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The Relationship of Spirituality, Religiosity and Attitudes toward Lesbians and Gay Men Among Students at a Faith-Based Institution

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The Relationship of Spirituality, Religiosity and Attitudes toward Lesbians and Gay Men
Among Students at a Faith-Based Institution

by

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Presented to the Faculty of the
Graduate Department of Clinical Psychology
George Fox University
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of the requirements for the degree of
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Newberg, Oregon

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Approval Page

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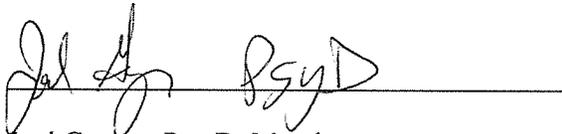
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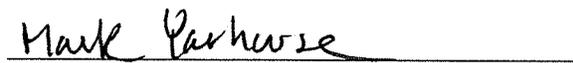
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Abstract

Research indicates heterosexual students at faith-based universities often hold negative attitudes toward gay men and lesbian women. The factors that can influence these attitudes are complex. This study examines the relationship between attitudes toward gay men and lesbian women, religiosity and spirituality in students who are enrolled in a faith-based institution. A correlation was run to examine the relationship between these variables along with further statistical analyses to gather more information. There is a small positive relationship between higher levels of spirituality and positive attitudes toward gay men and lesbians. There is a medium positive relationship between high levels of religiosity and positive attitudes toward gay men and lesbians. On average, females had more positive attitudes toward both gay men and lesbian women. However, religiosity and spirituality are very low predictors of attitudes toward lesbians and gay men.

Keywords: religiosity, spirituality, gay men, lesbian women, attitudes

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Chapter 1

Introduction

In the past three decades, attitudes in the United States regarding the lesbian, gay, bisexual, transgender, queer, intersex and asexual (LGBTQIA+) community have changed significantly. The LGBTQIA+ community and its supporters have highlighted LGBTQIA+ issues resulting in multiple changes culturally and on legislative levels. Popular and award-winning television shows normalize gay characters (e.g., *Modern Family*) and transgender characters (e.g., *Transparent*, *Orange is the New Black*), bringing LGBTQIA+ issues into the living room. In 2015, gay marriage was legalized and a famous athlete, Bruce Jenner, came out as Caitlyn Jenner. Younger people, in particular, have been shown to be more accepting of sexual minorities (Woodford, Silverschanz, Swank, Scherrer & Raiz, 2012) and the millennial generation has worked on “Gay civil rights” campaigns to normalize sexual diversity. The Pew Research Center (2017) indicates Americans are becoming more accepting in their views of LGBT people and homosexuality in general. As a result of these societal changes, schools have adapted to changes in national policies and worked to support sexual minority students at both the K-12 and college levels (Katz, Federici, Ciovacco & Cropsey 2016; Ratts et al. 2013). College is a time when students begin to develop their own identities, including attitudes, and beliefs. These attitudes and belief systems are complex and influenced by a variety of factors, including exposure to peers and professors with diverse backgrounds and opinions (Yarhouse, Stratton, Dean & Brooke, 2009). Previous research examining college students’ attitudes and

beliefs toward gay men and lesbians found multiple factors influencing attitudes towards sexual minorities including religiosity, race/ethnicity, gender, family ideologies, sexual attraction and interaction with someone who is gay (Stratton, Dean, Yarhouse & Lastoria, 2013; Whitley, Childs & Collins, 2011; Wilkinson & Roys, 2005; Woodford et al., 2012).

Previous research also examined attitudes toward the gay community at faith-based institutions (FBI; Rosik, 2007; Stratton et al., 2013). For example, Yarhouse et al. (2009) found that sexual minorities at FBIs tend to view the community perception of same sex attraction as largely negative. To understand these negative perceptions, several studies explored the relationship of religion and attitudes towards gay men and lesbians (Bassett et al., 2002; Rosik, 2007; Wilkinson & Roys, 2005). For example, Wilkinson & Roys (2005) found that gay men and lesbian women were perceived more negatively when they were described as engaging in sexual behavior than when they were described as having sexual fantasies or feelings. These differences were attributed to participants' religiosity. However, the term religiosity has been described and defined in different ways in these studies and there is little research exploring how an individual's spirituality is related to attitudes toward the gay community. As a result, this study seeks to investigate the relationship between religiosity, spirituality and college students' attitudes towards the gay community at a FBI.

Attitudes Toward Sexual Minorities

Although societal acceptance of the gay community continues to evolve, in a nationally representative sample of the LGBT community, participants reported there is little social acceptance (59%) or no social acceptance (21%) of the LGBT population across the nation today (Pew Research Center, 2013). Only 3% say there is a lot of acceptance, and 15% say there is

some. These statistics highlight the variability in attitudes that exist across the United States; in some places and communities, the LGBTQIA+ community is more accepted, while in others, they may experience discrimination. This lack of uniform acceptance remains a significant barrier to gay individual's sense of safety and comfort. These individuals report rejection by family or friends (39%), physical attacks or threats (30%), feeling unwelcomed in places of worship (29%) and unfair treatment by employers (21%; Pew Research Center, 2013).

Furthermore, individuals who have more liberal political ideologies and endorse biological causes for sexual orientation were found to hold more positive attitudes toward the gay community (Woodford et al., 2012). In universities, undergraduate students tend to hold more positive attitudes towards the gay community when they have more interactions with gay and lesbian people on campus and when they have more exposure to gay and lesbian issues in their coursework (Sevecke, Rhymer, Almazan & Jacob, 2015). Positive attitudes are also “associated with being older, being female rather than male, identifying as White/European American rather than Black/African American, and identifying as atheist or not having a religion versus being affiliated with Protestant, Roman Catholic, other Christian, or non-Christian religion” (Woodford et al. 2012).

Religiosity and Spirituality

Religiosity and spirituality are terms sometimes used interchangeably, though they do not necessarily mean the same thing. Some research indicates religiosity precedes spirituality, and other research suggests the differences between the two are minimal (King & Crowther, 2004). However, many scales and measures for religiosity and spirituality differentiate the two in meaningful ways, and many researchers consider the two distinctly different. When examining

the research done exploring religiosity and spirituality in relation to attitudes toward the LGBTQIA+ community, often the two definitions are used interchangeably. One example of this is in Wilkinson and Roy's (2005) examination of religiosity and heterosexuals' impressions of gay men and lesbians. They utilize an instrument called the Spiritual Support scale, which is a subscale of the Spiritual Experience Index. Though the researchers use this scale to measure religiosity, its intended purpose was to measure spirituality. Therefore, the researchers were measuring spirituality but called it religiosity in their research, making the results difficult to interpret.

When studying attitudes towards members of the LGBTQIA+ community at FBIs, defining religiosity and spirituality is particularly important. Students at FBIs can range from not being religious at all, to having flexibly defined beliefs, to being spiritual but not religious, to participating in strict religious communities. Pargament (1999) defined spirituality as "a search for meaning, for unity, for connectedness, for transcendence, and for the highest human potential." Religiosity on the other hand, was defined as having "to do with institution and formalized belief" and is "peripheral to the central task of spirituality" (Pargament, 1999, p. 6). In practice, these definitions can look different; spirituality seems to be more of an internal, values-based experience, while religiosity may be more behavioral and dogmatic. As a result, the present study utilizes Pargament's definitions in choosing a measure for spirituality that is distinct from religiosity to better understand the personal factors that can influence attitudes towards members of the gay community.

Faith and Attitudes Toward the Gay Community

Some research indicates that when religiosity scores increase, “negative attitudes” toward gay men also increase (Wilkinson & Roys, 2005). Similar to the general population, one study found male students at a small Christian liberal arts college in California hold more negative attitudes toward gay men than female students have toward gay men (Rosik et al., 2007). The participants that identified with a strong Christian identity reported moderately high negative attitudes toward lesbians and gay men. However, they report greater negativity toward gay men than toward lesbians.

In Christian universities, sexual minority students view the campus climate as largely negative for those with same sex attraction (Yarhouse et al., 2009). These sexual minorities find their peers to have a greater influence on the campus atmosphere than the faculty or administration. They report more frequent negative comments from students compared to course instructors and staff and these comments are primarily heard in social settings rather than in the classroom, where faculty or staff are present. As a result, these negative comments can lead a sexual minority to feel rejected or not welcomed by his or her peers (Yarhouse et al., 2009). To understand attitudes further, Rosik et al. (2007) explored the person-behavior distinction in relation to attitudes towards the gay community at a Christian university. Students who emphasize the person-behavior distinction (i.e., separate the person from the behavior) have more negative attitudes towards lesbian women as compared to those who did not emphasize the distinction. However, these same participants held more positive attitudes towards gay men as compared to who did not emphasize the distinction. Additionally, they rated sexually active heterosexual people similarly to how they rated sexually active gay people (Rosik et al., 2007).

Benefits/Purpose of Study

This study examines the relationship between religiosity, spirituality and attitudes toward lesbians and gay men among college students attending an FBI. There is little research that examines how spirituality contributes to attitudes toward gay men and lesbian women and this will provide a more comprehensive understanding of the relationship between one's spirituality and religiosity and their attitudes toward the gay community. Students at FBIs have a range of spiritual and religious beliefs and this study will also help examine how their beliefs are related to these attitudes.

Hypothesis 1: Levels of spirituality will be positively correlated to attitudes towards gay men and lesbians at FBIs, i.e., students who endorse higher levels of spirituality will report more positive attitudes towards gay men and lesbians, while students who endorse lower levels of spirituality will report more negative attitudes towards gay men and lesbians.

Hypothesis 2: Levels of religiosity will be negatively correlated to attitudes towards gay men and lesbians at FBIs, i.e., students who endorse higher levels of religiosity will report more negative attitudes towards gay men and lesbians, while students who endorse lower levels of religiosity will report more positive attitudes towards gay men and lesbians.

Chapter 2

Methods

Participants

The sample was comprised of 648 undergraduate students from an FBI in the Pacific Northwest in the United States, with an age range of 17-43, and a mean of 20. The sample consisted of 65% female, 34% male and <1% transgender. Racial demographics for the sample showed that 76% of students identified as White, 2% Black or African-American, 6% Hispanic or Latino/a, 8% Asian or Pacific Islander, 2% American Indian, Alaskan Native, or Native Hawaiian, 3% Biracial or Multicultural, and 3% Other. Students were recruited to participate in the current study through their school-affiliated email and had the chance to enter a drawing for 1 of 10 \$20 gift cards.

Measures

The survey asked students to answer questions that assessed their religiosity, spirituality and attitudes toward gay men and lesbian women. The survey utilized five measures including the Modern Homonegativity Scale - Gay Men (MHS-G), Modern Homonegativity Scale - Lesbian Women (MHS-L), the Daily Spiritual Experience Scale (DSES), the Duke University Religion Index (DUREL) and the Same-Sex Attraction Scale (SSA). The survey also collected demographic information, including gender, age, ethnicity, year in school and political orientation (Appendix A).

Modern Homonegativity Scale. The MHS is a 12-item survey that measures “contemporary negative attitudes toward gay men and lesbians (i.e., attitudes not based on

traditional or moral objections to homosexuality; Morrison & Morrison 2002). The MHS is designed to measure a new form of homonegativity, which differs from old-fashioned negative attitudes toward gay men and lesbians. The MHS includes both the MHS-G and MHS-L, which are identical except for the terms “gay men” and “lesbians” (see Appendix B and Appendix C). The MHS is scored by calculating the sum of participants’ responses, with a score range of 12 to 60. A higher score indicates more positive attitudes toward gay men and lesbians.

Alpha coefficients have ranged from .81 to .95 for the MHS-G and .84 to .91 for the MHS-L for both students and non-student samples, suggesting high reliability (Morrison & Morrison, 2002). The scale does not significantly correlate with a social desirability scale, which may indicate it provides a more accurate view of negative attitudes. In a psychometric analysis, Rye and Meaney (2010) found the MHS had more normally distributed data than the other two homonegativity scales used in their study. While the analysis only utilized the MHS-G, the MHS-G and MHS-L were highly correlated $r(240) = .98$. Tests of construct validation found Irish university students’ level of “modern homonegativity correlated positively with their levels of old-fashioned and modern racism, patriotism, nationalism, religious fundamentalism, social dominance, and perceived political conservatism” (Morrison, Kenny & Harrington, 2005, p.219). The authors also found inverse correlations between scores on the MHS and support for the human rights of gay men and lesbian women (Morrison et al., 2005).

Daily Spiritual Experience Scale. The DSES is a 16-item survey that measures “a person’s perception of the transcendent (God, the divine) in daily life and his or her perception of his or her interaction with or involvement of the transcendent life” (Underwood & Teresi, 2002). The items are constructed to measure experience rather than specific beliefs (see Appendix D).

For example, one of the items says, “I feel deep inner peace or harmony.” Although some of the items include the word, “God,” the items are meant to be open to translation. “God” can be interpreted as another form of the divine or transcendent life “without losing its meaning to those for whom it has significance” (Underwood & Teresi, 2002). The directions include to substitute another idea for God, if appropriate. Therefore, the survey is designed to examine spirituality generally rather than the spirituality of a given belief system. Participants respond on a Likert-scale where 1 = *Many Times a Day* and 5 = *Never or Almost Never*. The total score is collected and a lower score indicates more spiritual beliefs. Item 16 should be reverse scored and added onto the total score. There are other ways to score, but this is one scoring method used in the original paper (Underwood, 2006).

The DSES has been used in over 300 published studies and has been included in longitudinal studies. It has also been used in the U.S. General Social Survey to establish population norms for the scale. The DSES has been translated to 6 languages and has publications on its psychometric validity. “The internal consistency reliability estimates with Cronbach’s alpha were very high, .94 and .95 for the 16-item version of this scale” (Underwood & Teresi, 2002). Construct validity was established through the examination of mean scores across sociodemographic groups and responses were similar to previously established literature.

The Duke University Religion Index. The DUREL is a brief 5-item measure of religiosity (see Appendix E). It was designed to be included in epidemiological surveys and was developed for use in large cross-sectional and longitudinal observational studies. The assessment examines the three major dimensions of religiosity: organizational religious activity, non-organizational religious activity, and intrinsic religiosity (Koenig & Bussing, 2010). The

questions are structured with Likert responses designed to assess to what degree each item is present in the participants life. A higher score indicates more religious beliefs. The DUREL has correlations between .71 and .86 with other established measures of religiosity and the internal consistency has a Cronbach's alpha between .78 and .91.

The Same Sex Attraction Scale. Attitudes toward same-sex attraction is measured using a constructed set of questions (see Appendix F) based on Stratton et al. (2013) national survey of attitudes, milestones, identity and religiosity. They are designed to measure views on same sex-attraction. This scale was added in addition to the MHS to gather more information about attitudes toward gay men and lesbians. It includes 11 items and participants respond on a Likert-scale where 1 = *Strongly Agree* and 5 = *Strongly Disagree*. However, three items should be reverse scored. The total score is collected and a higher score indicates more negative attitudes toward lesbians and gay men. This was a created measure; therefore, reliability and validity have not been established previously. Cronbach's alpha for the total score was .87.

Procedure

Students were solicited to participate in the current study electronically, via SurveyMonkey, through their school-affiliated email. The email invitation was structured concisely and clearly, stated what the survey was about, and who was conducting it. The email also explicitly mentioned participation was completely voluntary, anonymous and that data would be kept confidential (see Appendix G).

To understand the relationship between religiosity, spirituality and attitudes toward the gay community a correlation was analyzed. Next, two-sample *t*-tests were also conducted to examine differences between males and females. Finally, two hierarchical regressions were

conducted to examine the impact of spiritual and religious beliefs when considered simultaneously with attitudes towards gay and lesbians. The first analysis included only the SSA scale as an independent variable because it was found to be the best predictor of attitudes toward gay men and lesbians in a best regression subset. The two subsequent analyses included the DUREL and DSES as additional independent variables.

Chapter 3

Results

Data were analyzed using *R*, an open source data analytics software program. Descriptive statistics and correlations for variables included in the multiple regression predicting attitudes toward lesbians and gay men are included in Table 1.

Table 1

Means, Standard Deviations, and Correlations for Variables

Variable	<i>M</i>	<i>SD</i>	Age	DSES	DUREL	MHS-G	MHS-L
Age	20.08	3.07					
DSES	38.95	19.08	0				
DUREL	20.58	4.59	-0.08	-0.65***			
MHS-G	34.6	11.29	-0.06	-0.18*	0.32**		
MHS-L	35.11	11.76	-0.05	-0.18*	0.33**	0.97***	
SSA	35.24	8.79	0.07	0.29*	-0.43**	-0.8***	-0.81***

Note. * $p < .05$, ** $p < .01$., *** $p < .001$. *M* and *SD* are used to represent mean and standard deviation, respectively. MHS-G represents MHS-Gay and MHS-L represents MHS-Lesbian. A high score on the DSES indicates lower spirituality. A high score on the DUREL indicates higher religiosity. A high score the MHS-Gay and MHS-Lesbian indicates positive attitudes. A high score on the SSA indicates negative attitudes.

Correlations

This table of correlations answers both hypotheses. Hypothesis 1 was supported because there was a small positive correlation between spirituality and attitudes toward gay men and

lesbians. Specifically, there was a small positive correlation (-.18) between spirituality and attitudes toward gay men, a small positive correlation (-.18) between spirituality and attitudes toward lesbian women and small positive correlation (.29) between spirituality and attitudes toward same sex attraction. (Note – high scores on the DSES indicate lower spirituality which is why the correlation appears to be negative.)

However, Hypothesis 2, that a person's level of religiosity would be negatively correlated with attitudes toward gay men and lesbian women was not supported. In fact, there was a medium positive relationship between religiosity and attitude toward gay men and lesbians. Specifically, there was a medium positive correlation (0.32) between religiosity and attitudes toward gay men, medium positive correlation (0.33) between religiosity and attitudes toward lesbian women and medium positive correlation (-0.43) between religiosity and attitudes toward same sex attraction. (Note – high scores on the SSA indicate negative attitudes which is why the correlation appears to be negative.)

T-tests Examining Gender Differences

Several Welch two sample *t* tests were used to examine differences in gender and results are presented in Table 2. Results suggest some statistically significant differences in responding between males and females on 4 of the 5 instruments. Levels of spirituality for the two groups differed significantly with a small effect size, $t(432.42) = -3.25, p = 0.001, d = 0.27$. On average, males scored lower than females indicating males reported higher levels of spirituality. However, there was not a significant difference between males and females regarding levels of religiosity, $t(484.87) = 1.9, p = 0.057$. Attitudes toward gay men for the two groups differed significantly with a medium effect size, $t(422.7) = -6.68, p < .00, d = 0.58$. On average, females scored higher

than males indicating females reported more positive attitudes toward gay men. Attitudes toward lesbian women for the two groups also differed significantly with a medium effect size, $t(431.9) = -6.38, p < .00, d = 0.55$. On average, females scored higher than males indicating females reported more positive attitudes toward lesbian women. Lastly, attitudes toward same sex attraction for the two groups differed significantly with a small effect size, $t(432.22) = 5.39, p < .001, d = 0.46$. On average, males scored higher than females indicating males reported more negative attitudes toward same-sex attraction.

Table 2

Welch Two Sample T-Tests for Gender and Instruments

	<i>M</i> : Males	<i>M</i> : Females	%95 CI Lower	%95 CI Upper	<i>t</i>	<i>df</i>
DSES	37.22	42.39	-8.3	-2.04	-3.25**	432.42
DUREL	20.85	20.15	-0.02	1.42	1.9	484.87
MHS-Gay	32.35	38.69	-8.21	-4.48	-6.68***	422.7
MHS-Lesbian	32.89	39.19	-8.25	-4.36	-6.38***	431.9
SSA	36.59	32.64	2.51	5.39	5.39***	432.22

Note. *M* = mean. *CI* = confidence interval. *t* = t-value. *df* = degrees of freedom. * $p < .05$, ** $p < .01$, *** $p < .001$. A high score on the DSES indicates lower spirituality. A high score on the DUREL indicates higher religiosity. A high score the MHS-Gay and MHS-Lesbian indicates positive attitudes. A high score on the SSA indicates negative attitudes.

Subsequent / Additional Analyses

Additional analyses were conducted to examine the impact of spiritual and religious beliefs when considered simultaneously with attitudes towards gay and lesbians. First, a best

subset regression was conducted using the *leaps* package in R, to identify the best independent variables predicting the dependent variable, attitudes toward lesbians and gay men. Then, two hierarchical regressions were examined: one model for attitudes toward lesbians and the second model for attitudes toward gay men. Attitudes toward same-sex attraction was the best predictor in the best subset regression, so it was selected as the first step in the two regressions.

Attitudes toward lesbian women. The first model predicted attitudes toward lesbians, and included the initial predictor, attitudes toward same-sex attraction ($\beta = -.81^{***}$). This shared 65% of the variance in attitudes toward lesbians ($\Delta R^2 = .65^{***}$, model adj. $R^2 = .65$, $F(1,555) = 1,039$). The second entry introduced religiosity (DUREL) as a predictor ($\beta = -.04$). This model did not provide a significant increase in the variance accounted for by the model from step 1 ($\Delta R^2 = .00$, model adj. $R^2 = .65$, $F(2, 554) = 521.1$). The third entry introduced spirituality (DSES) as a predictor ($\beta = .06$). This model also did not provide a significant increase in the variance accounted for by the model from step 1 or step 2 ($\Delta R^2 = .00$, model adj. $R^2 = .65$, $F(3, 553) = 349.6$). Results are presented in Table 3.

Attitudes toward gay men. The second model predicted attitudes toward gay men, and included the initial predictor, attitudes toward same-sex attraction ($\beta = -.81^{***}$). This shared 63% of the variance in attitudes toward gay men ($\Delta R^2 = .63^{***}$, model adj. $R^2 = .63$, $F(1,574) = 990.4$). The second entry introduced religiosity (DUREL) as a predictor ($\beta = -.04$). This model did not provide a significant increase in the variance accounted for by the model from step 1 ($\Delta R^2 = .00$, model adj. $R^2 = .63$, $F(2, 573) = 497.2$). The third entry introduced spirituality (DSES) as a predictor ($\beta = .06$). This model also did not provide a significant increase in the

variance accounted for by the model from step 1 or step 2 ($\Delta R^2 = .00$, model adj. $R^2 = .63$, $F(3, 572) = 333.9$). Results are presented in Table 4.

Table 3

Hierarchical Regression Results Predicting Attitudes Toward Lesbians

Step and predictor	ΔR^2	b	SE B	β	Adj.R2	F statistics
Model 1						
Step 1	.65***				0.65	$F(1, 555) = 1,039$
Constant		73.11	1.22			
SSA		-1.07	0.03	-.81***		
Step 2	0				0.65	$F(2,554) = 521.1$
Constant		75.84	2.39			
SSA		-1.1	0.04	-.82***		
DUREL		-0.09	0.07	-0.04		
Step 3	0				0.65	$F(3,553) = 349.6$
Constant		72.36	3.12			
SSA		-1.1	0.04	-.82***		
DUREL		0	0.09	0		
DSES		0.04	0.02	0.06		

Note: Model 1: Attitudes toward lesbians predicted by attitudes toward same-sex attraction, spirituality and religiosity. * $p < .05$. ** $p < .01$. *** $p < .001$.

Table 4

Hierarchical Regression Results Predicting Attitudes Toward Gay Men

Step and predictor	ΔR^2	b	SE B	β	Adj.R2	F statistics
Model 2						
Step 1	.63***				0.63	F(1, 574) = 990.4
Constant		70.64	1.18			
SSA		-1.02	0.03	-.81***		
Step 2	0				0.63	F(2,573) = 497.2
Constant		73.49	2.3			
SSA		-1.04	0.04	-.81***		
DUREL		-0.1	0.07	-0.04		
Step 3	0				0.63	F(3,572) = 333.9
Constant		70.08	2.97			
SSA		-1.04	0.04	-.81***		
DUREL		0	0.09	0		
DSES		0.04	0.02	0.06		

Note: Model 2: Attitudes toward gay men predicted by attitudes toward same-sex attraction, spirituality and religiosity. * $p < .05$. ** $p < .01$. *** $p < .001$.

Chapter 4

Discussion

In the past three decades, attitudes in the United States regarding the LGBTQIA+ community have changed significantly. Younger people, in particular, have been shown to be more accepting of sexual minorities (Woodford et al., 2012). However, research continues to suggest the LGBT community feels there is little to no social acceptance across the nation today (Pew Research Center, 2013). The purpose of this study was to examine the relationship between religiosity, spirituality and attitudes toward lesbians and gay men among students at an FBI.

The first hypothesis was that students who endorsed higher levels of spirituality would report more positive attitudes toward gay men and lesbians, while students who endorsed lower levels of spirituality would report more negative attitudes. The hypothesis was supported in that the college student's spirituality was positively related to their attitudes toward both gay men and lesbian women. The higher the level of spirituality, the more positive their attitudes were toward the gay community.

This study separately defined religiosity and spirituality, where spirituality is more of an internal, values-based experience and religiosity is more behavioral and dogmatic. Pargament (1999) defined spirituality as "a search for meaning, for unity, for connectedness, for transcendence, and for the highest human potential." Religiosity on the other hand, was defined as having "to do with institution and formalized belief" and is "peripheral to the central task of

spirituality” (Pargament, 1999, p. 6). There is little research conducted on the relationship between spirituality and attitudes toward the LGBTQIA+ community, but we predicted that by separating the two that we would see a positive relationship between high levels of spirituality and positive attitudes toward both lesbian women and gay men.

The second hypothesis was that students who endorsed higher levels of religiosity would report more negative attitudes toward gay men and lesbians, while students who endorsed lower levels of religiosity would report more positive attitudes toward gay men and lesbians. This hypothesis was not supported in that college student religiosity was positively (not negatively) related to attitudes toward both gay men and lesbian women. The higher the level of religiosity, the more positive the attitudes were toward the gay community.

This does not support previous research suggesting that when religiosity scores increase, “negative attitudes” toward gay men also increase (Wilkinson & Roys, 2005). Previous research has found that positive attitudes are “associated with identifying as atheist or not having a religion versus being affiliated with Protestant, Roman Catholic, other Christian, or non-Christian religion” (Woodford et al., 2012). However, the Pew Research Center (2017) has suggested that in recent years, Americans are becoming more accepting in their views of LGBT people and homosexuality in general. As a result, it is possible there has been a shift in attitudes on college campuses and/or religious institutions that is not reflected in previous research.

Another possible reason for these findings is that the MHS has a number of items that are more political in nature and thus some of the emphasis and language may have been off-putting to respondents. On the surface, the results suggest that the more religious respondents were accepting of gay males and lesbian females but what actually may have been occurring is that the

more religious respondents did not align with the politically charged statements in the MHS. Thus, they wound up looking like they were more accepting of gay men and lesbian women when in fact they were actually merely opposed to the political statements that currently are culturally offensive.

Additional *t*-tests were conducted to see if there were differences in responding between males and females. On average, females had more positive attitudes toward both gay men and lesbian women with significant differences and small to medium effect sizes. This supports previous research indicating discrepancies between genders. Positive attitudes are “associated with being female rather than male” (Woodford et al., 2012). Furthermore, one study found male students at a small Christian liberal arts college in California hold more negative attitudes toward gay men than female students have toward gay men (Rosik et al., 2007).

Supplemental analyses were conducted to see if there were additional variables that accounted for more of the variance of attitudes toward gay men and lesbian women than spirituality and religiosity. The SSA was developed as an additional scale to determine how students view same-sex attraction, separate from the MHS-G and MHS-L which look at attitudes toward gay men and lesbian women. In the hierarchical regressions, views of same-sex attraction accounted for 65% of the variance toward attitudes toward lesbian women and 63% of the variance toward attitudes toward gay men. This makes sense given that our views of same-sex attraction would influence our attitudes toward the gay community. When spirituality and religiosity were added into the model, they accounted for very little of the variance suggesting that attitudes are informed largely by other variables. One possible reason that religiosity and spirituality did not account for more of the variance due to the general shift to more accepting

attitudes toward gay men and lesbian women, particularly among younger people. Other reasons include that it is possible that college students' attitudes regarding same-sex attraction are held separately from their religious beliefs and are informed by interactions with gay men and/or lesbian women, exposure in classwork or through social media, or being raised in a family who also hold more positive attitudes towards gay men and lesbian women.

Previous research examining college students' attitudes and beliefs toward gay men and lesbians found multiple factors influencing attitudes towards sexual minorities including religiosity, race/ethnicity, gender, family ideologies, sexual attraction and interaction with someone who is gay (Stratton et al., 2013; Whitley et al., 2011; Wilkinson & Roys, 2005; Woodford et al. 2012). In the present study, spirituality and religiosity accounted for little of the variance in attitudes toward gay men and lesbian women and thus, there may be additional variables that account for the formation of attitudes that could be explored in future studies to gain a more comprehensive understanding. As noted earlier, there may also be a shift resulting in a more general openness to diversity among college students as many universities are taking approaches to promote diversity.

Limitations

One limitation of this study is the fact that participants were from a single faith-based university comprised of students predominantly from a limited geographic region in the U.S. It is difficult to predict whether other FBI's in other locations would yield similar results. For example, one study at a small Christian liberal arts college in California found that participants that identified with a strong Christian identity reported moderately high negative attitudes toward lesbians and gay men (Rosik et al., 2007), which was the opposite of what we found.

In addition, the measures utilized in this study were face-valid and therefore may have contributed to participants responding in a socially desirable way. Further, the language used in two of the measures may have been outdated and therefore not captured relevant attitudes toward the gay community. Several participants contacted the researcher to express concern regarding the terminology used and found some of the statements offensive. Because language is always evolving, it is difficult to find reliable and valid measures that use up-to-date terms in a field where the vocabulary is frequently evolving. Results might have appeared different if the measures were more nuanced and captured a more complex concept. For example, if the MHS had been worded with more politically neutral language, religious conservatives may have demonstrated more negative attitudes towards gay men and lesbian women. However, because the MHS used stronger and more culturally offensive adjectives, it may have influenced more religious or more conservative individuals to respond more positively because the statements felt too extreme for them to align with. Finally, the use of correlation as the primary statistical procedure prohibits making causal inferences.

Future Studies

Our study does not support the previous research examining the relationship between religiosity and attitudes toward gay men and lesbian women, as we found that higher levels of religiosity were related to more positive attitudes toward the gay community. There could be various reasons why this study does not support previous research that suggests higher religiosity predicts more negative attitudes toward the gay community. It could be that this particular generation doesn't hold as many negative attitudes due to an increase in exposure and interactions with gay men and lesbian women or that views related to sexuality are more fluid.

However, this study does support the growing evidence that younger people hold more positive attitudes toward the LGBTQIA+ population, as the average age of participants was 20 years old. Future research may focus on widening the age of participants and looking at various geographical regions. It may also be helpful to include both FBI's and non-FBI's to determine if there is a difference between universities with and without a religious affiliation.

Future studies could also include demographic questions related to sexual orientation and religious identity as this will help provide more information about whether one's specific religious or sexual identity are related to their attitudes toward gay men and lesbian women. Adding an implicit bias test in addition to face-valid measures may also aid in a more comprehensive understanding of participants attitudes.

Finally, it may be interesting to examine the influence of social media on forming attitudes and beliefs. Although previous research shows that college years are influential in forming or re-forming attitudes, exploring the impact of social media on attitude development may prove enlightening. With access to various social media outlets (e.g., Facebook, Instagram, Twitter, etc.), many middle-school and high-school students are being exposed to a variety of attitudes at a younger age. Many celebrities and politicians take to social media as a platform for activism giving young individuals access to information that can influence their beliefs and actions. Additionally, younger people may be exposed to a wider range of diversity through social media, allowing them to interact with a broader population. In universities, undergraduate students tend to hold more positive attitudes towards the gay community when they have more interactions with gay and lesbian people on campus and when they have more exposure to gay and lesbian issues in their coursework (Sevecke et al., 2015). Because younger people may have

more interactions with the gay community via social media, they may have more positive attitudes.

Conclusion

The prevailing methodology in psychology is to use a biopsychosocial-spiritual framework to understand human health in its fullest context. It highlights the importance of including an individual's religious and spiritual beliefs as a way to make sense of the larger picture. In this study, we sought to examine how religiosity and spirituality are related to specific attitudes. Previous research has indicated that higher religiosity is related to more negative attitudes toward gay men and lesbian women, but little research had been done to examine the role of spirituality.

In the present study, there was a positive relationship between spirituality and attitudes toward gay men and lesbian women. Additionally, there was a positive relationship between religiosity and attitudes toward gay men and lesbian women. These findings suggest that higher levels of both religiosity and spirituality are related to more positive attitudes toward gay men and lesbian women. Additionally, females reported more positive attitudes toward both gay men and lesbians than males. However, when additional analyses were conducted to explore how much spirituality and religiosity contributed to the attitudes toward gay men and lesbian women after views on same-sex attraction were accounted for, they accounted for little of the variance. This suggests that other variables play a larger role in influencing attitudes toward gay men and lesbian women.

Although all participants attended a faith-based institution, they represent a wide range of beliefs that don't necessarily conform to the overarching beliefs practiced within their religion or

at their university. We are seeing splits within faith communities regarding attitudes toward gay relationships suggesting that while individuals are committed to their religious beliefs, they may hold different beliefs from their religious institution when it comes to attitudes toward gay men and lesbian women.

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Appendix A**Demographics**

1. How old are you?
2. What is your gender?
 - a. Male
 - b. Female
 - c. Transgender
3. How do you usually describe yourself?
 - a. American Indian, Alaskan Native, or Native Hawaiian
 - b. Asian or Pacific Islander
 - c. Biracial or Multicultural
 - d. Black or African American
 - e. Hispanic or Latino/a
 - f. White/Caucasian
 - g. Other
4. What year in school are you?
 - a. Freshman
 - b. Sophomore
 - c. Junior
 - d. Senior
5. What is your political orientation?
 - a. Liberal
 - b. Somewhat Liberal
 - c. Somewhat Conservative
 - d. Conservative

Appendix B**Modern Homonegativity Scale – Gay Men****(MHS-G; Morrison & Morrison, 2002)**

1. Many gay men use their sexual orientation so that they can obtain special privileges.
2. Gay men seem to focus on the ways in which they differ from heterosexuals, and ignore the ways in which they are the same.
3. Gay men do not have all the rights they need.*
4. The notion of universities providing students with undergraduate degrees in Gay and Lesbian Studies is ridiculous.
5. Celebrations such as “Gay Pride Day” are ridiculous because they assume that an individual’s sexual orientation should constitute a source of pride.
6. Gay men still need to protest for equal rights.*
7. Gay men should stop shoving their lifestyle down other people’s throats.
8. If gay men want to be treated like everyone else, then they need to stop making such a fuss about their sexuality/culture.
9. Gay men who are “out of the closet” should be admired for their courage.*
10. Gay men should stop complaining about the way they are treated in society, and simply get on with their lives.
11. In today’s tough economic times, tax dollars shouldn’t be used to support gay men’s organizations.
12. Gay men have become far too confrontational in their demand for equal rights.

Note: * represents items to be reverse scored. A 5-point Likert-type scale has typically been used with the MHS (1=strongly agree; 2=agree; 3=don’t know; 4=disagree; 5=strongly disagree)

Appendix C**Modern Homonegativity Scale – Lesbian Women****(MHS-L; Morrison & Morrison, 2002)**

1. Many lesbians use their sexual orientation so that they can obtain special privileges.
2. Lesbians seem to focus on the ways in which they differ from heterosexuals, and ignore the ways in which they are the same.
3. Lesbians do not have all the rights they need.*
4. The notion of universities providing students with undergraduate degrees in Gay and Lesbian Studies is ridiculous.
5. Celebrations such as “Gay Pride Day” are ridiculous because they assume that an individual’s sexual orientation should constitute a source of pride.
6. Lesbians still need to protest for equal rights.*
7. Lesbians should stop shoving their lifestyle down other people’s throats.
8. If lesbians want to be treated like everyone else, then they need to stop making such a fuss about their sexuality/culture.
9. Lesbians who are “out of the closet” should be admired for their courage.*
10. Lesbians should stop complaining about the way they are treated in society, and simply get on with their lives.
11. In today’s tough economic times, tax dollars shouldn’t be used to support lesbian’s organizations.
12. Lesbians have become far too confrontational in their demand for equal rights.

Note: * represents items to be reverse scored. A 5-point Likert-type scale has typically been used with the MHS (1=strongly agree; 2=agree; 3=don’t know; 4=disagree; 5=strongly disagree)

Appendix D

Daily Spiritual Experience Scale (DSES)

The list that follows includes items which you may or may not experience, please consider how often you directly have this experience, and try to disregard whether you feel you should or should not have these experiences. A number of items use the word God. If this word is not a comfortable one for you, please substitute another idea which calls to mind the divine or holy for you.

		Many Times a Day	Every Day	Most Days	Some Days	Once in a While	Never or Almost Never
1	I feel God's presence.						
2	I experience a connection to all life.						
3	During worship, or at other times when connecting with God, I feel joy, which lifts me out of my daily concerns						
4	I find strength in my religion or spirituality						
5	I find comfort in my religion or spirituality						
6	I feel deep inner peace or harmony						
7	I ask for God's help in the midst of daily activities						
8	I feel guided by God in the midst of daily activities						
9	I feel God's love for me, directly						
10	I feel God's love for me, through others						
11	I am spiritually touched by the beauty of creation						
12	I feel thankful for my blessings						
13	I feel a selfless caring for others						
14	I accept others even when they do things I think are wrong						

15	I desire to be closer to God or in union with Him						
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16	In general, how close do you feel to God?	Not Close At All	Somewhat Close	Very Close	As Close As Possible

Appendix E**Duke University Index of Religiosity (DUREL)**

1. How often do you attend church or other religious meetings?
 1. Never
 2. Once a year or less
 3. A few times a year
 4. A few times a month
 5. Once a week
 6. More than once/week

2. How often do you spend time in private religious activities, such as prayer, meditation, or Bible study?
 1. Rarely or never
 2. A few times a month
 3. Once a week
 4. Two or more times/week
 5. Daily
 6. More than once a day

3. In my life, I experience the presence of the Divine (i.e., God).
 1. Definitely not true
 2. Tends not to be true
 3. Unsure
 4. Tends to be true
 5. Definitely true of me

4. My religious beliefs are what really lie behind my whole approach to life.
 1. Definitely not true
 2. Tends not to be true
 3. Unsure
 4. Tends to be true
 5. Definitely true of me

5. I try hard to carry my religion over into all other dealings in life.
 1. Definitely not true
 2. Tends not to be true
 3. Unsure
 4. Tends to be true
 5. Definitely true of me

Appendix F

Same-Sex Attraction (SSA)

Please select the degree to which you agree or disagree with the following statements. Please answer honestly. We are interested in your personal view and there are no correct or wrong answers to these questions.

	Strongly Agree	Agree	I don't know	Disagree	Strongly Disagree
1. Persons can choose who they are sexually attracted to.*					
2. Monogamous sexual relationships between members of the same gender can be blessed, or receive God's grace and love.					
3. Persons who experience same-sex attraction could have been born with this predisposition.					
4. Experience/environment plays a greater role in the development of same-sex attraction than does biology.*					
5. Persons who experience same-sex attraction can change this aspect of their attractions to the opposite sex.*					
6. Sexual behavior between members of the same gender is morally acceptable.					
7. Being attracted sexually to members of the same gender is morally acceptable.					
8. Same-sex experimentation among adolescents to try out this form of sexual expression is morally acceptable.					
9. Persons can live a sexually celibate life while they have same-sex attraction.					

10. I am comfortable interacting with gay men (men who are emotionally and sexually attracted to other men) in person.					
11. I am comfortable interacting with lesbian women (women who are emotionally and sexually attracted to other women) in person.					

Appendix G

Email Distributed

Subject line: **Complete the survey – win a \$20 Amazon gift card.**

We are conducting a study to explore college students' thoughts and attitudes regarding spirituality and religiosity, and lesbian women and gay men. The survey should only take 10 minutes of your time and your input is very important! Your participation is vital for us to learn about your experiences and opinions.

In addition, you will have the opportunity to **enter a drawing for one of ten \$20 Amazon gift cards**, however, your name will not be connected to your responses.

Please click on the following link to complete the survey: <https://www.surveymonkey.com/r/5QRQ8FT>

Thank you for your time!

Warmly,
Megan Cormier Castañeda, M.A.
Doctor of Psychology Graduate Student
George Fox University

Appendix H

Curriculum Vitae

Megan Cormier Castañeda, M.S., B.C.B.A.

Education

Expected May 2019	Doctor of Psychology, Clinical Psychology George Fox University, Newberg, OR Graduate Department of Clinical Psychology: APA Accredited
May 2016	Master of Arts, Clinical Psychology George Fox University, Newberg, OR Graduate Department of Clinical Psychology: APA Accredited
May 2011	Master of Science, Clinical Psychology California Lutheran University, Thousand Oaks, CA
May 2009	Bachelor of Arts in Psychology California State University, Northridge, Northridge, CA

Supervised Clinical Training and Experiences

Aug 2018 – Present	University of Saint Thomas Counseling and Psychological Services Saint Paul, MN Title: Doctoral Intern Treatment Setting: University Counseling Center Populations: Undergraduate and graduate students Supervisors: Deb Broderick, PsyD, LP, Jennifer Wilson, PhD, LP & Miriam Gerber, PsyD LP Clinical Duties: <ul style="list-style-type: none"> ○ Individual therapy with undergraduate and graduate students in a 12-session format ○ Conduct intakes and write collaborative treatment plans ○ Individual consultation appointments to determine appropriate referrals (e.g., individual therapy, group therapy, health services, other services on campus, etc.,) ○ Conduct group intakes to provide information regarding process groups and determine appropriateness of fit ○ Co-facilitate interpersonal process groups ○ Provide individual supervision to a practicum student including a review of clinical notes ○ Participate in a weekly consultation group to discuss clinical cases
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- Provide crisis appointments
- Lead weekly workshops open to all students including the following topics: self-care, coping with feelings, and living by your values
- Attend weekly seminars that include a variety of topics such as brief therapy, MMPI-II, etc.,
- Provide a weekly drop-in consultation service outside of the counseling center open to all students to create a welcoming, confidential space
- Participate in Training Committee which includes a review of training aspects of counseling center to make policy/system changes, assisting in reviewing intern applications and participating in interviews
- Participate in Eating Disorder Committee
- Residence Hall Liaison which provides support to a residence hall director and offers resources that may be helpful (e.g., outreach presentation to residence hall)
- Conduct assessments with clients and write reports to help facilitate a deeper understanding of the client's experiences
- Participate in outreach and consultation services (e.g., provide presentations on campus)
- Provide MMPI-2 feedback to law enforcement students to ensure appropriate fit for beginning skills training
- Conduct alcohol assessments to determine extent of alcohol use and provide appropriate referrals for students

July 2017 – June 2018 **Willamette Family Medical Center**
Salem, OR

Title: Behavioral Health Consultant, Therapist

Treatment Setting: Co-located Primary Care and Community Mental Health

Populations: Children, adolescents, adults, and geriatric patients from diverse backgrounds, with many coming from Latino families

Supervisors: Ross Bartlett, PsyD; Karim Afzal, PhD

Clinical Duties:

- Behavioral health consultation, including warm handoffs with medical providers
- Integration with primary care providers to support patient's behavioral health needs
- Assisted in medication management and referrals
- Consultation with physicians, nurses, psychologists, and social workers to create collaborative treatment plans
- Long-term therapy and coordinated care as a mental health therapist utilizing a relational therapeutic model
- Worked with patients presenting with a wide variety of issues, such as postpartum depression, severe mood disorders, and acculturation stress
- Administered and interpreted assessments and wrote professional reports
- Completed mental health assessments, individual service plans and service notes using NextGen software and billing utilizing OfficeAlly
- Presentation to providers on navigating autism and cultural considerations

Aug 2016 – Apr 2017 **Health and Counseling Center**
Newberg, OR

Title: Student Therapist

Treatment Setting: University Counseling Center

Populations: Undergraduate and graduate students

Supervisors: Bill Buhrow, PsyD; Luann Foster, PsyD

Clinical Duties:

- Conducted individual therapy with students utilizing cognitive behavioral and solution focused interventions in a primarily brief therapeutic model
- Prepared treatment plans in collaboration with clients
- Provided premarital counseling
- Administered and interpreted integrated cognitive and psychodiagnostic assessments
- Dictated progress notes and intake reports
- Consulted and collaborated with medical colleagues on shared cases
- Presented DBT skills to staff

Aug 2015 – June 2018 **Behavioral Health Clinic**
Newberg, OR

Title: Student Therapist & Office Manager

Treatment Setting: Low-Cost Community Mental Health Clinic

Populations: Children, adolescents, adults, geriatric patients, and couples

Supervisor: Joel Gregor, PsyD

Clinical Duties:

August 2015 - May 2016

- Provided weekly therapy in a solution-focused model for low income and uninsured community members
- Conducted intake interviews, developed treatment plans, and wrote formal reports
- Administered urgent need intakes for clients seen in the emergency room the previous night
- Provided short-term (8 sessions) and long-term therapy to a wide range of individuals (ages 8-72) with a variety of presenting problems
- Collected payment from clients and scheduled appointments using Titanium
- Managed clinic which included preparing training materials, ordering supplies, keeping the clinic organized, and assisting in procedural modifications
- Created manual on how to use mindfulness in couple's therapy and presented to clinic

August 2015 – June 2018

- Provided long-term therapy services to one client
- Completed comprehensive assessments and reports for a variety of clients

Jan 2015 – Dec 2015 **IDEA Center**
George Fox University, Newberg, OR

Title: Assistant Career Coach

Treatment Setting: Career Counseling Center

Populations: Diverse populations of undergraduate students

Supervisors: Deb Mumm-Hill; Elise Gibson; Bill Buhrow, PsyD

Clinical Duties:

- Prepared students for entering the workforce by fostering networking and interviewing skills
- Guided internship and job searches
- Collaborated with students in development of resumes and profiles
- Discussed short and long-term career goals to help guide educational decisions

Aug 2014 – April 2017 **Clinical Conceptualization and Application Team**
George Fox University, Newberg, OR

Title: Doctoral Candidate

Treatment Settings: On campus consultation for yearly practicum

Populations: Children, adolescents, adults, and geriatric patients from culturally and socioeconomically diverse backgrounds

Supervisors: Paul Stoltzfus, PsyD; Mark McMinn, PhD, ABPP; Celeste Jones, PsyD, ABPP, Brooke Kuhnhausen, PhD

Clinical Duties:

- Yearly teams consisted of first, second, third, and fourth year graduate students
- Participated in formal presentations and team dialogue of clinical case conceptualizations, practical issues of assessment, psychotherapy, professional development, and ethical and legal issues of practice to a team of approximately 7 students and a licensed clinical psychologist
- Worked collaboratively as a group to promote clinical skills, professional development, and growth, and to receive consultation and feedback on practicum clients

June 2008 – July 2014 **Autism Behavior Intervention**
Encino, CA

Title: Program Supervisor

Treatment Setting: Home, school and center-based behavioral agency

Populations: Diverse populations of children 2-15 and families

Supervisors: Danielle Greg, PsyD; Marla Saltzman, PhD, BCBA

Clinical Duties:

Program Supervisor: Oct 2011 – July 2014

- Conducted functional behavior assessments and curriculum assessments

- Assessed skills utilizing the *Verbal Behavior Milestones Assessment and Placement Program (VBMAPP)*, *Vineland Adaptive Behavior Scales 2*, *Test of Problem Solving 2 (TOPS-2)* and *Test of Pragmatic Language 2 (TOPL-2)*
- Designed and developed individual curriculum and behavior intervention plans for a variety of clients in multidisciplinary teams (e.g., occupational and speech therapists, psychiatrists, psychologists, teachers, educational specialists)
- Led bi-weekly team meetings for each client including the client, caregivers, skills trainers and other members of the team to ensure team consistency, make program updates and test new skills
- Prepared reports, including goals and recommendations for 3rd party funding sources such as school districts, regional centers and health insurance companies
- Trained, supervised and evaluated skills trainers utilizing prompting, shaping and direct feedback
- Trained school staff and attended Individualized Education Program meetings for each client

Social Skills Group Leader: June 2013 – July 2014

- Assessed social skills and designed individualized social curriculum plans
- Led weekly social skills group and assisted skills trainers in identifying social opportunities
- Prompted skills trainers to teach appropriate skills and implement direct feedback

Lead Skills Trainer: April 2009 – Sep 2011

- Tested and reported baseline for new skills and challenging behaviors
- Assisted with summarizing data for progress reports
- Engaged new hires during clinical training
- Facilitated practical training with parents and ensured treatment integrity

Skills Trainer: June 2008 – March 2009

- Provided one-to-one behaviorally-based treatment to children and adolescents (ages 2-15) with primarily developmental disabilities in their homes, schools and communities
- Implemented structured and individualized treatment programs to teach language, play, social, daily living, academic skills and to reduce challenging behaviors

Teaching & Supervision Experience

Aug 2017 – April 2017 **Clinical Conceptualization and Application Team**
George Fox University, Newberg, OR

Position: Fourth Year Oversight, Graduate Department of Clinical Psychology
Supervisor: Glenna L. Andrews, PhD, MSCP

- Provided clinical oversight of two second year PsyD students

- Aided in the development of their clinical and assessment skills, and professional development
- Collaborated in development of theoretical orientation and personal style of therapy
- Provided formative and summative feedback on clinical and professional skills in formal and informal evaluations

Aug 2016 – Dec 2017 **Advanced Counseling Teaching Assistant**
George Fox University, Newberg, OR

Position: Graduate Teaching Assistant, Undergraduate Psychology Department
Supervisor: Kris Kays, PsyD

- Met with 3-4 undergraduate students weekly to facilitate group work
- Demonstrated role-plays and provided students feedback on in-vivo training exercises
- Course developed students person-centered skills, while exposing them to a variety of theoretical approaches
- Reviewed mock therapy videos and provide individualized feedback

Jan 2016 – May 2018 **Family and Couple Therapy in a Diverse Society Teaching Assistant**
George Fox University, Newberg, OR

Position: Graduate Teaching Assistant, Graduate Department of Clinical Psychology

Supervisors: Mary Peterson, PhD, ABPP; Joel Gregor, PsyD

- Provided students individualized feedback on their ability to demonstrate awareness of impact of power and privilege on the human experience and provided insight on how his/her family system influences self-understanding as a therapist and in professional relationships

Aug 2015 – May 2016 **Student Mentor**
George Fox University, Newberg, OR

Position: Student Mentor

Supervisor: Glenna L. Andrews, PhD, MSCP

- Mentored 1st year PsyD student in their personal and professional development as they became acquainted to the George Fox PsyD program

Oct 2011 – July 2014 **Staff & Parent Trainer**
Autism Behavior Intervention, Encino, CA

Position: Program Supervisor, Staff Training Coordinator, Group Parent Training Coordinator

Supervisor: Marla Saltzman, PhD, BCBA

- Organized and led staff meetings which included various clinical topics (e.g., parent training, prompting and shaping behaviors, social reinforcers)
- Provided monthly 16-hour training sessions to parents of children with developmental disabilities, which included a review of autism and the basics

- of Applied Behavior Analysis (ABA) - led group discussions, exercises and role-plays to facilitate learning
- Led 16-hour training sessions for lead skills trainers – topics included initial and ongoing training of skills trainers, skill acquisition, generalization, maintenance, graphing, parent training and community outings
- Provided lecture-based training to new staff in ethics, professionalism, ABA and data collection

University and Professional Service

Sept 2017 – April 2018 **Member, Psychoanalytic Student Interest Group**

George Fox University Graduate Department of Clinical Psychology
Newberg, OR

- Attended meetings designed to facilitate discussion regarding various topics related to psychoanalytic theory (e.g., unconscious communication)

Sept 2014 – April 2016 **First Year Representative and Secretary, Student Council**

George Fox University Graduate Department of Clinical Psychology
Newberg, OR

- Represented the student body, participated in planning and organization of student events, conducted yearly elections of new members, and facilitated communication between student body and department
- Secretary for 1 year

Sept 2014 – April 2016 **Member, Administration Committee, Multicultural Committee**

George Fox University Graduate Department of Clinical Psychology
Newberg, OR

- Attended monthly meetings designed to increase knowledge, intervention use, case conceptualization, training, awareness, outreach, and research of multicultural aspects of psychology
- Member of the administration subcommittee for 2 years

Research Experience

Sept 2016 – April 2017 **Lead Consultant/Research Assistant, Behavioral Health Clinic**

Faculty Advisor: Marie-Christine Goodworth, PsyD

- Consulted with George Fox Behavioral Health Clinic to evaluate effectiveness of supervision using APA competencies
- Provided supervision training to current psychological interns
- Conducted a pre and post survey to both the supervisors in training and those whom they supervise to measure the effectiveness of the training through the supervisory relationship

Aug 2015 – Present

Doctoral Dissertation

Title: The Relationship of Spirituality, Religiosity and Attitudes toward Lesbians and Gay Men Among Students at a Faith-Based Institution

Summary of Research: Research indicates heterosexual students at faith-based universities often hold negative attitudes toward the gay community. The factors

that can influence these attitudes are complex. This study examines the relationship between attitudes toward the gay community, religiosity and spirituality in students who are enrolled in a faith-based institution. A correlation was run to examine the relationship between these variables along with further statistical analyses to gather more information. There is a small positive relationship between higher levels of spirituality and positive attitudes toward gay men and lesbians. There is a medium positive relationship between high levels of religiosity and positive attitudes toward gay men and lesbians. On average, females had more positive attitudes toward both gay men and lesbian women. However, religiosity and spirituality are very low predictors of attitudes toward lesbians and gay men.

Committee Chair: Bill Buhrow, PsyD

Committee Members: Joel Gregor, PsyD and Mark Yarhouse, PsyD

Relevant Dates:

Proposal Approved: September 19, 2017

Completion of Data Collection: February 2018

Date of Defense: January 2019

Jan 2015 – April 2017 **Member, Research Vertical Team**

Faculty Advisor: Bill Buhrow, PsyD

- Bi-weekly group for developing research competencies
- Engaged in dissertation development
- Developed fellow colleagues' areas of research interests
- Various areas of team interest and focus: Trauma, Sleep, Therapy effectiveness, Religion/Spirituality, Diversity/Multiculturalism

Research Presentation Experience

Cormier Castañeda, M., Hoose, E., Rodriguez, D., DiFransico, N., Goodworth, M. (2017). *Assessing Effectiveness of Supervisor Training on APA Guidelines: A Pilot Study*. Presented at Oregon Psychological Association, Eugene, OR.

Related Work Experience and Volunteerism

Sept 2014 – June 2016 **Private Behavior Therapist**

Newberg, OR

- Provided weekly behavior therapy to a 9-year-old client with ADD
- Taught skills such as problem solving, perspective taking and on-task behavior
- Collected data and wrote progress reports to assess development of skills
- Implemented parent training to ensure consistency outside of sessions

Sept 2015 – Jan 2016 **BCBA/Program Supervisor**

Early Intervention Consulting

Hillsboro, OR

- Conducted functional behavior assessments and curriculum assessments for 2 siblings with autism in a home-setting

- Designed and developed individual curriculum and behavior intervention plans
- Created data collection sheets and methods
- Led bi-weekly team meetings
- Prepared reports, including goals and recommendations for TriCare
- Trained, supervised, and evaluated RBTs
- Oversaw implementation of parent training

May 2015

BCBA/Consultant for Functional Behavior Assessment

Hillcrest School, North Bend School District

North Bend, OR

- Conducted functional behavior assessment for an 11-year old student in the school setting
- Report writing, including the analysis and recommendations to decrease inappropriate behaviors and increase appropriate behaviors
- Collaborated with Celeste Jones, PsyD, ABPP

2005-2009

Kairos Retreat Leader

Bellarmine Jefferson High School

Burbank, CA

- Four-day experience for high school seniors based in peer leadership and strong group abilities
- Received 8 weeks of training in group facilitation, crisis intervention and peer discipline
- Built rapport with students and facilitated open group conversations

2007-2008

Helpline Volunteer

California State University, Northridge

Northridge, CA

- Non-profit, paraprofessional, volunteer, crisis intervention telephone service
- Provided information, referrals and psychological guidance and support to the University community and surrounding population
- Received 40 hours of training in crisis intervention management techniques which included topics such as loneliness, depression, sex, sexuality, drugs, addictive behaviors, child abuse, domestic violence, rape, and suicide

Awards & Honors

Special Commendation, *George Fox University*

May 2017

- GDCP commendations are extended to approximately 5% of students annually
- Recognized for academic and clinical contributions to the GDCP

Dean's List, *California State University, Northridge*

2007 –2009

Certifications

- Jan 2013- Present **Board Certified Behavior Analyst**
- Certification by the Behavior Analyst Certification Board (BACB)
Certification #: 1-13-13150
 - Received 1,500 hours of supervised independent fieldwork in behavior analysis
 - Passed the BACB exam
- May 2017 **Certificate in Behavioral Intervention in Autism**
University of Massachusetts, Lowell, MA – Telecommuted

Continuing Education

- Jan 2019 *Racial Identity Development*
Dr. Tracy Davis, Dr. J.Q. Adams
- Jan 2019 *Working with Trauma and Sexual Assault*
Leslie Bautistia, PsyD, LP
- Jan 2019 *Suicide Assessment*
Jeri Rockett, PhD, LP
- Dec 2018 *Working with Student Veterans*
Erin Frederick-Gray PsyD, LP
- Dec 2018 *Job Search Support*
Erin Frederick-Gray PsyD, LP
- Nov 2018 *Self-Injurious Behaviors*
Julia Reid, PhD, LP
- Nov 2018 *Addressing Internalized Homophobia in Counseling*
Sarra Beckham-Chasnoff, PhD, LP
- Nov 2018 *Use of the DSM and Diagnosis with a College Student Population*
Mark Groberski, PhD, LP
- Nov 2018 *Working with Neurodiverse Clients*
Robin McLeod, PhD, LP
- Oct 2018 *MAAPIC Diversity Training Workshop: Coping with Everyday Racism & Culture through the Five Senses*
Richard Lee, PhD, Ren Stinson, PhD
- Oct 2018 *Use of MMPI-2 in Clinical Settings: Putting it All Together*
Peter Zelles, PhD, LP
- Oct 2018 *Use of MMPI-2 in Clinical Settings: Verbal & Written Feedback to Clients*
Alexa Fetzer, PhD, LP
- Sept 2018 *Use of MMPI-2 in Clinical Settings: Content Scales & RC Scales*
Jennifer Wilson, PhD, LP
- Sept 2018 *Counseling Students in Academic Difficulty*
Glenn Hirsch, PhD, LP
- Sept 2018 *Intern Development Issues: Part 1*
Steve Mauer, PhD, LP
- Sept 2018 *Brief Therapy*
Jerry, shih, PhD, LP

- March 2018 *Integration & Ekklesia*
Michael Vogel, PsyD
- March 2018 *Trauma Informed Care for Women and Children in Primary Care*
Nicole A. Ford, MA, QMHP
- Feb 2018 *The History and Application of Interpersonal Psychotherapy*
Carlos Taloyo, PhD
- Feb 2018 *Psychoanalysis in El Barrio with a Panel Discussion*
Adrian Larsen-Sanchez, PsyD, Adam Rodriguez, Psy.D and Carlos Taloyo, PhD
- Jan 2018 *Article Course: Teaching Requests for Help*
Valerie Evans, BCBA-D
- Jan 2018 *Use of Behavioral Skills Training in Supervision*
Valerie Evans, BCBA-D
- Jan 2018 *BCaBA Supervision Standards*
Valerie Evans, BCBA-D
- Jan 2018 *HIPAA for Behavior Analysts*
Valerie Evans, BCBA-D
- Jan 2018 *Instructional Technique Recent Research*
Valerie Evans, BCBA-D
- Jan 2018 *Crisis Behavior Applications at School*
Valerie Evans, BCBA-D
- Jan 2018 *Clinical Considerations for Crisis behavior*
Valerie Evans, BCBA-D
- Jan 2018 *Gender Diversity*
Ross Barlett, PsyD and April Brewer, PsyD
- Nov 2017 *Telehealth*
Jeff Sordahh, PsyD
- Oct 2017 *Using Community Based Participatory Research to Promote Mental Health in American Indian/Alaska Native Children, Youth and Families*
Eleanor Gil-Kashiwabara, PsyD
- Oct 2017 *BHC Role in Medication Adherence of Latinx & Adolescents with Type II Diabetes*
Cassandra Caceres-Licos, MA
- Sept 2017 *Navigating Autism and Cultural Considerations*
Megan Cormier Castañeda, MS, BCBA
- March 2017 *Difficult Dialogue*
Winston Seegobin, PsyD, Mary Peterson, PhD, ABPP, Mark McMinn, PhD, ABPP and
Glena Andrews, PhD
- March 2017 *Domestic Violence: A Coordinated Community Response*
Patricia Warford, PsyD and Sgt. Todd Baltzell
- Feb 2017 *Native Self Actualization: It's assessment and application in therapy*
Sidney Brown, PsyD
- Nov 2016 *When Divorce Hits the Family: Helping Parents and Children Navigate*
Wendy Bourg, PhD
- Oct 2016 *Sacredness, Naming and Healing: Lanterns Along the Way*
Brooke Kuhnhausen, PhD
- May 2016 *Ethical Issues Related to Behavior Intervention Plans*
Melissa L. Olive, PhD, BCBA- D
- March 2016 *Working with Multicultural Clients with Acute Mental Illness*
Sandy Jenkins, PhD
- Feb 2016 *Neuropsychology: What Do We Know 15 Years After the Decade of the Brain?*

Feb 2016	Dr. Trevor Hall <i>Okay, Enough Small Talk. Let's Get Down to Business!</i> Trevor Hall, PsyD and Darren Janzen, PsyD
Jan 2016	<i>SEPTT Chapter Gathering</i> Dr. Lew Aron
Nov 2015	<i>FERPA for Behavior Analysts</i> Valerie Evans, BCBA-D
Nov 2015	<i>Functional Analysis Applications & Recent Research</i> Valerie Evans, BCBA-D
Oct 2015	<i>Let's Talk About Sex: Sex and Sexuality Applications for Clinical Work</i> Joy Mauldin, PsyD
Sept 2015	<i>Relational Psychoanalysis and Christian Faith: A Heuristic Dialogue</i> Marie Hoffman, PhD
July 2015	<i>Learning the New Compliance Code</i> Valerie Evans, BCBA-D
July 2015	<i>Response Blocking for Stereotypy: A Comprehensive Review of Procedural Variations</i> William Aheard, PhD, BCBA
March 2015	<i>Using Applied Behavior Analysis Techniques When Training Caregivers</i> Dorothy Ranew, Med, BCBA
March 2015	<i>Spiritual Formation & Psychotherapy</i> Barrett McRay, PsyD
Feb 2015	<i>Credentialing, Banking, the Internship Crisis and other Challenges for Graduate Students</i> Morgan Sammons, PhD, ABPP
Nov 2014	<i>Therapy: "Face Time" in an Age of Technological Attachment</i> Doreen Dodgen-Magee, PsyD
Oct 2014	<i>ADHD: Evidenced-based practice for children & adolescents</i> Erika Doty, PsyD and Tabitha Becker, PsyD
June 2013	<i>Conducting Functional Behavior Assessments</i> Dr. Brian Iwata

Assessments Administered

- 16 Personality Factor Questionnaire
- Altman Self-Rating Mania Scale
- Behavior Assessment for Children 3–Teacher, Parent & Self-Form
- Beck Anxiety Inventory
- Beck Depression Inventory
- Binge Eating Disorder Screener -7
- Conner's 3 – Teacher, Parent & Self Report
- Conner's Continuous Performance Test 3
- Counseling Center Assessment of Psychological Symptoms: 34 & 62
- Delis-Kaplan Executive Function System (Color Word Inhibition, Trail Making)
- Goldberg Bipolar Screening Questionnaire 5
- House-Tree-Person Drawing
- Incomplete Sentences – Adult Form
- Mini-Mental Status Exam 2
- Minnesota Multiphasic Personality Inventory 2 & MMPI-Restructured Form
- Minnesota Multiphasic Personality Test-Adolescent
- OCD Screener
- Outcome Rating Scale

- Parent Child Relationship Inventory
- Personality Assessment Inventory
- Revised Children's Manifest Anxiety Scale: Second Edition
- Session Rating Scale
- Social Responsiveness Scale 2
- *Test of Pragmatic Language 2*
- *Test of Problem Solving 2*
- The Alcohol Use Disorders Identification Test: Interview Version
- The Bipolar Spectrum Diagnostic Scale
- Thematic Apperception Test
- *Verbal Behavior Milestones Assessment and Placement Program*
- *Vineland Adaptive Behavior Scales 2*
- Wechsler Adult Intelligence Scale IV
- Wechsler Intelligence Scale for Children V
- Wechsler Individual Achievement Test III
- Woodcock Johnson IV Tests of Achievement

Professional Memberships and Affiliations

2008 – Present	American Psychological Association—Student Affiliate
2008 – Present	Psi Chi National Honor Society in Psychology