

# Loyola University Maryland

## Dissertation and Theses Standards

August, 2013

These guidelines have been developed to standardize dissertation and thesis formats for Loyola University Maryland. These guidelines apply to all graduate programs in Loyola College of Arts and Sciences and the School of Education, including Pastoral Counseling, Psychology, Speech Pathology, Theology, and Education.

Except for the guidelines noted below, you must follow the format of the most recent edition of either the *Publication Manual of the American Psychological Association* (APA 6th ed.; and for electronic references use *APA Style Guide to Electronic References, 6th ed.*) or *The Society of Biblical Literature Handbook of Style (SBL)*. You are encouraged to familiarize yourself with the relevant standards for your discipline.

Because theses and dissertations represent finished products as opposed to manuscripts submitted for publication and because the university has an interest in making sure that dissertations and theses from a variety of departments exhibit a consistent format representative of the university, several exceptions to the APA and SBL guidelines have been adopted. These special conventions must be observed for dissertations and theses at Loyola University and are enumerated in this document. If a specific issue is *not* addressed below, then APA or SBL guidelines are to be followed.

Failure to conform to these standards may delay completion of degree.

### Editing

You are responsible for editing and proofreading your work. Proofread carefully for format, typographical, grammatical, spelling, and punctuation errors.

You may hire a private editor or typist; however, you, not the editor, are responsible for ensuring that the dissertation/thesis follows all guidelines prior to final submission. Editors and typists may not make changes that affect the content of the dissertation/thesis.

Private editors and typists must communicate directly with you, not with university personnel. Do not ask the editor or typist to send documents to the committee. The university does not assume responsibility for your contractual agreement with a private editor or typist or for the quality of the editor's or typist's work.

## Submission

Because procedures may differ among departments, check with your department representative or your advisor for deadlines and specific submission procedures.

After final approval of the dissertation/thesis, indicated by inclusion of all required signatures, submit one *electronic* copy to the Loyola/Notre Dame Library (LNDL). The electronic copy must be sent as a Word document or *searchable* pdf on a DVD, USB, or as an attachment in email. (For technical help on preparing a searchable pdf or sending your document, contact library Digital Services 410-617-6862.)

Include in the copy sent to the library, the approval signature page without the signatures. Make sure the names (but not the signatures) of the committee members approving the dissertation appear on the page.

Do not include any copyrighted material in the electronic copy sent to the library unless it is accompanied by a document indicating the author's permission to include the material.

Attach to the copy submitted to the library a signed Permission to Digitize form, which allows the library to digitize the dissertation/thesis and to make it freely available to anyone through the Loyola/Notre Dame Library catalog. (Digital copies will be available to the Loyola community through the *LNDL Digital Collection* on the library homepage shortly after submission and to the public through the catalog as soon as the dissertation/thesis is processed.) Request additional details on these procedures from your department representative or from library Collection Management Services. (Although you will not be submitting a paper copy to the library, the library will still be happy to bind paper copies for your personal use for a nominal fee. Contact the library Collection Management Department for information at 410-617-6851.)

You must also submit (check with your advisor to determine whether this requirement has been revised) a copy of your dissertation to UMI/ProQuest for publication in the Dissertations and Theses Online database. There is a charge for submission to UMI to be borne by the author. Information on procedures may be obtained from your department representative or from UMI (<http://www.proquest.com/en-US/products/dissertations>). Submission of theses is optional, but highly encouraged by the university.

Your department may have additional requirements for submitting your document, such as providing a copy (print or electronic) to the department. Check with your advisor or department representative for these details.

## Margins

All pages of the manuscript must have the following margins: 1.5-inch left margin, 1-inch top, bottom, and right margins.

The bottom margin should be as close as possible to one inch, but not smaller than one inch.

Avoid widow/orphan lines (a single line of a paragraph at the bottom or top of a page). Rewrite the sentence or paragraph to eliminate the widow/orphan or move the line to the previous or next page.

When including a short figure or table, continue the manuscript text to the bottom margin on the page. Double space after table and figure captions.

Use a ragged (unjustified) right margin except for the table of contents.

Type running heads and page numbers within the top or bottom margin. (See the section on pagination in this document.)

Margins for appendix items may be larger, but not smaller, than those required for other pages of the manuscript.

### **Typeface and Size**

For all English language text, use 12-point Times New Roman.

You may use 10-point type in tables and figures, if necessary, to fit material within the left and right margins or on a single page.

Use 10-point type for table notes and figure captions to differentiate between the note or caption and the next line of text, if any, below the table or figure. Be consistent within your document. (See additional details under Tables and Figures in this document.)

Use 10-point Times New Roman for footnotes in SBL documents.

Use italics as required by APA or SBL style.

Use numbered or bulleted lists to indicate seriation. (Numbered lists may imply ordinality. Use bulleted lists to indicate equal status.) Use small, solid circles for bullets. Punctuate lists appropriately. If the ending forms a complete sentence with the stem, it should be followed by a period; otherwise, use appropriate punctuation such as commas or semicolons. For lists within a sentence, use lower case letters within closed parentheses to indicate seriation. (See Section 3.04, pp. 63-65, in the APA Manual for examples.)

Consult with your department for possible exceptions to typeface rules, especially for non-English words, symbols, formulas, and abbreviations.

### **Line and Word Spacing**

Single space table titles, text within tables, table notes and figure captions, footnotes, multiple-line headings, and sections within the table of contents. (See sample table of contents in this document.)

Double space everything else.

Double space within block quotations (quotations of more than 40 words); indent the entire quotation the same as a paragraph indent (half inch). Do not indent the first line of the quotation an additional half inch. However, indent the first line of subsequent paragraphs in the quote, if any, an additional half inch (paragraph indent). Do not enclose the block quote in quotation marks. Include the parenthetical reference, including the author, date, and page numbers, at the end of the quote. (See Section 6.03, pp. 170-171, in the APA Manual for details.)

Space **once** after all punctuation, including punctuation within references. Do not space after internal periods in abbreviations.

### **Style**

Consult APA guidelines for standards concerning sexist language, bias, and grammar and usage. Be clear, precise, and concise in words and organization.

Organize paragraphs around substantive ideas. Include at least three sentences in a paragraph.

Prefer the active voice in presenting information. See APA manual, section 3, starting on p. 61, and also the guidelines on tense in the APA manual, pp. 65-66 and 77-78.

Avoid overusing block quotations, seriation, italics, and secondary sources.

### **Indentation**

Indent the first line of each paragraph one-half inch. Use this same indentation for subheadings in the table of contents, for block quotations, for all lines in numbered and bulleted seriation so that the text is aligned (See APA Section 3.04, pp. 63-65), and for the second and subsequent lines in reference list entries (hanging indent).

In multi-paragraph block quotations, indent the first line of the second and subsequent paragraphs an additional half inch. The first line of the first paragraph is not indented beyond the half-inch indent of the block. (See APA Section 6.03, pp. 170-171.)

### **Pagination**

Identify all preliminary pages (title page through the last page of the list of figures) with lower case Roman numerals. Center the numeral in the bottom margin, one-half inch from the bottom of the page. Count the title page as i, but do not type the numeral on the page.

Number the first page of Chapter I with the Arabic number 1. Number the manuscript pages in the upper right corner within the top margin (one-half inch from the top of the page). The running head appears on this same line, flush left with the left margin.

Begin each chapter at the top of a new page.

### **Running Head**

Put the running head, an abbreviated title, at the top of every page beginning with page 1 (not on the preliminary pages) including the appendices. The running head should be no more than 50 characters, counting letters, punctuation, and spaces.

Place the running head, typed in all uppercase letters, in the top margin, on the same line as the page number, flush left with the left margin.

**Section Headings** (*See example next page*)

In some disciplines, such as theology, headings are not required. (*Note. Headings are not substitutes for clear transitional sentences and paragraphs. Sections and paragraphs should be able to stand without headings.*) For those disciplines which require headings, use the following conventions:

**First-level headings**, identifying the main sections of the paper, are all CAPITALS, **bold**, and are centered on the page. These sections are **DEDICATION, ACKNOWLEDGMENTS, ABSTRACT, TABLE OF CONTENTS, LIST OF TABLES, LIST OF FIGURES, CHAPTER I** (and so on), **REFERENCES, APPENDICES, and VITA AUCTORIS**. Chapters are numbered with upper case Roman numerals.

**Second-level headings**, which are the chapter titles, are centered on the page two spaces below the first level heading, are **bold**, and are upper and lower case with all important words capitalized. There will be only one second-level heading in each chapter. (This heading will appear on the same line as the chapter headings in the table of contents.)

**Third-level headings**, representing the major divisions of the chapter, are flush left, **bold**, upper and lower case, with all important words capitalized. Text begins two line spaces (a double space) from the heading; the first line of text is indented with a paragraph indent (half inch).

**Fourth-level headings** are indented with a paragraph indent (half inch), are **bold**, with only the first word and proper nouns and adjectives capitalized, and are followed by a period. This is a run-in head with text beginning on the same line as the heading, one space after the period at the end of the heading.

**Fifth-level headings** are also run-in headings, indented with a paragraph indent (half inch), are **bold** and *italicized*, and end with a period. Only the first word and proper nouns and adjectives are capitalized. Text begins on the same line as the heading, one space after the period at the end of the sentence.

**Sixth-level headings**, if needed, are indented twice with the paragraph indent (half inch to total one inch) and are *italicized*, with only the first word and proper nouns and adjectives capitalized. They end with a period with the text beginning on the same line as the heading, one space after the period at the end of the heading.

Avoid having only one subsection heading within a section. (You cannot divide a section into just one part. If there is an A, there must be a B; if there is a 1, there must be a 2.) If you cannot determine at least two subheadings for a section, use no subheadings in that section. Revise the section heading to reflect the content.

Include at least one sentence of text after every heading.

Include all headings through and including the fourth level in the table of contents.

Make all same level headings parallel grammatical structure (for example, adjective noun or noun prepositional phrase).

**Example of Heading Format** (*The labels used for the headings in this example may not be standard chapter headings for your department but are used to illustrate*

*proper spacing, typeface, and capitalization. Request information about standard headings, if needed, from your department.)*

*Level 1* **CHAPTER I**

*Level 2* **Introduction**

*Level 3* **Review of the Literature**

In the traditional perspective, the problem is often viewed as one of contrasts and disparities leading to . . . .

*Level 4* **The non-dualistic nature of the problem.** The non-dualistic nature of the problem is illustrated by a number of authors such as the three major theorists, Goode, Bettor, and Beste.

*Level 4* **Key proponents of the theory.** Among the strongest proponents of this theory are many theorists who were writing in . . . .

*Level 5* **The theories of Goode.** While Goode's theories are discredited today, a review of these theories is important for . . .

*Level 5* **The theories of Bettor.** Unlike Goode, Bettor proposed . . . .

*Level 6* **The bases of Bettor's initial proposal.** Bettor (1919) proposed a single level theory of possibility . . . .

### **Page Order and Numbering**

Number preliminary pages from the title page through the list of figures with lower case Roman numerals centered in the bottom margin of the page. Count the title page as Roman numeral i, but do not type the number on the title page. Place the signatory page on the top of the document. Do not count or number the signatory page.

Number the pages of the main text, starting with Chapter I through the Vita Auctoris, with Arabic numerals (1, 2, 3). Place these Arabic page numbers in the upper right corner of the page on the same line as the running head.

Arrange pages as follows:

- Approval/signatory Page
- Title Page
- Dedication (if present)
- Acknowledgments (if present)
- Abstract (should be no more than two pages)
- Table of Contents
  - Use dot (.....) leaders for each entry
  - Include four levels of headings in the table of contents
- List of Tables
- List of Figures
- Chapter I and subsequent chapters
- References
- Appendices
- Vita Auctoris (should be no more than two pages)

### **Table of Contents**

Double space between all first-level headings (including chapter headings); single space third and subsequent level headings within the chapters. (See sample tables of contents at the end of this document for examples.)

Include up through the fourth level headings from the text in the table of contents and indent levels as indented in the text. Make sure that all headings through the fourth level that appear in the text appear in the table of contents and that all headings in the table of contents appear in the text. Make sure all headings and page numbers match exactly the corresponding headings and page numbers in the text.

Use the page number for the cover page of each appendix, rather than the page numbers for the appended documents, in the table of contents. List each appendix separately.

Justify page numbers at the right margin.

Use dot leaders, rather than a series of periods, to join headings and their page numbers. Use at least two dots to separate the heading and the page number. Do not run headings into the number column of the table of contents. If a heading continues onto a second line, begin the second line of the heading at the same indent as the text of the first line. Do not indent second and subsequent lines further.

### **Title Page**

Format the title page as shown in the samples attached to this document. Although the basics of the title page are similar for each department, each department may modify the title page format.

Break each line of the title at a logical point. Avoid splitting a phrase.

Break the lines of the fulfillment statement as shown in the sample.

## Abstract

Abstracts are to be no longer than 500 words. They should convey an overview of the issues, methods, results, and conclusions of the study. The abstract is one paragraph and does not include paragraph indents. (Review pp. 25-27, APA Manual.)

Because abstracts may sometimes be accessed apart from the document, do not use parenthetical citations in the abstract.

## Acknowledgments

Use this page to thank your professors, research assistants, statistical consultants, and others for their assistance. This page is typically reserved for academic *thank you*s. While some people may consider this page optional, it is highly advisable to include this in your project to thank those persons who have made your final project possible. Use first person pronouns.

## Tables and Figures

Format tables and figures according to the guidelines of the APA Manual (sections 5.0-5.25). Format each table to fit on one page (if at all possible).

Use 12-point Times New Roman and single space within tables and figures. You may use 10-point sans serif, but not compressed, type in tables and figures, if necessary, to fit material within the left and right margins or on a single page.

Use 10-point Times New Roman for table notes and figure captions.

Number all tables and figures separately and sequentially (Table 1, Table 2, Figure 1, Table 3, Figure 2). If there is only one table or figure, do not number the table or figure.

Reference all tables and figures in the text **before** the figure or table.

Place all tables and figures at the top of the page and after the first text reference to the table or figure. If the tables and figures are short, continue text on the page to the bottom margin with a 12-point double space after the end of the table/figure to distinguish the notes/captions from the document text. Several small tables may be placed on the same page if necessary.

Place the **table** number and title **above** the table. Italicize the table title but not the table number (Table #). Double space between the table label and the table title and also the top of the table. Single space entries in the table and the lines in the title. Do not place a period at the end of the table title.

Example:

Table 1

*Descriptive Statistics for Selected Measures of the Relationship Between Spirituality and Sexuality Over a Ten-year Period*

Three types of notes may follow a table and are listed in this order: general notes, specific notes, and probability notes. Begin notes flush left. Each type of note begins on a new line with no paragraph indentation.

Place the **figure caption**, which also serves as the figure title, **under** the figure. Use 10-pt Times New Roman and single space between lines in the caption. Italicize the figure label (*Figure 1*) but not the caption.

### **References** (Note. SBL uses footnotes, not references.)

Follow the guidelines for the APA 6th edition and the APA Style Guide to Electronic References 6th edition, including the use of dois. Consult APA 6th edition (and the Style Guide to Electronic References 6th edition-entire manual) Manual, Chapters 6 and 7, pp. 169-224, for examples. Check the following list for clarification of guidelines and for items which may differ from the APA specifications.

Title this section REFERENCES.

Include in the reference list **only** those sources cited in the document.

Use secondary citations (as cited by) only if the original is unavailable.

Include a full reference in the reference list for **all** sources cited in the document. However, references to classical works, such as the Bible and the Qur'an that are standardized across editions and personal communication that refers to non-recoverable sources, may be cited in the text only. References to entire websites, not to a specific item on a website, are mentioned only in the text and are not included in the citation list. For example, "The Annie E. Casey Foundation (<http://www.aecf.org>), a private charitable organization devoted to helping disadvantaged children, provides a great deal of statistical information on . . . ." No citation is included in the reference list.

Use a hanging indent for the reference list. (Begin the first line of each reference flush left with the margin; indent all subsequent lines to the paragraph indent, one-half inch from the left margin.)

Double space between lines in a reference and between all references.

Avoid widow/orphan lines (one line from a reference either at the bottom of a page or at the top of a page). Move the lonely line at the bottom of a page to the top of the next page, even if it leaves a slightly short page.

Use initials for the first name and middle name (if available) of all authors. Include a space after a period in initials (e.g., Johnson, R. S.). **Standardize** author names for proper alphabetizing.

See pages 174-78, especially the chart on page 177, of the APA Manual for details for referencing multiple authors.

Include dois for all articles for which they are available (print or electronic). Use <http://www.crossref.org> (find help in the Help Guide on the Loyola/Notre Dame Library homepage) to locate dois if they are not included in the record or on the first page of the article. Use the url of the homepage of the journal if a doi is not available. If a book has a doi, include the publisher and city and state of publication before the doi. (See pages 202-203 in the APA manual for examples of book citations.)

Eliminate "hotlinks" (clickable links) in text and in references.

## Appendices

Include all non-copyrighted test materials, copies of instructions, IRB approval sheets, and letters of agreement from participating institutions other than Loyola in the appendices. For copyrighted materials for which the author gives permission to include in the dissertation, include the author's permission letter/form.

The format of appendix material may deviate from the format used for the other sections of the dissertation.

Wherever possible, maintain the same margins used in the rest of the document in the appendices. Although exceptions may be made, always provide sufficient margin space for printing and binding the document (see Margins in this document).

Include a cover page for each appendix. (Do not include a separate cover page for the whole appendix section.) Capitalize but do not bold the word APPENDIX and type the appendix label one-third down from the top of the page and centered left to right. Include a title for the appendix (single spaced if longer than one line), upper and lower case, all important words capitalized, not bold, centered, and a double space below the label. Place the page numbers in the upper right margin, flush right, one-half inch from the top of the page and the running head flush left as on all pages of the body.

Continue the Arabic numbering sequence used in the main body of the manuscript throughout the appendices (and all end matter). Count every page of the appendix, but numbers and running heads need not appear on all pages of an item in an appendix if numbering is typographically difficult.

Use letters to identify appendices only if there is more than one appendix. If only one appendix is included, label it as "Appendix," not as "Appendix A."

Include in the Table of Contents the page numbers of the appendix cover pages, not of the actual appendix items.

Do not use color in any appendix, except for situations where color makes up the stimuli and/or the responses (e.g., fMRI).

Keep the number of appendix items to a minimum. As a general rule, do not include more than 26 appendix items (i.e., do not go past Appendix Z).

## Vita Auctoris

The "vita auctoris" is similar to a brief academic resumé or academic autobiography, written in third person. You may list where you received your undergraduate degree and what your plans are post-graduate. You may also want to talk with the professors in your department to ask for suggestions or look at previous dissertations.

## **SAMPLE PAGES**

Title of the Dissertation  
All Important Words Capitalized, Not Bold

Author's Name

Undergraduate Degree and Institution  
Other Graduate Degrees and Institutions

Submitted to the Department of XXXXXXXXX of  
Loyola University Maryland  
in Partial Fulfillment of the Requirements for the  
Degree of Doctor of XXXXXXXXX

Month Year

**TABLE OF CONTENTS**

	Page
DEDICATION.....	ii
ACKNOWLEDGMENTS .....	iii
ABSTRACT.....	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES.....	vii
LIST OF FIGURES .....	viii
CHAPTER I - XXXXXXXXXXXX.....	1
XXXXXXXXXXXX xx XXXXXXXXXXXXXXX.....	4
XXXXXXXXX XXXXXX.....	7
CHAPTER II - XXXXXXXX xxx XXXX XXXXXXXX.....	9
XXXXXXXXXX XXXXXXXXXXXX.....	11
XXXXXXXXXX xx XXXXXXXXXXXXXXX.....	11
XXXXXXXXXX XXXXXXXXXXXX.....	19
XXXXXXXXXXXXXXXXXXXXXXXXX xx xxx XXXXXXXX xx xxx XXXXXXXXXXXXXXX.....	23
CHAPTER III- XXXXXXXXXXXX XXXXXXXX xx XXXXXX XXXXXXXXXXXXXXX XXXXXXXX.....	25
XXXXXX.....	25
XXXXXXXXXXXX XXXXXXXXXXXXXXX.....	27
CHAPTER IV - XXXXXXXX XXXXXXXXXXXXXXX.....	28
XXXXXXXXXXXX xxx XXXXXXXXXXXXXXX xx XXXXXXXXXXXXXXX.....	29
XXXXXXXXXXXX xx XXXXXXXX XXXXXXXXXXXXXXX.....	31
CHAPTER V - XXXXXXXX .....	42
XXXXXXXXXXXXXXXXXXXX.....	43
XXXXXXXXXX xx XXXXX.....	45
XXXXX xx xxx XXXXXXXXXXXXXXX.....	48
XXXXXXX xxx XXXXXXX XXXXXXX.....	51
REFERENCES .....	62
APPENDIX A - Demographics Sheet .....	80
APPENDIX B - Rotter Locus of Control Scale.....	82
VITA AUCTORIS .....	87

## LIST OF TABLES

	Page
Table 1	
Title in Initial Caps and Lower Case and Single Space Second and Subsequent Lines .....	42
Table 2	
Title in Initial Caps and Lower Case .....	49

## LIST OF FIGURES

	Page
Figure 1      Title in Initial Caps and Lower Case .....	45
Figure 2      Title in Initial Caps and Lower Case .....	47

## **SAMPLE DISSERTATION PAGES**

(Please note. The sample dissertation included here is to illustrate dissertation FORMAT, not dissertation content. It is a pastiche and has been extensively adapted to illustrate several specific Loyola dissertation and theses guidelines and should not be read as an original dissertation. Also note that dissertations from various departments will vary. Consult your department for specific guidelines.)

Sexual Orientation and Embodied Spirituality as  
Predictors of Personal Well Being and Health Practices

Martha J. Horn

B. S. University of North Alabama  
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Submitted to the Department of Psychology of  
Loyola University Maryland  
in Partial Fulfillment of the Requirements for the  
Degree of Doctor of Psychology

April 2013

## **DEDICATION**

I dedicate this study to all those who have ever been subject to containment methods against their will without the best treatment goals in mind. Specifically this project is dedicated to all the individuals who have died as a result of the misuse of a containment method. It is my hope that this study will contribute to a national mindset that encourages treatment approaches that promote safe uses of containment methods in all facilities, especially those that work with children and adolescents.

## **ACKNOWLEDGMENTS**

I am deeply grateful to those who have worked alongside me and supported me throughout the course of my dissertation project. Foremost, I thank Dr. Martin F. Sherman for his guidance, support, and statistical genius. He has not only helped me in my project but has also helped me to learn how to be a life-long learner and problem solver and to always strive to achieve the best.

I also thank my other committee members, Drs. Beth Kotchick and Sharon Green-Hennessy for their wisdom and ability to help me see the forest and not just trees. All of their work has helped this project be the most that it can be.

I thank my family for their unwavering encouragement and belief in me. Their continuous support made me feel motivated after every phone call. Particularly, I thank my father for his stories of tackling his dissertation and his knack to relate to me setbacks and discouragements and his ability to always find a way to get me back on track.

Finally, I thank the many individuals who participated in my study. May their experiences be helpful to others.

## **ABSTRACT**

Elevation, a new construct resulting from increased attention to the fields of psychology of religion and positive psychology, is a positive moral emotion that people experience when they witness the kind, moral behavior of others. To date, there has been little research examining this construct of elevation, originally proposed by Haidt in the early 2000s. The current study examined elevation by locating it in the factor space of the five-factor model of personality and investigated its relation to spiritual transcendence and prosocial behavior. Using a non-experimental design, the study queried 188 undergraduate students (48 men and 140 women) for their responses to the NEO Personality Inventory-Revised, the Assessment of Spirituality and Religious Sentiments Scale, the Self-report Altruism Scale, and the Elevation Scale. In partial support of the hypotheses, results indicate that openness to experience, agreeableness, extraversion, spiritual transcendence, and prosocial behavior are positively correlated with elevation. Moreover, the results indicate that elevation provides significant incremental validity in accounting for prosocial behaviors when controlling for personality and spiritual transcendence. Clinical implications, limitations, and suggestions for future research are discussed.

## TABLE OF CONTENTS

	Page
DEDICATION .....	ii
ACKNOWLEDGMENTS .....	iii
ABSTRACT.....	iv
TABLE OF CONTENTS.....	v
LIST OF TABLES .....	vi
LIST OF FIGURES .....	vii
CHAPTER I - Introduction.....	1
Review of Literature .....	28
The traditional perspective (Body/spirit dualism) .....	29
The nondualistic perspective.....	43
Statement of the Problem.....	50
Statement of the Hypotheses.....	55
CHAPTER II - Method.....	57
Participants.....	57
Measures .....	58
Rotter’s Locus of Control Scale.....	58
Balanced Inventory of Social Desirable Responding .....	60
Procedures.....	61
Design and Analyses.....	66
CHAPTER III - Results .....	70
CHAPTER IV - Discussion .....	86
Limitations of the Study.....	91
Implications for Future Research.....	95
REFERENCES .....	100
APPENDIX A - Demographics Sheet .....	121
APPENDIX B - Rotter Locus of Control Scale.....	123
VITA AUCTORIS .....	126

## LIST OF TABLES

	Page
Table 1	GLBT Organizations in Christian Traditions .....32
Table 2	Correlations Between the Embodied Spirituality Scale (ESS) and Other Spiritual, Religious, Personality, and Psychosocial Variables .....36
Table 3	Incremental Validity of the Embodied Spirituality Scale (ESS) in Predicting Psychosocial Outcomes Over the Big Five Personality Domains .....39

## LIST OF FIGURES

	Page
Figure 1	
Interaction Effect Between Type of Chronic Illness and Type of Intervention on Well Being.....	42
Figure 2	
Interaction Effect Between Type of Chronic Illness and Gender of the Patient.....	44

## CHAPTER I

### Introduction

For centuries, Christianity has generally maintained a dualistic separation between body and spirit that has resulted in, among other things, a number of prescriptive beliefs and attitudes about sex. In many, if not most, of the Christian traditions, sexuality is generally viewed as a gift to be expressed only within a committed relationship, usually that of husband and wife in a traditional heterosexual marriage. The only acceptable alternative to this view within many Christian traditions is celibacy, or remaining chaste in relationship with God. It seems ironic that a religion based primarily on the concept of “the Word made flesh” has such a negative legacy regarding human flesh (Hunt, 1992; Nelson, 1978, 1995; Nelson & Longfellow, 1994; Rohr, 1982a; Windley-Daoust, 2002). However, celibate and noncelibate authors, both ancient and modern, have often used sensual/erotic language to express spiritual experiences. We find examples of this in the *Song of Songs* in the Hebrew Bible, in the poetry and prose of medieval mystics, such as *Dark Night of the Soul* (John of the Cross, trans. 1959), and in the words of modern hymns, for example, “Jesus, Lover of My Soul” (Wesley, 1740/1982). Many consider the use of sensual/erotic language in the expression of spiritual experience to be metaphorical in nature, a “strategy of desperation” (McFague, 1987, p. 33) to transcend the limitations of human language.

Recent neurological research (Newberg, D’Aquili, & Rause, 2001) suggests, however, that the connection between the sexual and spiritual may be more than simply a matter of language and psychology. Newberg and his colleagues found that some of the changes that occur in the brain during deep meditation and prayer are similar to the

changes that occur in the brain during sexual activity. This suggests that the relationship between sexuality and spirituality is not merely a matter of metaphorical conventions that result from the limitations of human language but that they share common connections in the human body. Spiritual and sexual transcendent experience share similar neural pathways (Newberg et al., 2001).

### **Review of the Literature**

There is a growing body of literature that addresses the connections between sexuality and spirituality in general and sexual orientation and spirituality in particular. Much of this literature is philosophical/theological in nature; few empirical studies have been done.

**Embodied spirituality and gender.** A generation ago, theology, like many other disciplines such as psychological theories and medical research, was disproportionately based on an assumption of male experience as normative (Gilligan, 1982; Randour, 1987; Saiving, 1979.) Until the emergence and influence of feminism, this assumption was part of the English language in the use of masculine pronouns as a “generic” reference to all human beings (Randour, 1987; Shlain, 2000).

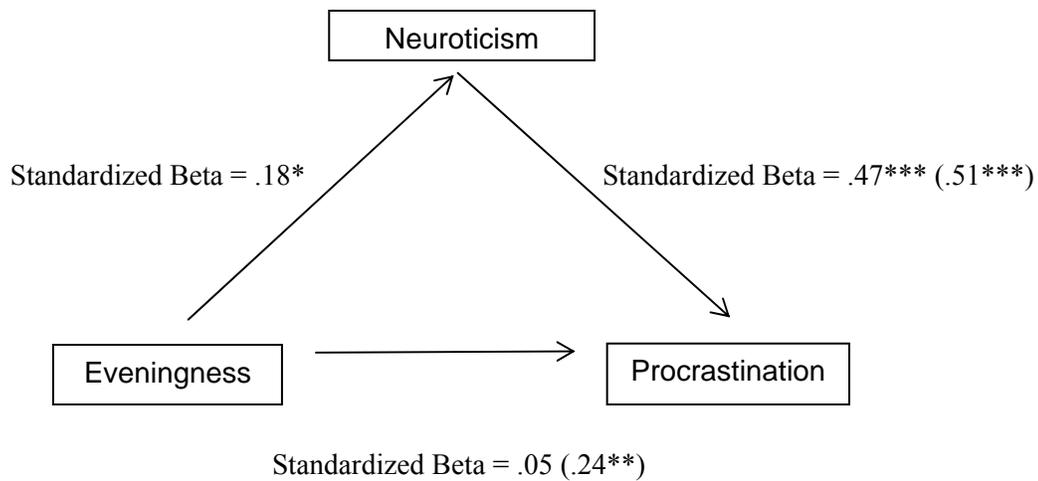
The profound unity of the male and female relationship connecting deeply with God . . . could be understood as an expression of “oneness” that reflects the image of the triune God.

If God's passion created human passion, human desire can be understood as a relentless returning to that place where all things are one. Human desire for deep connection with God and with another human complements God's intense yearning to connect with His creation. (MacKnee, 2002, p. 242)

By far, the largest study to date to examine the connections between sexuality and spirituality was one completed by Ogden (2002). Ogden mounted a large-scale survey investigating sexual responses of 3810 men and women who were “more than physical” and involved the “intangible presence of Spirit, or the Divine.” Her findings are very similar to those of the other studies previously noted and are summarized under these observations:

- most participants reported a connection between sexual and spiritual experience;
- participants who reported a connection between sexuality and spirituality also reported more indicators of health than participants who did not report a connection;
- the experience of connection between sexuality and spirituality was consistent with participants’ religious beliefs;
- older participants reported more connections between sexuality and spirituality than younger participants;
- both male and female participants reported connections between sexuality and spirituality;
- the language used by participants generally focused on the spiritual, emotional, and relational aspects of sexuality; and
- participants’ narratives focused on the spiritual, emotional, and relational meanings of sexuality.

As indicated in Figure 1, Neuroticism fully mediated the relation between Eveningness and Procrastination. That is, the relation between Eveningness and Procrastination is no longer statistically significant when Neuroticism is controlled.



*Note.* Values in parentheses represent direct standardized regression coefficients, whereas non-parenthesized values represent the standardized partial regression coefficients.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

*Figure 1.* Eveningness and Academic Procrastination: Mediated by Neuroticism ( $N = 103$ ).

Mahaffy (1996) also addressed the issue of sexuality and spirituality as a matter of cognitive dissonance and the resolution of that dissonance. Her study included 163 lesbian Christians who responded to a survey. Mahaffy categorized participant responses through content analysis, coding various responses according to whether participants experienced a conflict between their sexuality and spirituality, and, when conflicts were indicated, the responses were coded as to whether the conflict was internal (a conflict within their own personal beliefs) or external (a conflict with someone else's beliefs, such as family, friends, church community). She also examined how participants had resolved the cognitive dissonance that resulted from these conflicts. She found that participant responses fell within three categories: (a) choosing to live with the tension (tolerate the dissonance), (b) choosing to change thoughts or beliefs (to reduce the dissonance), or (c) choosing to leave the church (change the environment that reinforces the dissonance). Approximately 73% of the participants reported some degree of dissonance.

## CHAPTER III

### Method

#### Participants

Participants for this study were 125 female (46.5%) and 142 male (52.8%) adults between the ages of 18 and 78 ( $M = 47$ ;  $SD = 10.9$ ). The sample was 77% Caucasian ( $n = 207$ ), 11 % African-American ( $n = 32$ ), 1.9% Hispanic ( $n = 5$ ), 1.5% Native American ( $n = 4$ ), and 1.1% Asian ( $n = 3$ ). Nearly 7% (6.7%,  $n = 18$ ) of participants listed their ethnicity as “other.” Except for one Buddhist, all of the participants identified themselves as Christian. They represented at least seven different faith traditions from within Christianity (Episcopal, 42%; Metropolitan Community Church, 26.4%; Roman Catholic, 13.8%; Baptist, 4.8%; Methodist, 1.9%; Presbyterian, .4%; United Church of Christ, .4%, and “Other,” 10.4%) and represented several different Christian congregations in the Baltimore-Washington, DC, area and congregations in Tennessee and Texas. Sexual orientation of participants was 41.6% non-gay/lesbian ( $n = 112$ ), 33.5% gay men ( $n = 90$ ), 21.6% lesbian ( $n = 58$ ), 1.9% bisexual ( $n = 5$ ), and 1.5% “Other” ( $n = 4$ ).

#### Measures

This study explored embodied spirituality as an aspect of spiritual experience as measured by the Assessment of Spirituality and Religious Sentiments (ASPIRES), the Embodied Spirituality Scale (ESS), and the Bi-Polar Adjective Rating Scale (BARS).

**Assessment of Spirituality and Religious Sentiments (ASPIRES).** Piedmont (2004) developed the ASPIRES to both clarify and broaden the scope of the Spiritual Transcendence Scale (STS). ASPIRES measures two dimensions of spirituality: Religious Sentiments, which includes the domains of Religiosity and Religious Crisis,

and Spiritual Transcendence, which includes a revised version of the STS facets of Prayer Fulfillment, Universality, and Connectedness. The ASPIRES is composed of 35 items on Likert-type scales (range definitions differ according to subsection). A significant feature of the ASPIRES is that it includes both self reports and observer ratings. Internal reliability alphas range from .49 (Connectedness, self report) to .94 (Prayer Fulfillment, self report). Correlations between self report and observer report alpha reliabilities were all significant ( $p < .001$ ). The ASPIRES has been found to have incremental and predictive validity over personality dimensions for numerous outcomes (Piedmont, 2004).

A joint factor analysis was performed using the five domain scores of the BARS, the Spiritual Transcendence subscales of the ASPIRES, and the ESS total scores. The best simple structure was found to be a two-factor solution (oblique rotation) that explained 46% of the variance. These results, presented in Table 5, show that four of the five personality dimensions loaded on Factor 1 and Prayer Fulfillment, Universality, and the ESS loaded on Factor 2. The correlation between the two factors was .19. These results indicate that the ESS is relatively orthogonal to personality.

**Correlations among measures.** As predicted, significant correlations were found among the ESS, the ASPIRES, and BASICS. As can be seen in Table 6, significant correlations were found between the ESS and the ASPIRES total score,  $r(264) = .40, p < .01$ , and with the subscales of Religiosity,  $r(264) = .31, p < .01$ ; Religious Crisis,  $r(264) = -.20, p < .01$ ; Prayer Fulfillment,  $r(262) = .37, p < .01$ ; and Universality,  $r(262) = .25, p < .01$ . Significant correlations were found between the ESS and the BASICS total score. Correlations between the *ESS* and the five factor model dimensions were small.

Table 5

*Incremental Validity of the Spiritual Transcendence Subscales and Religious Orientation Subscales Over the Five-Factor Model Markers Domains in Predicting Moral Reasoning*

<i>Predictor Variables</i>	<i>Criterion Variable</i>		
	Moral Reasoning	Subscale	Partial <i>F</i>
<i>FFM</i> $R^2$	0.18		8.76***
<i>Spiritual Transcendence</i> $\Delta R^2$	0.14	Prayer Fulfillment	38.35***
$\Delta\Delta R^{2a}$	—		—
<i>Religious Orientation</i> $\Delta R^2$	0.21	Intrinsic	63.90***
$\Delta\Delta R^{2b}$	0.08	Extrinsic	23.60***

*Note.*  $N = 196$ . FFM = Five-Factor Model Marker Domains.

<sup>a</sup>Predictive validity (incremental variance accounted for) above FFM. <sup>b</sup>Predictive validity (incremental variance accounted for) above FFM and religious orientation. <sup>c</sup>Predictive validity (incremental variance accounted for) above FFM and spiritual transcendence.

\* $p < .05$ . \*\* $p < .01$ . \*\*\* $p < .001$ .

**Regression analyses.** Another set of regression analyses was performed in which the scores of STS or ROS were entered on the second step of the regression equation, using the forced entry method; in subsequent analyses and the remaining predictor variable, either STS or ROS, respectively, was entered on the third step in a forward entry fashion. Results failed to support the hypothesis that spiritual transcendence would provide explained variance for the criterion variable above the variance explained by personality and religious orientation.

**Canonical correlation.** A canonical correlation was performed in order to determine what, if any, significant relationships existed between the Embodied Spirituality Scale (ESS) and the MHP-H subscales. First, a regression was performed in which ESS scores were regressed on the five personality domains. The residual from this

**Further validation of the SSIS scores.** The central purpose of this study was to further validate the SSIS scores as a measure of the hypothesized construct, sexual-spiritual integration, and thus, in view of the results of this study, determine what conclusions can be drawn from the data in relation to assessing the validity of the SSIS scores.

**Convergent validity.** Examining the correlations between the SSIS and the other three measures of sexuality provides evidence of significant weak to moderate correlations between the SSIS and the SOSS,  $r(366) = .25, p < .001$ ; the ESS,  $r(361) = .21, p < .001$ ; and with three of the four BSAS subscales, the strongest of which was the negative correlation with Instrumentality,  $r(361) = -.26, p < .001$ . The correlations occurring between the SOSS and the ESS, instruments that include spirituality in assessing sexuality, and the BSAS that does not, suggest that the SSIS is indeed measuring some aspect of human sexuality. The moderate correlation between the SSIS and the BSAS subscales, as well as its negative valence, suggests that each instrument is measuring a different dimension of human sexuality. Comparing this with the extremely strong correlation,  $r(361) = .79, p < .001$ , between the SOSS and the ESS suggests that their constructs, sanctification of sexuality and embodied spirituality, are closely related and partially redundant. The results from the joint principal components analysis in which the SSIS items formed a single independent factor offer further support for the non-redundancy of the SSIS in relation to the other measures of sexuality.

**Discriminant validity.** When the correlations between the SSIS and personality domains are considered, these results are less problematic in relation to the theorized construct, sexual-spiritual integration, than in relation to the SSIS as an independent

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APPENDIX A

Demographic Questionnaire

Demographic Questionnaire

Code # \_\_\_\_\_

1. Age \_\_\_\_\_

2. Ethnicity

 African-American  Caucasian  Asian/Pacific Islander Hispanic  Middle Eastern  Native American Other (please specify) \_\_\_\_\_

3. Current Religious Affiliation

 Episcopal/Anglican  Roman Catholic  Baptist Methodist  Presbyterian  United Church of Christ Disciples of Christ  Metropolitan Community Church Other (please specify) \_\_\_\_\_

4. Gender Identity (which best describes you)

 Female  Male  Transgendered Other

5. Sexual Orientation (which best describes you right now)

 Heterosexual  Gay Male  Lesbian Bisexual  Other

APPENDIX B

Frequency of Psycho-Spiritual Components

Table B1

*Frequency of Psycho-Spiritual Components*

	Psychological Components	Spiritual Components
Positive	sense of efficacy and empowerment (6) acquisition of knowledge and skills (4) fun and social entertainment (4) enhanced relationships (4) increased self-confidence and self-esteem (4) identity development and personalization (4) comfort with technology (2) intrinsic motivation (2) support and communication (1) teamwork and cooperation (1) less social anxiety (1) more self-disclosure (1) reduces loneliness (-) development of performance (-)	sense of community (9) life satisfaction (7) life purpose (6) meaning (6) joy (4) freedom (4) experience authentic relationships (4) healing (3) protective factors (3) express “true” or possible selves (3) peacemaking (1) extension of the natural created world (1) resolving loneliness (-) holiness (-) personal experiences of the Divine (-) sanctification in everyday life (-) metaphor for God (-)
Negative	lower psychological and physiological well-being (7) pathological addiction (5) threat to identity and self-esteem (4) impoverished personal and familial relationships (3) direct and indirect aggressive behavior (3) anti-social behavior (2) computer vision syndrome (CVS) (1) increased tendencies toward violence (-) lower achievement and productivity (-)	conflict with beliefs (8) foster difficult life circumstances (6) trigger for sadness (6) compromise of self (6) substitute for real fellowship (4) compromise of physical health (1) loneliness (-)

*Note.* This table lists the positive and negative psychological and spiritual components found in this study. The frequency of these components as associated with sub-themes in MOFPS is indicated by the number in parentheses.

**VITA AUCTORIS**

Johnny BeGood earned his undergraduate degree from Harvard University with a major in Psychology and minors in Biology and Computer Science. He later earned his master's degree in Clinical Psychology from Loyola University Maryland in the spring of 2005. During his master's program, Johnny worked as a psychometrician, then as a project manager, in the Division of Medical Psychology at the Johns Hopkins University under the tutelage of Dr. David J. Schretlin. In May 2011, Johnny completed his Clinical Psychology doctoral education at Loyola University Maryland and begins post-doctoral work at Duke University in September 2011.