RELIGIOUS COPING AND EXPERIENCE OF BODY SATISFACTION AMONG COLLEGE WOMEN

Keisha Bell, B.S.

Thesis Prepared for the Degree of

MASTER OF SCIENCE

UNIVERSITY OF NORTH TEXAS

August 2011

APPROVED:

Kimberly Kelly, Major Professor
Charles A. Guarnaccia, Committee Member
Trish Kaminski, Committee Member
Vicki L. Campbell, Chair of the Department of Psychology
James D. Meernik, Acting Dean of the Toulouse Graduate School
Bell, Keisha. *Religious coping and experience of body satisfaction among college women*. Master of Science (Psychology), August 2011, 47 pp., 5 tables, references, 34 titles.

This study examined whether religious coping moderated the effects of thin-ideal images on body satisfaction among college women. Religious ($N = 178$) participants met for a pre-test to complete religiosity measures. A week later, the participants reconvened and were assigned to one of two conditions: before ($n = 83$) or after ($n = 95$). Within each of these two groups, participants were randomly assigned to read a list of statements: positive religious statements, positive nonreligious statements, negative religious statements, positive body neutral religious statements, and neutral statements. Each participant was exposed to a task that included 10 images of thin-ideal models, read her list of statements, and completed the Body Dissatisfaction Scale of the EDI-3. The results revealed no significant main effect of placement, type of statement and no significant Placement X Statement Type interaction. However, when religious statements were collapsed and a subsequent 2 (Placement) X 3 (Statement type) analysis was conducted the results indicated a significant main effect for type of statement. Reading religious statements resulted in less body dissatisfaction than non-religious statements. There was no main effect for placement and no Placement X Statement Type interaction. Ethnic differences in religiosity were noted (all $p$’s < .05). Implications and future directions in research are discussed.
# TABLE OF CONTENTS

<table>
<thead>
<tr>
<th>Section</th>
<th>Page</th>
</tr>
</thead>
<tbody>
<tr>
<td>LIST OF TABLES</td>
<td>iv</td>
</tr>
<tr>
<td>INTRODUCTION</td>
<td>1</td>
</tr>
<tr>
<td>Body Satisfaction and Media Exposure</td>
<td></td>
</tr>
<tr>
<td>Religious Coping</td>
<td></td>
</tr>
<tr>
<td>Impetus for Current Study</td>
<td></td>
</tr>
<tr>
<td>Aim of Study</td>
<td></td>
</tr>
<tr>
<td>Hypotheses</td>
<td></td>
</tr>
<tr>
<td>METHOD</td>
<td>15</td>
</tr>
<tr>
<td>Participants</td>
<td></td>
</tr>
<tr>
<td>Measures</td>
<td></td>
</tr>
<tr>
<td>Procedures</td>
<td></td>
</tr>
<tr>
<td>RESULTS</td>
<td>20</td>
</tr>
<tr>
<td>DISCUSSION</td>
<td>37</td>
</tr>
<tr>
<td>APPENDIX: SUPPLEMENTAL MATERIALS</td>
<td>47</td>
</tr>
<tr>
<td>REFERENCES</td>
<td>90</td>
</tr>
</tbody>
</table>
1. Cronbach’s Alphas for Religiosity, Internalization, and Body Dissatisfaction Measures .......................................................................................................................... 21
2. Means and Standard Deviations of Placement and Statement Type Conditions 22
3. Correlation Matrix for Religious Measures .................................................................................................................. 24
5. Means and Standard Deviations of Religiosity Measure for Caucasian and Minority Women ........................................................................................................ 27
INTRODUCTION

In today’s society women are frequently exposed to thin-ideal images. These images appear in billboards, magazines, television, and movies. In a society where the “thin is in” standard of beauty pervades, it is not uncommon for a woman to feel dissatisfied with her body, especially if she is constantly reminded that her body is inadequate (Ogden & Mundray, 1996). Tucci and Peters (2008) assert that the thin ideal standard is impossible to meet and that internalization of this American beauty standard can lead to lowered esteem, body satisfaction, or even disordered eating. Thus, it is important to identify and understand the ways in which young women cope with such body image concerns.

Body Satisfaction and Media Exposure

Research indicates that exposure to thin-ideal images appears to lower body satisfaction. Frequent media exposure to such images has been related to concerns regarding weight, appearance, shape, and feelings of insecurity (Hargreaves & Tiggeman, 2003). It is believed that women who view thin-ideal models engage in a process of upward social comparison which involves making comparisons about the body with women perceived as being superior in respect to body shape (Hawkins, Richards, Granley, & Stein, 2004; Lew et al., 2007). Repeated exposure to ideal images may negatively affect body satisfaction in that it activates social comparisons that may produce negative evaluations and feelings of inadequacy about the body (Hawkins, Richards, Granley, & Stein, 2004; Trampe, Stapel, & Siero, 2007).

In one study, Ogden and Mundray (1996) investigated the influence of media exposure among male and female medical school students. The participants were
exposed to thin male and female models or overweight males and females who were not models. The researchers found that body dissatisfaction occurred for both males and females after viewing thin images but not after viewing overweight images. In a meta-analytic review, Groesz, Levine, and Murnen (2002) found that body image in young women was more negatively impacted after viewing thin images than after viewing objects, average sized models, or overweight models. In another study, Hawkins, Richards, Granley, and Stein (2004) examined the impact of media images on body satisfaction among 145 female college students. Their findings suggest that body satisfaction decreased for women exposed to thin media images but not women who viewed neutral images. Women viewing the thin media images also endorsed more items related to lowered self-esteem, increased negative mood, and eating disorder symptomatology than women viewing neutral images.

However, not all researchers have found similar results (Martin and Kennedy, 1993; Irving, 1990; Cash, Cash, & Butters, 1993). For example, Champion & Furnham (1999) examined the effect of exposure to images of thin and overweight individuals on body dissatisfaction among adolescent girls. Their findings suggest that type of images (e.g., thin, neutral, overweight) did not produce an effect on body satisfaction among the adolescent girls. One reason the authors give for the results of the study relates to the research design. The researchers tested different groups of subjects for each condition (a between groups design) and utilized self rating scales of body image following exposure to images of overweight or thin models. The researchers suggested that for future studies, measuring body satisfaction before and after exposure to overweight and
thin models in each participant (a within-subjects design) might expose any effects due to individual differences in body dissatisfaction.

Researchers have also explored body satisfaction among women using cognitive models, e.g., attentional bias. For example, Smith and Rieger (2006) utilized this model in examining the causal effects of selective attention to shape/weight-related information on body dissatisfaction. The researchers sampled 70 first-year female psychology students from the University of Sydney. The participants were given measures on body esteem, as well as a screener for eating disorder symptomatology, and subsequently randomly assigned to one of the following three conditions: negative shape/weight target words such as “fat,” negative emotion target words such as “hate,” or neutral target words that were all household terms such as “car.” Participants in each condition were trained to attend to target words using an attentional probe task. Results indicated that participants who were trained to attend to negative shape/weight-related target words were more likely to exhibit body dissatisfaction when exposed to a body image challenge than participants who attended to either neutral or negative emotion target words. Their findings suggest that selectively attending to negative information regarding shape and weight may result in higher body dissatisfaction. The researchers propose that interventions targeting such biases may be useful in improving body image concerns.

Research in the area of body satisfaction and media exposure is growing. Researchers have attempted to examine body satisfaction using theoretical frameworks as well as investigate the influence of body satisfaction on other variables (along with media exposure) such as personality (Davis, Dionne, & Lazarus, 1996); race (Harrison
However, researchers have not yet examined the role of religiosity in moderating the effects of thin-ideal images on body satisfaction.

Religious Coping

Research in the area of religious coping indicates religion contributes to a sense of meaning and a positive outlook on life (Jones 2004). Many religions teach that humans are made in the image of God and the body is a gift, and teachings of this nature may enhance feelings toward body image (Boyatzis & Walsh, 2005). Additionally, religion may provide individuals with coping resources when faced with stressful situations. Research suggests that utilizing religious coping behaviors such as prayer, meditation, reading sacred text, and seeking the support of religious figures in the religious community may help individuals better adjust to stressful events (Bergin and Richards, 2000).

Religious coping has been linked to a number of positive outcomes such as increased self-esteem and decreased depressive and anxiety symptoms (Jones 2004). Ellison and Levin (1998) state that religion may color the way individuals assign meaning to stressful events as well as influence lifestyle choices. The authors further note that religious involvement may enhance self worth and control through an intimate relationship with a higher power. Public worship services, in particular, may increase feelings of self efficacy and value through fellowship with others sharing similar beliefs (Ellison & Levin, 1998) as well as enhance body image through an environment offering social and personal support (Boyatzis & Walsh, 2005).

Religious coping strategies may also contribute to negative outcomes (Ano &
The authors state that coping strategies reflecting belief in a caring and loving God may lead to positive outcomes whereas faith in a punishing God and faith emphasizing obedience may lead to poorer outcomes. For example, individuals using negative forms of religious coping (e.g., spiritual discontent; passive religious deferral; punishing God reappraisal; pleading for direct intercession) were found to experience more depression, anxiety, and distress (Ano & Vasconcelles, 2005).

In a study examining spiritual/religious beliefs among college-aged women, Jacobs-Pilipski et al. (2005) found that women with strong beliefs coped with body image concerns via reading religious texts, meditating, or praying. Prayer was found to be an effective method of dealing with body image concerns. Women who did not report having strong spiritual/religious beliefs utilized distraction to cope with body image concerns. In a separate study, Boyatzis and Walsh (2005) looked at the relationship between religiosity and body image among young women between the ages of 13-19 (N = 65). The researchers found that insight toward feelings about the body were related to belief in God and a sense of meaning and purpose. Similarly, Mahoney, Carels, Pargament, Wachholtz, Leper, Kaplar, & Frutchey (2005) found that greater body satisfaction was related to thinking of the body as a manifestation of God and as possessing sacred qualities.

Not all of the research has resulted in positive findings. For example, results similar to Ano and Vasconcelles (2005) were found in relation to body image and religious coping (Bell, Kelly, & Hudson, unpublished manuscript) in a recent study. The researchers examined the effect of religious coping behaviors on eating disorder
symptomatology among a sample of 166 female college students. The study aimed to: (a) examine whether engaging in religious coping behaviors was related to a lower risk of disordered eating symptomatology among religious college women, (b) identify which type of religious coping style (collaborative, self-directing, and deferring) was associated with less risk for developing eating disordered symptomatology, and (c) examine the coping strategies and eating behaviors among those who did not regard themselves as religious. The authors did not find a significant relationship between religious coping activities and disordered eating behaviors, or a relationship between a specific religious coping style and risk for developing disordered eating symptoms. However, results did indicate that religious women who endorsed disordered eating behaviors were more likely to hold negative feelings toward God and the church and engage in less active religious coping strategies, such as waiting for or bargaining with God to solve their problems than religious women who did not endorse disordered eating behaviors.

The extant literature on religious coping highlights the benefits of religious coping on self-esteem and body image concerns. However, researchers have paid little attention to the role of religious coping in regards to media exposure and body satisfaction. Furthermore, little attention has been paid to whether or not body esteem is negatively impacted by religious coping. Acknowledging that concerns about weight and dieting behaviors are common among college women (Celio, et al., 2006), it is appropriate to examine the resources young women have at their disposal in coping with body concerns.

Impetus for Current Study

To date, there are few studies examining the role of religious coping in relation to
media exposure and body satisfaction. However, one study has been identified as linking a causal relationship between religious coping and body image. Boyatzis et al. (2007) examined whether women who read theistic-religious affirmations or spiritual affirmations felt better about their bodies than did control participants (those reading neutral statements) after viewing thin-ideal images. The participants were 135 female college students at a northern university.

The researchers conducted a pre/post-test design. Participants were administered measures of religiosity and body esteem during the pre-test. Based on these scores, participants were matched and randomly assigned to one of three conditions: religious affirmations, spiritual affirmations, or neutral statements. Participants were asked to meet again for the post-test a week later. In the post-test participants completed a task requiring them to view photos of thin-ideal models. Participants were given different statements to read before completing this task based on the condition to which they were assigned. In the religious affirmations condition, participants were given a sheet with 15 religious affirmations to read and think about that referenced food, eating, or the body. One example of a religious affirmation statement is, “Do you not know that your body is a temple of the Holy Spirit within you, which you have from God?” Participants in the spiritual condition received 15 statements with similar content but did not use the word God (e.g, “The spirit of life is expressed in my body—I treat it with reverence and respect”). In the control group, participants read 15 statements about events taking place at their school that were not religious or spiritual in content. All participants were asked to fill out a body esteem questionnaire after viewing the thin-ideal models. The body esteem measure used in
the posttest was ordered randomly and statements were embedded in a list of 12
distracter statements about academics such as, “I do better on papers than exams”, in
order to control for response set.

The researchers hypothesized that reading religious statements would buffer the
effects of viewing thin-ideal images on body satisfaction. The results of the study
supported this hypothesis. Women who read theistic-religious affirmations had higher
esteem scores than women in the spiritual and control conditions. Women in the
spiritual group were slightly higher than women in the control group on body
satisfaction, but this finding was not significant. Findings suggested that theistic
affirmations yielded significant benefits in moderating thin-ideal images. The authors
speculate that the religious affirmations may have provided women with an immediate
lens through which to view their body.

The findings of Boyatzis et al. (2007) study addressed a number of directions for
future research, e.g., temporal proximity of affirmations, ethnicity of sample, and
geographic location to name a few. Yet the researchers failed to address a number of
significant research questions. Firstly, is there something unique about reading positive
religious statements, or will merely reading any statements positive in nature temper the
effects of thin-ideal images on body satisfaction? In other words, the degree of certainty
that reading positive nonreligious statements produces no greater effect than reading
positive religious statements is unclear. Although the researchers indicated spiritual
statements fell in a range between “somewhat spiritual” and “strongly spiritual,” it would
be beneficial to compare positive religious statements to positive statements that do not
have any religious or spiritual intonation.
Secondly, the positive religious affirmations used by Boyatzis et al. (2007) consisted of statements regarding food, eating, and the body. However, it is possible statements in reference to the body may not be any more significant than merely reading positive religious statements without such reference. Accordingly, it may be beneficial to examine whether reading positive religious statements not referencing food, eating, and the body will have a significant effect on body satisfaction among religious participants.

Thirdly, will reading negative religious statements have an inverse effect on body esteem? As mentioned earlier, Smith and Rieger (2006) found that negative information regarding shape and weight may result in higher body dissatisfaction for those instructed to attend to such information. Furthermore, as previously noted, engaging in coping strategies that reflect belief in a punishing God or in a faith emphasizing obedience has been associated with poorer coping outcomes. Although Boyatzis et al. (2007) did not address this issue, given the vast literature on the positive benefits of religious coping, it would be valuable to examine whether reading religious statements that are negative in tone actually produce lower body esteem for participants.

Lastly, and perhaps, most importantly, does the placement of the statements make a difference? In particular, will reading positive religious statements after viewing thin-ideal images also result in higher body satisfaction? Boyatzis et al. (2007) stated that research suggests thinking of the body as sacred and holy may be body image enhancing. The authors purport that perhaps reading the positive religious statements before viewing thin–ideal images provided participants with a frame of reference in which to view their own bodies. For example, participants in Boyatzis study who read
positive religious statements before exposure to thin models may have been primed to think positively about her body (e.g. it is made in God’s image, holy, sacred) such that they were less affected by the thin-ideal images. Yet, one could also argue that reading religious statements following presentation of thin-ideal images may be just as helpful in enhancing body satisfaction. As stated earlier, religion may color the way a person makes sense of a stressful event (Ellison & Levin, 1998). Religious statements read after viewing thin models may also provide a frame of reference, but one that aids in reappraisal of and a method of coping with exposure to thin-ideal images. For example, a participant who reads religious statements after viewing thin models may be reminded that her body is made in the image of God which may provide a framework for viewing the event (exposure to thin-ideal images) and her body. In return, she may be less affected by such images. In both scenarios (before and after) the participant is provided with a lens through which to view her body. Whether it is more or less beneficial to provide that lens following exposure to thin-ideal images is unknown.

Aim of Study

The current study drew from the research conducted by Boyatzis et al. (2007). This study seeks to a) systematically test the proposition that reading positive\(^1\) religious statements produces higher body satisfaction than reading positive nonreligious statements b) determine whether reading positive religious statements without reference to food, eating, or the body produces a significant effect on body satisfaction among women who consider themselves to be religious, c) examine whether reading negative religious statements will have an inverse effect on body satisfaction, and d)

---

\(^1\) For the purposes of this study, religious statements will be referred to as positive religious statements as to differentiate them from the negative religious statements condition
test the proposition that the placement of statements (before or after presentation of 10 slides of thin-ideal models) will make a difference in body satisfaction.

In the current study, religious female participants will be administered religiosity measures (see methods section for additional information) along with the Body Dissatisfaction scale of the EDI-3 and the Internalization-General scale of the SATAQ-3. Within the before and after conditions participants were randomly assigned to read one of the following statement types before or after viewing thin models: positive religious statements, positive nonreligious statements, positive body neutral religious statements, negative religious statements, or neutral statements. In the before condition, each participant read their list of statements, viewed photographs of thin models as part of a subjective task, and completed the Body Dissatisfaction Scale of the EDI-3. In the after condition, each participant viewed photographs of thin models as part of a subjective task, read their list of statements, and complete the Body Dissatisfaction Scale of the EDI-3.

Hypotheses

Hypotheses 1-4 focus on differences expected due to statements alone. Hypothesis 5 pertains to examination of group (before and after) differences.

Hypothesis 1: Positive religious vs. positive nonreligious. It is expected that women who read positive religious statements will have higher body satisfaction than women who read positive nonreligious statements. This is expected based on the findings of Boyatzis et al. (2007).

Hypothesis 2: Positive religious vs. neutral. It is hypothesized that women who read positive religious statements will have higher body satisfaction than women
reading neutral statements. This is expected based on the findings of Boyatzis et al (2007).

Hypothesis 3: References to the body. It is anticipated that positive religious statements (which reference the body) will produce higher body satisfaction than positive body neutral religious statements. This is expected because reading statements in reference to the body prior to/following a presentation of thin ideal images is expected to be more salient (due to specific reference to the body) and thus more moderating than reading generally positive religious statements.

Hypothesis 4: Negative religious statements. It is hypothesized that negative religious statements will have a negative impact on body satisfaction. This is based on the study conducted by Smith and Rieger (2006) in which negative words attended to about one’s body lowered body satisfaction. Thus, body satisfaction is expected to be significantly lower for women reading negative religious statements when compared to positive religious, positive nonreligious, neutral, and positive body neutral religious conditions.

Hypothesis 5: Before vs. after. Based on the findings of Boyatzis et al. (2007) study, it is hypothesized that body satisfaction will be higher overall for women reading positive religious statements in the before condition than women reading these statements in the after condition. Women who read positive religious statements before exposure to thin-ideal women are expected to have an immediate lens through which to view and think about their body before exposure to thin ideal images, which may lessen the effect that viewing said images may have on their body satisfaction.
METHOD

Participants

The study was conducted at the University of North Texas. A sample consisting of 200 participants were initially recruited to take part in this study. Participants were students taking introductory psychology classes and were obtained from the research pool. The participants received course credit for participation. The study was limited to female volunteers, because issues with body image are predominantly represented by females (Vartanian, Giant, & Passino, 2001). The study was also limited to religious participants as to more specifically examine the effects of religious coping on body satisfaction among women who are religious. The mean age of women in this study was 20.36 years (SD = 3.42). The racial/ethnic makeup of this sample was 51% Caucasian (n = 92), 26% African American (n = 47), 11% Latina/Hispanic American (n = 20), 4% Asian American, (n = 8) 4% Multiracial (n = 8), 1% other (n = 2), and less than 1% Middle Eastern (n = 1). Women in this study identified themselves as members of the following religious denominations: 33% Christian (n = 60), 16% nondenominational (n = 30), 15% Baptist (n = 27), and 15% Catholic (n = 27), 3% Methodist (n = 7), 2% Pentecostal (n = 5), 2% not specified (n = 5), 1% Judaism (n = 2), 1% Church of Christ (n = 2), and 1% Lutheran (n = 2).

Measures

Measures in this study included a demographic questionnaire, the Daily Spiritual Experience Scale (DSES), the Organizational Religion and Private Religious Activities scales of the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS), the Brief RCOPE, the Mood of Models survey, the Sociocultural Attitudes Towards
Appearance Questionnaire 3 (SATAQ-3), and the Body Dissatisfaction scale of the Eating Disorder Inventory 3 (EDI-BD).

Demographic questionnaire. The demographic questionnaire provided information about the age, ethnicity, and education level of the participants and whether or not they considered themselves to be religious (see Appendix). The demographics form also contained filler items (i.e., questions pertaining to income and medical illnesses) so that participants would not be primed by questions about body image.

Daily Spiritual Experiences Scale (DSES; Underwood, 2006). The DSES is a 16-item scale used to measure an individual’s daily spiritual experiences. In particular, the scale measures “a sense of awe, a sense of thankfulness, feelings of compassionate love, mercy, and desire for divine closeness” (Underwood 2006, p. 3). Items on the DSES are on a 6-point Likert type scale that ranges from *many times a day* to *never or almost never*. One item on the scale is on a 4-point Likert type scale with scores that range from *not at all close* to *as close as possible*. The DSES has good psychometric properties, with an alpha coefficient of .91.

The Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS; Fetzer/NIA, 1999). The Brief Multidimensional Measure of Religiousness/Spirituality is a brief measure tapping a broad range of religiousness and spirituality (R/S) domains. The scale consists of 38 items and 11 subscales: Daily Spiritual Experience, Values/Belief, Forgiveness, Private Religious Practices, Religious and Spiritual Coping, Religious Support, Religious and Spiritual History, Commitment, Overall Self-Ranking, Religious Preference, and Organizational Religiousness. For the purposes of this study, the Private Religious Practices and the Organizational Religiousness were used to
measure religious activity and involvement outside of organized religion and public religious activities respectively. The Private Religious Practices scale consists of 5 items that asks participants to rate how often they engage in particular religious activities. Overall, the rating scale ranges from 1 to 8 (1 = *more than once a day*; 8 = *never*) but one item ranges on a scale from 1 to 5, with 1 = *at all meals* and 5 = *never*. The Organizational Religiousness consists of 2 items assessing involvement in organized religious practices on a scale of 1-6, with 1 = *more than once a week* and 6 = *never*. The psychometric properties of both scales are good with alpha coefficients of .72 and .82 (Fetzer/NIA, 1999). High scores indicate lower religiosity.

The Brief Religious Coping Scale (Brief RCOPE; Pargament et al., 1998). This scale consists of 14 items and was used to measure both positive and negative religious coping strategies. The positive and negative religious coping subscales both contain 7 items with responses ranging from *not at all* to *a great deal* on a 4-point Likert type scale. Sample positive religious coping includes strategies such as religious forgiveness and collaborative religious coping, while negative religious coping involves strategies such as spiritual discontent and punishing God reappraisal. The positive and negative religious subscales both demonstrate good internal consistency with alphas of .90 and .81 respectively (Pargament et al, 1998; Cotton et al, 2006).

Models Survey. The Models Survey was a measure developed for the purpose of this study. It was used in order to maintain participant’s focus on the thin-ideal images. A similar measure was used in a study conducted by (Hawkins, Richards, Granley, & Stein, 2004). The authors used the measure in order to get the participants to focus on the models. Questions in this version include: “Look at the model’s pose. Based on her
pose, who do you think this ad is targeting (men, women, both)?”, “What specifically about the models pose or body language led you this conclusion?” (see Appendix).

The Internalization-General subscale of the Sociocultural Attitudes Towards Appearance Questionnaire 3 (SATAQ 3-IG; Thompson et al., 2004). The SATAQ 3 is a 30-item self report measure of internalization of societally based norms regarding appearance and size (Thompson et al, 2004). The scale consists of 4 subscales: Internalization-General, Information, Pressures, and Internalization-Athlete. Given the scope of the current study, the Internalization-General was used as a general measure of internalization of societal standards of beauty. This scale consists of 9 items with responses ranging from 1-5 on a Likert type scale (1 = definitely disagree, 5 = definitely agree). A sample item on the questionnaire reads: “I do not care if my body looks like the body of people who are on TV.” The Internalization-General of the SATAQ-3 has very good psychometric properties with a Cronbach’s alpha of .96.

The Body Dissatisfaction Subscale of the Eating Disorders Inventory-3 (EDI 3-BD; Garner, 2004) was utilized to measure dissatisfaction with specific parts of the body. This scale measures the belief that certain body parts are too large. The Body Dissatisfaction subscale of the EDI-3 consists of 10 questions that ask participants to rate their satisfaction with the shape and size of specific body parts on a scale from 1 to 6 (1 = always; 6 = never). “I think my stomach is too big” is an example of an item from the scale. Lower scores indicate lower body dissatisfaction. Overall, the EDI 3 has excellent test-retest reliability over a range of 1-7 days with r = .95 for the body dissatisfaction scale (Garner, 2004).
Statements. The positive religious statements used in this study will be identical to the list used by Boyatzis et al. (2007)² (see Appendix). However, for the purposes of this study, the positive nonreligious statements were adapted from Boyatzis et al. (2007) list of spiritual statements (see Appendix). Items on this list were edited as to remove any spiritual content. For example the original spiritual item, “The spirit of life is expressed in my body. I treat it with reverence and respect” was edited to state, “I treat my body with reverence and respect.”

Negative religious statements were obtained using a method similar to the one Boyatzis et al. (2007) used to generate their list of statements (see Appendix). The researcher in the study conducted multiple discussion groups of 6 - 8 researchers and referenced different versions of the Bible in addition to websites and books pertaining to eating, the body, and food issues. Likewise, the current study adopted the aforementioned criteria for obtaining negative religious statements for developing positive body neutral religious statements (see Appendix), as well. Neutral statements will be obtained through the campus website as they pertained to current events taking place at UNT (see Appendix). The statements in this study were specifically designed to emphasize a positive, neutral, or negative tone.

Procedure

The study was advertised on the department’s research website (Sona systems) in which students signed up to participate. The study was advertised as “Religious Coping and Media Marketing Techniques” as to minimize the likelihood of priming participants. The study took part in two sessions. In the first session (pre-test)

² The lists of statements (positive religious, negative religious, positive nonreligious, and neutral) will be shown in appendix.
participants met in a room in one of the campus buildings. Participants first read and signed informed consent for participation. The participants were given an envelope containing the demographic survey, the DSES, The brief RCOPE, and the Private Religious Practices and Organizational Religion scales of the BMMRS. In order to match data from the pre-test to the post-test, testing packets in session one were coded alphanumerically, e.g., 1a, 2a, 3a, etc. and matched with corresponding testing packets in session two (e.g., 1b, 2b, 3b, etc). The testing took approximately 45 minutes to complete. Upon completion all test packets were collected. The primary objective of the pre-test was to gather information regarding the participant’s religious beliefs and practices and internalization of societal ideals.

Following the pre-test session, participants reconvened and were randomly assigned to either the before condition \( (n = 83) \) or after condition \( (n = 95) \) with a total \( N = 178 \). Within each condition (before and after), participants were randomly assigned to read a list of 15 statements. Approximately one-fifth \( (n = 36) \) of the participants received a list positive religious statements, one-fifth \( (n = 36) \) received a list of positive nonreligious statements, one-fifth \( (n = 36) \) received a list of negative religious statements, one-fifth \( (n = 33) \) received a list of positive body neutral religious statements, and the remaining one-fifth \( (n = 37) \) received a list of neutral statements.

Once participants reconvened for the second session (post-test), one week following the first session, they received a new testing packet, the contents of which were color coded. Participants in the before condition were asked to take out their list of statements (which was one of the five lists of statements: positive nonreligious statements, positive religious statements, negative religious statements, positive body
neutral religious statements, or neutral) depending on group designation. The participants were given 2 minutes to read over the list of statements. Participants were asked to take out the mood of models form and then viewed 10 images of thin-ideal models on a projector as part of a subjective task. Each image was displayed on the projector for 1 minute. For each picture, participants answered the two questions regarding the models on the Models survey. After viewing the slides, participants took the Body Dissatisfaction scale of the EDI-3. Upon its completion, participants were instructed to place all test materials in the envelope, were thanked for their participation, and debriefed. During the debriefing portion of testing, the nature of the study was explained and participants received both a debriefing statement and on-campus resources to address any other concerns that may have arisen from participation in the study.

Participants in the after condition were asked to take out the mood of models form and viewed 10 images of thin-ideal models on a projector as part of a subjective task. Each image was displayed on the projector for 1 minute. For each picture, participants answered the two questions regarding the Models survey. After viewing the slides, participants read one of the following lists of statements: positive nonreligious statements, positive religious statements, negative religious statements, positive body neutral religious statements, or neutral statements (depending on group designation). Participants then took the Body Dissatisfaction Scale of the EDI-3. Upon its completion, participants were instructed to place all test materials in the envelope, were thanked for their participation, and debriefed. The procedure for debriefing was identical to that of the before condition.
RESULTS

The reliabilities of the current study mirrored those reliabilities previously reported with the exception of the BMMRS which was slightly lower (See Table 1). Participants who did not follow directions during the procedure or who were two standard deviations below or above the mean were removed from the dataset, which left a final $N$ of 178 (noted in the sample sizes listed in the Procedure section). Approximately one-fifth ($n = 36$) of the participants received a list positive religious statements, one-fifth ($n = 36$) received a list of positive nonreligious statements, one-fifth ($n = 36$) received a list of negative religious statements, one-fifth ($n = 33$) received a list of positive body neutral religious statements, and the remaining one-fifth ($n = 37$) received a list of neutral statements.

Body satisfaction scores were compared using a 2 (Placement) x 5 (Statement type) between subjects factorial analysis of variance. This analysis was designed to assess the impact of type of statement on body satisfaction among participants reading statements before or after exposure to thin-ideal images. The ANOVA revealed no significant main effect of placement, $F (1, 168) = .85$, $p = .36$, $\eta^2 = .005$ or type of statement $F (4, 168) = 2.03$, $p = .093$, $\eta^2 = .046$. Likewise, there was not a significant Placement X Statement Type interaction, $F (4, 168) = .53$, $p = .715$, $\eta^2 = .012$). Means and standard deviations of the placement conditions and statement conditions are reported in Table 2. A correlation matrix was conducted on all measures and is in
Table 1

*Cronbach’s Alphas for Religiosity, Internalization, and Body Dissatisfaction Measures*

<table>
<thead>
<tr>
<th></th>
<th>DSES</th>
<th>Private Religious Practices</th>
<th>Organizational Religiousness</th>
<th>BRCOPE Positive</th>
<th>BRCOPE Negative</th>
<th>SATAQ</th>
<th>BDS</th>
</tr>
</thead>
<tbody>
<tr>
<td>Cronbach’s Alpha</td>
<td>.87</td>
<td>.61</td>
<td>.64</td>
<td>.83</td>
<td>.74</td>
<td>.93</td>
<td>.80</td>
</tr>
</tbody>
</table>


Table 2  

*Means and Standard Deviations of Placement and Statement Type Conditions*

<table>
<thead>
<tr>
<th>Placement</th>
<th>M</th>
<th>SD</th>
<th>C.I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Before</td>
<td>13.53</td>
<td>8.94</td>
<td>11.68, 15.39</td>
</tr>
<tr>
<td>After</td>
<td>12.35</td>
<td>8.30</td>
<td>10.61, 14.08</td>
</tr>
</tbody>
</table>

<table>
<thead>
<tr>
<th>Statement Type</th>
<th>M</th>
<th>SD</th>
<th>C.I.</th>
</tr>
</thead>
<tbody>
<tr>
<td>Positive Religious</td>
<td>10.88</td>
<td>7.31</td>
<td>8.07, 13.70</td>
</tr>
<tr>
<td>Positive Body Neutral</td>
<td>11.88</td>
<td>8.20</td>
<td>8.94, 14.83</td>
</tr>
<tr>
<td>Negative Religious</td>
<td>12.72</td>
<td>8.81</td>
<td>9.89, 15.55</td>
</tr>
<tr>
<td>Neutral</td>
<td>12.91</td>
<td>8.91</td>
<td>10.14, 15.69</td>
</tr>
</tbody>
</table>
shown in Table 3. The DSES, measures of private and organizational religious activities, and positive religious coping were all correlated with each other (all p’s < .003); negative religious coping was not correlated with any of the measures.

Based on the statement types examined in Boyatzis et al. (2007) study, the conceptualization of the statement types in the current was reassessed so that statements were examined based on more global religious content. Accordingly, the statements were reordered into the following grouping: positive non-religious, religious (which includes positive religious, negative religious, and positive body neutral religious statements), and neutral statements. A 2 (Placement) X 3 (Statement type) analysis was conducted and the results of this analysis indicated there was a significant main effect for type of statement, $F(2, 172) = 3.59, p = .03, \eta^2 = .04$. The results were consistent with our initial expectations, with statements having the following order on body dissatisfaction (with high numbers indicating more dissatisfaction): positive non-religious ($n = 36, M = 16.29, SD = 9.03$), neutral ($n = 37, M = 12.91, SD = 8.91$), and religious ($n = 105, M = 11.88, SD = 8.08$). There was no main effect for placement, $F(1, 172) = .167, p = .683, \eta^2 = .001$, and no Placement X Statement Type interaction, $F(2, 172) = .557, p = .574, \eta^2 = .006)$. Multiple comparisons for the 2 X 3 factorial ANOVA, using Tukey’s HSD, were conducted on statement type to examine group differences. Neutral statements did not differ significantly from religious or non-religious statements, but religious statements differed significantly from non-religious statements.
Table 3

Correlation Matrix of Religious Measures

<table>
<thead>
<tr>
<th></th>
<th>DSES</th>
<th>Private Religious</th>
<th>Organizational Religiousness</th>
<th>BRCOPE Positive</th>
<th>BRCOPE Negative</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DSES</strong></td>
<td>Sig.</td>
<td></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Private Religious</strong></td>
<td>Sig.</td>
<td>.000</td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>Organizational Religious</strong></td>
<td>Sig.</td>
<td>.003</td>
<td>.000</td>
<td></td>
<td></td>
</tr>
<tr>
<td><strong>BRCOPE Positive</strong></td>
<td>Sig.</td>
<td>.000</td>
<td>.000</td>
<td>.000</td>
<td></td>
</tr>
<tr>
<td><strong>BRCOPE Negative</strong></td>
<td>Sig.</td>
<td>.770</td>
<td>.525</td>
<td>.924</td>
<td>.091</td>
</tr>
<tr>
<td></td>
<td><strong>Pearson Correlation</strong></td>
<td>.507</td>
<td></td>
<td>.599</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td><strong>Pearson Correlation</strong></td>
<td>.244</td>
<td>.599</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td><strong>Pearson Correlation</strong></td>
<td>.600</td>
<td>.458</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.274</td>
<td></td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-.022</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>-.048</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.007</td>
</tr>
<tr>
<td></td>
<td></td>
<td></td>
<td></td>
<td></td>
<td>.127</td>
</tr>
</tbody>
</table>
During the scoring of the protocols, differences were noted between Caucasian and minority participants on religiosity measures and body satisfaction. When race was examined, there was a significant difference observed between body satisfaction \[F(1, 176) = 8.53, \ p = .004, \ \eta^2 = .05\] and internalization of societal standards of beauty \[F(1, 176) = 14.99, \ p = .000, \ \eta^2 = .07\] among Caucasian and minority participants, with Caucasian participants having greater body dissatisfaction and internalization of societal beauty standards than minority participants (means and standard deviations for both groups are reported in Table 4). Likewise, Caucasian participants scored significantly higher (indicating a lesser connection with God) than minority participants on religiosity and spirituality measures, Wilks’ \(\lambda = .93\), \[F(5, 172) = 2.64, \ p = .025, \ \eta^2 = .07\] (means and standard deviations for both groups are reported in Table 5). In other words, Caucasian participants reported fewer spiritual experiences, private religious practices, and utilized positive religious coping strategies to a lesser degree than minority participants.

Due to the significant differences noted, the effect of type of statement on body satisfaction was assessed for Caucasian participants alone for the original 2X5 design and yielded non-significant results, \[F(4, 82) = 2.29, \ p = .067, \ \eta^2 = .10\]. Although a significant effect was not observed among Caucasian participants, the results trended in the direction initially expected, with statements having the following hierarchical order: positive non religious \((M = 18.76, \ SD = 9.11)\), negative religious \((M = 15.71, \ SD = 8.80)\), Positive body neutral \((M = 13.69, \ SD = 8.21)\), neutral \((M = 12.23, \ SD = 10.03)\), positive religious \((M = 11.38, \ SD = 7.51)\).
Table 4

Means, Standard Deviations, and Confidence Intervals for Body Dissatisfaction and Internalization Placement among Caucasian and Minority Women

<table>
<thead>
<tr>
<th></th>
<th>Body Dissatisfaction</th>
<th></th>
<th>Internalization</th>
<th></th>
</tr>
</thead>
<tbody>
<tr>
<td></td>
<td>M</td>
<td>SD</td>
<td>C.I.</td>
<td>M</td>
</tr>
<tr>
<td>Caucasian</td>
<td>14.74</td>
<td>8.93</td>
<td>13.01, 16.47</td>
<td>30.32</td>
</tr>
<tr>
<td>Minority</td>
<td>11.06</td>
<td>7.79</td>
<td>9.27, 12.85</td>
<td>24.11</td>
</tr>
</tbody>
</table>
Table 5

Means and Standard Deviations of Religiosity Measure for Caucasian and Minority Women

<table>
<thead>
<tr>
<th>Race/Ethnicity</th>
<th>Mean</th>
<th>SD</th>
<th>CI</th>
</tr>
</thead>
<tbody>
<tr>
<td><strong>DSES</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caucasian</td>
<td>39.34</td>
<td>10.28</td>
<td>37.30, 41.37</td>
</tr>
<tr>
<td>Minority</td>
<td>35.66</td>
<td>9.46</td>
<td>33.56, 37.77</td>
</tr>
<tr>
<td><strong>Private Religious</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caucasian</td>
<td>22.14</td>
<td>5.90</td>
<td>20.93, 23.36</td>
</tr>
<tr>
<td>Minority</td>
<td>19.98</td>
<td>5.91</td>
<td>18.73, 21.25</td>
</tr>
<tr>
<td><strong>BRCOPE Positive</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caucasian</td>
<td>13.55</td>
<td>4.21</td>
<td>12.73, 14.38</td>
</tr>
<tr>
<td>Minority</td>
<td>12.03</td>
<td>3.80</td>
<td>11.20, 12.90</td>
</tr>
<tr>
<td><strong>BRCOPE Negative</strong></td>
<td></td>
<td></td>
<td></td>
</tr>
<tr>
<td>Caucasian</td>
<td>25.10</td>
<td>2.85</td>
<td>24.42, 25.71</td>
</tr>
<tr>
<td>Minority</td>
<td>24.11</td>
<td>3.42</td>
<td>23.44, 24.77</td>
</tr>
</tbody>
</table>
Subsequent 2 X 3 analyses were conducted to examine statement type on body satisfaction among Caucasian and minority participants separately. For Caucasian women there was a significant main effect for statement $F(2, 86) = 3.47, p = .036, \eta^2 = .075$, but no main effect for placement $F(2, 86) = .289, p = .592, \eta^2 = .003$ or an interaction between statement and placement $F(2, 86) = 1.05, p = .355, \eta^2 = .024$. Post Hoc analyses revealed that there was a significant difference between women reading religious statements ($M = 13.55, SD = 8.22$) and positive non-religious statements ($M = 18.76, SD = 9.11$), but neutral statements ($M = 12.23, SD = 10.03$) were not significantly different from either religious or positive non-religious statements.

For minority women, there was no significant main effects for statement $F(2, 80) = 1.45, p = .240, \eta^2 = .035$ or placement $F(2, 80) = .000, p = .991, \eta^2 = .000$ and no interaction between statement and placement $F(2, 80) = .266, p = .767, \eta^2 = .007$. Although there was not a significant difference for type of statement for minority women, the means of the three statement types did trend in the order we would expect (higher numbers indicate greater body dissatisfaction): neutral ($M = 13.29, SD = 8.72$), positive non-religious ($M = 11.22, SD = 7.15$), religious ($M = 9.94, SD = 7.50$).
DISCUSSION

The present study aimed to: a) systematically test the proposition that reading positive religious statements produce higher body satisfaction than reading positive nonreligious statements b) determine whether reading positive religious statements without reference to food, eating, or the body produced a significant effect on body satisfaction among women who consider themselves to be religious, c) examine whether reading negative religious statements had an inverse effect on body satisfaction, and d) test the proposition that the placement of statements (before or after presentation of 10 slides of thin-ideal models) made a difference in body satisfaction.

There was no significant effect of statement placement or type on body dissatisfaction. When the data was reexamined with statement type collapsed across religious content (body-positive, body-negative, and body neutral) versus neutral or positive nonreligious, differences emerged. As noted above, neutral statements did not differ significantly from religious or non-religious statements, but religious statements differed significantly from non-religious statements.

Contrary to our initial expectation, the variation of religious statements (negative, positive, body neutral) was not as important as those statements sharing a religious frame of reference. Although this finding is dissimilar to our original hypothesis, it is commensurate to the findings of Boyatzis (2007), and provides further support to the notion that religious statements may serve as a buffer against exposure to thin-ideal images.

Comparatively, when examining group means positive non-religious statements were associated with a lower level of body satisfaction relative to religious statements.
Thus, merely reading positive statements was not as helpful as reading religious statements of any type. In this experiment, non-religious statements referenced the body but were not clothed in a religious context. Such statements likely brought attention to the body without providing a religious frame of reference to potentially buffer any negative effects of viewing thin ideal images. As a result, this lack of religious context (for women who consider themselves religious) may explain why body satisfaction was more negatively impacted for women reading positive nonreligious statements than those religious statements.

Contrary to Boyatzis et al. (2007) our findings did not indicate that neutral statements yielded the lowest body satisfaction scores. There are a couple of reasons that may explain the disparity between the studies. One explanation for the dissimilarity is that the neutral statements, in this study, rather than producing negative effects on body satisfaction, actually served as a baseline for participants. For participants in this study, positive statements referencing the body without religious context were associated with a significant decrease in body satisfaction, whereas religious statements (referencing the body or not) were associated with a significant increase in body satisfaction. Although neutral statements were not religious in nature (i.e., a buffer for thin-ideal images), they also did not bring attention to the body (i.e., promote the impact of thin-ideal images). As a result, these statements did not produce either a dramatic increase or decrease in body satisfaction.

Another explanation for the dissimilarity may be attributable to ethnic group differences of the sample. Boyatzis encouraged future researchers to utilize more diverse samples which we did in the present study. However, as noted previously, there
was a clear distinction between Caucasian participants and minority participants with Caucasian participants having lower scores on religiosity measures, such as positive religious coping strategies (e.g., forgiveness), private religious practices (e.g., praying, meditating), daily spiritual experiences (e.g., desire for a divine connection with God) than did minority participants. Caucasian participants reported more frequent use of negative religious coping strategies, such as reappraising a stressful situation as punishment by God, than did minority participants and also experienced greater dissatisfaction with their bodies and greater internalization of societal standards of beauty. When assessing the effect of statement type using both Caucasian and minority women the lack of difference between neutral and religious statements may have been attributable to differences noted on religiosity and body satisfaction. Though we examined Caucasian women separately and found a significant difference between religious and positive non-religious statements (with positive non-religious statements associated with lower body satisfaction), we were still unable to replicate the finding that neutral statements were related to the lowest body satisfaction as in Boyatzis (2007) study. Likewise, for minority women there was not a significant difference for statement type, but the means for statement type for this group trended in a way similar to Boyatzis findings. It is likely that the overall 2 X 3 (before/after X statement type) findings were the result of the Caucasian womens’ responses. Perhaps our small group Ns, when looking at each group separately (Caucasian and minority) contributed to the lack of power needed to detect a distinction between neutral and religious statements for Caucasian participants and an effect of statement type for minority participants. Thus, future studies wishing to examine the effect of statement type in Caucasian or
minority women should try to obtain large enough group Ns in order to detect an effect.

Overall, for women who consider themselves religious, religious coping strategies, such as reading religious statements may be a beneficial mechanism for buffering the effects of societal pressures to be thin. Likewise, coping strategies that involve increased attention to the body and are not framed within a religious context may have negative effects on body satisfaction and may not serve as a safeguard against societal beauty standards.
APPENDIX

SUPPLEMENTAL MATERIALS
Demographics

Please complete these items before completing the surveys

Age:________

Race: Caucasian  African-American  Asian-American  Native American  
Latina/Hispanic-American  Multiracial  Middle Eastern  
other:__________________________

Classification:  Freshman  Sophomore  Junior  Senior  Graduate

Gross Annual Income:__________________________

Are you currently taking any medicines?  Y   N. If YES please list__________________________________________________________

Do you have a family history of any medical illnesses?  Y  N. If YES please list____________________________________________________________
____________________________________________________________

Have you ever been diagnosed or treated for an eating disorder?  ? Y  N. If YES please list when__________________________________________

Do you have any chronic illnesses?  If YES please list____________________________________________________________
____________________________________________________________
__________________________________________

Do you regard yourself as religious person?       Y    N

What religious denomination, if any, are you affiliated with?__________________________
Models Survey

Look at the model’s pose. Based on her pose, who do you think this ad is targeting (men, women, both)?

1. ____________________________________________________________
2. ____________________________________________________________
3. ____________________________________________________________
4. ____________________________________________________________
5. ____________________________________________________________
6. ____________________________________________________________
7. ____________________________________________________________
8. ____________________________________________________________
9. ____________________________________________________________
10. ____________________________________________________________

What specifically about the models pose or body language lead you this conclusion?

1. ____________________________________________________________
2. ____________________________________________________________
3. ____________________________________________________________
4. ____________________________________________________________
5. ____________________________________________________________
6. ____________________________________________________________
7. ____________________________________________________________
8. ____________________________________________________________
9. ____________________________________________________________
10. ____________________________________________________________
Positive Religious Statements

1. Because I am a child of God, I am perfect and whole and my body is perfect and whole.

2. The Spirit of God is expressed in my body, and therefore, it is my duty to treat it with reverence and respect.

3. My body is the temple of the living Lord. I am filled with the infinite Intelligence of God who sees this body only as whole and perfect.

4. Is not life more than food, and the body more than clothing?

5. My body is blessed. It is God who cleanses soul and sets my mind and body free from all imperfections and disharmonies.

6. I love, bless, and thank God for all the foods that I have, and intend that whatever I consume provides me with positive, healing energy.

7. For the spirit of God has made me, the breath of the Almighty keeps me alive.

8. I love my mind, body, and soul, unconditionally. God has created my body, and I am able to see the divine perfection in my own body.

9. With God’s gifts of love and joy, I am able to accept and embrace the body I have been given.

10. God gives me food not for pleasure, but for me to nourish my mind, body, and spirit.

11. Let no one act as your judge in regard to food and drink.

12. Our journey begins in spiritual infancy and unfolds and grows through our everyday experiences. It is all right to be hungry. It is all right to want more. But it is God who feeds the waiting heart. We must wait—ever gentle with ourselves, until God scoops us up, and comforts us.

13. As the body is clad in the cloth, and the flesh in the skin, so are we, soul and body, clad in the Goodness of God.

14. For those who live according to the flesh set their minds on the things of the flesh, but those who live according to the Spirit set their minds on the things of the Spirit. To set the mind on the flesh is death, but to set the mind of the Spirit is life and peace.

15. Do you not know that your body is a temple of the Holy Spirit within you, which you have from God? . . . So glorify God in your body.
Positive Nonreligious Statements

1. I am able to accept and embrace the body that I have.

2. I consider my body to be perfect and whole.

3. If you talked to your friends the way you talk to your body, you’d have no friends left at all.

4. We are all different from one another.

5. I will not dwell on any imperfections in my body.

6. I am grateful for the foods that I choose to eat, and whatever I consume provides me with energy.

7. Your body is your vehicle in life.

8. I am able to see perfection in my own body.

9. I love my mind, body, and soul, unconditionally.

10. I wish to see my body only as whole and perfect.

11. I choose to not spend a lifetime allowing others to reduce the value of my body, judge it, and find it lacking?

12. Love, honor, and cherish your body and treat it well.

13. I treat my body with reverence and respect.

14. One of the most compassionate things we can do for ourselves is not take our imperfections too seriously.

15. The human body is an immense source of imagination.
Negative Religious Statements

1. For the drunkard and the glutton shall come to poverty: and drowsiness shall clothe a person with rags.

2. We must all appear before the judgment of God so that each one may receive what is due for what he has done in the body, whether good or evil.

3. Like a city that is broken into and without walls is a person who has no control over his/her spirit. Each of you must know how to control your own body in a holy and honorable manner.

4. For the mind that is set on the things of this world cannot please God.

5. Every person has two selves, a lower self that is born of flesh and tied to the illusions of the material world, and a higher self that is eternal and unborn, with no attachments at all.

6. A righteous person eats to satisfy his appetite, but the bellies of wicked people are always empty.

7. The flesh is weak.

8. Whatever goes on its stomach or on four feet or has a great number of feet, even all those going flat on the earth, may not be used for food, for they are disgusting.

9. As long as there is jealousy among you, you are worldly and living by human standards.

10. Thou shalt not covet.

11. So all these curses shall come on you and pursue you and overtake you until you are destroyed, because you would not obey your God by keeping His commandments and His statutes which He commanded you.

11. But food does not bring us near to God; we are no worse if we do not eat, and no better if we do.

12. For the iniquity of his covetousness was [God] angry, and struck him; [God] hid [his face] and was angry.

13. For we know that the law is spiritual: but I am carnal, sold under sin.

14. It is better for the heart to be strengthened by grace than by foods.

15. For you are bought with a price: therefore glorify God in your body, and in your spirit, which are God's.
Positive Body Neutral Religious Statements

1. God is our refuge and strength, an ever present help in trouble.

2. I will choose to dwell upon whatever is noble, pure, lovely, admirable, excellent, or praiseworthy.

3. I stand firm in knowing that nothing can separate me from the love of God.

4. God has a purpose for each and every one of us. I take comfort in knowing that God has plans to prosper me and provide me with a bright future.

5. Life is more than having wealth and riches. For your life does not consist of the abundance of his possessions.

6. Living a life of integrity is important to me because it is important to God.

7. For nothing is impossible with God.

8. Surely God is my salvation; I will trust and not be afraid.

9. I believe God will supply all of my needs.

10. So God created man in his own image, in the image of God he created him; male and female he created them.

11. God takes pleasure in all of his creations.

12. If God is for us, who can be against us?

13. When I consider your heavens, the work of your fingers, the moon and the stars, which you have set in place, I think, who am I that you are mindful of me and care for me?

14. In times of trouble and confusion I know I can find refuge in my faith.

15. God who began a good work in you will carry it on to completion.
Neutral Statements

1. Fifteen scholarships are available to UNT's Mayborn Literary Nonfiction Conference.

2. UNT anthropology student Lee Ann Allen is working with an American Indian tribe that has been seeking federal recognition for more than 40 years.

3. Texas Governor's School will explore the impact of science and technology on the world. About 106 students from around Texas will attend the school with courses aimed at developing their abilities in science and technology.

4. UNT offers about 50 camps during the summer.

5. More than 2,900 undergraduate, 577 master's students and 61 doctoral students have applied for May graduation.

6. UNT was one of only five schools nationwide to achieve the maximum number of scholars.

7. UNT appoints Joseph Oppong as interim associate dean for graduate school. Joseph Oppong will be responsible for enhancing the graduate school's activities to support graduate student research and scholarship.

8. UNT's College of Engineering has launched the state's first graduate degree program in engineering systems.

9. UNT's Emerald Eagle Scholars Program provides tuition, fees and mentoring to academically talented students with high financial need.

10. UNT College of Music student Duane Hargis plays trumpet with Ruben Ramos and the Mexican Revolution nominated for the Best Tejano Album.

11. UNT's cost to in-state students is the lowest among Texas' three "best buy" schools and roughly 25 percent less than the national average cost for out-of-state students.

12. New fashion designs premiere on UNT runway. From a vividly colored cocktail dress influenced by paintings to a fashion collection inspired by insects, the annual Art Wear runway show features the imaginative creations of budding fashion designers.

13. The UNT Libraries will preserve all federal government agencies' web sites that were created during the Bush administration.

14. The American Association of Forensic Sciences has accredited UNT's forensic science program, the only university in Texas to receive the recognition.
15. From Dumpster diving and tree plantings to free concerts and clean-up projects, several events promoting environmental responsibility was held at the UNT Earth Week series.
REFERENCES

DOI: 10.1002/jclp.20049


DOI:10.1002/(SICI)1099-0968(199906)7:33.0.CO;2-W


