

# Effects of God Image and Shame on Psychological Functioning

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## 【Abstract】

The purpose of the present study was to examine and compare the relationships among God image, shame, and psychological adjustment experienced among Caucasian and Korean Christian college students. Toward this aim, it was hypothesized that levels of shame may be higher in Korean students than in Caucasian students; however, shame may have less negative effects on the psychological functioning of Koreans compared to that of Caucasians. This study employed a Structural Equation Modeling(SEM) to test hypotheses. Data were collected from October through December in 2008 with Caucasian(138) and Korean(133) college students from private Christian universities in Southern California and South Korea as well as several Korean churches in South Korea. For both samples, the God image as measured by the God Image Scales(GIS) had a direct effect on shame as measured by the Test of Self-Conscious Affect-3 Short Version(TOSCA-3) and the Korean Shame Scales(KSS) as well as psychological distress as measured by the Symptom Check List-90(SCL-90). Shame also had a direct effect on psychological distress. The direct effect of shame on psychological distress was stronger for the Caucasians than the Koreans for the KSS Disgrace; however, the direct effect of shame on psychological distress was not significantly different across cultures for the TOSCA shame-proneness. Consequently, Shame was found to mediate between God image and psychological functioning for both samples.

**Key words:** God Image, shame, psychological functioning, emotional distress, culture

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## I. Introduction

The relationship between religious belief and psychological functioning has been of interest to psychologists since Freud.<sup>1)</sup> In contrast to his negative view of religion, others have viewed spirituality as a significant component of human development. A significant religious aspect in the western religions is belief in a personal God. As such, western psychologists connect one's internal belief with his internal object world such as "representation" of God.<sup>2)</sup>

Object Relations Theory has been fruitful in finding the connections between God-representation and psychological aspects. One implication of this theory is that a child's image of God will be significantly influenced by her early relationships with her parents and other caregivers. Another implication of this view is that a person's God image is significantly related to the person's current psychological functioning, especially their interpersonal relationships.

There have been a number of empirical studies supporting the influence of parent-child relationship on God-image as well as the

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1) Sigmund Freud, "Totem and Taboo," in *The Standard Edition of the Complete Psychological Works of Sigmund Freud* 13, ed. J. Sttachev (London: Hogarth Press, Original work published in 1913, 1955), 1-162.

2) For Object Relations Theorists' view, see William R. D. Fairbain, *Psychoanalytic Studies of the Personality* (London: Tavistock Publications, 1952), 82-132; Harry Guntrip, "Religion in Relation to Personal Integration," *British Journal of Medical Psychology* 42(1969): 325 and Donald W. Winnicott, *Playing and Reality* (New York: Basic Books, 1971), 14. They viewed this relationship in more positive ways in that religious experience is considered as a natural part of development that included God as a valid component of an individual's internal object world. For example, Winnicott suggested that religious development particularly links back to the period of transitional phenomena. A child develops her working emotional model of God as she engages in early relationships with her parents.

relationship of one's God-image to psychological functioning. They have shown that God image is related to self-image, psychological distress, and maladjustment including depression,<sup>3)</sup> interpersonal relationships,<sup>4)</sup> seeking professional help,<sup>5)</sup> symptoms of distress,<sup>6)</sup> quality of object relations,<sup>7)</sup> attachment security,<sup>8)</sup> and general mental health.<sup>9)</sup>

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- 3) J. M. Salsman & C. R. Carlson, "Religious Orientation, Mature Faith, and Psychological Distress: Elements of Positive and Negative Associations," *Journal for the Scientific Study of Religion* 44(2005): 201-209.
  - 4) Hector Gonzales, "The Interaction of Spirituality with Marital Interpersonal Relationships: A Structural Equation Model Investigation," *Dissertation Abstracts International* 62(2001): 2957B.
  - 5) Susan G. Matlock-Hetzel, "Perceived Relationship with God as Predictor of Attitudes towards Seeking Mental Health Services," *Dissertation Abstracts International* 65(2004): 3715B.
  - 6) T. C. Tisdale, T. L. Key, K. J. Edwards, B. F. Brokaw, S. R. Kemperman, H. Cloud, J. S. Townsend, & T. Okamoto, "Impact of Treatment on God Image and Personal Adjustment, and Correlations of God Image to Personal Adjustment and Object Relations Development," *Journal of Psychology and Theology* 25(1997): 227-239.
  - 7) B. F. Brokaw & K. J. Edwards, "The Relationship of God Image to Level of Object Relations Development," *Journal of Psychology and Theology* 22(1994): 352-371.
  - 8) Many cross-sectional studies have shown that religious beliefs and behaviors are related to individual differences in adult attachment experience. See R. Beck & A. McDonald, "Attachment to God: The Attachment to God Inventory, Tests of Working Model Correspondence, and an Exploration of Faith Group Differences," *Journal of Psychology and Theology* 32(2004): 92-103. Also, Lee A. Kirkpatrick, "God as a Substitute Attachment Figure: A Longitudinal Study of Adult Attachment Style and Religious Change in College Students," *Personality & Social Psychology Bulletin* 24(1998): 961-973.
  - 9) J. Gartner, D. B. Lawson, & G. D. Allen, "Religious Commitment and Mental Health: A Review of the Empirical Literature," *Journal of Psychology & Theology* 19(1991): 6-25. Also, see T. G. Plante, B. Saucedo, & C. Rice, "The Association between Strength of Religious Faith and Coping with Daily Stress," *Pastoral Psychology* 49(2001): 291-300.

The purpose of this study is to contribute to this growing literature in two ways. The first is to examine the relationship of God-image to psychological aspects, especially shame and emotional distress. The second purpose is to compare the relationships among these constructs between groups of Christians from two different cultures, Caucasians in the United States and Koreans in Korea.

## II. Body

### 1. God Image and Psychological Functioning

#### 1) God Image Research

Research on God image based on the object relations perspective began with the work of Rizzuto.<sup>10)</sup> She proposed that the God representation/image is formed by a mental process integrating memories from relational experiences. For this reason, she viewed that self-image is tightly related to God image as well. Using Rizzuto's work as his foundation, Lawrence developed a questionnaire measuring dimensions of God image, the God Image Inventory (GII).<sup>11)</sup> He proposed three dimensions of one's God image: belonging, goodness, and control. Each dimension of God image has two components. The two components of belonging are Presence ("Is God there for me?") and Challenge ("Does God want me to grow?").

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10) Anna-Maria Rizzuto, *The Birth of the Living God: A Psychoanalytic Study* (Chicago: The University of Chicago Press, 1979), 9.

11) Lawrence, "Measuring the Image of God," 214-226. Lawrence developed this inventory based on the idea of the God representation/image is closely related to self-image.

The two components of the goodness aspect are Acceptance (“Am I good enough for God to love?”) and Benevolence (“Is God the sort of person who would want to love me?”) The two forms of the control aspect are Influence and Providence. (The influence dimension relates to the question, “How much can I control God?” and the providence dimension is concerned with, “How much can God control me?”).<sup>12)</sup> According to Lawrence,<sup>13)</sup> three reliability studies showed high correlations (.90) between Acceptance and Benevolence, Presence and Providence, and Influence and Providence; and (.94) between Presence and Influence. Considering these high inter-correlations among scales, he suggested 36-item inventory consisting of the Presence, Challenge, and Acceptance scales to be used for research since it presented the best factor structure. While the Presence and Acceptance scales focus on the self, Challenge focuses on the object. Taking these aspects in to consideration, this study includes only the Presence and Acceptance scales for analysis.

Of specific interest for the present study is to examine the consistent relationship found between God-image and self-image or self-esteem. For example, Benson and Spilka<sup>14)</sup> found that self-esteem was

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12) Lawrence, “Measuring the Image of God,” 214–226. The first two components are related to Kirkpatrick’s notions of “safe haven” and “secure base” in the terms of God. The safe haven to which the child may retreat for comfort can be related to the presence dimension, whereas the secure base, which relates to the ability to empower the child to move out and explore his or her world, is associated with the challenge dimension. The Goodness aspect is more focused on character of God, so it might be answered by a theoretical God concept rather than experiential God image. Influence (control of God) and providence (control by God) are opposite ends of a continuum.

13) Lawrence, “Measuring the Image of God,” 214–226.

14) P. Benson & B. Spilka, “God Image as a Function of Self-Esteem and Locus of Control,” *Journal for the Scientific Study of Religion* 12 (1973): 297–310.

positively related to loving, accepting God images and negatively related to rejecting images. Although various studies have confirmed a strong relationship between God image and self-image or self-concept, it is difficult to identify the cause and effect between the two. The object relations theory seems to support both directions of the causality between God image and self-image. While some supported the influence of God image on self-integration, sense of self, and self-image,<sup>15)</sup> others found the influence of self-image on God image.<sup>16)</sup> Accordingly, it seems reasonable to assume that God-image and self-image exert reciprocal influence on each other.

## 2) God Image and Shame across Cultures

Although the relationship between God images and self-concepts has been of primary research interest, there have been few studies addressing the relationship between God image and shame. Therefore, this study is particularly interested in the relationship between God-image and shame as shame is a dimension of self-functioning that is widely recognized as being different between Western and Asian cultures.

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15) According to Jones, Rizzuto viewed the psychological function of God image as self-integration and cohesion. See W. Jones, *Contemporary Psychoanalysis & Religion: Transference and Transcendence* (New Haven, CT.: Yale University Press, 1991), 69. Similarly Kohut suggested that God can play a role as a base for an individual's sense of self. See Heinz Kohut, *How does Analysis Cure?* (Chicago: University of Chicago Press, 1984), 61; Michael St. Clair, *Human Relationships and the Experience of God: Object Relations and Religion* (Mahwah, NJ.: Paulist Press, 1994), 35-36.

16) Kirk revealed that a change of self-image was highly related to a change of God image. See Catherine C. Kirk, "African-American Women Confront an Uncaring God: Transforming God Images and Self-Images," *Dissertation Abstracts International* 62(2002): 3827A.

Some studies have found significant differences in shame experience across cultures, which Asians were reported to be more likely to feel shameful than other cultural groups.<sup>17)</sup> In addition, the aspect of God representation was implicated universal in human development,<sup>18)</sup> however, most studies about God image were conducted in the Western cultures not in Asian cultures. Moreover, few studies were designed to measure the relationship between God image and psychological aspects across different cultural groups. Considering the differences between Western and Asian cultures, however, it can be assumed that cultural factors may be contributed to one's development of God image.

## 2. Shame and Psychological Distress

There is an emerging link amongst clinical observations, theoretical perspectives, and empirical data which suggest that shame leads to psychological distress. According to M. Lewis,<sup>19)</sup> shame is understood as more broadly related to the self negatively than guilt is and, therefore, it can bring about more emotional distress than guilt does. Thus, shame seems to involve negative self-concept, negative emotions, and difficulties in relationships. Empirical studies also supported the negative effect of shame on mental health including depression,<sup>20)</sup> anger or defense,<sup>21)</sup> and abuse and addiction.<sup>22)</sup>

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17) N. Lutwak, B. E. Razzino, & J. R. Ferrari, "Self-Perceptions and Moral Affect: An Exploratory Analysis of Subcultural Diversity in Guilt and Shame Emotions," *Journal of Social Behavior and Personality* 13(1998): 333-348.

18) Freud, "Totem and Taboo," 141-142 and Rizzuto, *The Birth of Living God*, 375.

19) Michael Lewis, *Shame: The Exposed Self* (New York: Free Press, 1992), 2.

20) B. Andrews, M. Qian, & J. D. Valentine, "Predicting Depressive Symptoms with a

However, the relationship between shame and emotional distress was not always positive. While a higher prevalence of shame was found in a Korean sample, shame was less related to psychological distress for Koreans or Asian Americans in comparison to Caucasians counterparts in the U. S.<sup>23)</sup> Thus, it is possible that the relationships among God image, shame, and emotional distress may show different patterns across cultures. One of limitations of previous studies is that the Asian participants resided in the U. S. and it is hard to generalize its results to those living in Asian countries. Keeping this in mind, the present study sought to extend our research to a population of Christian believers among Caucasians who live in the U. S. and Koreans who live in Korea for the clear comparison of cultural difference.

Based upon the studies done to date, it was hypothesized that levels of shame would be higher in Korean students than in Caucasian students, but that shame would be less negatively related to God-Image and emotional distress of Koreans compared to that of Caucasians.

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New Measure of Shame: The Experience of Shame Scale," *British Journal of Clinical Psychology* 41(2002): 29-42.

- 21) N. Lutwak, J. B. Panish, J. R. Ferrari, & B. E. Razzino, "Shame and Guilt and their Relationship to Positive Expectations and Anger Expressiveness," *Adolescence* 36(2001): 641-653.
- 22) Donald Campbell, "Breaching the Shame Shield: Thoughts on the Assessment of Adolescent Child Sexual Abusers," *The Journal of Child Psychotherapy* 20(1994): 309-326.
- 23) Hyang-Suk Jung, "Shame as a Mediator between Parenting and Emotional Distress for Caucasian and Korean Students," Ph. D. diss., Biola University, 2002, 60.

### 3. Method

#### 1) Participants

Data were collected from October through December in 2008 with college students from private Christian universities in Southern California and South Korea as well as several Korean churches in South Korea. Participants consisted of 138 Caucasian(51%) and 133 Korean(49%). Of the 138 Caucasian participants, 42 were men(30%) and 96 were women(70%). Of the 133 Korean participants, 56 were men(42%) and 77 were women(58%). Ages ranged from 17 to 27, with a mean age of 21. The mean age of the Korean sample(23) was slightly higher than that of the Caucasian sample(19).

#### 2) Instruments

##### (1) God Image Scales (GIS)

The God Image Inventory (GII) developed by Lawrence<sup>24)</sup> consists of 156-item and contains six subscales measuring different aspects of God image: Influence, Providence, Presence, Challenge, Acceptance, and Benevolence. The God Image Scales(GIS) is a short version of the GII consisting of 72 items developed for use in research. The correlations between the corresponding scales of the GIS and the GII range from .95-.99. Raters indicate their responses on a four point Likert scale, with the options being Strongly Agree, Agree, Disagree, and Strongly Disagree. The reliability of the GII scales ranged from .86 (Challenge) to .94 (Presence) from the reliability sample, ranged from .85 (Challenge) to .94 (Presence) from the validity sample, and

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24) Lawrence, "The God Image Inventory," 214-226.

ranged from .87 (Challenge) to .96 (Presence) from the standardization sample. Only the two subscales Presence and Acceptance were used in the analysis.

These two scales have been found to correlate highly with intrinsic faith motivation and self-concept. Lawrence reported that the Allport and Ross Extrinsic scale correlated negatively with all the GII items. There were positive correlations between Presence and Intrinsic scales (.69) and Acceptance and Self-esteem (.54). Tisdale and her colleagues (1997) used the Presence and Acceptance scales in conjunction with the Bell Object Relations Inventory (BORI) and the Tennessee Self Concept Scale (Personal Self, TSCS) for both pre- and posttreatment evaluation of psychiatric inpatients. They found that both the BORI and the TSCS correlated positively with the GIS scales at admission, discharge, and six-month follow-up.

(2) Shame Proneness (TOSCA-3)

Shame was measured by two instruments. The Test of Self-Conscious Affect- Version 3 (TOSCA-3)<sup>25)</sup> was developed in the United States and measures the degree of shame-proneness in several scenarios on 5-point scale. The TOCSA-3 is composed of 11 negative and 5 positive scenarios. Each scenario is rated on 5 items measuring Shame-proneness, Guilt-proneness, Externalization, Detachment/Unconcern, Alpha Pride, and Beta Pride. The TOSCA-3 short version consists of only 11 negative scenarios. The short form of TOSCA-3 Shame and Guilt scales are correlated .94 and .93 with the original version. The short version of the TOSCA-3 was used for this study and only the Shame scale was used in the analysis. Cronbach's alpha

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25) J. R. Tangney, R. Dearing, P. E. Wagner, & R. Gramzow, *The Test of Self-Conscious Affect-3 (TOSCA-3)* (Fairfax, VA.: George Mason University, 2000).

for the TOSCA-3 Shame was reported .88, .77, and .76 in three different samples.

(3) Korean Shame Scales (KSS)

The Korean Shame Scales<sup>26)</sup> measures participants' level of shame in responding to various day to day experiences. The inventory consists of 45-item which measures responses on a four point Likert scale. The KSS contains five subscales measuring different aspects of shame: Relation/Alienation, Comparison/Inferior, Sex, Body, and Disgrace. Cronbach's alphas ranged from .75 (Comparison/Inferior, Sex, Disgrace) to .80 (Relation/Alienation, Body). For this study, only the Disgrace subscale was used in the analysis. In terms of validity, the KSS positively correlated with another shame scale (PFQ-2, .34) and a measure of anxiety (STAI, .33), and negatively correlated with a self-esteem scale (SES, -.15).

(4) Symptom Check List (SCL-90)

The Symptom Check List(SCL-90)<sup>27)</sup> is a 90-item self-report inventory designed to assess current levels of psychological symptoms and symptom patterns. Nine primary factors are represented: somatization; obsessive-compulsive; interpersonal sensitivity; depression; anxiety; hostility; phobic anxiety; paranoid ideation; and psychoticism. There are also three indices of general psychological distress: Global Severity Index(GSI); Positive Symptom Distress Index; and Positive Symptom Total. Cronbach's alphas ranged from .79(paranoid ideation) to .90(depression) for the primary factor scores,

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26) Na-Young Ko, "수치심척도 개발 및 타당도에 관한 선행 연구," M. A. thesis, Sungshin Women's University, 2005.

27) Leonard R. Derogatis, *SCL-90: Administration, Scoring, and Procedures Manual*, 3rd. ed. (Minneapolis, MN.: National Computer Systems Inc., 1994).

and was .97 for the GSI. For current study, the Depression, Anxiety, and Interpersonal Sensitivity scales were used in the analyses.

(5) Translation

All subjects were administered native-language versions of the measurement instruments. The SCL-90 was already available in both English and Korean. The GIS was translated by the senior author whose native language is Korean. The Korean-language version was verified by four doctoral psychology students who were bi-lingual. The Korean version was then back-translated into English and verified by a bi-lingual Korean doctoral student. The KSS was translated into English using the same back-translation and verification process. The TOSCA-3 was translated by H. Jung<sup>28)</sup> and the same verification procedure was completed during the current study.

3) Procedure

Undergraduate students in psychology classes at a private Christian university in Southern California and undergraduate students from a private Christian university in Korea along with several different college groups at Korean churches in Korea were asked to participate in the research by completing the questionnaires on-line. Participation was voluntary and anonymous. They were able to access the on-line survey questionnaires using the on-line link that the researcher had provided. Caucasian participants received credit toward their course requirement.

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28) Jung, "Shame as a Mediator," 50.

#### 4) Statistical Analyses

Differences between the Korean and the Caucasian samples were examined using  $2 \times 2$ , Culture by Gender factorial Analyses of Variance (ANOVA) for the two GIS scales and the two Shame scales. Main and interactive effects were tested for significance. For each variable, if the interaction effect was significant, then simple effects tests for the main effects were conducted within gender and then within culture.

Structural Equations Modeling (SEM) through EQS,<sup>29)</sup> employing ML (maximum likelihood) estimation method, was used to examine the relationships among God Image, shame, and emotional distress. In order to determine the validity of the structural model, the chi-square ( $\chi^2$ ) test statistic for goodness-of-fit was used. Being known that chi-square is influenced by sample-size, numerous other goodness-of-fit indices have been developed as alternatives to the  $\chi^2$  test. The alternative goodness-of-fit indices provided by the programs included Bentler and Bonett's Normed Fit Index (NFI), Goodness-of-Fit Index (GFI), Bentler's Comparative Fit Index (CFI), Standardized Root Mean Square Residual (SRMR), and Root Mean-Square Error of Approximation (RMSEA).

#### Results

#### 5) Comparison of God Image

Table 1 and 2 present the means and standard deviations of God Image scores for both samples. Two  $2 \times 2$  factorial ANOVA with Culture (Caucasian, Korean) and Gender (Male, Female) as the

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29) Peter M. Bentler, *EQS: Structural Equations Program Manual* (Encino, CA.: Multivariate Software, Inc., 2006).

independent variables were performed on the measure of God Image: Presence and Acceptance. The main effect of Gender was not significant for either of the God Image Scales;  $F(1,270)=0.33, p=.57$  for Presence and  $F(1,270)=1.47, p=.23$  for Acceptance. The main effect of Culture was significant for both of the God Image Scales;  $F(1,270)=20.17, p=.00$  for Presence and  $F(1,270)=6.07, p=.01$  for Acceptance. Koreans reported higher levels of Presence than did Caucasians ( $X_{cau}=3.19$  and  $X_{kor}=3.40$ ). Caucasians reported higher levels of Acceptance than did Koreans ( $X_{cau}=3.52$  and  $X_{kor}=3.39$ ). There was no significant interaction between Gender and Culture for either of the God Image Scales;  $F(1,270)=1.44, p=.23$  for Presence and  $F(1,270)=0.01, p=.90$  for Acceptance.

Table 1  
Means and Standard Deviations of Presence and Acceptance for the Caucasian and Korean Samples

Variable	Caucasian			Korean		
	Male (n=42)	Female (n=96)	Total (n=138)	Male (n=56)	Female (n=77)	Total (n=133)
Presence						
M	3.12	3.21	3.19	3.42	3.38	3.40
SD	.35	.43	.41	.42	.39	.40
Acceptance						
M	3.56	3.50	3.52	3.43	3.37	3.39
SD	.39	.44	.43	.39	.37	.38

Note. Means of God Image can range from 1 to 4; higher numbers indicate greater degree of the particular trait of God Image.

Table 2  
Effects of Culture, Gender, and their Interaction on God Image Scales

Source	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Presence				
Culture	1	3.30	20.17	.00
Gender	1	.05	.33	.57
Culture × Gender	1	.24	1.44	.23
Acceptance				
Culture	1	.99	6.07	.01
Gender	1	.24	1.47	.23
Culture × Gender	1	.00	.01	.90
Error	270			

The difference between Presence and Acceptance across cultures was examined using a mixed-model  $2 \times 2$  ANOVA. Only the interaction effect was significant ( $F(1, 270)=65.19, p<.01$ ). Among Koreans, there was no significant difference between levels of Presence and Acceptance ( $t=-0.13, p>.05$ ); however, there was a significant difference between levels of Presence and Acceptance among Caucasians ( $t=9.99, p<.01$ ). Caucasians reported higher level of Acceptance than Presence ( $X_{\text{accept}} = 3.52$  and  $X_{\text{pres}} = 3.19$ ).

#### 6) Comparison of Level of Shame

Table 3 and 4 present the means and standard deviations of TOSCA Shame and KSS Disgrace scores for both samples. In the ANOVA for TOSCA Shame, the main effect of Gender was significant,  $F(1,270)=18.38, p=.00$ ; women reported higher levels of TOSCA Shame than did men ( $X_m=2.46$  and  $X_f=3.02$ ). The main effect of Culture was also significant,  $F(1,270)=7.75, p=.01$ ; Caucasians reported higher levels of TOSCA Shame than did the Koreans

( $X_{cau}=2.85$  and  $X_{kor}=2.52$ ). The interaction effect of Gender by Culture was also significant,  $F(1,270)=5.28, p=.02$ . Since the interaction of Gender by Culture was significant an analysis of simple effects was done.

Table 3  
Means and Standard Deviations of TOSCA Shame and KSS Disgrace for the Caucasian and Korean Samples

Variable	Caucasian			Korean		
	Male (n=42)	Female (n=96)	Total (n=138)	Male (n=56)	Female (n=77)	Total (n=133)
TOSCA Shame						
M	2.46	3.02	2.85	2.42	2.59	2.52
SD	.60	.74	.74	.66	.59	.63
KSS Disgrace						
M	2.14	2.68	2.52	2.34	2.56	2.47
SD	.63	.55	.62	.55	.60	.58

Note. Means of TOSCA Shame can range from 1 to 5; higher numbers indicate greater TOSCA Shame. Means of KSS Shame can range from 1 to 4; higher

Table 4  
Effects of Culture, Gender, and their Interaction on TOSCA Shame and KSS Disgrace

Source	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
TOSCA Shame				
Culture	1	3.41	7.75	.01
Gender	1	8.08	18.38	.00
Culture × Gender	1	2.32	5.28	.02
KSS Disgrace				
Culture	1	8.77	.27	.61
Gender	1	8.91	26.95	.00
Culture × Gender	1	1.47	4.45	.04
Error	270			

In the Gender within Culture simple effects analyses there was a significant Gender effect for the Caucasian sample,  $F(1,137)=18.48$ ,  $p=.00$ , but not for the Korean sample,  $F(1,132)=2.37$ ,  $p=.13$  (Table 5). In the Culture within Gender analyses, the effect of Culture was significant for women,  $F(1,172)=17.07$ ,  $p=.00$ , but not for men,  $F(1,97)=0.10$ ,  $p=.75$ . The Caucasian women showed a significantly higher TOSCA Shame than did the Korean women, while the Caucasian and Korean men are not significantly different on TOSCA Shame.

Table 5  
Analysis of Simple Effects of Gender and Culture on TOSCA Shame

Source	<i>df</i>	<i>MS</i>	<i>F</i>	<i>P</i>
Gender				
Gender at Caucasian	1	9.05	18.48	.00
Gender at Korean	1	.92	2.37	.13
Culture				
Culture at Male	1	.04	.10	.75
Culture at Female	1	7.88	17.07	.00
Error	270			

In the  $2 \times 2$  factorial ANOVA for KSS Disgrace, the main effect of Gender was significant,  $F(1,270)=26.95$ ,  $p=.00$ ; women reported higher levels of Disgrace than did men ( $X_m=2.14$  and  $X_f=2.68$ ). The main effect of Culture was not significant for Disgrace,  $F(1,270)=0.27$ ,  $p=.61$ . However, the interaction of Gender by Culture was significant for Disgrace,  $F(1,270)=4.45$ ,  $p=.04$ .

An analysis of simple effects for Disgrace shows a significant Gender effect for Disgrace in the Korean sample,  $F(1,270)=4.95$ ,

$p=.03$ , and the Caucasian sample,  $F(1,270)=25.46$ ,  $p=.00$  (Table 6). Caucasian women showed a higher level of Disgrace than did the Korean women, while the Caucasian men showed a lower level of Disgrace than did the Korean men. Neither of the simple effects of Culture within Gender were significant: for women,  $F(1,270)=1.80$ ,  $p=.18$  and for men,  $F(1,270)=2.62$ ,  $p=.11$ .

Table 6  
Analysis of Simple Effects of Gender and Culture on KSS Disgrace

Source	<i>df</i>	<i>MS</i>	<i>F</i>	<i>p</i>
Gender				
Gender at Caucasian	1	8.38	25.46	.00
Gender at Korean	1	1.66	4.95	.03
Culture				
Culture at Male	1	.88	2.62	.11
Culture at Female	1	.58	1.80	.18
Error	270			

The results can be summarized by noting that the interaction effects were due primarily to the fact that there were differences between males and females on the two scales in the Caucasian sample that was not found in the Korean sample.

## 7) The Hypothesized SEM Model

### (1) Model-testing and -fit evaluation

The SEM model fit test showed that the hypothesized models for both samples were well fitting models. For the Caucasian sample, the  $c^2$  value and a number of fit indices indicate that the hypothesized model was a significantly good fitting model,  $\chi^2(11, n=138)=26.13$ ,

$p=.04$ ,  $NFI=.96$ ,  $CFI=.98$ ,  $GFI=.97$ ,  $SRMR=.05$ ,  $RMSEA=.07$ . For the Korean sample, the 2 value and a number of fit indices indicate that the hypothesized model was a significantly good fitting model,  $\chi^2(11, n=133)=36.12$ ,  $p=.00$ ,  $NFI=.94$ ,  $CFI=.96$ ,  $GFI=.94$ ,  $SRMR=.06$ ,  $RMSEA=.10$ . Table 7 presents the comparison of model fit and presents the standard criteria for both samples.

Table 7  
Test Statistic and Fit Indices for the Mediation Model for God Image, Shame,  
& Emotional Distress

Chi-square & Fit Indices	Caucasian	Korean	Cutoff
Chi-square ( $c^2$ )	26.13	36.12	NA
Degrees of Freedom & Probability Value	11, $p=.04$	11, $p=.00$	$p > .05$
Bentler and Bonett's Normed Fit Index (NFI)	.96	.94	$> .90$
Bentler's Comparative Fit Index (CFI)	.98	.96	$> .90$
Goodness of Fit Index (GFI)	.97	.94	$> .90$
Standardized Root Mean Square Residual (SRMR)	.05	.06	$< .08$
Root Mean Square Error of Approximation (RMSEA)	.07	.10	$< .06$

(2) Evaluation of the measurement model

With regard to the factor loadings between God Image and its measured variables, the factor loading of the first measured variable, Presence, was constrained to 1 for identification purposes. The  $t$  value for the factor loading between God Image and its measured variable Presence was not provided because the loading was constrained to 1. For the Caucasian sample, the estimated loadings were .57 for Presence and 1.00( $t=8.08$ ,  $p<.05$ ) for Acceptance. For the Korean sample, the estimated loadings were .74 for Presence and 1.0( $t=12.79$ ,

$p < .05$ ) for Acceptance.

With regard to the factor loadings between Shame and its measured variables, the factor loading of the first measured variable, TOSCA Shame-proneness, was constrained to 1 for identification purposes. For the Caucasian sample, the estimated loadings were .70 for TOSCA Shame-proneness and .80 ( $t=5.84, p < .05$ ) for KSS Disgrace. For the Korean sample, the estimated loadings were .85 for Tosca Shame-proneness and .43( $t=3.22, p < .05$ ) for KSS Disgrace.

With regard to the factor loadings between Emotional Distress and its measured variables, the factor loading of the first measured variable, Depression, was constrained to 1 for identification purposes. For the Caucasian sample, the estimated loadings were .92 for Depression and .90 ( $t=15.34, p < .05$ ) for Anxiety, and .82( $t=13.14, p < .05$ ) for Interpersonal Sensitivity. For the Korean sample, the estimated loadings were .95 for Depression and .88( $t=15.26, p < .05$ ) for Anxiety, and .83( $t=13.52, p < .05$ ) for Interpersonal Sensitivity. The  $t$  value for the factor loading between Depression and Emotional Distress was not provided because this factor loading was constrained to 1.

### (3) Evaluation of the structural model (Caucasian sample)

All parameter estimates for the paths in the structural model were significant ( $p < .05$ ). The squared multiple correlation(SMC) for Shame indicated that 23% of the variance of Shame was accounted for by God Image. SMC for Emotional Distress indicated that 42% of the variance of Emotional Distress was accounted for by God Image and Shame.

Table 8 presents the standardized path coefficients for the Caucasian sample. God Image had direct, negative effects on Shame ( $-.48, t=-$

4.05) and Emotional Distress(-.24,  $t=-2.48$ ). Shame has a positive direct effect on Emotional Distress(.49,  $t=3.91$ ). The indirect negative effect of God Image on Emotional Distress mediated by Shame was -.23( $t=-2.92$ ). Therefore, God Image had a significant negative total effect, adding direct effect to indirect effect, of -.48( $t=-4.77$ ) on Emotional Distress. In conclusion, Shame mediated between God Image and Emotional Distress as hypothesized.

Table 8  
Standardized Path Coefficients for the Caucasian Sample

Path	Standardized Path Coefficient			
	Direct effect	Indirect effect	Total effect	Sig.
God Image on Shame	-.48 ( $t=-4.05$ )		-.49 ( $t=-4.05$ )	$p<.05$
Shame on Emo_Dis	.49 ( $t=3.91$ )		.49 ( $t=3.91$ )	$p<.05$
God Image on Emo_Dis	-.24 ( $t=-2.48$ )	-.23 ( $t=-2.92$ )	-.48 ( $t=-4.77$ )	$p<.05$

(4) Evaluation of the structural model (Korean sample)

All parameter estimates were significant ( $p<.05$ ). Squared multiple correlation(SMC) for Shame indicated that 8% of the variance of Shame was accounted for by God Image. SMC for Emotional Distress indicated that 45% of the variance of Emotional Distress was accounted for by God Image and Shame.

Table 9 presents the standardized path coefficients for the Korean sample. God Image had direct, negative effects on Shame(-.28,  $t=-2.74$ ) and Emotional Distress(-.24,  $t=-2.61$ ). Shame has a positive direct effect on Emotional Distress(.56,  $t=3.17$ ). The indirect negative effect of God Image on Emotional Distress mediated by Shame was -.16( $t=-2.12$ ). Therefore, God Image had a significant negative total effect, adding direct effect to indirect effect, of -.39( $t=-4.37$ ) on

Emotional Distress. Contrary to the hypothesis, Shame also mediated between God Image and Emotional Distress for the Korean Sample. However, the size of indirect effect of Shame on God Image and Emotional Distress was stronger for the Caucasian Sample than for the Korean Sample.

Table 9  
Standardized Path Coefficients for the Korean Sample

Path	Standardized Path Coefficient			
	Direct effect	Indirect effect	Total effect	Sig.
God Image on Shame	-.28 (t=-2.74)		-.28 (t=-2.74)	p<.05
Shame on Emo_Dis	.56 (t=3.17)		.56 (t=3.17)	p<.05
God Image on Emo_Dis	-.24 (t=-2.61)	-.16 (t=-2.12)	-.39 (t=-4.37)	p<.05

### III. Discussion and Conclusion

The results for the study will be discussed in three sections. First, it was considered that the comparison between cultures by gender on the two GIS scales. Caucasians reported much higher levels of Acceptance than Presence in their God Image. Whereas, Koreans reported equal levels of Acceptance and Presence God Image. Across cultures, Koreans reported higher levels of Presence and lower levels of Acceptance than did Caucasians. The pattern of differences between the groups in the present study on Presence and Acceptance might reflect differences in faith emphases in the two cultures. Korean faith groups place a strong emphasis on a communal expression of faith in a variety of worship and fellowship contexts as much as their personal salvation. It may be that the communal experience for

Koreans promotes a sense of God as present with His people. Within Caucasian Evangelical Christianity, the group sampled in the present study, a faith message of personal forgiveness and salvation is central. God's grace and the individual's sense of acceptance by God are critical in the faith traditions of American Evangelicalism.

Comparisons between cultures by gender on shame produced some surprising results. Contrary to expectations, Koreans were not universally higher on levels of shame than Caucasians. The main pattern of results is that females were higher than males on each of the two shame scales and these gender differences were larger within the Caucasian sample than the Korean sample. Caucasian females reported the highest levels of shame on both scales. These results need to be replicated to see if they represent general patterns that would require further attention. It may be that the higher levels of shame proneness are unique in females in the Evangelical subculture or that the difference in the number of male and female participants in Caucasian group, which females are twice than males.

The cultural comparison results are particularly unexpected since several empirical studies reported higher shame-proneness in Asian samples as compared to other cultural groups.<sup>30)</sup> The difference between the current study and previous studies may be related to selection of participants. Most of the previous research conducted for a cross-cultural comparison between Asians and Caucasians used Asian-Americans instead of Asians living in their own countries. Asian Americans' experience of acculturation may impact their high level of shame-proneness more than Koreans who reside in their home

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30) Lutwak, Razzino, & Ferrari, "Self-Perceptions and Moral Affect," 333-348.

country.

The structural model of significant relationships of shame and God-image to Emotional distress was confirmed in both the Korean and Caucasian samples. A significant effect of shame on emotional distress for both samples is consistent with the view that shame is a contributor to emotional distress as measured by depression, anxiety, and interpersonal sensitivity. The effect of shame was essentially equal across the two cultures. As shame was understood as an inevitable experience in human nature since the fall of Adam and Eve, the negative effect of shame is predictable.

The negative correlation between God Image Scales and Emotional Distress indicates that across cultures, individuals who perceive God as available for them and perceive themselves as accepted by God would experience less emotional distress. These two dimensions of God Image are especially relational and intrinsic religiousness. Considering Korean evangelical churches' tendency to focus on teaching biblical knowledge without giving much attention to personal experience with God, this study implies the new role of Christian counselors and evangelical church leaders in Korea to help believers develop their personal relationship with God.

There are several limitations to be considered in the present study. First, the Object Relations Theory (ORT) has limitations in explaining the actual relationship with God because God image as psychological working model is one direction excluding what God actually does to us. The researcher acknowledged that this study was not aimed to explore the actual relationship theologically, rather it was intended to examine how personal perception of God affects their psychological wellbeing. Second, regarding the measure of God Image, the current

study did not include all six subscales because of high correlations between subscales. It was assumed that Acceptance and Presence represent other subscales that are correlated with them respectively. However, future study may consider using all the subscales in order to see if there are better associations between variables. Selection of subscales was also employed with regard to the measure of shame, especially KSS Disgrace. The present study only used the Disgrace subscale out of five shame subscales in KSS. Third, the present study relied upon self-report measures to collect data and they did not include any items to examine the defensiveness of the responses. Therefore, it is possible that some participants sought to create a favorable impression in their responses. Fourth, the external validity of the study is limited by restricted sampling; the present study only sampled Christian college students who volunteered to participate in the study. Therefore, the findings may be generalized to other Caucasian and Korean Christian college students.

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【 국문초록 】

하나님 이미지와 수치심이 심리적 기능에 미치는 영향

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본 연구의 목적은 하나님 이미지, 수치심, 그리고 심리적 적응과의 관계를 백인과 한국인 기독교 대학생들을 대상으로 비교하여 보고자 하였다. 한국인 학생들의 수치심이 미국인 학생들의 수치심보다 높을 것으로 가정되지만, 수치심이 심리적 기능에 미치는 부정적인 영향은 오히려 한국인 학생들에게 더 적게 나타날 것이라고 가설을 설정하였다. 가설을 검증하기 위해 구조방정식(SEM)을 사용하여 분석하였다. 자료 수집은 2008년 10월에서 12월 사이 미국 California 주에 소재한 기독교 대학에 재학 중인 대학생(138명)과 한국에 있는 기독교 대학교에 재학 중이거나 교회에 출석하는 대학생(133명)을 대상으로 이루어졌다. 두 집단 모두 하나님 이미지(GIS)가 수치심(TOSCA-3, KSS)과 심리적 증상(SCL-90; 우울, 불안, 대인관계 예민성)에 영향을 미치는 것으로 나타났다. 수치심 역시 심리적 증상에 직접적인 영향을 미치는 것으로 나타났다. 수치심이 심리적 적응에 미치는 직접적인 영향은 한국인보다는 백인대학생들에게 한국 수치심 척도의 불명예(KSS Disgrace) 영역에 더 크게 나타났다. 그러나 이러한 영향은 수치심 경향성(TOSCA Shame Proneness)에서는 별 차이가 없는 것으로 나타났다. 결론적으로, 두 집단 모두에서 수치심이 하나님 이미지가 심리적인 기능에 미치는 영향을 매개하는 것으로 보인다.

**중심단어 :** 하나님 이미지, 수치심, 심리적 기능, 정서적 고통, 문화