixed-mode guide (Dillman, 2007). The web survey program was provided by the Survey Monkey tools available on the web at (http://www.surveymonkey.com). This program allows for anonymous data collection and automatic data entry using a secure independent website. The web survey instrument was designed based on Dillman's survey format parameters. Dillman's process for intensive follow up e-mails was then followed, to provide individuals with advance notice of the survey, and to periodically remind them to respond. The study was approved by the University of Michigan Institutional Review Board (IRB) for the Health Sciences.

Sample Selection

All full and part-time masters of social work (MSW) educators on a compiled list of accredited programs received the survey. This list was generated by combining lists of teaching faculty, posted on the websites of all MSW accredited schools of social work across the United States, including Puerto Rico. All of the 5703 listed faculty were sent a pre-notice of the upcoming survey, followed-three days later by a recruitment e-mail

requesting their participation. Over a period of three weeks, each person was sent the pre-notice, the recruitment notice, two reminder e-mails, and a last, third reminder notifying them of the conclusion of the survey.

Although it is possible to send a survey link using the Survey Monkey software, this allows for the tracking of which individuals did or did not complete the survey, which could make it possible for the researcher to connect survey responses with the e-mail address from which they were sent. In order to ensure that full confidentiality was maintained, a mail merge using Office Outlook and Microsoft Word was used. Therefore there was no possibility of identifying which individuals had responded, and participants could not be connected in any way with their data unless they chose to identify themselves through their survey responses. All individuals who sent separate e-mails to the researcher stating that they had completed the survey, or requesting to be removed from the e-mail list, were removed from the list of e-mail addresses prior to sending the next announcement or reminder after such notification.

Of the 5703 who were sent the survey link, 283 notified the researcher that they did not meet the criteria for participation in the study, either because they had retired and were no longer teaching, or because they do not teach in accredited MSW programs. Of the 5420 teaching faculty remaining in the sample after removing those who were known not to meet the criteria, 1778 responded and completed at least part of the survey, for a response rate of 32.8%. Of the surveys that were received, 1561 provided enough demographic and dependent variable information for their data to be included in the data analysis, for a usable response rate of 28.8%.

Variables by Category

The survey questionnaire is divided into five sections, which may be viewed in the Appendix. The first section is designed to discern the amount and type of course content related to gender that is provided by the respondents in their MSW program classroom teaching. It is anticipated that this will allow for data collection to address the first aim, to learn what is currently being taught regarding this topic in accredited MSW programs, and for the dependent variable for the research questions addressing the second aim of the study. The second section asks questions concerning respondents' beliefs about the relative importance of including course content on gender diversity in their teaching. The third and fourth sections include questions that measure respondent attitudes toward specific social issues related to gender diversity in the United States, including a measure of Transphobia. A final section includes questions regarding personal and demographic information, such as level of education, current teaching status, full-time or part-time teaching, teaching area, in what state their school is located, size of city or town, size of school of social work, size of faculty and student body, whether the school is public or private, and respondent gender, sexual orientation, age, and racial/ethnic background. Data from each of these sections will be used to explore predictors of faculty beliefs and pedagogical practice, the second aim of this study.

Description of Measures

The actual survey instrument is attached in the Appendix. The first, second, and fifth of the five survey sections follow the format and structure of a 2005 study of faculty perspectives on the importance of teaching multicultural concepts in graduate social work programs (Gutiérrez, 2007). The content was either expanded or replaced, to reflect a

focus on teaching gender diversity concepts in particular, rather than all types of multicultural content.

Section A of the current study reflects the structure of section B of the 2005 survey, in that it asks questions about the amount of multicultural content that is taught in MSW programs. However, the questions are asked at a more detailed level, in order to focus on education about gender diversity. Due to the many interpretations of gender and gender diversity that are currently in use in higher education, a greater level of detail was required in order to ascertain exactly what the respondents meant by these terms. An effort was also made to gauge the extent to which such content is provided in MSW programs, by asking the respondents specifically about the number of classes in which they taught gender diversity, the method(s) of infusion of material into those classes, and the theoretical perspective(s) from which the material was taught.

Section B of the current study is based on the structure and format of section A, from the 2005 study. In the earlier study, questions were asked concerning beliefs about the relative importance of including content on various populations in the MSW curriculum, as was mandated at that time by the CSWE MSW curriculum guidelines (Council on Social Work Education, 2001).

Specifically, questions A3, A16, A24, and A15, from the 2005 study are replicated in the current survey as questions B7, B13, B14, and B15, respectively. Question A4 from the 2005 study, on the importance of including content on transgender-identified people, was split into two questions for this survey: B8 asked about the importance of including content on transsexual people; B9 asked about the importance of including content on persons who identify as transgender but not as transsexual.

The curriculum mandates have changed since the 2005 study was conducted (Council on Social Work Education, 2008) and now include a mandate for education on gender identity or expression, making the current survey especially timely in its focus. The remainder of the questions in section B were designed to get at specific attitudes and beliefs about the importance of teaching more specific topic areas within the overall concept of gender diversity.

In addition, the majority of the demographic questions in section E of the current survey were replications of questions from section D of the 2005 study (Gutiérrez, 2007). A decision was made not to include items on religiosity, in part due to the extreme complexity both of religiosity itself, and of the gender diversity concepts being studied in this survey. Questions were added to ascertain whether or not the respondents had acquaintances, colleagues, personal friends or family members who identified as transgender or who expressed their gender in non-typical ways, and to ask if their sexual orientation was a matter of personal choice, and whether or not it changed over time.

The sample for the 2005 study (Gutiérrez, 2007) was comprised of 400 faculty taken at random from a complete list of 2690 teaching faculty who were listed on the program websites of all accredited MSW programs in the U.S. and Puerto Rico at that time. Since then, the number of teaching faculty who meet this criterion has grown to 5420, all of whom were contacted and asked to participate in the current study. Thus it will be possible at some point to compare the current answers to the replicated questions with the answers given by the 2005 sample, in an effort to better understand changes over time in faculty perspectives on the importance of including multicultural educational content in their MSW program teaching.

Section C of this survey was designed to ascertain faculty attitudes and opinions on different concepts relating to gender diversity. Questions were designed to learn about the respondents' own perceptions about and understanding of gender, as categorical or on a spectrum, as fixed or fluid, as bivariate or multivariate, and as one concept which can intersect with other demographic characteristics versus a concept within which there is also intersectionality, with an overall assumption that more complexity in attitudes about gender concepts is generally better.

Section D of the current survey was constructed to measure the transphobia level of the respondents. Questions one through eight are from the transphobia/genderism factor of the Genderism and Transphobia Scale (Hill & Willoughby, 2005). All seventeen items from this factor with a loading of 0.6 or higher were considered for use in this survey, but nine of the items included content that this researcher deemed could easily be considered to be offensive or distressing by some social work faculty. The remaining eight items, all of which had loadings of between 0.63 and 0.81, were used. In addition, two items from the gender-bashing factor of the Genderism and Transphobia Scale were used (Hill & Willoughby, 2005). Of the seven items from this factor, the two that were selected were the items that loaded with the least strength, at 0.50 and 0.66. However, it was determined that the top five loading items all asked the respondents about their own violent or abusive behavior, and were thus inappropriate for use in a questionnaire being sent to social work faculty.

Creation of the Theoretical Bases of Gender Content Index

A main point of this dissertation concerns the teaching of newer, more contemporary concepts of gender and gender diversity. The movement from traditional

to contemporary concepts of gender can be seen as a movement from more essentialized views of gender toward views which are not only more complex, but which are also more complex in complex ways. It appears that a measure of the complexity of pedagogy regarding gender diversity may serve as a valid and reliable way to show the degree to which one's classroom teaching is more or less contemporary versus traditional.

Several different methods of getting at the overall value for the theoretical perspectives from which the instructors teach were explored, in an attempt to discern whether any particular loading of items might create a more informative index. Theoretical methods were ranked, for example, giving more weight to the more complex theories as opposed to those theories which were deemed simpler. The four theoretical perspectives were rank ordered, with binary ranked as the most simple, multiple categories as more complex, gender as a multidimensional concept as still more complex, and spectra of gender as the most complex.

When compared with simple addition of the number of theoretical bases employed, however, the totals resulting from other methods of index computation provided little or no additional information about the complexity of pedagogy being utilized to teach about gender. Therefore the theoretical bases employed by each faculty member to teach gender content were simply added together to provide one index value for each respondent. This also rendered the question of whether of validity of the complexity rankings of the various theoretical perspectives to be a moot point, as no such rankings were used in this study. Rather it was concluded that teaching material from more perspectives is more complex than teaching the same material from less perspectives, so a simple index representing a total of the perspectives utilized was

deemed to be appropriate for this study.

A separate index was then created for the total number of theoretical bases of the gender content that faculty reported including in their teaching, where the values ranged from one to four, with a mean of 1.87 and standard deviation of 1.01. Those cases where the respondents answered that they did not teach about gender in their classes were coded differently than those who answered similarly for methods. It was decided that one's theoretical stance on gender is taught even when one is not employing any methods to teach about gender. Since the binary woman/man model of gender is so ubiquitous throughout all aspects of our society and our teaching, if no theoretical method is expressed, and even if no method is used to teach about gender, the message is still being sent to students that gender is a binary construct. Therefore, the responses that indicated that no theoretical basis was used were re-coded to reflect that one theory (binary) was reinforced, and thus employed.

Table III—i Theoretical Bases of Gender Content Index

		Frequency	Percent	Cumulative Percent
Valid	1	774	49.6	49.6
	2	353	22.6	72.2
	3	298	19.1	91.3
	4	136	8.7	100.0
	Total	1561	100.0	

N = 1561.

An additional consideration was that every theory provided as a possible answer may be necessary to the teaching and learning process in some areas of social work. So for instance, using a theory that is based on binary or essentialist ideas about gender may be the best basis for teaching, when the lesson entails ending discrimination and prejudice

against certain groups of people. Therefore, even if a person had selected all of the other theories as the bases of their gender pedagogy, if they did not also select binary theory, their teaching about gender was not considered to be as contemporary, or as complex, as that of an instructor who used all four of the theoretical bases to inform her or his teaching. This was more accurately reflected by the simple addition of the number of theoretical bases of the instructors' pedagogy. The frequency of values for the four complexity levels of teaching, based on the number of theoretical perspectives employed to teach about gender, is given in table III-i. The frequency of use of each of the individual theoretical perspectives by respondents is given in table IV-viii, with descriptive statistics on the Theoretical Bases of Gender Content Index in table IV-ix.

Psychometric Analyses on Internal Scale Consistencies

Transphobia scale.

In order to confirm and verify the psychometric properties of the existing Genderism and Transphobia Scale (Hill & Willoughby, 2005) with my data, a calculation of the internal consistency of the scale was performed to verify the structures of the transphobia and genderism subscales, in case it might be that college professors answer differently from the general public. The results are presented in table III-ii.

Table III—ii Transphobia Scale Internal Consistency

Scale Items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Children should be encouraged to explore their masculinity and femininity	.36	.83
People are either men or women	.43	.83
Feminine boys should be cured of their problem	.65	.80
Sex change operations are morally wrong	.63	.80
Feminine men make me feel uncomfortable	.64	.80
Women who see themselves as men are abnormal	.68	.80
Masculine women make me feel uncomfortable	.60	.80
It is morally wrong for a woman to present herself as a man in public	.71	.80
I have teased a man because of his feminine appearance or behavior	.33	.83
I have teased a woman because of her masculine appearance or behavior	.35	.83

Note. Due to missing data, N for reliability analysis is 1409 (90.3% of the sample).

An analysis of the ten scale items selected from the Genderism and Transphobia Scale (Hill & Willoughby, 2005) found the overall Cronbach's Alpha to be .83, which shows good reliability for the internal consistency of the measure including only these ten items. All Cronbach's Alpha values, for dropping any of the ten items from the scale, remained in the range from .79 to .83, so it seems reasonable that all ten items should be included in the scale construction as utilized in this study.

The transphobia scale was then computed, using these ten items. In keeping with the methods used by Hill and Willoughby (2005) in the original study, all items except item one were reverse scored so that a higher score on the scale indicated a higher level of transphobia.

Psychometric analysis was then conducted on the data from sections B and C of the survey, faculty beliefs regarding the importance of including gender diversity content in their teaching, and faculty attitudes about gender diversity, to determine whether or not

this data would be most appropriately represented by scales.

Beliefs about the importance of gender content inclusion scale.

For the data on faculty beliefs about the importance of including gender diversity content in their teaching (table III-iii), all seventeen scale items were reverse scored, with very important being scored as a five, and not important scored as a one, so that a higher score on the measure indicates a higher level of belief that an item is important to include in course content. A decision was made to re-code all 'not familiar with this' responses, to include them with the 'not important' responses, because if a person is not familiar with a concept, it would not be possible for them to find it to be an important concept.

As shown in table III-iii, the analysis of the seventeen scale items showed an overall Cronbach's Alpha of .93, which shows very high reliability for the internal consistency of this measure. In fact, when dropping individual items from the scale to test for internal consistency, none of the items being dropped resulted in a higher Cronbach's Alpha value than that of the overall scale. All of the values remained at about .93, so it seems highly reasonable to include all seventeen items in the scale construction. Therefore the scale was constructed as the mean of these seventeen items.

Table III—iii Beliefs About the Importance of Gender Content Inclusion Scale Internal Consistency

Scale Items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Sexual development and health	.57	.93
The many ways that women express their feminine and masculine traits	.67	.93
The many ways that men express their masculine and feminine traits	.68	.93
Gender identity	.73	.93
Feminist theory	.60	.93
Queer theory	.59	.93
Gay, lesbian, and bisexual people	.74	.93
Transsexual people	.78	.93
Persons who identify as transgender but not as transsexual	.74	.93
Persons who identify as genderqueer, two-spirit, or androgynous	.66	.93
Sex reassignment surgery (SRS) for transsexual people	.72	.93
SRS performed on babies whose birth sex is “ambiguous”	.64	.93
Sexism	.59	.93
Heterosexism, homophobia, and/or biphobia	.64	.93
Transphobia (the irrational fear or oppressive treatment of transgender-identified people)	.65	.93
The intersectionality of race, ethnicity, gender identity, and other identity characteristics	.65	.93
The intersectionality of one’s genetic sex and physical sex characteristics with one’s sexual orientation and gender identity	.74	.93

Note. Due to missing data, N for reliability analysis is 1385 (88.7% of the sample).

Attitudes about gender scale.

For the data on faculty attitudes about gender diversity, only the first fourteen of the items were considered. The last two items, about whether or not one's own sexual orientation changes over time, and about whether or not they believe that they can choose to and change their own sexual orientation, are actually demographic variables, not attitude variables, but these were placed at the end of this section in order to provide for the same Likert scale response options as were used for the questions about attitudes.

All fourteen of the attitude items were reverse scored except for items one, four, seven and eight, with very important being scored as a five, and not important scored as a one, so that a higher score on the measure indicates attitudes that indicate a more complex view of gender diversity. Initially it was decided to not reverse score only items one, seven and eight, due to the less complex nature of these attitudes or beliefs. In addition, number seven in particular can be shown to be factually incorrect. However, upon further reflection after looking at preliminary analysis of this data, it was decided that number four should also not be reverse scored, as it is asking about one's gender identity, not one's gender, and therefore it is also factually incorrect. A decision was made to recode all responses of 'not familiar with this' as missing data, since if a person were to become familiar with a concept, it would have little or no bearing on whether they would then find that they agreed with, disagreed with, or were neutral about the concept.

As shown in table III-iv, psychometric testing for internal consistency showed that of the fourteen items, the first twelve showed high internal scale consistency, but the last two items, thirteen and fourteen, did not fit the model well. When tested separately

as a sub-scale of two items, the Cronbach's Alpha was only .32, which is unacceptably low for internal consistency of a scale or sub-scale, and thus a decision was made to drop items thirteen and fourteen from the scale. It seems possible that these two items may reflect a measure of something different from the others, in that these two could be perceived by social work faculty as being so clearly true and accepted as to be patently obvious statements of fact.

The analysis of the twelve remaining scale items (table III-iv) showed an overall Cronbach's Alpha of .78. Although this is not as high as the alphas of the other two scales, it does show generally good internal consistency for a scale comprised of these twelve items. When dropping individual items from the scale, none of the items being dropped resulted in a higher Cronbach's Alpha value than that of the overall scale, with the values ranging from .74 to .79. Therefore this scale was constructed from the first twelve items from section C of the survey.

Table III—iv Attitudes About Gender Scale Internal Consistency

Scale Items	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Gender is determined by physical sex characteristics[a]	.57	.75
Gender is determined by the intersection of many factors (genetic, physical, sexual orientation, gender identity)	.22	.79
Gender is the social construction of femininity or masculinity	.19	.79
Gender identity is the gender assigned to a child at birth[a]	.43	.77
Some transgender people feel they are of genders other than female and male	.46	.76
Gender varies along a continuum or spectrum	.61	.75
A transgender person is a transsexual person[a]	.36	.77
There are physical, behavioral, and psychological traits that are shared by and that are unique to women[a]	.29	.78
There may be as many unique genders as there are human beings	.43	.77
People who identify as genderqueer belong to a gender category other than women or men	.43	.77
There are categories of gender besides women and men	.68	.74
There are individuals who don't identify with any gender category	.57	.76

Note. Due to missing data, N for reliability analysis is 647 (41.4% of the sample).

[a]Items that were reverse scored.

Statistical Techniques Employed

Aggregated descriptive statistics, correlations, and hierarchical regression, were utilized in the data analysis for this study. The analyses used are as follows:

Descriptive Analyses

Aggregated descriptive statistics (means, standard deviations) were conducted on the continuous variables: faculty transphobia ratings, their beliefs about the importance of teaching gender diversity concepts, and their conceptualizations, attitudes, and beliefs about gender and gender diversity. Aggregated descriptive statistics (numbers, percentages) were conducted on the categorical data of faculty information regarding what they teach and how much they teach about gender diversity. Aggregated descriptive statistics were also conducted on the demographics of the faculty, most especially on age, gender, sexual orientation, whether or not their sexual orientation is flexible and of their own choosing, and whether or not they have acquaintances, personal friends, or family members who identify as transgender or who express their gender in non-typical ways.

Data was examined for distribution and variability, to determine adequacy of the data and to inform the procedures that were used for the rest of the analyses. Special attention was paid to the section on teaching practices, in order to determine the most appropriate way to summarize or characterize this data for further analysis.

Correlation Matrix

A correlation matrix was created to explore the relationships between and among all of the regression variables discussed in research questions 2 through 6: faculty age, gender, sexual orientation, transphobia, attitudes regarding gender, beliefs about the importance of including course content on gender, views on the flexible/changing nature

of their sexual orientation, beliefs about the degree of personal choice they have regarding their sexual orientation, and whether or not they have acquaintances, family members, or friends who identify as transgender or who express their gender in non-typical ways.

Hierarchical Regression

Hierarchal regression was used to address research questions B through F. Multiple linear regressions were conducted for the two continuous dependent variables, faculty beliefs about the importance of including course content on gender, and the number of theoretical bases used to teach gender diversity content in the classroom.

For both dependent variables, faculty beliefs about the importance of including course content on gender and the number of theoretical bases used to teach gender diversity content in the classroom, the independent variables were organized into the following blocks for the hierarchical regression analyses. The order of entry is structured in order of increasing malleability or susceptibility to change or influence, thus allowing for examination of more malleable influences (in later blocks), while controlling for the effects of more stable influences in the preceding blocks.

1. The first block examined the effects of age and gender of the respondents. It was theorized that age and gender would be the two characteristics least susceptible to being influenced by other variables.
2. The second block added the sexual orientation variables. Sexual orientation may be changeable in some individuals and not in others, and so would be likely to be slightly more susceptible than age and gender, to being influenced by other variables.
3. The third block added the transgender specific variables. Having acquaintances,

close friends, or family members who are transgender or who express their gender in non-typical ways, may be a quality that is more susceptible to change than the demographic characteristics in the first two blocks, but is likely to be less susceptible to change than the personal attitudes and beliefs in the last two blocks. Similarly, since transphobia involves deeply rooted and often irrational emotions, it is theorized that it would be less susceptible than other attitudes to being influenced by the other variables, while being more susceptible to change than the demographic factors in the first two blocks.

4. The fourth block added the attitudes regarding gender variables. It is theorized that personal attitudes would be more susceptible to influence from the other variables, and therefore these were included in this block.

5. Lastly, and only for the regression using the dependent variable on the number of theoretical bases used to teach gender diversity content in the classroom, faculty beliefs about the importance of including gender diversity content were added in a fifth and last block. It is theorized that beliefs about the importance of teaching gender diversity concepts may be more amenable to change than one's general attitudes regarding gender and gender diversity.

Chapter IV

Results

The Sample

The sample consisted of all of the teaching faculty from all of the CSWE accredited MSW programs throughout the United States and Puerto Rico, recruited from a list of all such faculty whose e-mail addresses were listed on their programs' websites. Recruitment e-mails were sent to all 5703 instructors who met these criteria. Of those who were sent the survey link, 283 responded with separate e-mails to the researcher giving notice that they had never met, or no longer met the survey criteria, and all of those were removed from the sample, leaving a total of 5420 MSW instructors.

Of these 5420 MSW instructors, 1778 responded to the survey, and 1561 of those completed enough of the questions to allow for meaningful analysis of the research questions posed in this study. The remaining 217 respondents did not submit any responses at all for one or more of the dependent variables, and were not included in the analyses. These respondents had missing data for one or more of the following scales or indices: the Methods of Gender Content Inclusion Index, the Theoretical Bases of Gender Content Inclusion Index, and the Beliefs about the Importance of Gender Content Inclusion Scale.

Table IV—i Degree and Job Classification Frequencies

Degree and Job Classification Categories	Frequency	Percent
Have earned MSW		
Yes	1384	88.7
No	115	7.4
Missing	62	4.0
Have earned doctorate		
Yes	1105	70.8
No	390	25.0
Missing	66	4.2
Discipline of doctoral degree		
Social work	716	45.9
Interdisciplinary with social work	49	3.1
Interdisciplinary not including social work	19	1.2
Psychology	63	4.0
Education	30	1.9
Sociology	27	1.7
Policy	24	1.5
Medicine and health sciences	22	1.4
Other disciplines	64	4.1
N/A (no doctorate)	390	25.0
Missing	157	10.1
Job classification		
Professor	249	16.0
Associate professor	357	22.9
Assistant professor	430	27.5
Adjunct instructor	248	15.9
Lecturer	103	6.6
Instructor	79	5.1
Administrator	15	1.0
Professor Emeritus	9	0.6
Missing	71	4.5

N = 1561.

As shown in table IV-i, 88.7% of the 1561 survey respondents had an MSW, while 70.8% had a doctoral degree. Those with MSWs earned their degrees between 1950 and 2009 (table IV-ii); while the doctoral degrees were awarded between 1966 and 2010. Also reported in table IV-i, 45.9% of the sample had earned a doctoral degree in Social Work, 4.0% in Psychology and 3.1% interdisciplinary with Social Work, with the remainder of doctorates earned in various other fields.

Table IV—ii Respondent Experience and MSW Program Descriptive Statistics

Experience and Program Variables	N	Minimum	Maximum	Mean	Std. Deviation
Year earned MSW	1311	1950	2009	1987.82	10.88
Year earned doctorate	1063	1966	2010	1996.92	10.00
Years of teaching experience	1468	0	47	12.93	9.20
Years of practice experience	1459	0	49	16.34	11.03
Respondent age	1383	26	77	51.11	10.33
MSW program demographics					
Number of full time faculty	1301	0[a]	100	20.82	13.23
Number of students	1297	0[a]	1000	294.35	228.87

[a]6 respondents reported no full time faculty, and 10 reported no students in their programs, perhaps indicating special circumstances in their specific programs, but these individuals provided other information about their social work teaching, suggesting that they were appropriate respondents and should be retained in the sample.

Of those who responded to the survey (table IV-i), 16.0% were full professors, 22.9% were associate professors, 27.5% were assistant professors, and 27.6% identified either as as adjunct instructors, lecturers, or instructors. The average teaching experience (table IV-ii) of the respondents was nearly 13 years, and their average amount of social work practice experience was more than 16 years.

Table IV—iii Teaching Effort and School Demographics Frequencies

Teaching Effort and School Demographics	Frequency	Percent
Usual teaching effort		
Full time	1026	65.7
Part time	420	26.9
Do not usually teach	34	2.2
Missing	81	5.2
Taught in 2009-10 academic year		
Yes	1356	86.9
No	122	7.8
Missing	83	5.3
College or university geographic location		
Midwest	367	23.5
Northeast	349	22.4
South	371	23.8
West and Pacific	285	18.3
Missing	189	12.1
College or university community size		
Large city (population > 250,000)	776	49.7
Suburb near large city	118	7.6
Moderate-sized city (25,000-250,000)	456	29.2
Small town (5,000-24,999)	102	6.5
Rural (population < 5,000)	26	1.7
Missing	83	5.3
Status of School		
Public	1074	68.8
Private	394	25.2
Missing	93	6.0

N = 1561.

As shown in table IV-iii, 65.7% of the respondents usually teach full time, while 26.9% usually teach part time. 86.9% did teach during the year preceding the survey (the 2009-2010 academic year) while 7.8% did not. The programs where 49.7% of the respondents teach (table IV-iii) are located in large cities, with 29.2% of the programs in moderate-sized cities, 7.6% of the programs in suburbs near large cities, 6.5% in small towns, and the remaining 1.7% of the programs located in rural areas.

Table IV-iii also presents data on the type of school where respondents teach, with 68.8% at public institutions and 25.2% at private institutions. The number of faculty members in the programs where they teach (table IV-ii) ranges from 0 to 100, with an average of 20.8 per program. The average number of students in the programs where these faculty teach is 294.4, with a range from 0 to 1,000 students per program. As shown in table IV-iii, 23.8% of the respondents' programs are located in the South, 23.5% are located in the Midwest, 22.4% in the Northeast, and the remaining 18.3% in the West and Pacific region of the country.

Table IV—iv Sex, Gender, and SOID Frequencies

Sex and Gender Categories	Frequency	Percent
Sex		
Female	996	63.8
Male	472	30.2
Intersex	3	0.2
Missing	90	5.8
Gender		
Woman	995	63.7
Man	463	29.7
Trans woman	1	0.1
Trans man	0	0.0
Other (non-transsexual) transgender	5	0.3
Do not identify with any gender	9	0.6
Missing	88	5.6
Sexual Orientation		
Exclusively heterosexual	1063	68.1
Mostly heterosexual	128	8.2
Bisexual	45	2.9
Mostly homosexual	59	3.8
Exclusively homosexual	144	9.2
Pansexual	8	0.5
Fluid	1	0.1
Asexual	5	0.3
SOID categories do not make sense for them	1	0.1
Missing	107	6.9
Know family, friends, or acquaintances who are transgender		
Yes	1083	69.4
No	384	24.6
Missing	94	6.0
Know people with non-typical gender expression		
Yes	1126	72.1
No	336	21.5
Missing	99	6.3

N = 1561.

The demographic regarding sex, gender, SOID, and acquaintance with those who are transgender or who express gender in non-typical ways, are shown in table IV-iv. 63.8% identified their sex as female, 30.2% as male, and the remaining 0.2% (three individuals) as intersex, with 5.8% missing responses. 63.7% identified their gender as woman, 29.7% as man, 0.6% (nine individuals) as not identifying with any gender, five people or 0.3% as other (non-transsexual) types of transgender, and one person or 0.1% as male to female transsexual, with 5.6% missing responses. The various transgender people comprise a total of 15 people, or 1% of the respondents. In addition, there were two people who identified in different ways, but similarly to the ways that people identify in non-survey situations: one respondent who wrote in the comments that he is an FtM transgender person, but that he primarily identifies as a man (gender), and as male (sex); another identified in the closed ended questions as male (sex), woman (gender), and for sexual orientation selected 'because I am transgender (and not transsexual) sexual orientation categories do not make sense for me.'

Of those who responded, 68.1% identified as being exclusively heterosexual, 8.2% as mostly heterosexual, 2.9% as bisexual, 3.8% as mostly homosexual, and 9.2% as exclusively homosexual, with eight individuals (0.5%) identifying as pansexual, and five individuals (0.3%) as asexual. There was one individual (0.1%) who identified their sexual orientation as fluid, and one (0.1%) who said that due to the fact that she is transgender (but not transsexual), sexual orientation categories do not make sense for her. 6.9% of respondents did not answer this question. As an aggregate, 25.0% of the respondents identified their SOID in ways other than exclusively heterosexual.

69.4% of the respondents reported knowing a family member, friend, or

acquaintance who identified as transgender, while 24.6% said they did not know a transgender person. 72.1% said that they knew a family member, friend, or acquaintance who identified either as female or male, but who expressed their gender in ways (clothing, behavior, or communications) that were not typical for people of the gender with which they identified, while 21.5% said they did not know anyone like this.

As shown in table IV-v, of those who responded to the survey, 67.5% identified their race or ethnicity as European American, 10.2% as African American, 4.5% as Latino/a or Hispanic, 4.3% as Asian American, 0.9% as Native American, and 2.1% as multi-racial/ethnic. The remainder included fourteen individuals (0.9%) who identified themselves as Jewish, eleven (0.7%) who identified themselves as non-American, and eleven (0.7%) who identified most closely with various other racial or ethnic designations. 8.2% of the respondents did not provide an answer to this question. The mean age of the respondents (as shown in table IV-ii) was 51.1 years, with a maximum age of 77 and a minimum of 26 years.

Table IV—v Race/Ethnicity and Childhood Location Frequencies

Racial and Childhood Location Categories	Frequency	Percent
Race/Ethnicity		
African American	160	10.2
Asian American	67	4.3
European American	1053	67.5
Latina/Hispanic	70	4.5
Native American	14	0.9
Jewish	14	0.9
Non-American	11	0.7
Multi-racial/ethnic	33	2.1
Other	11	0.7
Missing	128	8.2
Continent/region where spent majority of childhood		
Africa	12	0.8
Asia	49	3.1
Australia	3	0.2
Europe	20	1.3
North America	1369	87.7
South America	13	0.8
Missing	95	6.1
Country of childhood (if spent childhood in North America)		
Canada	10	0.6
Mexico	1	0.1
United States	1313	84.1
N/A (did not spend childhood in North America)	97	6.2
Missing	140	9.0

N = 1561.

Table IV-v also presents data on the region or continent where the respondents spent most of their childhood, with 87.7% of the respondents indicating that they grew up in North America, 3.1% in Asia, and 1.3% in Europe. The remainder included thirteen individuals (0.8%) who spent most of their childhood in South America, twelve (0.8%) in Africa, and three (0.2%) in Australia. Of those who indicated that they spent the majority of their childhood in North America (n = 1369), 95.9% reported having spent this time in the United States, ten individuals (0.7%) in Canada, and one person (0.1%) in Mexico.

Aim One Results: What is Currently Being Taught About Gender

Table IV-vi presents information which was collected in accordance with the first aim, of learning about what is currently being taught in accredited MSW programs in the U.S. 91.4% of the respondents indicated that they do not teach course content on gender in any separate courses that are specifically focused on gender content (i.e., Women's Studies, Study of Masculinity, Gender Studies, etc.), while 6.7% said that they teach this content in one gender specific course, and 1.7% reported teaching this content in two or more gender specific courses.

48.7% of the respondents indicated that they infuse content on gender into two or three regular (non-gender-focused) courses, with 28.3% reporting that they infuse this content into one regular course, and 12.9% that they infuse the content into four or more regular courses. 10.1% reported not infusing gender content into any regular courses.

Table IV—vi Gender Specific Courses and Infused Content Frequencies

Gender Specific and Infused Courses Categories	Frequency	Percent
Number of gender focused courses respondent teaches		
Two or more	26	1.7
One	105	6.7
None	1427	91.4
Missing	3	0.2
Number of courses into which they infuse gender content		
Four or more	201	12.9
Two or three	760	48.7
One	441	28.3
None	158	10.1
Missing	1	0.1
Respondent estimation of the amount of course content on gender provided in their school's MSW program		
Too much	10	0.6
An appropriate amount	545	34.9
Too little	674	43.2
Don't know	307	19.7
Missing	25	1.6

N = 1561.

The respondents were asked to give their estimates of how much course content on gender diversity is provided in their schools' MSW programs: too much, an appropriate amount, or too little. They also had the option of saying that they did not know how much content is provided in their schools. The frequencies for each value, as presented in table IV-vi, indicate that respondent views are highly skewed, in that only 10 individuals, or 0.6% of respondents felt that too much gender content is provided, with most (43.2%) saying that too little content is provided.

The respondents were asked (table IV-vii) if they use various methods of presentation to teach course content on gender, again to explore the first aim of this study. They were provided five methods: lectures, guest speakers, readings, films, and panel presentations. Those who answered 'other' entered the additional presentation method(s) used.

Responses which did not fall into the first five methods were grouped in the following eight additional categories of methods: student presentations; class discussions, including debates and online blogs; group discussions and activities; experiential exercises, including projects, songs, art, and newspapers; other online resources; the use of case examples; role plays; and assignments, including journaling and examinations.

Table IV—vii Individual Methods of Gender Content Inclusion Frequencies

Methods of Gender Content Inclusion	Frequency	Percent
Lectures	1257	80.5
Guest speakers	607	38.9
Assigned readings	1290	82.6
Films	768	49.2
Panel presentations	217	13.9
Student presentations	34	2.2
Class discussions	150	9.6
Group activities	68	4.4
Experiential exercises	144	9.2
Online resources	59	3.8
Case examples	59	3.8
Role plays	42	2.7
Other assignments	77	4.9

Note. N = 1561.

To further explore the first aim of this study, the respondents were also asked what theoretical constructs were included in the course content they teach on gender. They were provided with the following four options, and could select as many as applied to their teaching: gender as a binary concept, focused on women and/or men; gender including multiple categories in addition to women and men (i.e., could include individuals who identify as cross-dressers, as transsexual, or as belonging to other transgender categories); gender as a multidimensional concept (i.e., comprised of physical sex characteristics, genetic sex, gender identity, or other similar aspects); and gender as a continuum or spectrum, or without explicit categories (i.e., could include individuals who identify as gender-blending, as genderqueer, as two-spirit, or who do not identify with any gender). As described in the Methods section, responses of zero were re-coded to indicate one theoretical construct, as not teaching about gender, and not challenging the ubiquitous binary construct, has the effect of reinforcing and teaching it. The frequencies for the individual measures of whether or not respondents taught from each of these perspectives are provided in table IV-viii.

Table IV—viii Individual Theoretical Bases of Gender Content Frequencies

Theoretical Bases of Gender Content	Frequency	Percent
Binary	675	43.2
Multiple categories	854	54.7
Multidimensional concept	853	54.6
Continuum or spectrum	536	34.3

Note. N = 1561.

These responses were then added together to provide a total number of theoretical bases used in the course content on gender provided by each respondent. As shown in table IV-ix, the mean number of theoretical constructs upon which respondents based their course content was 1.87.

Scale and Theoretical Bases of Gender Content Index Means

Reliability testing and scale construction for these scales is discussed in the Methods section of this document. Descriptive statistics are presented here, and the scales and index are then used to conduct the linear regressions relating to the research questions.

Table IV—ix Scale and Index Descriptive Statistics

Scale/Index	Minimum	Maximum	Mean	Std. Deviation
Theoretical Bases of Gender Content Index[a]	1.00	4.00	1.87	1.01
Transphobia Scale[b]	1.00	5.78	1.86	.75
Attitudes About Gender Scale[c]	1.13	5.00	3.71	.55
Beliefs About the Importance of Gender Content Inclusion Scale	1.00	5.00	4.23	.65

[a]N = 1561. [b]N = 1491. [c]N = 1509.

The three scales shown in table IV-ix are all skewed, to varying degrees, as one might expect in a survey of social work faculty, who presumably know more about gender diversity than the general public. Most faculty endorse low transphobia levels, more complex or contemporary attitudes about gender, and beliefs that it is more important to include gender content in their teaching.

Aim Two Results: Effects of Faculty Characteristics on Beliefs About and Teaching of Gender Content

Linear Regression Results

This correlation matrix in table IV-x shows the relationships between all of the variables, scales, and indices used in the multiple regressions. The N for the correlation matrix and regression statistics (1267) differs from the N for the univariate data (1561) previously discussed, due to missing data on some variables.

As would be expected, there are significant correlations among most of the variables. As expected, transphobia level has a significantly negative correlation with almost all of the other variables. The notable exceptions are age and whether one view's their sexual orientation as being something they can choose to change.

Age does not appear to have much influence on the other variables in the models that were tested, and does not appear to be significantly correlated with most of the variables. It is significantly negatively correlated with attitudes about gender, as would be expected given the changes we have seen in gender concepts over the past half century. Its negative correlation with being a woman and with not being exclusively heterosexual is also highly significant, and again, this is not surprising, since more non-exclusively heterosexual faculty and more women have been hired in recent years than in the past, and one would expect that the average age of women and sexual minorities among social work faculty would be younger than that of men. The unexpected lack of significant correlation between age and transphobia may be explained by the fact that the respondents are social workers. Perhaps a significant positive correlation for age and transphobia would be evident if the sample were taken from the general population, but

because the sample consists of social work educators that is reduced to no significant correlation.

Also notable is the fact that one's SOID being changeable or having changed in the past is significantly related to several other variables, for which there is no similar significant relationship to one's SOID being chosen, or having the power to change one's own SOID. While these two variables are significantly related to one another, they may still represent different phenomena with different explanations, which we do not as yet understand well. For example, if one feels that their SOID is changeable or changes over time, that would not necessarily imply that one has any personal control over such changes.

Table IV—x Pearson Correlation Matrix

			Model 1			Model 2			Model 3		Model 4	Model 5
	Theoretical bases ind.	Trans-gender	Woman	Age	Not excl. heteros.	SOID changes	SOID chosen	Know trans	Know non-typical	Trans-phobia	Gender attitudes	Content beliefs
Theoretical bases of gender content inclusion index	1.00	.06*	.01	-.01	.18***	.13***	-.01	.22***	.14***	-.16***	.27***	.31***
1. Gender and Age												
Transgender	.06*	1.00	-.15***	-.03	.13***	.07**	.03	.06*	.05*	-.07**	.10***	.09***
Woman	.01	-.15***	1.00	-.13***	-.01	.07**	.08**	.04	.06*	-.24***	.12***	.12***
Age	-.01	-.03	-.13***	1.00	-.07**	-.06*	-.01	.04	-.04	.00	-.09***	-.06*
2. Sexual Orientation (SOID)												
Not exclusively heterosexual	.18***	.13***	-.01	-.07**	1.00	.49***	-.04	.18***	.14***	-.20***	.27***	.23***
Own sexual orientation changes	.13***	.07**	.07**	-.06*	.49***	1.00	.24***	.13***	.15***	-.16***	.25***	.18***
Own sexual orientation is chosen	-.01	.03	.08**	-.01	-.04	.24***	1.00	.04	.09***	.03	.00	.00
3. Transgender												
Know transgender people	.22***	.06*	.04	.04	.18***	.13***	.04	1.00	.34***	-.21***	.25***	.24***
Know people with non typical gender expression	.14***	.05*	.06*	-.04	.14***	.15***	.09***	.34***	1.00	-.14***	.19***	.17***
Transphobia scale	-.16***	-.07**	-.24***	.00	-.20***	-.16***	.03	-.21***	-.14***	1.00	-.51***	-.45***
4. Attitudes												
Attitudes re gender scale	.27***	.10***	.12***	-.09***	.27***	.25***	.00	.25***	.19***	-.51***	1.00	.45***
5. Beliefs re content inclusion												
Beliefs re content scale	.31***	.09***	.12***	-.06*	.23***	.18***	.00	.24***	.17***	-.45***	.45***	1.00

Note. N = 1267 cases with complete data. *p < .05. **p < .01. ***p < .001.

Multiple regression models.

In the first multiple regression model (as shown in table IV-xi), four of the research questions were explored as they related to respondent beliefs about the importance of including gender content in their MSW pedagogy. The analysis of the first block, containing the gender and age variables, shows a significant effect on these beliefs if one's gender is transgender rather than man, and if one's gender is woman rather than man. That is, transgender people and women are likely to rate the inclusion of gender content as being more important, relative to the importance accorded by men to such inclusion. There is no apparent effect on these beliefs associated with the age of the respondents.

In the second block, where sexual orientation and the changeability and choice of one's own sexual orientation were added, there was a highly significant effect shown for people belonging to the sexual minorities (those who do not identify as being exclusively heterosexual, as opposed to those who do). There was a lower, but still significant effect for those who perceive that their own sexual orientation is changeable, relative to those who perceive their own sexual orientation as fixed. There is no apparent effect on these beliefs related to whether or not a person has choice over their own sexual orientation.

The effect on one's beliefs of being transgender is slightly smaller in the second model. This is presumably because a high percentage of transgender people also identify as being among the sexual minorities (not exclusively heterosexual), as is shown by the significant correlation between being transgender and not being exclusively heterosexual as reported in the correlation matrix (r=.13). Because so few individuals identified as

being transgender (n=15), more variance is accounted for by identification as a member of the sexual minorities, than is accounted for due to their being transgender.

With the addition of the transgender knowledge and transphobia variables in the third block, being transgender, being a woman, and being a person whose sexual orientation changes, all become non-significant, due to the significant effects of knowing transgender people, and of having a low level of transphobia. All of the three variables that drop to being non-significant with the addition of this model are significantly negatively correlated with transphobia, so it makes sense that the transphobia and knowing transgender people variables would account for more of the variability in one's beliefs regarding the importance of including gender content in one's teaching. There does not appear to be any significant effect from a person knowing non-transgender identified people whose gender expression does not conform to traditional gender stereotypes.

With the addition of the last block, the attitudes that one has regarding gender concepts, a highly significant and strong effect is shown. The more complex and contemporary one's attitudes about gender are, the more important they will believe it is to include content about gender in their teaching. With the addition of this variable, the effect of being not exclusively heterosexual is no longer significant. While the effect of knowing transgender people is reduced by the addition of gender attitudes, it does retain as a significant association in this model. Having low transphobia levels remains highly significant, even after the addition of one's attitudes about gender concepts. This is interesting, because of all of the relationships between the variables in this model, the strongest correlation shown is between the attitudes regarding gender scale and the

transphobia scale, with a -.51 correlation ($p < .001$). Even though these two variables are correlated at this level, it is apparent from the regression that there are also aspects of each variable that affect one's beliefs about the importance of teaching gender content, but in different ways.

The additional variance accounted for by the addition of each block of variables is highly significant, with the R^2 change reaching a significance level of $p < .001$ with the addition of each of the four blocks. The greatest change in R^2 occurs with the addition of the third block variables, on transgender concerns, and those effects are not subsumed by the addition of faculty attitudes about gender content in the last block, which also increase the model R^2 significantly. Although some variables, such as age, did not have any significant effect in this model, there were one or more highly significant variables added with each block, showing that many important influences on faculty beliefs about the importance of including gender content in their teaching, have been identified here.

Table IV—xi Multiple Regression Model Predicting Beliefs re Gender Content Inclusion

Independent Variable Blocks	Standardized Beta			
	Model 1	Model 2	Model 3	Model 4
1. Gender and Age				
Transgender	.11***	.08**	.04	.02
Woman	.13***	.13***	.02	.02
Age	-.04	-.02	-.05	-.03
2. Sexual Orientation (SOID)				
Not exclusively heterosexual		.18***	.09***	.05
Own SOID changes		.08*	.05	.02
Own SOID can be chosen		-.02	-.01	.00
3. Transgender				
Know transgender people			.12***	.06*
Know people with non-con-forming gender expression			.05	.02
Transphobia level			-.38***	-.27***
4. Attitudes				
Attitudes about gender				.20***
Model R Square	.03	.08	.25	.29
R Square Change	.03***	.05***	.17***	.04***

Note. N = 1267 cases with complete data. *p < .05. **p < .01. ***p < .001.

In the second multiple regression model (shown in table IV-xii), all of the research questions were explored as they related to the number of theoretical bases for the gender content in their MSW pedagogy by the respondents, as represented by the Theoretical Bases of Gender Content Index. The analysis of the first model, containing the gender and age variables, only shows a significant effect on the theoretical bases of gender content if one's gender is transgender rather than man, but unlike the regression analysis of beliefs, there is no effect related to being a woman rather than a man. Transgender people are likely to use more theoretical constructs as the bases of the gender content in their teaching, than men use. However, the effect on the number of theoretical bases of gender content from being transgender is weaker for the theoretical bases of content than it is for one's beliefs about the importance of including content, and the addition of the second block variables to the model immediately reduces the effect of transgender identity to non-significant. There is no apparent effect on the number of theoretical bases of gender content caused by the age of the respondents, or for women relative to men.

Again in the second block, as with the regression related to beliefs, there was a highly significant effect on the theoretical bases of gender content shown for people belonging to the sexual minorities (those who do not identify as being exclusively heterosexual, as opposed to those who do). There was not a significant effect found for those whose own sexual orientation changes, relative to those whose sexual orientation does not change, and there was no apparent effect on the inclusion of content related to whether or not a person has choice over their own sexual orientation. Notably, in this regression, unlike the one on beliefs, belonging to the sexual minorities continued to have

a significant effect on actual content inclusion, even after the addition of all blocks, although the size of the effect was somewhat reduced with the addition of attitudes regarding gender concepts, and the consequent addition of beliefs about the importance of including gender content, in the final block.

With the third block addition of the transgender knowledge and transphobia variables, knowing transgender people and having a lower level of transphobia were both shown to have a highly significant effect on the reported number of one's theoretical bases for gender content in their teaching. In the case of the theoretical bases of gender content, however, there was also a significant effect from knowing non-transgender identified people whose gender expression did not conform to traditional gender stereotypes. It is interesting to note that for the theoretical bases of gender content, as opposed to the beliefs about the importance of including content, knowing transgender people remained highly significant, even when adding in the fourth and fifth block variables, one's attitudes regarding gender concepts and beliefs about the importance of including gender content. Knowing non-transgender people with non-stereotypical gender expression did not retain its significance after addition of the fourth block variable.

With the addition of the fourth block, a highly significant and strong effect was shown for the added variable, the attitudes that one has regarding gender concepts. The more complex and contemporary one's attitudes about gender are, the higher the number of theoretical bases that they will use to inform the gender content that they include in their teaching. Comparing the regression models, while having lower transphobia levels continued to have a strong effect on one's beliefs about the importance of including

gender content even after the addition of the attitudes regarding gender concepts variable, transphobia levels did not continue to have an effect on the number of theoretical bases for the gender content in one's teaching, after the addition of this variable. In the second regression, the explanatory contribution of transphobia to the number of theoretical bases of one's gender content is subsumed by the contribution of one's attitudes about gender. Transphobia levels went from having a highly significant effect in the third block, to non-significant after addition of the fourth block variable. There was no appreciable change in the level of effect or the significance for any of the other variables associated with the addition of the attitudes about gender variable to the model.

With the addition of the fifth block variable, one's beliefs about the importance of including gender content in one's teaching, there was little to no change in the strength of the effects of the previous block variables on the dependent variable, and there were no changes in the significance of their effects. Knowing transgender people continued to be highly significant, even with the addition of this last variable, and belonging to the sexual minorities continued to be significant as well. There was a strong and highly significant effect shown for one's beliefs about the importance of including gender content in one's teaching, on the number of theoretical bases one uses for the gender content they teach. The more important one believes it is to teach about gender, the more theoretical bases one will employ in their teaching of this content.

After the first block, the additional variance accounted for by the addition of each additional block of variables is highly significant, with the R^2 change reaching a significance level of $p < .001$ with the addition of each of the remaining four blocks. As in the regression on faculty beliefs, the greatest change in R^2 regarding the inclusion of

theoretical bases of gender content occurs with the addition of the third block variables, on transgender concerns. The effects of knowing transgender people are not subsumed by the addition of faculty attitudes about gender or beliefs about the importance of including gender content in the last two blocks. However, in this model, as opposed to the regression predicting faculty beliefs, transphobia level is subsumed in faculty attitudes about gender, whereas knowing someone transgender remains very highly significant after the addition of all subsequent blocks ($p < .001$). While identifying as transgender was shown to have a significant effect in the first block, in this model that effect was entirely subsumed by non-heterosexual orientation in the second block, and non-heterosexual orientation remained significant with the addition of all other variables. There were one or more highly significant variables added with each block with the exception of the first block on gender and age, indicating four important influences on faculty inclusion of theoretical bases for the gender content in their teaching. The two final regression models account for 29% of the variance in beliefs about the importance of teaching about gender, and 15% of the variance in the number of theoretical bases used for teaching about gender.

Table IV—xii Multiple Regression Model Predicting Theoretical Bases of Gender Content Inclusion

Independent Variable Blocks	Standardized Beta				
	Model 1	Model 2	Model 3	Model 4	Model 5
1. Gender and Age					
Transgender	.06*	.04	.02	.01	.01
Woman	.02	.02	-.02	-.02	-.02
Age	-.01	.00	-.01	.00	.01
2. Sexual Orientation (SOID)					
Not exclusively heterosexual		.14***	.10**	.08*	.06*
Own SOID changes		.06	.04	.02	.02
Own SOID can be chosen		-.02	-.03	-.02	-.02
3. Transgender					
Know transgender people			.16***	.14***	.12***
Know people with non-conforming gender expression			.06*	.05	.04
Transphobia level			-.09**	.00	.06
4. Attitudes					
Attitudes about gender				.20***	.14***
5. Beliefs					
Beliefs re content inclusion					.23***
Model R Square	.00	.04	.08	.11	.15
R Square Change	.00	.03***	.05***	.03***	.04***

Note. N = 1267 cases with complete data. *p < .05. **p < .01. ***p < .001.

Chapter V

Discussion and Implications

The results of the study present an opportunity to consider how the CSWE EPAS mandate regarding education about gender identity or expression might be better implemented. First, we now have some basic information about what is being taught in our accredited MSW programs throughout the U.S., as operationalized by the amount of classes in which the material is taught, the methods that are used to teach the material, and the theoretical bases of the gender concepts that are being taught. This adds to our previous knowledge about multicultural teaching in social work, and more importantly gives us a more focused look at the specific area of gender diversity, which we knew little about.

89.9% of the faculty were infusing gender content into one or more classes, with 61.6% infusing this content into two or more classes, with over 80% of faculty presenting lectures covering gender content. At the same time, the mean number of theoretical perspectives which served as bases for this teaching was 1.87 (Std. dev. = 1.01) out of a possible total of four perspectives. This may indicate that while faculty members are willing to teach, and engaged in teaching about gender and gender diversity, they may not have the education or tools to provide more complex instruction in this area.

The regressions on the predictors of faculty beliefs about the importance of teaching about gender diversity, and on the predictors of the complexity of theoretical concepts taught by these faculty, present a more complex picture. While a high

transphobia level was shown to have a significant effect on the beliefs of faculty members, this did not translate to their use of complex theoretical perspectives in their teaching. Even before the beliefs were added to the second model, the effects of transphobia were subsumed by faculty attitudes about gender. In addition, the average score on the transphobia measure was only 1.86 (Std. dev. = 0.75) on a scale from 1.0 to 5.0. This shows that work to reduce transphobia may not be the most effective way to increase the complexity of the theoretical perspectives that faculty members use to teach about gender diversity.

For faculty who know family, friends, colleagues, or acquaintances who identify as being transgender, as opposed to those who do not, there is a significant effect both on the faculty beliefs about the importance of teaching gender concepts, and on their use of more complex theoretical perspectives in their teaching. In addition, 24.6% of the faculty respondents reported that they did not know anyone who identifies as transgender. Therefore, increasing the visibility within our MSW programs of faculty and students who identify as transgender may be a more effective way to change both dependent variables, faculty beliefs about the importance of teaching gender diversity concepts, and the complexity of the perspectives underlying their teaching.

Faculty attitudes about gender were another highly significant predictor, both of faculty beliefs about the importance of teaching about gender and the complexity of the theoretical perspectives from which they teach. In addition, faculty beliefs about the importance of teaching this content significantly predicted the complexity of the theoretical perspectives from which they teach. However, if one were attempting to increase the number and level of complexity of the theoretical perspectives used by

faculty in their teaching, increasing the number of transgender people they know would likely be a less challenging route to this goal than would attempting to change their attitudes or beliefs. This is particularly true because the mean on the Beliefs About the Importance of Gender Content Inclusion Scale is so skewed toward the highest importance rating, and the mean on the Attitudes About Gender Scale is slightly skewed as well. The mean on the Attitudes About Gender Scale was 3.71 (Std. dev. = 0.55) on a scale from 1.0 top 5.0, and the mean on the Beliefs About the Importance of Gender Content Inclusion Scale was 4.23 (Std. dev. = 0.65) on a scale of 1.0 to 5.0. Again this shows that while faculty members may be eager to teach about gender diversity, they could use more education about the concepts that were covered by the Attitudes About Gender Scale items.

Identifying oneself as not exclusively heterosexual (or as belonging to the sexual minorities) also had a significant effect on faculty theoretical perspectives. However, with 25.1% of this sample identifying as not being exclusively heterosexual, the hiring of more LGBT faculty may not be a viable solution to help increase the complexity of theoretical perspectives taught in our MSW programs. While this may not be helpful overall, it is possible that in some schools where there are few LGBT faculty members, an effort to recruit and hire more diverse faculty would be helpful in this respect.

The attitudes and beliefs were added in the last two blocks of the second regression, because it was believed that these would be more amenable to change than for example, transphobia. It would appear that perhaps the beliefs, which were deemed to be the most amenable to change, may have already undergone some change, due to the very high mean value. However, there is room to teach concepts which were asked about in

the items for the Attitudes About Gender Scale. The resulting statistics further validate the choice of variables to include at various blocks within the model of each scale.

The introduction of faculty to transgender identified people may be a useful way to help them to conceptualize gender in more complex ways, and to employ more complex and varied theoretical bases for the gender content in their teaching. This could be accomplished in part by recruiting and hiring more out transgender faculty, and by recruiting more out transgender students for our MSW programs. In addition, our social work institutions that conduct trainings and conferences at the state and national levels can do more to promote education and knowledge on this topic in the educational settings of the conferences and meetings. Deans can bring in transgender speakers to educate their faculty, from within their schools (i.e. their students) and from the outside community.

Another avenue for social work educators to consider would be the educational tools provided to faculty by our accrediting bodies. For example, NASW hosts online training sessions that are touted as being state-of-the-art, and that qualify for continuing education credits in most states. If high quality training modules could be developed for use in such an online forum, where faculty would be likely to earn some of their continuing education credits, this could allow for them to learn more about gender diversity, while learning some of the material from the relative safety of their personal computers. This might be a way to begin to break down the transphobia that some faculty endorsed in this study, without unduly distressing them.

Problems of Limitations of Data Set

The nature of the survey recruitment is likely to produce a highly self-selected

group of respondents. The recruitment letter specifically states that this survey is on social work education, and that it is focused on gathering faculty views on the inclusion of content on gender and gender diversity, in the MSW curriculum. Therefore those choosing to participate are likely to have more extensive prior knowledge or understanding of gender diversity concepts, or at least to be more open to learning about gender diversity, than typical MSW program faculty. This could skew the results, and has the potential to make it seem as if the beliefs of social work faculty more strongly favor the inclusion of content on gender and gender diversity than is actually the case. On the other hand, since the survey recruitment was conducted via e-mails, and the survey was conducted on a web page, those responding may be younger faculty who are more comfortable using computer technology than their older peers. This could potentially skew the results in the opposite direction if younger faculty members have a higher level of comfort with, or a more complex view of gender diversity, than do their older colleagues.

The response rate of 32.8%, and the usable response rate of 28.8%, do not reflect the majority of the target population. This fact coupled with the aforementioned concerns about self-selection, suggests that care should be taken not to generalize the findings of this study to all graduate social work instructors at accredited U.S. programs. However, with the sample size (N = 1561) that was achieved, it is clear that there is still much to be learned by analysis of the resultant data.

There are also timing concerns regarding the season during which the survey data was collected. The survey data was collected online during the last two weeks of July and the first week of August, 2010. The sample could be therefore be skewed to be more

inclusive of faculty at schools which begin their fall term in August, and less inclusive of faculty who are on vacation during that time period, and there could also be a lowered response rate due to faculty vacations.

Last, the possibility of variable response rates in different geographic areas of the country exists, and this could be exacerbated if the academic year for faculty in some areas begins in August, while for those in other areas school does not begin until September. A review of the current responses was conducted during the data collection phase, and the proportions of respondents in different geographic areas of the country did not appear to pose a problem. Therefore this researcher did not attempt to extend the data collection phase of the study to alleviate this concern, but rather terminated data collection at the scheduled time.

The Importance of Using Appropriate Gender Models in Social Work Education

Firstly, it is important for social workers in all areas of social work to understand and be comfortable with themselves. In order to be able to relate to and communicate with others, and in order to be able to begin work with others "where they are," social workers need first to have a thorough and grounded knowledge and acceptance of their own location with respect to gender conceptualizations, and an understanding of their own progress toward understanding and accepting the conceptualizations held by others.

One object of understanding and utilizing a model of gender based on diverse spectra is to be able to accept and include clients, colleagues and self regardless of gender identity, gender characteristics, and gender expression. When social workers are familiar with and accepting of people who are located at many different points on the divergent spectra of gender, they project their comfort in this area with clients and colleagues alike,

creating a safe atmosphere which contributes to more openness and honesty in all areas of work.

The object is not one of allowing others to fit into any of many categories as defined by the social worker, which would restrict their colleagues and clients to match with the social worker's preconceived and necessarily restrictive categories of gender. Rather the social worker can be accepting of whatever categories their clients or colleagues may choose to use, and be just as accepting and inclusive when their colleagues or clients choose not to use any categories at all. Such a level of understanding and acceptance is of critical importance in each of the many aspects of social work: interpersonal practice, policy, community organization, research, as well as in social work education. In that it is through education that individuals learn to do social work in each of the other areas, it can be seen that the importance of appropriate conceptualizations of gender in social work education is also of great importance for the entire field. Thus, the way that social work students are educated about gender diversity concepts will affect their future practice in all of the following areas of social work.

Interpersonal Practice

In interpersonal practice and counseling, such knowledge and acceptance of clients will help to create a safe space where they can share vital personal information in many other areas, as well as expressing their honest concerns about gender, sex, and sexual orientation. When others realize that they are not being assumed to be any particular way in one area of life, they will be more likely to open up about other areas of life.

In this way a more genuine and inclusive connection can be formed with clients,

with communication that occurs directly from person to person, rather than through a filter of gender assumptions. Furthermore, an open and inclusive acceptance of clients can be of benefit, regardless of the theoretical orientation of the counselor, regardless of the therapeutic methods utilized, and regardless of whether the client identifies in a more traditional (i.e., a female bodied person being located far to the female side of most gender spectra and identifying as a woman) or less traditional way.

In interpersonal work with children who are either being bullied or who bully others, the gender spectra can be used to bolster the self-esteem of both groups. A realization that however female or male a person is, in whatever areas of life or endeavor, is fine and healthy, can go a long way toward building self-esteem in both of these groups. One of the greatest current concerns in our schools is that of children being bullied because they are perceived to be different. From a psychological perspective it can be seen that the perpetrator of such behavior recognizes his or her own difference as reflected in the object of the bullying, and would benefit from such education as well.

The more uncertain the perpetrating child is of her or his own gender role and sexuality, the more violent the bullying is likely to become. Therefore an environment where people of the full range of genders are accepted can go a long way toward helping the perpetrators of school violence to develop higher self-esteem and be less troubled by the presence of children who conform less to rigid gender stereotypes.

In interpersonal work with transgender people, including some transsexual people, who transcend gender in ways other than those that fit the Harry Benjamin model (Benjamin, 2001) of transsexual thought and behavior, an understanding and utilization of the spectra model of gender can enable the social work counselor to more fully and

effectively implement the Harry Benjamin Standards of Care. These standards call for treating each client as an individual, and for creating treatment plans that take into account individual differences, rather than insisting on the rigid implementation of a one-size-fits-all model. Yet in current medical practice there are many medical professionals who have little understanding of those who don't fit into the old binary female versus male gender model well enough to transition from one sex to another and then blend in, subsequently conforming to a restrictive sex and gender role.

Utilization of a gender spectra model of gender would therefore require that the intent of the standards – that they be flexible enough to be tailored to individual needs – be implemented wherever and whenever indicated in a manner appropriate to the needs of each individual client, rather than necessarily in a manner that is appropriate for the counselor (Benjamin, 2001). This would mean that more clients would be able to choose levels of transition that better fit with their own needs, rather than necessarily having all possible surgeries and hormones.

Another natural and direct outcome of utilizing a spectra model of gender would be the removal or modification of DSM diagnoses related to gender diversity (American Psychiatric Association, 2000). If gender diversity was better understood and recognized, changes would be needed for a better fit between medical and counseling practice and the realities observed in our world.

The current DSM (American Psychiatric Association, 2000) Gender Identity Disorder (302.6 and 302.85 [GID]) criteria A and B (persistent cross-gender identification and persistent discomfort with the sex of their body) would be seen to be normally expected outcomes for those whose gender spectra intersect in particular ways.

Therefore the mental health diagnosis including these two criteria would be removed, and a physical diagnosis would be created to indicate the mismatch between a person's physical body with their mental, spiritual, and emotional characteristics.

GID criterion C, regarding gender identity concerns not being concurrent with a physical intersex condition, would be seen to be irrelevant to the creation of a mental health diagnosis, as even criteria A and B would now be covered by a physical health diagnosis. The part of GID criterion D that can be seen to refer to significant distress or impairment in social, occupational, or other important areas of functioning that is caused by societal reaction to people who do not conform to gender stereotypes and roles, would be seen as something to be addressed within our society, and not as a symptom of a individual's mental illness.

If those in the environment exhibited little or no acceptance of the client, causing client distress, then perhaps this would better be reflected with a diagnosis of adjustment disorder (American Psychiatric Association, 2000). Any part of the discomfort or lack of acceptance internalized by the client might better be reflected with an addition to the diagnosis of Sexual Disorder, NOS (302.9) similarly to the current criterion of "persistent and marked distress about sexual orientation."

Furthermore, a more complete understanding of gender diversity would lead to the relocation of the DSM (American Psychiatric Association, 2000) examples for GID, NOS (302.6). Transient, stress-related cross-dressing behavior would be removed, when seen as a normal way for some people to behave. Significant personal internalized distress due to this behavior could best be reflected as an added example of Sexual Disorder, NOS (302.9), as persistent and marked distress about one's own cross-dressing.

The GID, NOS (302.6) example of "persistent preoccupation with castration or penectomy without a desire to acquire the sex characteristics of the other sex" would be modified to read "without a desire to acquire female sex characteristics," as it would be recognized that there are not simply two discreet sexes. This would be moved, perhaps most appropriately to Body Dysmorphic Disorder (300.7), or possibly to Sexual Disorder, NOS (302.9). It is possible that this diagnosis might be dissected into two disorders, one to reflect this preoccupation when it is related to a desire to improve the body, and the other to reflect when it is related to an aversion for sexual activity.

The GIS, NOS (302.6) example of physical intersex conditions would be removed from the DSM, and replaced by a physical diagnosis without reference to mental disorder. The physical diagnosis could be changed to include physical sex characteristics such as simply having a typical female or male body and accompanying gender dysphoria. In this way those who have bodies of any physical sex, female, male, or anywhere in between, would be covered by this physical diagnosis if there was a significant mismatch between their body and their sense of their own gender.

While those who are distressed by their body – by the fact that it does not match their gender identity – the physical intersex diagnosis above, perhaps relabeled as sex/gender mismatch, would serve as the diagnosis. However, for those who are distressed by their own gender identity, another example could be added to Sexual Disorder, NOS (302.9) for "persistent and marked distress about one's own gender identity" (as differentiated from distress over societal reactions to one's gender identity).

All of these possible changes in diagnosis would also necessitate more accepting and inclusive work with transgender clients and their families and allies, in terms of

treatment models where appropriate, but also in terms of identification of the source of identified concerns. Thus when a client raises concerns about being transgender, more emphasis will be placed on determining which ones of the concerns are the client's responsibilities, and which are the responsibilities of the surrounding community, and how to best resolve these.

Recognizing the dignity and worth of clients, and recognition of their right to know who they are and what gender they are, rather than diagnosing them, labeling them as being deficient (simply for being themselves), and treating them as sick, creates an entirely different atmosphere for social workers and clients alike. Such a paradigm shift is also called for by both the NASW Code of Ethics and the NASW Policy on Transgender and Gender Identity Issues (National Association of Social Workers, 2009).

Policy

With regard to policy concerns, continuing to create policy without a recognition of gender diversity is leading to severe problems in our school systems, our prisons, our hospitals, and in fact anywhere that involves the interaction of people of different genders, but especially any situation where people are segregated by specifically dependent upon gender. In one notable example, policies are created and implemented for the housing of prisoners, delinquent youth, and other offenders. Such facilities are generally segregated by sex, even though this means housing those who have bodies that are of one sex together even when they are of different genders. Thus transgender women, who identify as women, dress as women, and act in traditionally feminine ways, are housed with men. This creates no end of problems, for all involved, and often leads to rape and even to murder of these women while they are incarcerated, by fellow

prisoners and sometimes also by the guards as well (Rosenblum, 2000).

In a denial of the existence of non-female, non-male people, both hard copy and online application forms and questionnaires typically ask applicants or respondents for their sex or gender, providing only the options of female or male. Only those forms that are specifically designed to provide medical professionals with physical medical information should ask about a person's sex, and when this question is asked the option of intersex should be provided (Miller & Weingarten, 2005).

All other forms and applications that have a legitimate need for gender information should ask about gender, not sex, and gender and sex should not be confounded (Miller & Weingarten, 2005). At the very least, the options of female, male, transgender, and other should be offered on these documents. Continuing as things are – not allowing for people to state their actual identities – encourages people to lie about themselves, is coercive, and promotes the continuing invisibility of transgender people.

Since the binary gender model is so ubiquitous in our society, and this model is reflected in all of our institutions, including within schools of social work, there is currently little recognition that transgender people exist in our society. Yet the most current estimates place the prevalence of transgender identities in the range of 1% or more of the population, or currently between 3 and 9 million individuals in the United States (Conway, 2002).

Lecturers and other speakers routinely assume that there are no transgender people in their audiences. When combined with the fact that census data, membership application forms, college and job applications do not allow for collection of accurate data regarding gender, the illusion of a binary gender system is effectively maintained.

In addition, advocacy can be done at the national level for laws and professional standards to be changed to be more inclusive of people of all gender variations. In particular in social work, there is already work being done on this front, including the recent revision of the NASW Code of Ethics and By-laws to be more inclusive of those with non-typical gender identity or expression, and the revision of the NASW Policy on Transgender and Gender Identity Issues (National Association of Social Workers, 2009).

Community Organization

In the area of Community Organization, work within the various transgender communities could greatly benefit from use of the multiple spectra model of gender. Identity-based community organization has traditionally been centered on the promotion of equal rights and opportunities for particular groups. While this has led to many valuable successes, a general implication of this strategy is that groups that are larger win more rights and generally come closer to achieving full equality, while groups that form a proportionately smaller percentage of the overall population tend to have a more difficult time achieving justice.

Thus African Americans, Latino Americans, and Asian Americans have made proportionally greater gains in social justice than have Native Americans or various groups of bi-racial or mixed race people. This does not bode well for lesbian, gay male, bisexual, or transgender people, and shows even less promise for segments of the transgender community: transsexuals, cross dressers, genderqueer people, two-spirit people, and other even less populous groups.

Identity politics based on group membership, and based on the differences between people, would predict the sort of results we see for racial groups, whereas those

based on similarities may fare much better. Lesbians, gay males, bisexual people and transgender people, for instance, increase their numbers and influence by working together, having the similarities they all share, including the bases of much of the discrimination against them. All of these groups challenge traditional gender roles, and many who discriminate against them attempt to base their actions on religious arguments, and attempt to shame or humiliate them for being themselves.

In 2008 the Democratic Party attempted to pass non-discrimination legislation that would protect some of these groups, while excluding transgender people. The legislators were taken by surprise when over 300 LGBT organizations nationwide refused to accept such legislation, and actively sought to defeat the legislation that lacked protections for all.

As long as social workers and community organizers continue using methods based on differences between distinct categories or groups, smaller groups will continue to be treated less equally, or will not achieve adequate results. But when small groups and individuals band together based on their similarities to fight for rights for all, even the smallest contingents have a real possibility of earning equal treatment.

Another reason for needing a change in community organization tactics toward the gender spectra model is related to recent developments in law. Several recent judicial rulings (Yoshino, 2002) have affirmed civil rights for traditionally oppressed groups, but only for those members of those groups whose behavior or appearance is "closer" to the behavior or appearance of the majority group. So for example, it was ruled that a person cannot be fired for being African American, but they can be fired for wearing their hair in cornrows.

This can be interpreted as an indication that the plaintiff with cornrows wasn't "white enough" for the company that fired them, or as supporting spectra models of diversity. If rights are earned only for specific categories as defined by their differences, then separate laws will be needed to protect people with cornrows, people with dreadlocks, with pigtails, with ponytails, with bangs, and on and on.

However, if diversity is based on spectra, then everyone is somewhere on each spectrum, and laws can be passed to protect people based on simply being somewhere on a spectrum, regardless of their particular location, or based on their similarity with all others who exist on that spectrum. For example, people with all different hairstyles can band together to insist on equality for everyone regardless of hairstyle.

Research

Taking a perspective that includes multiple spectra of gender would affect social workers in their roles as researchers in several ways. Firstly, the conceptualization of gender as having many different spectra or aspects necessitates that more care be given to defining which aspects to investigate when researching a particular topic.

In modern day research it is usually, but not always, assumed that everyone already knows what the terms gender, sex, sexual orientation, and gender identity mean. It is further assumed that most of the categories within these aspects of gender are also universally understood. The more essentialized the category (i.e., female or male) the less likely it is to be defined in the literature. Although less ubiquitous terms (i.e., genderqueer or cross dresser) are more likely to be described and defined, the definitions of gender or sexuality related terms are likely to vary from study to study, depending on the aspects of the terms that are most salient to each particular researcher's interests.

This results in a lack of common agreement as to what is meant by the more essentialized terms, such as female or male. While one reader or researcher may assume that these two terms relate to the biology of the individuals, while another may assume that they refer to their gender identities. Even though there is some relationship between the two, these are different things entirely, with no one-to-one correspondence at the individual level.

Due to the fractal nature of human diversity, if the researchers in the above example were to clearly state that they were looking only at the biological aspect of females and males, the particular aspects of gender to which they were referring would still not be clear. Would they mean chromosomal, genetically differentiated females and males, or morphologically differentiated females and males, or those who are differentiated by their brain sex?

If these same researchers identified the aim of their study as being related to morphologically differentiated females and males, would that mean differentiated by the appearance of their genitals, or their secondary sex characteristics, or their relative height or weight? So it can be seen that by assuming that everyone knows what the terms mean, there is an added level of uncertainty built into each study, which depending on the desired aim of the research may have a range of effects, from slightly diluting the significance and accuracy of the findings to entirely negating the validity of the research.

A similar scenario plays out for research where the terms are defined by the researchers, and where the definitions make assumptions about the terms being "natural" and understood by all, to the extent that the definitions don't take all possibilities into account so as to make the definitions specific enough to be agreed upon by all (readers

and researchers). There are no such categories or terms that are "natural," as nature doesn't make categories (Roughgarden, 2004), but rather the categories are imposed by humans on the natural variation and lack of categories. Research that is based on actual observations will be more accurate and informative than that which is based on societally created categories which are assumed to be "natural," and which are restrictive in ways that are not supported by observable evidence. If studies involving gender, sex, and sexual orientation were to represent these concepts using spectra rather than categories, then to the extent that the spectra used were at the most appropriate level of specificity and aligned with the concepts under investigation, the results would be more robust, significant, and accurate.

In current research, gender, sex, and sexual orientation categories are used as proxies for the concepts that we wish to study. It has long been assumed that the use of proxies in these areas is supported by the "natural" correspondence of the aspects of gender under investigation with the proxy categories (Roughgarden, 2004; Rudacille, 2005). The assumption that in "natural" people the categories will all line up in one direction, and that it is "natural" for all aspects of a category to fit closely with our assumptions about the proxy label, leads to the rejection of any subjects who are known to deviate from the assumed norm, and such individuals are dropped from the study results. Once intermediate subjects are dropped from research studies, there is no accurate understanding achieved regarding those who are located at the poles, because without understanding those in the middle, there can be no meaningful level of understanding of the process that allows for the full range of individual characteristics.

So all research which is based on proxies will be to some degree affected

negatively by this "proxy effect." With gender, sex, and sexual orientation though, we have long assumed that the proxy effect is small enough so as to be insignificant to our understanding of the results. However, as we come to better understand the nature of these concepts as based on many separate spectra, it becomes more and more clear that their representation through the use of continuous variables rather than categorical variables could vastly improve both our understanding of the basic concepts and the quality of our research on gender and sexuality.

Decisions about whether to conceptualize research variables as continuous (spectra) or as multiple categories (more than binary distinctions) could be made as data is collected and evaluated for each unique and separate variable. While I posit that most gender and sexuality variables will best be represented as continuous, it is likely that there may be some which are better conceptualized as having multiple categories, depending on variability of observed data. Decisions to drop certain research participants' data from studies, due to a lack of knowledge about how to make sense of their data, or confusion about how their data could relate to the data of more typical participants, should always be a clue to the researcher that there may be something missing from the categorical view which could be remedied through the use of a continuous model.

Assumptions that gender and sexual identity categories (i.e. female, male, transgender, bisexual) can stand in as proxies for research on other aspects of gender and sexuality is far more problematic than similar assumptions regarding religious, racial, and ethnic categories. One reason for this is that the categories for gender and sexuality are far more essentialized than those which serve as proxies for other characteristics. Not

only do we allow for many more basic options within racial, ethnic, and religious categories to begin with, we also allow for more flexibility in these areas. Thus there are many individuals who identify as being of mixed race and ethnicity, or as growing up in one religion but belonging to another as an adult.

Such flexibility and fluidity is generally not accepted, or even spoken of, in gender and sexuality research, although Lisa Diamond and Anne Peplau are among the few noted researchers who buck this trend (Diamond, 2000; Diamond, 2003a, 2003b; Peplau, Spalding, Conley, & Veniegas, 1999). Due to the extreme essentialization of gender and sexuality categories, any amount of flexibility or fluidity would threaten to expose the lack of validity inherent in the essentialized categories. The paucity of possible categorical divisions in gender and sexuality (only usually conceptualized as binary or at most tertiary) leaves no room for the observed variation, whereas with racial, ethnic and religious categories there are enough available categories to provide for an (at least temporary) illusion that the categories are real, and not arbitrary human constructions.

In addition, the observably developmental and changing characteristics of gender and sexuality bring up heated political debate regarding the very nature of these categories. Such debate often loses sight of the overriding fractal nature of diversity (Mandelbrot, 1983), as the discovery of each type of personal characteristic leads inevitably to considerations that all people must share the trait, or that all people must resemble the researcher in that way. Thus, researchers who have an understanding that sexual orientation is flexible, changeable, and fluid may assume that this holds true for all individuals; those who understand sexual orientation to be fixed, stable, and

unchangeable from birth or early childhood may assume that this is so for all individuals; those whose understanding is that a person can make a choice to change their sexual orientation, and those whose understanding is that no one can make such a choice, may each assume that all other individuals' experience of sexual orientation is equal in these respects.

Yet the reality may be one which few people consider, that diversity also exists at the level of whether or not this is a choice. I posit that the fractal nature of diversity very likely dictates that this sort of diversity does in fact exist, and this supposition is supported by the evidence from this study. Therefore any survey regarding people's conceptualizations of gender and sexuality would do well to include at least one question on gender fluidity and at least one on choice as it relates to sexual orientation.

As this relates most directly to social work research, holding fast to a view that all people are the same in regard to gender fluidity (or non-fluidity) and sexual orientation choice (or non-choice) characteristics, may negatively affect research outcomes through the mechanism of confirmation bias. At the very least, strongly held convictions in either direction may limit the type and quality of research questions that social work researchers choose to explore.

Education

In order for social work education to adequately prepare students for professional work in the areas listed above, we would do well to learn about and utilize the newer paradigms of gender and sexuality. More importantly, as gender impacts nearly every single aspect of our lives, infusion of an inclusive model of gender throughout the entire curriculum and fieldwork is essential, to ensure that we produce professional social

workers who have the ability to work successfully with the gender-diverse clients and colleagues of the twenty-first century.

Just as faculty members cannot assume that they have no students in their classes who are of (relatively speaking) minority religions, who have unseen disabilities, or who are from ethnic minority cultures, it also cannot be assumed that there are no students in any classroom who are transgender, bisexual, lesbian or gay. There is simply no way to tell about any of these personal characteristics without asking a person how they identify.

More importantly, even in the (extremely unlikely and rare) case where there are no TBLG students in a given class, social work ethics dictate that we thoroughly educate each and every student to work with diverse populations. Furthermore the NASW Code of Ethics (National Association of Social Workers, 2009) states that social workers must work to eliminate prejudice and discrimination at all levels of our society, including in work with clients, in association with colleagues, in public and private settings, and in government and politics. This exhortation to action includes specific imperatives to end prejudice directed toward people with regard to gender identity or expression, and sexual orientation.

With regard to the specific content of instruction about gender, I posit that instruction which has the effect of increasing student awareness and understanding of gender is better than instruction which does not increase their awareness. In addition, a greater increase can be said to be more valued than a lesser increase in awareness. Lastly, awareness can be measured by the correspondence between the student's conceptualization of gender, and what we can actually observe about gender in the real world.

Thus instruction which teaches a binary view of gender, that there are only two genders – female and male, and that a person's gender is inborn and immutable, can be considered to be better than instruction which includes no gender content at all. Content regarding separate and distinct categories of gender in addition to female and male (i.e. transgender, genderqueer, two-spirit) more closely approximates what we can observe about gender than the binary viewpoint does, but still includes artificially imposed categories upon what is observed about gender.

Instruction that illuminates the many aspects or spectra of gender can be viewed as more closely aligned with actual observations about gender. Such instruction exposes the gender stereotypes that restrict the roles and expression of those who identify as women or as men, and sheds light upon erroneous assumptions about the correspondence and connection between gender identity and other aspects and gender traits.

Conclusion

In conclusion, while the inclusion of gender identity or expression in the 2008 CSWE EPAS called for a beginning evaluation of the content on gender diversity that is taught in our accredited MSW programs, until now little was known about this topic. The current study provides a snapshot of current teaching effort and the theoretical bases of current teaching about gender diversity in our accredited MSW programs, and it may point the way toward increasing the complexity and number of the theoretical perspectives from which faculty teach this very important topic.

Further areas of exploration should include research on how to best educate faculty about the great variety of genders and gender experience among social workers and their clients. Piloting of modules, using measures to determine teaching

effectiveness, would also be beneficial, and could help by providing faculty who are eager to teach this material, but who do not yet have the knowledge to teach effectively in this area, with materials they could use in their classrooms. Effective and informed teaching of gender diversity in our accredited MSW programs can make a real difference in the outcomes of future social work services that our students provide for millions of clients across the nation.

Appendix

Survey on Gender Diversity Content in Social Work Education

Gender Diversity Content in Social Work Education

Introduction

This questionnaire is being sent to the teaching faculty (including adjunct faculty and lecturers) at all accredited U.S. MSW programs, in an effort to find out what content on gender, gender identity and gender diversity is included in these programs. Since there is little information on this topic, your responses to these questions will be very helpful, and may inform future MSW curriculum development. The questionnaire should only take 15-20 minutes or less to complete.

There will be a section at the end of the survey for any additional written comments you may have.

Your participation is very important. Thank you in advance for taking the time to fill out this survey.

Please Respond as Soon as Possible!

Gender Diversity Content in Social Work Education

Instructions

Please scroll down on each page to answer all of the questions.

Although fully responding to all questions will help us to better understand faculty viewpoints, there are no requirements to answer any particular questions before continuing on through the survey.

In order to advance through the survey, click on the Next button at the bottom of each completed page. Please do *not* click on the browser arrows to move forward or back through the survey, as doing so will cause your responses not to be recorded.

Gender Diversity Content in Social Work Education

Section A - page 1

This first set of questions is designed to discern the amount and type of course content on gender taught in accredited MSW social work curricula across the United States.

A1

I teach course content on gender in separate course(s) that are specifically focused on gender content (i.e., women's studies, study of masculinity, gender studies, or other such courses).

- ◯ YES
- ◯ NO

If so, in how many courses?
(Select one)

- ◯ ONE GENDER FOCUSED COURSE
- ◯ TWO or MORE GENDER FOCUSED COURSES

If so, in what course(s) do you teach this content?

Gender Diversity Content in Social Work Education

A2

I infuse course content on gender into regular (non gender-focused) MSW course(s).

- ◯ YES
- ◯ NO

If so, in how many courses?
(Select one)

- ◯ ONE NON-GENDER FOCUSED COURSE
- ◯ TWO or THREE NON-GENDER FOCUSED COURSES
- ◯ FOUR or MORE NON-GENDER FOCUSED COURSES

If so, into what course(s) do you infuse this content?

Gender Diversity Content in Social Work Education

A3

I use the following method(s) of presentation to teach course content on gender:
(Please select all that apply)

- ☐ LECTURE(S)
- ☐ GUEST SPEAKER(S)
- ☐ READING(S)
- ☐ OTHER METHOD(S) (Please specify):
- ☐ FILM(S)
- ☐ PANEL PRESENTATION(S)
- ☐ I DO NOT TEACH COURSE CONTENT on GENDER

A4

The course content that I teach on gender includes the following theoretical construct(s): (Please select all that apply)

- ☐ Gender as a binary concept, focused on women and/or on men
- ☐ Gender including multiple categories, in addition to women and men (i.e., could include individuals who identify as cross-dressers, as transsexual, or as belonging to other transgender categories)
- ☐ Gender as a multidimensional concept (i.e., comprised of physical sex characteristics, genetic sex, gender identity, or other similar aspects)
- ☐ Gender as a continuum or spectrum, or without explicit categories (i.e., could include individuals who identify as gender-blending, as genderqueer, as two-spirit, or who do not identify with any gender).
- ☐ I do not teach course content on gender
- ☐ Other theoretical construct(s) (Please specify):

A5

If you have more to say that might help us to better understand how you currently include gender content in your teaching, please explain here:

Gender Diversity Content in Social Work Education

Section A - page 2

Continuation of questions designed to discern the amount and type of course content on gender taught in accredited MSW social work curricula across the United States.

A6

***In the future*, I plan to teach course content on gender in separate course(s) that are specifically focused on gender content (i.e., women's studies, study of masculinity, gender studies, or other such courses).**

- ◯ YES
- ◯ NO

If so, in how many courses?
(Select one)

- ◯ ONE GENDER FOCUSED COURSE
- ◯ TWO or MORE GENDER FOCUSED COURSES

If so, in what course(s) do you plan to teach this content?

Page 7

Gender Diversity Content in Social Work Education

A7

***In the future*, I plan to infuse course content on gender into regular (non-gender focused) MSW course(s).**

- ◯ YES
- ◯ NO

If so, in how many courses?
(Select one)

- ◯ ONE NON-GENDER FOCUSED COURSE
- ◯ TWO or THREE NON-GENDER FOCUSED COURSES
- ◯ FOUR or MORE NON-GENDER FOCUSED COURSES

If so, into what course(s) do you plan to infuse this content?

Gender Diversity Content in Social Work Education

A8

***In the future*, I plan to use the following method(s) of presentation to teach course content on gender: (Please select all that apply)**

- ☐ LECTURE(S)
- ☐ FILM(S)
- ☐ GUEST SPEAKER(S)
- ☐ PANEL PRESENTATION(S)
- ☐ READING(S)
- ☐ I DO NOT PLAN TO TEACH COURSE CONTENT on GENDER
- ☐ OTHER METHOD(S) (Please specify):

Page 9

A9

***In the future*, when teaching course content on gender I plan to include the following theoretical construct(s): (Please select all that apply)**

- ☐ Gender as a binary concept, focused on women and/or on men
- ☐ Gender including multiple categories, in addition to women and men (i.e., could include individuals who identify as cross-dressers, as transsexual, or as belonging to other transgender categories)
- ☐ Gender as a multidimensional concept (i.e., comprised of physical sex characteristics, genetic sex, gender identity, or other similar aspects)
- ☐ Gender as a continuum or spectrum, or without explicit categories (i.e., could include individuals who identify as gender-blending, as genderqueer, as two-spirit, or who do not identify with any gender).
- ☐ I do not plan to teach course content on gender
- ☐ Other theoretical construct(s) (please specify):

A10

If you have more to say that might help us to better understand how you plan to include gender content in your future teaching, please explain here:

Gender Diversity Content in Social Work Education

Section A - page 3

Remainder of questions designed to discern the amount and type of course content on gender taught in accredited MSW social work curricula across the United States.

A11

The MSW program at my school provides *non-classroom* content on gender to students, faculty, or staff, in the context of:
(Please select all that apply)

- [ ] ORIENTATION SESSIONS for INCOMING STUDENTS
- [ ] ORIENTATION SESSIONS for INCOMING FACULTY
- [ ] ORIENTATION SESSIONS for INCOMING STAFF
- [ ] CONFERENCES, SEMINARS, or WORKSHOPS
- [ ] FILM SERIES'
- [ ] I DON'T KNOW the CONTEXT of PRESENTATION
- [ ] I DON'T KNOW if NON-CLASSROOM CONTENT on GENDER is PROVIDED
- [ ] NON-CLASSROOM CONTENT on GENDER is NOT PROVIDED
- [ ] OTHER CONTEXT(S) (Please specify):

Page 11

Gender Diversity Content in Social Work Education

A12

The MSW program at my school uses the following method(s) of presentation to provide *non-classroom* content on gender to students, faculty, or staff:
(Please select all that apply)

- ☐ LECTURE(S)
- ☐ GUEST SPEAKER(S)
- ☐ READING(S)
- ☐ FILM(S)
- ☐ OTHER METHOD(S) (Please specify):
- ☐ PANEL PRESENTATION(S)
- ☐ I DON'T KNOW the METHOD of PRESENTATION
- ☐ I DON'T KNOW if NON-CLASSROOM CONTENT on GENDER is PROVIDED
- ☐ NON-CLASSROOM CONTENT on GENDER is NOT PROVIDED

A13

The MSW program at my school includes the following theoretical construct(s) when providing *non-classroom* content on gender to students, faculty, or staff:
(Please select all that apply)

- ☐ Gender as a binary concept, focused on women and/or on men
- ☐ Gender including multiple categories, in addition to women and men (i.e., could include individuals who identify as cross-dressers, as transsexual, or as belonging to other transgender categories)
- ☐ Gender as a multidimensional concept (i.e., comprised of physical sex characteristics, genetic sex, gender identity, or other similar aspects)
- ☐ Gender as a continuum or spectrum, or without explicit categories (i.e., could include individuals who identify as gender-blending, as genderqueer, as two-spirit, or who do not identify with any gender).
- ☐ I don't know what theoretical constructs of gender are included in non-classroom school presentations
- ☐ I don't know if non-classroom content on gender is provided
- ☐ Non-classroom content on gender is not provided by our MSW program
- ☐ Other theoretical construct(s) (Please specify):

A14

If you have more to say that might help us to better understand how non-classroom gender content is provided by the MSW program at your school, please explain here:

Gender Diversity Content in Social Work Education

A15

In my best estimation, there is _____ course content on gender diversity provided in my school's MSW program:

- ◯ TOO MUCH
- ◯ AN APPROPRIATE AMOUNT
- ◯ TOO LITTLE
- ◯ I DON'T KNOW

A16

If you have more to say that might help us to better understand your evaluation of the amount of gender content provided in your school's MSW program, please explain here:

Gender Diversity Content in Social Work Education

Section B

The second set of questions will give us a sense of faculty beliefs about **the importance of including content in the MSW curriculum** on general gender concepts, various special populations, and forms of gender discrimination.

If you are unable to answer a question due to unfamiliarity with the terminology, please select "not familiar with this."

For these questions, we are asking for *your personal opinion*.

Please select your answers below:

	VERY IMPORTANT	IMPORTANT	SOMEWHAT IMPORTANT	OF LITTLE IMPORTANCE	NOT IMPORTANT	NOT FAMILIAR WITH THIS
B1 Including content on sexual development and health is:	◯	◯	◯	◯	◯	◯
B2 Including content on the many ways that women express their feminine and masculine traits is:	◯	◯	◯	◯	◯	◯
B3 Including content on the many ways that men express their masculine and feminine traits is:	◯	◯	◯	◯	◯	◯
B4 Including content on gender identity is:	◯	◯	◯	◯	◯	◯
B5 Including content on feminist theory is:	◯	◯	◯	◯	◯	◯
B6 Including content on queer theory is:	◯	◯	◯	◯	◯	◯
B7 Including content on gay, lesbian, and bisexual people is:	◯	◯	◯	◯	◯	◯
B8 Including content on transsexual people is:	◯	◯	◯	◯	◯	◯
B9 Including content on persons who identify as transgender but not as transsexual is:	◯	◯	◯	◯	◯	◯
B10 Including content on persons who identify as genderqueer, two-spirit, or androgynous is:	◯	◯	◯	◯	◯	◯

Gender Diversity Content in Social Work Education

...and continue to select your answers below:

	VERY IMPORTANT	IMPORTANT	SOMEWHAT IMPORTANT	OF LITTLE IMPORTANCE	NOT IMPORTANT	NOT FAMILIAR WITH THIS
B11 Including content on sex reassignment surgery (SRS) for transsexual people is:	○	○	○	○	○	○
B12 Including content on SRS performed on babies whose birth sex is "ambiguous" is:	○	○	○	○	○	○
B13 Including content on sexism is:	○	○	○	○	○	○
B14 Including content on heterosexism, homophobia and/or biphobia is:	○	○	○	○	○	○
B15 Including content on transphobia (the irrational fear or oppressive treatment of transgender-identified people) is:	○	○	○	○	○	○
B16 Including content on the intersectionality of race, ethnicity, gender identity, and other identity characteristics is:	○	○	○	○	○	○
B17 Including content on the intersectionality of one's genetic sex and physical sex characteristics with one's sexual orientation and gender identity is:	○	○	○	○	○	○

Gender Diversity Content in Social Work Education

Section C

People have a variety of different beliefs or perspectives regarding gender. These questions ask about your opinions on gender concepts. There are no right or wrong answers for this section.

If you are unable to answer a question due to unfamiliarity with the terminology, please select "not familiar with this."

We are interested in ***your own personal viewpoint***.

Please select your answers below:

	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE	STRONGLY DISAGREE	NOT FAMILIAR WITH THIS
C1 Gender is determined by physical sex characteristics.	◯	◯	◯	◯	◯	◯
C2 Gender is determined by the intersection of many factors, including a person's genetic sex, physical sex traits, sexual orientation, and gender identity.	◯	◯	◯	◯	◯	◯
C3 Gender is the social construction of femininity or masculinity.	◯	◯	◯	◯	◯	◯
C4 Gender identity is the gender assigned to a child at birth.	◯	◯	◯	◯	◯	◯
C5 Some transgender people feel they are of genders other than female and male.	◯	◯	◯	◯	◯	◯
C6 Gender varies along a continuum or spectrum.	◯	◯	◯	◯	◯	◯
C7 A transgender person is a transsexual person.	◯	◯	◯	◯	◯	◯
C8 There are physical, behavioral, and psychological traits that are shared by and that are unique to women.	◯	◯	◯	◯	◯	◯

Gender Diversity Content in Social Work Education

...and continue to select your answers below:

	STRONGLY AGREE	AGREE	NEUTRAL	DISAGREE	STRONGLY DISAGREE	NOT FAMILIAR WITH THIS
C9 There may be as many unique genders as there are human beings.	○	○	○	○	○	○
C10 People who identify as genderqueer belong to a gender category other than women or men.	○	○	○	○	○	○
C11 There are categories of gender besides women and men.	○	○	○	○	○	○
C12 There are individuals who don't identify with any gender category.	○	○	○	○	○	○
C13 A mismatch between one's physical sex and their gender can be corrected using surgery and hormones.	○	○	○	○	○	○
C14 Gender identity is an individual's internal sense of being either a woman or a man.	○	○	○	○	○	○
C15 My own sexual orientation changes or has changed, over time.	○	○	○	○	○	○
C16 If I chose to, I would be able to change my own sexual orientation.	○	○	○	○	○	○

Gender Diversity Content in Social Work Education

Section D

This set of questions is designed to tell us more about your beliefs and opinions about gender.

Again, there are no right or wrong answers for this section.

We are interested in *your own personal viewpoint*.

Please select your answers below:

	STRONGLY AGREE	AGREE	SOMEWHAT AGREE	NEUTRAL	SOMEWHAT DISAGREE	DISAGREE	STRONGLY DISAGREE
D1 Children should be encouraged to explore their masculinity and femininity.	◯	◯	◯	◯	◯	◯	◯
D2 People are either men or women.	◯	◯	◯	◯	◯	◯	◯
D3 Feminine boys should be cured of their problem.	◯	◯	◯	◯	◯	◯	◯
D4 Sex change operations are morally wrong.	◯	◯	◯	◯	◯	◯	◯
D5 Feminine men make me feel uncomfortable.	◯	◯	◯	◯	◯	◯	◯
D6 Women who see themselves as men are abnormal.	◯	◯	◯	◯	◯	◯	◯
D7 Masculine women make me feel uncomfortable.	◯	◯	◯	◯	◯	◯	◯
D8 It is morally wrong for a woman to present herself as a man in public.	◯	◯	◯	◯	◯	◯	◯
D9 I have teased a man because of his feminine appearance or behavior.	◯	◯	◯	◯	◯	◯	◯
D10 I have teased a woman because of her masculine appearance or behavior.	◯	◯	◯	◯	◯	◯	◯

Gender Diversity Content in Social Work Education

Section E - page 1

This last set of questions is designed to collect some personal and demographic data.

E1

Do you have an MSW?

- ◯ YES
- ◯ NO

If so, in what year did you receive your MSW?

E2

Do you have a doctoral degree?

- ◯ YES
- ◯ NO

If so, in what year did you receive your doctoral degree?

If so, in what discipline is your doctorate? (i.e. Social Work, Psychology, Sociology, etc.)

Gender Diversity Content in Social Work Education

E3

Please indicate which best describes your current teaching status:
(Select one)

- ◯ ADJUNCT
- ◯ ASSISTANT PROFESSOR
- ◯ ASSOCIATE PROFESSOR
- ◯ FULL PROFESSOR
- ◯ OTHER TEACHING STATUS (Please specify):
- ◯ INSTRUCTOR
- ◯ LECTURER
- ◯ RETIRED

E4

Please indicate whether you usually teach full-time or part-time:
(Select one)

- ◯ FULL-TIME
- ◯ PART-TIME
- ◯ I DO NOT USUALLY TEACH CLASSROOM COURSES

Gender Diversity Content in Social Work Education

E5

Did you teach MSW classes during the 2009-2010 academic year?

- ◯ YES
- ◯ NO

E6

Please indicate which BEST describes what you consider to be your primary teaching area(s):
(If you have one primary area, make <u>one</u> selection, or if you have two <u>equal</u> areas make <u>two</u> selections)

- ☐ HBSE
- ☐ INTERPERSONAL/DIRECT PRACTICE
- ☐ ADMINISTRATION/MANAGEMENT
- ☐ OTHER TEACHING AREA (Please specify):
- ☐ COMMUNITY ORGANIZATION
- ☐ SOCIAL POLICY & PLANNING
- ☐ RESEARCH & EVALUATION

Gender Diversity Content in Social Work Education

E7

Please indicate which BEST describes your field of practice:
(Select one)

- ◯ AGING
- ◯ CHILDREN AND YOUTH
- ◯ MEDICAL
- ◯ OTHER FIELD OF PRACTICE (Please specify):
- ◯ MENTAL HEALTH
- ◯ SCHOOL SOCIAL WORK

E8

How many years have you been teaching?

E9

How many years of practice experience do you have?
(Note: an estimate is fine)

E10

In which state is your school located?

Gender Diversity Content in Social Work Education

E11

Which of the following BEST describes the location in which your college or university is located? (Select one)

- ◯ Rural (population < 5,000)
- ◯ Small town / city (5,000-24,999)
- ◯ Moderate-sized city (25,000-250,000)
- ◯ Suburb near large city
- ◯ Large city (population > 250,000)

E12

Which best describes your social work school? (Select one)

- ◯ PUBLIC
- ◯ PRIVATE

E13

How many full-time faculty members teach in your MSW program?

☐

E14

How many students are in your MSW program?

☐

Gender Diversity Content in Social Work Education

Section E - page 2

Remainder of questions designed to collect some personal and demographic data.

E15

What is your sex?
(Select the one choice that most closely describes you)

- ◯ FEMALE
- ◯ MALE
- ◯ INTERSEX

E16

What is your gender?
(Select the one choice that most closely describes you)

- ◯ WOMAN
- ◯ MAN
- ◯ MTF TRANSSEXUAL
- ◯ FTM TRANSSEXUAL
- ◯ NO-GENDER / I DON'T IDENTIFY AS BELONGING TO ANY GENDER CATEGORY
- ◯ OTHER TRANSGENDER / NONE OF THE ABOVE CATEGORIES (Please specify):

Gender Diversity Content in Social Work Education

E17

What is your current sexual orientation?
(Select the one choice that most closely describes you)

- ◯ EXCLUSIVELY HETEROSEXUAL
- ◯ MOSTLY HETEROSEXUAL
- ◯ BISEXUAL
- ◯ MOSTLY HOMOSEXUAL
- ◯ EXCLUSIVELY HOMOSEXUAL
- ◯ PANSEXUAL
- ◯ ASEXUAL
- ◯ BECAUSE I AM TRANSGENDER (AND NOT TRANSSEXUAL), SEXUAL ORIENTATION CATEGORIES DO NOT MAKE SENSE FOR ME

E18

If you have more to say that might help us to better understand how you identify with regard to sex, gender, or sexual orientation, please do so here:

E19

Do you know one or more people who identify as transgender?

- ◯ YES
- ◯ NO

If so, that person is (or those people are) my:
(Please select all that apply)

- ☐ FAMILY MEMBER(S)
- ☐ CLOSE FRIEND(S)
- ☐ ACQUAINTANCE(S)

E20

Do you know one or more people who identify either as female or male, but who expresses their gender in ways (clothing, behavior, communications) that are not typical for people of the gender with which they identify?

- ◯ YES
- ◯ NO

If so, that person is (or those people are) my:
(Please select all that apply)

- ☐ FAMILY MEMBER(S)
- ☐ CLOSE FRIEND(S)
- ☐ ACQUAINTANCE(S)

E21

What is your current age?

☐

E22

Which term or terms best describe your racial/ethnic background?
(Select the one choice that most closely describes you)

If you identify as multi-racial or multi-ethnic, please check 'other racial or ethnic background,' and describe your background in the comments line.

- ◯ AFRICAN AMERICAN/BLACK
- ◯ ASIAN AMERICAN/PACIFIC ISLANDER
- ◯ EUROPEAN AMERICAN/WHITE
- ◯ LATINA/O/HISPANIC
- ◯ NATIVE AMERICAN
- ◯ OTHER RACIAL or ETHNIC BACKGROUND (Please specify):

E23

In what continent or region did you spend the majority of your childhood?
(Select one)

- ◯ AFRICA
- ◯ ASIA
- ◯ AUSTRALIA
- ◯ EUROPE
- ◯ NORTH AMERICA
- ◯ SOUTH AMERICA
- ◯ OTHER CONTINENT or REGION (Please specify):

Gender Diversity Content in Social Work Education

If you spent the majority of your childhood in North America, please indicate which country you lived in:
(Select one)

- ◯ CANADA
- ◯ MEXICO
- ◯ UNITED STATES

Please use this space to include any additional comments that you have about this survey, or to include any additional information that you think might be helpful or pertinent to the investigators:

Page 29

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