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

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

Section Headings

 In some disciplines, such as theology, headings are not required. () 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

DISSERTATION AND THESES GUIDELINES

Arrange pages as follows:
- ‹ Approval/signatory Page˙
- ‹ Title Page˙
- ‹

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 *by*   . 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

D   f
*   *

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*) 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

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 Xxxxxxxx

Month Year

TABLE OF CONTENTS

LIST OF TABLES

LIST OF FIGURES

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

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

LIST OF TABLES

LIST OF FIGURES

Page

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* (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.
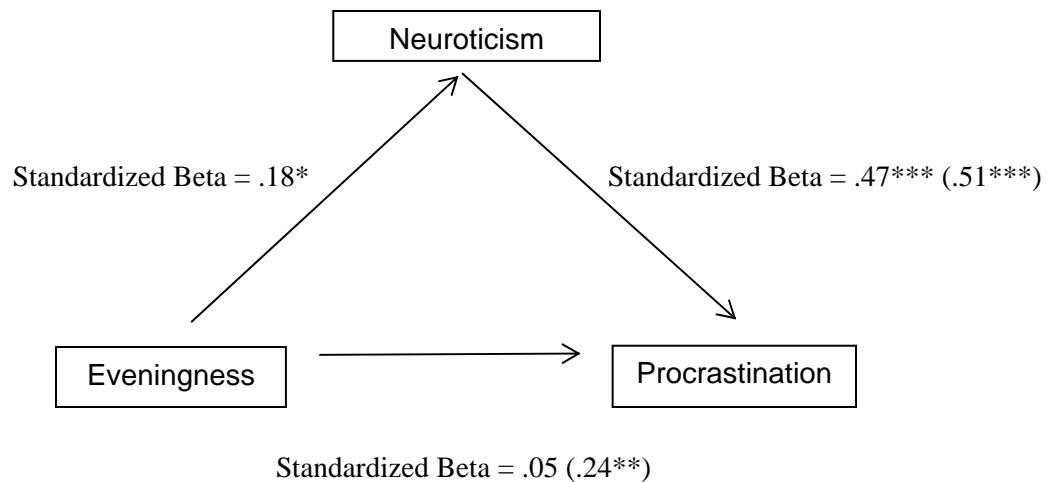
Note. Values in parentheses represent direct standardized regression coefficients, whereas non-parenthesized values represent the standardized partial regression coefficients.
p < .05. **p* < .01. ***p* < .001.

Figure. 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 part

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

Table 5

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

REFERENCES

Augustine, St. (1960). *The confessions* (J. K. Ryan, Trans.). New York,

NY: Doubleday. (Original work published circa 397)

Aposhyan, S. M. (1999). *Natural intelligence: Body-mind integration and*

human development. Baltimore, MD: Williams & Wilkins.

Aposhyan, S. M. (2004). *Body-mind psychotherapy*. New York, NY: W. W. Norton.

Comings, D. E., Gonzales, N., Saucier, G., Johnson, J. P., & MacMurray, J. P. (2000).

The DRD4 gene and the Spiritual Transcendence Scale of the Character

Temperament Index. *Psychiatric Genetics, 1 0,* 185-189.

http://dx.doi.org/10.1097/00041444-200010040-00006

Costa, P. T., Jr., & McCrae, R. R. (1984). Personality as a lifelong determinant of

wellbeing. In C. Z. Malatesta & C. E. Izard (Eds.), *Emotion in adult development*

(pp. 141-156). Beverly Hills, CA: Sage.

Gilligan, C. (1982). *In a different voice: Psychological theory and women's development.*

Cambridge, MA: Harvard University Press.

Horn, M. J., & Piedmont, R. L. (2003, March). *The relationship between spiritual*

transcendence and psychological well-being. Poster session presented at the

meeting of the Eastern Psychological Association, Baltimore, MD.

Hunt, M. E. (1992). *Feminist liberation theology* (2nd ed.). New

York, NY: Crossroad.

John of the Cross, St. (1959). *Dark night of the soul* (E. A. Peers, Ed. & Trans.). New

York, NY: Doubleday.

MacKnee, C. M. (2002). Profound sexual and spiritual encounters among practicing

   Christians: A phenomenological analysis. *J   ,

   0 , 234-244. Retrieved from https://wisdom.biola.edu/jpt/

Mahaffy, K. A. (1996). Cognitive dissonance and its resolution: A study of lesbian

   Christians. *J   5   392-402.

   http://dx.doi.org/10.2307/1386414

Mallard, W. (1994). *L   A   *

   * . University Park, PA: Pennsylvania State

   University.

McCrae, R. R., & Costa, P. T., Jr. (1987). Validation of the five-factor model of

   personality across instruments and observers. *J

   * , *3*, 81-90. http://dx.doi.org/10.1037//0022-3514.52.1.81

McFague, S. (1987). *   * (Rev. ed.).

   Philadelphia, PA: Fortress Press.

Nelson, J. B. (1978). *E*

   Minneapolis, MN: Augsburg.

Nelson, J. B. (1995). On doing body theology. * 1* (2), 38-60.

   http://dx.doi.org/10.1177/135583589500100203

Nelson, J. B., & Longfellow, S. P. (Eds.). (1994). *

   * Louisville, KY: Westminster/John Knox Press.

Newberg, A., D'Aquili, E. G., & Rause, V. (2001). *

   * New York, NY: Ballantine.

Ogden G. (2002). *Sexual* *b*

fu   . (Working Paper 405). Retrieved from

http://www.wcwonline.org/component/option,com_virtuemart/Itemid,175/categor

y_id,275 /flypage,shop.flypage/page,shop.product_details /product_id,999/

Piedmont, R. L. (2004). *ASPIR*   *ISPARS*

IM   Columbia, MD: Author.

Piedmont, R. L., Hassinger, C. J., Rhorer, J., Sherman, M. F., Sherman, N. C., &

Williams, J. E. G. (2007). The relations among spirituality and religiosity and

Axis II functioning in two college samples. *Rdgy*

R 1 8   53-73. http://dx.doi.org/10.1163/ej.9789004158511.i-301.24

Shlain, L. (2000). *The*

in. London, England: Penguin.

Snyder, C. R., Harris, C., Anderson, J. R., Holleran, S. A., Irving, L. M., Yoshinobu, S.

M, . . . Harney, P. (1991). The wills and the ways: Development and validation of

an individual-differences measure of hope. *J*

P, *6*, 570-585. http://dx.doi.org/10.1037/0022-3514.60.4.570

Teel, K. (2007). *Ethical*   *for*

a   (Doctoral dissertation). Available from ProQuest Dissertations and

Theses database. (UMI No. 3283872)

Wesley, C. (1982). Jesus, lover of my soul. In Episcopal Church, Standing Commission

on Church Music (Eds.), *Hymnal*

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

	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)	

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.