

## ABSTRACT

Title of Dissertation: ATTACHMENT STYLE, PARENTAL CAREGIVING AND  
PERCEIVED IMAGE OF GOD

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Is adult perceived image of god related to attachment style, and if so, is it parallel to or compensatory for early or adult attachment style, and does early image of god influence adult attachment?

One hundred and thirty-one undergraduates completed measures of their present adult attachment styles (Relationship Questionnaire, Bartholomew and Horowitz, 1991; Relationship Scales Questionnaire, Griffin and Bartholomew, 1994), parental caregiving styles experienced in growing up (retrospective early attachment), (Parental Caregiving Style, Hazan and Shaver, 1986) as well as of their adult and early (retrospective) perceived image of god (Wrathfulness Scale, Gorsuch, 1968) for the purpose of exploring the relationships between these variables. Adult attachment style was not shown to be related to adult perceived image of god except in terms of a positive relationship between the secure style (as measured by the Relationship Questionnaire) and perceived image of god. The more warm the parental caregiving style experienced, the more positive both the early and adult image of god; the colder the parental caregiving style, the more negative both the early and adult perceived image of god. No evidence was found for a relationship between early image of god

and adult attachment style. As number of counseling sessions increased so did the incidence of the fearful attachment dimension and of a more negative perceived image of god while incidence of the secure attachment dimension diminished. The experience of romantic relationships was unrelated to adult attachment dimensions and to adult perceived image of god. Caucasians demonstrated a more negative adult perceived image of god than did African Americans.

Adult perceived image of god appears to parallel parental caregiving style experienced and to a more limited extent adult attachment style. Both parents' caregiving styles parallel perceived image of god consistent with attachment theory. Suggestions are made for developing an enhanced perceived image of god measure that will enable further study of the relationship between perceived image of god and parental caregiving. It is also proposed that using adult attachment measures that delete reference to romance may yield an enhanced relationship with perceived image of god.

ATTACHMENT STYLE, PARENTAL CAREGIVING AND  
PERCEIVED IMAGE OF GOD

by

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## ACKNOWLEDGMENTS

These words of acknowledgment provide me the opportunity for epistemological analysis of what this dissertation represents as a parallel process to my personal life. Earlier in my life I perceived of god as a demanding, insatiable, frequently rejecting authority. My practice was to split, to dichotomize people as either such authorities, whose acceptance I needed to pursue or as unworthy and, therefore, inconsequential in my life. People were either imagos or uninteresting.

My graduate education in psychology as well as my spiritual and emotional work over this past decade in particular, have been enabling experiences for me. I am profoundly indebted to my esteemed advisor Professor Jan Birk for believing in and supporting me at decisive moments and for encouraging my efforts in a style that fostered my sense of personal accomplishment. The sages of the Talmud taught "let your reverence for your teacher be like your reverence for Heaven, (Avot IV:15)." My projection of authority onto her, coupled with my growing awareness of her kindness, contributed to the expansion of my worldview. I am extremely grateful to the members of the committee Professors Charles Gelso, Charles Johnson, Donald Pope-Davis, and William Sneck for their teaching, guidance, inspiration, friendship and even spiritual direction.

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## Chapter One

### Introduction

While most psychotherapy takes place in the context of a relationship between client and therapist, not all theories of personality development are based on a relationship model. Freudian theory (1915) is based on a drive reduction model. Jungian theory (1936) posits an inherited collective unconscious. Adlerian theory (1927) begins to emphasize the influence of relationship with others on personality development.

Throughout the course of this century there has been a growing recognition of the role of early relationships in personality development. The object relations theorists gradually broke with Freud in positing the early relationship with the mother as the basis for the formation of personality. Klein (1932) serves as a bridge from Freudian drive reduction theory to object relations theory.

More recently, Bowlby (1969/1982) developed attachment theory, which has much common ground with object relations theory regarding the shaping of personality by the mother-child relationship. However, attachment theory serves as a bridge back to an emphasis on instinct by its grounding in ethology.

Freudians emphasize nature and object relationists nurture as the basis for personality development. Attachment theory seeks to integrate the role of both nature and nurture. Just as Mahler's (1952, 1975) theory integrated the role of the infant's innate characteristics and of early relating as the basis for the development of object relations, Bowlby integrated concepts from ethology, such as imprinting, with concepts



from object relations theory as the basis for attachment theory.

Attachment theory can be understood as a specific way of conceptualizing object relations. Among its helpful contributions is the introduction of the concept of attachment styles which begins to provide specificity for different qualities of object relations. This development provides new opportunities for more detailed research because of the possibility for measurement of the various attachment styles which can then be tested for their degree of relatedness to other behaviors which result from or contribute to attachment style.

Psychotherapeutic understanding is also enhanced by the specificity of attachment style. The identification and measurement of attachment style form a framework for better understanding the transference projections, assumptions and general worldview of a particular client. Psychotherapy can then be understood as an effort to help the client move toward a secure attachment style. Dependence and avoidance patterns can now be understood as stemming from the development of styles of attachment earlier in life which now, because of some mechanism of internal representation, continue to shape the individual's pattern of behavior.

The investigation of people's perceived image of god<sup>1</sup> is complex because it is not only cognitive but involves attitudinal, experiential and motivational components. Others (Kirkpatrick, 1994, 1997, 1998; McLaughlin, 1992; Tamminen, 1995) have conducted extensive studies of perceived image of god or god concept which have generally focused upon the cognitive aspect of the god concept or measured belief versus non belief. While image of god clearly involves cognitive processes, the concern here is to avoid the culturally taught cognitive ideas about god and to focus on

attitudes and feelings in relationship to god regardless of one's expressed cultural views. James (1904) in The Varieties of Religious Experience defines religion as "a man's (*sic*) total reaction upon life" (p. 46).

Image of god understood in this way can be a measure of one's *Weltanschauung*. Psychology is interested in a person's view of the world, one's universal outlook, how one sees all else in relation to the self. Object relations theory is about the relationship of the self to external objects. Thus, it provides a conceptualization through which to study perceived image of god. In contrast to other objects which themselves can change and, therefore, provide for complexity in relationship to the developing self, if god is conceived of as changing it can be understood as a pure expression of object relations attitudes as opposed to changes in reality. The study of perceived image of god, or really *Weltanschauung*, in an object relations context may provide us the opportunity to understand more readily how a person sees the self in relation to ultimate reality.

The issue is not belief in god but rather how an individual represents god internally. Rizzuto (1979) further clarifies this point:

. . . the nonbeliever is a person who has decided consciously or unconsciously, for reasons based on his own historical evolution, not to believe in a God whose representation he has. In Freud's understanding of the subject, and in my own, there is no such thing as a person without a God representation. Whether the representation lends itself to conscious belief or not depends upon a process of psychic



balancing in which other sources may provide what the God representation provides for other people. This is not a matter of maturity. Some people cannot believe because they are terrified of their God. Some do not dare to believe because they are afraid of their own regressive wishes. Others do not need to believe because they have created other types of gods that sustain them equally well. Maturity and belief are not related issues. (p.47)

This paper will seek to operationalize an understanding of how life experience contributes to the shaping of one's god representation in the context of object relations theory, and more specifically in attachment theory which emanates from object relations theory. An attempt will be made to better understand the influences that relate to making specific attributions concerning god.

## Chapter Two

### Review of The Literature

In order to more fully understand attachment theory a review of the major psychological theories, particularly relationship based theories, will lead into a focus on attachment theory. A number of constructs such as transference and representation that underlie relationship based theories, attachment theory, as well as image of god, will be explored.

#### Historical Antecedents of Attachment Theory

Freudian Drive Reduction Theory. Freud referred to his theory as "a sort of economics of nervous energy" (Jones, 1953, p. 345). This psychic energy or drive energy is understood to build up, to perform a psychological function and, thereby, to be discharged. The energy, or drive, is instinctively based, derived from biological need.

Freud described the interplay between the mind and body:

An "instinct " appears to us as a concept on the frontier between the mental and the somatic, as the physical representative of the stimuli originally from within the organism and reaching the mind, as a measure of the demand made upon the mind for work in consequence of its connection with the body (1915, p. 121-122).

Freud conceptualized two primary instincts: *Thanatos*, the death wish, and *Eros*, the drive for sex, self preservation, love and unity. Freud saw these, particularly the latter, as drive forces that energize behavior. He suggested the term Id to describe the psychological structure which serves as the base for biologically based drives.

This energy becomes focused on an external object for the satisfaction of the instinctual drive. For an infant, hunger is satisfied by sucking to receive milk from the breast. The Ego, according to Freud, deals with the Id's inability to find the appropriate object for need gratification. The term "object" was first introduced by Freud (1905). He was referring to the libidinal object which he understood to be the goal or target of a drive. For Freud the drive itself determined the nature of the object. Jung (1913) rejected Freud's emphasis on sexual drive and suggested that libido, which Jung understood to be a general energy source, took on sexual aims only on the basis of the individual's experience.

Freud viewed the first years of life as the most important for the formation of personality. Miller (1983) summarizes Freud's outlook that a behavior can be understood only if one knows how it developed in the person's early history. Freud believed that both normal and abnormal behavior have their roots in the early years when the basic structure of the personality is laid down. The early interactions between the child's drives and his/her social environment set the pattern for later learning, social adjustment, and coping with anxiety. "The child is truly the father of the man" (p. 125). While Freud theorized that the interaction between each child's drives and his/her social environment determines personality, his emphasis was on the instinctual drive. Freud proposed a biologically determined progression through the five stages (oral, anal, phallic, latency and genital) which are determinative of personality in light of how the needs of these stages are fulfilled. He conceptualized these stages as being relatively discrete one from the other, having to do with the biological needs of the particular developmental period.



During the oral stage the infant forms attachment to the mother. Freud (1940, 1964) stated that the mother's importance is "...unique, without parallel, established unalterably for a whole lifetime as the first and strongest love object and as a prototype of all love-relations." (p. 188)

Freud's theory is generally perceived to be an organismic one. The individual is passive, although programmed to fulfill drives. The social context, however, always affects how the person fulfills drives. Therefore, Freud is also an interactionist in terms of the nature-nurture issue. Just as personality can be affected by the social context, it can also be affected by the timing of the development of the psychosexual stages and the biologically determined intensity of the individual's drives.

Freudian theory is summarized by Rapaport (1960) in a manner that clarifies its biological emphasis by suggesting that it follows a reflex-arc model, an innate connection between each specific stimulation and its related response. Drives result in behaviors or in internal processes mediated by Freud's structures. For example, the Ego may mediate between Id energy and the Superego awareness of social requirements. In an attempt to reduce drive tension if the appropriate outlet is unavailable, alternate behaviors and sublimations may occur. For example, if milk is not available, a hungry baby may imagine it or cry. Thus, Freud follows an entropy model in which a homeostatic state is maintained by the discharge of built-up energy.

Freudian theory also follows a neural integration hierarchy model in that higher levels of the nervous system control lower levels. Thus, the Ego controls the Id unless the Id energy becomes too powerful.

Freud's theory is consistent with the theory of evolution for it is about the

individual's and the species' efforts to adapt to the environment. Also, individual styles of adaptation formed early in life tend to persist and influence a person's style of behavior later in life.

Freud was followed by Hartmann (1939), who clarified further that the organism is pre-adapted at birth to a level of survival, including the presence of sensorimotor and regulatory apparatuses:

Yet on the average, the whole ensemble of drives, ego functions, ego apparatuses, and the principles of regulation, as they meet the average expectable environmental conditions, do have survival value.

However, in what Hartmann refers to as secondary autonomy, the ego apparatuses become connected with the drive states, a process resulting in complex integrated reaction patterns. The infant learns to walk not only for its adaptive purposes but to gain incremental parental affirmation. New patterns of behavior are established based on both instinctual development and parental attitudes, with the organism adapting to the conditions it encounters.

There is a gradual movement among neo-Freudians to accept the important role of socialization in the development of personality. While accepting Freud's emphasis on biological instincts there is a growing concern about demonstrating how these instincts encounter the conditions of life. Even earlier Adler (1927) broke with Freud and emphasized the role of interactions with others. Adler's emphasis on the drive for power is related to his concept of inferiority which motivates it.

In researching infants raised with limited "maternal" attention in an orphanage, Spitz (1945) compared them to those raised in other environments and found severe



handicaps emotionally, physically and intellectually in the "undermothered" group and drew the conclusion that mothering is essential to infant development. Spitz concluded that long term absence of the mother or mother substitute led to what is called "anaclitic depression." The more affectionate the mother, the deeper the depression upon separation. Timing is a critical variable here. The reaction described by Spitz was most relevant for those over six months old. After age two, abandonment by the mother does not have as generalized an impact on the child. This finding supports Freud's view of the importance of timing regarding biological development as it relates to personality development. However, the role of attachment to the mother at this specific point in time of six months to two years is also clear from Spitz's work. Once again, Freud and neo-Freudians moved to more of an interaction model between nature and nurture.

While accepting Freud's emphasis on psychological structures, psychosexual stages and drives, Erikson (1950) was concerned with the effect of society on personality development. According to Erikson (1968), the epigenetic principle suggests:

. . . that anything that grows has a ground plan, and that out of the ground plan, the parts arise, each part having its time of special ascending until all parts have arisen to form a functioning whole. At birth the baby leaves the chemical exchange of the womb for the social exchange system of his society, where his gradually increasing capacities meet the opportunities and limitations of his culture. (p. 92)

The child has inborn laws of development which according to Erikson

"... create a succession of potentialities for significant interaction with those who tend to him" (p. 52). Erikson's eight stages of psychosocial development focus on the particular challenge or crisis of each stage of development and the significant relations involved with it. Of particular interest here is the first stage dealing with its psychosocial crisis of trust vs mistrust. The focus of significant relations is centered on the maternal person. This stage parallels Freud's oral stage and has to do with receiving and giving. The relationship or social element is so important here that Erikson suggests that it even has implications for the child's ultimate sense of cosmic order. The second stage, autonomy vs. shame and doubt, involves the parental figures, is about learning to hold on and to let go, and parallels Freud's anal stage concept. Erikson's socially focused, interactive theory of psychosocial development has significant parallels to Freudian theory and other theories that emphasize ever more strongly the critical nature of relationships during the earliest stages of life.

Freudian Psychology is predicated on instinctively based behavior. The individual develops through predetermined stages. There is only a gradual recognition and integration of the importance of social interaction. This is ultimately understood as integrating with and shaping aspects of the biologically predetermined potentials.

Object Relations Theory. After the late 1930s the interpersonal psychoanalytic approach began to take shape, characterized by a relational structure model as opposed to Freud's drive structure model. Sullivan (1940), Fromm (1941), Horney (1937), Thompson (1964), and Fromm-Reichmann (1950) collaborated in emphasizing the cultural and social contributions to personality development. According to Havens and Frank (1971), Sullivan "secretly dominates" much of modern clinical psychiatry in

the United States.

Influenced by pragmatism and behaviorism, Sullivan (1950) de-emphasized that which is non-observable including the unconscious and its Freudian constructs. His theory is clearly, therefore, neither drive nor instinct oriented, but relational. Sullivan (1940) wrote that ". . . the field of psychiatry is the field of interpersonal relations -- a personality can never be isolated from the complex of interpersonal relations in which the person lives and has his being." (p.10)

The terms "good mother" and "bad mother" were used by Sullivan (1950, p. 310) to distinguish between non-anxious and anxious modeling on the parent's part toward the infant. Sullivan sees this as the primary distinction impacting on the emotional development of the child.

While for Freud the infant creates the object as a fulfillment of the internal drive state, for Sullivan the infant discovers the self in relation to the external object. For Sullivan, parental character is the environment in which the child's personality develops. Sullivan (1953) defines security as freedom from anxiety and suggests that the need for security becomes the dominant human concern. The struggle for security from anxiety comes to depend on the child's ability to differentiate anxious and non-anxious states in the caretaker. At around age one, the child learns a complex set of processes to control the caretaker's anxiety and thereby its own anxiety.

Fromm (1962) traces his thinking to roots in Freudian psychodynamic theory and Karl Marx's theory of history and social criticism. He sought to integrate these two outlooks. His emphasis on social criticism, or the way in which cultural context influences the individual's inner life, orients him as a relational model theorist. Fromm



(1970) understood Freud's historical context as bringing about hypocrisy, e.g. in his patients' efforts to appear properly Victorian regarding sex and aggression. While Freud emphasized the repressed drives, Fromm emphasized the pressure to conform to socially accepted norms. Fromm learned from Marx of the impact of history and cultural transformation on human development.

For Fromm every human being is alone in the world and seeks attachment with others to assuage the anxiety of isolation. Thus, it is not biological drives but the yearning to overcome aloneness that determines behavior. "Productive orientation" involves a progressive, rational and individuated response to life. "Regressive" solutions involve the denial of separateness and vulnerability, including the illusive belief in powerful saviors, human or divine.

While Freud had developed his theories concerning child development through the memories of adult patients, Klein (1932) attempted to apply Freudian methods to children. She found that children were not able to relate their present lives to their past experiences. She, therefore, went on to use play therapy technique in her work with children. Klein observed that contrary to Freud, children focused on constructing their interpersonal worlds rather than on trying to control libidinous impulses. The internal representation of significant figures in the life of the child she referred to as "the internal object world."

For Klein, the mother-child relationship formed the prototype for all subsequent relationships, and the core of selfhood was based on the infant's first and most fundamental object relationship, the relationship with the mother. It formed the foundation for the construction of the child's inner world. For Klein, the idea of mother

existed even prior to birth, an unconscious inner knowing being part of the infant's genetic makeup and affecting how the infant responded to the world. This suggested hypothesis is consistent with Jung's idea of a collective unconscious. For Klein, the mother was an archetype in the child's mind which guided the child's interaction with the real mother. Thus, Klein is in a unique place in the drive-structure relational-structure continuum. Klein, influenced by Freud's early thinking about the death instinct, proposed an inner struggle between the forces of life and death which was then projected onto the outer world. Thus, the child divided the world into good and bad. The world then contained malevolent objects, as well as libidinal energy projected as good objects. These, she contended, were then reintrojected to produce a split representational inner world in the psyche. For Klein, early childhood development was structured around a series of positions, or types of interpersonal stances, influencing object relations. The first was the paranoid or paranoid-schizoid position, resulting from the birth trauma and lasting for several months. She described, during this period, split reactions to the mother's breast, consisting of hostile aggression as well as positive feelings. The remainder of the first year involved the depressive position, during which splitting was reversed and the mother experienced as a whole object, including both good and bad aspects rather than being completely good or bad.

Klein fostered the idea that the internal object world formed the basis for the human psyche. It is worthy of note that the "mother of object relations" (as she has been called by Cashdan, 1988) saw the role of mother as archetypal and that her views evoked strong disagreement or splitting in the psychoanalytic community, a



parallel process to what she proposed was operative in the psyche of the infant.

Her critics, for example Guntrip (1971), accused Klein of depicting the objects of human passions as phantasmagoric, solipsistic creations with no necessary connection to real people. Isaacs (1943) supported Klein by suggesting that desire implies an object of that desire. This is consistent with Brentano's (1924) notion that all thought is intentional.

Thus while Klein, like Freud, supported the drive structure model with the major aspects of mental life emanating in the individual, she differed from him in seeing relationships as the drives. However, with her focus on the projects emanating from the infant onto the object, she left little room for the character or behavior of the parents to influence the infant's emotional development. In these ways Klein is truly a transitional figure, primary though she is, in the history of the development of object relations theory.

According to Fairbairn (1952), the ultimate goal of human behavior is not merely satisfaction of bodily pleasure but the establishment of meaningful human relationships. Desire for relatedness is the motive force, with libido not pleasure seeking but object seeking. Fairbairn, parallel to Sullivan in the United States, is the major figure in the "British School" taking a clearly relational structure model position. He focused on the role of dependency in the relationship as opposed to Klein's emphasis on libidinous and aggressive fantasies. He rejected Freud's concept of psychosexual stages and proposed a maturational sequence focused on relationships rather than on the reduction of erogenous tensions or drives. The three broad phases of development which according to Fairbairn every child experiences are: (a) early

infantile dependency; (b) the transitional period; and (c) mature dependence.

Each phase describes a particular mode of relating to one's caretakers and constitutes a stage toward developing autonomy. Early infantile dependency involves very little differentiation and a limited sense of self. The infant is so bound to the mother that Fairbairn referred to this as "primary identification." The stage of mature dependence involves awareness of healthy dependence and of the participants' differences. The transitional period can be a lifelong effort of giving up infantile dependency, the lack of success of which he saw as the basis for psychopathology. Central to Fairbairn's formulation is the relationship between child and mother, how the dependency is experienced, and how this becomes structurally incorporated into the child's ego.

He emphasized splitting, the child experiencing the mother mostly as nurturing but sometimes as frustrating. But the child is dependent and has limited options. Through splitting the child does not need to feel constantly threatened. The "ideal object" was Fairbairn's term for the internal good object, which representation helps the child feel loved and affirmed. Teasing by the mother results in the internalization of the "exciting object" with the child feeling frustrated and empty. A hostile or withdrawing mode is internalized as the "rejecting object," with the child feeling unloved, unwanted and therefore angry.

For Fairbairn the exciting object led to the infantile libidinal ego. If this dominates then the child feels constantly deprived and frustrated. The rejecting object results in the anti-libidinal ego which results in bitterness and rage for the experienced denial. There is a sense of being unloved and unwanted and a yearning for

acceptance. The ideal object results in the central ego, which leads to conforming behavior, making possible interpersonal relationships. The first two states are split off from consciousness and form the basis for psychopathology, with feelings of frustration, persecution and self-denigration emanating from the unconscious. The threat of separation even in adult life then results in expressions of neediness or rage.

While Klein saw the child as projecting the badness onto the mother, Fairbairn saw badness as internalized from the parent's depriving, frustrating and rejecting behavior. Fairbairn, thus, provided a clear expression of the relational structure model. While Sullivan in the United States avoided the Freudian model, Fairbairn in Scotland, working within it, challenged its major principles and restructured them, particularly libido theory. As we have seen, he also took a very different position from Klein. Fairbairn's view was in fact truly interactional, the relationship with the mother resulting in splitting in the child's inner object conceptualization, in contrast to Klein's emphasis on this process emanating from the child.

A Viennese pediatrician, Mahler (1952), understood faulty object relations as the basis for psychosis in children. She studied the normal process of attachment to mother early in life and developed a more detailed theoretical conceptualization of object relations. Her formulation, while consistent with that of Fairbairn, provided much more specificity and detail. She proposed three major development phases: (a) autistic; (b) symbiotic; and (c) separation-individuation. These seem to parallel Fairbairn's three phases described above, though not necessarily in time or specific content.

Mahler (1975) detailed every phase. The autistic phase lasts about four weeks,



with the infant unaware of being a separate being from the mother. The symbiotic phase then begins, lasting until about the fifth month, with a growing awareness of sensation but still not experiencing the mother as a separate object. Splitting of good and bad perceptions becomes established during this period. The separation-individuation phase was Mahler's primary focus and she conceptualized a series of subphases lasting through about the fourth year of life and resulting in a growing independence. These phases are: (a) differentiation; (b) practicing; (c) rapprochement; and (d) libidinal object constancy. In the first the focus is perceptual discrimination and growing awareness of the separateness of the mother and others, through about the tenth month. She believed that growing visual ability parallels or allows for this development. Here Mahler seemed to draw on Piagetian understanding of accommodation and assimilation for development. There is also a growing awareness of self understanding during this subphase. The practicing subphase from about ten months to about sixteen months is marked by locomotion and the capacity for physical separation from the mother, while the infant still depends on her as home base and the primary source of emotional reassurance. The rapprochement subphase then begins, lasting until about thirty months. The child's physical and linguistic development provides for more separateness coupled with ongoing need for support. This presents a crisis for the child (perhaps an intimation of a parallel mid-life crisis to come much later), and the mother's effectiveness in balancing support with permitting independence significantly impacts on resolution of the crisis and on emotional development in general. The libidinal object constancy subphase, lasting from about age two and one-half for approximately six months to a year, involves the development

of a stable inner representation of the mother, which is critical in the accomplishment of autonomy from depending on the mother's continued physical presence for security. This allows for the development of the capacity to establish healthy object relationships. How positive and negative introjects of the mother during this phase are achieved determines the individual's capacity for experiencing others relatively objectively in life, not as unrealistically rejecting or gratifying.

The application of the concepts of object relations theory to work with borderline and other character disorder patients was undertaken by Kernberg (1976). He understood such psychopathology as resulting from distorted object relations. Kernberg referred to the inner representation of the child's self-other experiences as "bipolar intrapsychic representations." These influence the child's perceptions and actions in all relationships. Every such representation consists of an image of the self, an image of the other, and an affective coloring. The particular drive state, e.g., deprivation or satisfaction, colors how the present self-other interaction is experienced. The affective coloring is the present context. Kernberg used the term, "metabolize," to refer to the internalizing by the child of external interactions into bipolar intrapsychic representations, which form personality. Each configuration is part of our internalization system and these vary over time, depending on changing contexts. In particular, the changing nature of the relationship between mother and child results in the development of different internalization systems.

Kernberg described the introjection stage in which self images and object images begin to emerge without real clarity as to the source-of-feeling states. Splitting begins with positive and negative aspects of the mother experienced as good and bad,



respectively, so that the child can keep these perceptions separate. The second stage or internalization system, referred to as identification, involves greater awareness of self-object interactions. There is a growing sense of an active self as opposed to being in a merely passive state. Kernberg's third stage is ego identity. Now the "self" is emerging, resulting from all the bipolar representations that have been incorporated. Psychopathology results from unstable bipolar representations stemming from defensive splitting interfering with the integration of self and object images.

While Kernberg's conceptualizations stem from and are influenced by work with adult borderline patients, his theories are consistent with object relations theory in general. His major contribution is proposing an explanation for how disrupted object relations explain psychopathology.

Also working with adult patients, particularly those with narcissistic personality disorders, Kohut (1971) focused on the concept of self in object relations theory. The self develops through interaction with parents into the central organizing force of the individual. Kohut even refers to others in the life of the child as selfobjects. The attitudes of the selfobjects toward the individual are integrated into the self. How the child comes to relate to others and to view the self results from the early interactions with selfobjects.

Kohut theorized that the child has two basic narcissistic needs: to be admired for showing off developing capabilities, and to form an idealized image of one of the parents with whom there can be a sense of merger or identification. These two normal tendencies become internalized and are the basis for seeking affirmation and fusion in life. Psychopathology is the inability to move beyond or hold in check these infantile



narcissistic internalizations. In psychoanalytic therapy narcissistic seeking of affirmation and fusion are expressed in a mirroring or an idealized transference to the therapist. In such therapy the patient has a second developmental opportunity and can hopefully resolve the transference and begin relating to the therapist as a positive selfobject.

There are a number of other object relations theorists, each describing similar phenomena with different nuances or adding some new aspect. For example, Winnicott (1960) also wrote about the development of self. He describes the true self as resulting from the omnipotent creative quality of the infant's experience when affirmed by the mother. This results in a sense of wholeness and the goodness of reality. The false self, one that complies with the mother's demands, results from the mother's not affirming but forcing her expectations on the child.

Freudian psychoanalytic theory had focused on the primary role of the father as the source of castration anxiety for the boy or penis envy for the girl. Object relations theory changes the focus toward the primary role of the mother as the shaper of the infant's personality. Object relations theory places the timing of personality development at a much earlier time in life.

We have seen a shift away from the Freudian drive reduction model toward a relational model. As Greenberg and Mitchell (1983) stated, "The relational model establishes relational configurations as the bedrock of existence; all other human behavior and experiences are relational derivatives." (p.404)

The change in emphasis from drive structure theory to relational structure theory has implications for the nature-nurture debate. The Freudian model is more

nature oriented and the object relations model is clearly more nurture oriented. One clear exception as described above is Klein. She remained more loyal to Freudian drive reduction theory and conceived of maternal images as native in the mind of the infant even prior to birth. She saw the maternal image as a Jungian archetype. She was the first, however, to envision the mind as representational regarding relationships.

Object relations therapy focuses on the relationship between the therapist and the client as a new opportunity for redevelopment. Transference and countertransference are explicated and analyzed during sessions, but the client is also understood as relating to a transference object whose goal it is to respond to the client with objectivity and clarity, and, thereby, provide the opportunity for a reordering of the object relations of the client. Much of what is presented by clients in therapy sessions is about relationships or symptoms such as anxiety or depression that often seem to reflect their current memories of earlier relationship difficulties. Similar modes of relating, interpreted as stemming from problematic object relations, become evident in the psychotherapeutic relationship.

The object relations school, as compared to the Freudian biologically based predetermined, drive reduction conceptualization has thus become a major force in psychology. Klein began the emphasis on the critical role of the mother, but like Freud understood affect concerning objects as projections emanating from the child. Others, like Fairbairn, begin to see such affect as resulting from introjection from contact with others. Klein, thus serves as a bridge, as does Sullivan who, while emphasizing the need for security in relationships, posits it in the context of drive reduction.

Ethology. Ethology, a subdiscipline of biology, is the study of the evolutionary significant behavior of a species in its natural surroundings. Recent years have seen an emphasis within psychology on evolution and the adaptive nature of behaviors (Buss, 1995).

Freud's early emphasis on instincts makes the study of ethology most relevant as it helps us understand the content and function of instincts.

Lorenz (1937) described innate behaviors as similar to organs of the body in that they are essentially the same in all members of a given species, are inherited and adaptive. Many behaviors are not learned but appear across a species as a result of physical maturation and are thus species-specific. Such innate behaviors include reflexes, spatial orientations and fixed action patterns. An infant's grasping of a finger is an innate species-specific reflex. Turning toward the breast may be an example of spatial orientation. According to Hess (1970), a fixed action pattern is a genetically programmed sequence of coordinated motor actions. Nest building is an example. A specific sign stimulus elicits the fixed action pattern, which, of course, has adaptive purpose. Lorenz described action-specific energy which builds up to a state of readiness and is released as a fixed action pattern in response to the sign stimulus. This is very much akin to the Freudian concept of drive, particularly in that the energy builds up regardless of an object and is programmed genetically to be released in relation to the appropriate object. Both constructs, Freud's drives and Lorenz's action specific energies, are understood as the product of evolution and have critical adaptive purpose for survival.

Ethologists speak of sensitive periods as times when the organism is especially



receptive to the acquisition of particular new learning. This is akin to the stage theories of Piaget, Freud and Erikson. An example of such learning is imprinting wherein birds learn to follow their mothers. This too is critical adaptive behavior. Lorenz showed that imprinting on the wrong object sometimes cannot be reversed when the appropriate object, the mother, appears after the offspring's particular sensitive period. Biological inheritance predisposes the organism to learn from a particular experience at a specific time.

Ethology is concerned with the function and the survival value of behaviors. The organism-environment system determines behavior. Bell and Harper (1977) have suggested that the infant can affect the mother just as she can affect the infant. Tinbergen (1973) referred to ontogenetic causation as how the genotype and environment interact to produce changes in behavior over time.

The effects of not having been mothered on the subsequent mothering behavior of monkeys were demonstrated by Harlow (1961). New mother monkeys raised by surrogates were either indifferent or violently abusive toward their infants. These mothers had not had the opportunity to learn how to actively mother and were emotionally damaged by their early experience. Because of their dysfunction, they did not provide the appropriate nurturing experience for their own offspring, likely leading to anxiety or avoidance in their offspring. Studies such as this one serve as direct analogs for not having a "good enough" mother in object relations terms and its impact on the child's personality development.

In the field of ethology work such as Lorenz's supports the Freudian view of innate drives or instincts. Fixed action patterns are elicited by sign stimuli. The work

of Harlow is representative of a more modern thrust of ethology that supports a relational model between instinct within the individual and the behavior of outside objects. Bateson (1976) discusses the interaction between biological drives and the environment encountered.

While comparisons across species are not always valid, the general principles of ethology shed light on matters such as the interaction of nature and nurture in human personality development.

Thus, ethology both clarifies details of instinctual behavior and explains the role of relations with others in shaping the specific content of instinctual behavior.

Ethological research on mothering in particular provides theoretical underpinning for attachment theory and for integrating the instinctual and relational perspectives of the Freudian and object relations schools respectively.

### Attachment Theory

Theoretical Assumptions. While object relations theory moved gradually away from the Freudian instinct based model to a relationship model, Bowlby was influenced by the work of ethology and its implications concerning instinct in humans. Lorenz's (1935) work concerning imprinting in birds seemed to be a model for how human infants attach instinctually to the mother figure. Lorenz had demonstrated such imprinting or attachment to the mother figure, even if the infant birds were not fed by the mother and managed to find food by themselves.

Much of object relations theory was based on the mother's breast being the first object because of feeding and an emphasis on orality by the more Freudian oriented object relations theorists. However, Bowlby saw in Lorenz's work not only an

instinctual mechanism but one that is based on social relationships rather than drive reduction concerning food. Thus, a new integration of ideas was in development: attachment may be instinctual and relationship based, with the instinct being more directly social than had been thought earlier.

In a study demonstrating infant monkeys' preference for a soft dummy mother that gave no food over a hard one that gave food Harlow and Zimmerman (1959), provided further support for Bowlby's emerging theory. This support came from research with primates, giving even stronger evidence that attachment in humans may not be based on the satisfaction of hunger for food.

Bowlby proposed instead a theory of attachment based rather on the need for security derived from connection to some other individual who was perceived as better able to cope. The source of security, so derived, encourages the individual to value the relationship with the attachment figure. The evolutionary adaptive function is protection of members of the species at times of vulnerability. Bowlby suggests that while attachment behavior begins in infancy, it continues, though with surrogate figures, throughout life.

Bowlby postulated an internal inherited psychological organization which includes representational models of the self and of an attachment figure. In a way attachment theory resembles Klein's theory of infants' inheriting an unconscious inner knowing concerning "mother" that is part of the genetic makeup affecting how infants respond to the world. Both Klein, as noted above, and Bowlby have viewed the mother as an archetype in the infant's mind, which is consistent with Jungian concepts. Bowlby, like Klein, serves as a bridge integrating instinct and drive reduction theory,



which began with Freud, with a relationship based object relations model. The drive here, however, is for security, and the style of the relationship with the attachment figure then shapes the object relations of the child.

Robertson and Bowlby (1952) studied separation of young children from their mothers and described their responses as protest, despair and detachment. Ainsworth (1963, 1967) conducted empirical studies in Africa that demonstrated attachment behavior. Stern (1985) noted that from birth onwards the child demonstrates a germinal capacity to engage in social interaction and related pleasure. Within days the infant is able to distinguish the mother from others. Izard (1982) describes how during the second month of life the social smile develops and the repertoire of emotional communication expands beyond crying. Ainsworth (1967) described how the developing child begins to explore the world round about while at first frequently checking in with the secure base, or attachment figure. These explorations gradually expand.

Attachment theory as being analogous to physiological homeostasis has been explained by Bowlby (1969/1982). The attachment mechanism maintains the individual's connection to the attachment figure within certain limits of accessibility and frequency, with developing methods of communication for its accomplishment. This attachment system and its representation of the self and of the attachment figure are understood to emanate from earliest childhood and remain as significant influences in personality functioning throughout life.

Lopez (1995) describes how attachment relationships influence human behavior throughout life:

Because they presumably bias the individual's perception, information processing, and interpersonal behavior in ways that produce schema-consistent experience, early attachment models were assumed to function as prototypes for later social relations. . . the assumption of continuity provided the conceptual basis for extending the theory to the study of adult personality and adult relationships. . . (p. 402)

Thus, the personality of adults is viewed as having been shaped by early childhood attachment experiences. Hazan and Shaver (1987) suggested that even romantic love can be understood from an attachment perspective. The manner in which one relates in general is shaped by early experience, and relationships with significant others in adulthood can be seen as expressions of attachment functioning.

Indirect retrospective, correlational studies support Bowlby's (1988) prediction of the continuity of attachment patterns into adulthood. Brennan, Shaver and Tobey (1991) demonstrated a connection between current attachment and retrospective recall of relationships with attachment figures. The more secure the adult, the more positive the relationship with the parent caregiver remembered from childhood. Of course, the retrospective reports could be projections from the present and other intervening experiences may have contributed decisively to personality development. Yet, a review of the literature by Van IJzendoorn (1992) indicated that there is general support for the theoretical expectations of intergenerational continuity and of an underlying social transmission process. Jacobovitz, Morgan, Kretchman and Morgan (1992) have reported that parent-child inadequate attachments are related to boundary disturbances across three family generations. Extremely hopeful for our field is



Bowlby's notion that healthy adult attachment experience can reverse the results of earlier less healthy child attachment experiences. Pearson, Cohn, Cowan and Cowan (1994) referred to these individuals as "earned secure" adults. Thus, while there is the presumption of continuity of childhood and adult attachment, there is also the possibility of reversal through significant new attachment level relationships such as marriage or therapy. Hendrick and Hendrick (1994) concluded that the continuity hypothesis has not been critically tested. Assuming that continuity exists, research into experiences that can reshape attachment would be extremely important. Freud and object relations theorists all assume that there is continuity of perception of relationships based on early childhood experience. Yet it is attachment theory, through its specificity and measurability, which will be discussed below, which provides the best opportunity to date to pursue the issue of continuity into adulthood.

Thus, Bowlby proposed inherited representational models of self and of attachment figures, which is consistent with Freud and Klein as well as ethology. Lopez suggests that these models serve as prototypes for later social relations forming the basis for the continuity theory. These models take on specific character or styles.

Styles of Attachment. The quality or pattern of attachment determined by the interaction with the attachment figure varies in accordance with that experience. Attachment theory provides for distinctions among the patterns. Ainsworth, et. al. (1971) first described three styles of attachment and the circumstances from which they predictably result. The secure style of attachment develops for the individual who comes to trust that the attachment figure will be available, responsive and helpful in a threatening circumstance. This style manifests as confidence to explore and



experience the world. The anxious resistant style of attachment originates from inconsistent reliability and threats of abandonment by the attachment figure, with the result that the child is unsure whether the attachment figure will be available, responsive and helpful should a threatening circumstance arise. This results in separation anxiety, clingingness and anxiety about exploring the world. The anxious-avoidant style of attachment originates from continued rejection in early life and develops in the individual who has no confidence of being responded to supportively but rather expects rejection. This style results in trying to live without the support of others in an effort to be emotionally self-sufficient.

The Strange Situation in which the infant is observed in the absence of the mother, left either alone or with a stranger, was developed by Ainsworth, et. al. (1978). The infant's exploratory behavior and reactions to the mother's departure and return are observed. Research using this methodology has confirmed the existence of the three attachment styles. Main, Kaplan and Cassidy (1985) indicate that these styles of attachment measured through the Strange Situation are stable over the first six years of life, particularly in middle-class families.

A fourth attachment style, disorganized/disoriented, for those infants who appeared erratically avoidant or anxious and did, therefore, not fit into any of the three earlier categories was proposed by Main, et. al. (1985). Main (1990) found that while Ainsworth's styles of attachment applied in diverse cultures, the frequency of particular distribution of style of attachment varied among cultures. She also found that these different styles have predictive value for later behavior.

An interview procedure to measure adult attachment style and divide the

results in accordance with Main's four way taxonomy was developed by George, Kaplan and Main (1985). Hazan and Shaver (1993) have provided support for the four way taxonomy through a factor analysis of self-report scales measuring adult attachment which they had developed (Hazan and Shaver, 1987). The results were a two-factor model, a secure-to-avoidant dimension and an interpersonal anxiety dimension. Bartholomew and Horowitz (1991) have validated a four style taxonomy of adult attachment as follows: (a) secure (positive self, positive other); (b) preoccupied (negative self, positive other); (c) dismissing (positive self, negative other) and (d) fearful (negative self, negative other). These styles parallel for adults Ainsworth's taxonomy for children together with Main's addition. These four styles also appear to provide for the different combinations of the two factors from Shaver and Hazan (1993).

College students' social and emotional circumstances are consistent with their adult attachment styles according to Bartholomew and Horowitz (1991) . Hazan and Shaver (1987) have shown that the intimate relationships of adults follow a pattern consistent with their adult attachment styles.

Bowlby (1988) proposed some reasons why styles of attachment once formed tend to persist. First of all the manner in which a parent treats a child tends to continue over time. Secondly, patterns tend to be self-perpetuating. A secure child is less demanding than one who is not. An anxious child is likely to be clingy, and an avoidant child is likely to be distant and bully other children. These patterns are likely to elicit behavior from the parents which might serve to confirm the child within the respective style. Bowlby also pointed out that this persistence of style within the child

results in its being applied in new relationships. Thus, Bowlby theorized that the process of internalization and its resultant reinforcement of attachment style by the child results in the particular styles' persistence over time and across relationships.

Styles of attachment, however described, thus, appear to be part of the inborn potential of the human being, shaped by social interaction and then shaping future behavior on a consistent continual basis.

#### Attachment Theory and Selected Constructs

Representation. The persistence of a schema of attachment with its particularly formed style suggests some kind of representation in the mind of the individual. Other theories, such as object relations, also imply that there must be some representation of early experiences that are more than just a mere memory, but a shaping of one's *Weltanschauung*. Attachment theory is somewhat more specific as to what such a representation is about in terms of the predisposition for attachment between a representation of the self and a representation of the potential attachment figure.

A working model of the attachment figure and of oneself is built up during the first few years of life and becomes an established, influential cognitive structure according to Main, Kaplan and Cassidy (1985). This model includes a perception by the individual of the image the attachment figures have of him or her. This representation or schema affects behavior including fears, wishes and imagination.

The habitual way of viewing the self and others becomes ingrained at the unconscious level and persists. Confirmative new experiences strengthen the schema and disconfirmative new experiences are filtered through the individuals' "way of looking" at things. Bowlby (1988) suggested that the anxiously attached child receives



disconfirming new experiences with some degree of obstruction because of defensive exclusion of discrepant experience and information. This results in the persistence of the representational model in the unconscious of the individual.

Representation, the mental depiction of experience, can include scripts, according to information - processing psychologists (Minsky, 1975; Schank and Abelson, 1977). This involves coherent conceptual frameworks, based on experience with objects or events in daily life. Scripts lead the individual to expect that certain events will occur and enable the understanding and interpretation of old and new objects and events. Nelson (1978) described the properties of a script as follows:

- (1) contains certain basic and obligatory events in sequence;
- (2) predicts open slots for options, objects and events and what they may contain; and (3) designates appropriate roles and actors. (p. 256-257)

Children generally have less information and are less skilled at making deductions. Kosslyn (1978) suggests that they rely heavily on imagery at first. Perhaps, Bowlby's reliance on the "attachment instinct" provides for an innate framework or proclivity to process the imagery involved in the attachment process. This framework then develops into the scripts of the particular styles of attachment. Of course, significant emotion is attached to this information processing which probably serves to enhance the persistence of these specific scripts.

The concepts of object representation originated with Freud's (1914) description of the memory traces or images of the child's earliest interactions with others. Freud described the effect of such representations for new relationships in the

life of the individual:

These substitute figures can be classified from his point of view according as they are derived from what we call the "images" of his father, his mother, his brothers and sisters, and so on. His later acquaintances are thus obliged to take over a kind of emotional heritage; they encounter sympathies and antipathies to the production of which they themselves have contributed little. All of his later choices of friendships and love follow upon the basis of the memory-traces left behind by these first prototypes. . . the *imagos*.

Attachment theory explains the motivation, the drive for security, which empowers the representation of the image and is otherwise in consonance with Freud's description of object representation.

The experience of such formative relationships may be retrieved at a variety of representational levels according to Rizutto (1979). The representation may involve physical sensation, either the remembrances of past sensations or their actual physical enactment in the body of the individual (visceral and sensori-motor memories). The object representation may also take the form of a sense of presence, visual or audial, or may operate at a level of abstraction and secondary process elaboration and survive in the association of sentiments and sensations evoked by certain ideas or words. Self-representations include how the individual felt, sensed the self to be, and reacted in the relationship. The self and object representations are in a state of continual dynamic interaction. Rizutto clarified that:

. . . the richness, the complexity, the dialectical connection which object

representations have with our self representations is what gives the constantly reworked memories of our objects their paramount importance in mental life (p.78).

The dynamic quality of the dialectical relationship between the self and object representations is what allows for possible change in attachment style through new attachment level relationships, including psychotherapy. From an attachment theory, and, therefore, ethological perspective, representation can be understood as the mental process by which imprinting becomes permanent or at least stabilized.

Representation is what allows for continuity of behavior. Not only is it pivotal in the shaping of attachment style, but the basis of most psychological behavioral constructs including those of Freud.

Transference. The concept of transference has been defined as:

. . .a repetition of past conflicts with significant others such that feelings, behaviors, and attitudes belonging rightfully in those earlier relationships are displaced onto the counselor or therapist (Gelso and Fretz, 1992, p. 131).

This definition sounds very much like functioning from one's attachment style. Transference is intensified in the therapeutic relationship, likely because it is an attachment level relationship, just as romance or marriage is an attachment level relationship. Transference, in fact, occurs in all human relationships, though usually to a somewhat lesser degree.

The representations of our image of ourselves and of our attachment figures are transferred onto others. At the same time, projective identification has to do with



our evoking in ourselves feelings or modes of behavior that follow early patterns from our lives by projecting onto another from those patterns, and then responding to our perception of the individual as projected onto that person. Thus, projective identification is the counterpart of transference, wherein projective identification is the subjective way we tend to experience ourselves, and transference the subjective way we experience another, particularly where the other individual reminds us of an attachment figure or serves as an *imago* for us. Thus, attachment behavior is really akin to transference and projective identification. What is new in attachment theory is not the dynamics of expression but the conceptualization and detailing of the specific attachment styles.

The concept of transference was first conceived in the context of the oedipal relationship (Freud (1912). However, all those involved in the oedipal situation are attachment figures and transference may have a broader application than the specific oedipal struggle. In fact, the drive for secure attachment may be the stimulus for the archetypal experience of the oedipal struggle.

Countertransference can also be understood in attachment theory terms. Countertransference involves transference-like feelings that are elicited in the help giving as opposed to the help receiving role. Various researchers (Crowell et. al. 1991; Fonagy, Steele & Steele 1991; Ricks, 1985) have documented a connection between parents' attachment styles and the quality of interaction with their children and hence the children's attachment style. Thus, the parent caretaking role of the therapist will evoke attachment representations in the therapist in response to the client.

While transference and countertransference are usually understood as

emanating from unresolved conflict, it may be that it is attachment styles that are evoked in the counseling relationship. Even outside of counseling, human relationships that involve power differentials or that evoke concerns for security may result in people functioning from their attachment styles either in the child, or transference, mode or in the parent, or countertransference, mode as modeled by parents and as stimulated by the particular attachment style of the other and in accordance with one's own attachment style. Berne's (1961) transactional analysis is perhaps, therefore, about transference and countertransference and the evocation of attachment style behavior.

The client's coming to understand the transference and learning to see others with greater objectivity is an important goal in some therapies and may be akin to gaining clarity concerning one's attachment style and being able to move towards a more secure one. Gelso and Carter (1985) discussed how Freud's concept of the repetition compulsion is about seeing the present in a manner reminiscent of the past. The repetition compulsion is the basis of transference. It may also be understood as the reversion to functioning from one's attachment style.

One concern is that even secure attachment is based on receiving security reassurance from another person and may result in positive transference or a style that assumes nurturance will be forthcoming. Counseling in such a case might focus on explicating such transference, i.e. seeking to understand the attachment style and on establishing even greater autonomy.

Thus, attachment style shapes the content of transference as well as of countertransference, while transference and countertransference are models of behavior or mechanisms for its expression. Representation allows for repetition or

continuity of transference behavior and thus of attachment style.

#### Attachment and Relationship to God

"Attribution is a process whereby the individual 'explains' his (*sic*) world" according to Valins and Nisbett (1971, p. 1). More particularly, Bulman and Wortman (1977) concluded that "people assign causality in order to maintain or enhance their self-esteem." (p.351) Rotter's (1966) locus of control conceptualization involves a general tendency to see events as either internally determined by the individual or externally determined by factors outside the individual. Kopplin (1976) added the concept of "god control" as an aspect of external control. Attachment theory, which is largely an interpretation of security needs, describes as various attachment styles the kind of attributions people make concerning others and the extent to which they experience an internalization of a sense of security through relationship with conceived powerful others.

Freud (1910) suggested that an individual's personal image of god is simply a reflection of one's own father. He saw this image as the "exalted father," representing the individual's infantile longing for the father. His theory that the god image is a projection of one's father is known as the Father-God Projection Hypothesis.

Others viewed the evidence for this theory as inconclusive (Gorsuch, 1988). As Muhlenkott (1992) reported, Nelson and Jones (1957) and Strunk (1959) both employed a Q-technique with male and female Protestant subjects, and obtained opposite results. Nelson and Jones obtained no correlation between their subjects' god and father image, yet Strunk found a significance at the .001 level. (This finding included results from both male and female subjects, but the correlation was highest



for females.) Both studies yielded a correlation with their subjects' god and mother image at the .01 level. Nelson and Jones interpreted their results as suggesting that the mother is probably more influential than the father in the formation of the god representation, while Strunk concluded that the opposite sexed parent is more influential.

Employing the Q-technique with Roman Catholic adult men and women in Belgium, Godin and Hallez (1964) found that both mother and father images correlated with god images at a significance of .01. There was, moreover, a slightly higher correlation with the maternal god image among men and the paternal god image among women, offering further confirmation in support of the theory that the god construct is a projection of the opposite-sexed parent. It is noteworthy that in their study the correlation of the god image with the parental images decreased with the age of the subjects. Godin and Hallez speculated that this finding may reflect the spiritual maturation of the subjects.

Theologians as well as psychologists have begun to address the possible psychological effects to an individual resulting from one's god representation. For example, theologians such as Christ (1979), Daly (1973) and Schneiders (1986) have discussed the possibility that the patriarchal imagery of the Judeo-Christian tradition may be psychologically harmful, perhaps resulting in a narrowing of characteristics associated with the divine, the institution of male dominance and contributing to women's feelings of inferiority and self-doubt. While theologians have added much to this question theoretically, there is little empirical research into the matter.

Four theories about the origin of god concepts which included the like sexed

parent, the preferred parent, the father and the self were tested by Spilka, Addison and Rosensohn (1975). Junior and senior high school Catholic students were asked to complete an extensive test battery which included a 12-item semantic differential to evaluate the affection and discipline aspects of father, mother, self, and god. The Coopersmith Self-Esteem Inventory was also administered. The study's results yielded no evidence in support of the father-god theory, little evidence in support of the preferred parent-god hypothesis only for girls, and no evidence for the like sexed parent-god hypothesis. The study did confirm the relationship between self-esteem and an affectionate god image, especially for girls.

It has been suggested that new developments in psychoanalytic theory, which emphasize pre-oedipal experience, enlarge the scope of the study of religion (Beit-Hallahmi, 1984). The object relations theory of Guntrip and Rizzuto make earlier psychoanalytic studies obsolete as they looked for a one to one correspondence between an individual's actual parent and the perceived image of god, neglecting the complex reality of how these actual relationships differ from internal objects. While research on the father projection theory has waned, the development of object relations theory has opened a broad new field for research in the psychoanalytic study of religion.

According to object relations theory, the child's early relationship with its mother or other caretakers shapes the internal representations of self and others. These internal representations form the matrix of subsequent relationships, influencing, for example, an individual's ability to relate to others in positive, healthy ways. Bellak, Hurvich & Gediman (1973) wrote of "the ability to form friendly and loving relationships



with others with a minimum of inappropriate hostility." When internal object relations are pathologically disturbed, various forms of psychopathology, such as emotional coldness, dependency or detachment may result.

Thus, the internal representations form the basis of an individual's experience of the world and other relationships. Greenberg and Mitchell (1983) wrote that, "these internal images. . . constitute a residue within the mind of relationships with important people in the individual's life. . . crucial exchanges with others leave their mark; they are internalized and so come to shape subsequent attitudes, reactions, perceptions, and so on."

Thus, an individual's image of god may also be reflective of his or her internal objects and level of subjectivity. Guntrip (1968) suggests that ". . . the reality of religious experience is the same kind of stuff as human personal relation experience. They differ in range but not in type. Both promote personal integration and wholeness of personality; kinship and belonging."

According to Spira and D'Andrade (1958), belief in a particular type of god is significantly correlated with parental nurturance, which they concluded following the comparison of several different primitive societies. Punitive parents are associated with god being perceived as punitive just as loving parents are associated with god being perceived as loving.

Thus, early experience has an impact on one's view of self and one's view of god. It would seem that these perceptions are not static but rather change and develop over the course of time, particularly through experiences of intimacy in relationships such as in marriage and in psychotherapy.



The approach of object relations and particularly its dynamic aspect is summarized by Kernberg (1976):

In broadest terms, psychoanalytic object-relations theory represents the psychoanalytic study of the nature and origins of interpersonal relations, and of the nature and origins of intrapsychic structures deriving from, fixating, modifying and reactivating past internalized relations with others in the context of present interpersonal relationships. Psychoanalytic object-relations theory focuses upon the internalization of interpersonal relations, their contribution to normal and pathological ego and superego developments, and the mutual influences of intrapsychic and interpersonal object-relations (p. 56).

Similarly Rizzuto (1979) wrote, ". . . unless completely repressed and isolated defensively from its complex roots, the representation of God, like any other, is reshaped, refined and retouched throughout life." (p.8) Freud (1924) also became more flexible in his conceptualization and writes:

The course of childhood development leads to an ever-increasing detachment from parents, and their personal significance for the super-ego recedes into the background. To the imagos they leave behind there are then linked the influences of teachers and authorities,

self-chosen models and publicly recognized heroes,  
whose figures need no longer be introjected by an ego  
which has become more resistant. (p.168)

To summarize thus far, one's image of god is an object representation, which, therefore, is largely influenced by early experience of parents and other caretakers, is amenable to change with further experience in life, and is related also to self representation. Rizzuto (1979) summarized in further detail as follows concerning object representations:

The compounded memories synthesized as object representations are the result of multiple types of experience (Jacobson, 1964, p.19) originating in both the other person and the individual at different times. The following are the prevailing components: (a) Perceptual memories synthesized as representation according to the level of perceptual development of the individual in each of his interactions with a particular object. (b) Defensive distortions of the perception either immediately or later, during moments of preconscious or conscious use of that particular memory. (c) Distortions added to the representation itself under the pressure of libidinal or aggressive wishes or the need for idealization or devaluation of the object. (Paul, 1967, p.226-28) (d) The transformations and modifications of the representation

under the impact of the continued relation with the object. This modification may go from realistic recognition of factual changes in the object to shifting levels of libidinal, aggressive, narcissistic, or defensive real or fantasized exchanges. (e) The transformations and modifications of the representation brought about by shifts in the development of prevailing self-representations. These changes give occasion for a reevaluation of the objects of the past and a modified understanding of primary objects. A continuous possibility for identification or rejection appears when the erstwhile child reaches the age of his parents when he was growing up. In the process of accepting or rejecting the identification, there is a new reworking of self and object representations. Approaching death may bring the last occasion for a new encounter with the objects of the past: these cover the entire course of the dying person's life, and give the last occasion for further acceptance or rejection of aspects of the primary objects and others that have remained painfully discordant with the sense of self. In conclusion, the richness, the complexity, the dialectic connection which object representations have with our self-representations is what gives the constantly



reworked memories of our objects their paramount importance in mental life. This richness has also contributed to the misleading impression that a representation is a concrete entity with a certain life of its own. (p.77-78)

The development of attachment theory by Bowlby (1969/1982) seems to be a detailing of the process of representation within an object relations perspective in a fashion which lends itself to being operationalized. Attachment theory grounded in ethology provides for an evolutionary, functional (see Buss, 1995) understanding of the satisfaction of security needs, thereby enhancing the opportunity for survival.

According to West and Sheldon-Keller (1994):

The set goal through which the function of attachment is achieved is proximity to an attachment figure. And if one thinks of the maintenance of proximity to an attachment figure at later stages as increasingly an internalized representational process, then one may . . . keep it as a set goal of attachment in adults. (p.12-13)

While the innate instinctual nature of attachment was stressed by Bowlby (1969/1982), he clarifies that the primary emphasis of attachment theory is on the interaction with the primary care-givers or external objects in the shaping of the individual's particular attachment style.

While attachment changes from childhood to adulthood through developmental experience, what remains constant according to West and Sheldon-Keller (1994) is the

function of attachment:

The function of attachment, the provision of safety, is constant throughout the life span although the mechanisms of achieving this function change and develop with maturation. . . . Given that the function of attachment is the maintenance of safety and security, attachment relationships should be especially crucial in times of life crises and in determining successful adaptation as adults. (p.22-23)

Relationship with god is commonly understood as being influenced by the need for safety and security. Times of life crisis appear to activate religious response in some people.

The "strange situation," wherein the infant is observed with the maternal attachment figure present, then absent, then present again was studied by Ainsworth, Blehar, Waters, and Wall (1978). This allowed for the classification of level of attachment for these infants relative to their degree of security. The conceptualization of god's incorporeality may in some ways be similar to the internal conceptualization of an absent attachment figure in the strange situation, and thus, provides insight into the sense of functional security felt in the world even for adults.

Ainsworth et. al. (1978) and Ainsworth and Wittig (1969) have described three primary infant behavior patterns which are believed to manifest styles of attachment: secure, avoidant, and anxious ambivalent. These patterns are understood to predispose a person to interpret relationship experiences in accordance with

expectations associated with the respective style.

A few studies have investigated empirically the relationship of attachment styles and perceived image of god. Kirkpatrick and Shaver (1990, 1992) examined the relationship between current adult and retrospective attachment with image of god. The first study (1990) appeared to support a compensatory rather than parallel attachment style hypothesis, with positive attachment to one's image of god compensating for anxious attachments to parental figures. Concerning the compensation theory, Kirkpatrick (1994) clarified in a recent review chapter:

Viewed from this perspective, the potential role of God in the individual's hierarchy of attachment figures is seen in a rather different light. The individuals most likely to see God as an available and responsive attachment figure might not be those with well-established secure attachments in human relationships, but rather those for whom human attachments have proved inadequate to maintain desired levels of felt security. Several researchers (e.g., Ainsworth, 1985) have argued that individuals who fail to establish secure attachments to parents are likely to seek "surrogates" or substitute attachment figures, including teachers, older siblings, other relatives, or, in general, any stronger, wiser Other who reliably proves to be accessible and responsive to attachment needs. Although Ainsworth (1985) did not



include God in her list of potential surrogates, it seems reasonable to assume that God could potentially fill this role for many people. (p.249)

Kirkpatrick and Shaver's second study (1992) explored current adult attachment styles in relation to image of god. They concluded that those with a secure attachment style saw god as more loving than did avoidant persons, who were more likely to classify themselves as agnostic than the other groups. The results are thus mixed, and Kirkpatrick and Shaver's second study (1992) dealt with various religious commitment and observance measures in addition to image of god. McLaughlin (1992) found that attachment style and affective regard for god function relatively independently of one another, but suggested that his results may be due to the need for a more refined god-construct assessment measure than Gaultiere's (1989) which was used in that study. That study was particularly denominational and used biblical metaphors. McLaughlin used the Bell Object Relations Inventory (Bell, 1989) as the measure of attachment, yet the scales do not differentiate the specific attachment styles.

Results are, therefore, mixed and inconclusive. Kirkpatrick (1994) suggested that it may be that cross-sectional designs revealed correspondence between models of attachment and images of god and that longitudinal designs yield compensatory patterns across time. He reiterates that:

Relationships with God. . . are presumably not constrained by the "partner's" relationship history and behavior, and so may provide an unusually transparent

window into the workings of the individual's attachment system and mental models. (p.257)

In a review article on attachment theory, Lopez (1995) has reported that:

Recently Bartholomew and Horowitz (1991) proposed and validated a four-group taxonomy and self-report measure of adult attachment that has further advanced research. By dichotomizing and then cross classifying positive and negative models of self and other, their framework identifies the four attachment styles as: (a)secure (positive self, positive other), (b)preoccupied (negative self, positive other), (c)dismissing (positive self, negative other), and (d)fearful (negative self, negative other). Their preoccupied group parallels Ainsworth's anxious-ambivalent pattern, whereas, their dismissing group represents the avoidant type in the original Ainsworth taxonomy. They also suggested that their fearful group may roughly correspond to the disorganized/disoriented pattern recently observed by Main and Solomon in the childhood attachment literature. (p.403)

Coincidentally, Rizzuto (1979) divided belief in god into four possible positions which she listed as follows:

(a)those who have a God whose existence they do not

doubt; (b)those wondering whether or not to believe in a God they are not sure exists; (c)those amazed, angered, or quietly surprised to see others deeply invested in a God who does not interest them; (d)those who struggle with a demanding, harsh God they would like to get rid of if they were not convinced of his existence and power.  
(p.91)

The similarity between Bartholomew and Horowitz (1991) and Rizzuto (1979) in the categorizations, both in number and closely parallel content, is surprising and promising.

Further study is indicated to investigate the relationship of attachment style and perceived image of god using both retrospective and present attachment style measures, and a measure of image of god which would more clearly and specifically measure perception of god as an attachment figure conveying security or insecurity as opposed to the individual's commitment or observance level, or the degree of god's control.

A retrospective study of image of god, i.e. one seeking to also explore childhood image of god patterns, would also allow exploration of the relationship between such childhood images and present adult attachment style. It may be that early god images contribute to the developing attachment styles. God may be an early attachment figure in certain families and the relationship may proceed in an opposite direction from that which has been discussed above and studied by others to this point.



The relationship of attachment style to image of god appears to be a promising research area which needs to be further explored and which has the potential to yield new insights into the understanding of these important and functional aspects of human behavior. It would appear that properly measured, attachment style and image of god may be closely related as both reflect the adaptive need of the self to respond to felt security needs.

#### Summary and Critique

This section reviews some of the major theories that underlie attachment theory and the conceptualization of perceived image of god as a potential attachment representation. Implications of attachment theory in general and as an indicator of worldview will also be reviewed, particularly as related to applied psychology.

Conceptualizing god as an attachment figure expands the adaptive nature of the process of attachment. Attachment is about the seemingly instinctual drive for a secure base. The work of major psychological theorists can be understood as supporting the idea of the development of the god concept in the context of human relationships.

Early on Freud (1914) suggested the concept of sublimation, wherein the hungry baby cries for or imagines the unavailable milk. Perhaps the notion of god develops as such a sublimation in response to the individual's security needs.

The emphasis by Adler (1927) on the drive for power as the central human motivation, with its related inferiority feelings, sets the stage for the development of the mental representation of an all powerful god figure who helps the individual to feel less inferior through the opportunity for attachment to that figure.

That the psychosocial crisis of trust versus mistrust has implications for the child's ultimate sense of cosmic order was suggested by Erikson (1968). Thus, the relationship with the early caretaker during the oral stage shapes a person's worldview (Ibrahim, 1991). Perceived image of god is understood here as one's worldview, considering perception of self in relation to perception of other or object.

The issue is not belief versus disbelief in god for, as Rizutto (1979) suggests, everyone has a god representation. God is an object that does not change except in the perception of the individual. This study of the perceived attributes of the god image allows for an understanding of the person's worldview.

The mental representation of the imago figure was first described by Freud (1914). The image of god is such an imago figure. People from diverse cultures address god in paternal and maternal terms. While Freud at first focused on the role of the father in this regard, later theories, including attachment theory, give greater emphasis to the role of the mother.

Building on Klein's (1932) earlier work, Sullivan (1950) described the notion of good mother and bad mother. Perhaps this shapes the individual's worldview or perceived image of god. Sullivan suggests that at around one year of age, the child learns to control caretaker anxiety. Perhaps this is an intimation of the later development of prayer and other religious activities intended to placate god, whose image is shaped by experience with the caretaker.

Continuing object relations theory development, Fairbairn (1952) described the ideal object, exciting object and rejecting object which the child internalizes. This seems to parallel the attachment styles of Ainsworth et al. (1971) of secure, anxious,

and avoidant respectively.

Styles of attachment provide for a more specific description of perception of self and of transference objects, as well as of the quality of the relationship between them than do measures of object relations. Bartholomew and Horowitz's (1991) four style taxonomy of attachment styles provides for a description of the various possible combinations of perceptions of self and other.

The role of god as an attachment figure, has been studied by Kirkpatrick (1994). However, it remains unclear as to whether god is an attachment figure that parallels or one that compensates for style of attachment. His measures of image of god have been either behavioral such as ritual observance and church affiliation or that developed by Benson and Spilka (1973) based on a function of the individual's self esteem and locus of control, rather than perceived affective attitude of god toward the individual. The latter is studied here as it is more directly related to attachment.

Since the representation of god is understood to be dynamic (Rizzuto, 1979), a study of early and adult attachment would shed light on the developmental, and perhaps changing, attributes in an individual's god representation.

While Fromm (1962) sees the illusive belief in powerful saviors, human or divine, as a regressive solution to the problem of aloneness, it is clear that understanding the roles of the perception of god as a secure base or a less secure base, and of oneself in more or less need of that base, has important implications in the effort to understand relationships. This is especially true considering the eternal or constant nature of god relative to other images, other than in the changing perceptions of the individual.



The relative impact of maternal and paternal attachments has been shown to be a matter of debate and in requirement of further study. The same holds true for the possibility of gender differences.

Attachment theory helps us to understand circumstances that are common in the counseling relationship. Transference to the therapist can be conceptualized as attachment style behavior, evoked particularly because of the nature of the therapeutic relationship. Resistance may be understood as a kind of transference which is a reliving of attachment wherein the individual functioning from the anxious-ambivalent or avoidant styles is reluctant to approach the attachment figure. Bowlby (1988) describes how in some families the parent insists that he or she has given the child constant affection but that something is inherently bad about the child. This kind of familial dynamic may account for the tendency of some clients to resist questioning their parents' perfection. Attachment theory is helpful in understanding that an avoidant client may have suffered years of rejection from attachment figures when seeking security and support and, thus, particularly needs the patience of the therapist. In this regard, attachment theory offers direct, practical implications regarding the limited number of sessions authorized by many managed care systems.

A therapist's tendency to over self disclose may be a kind of countertransference related to the therapist's own attachment figure in childhood, that is one who sought to invert the relationship and make the child the caregiver. The therapist possibly incorporated this parental style experienced in childhood. Bowlby (1988) described how a client with similar childhood experiences may mistrust the motives of any therapist. A therapist who is aware of his or her own attachment style

possibly can better understand countertransference issues such as his or her avoidant or anxious behavior around certain issues raised in the therapy.

From an attachment theory perspective we can think of therapy as the effort to provide a secure base in which the client has the opportunity to explore his or her representational models that form a particular attachment style. The therapist as a new attachment figure can provide the opportunity for the client to rework the representational model toward a more secure attachment style. Perhaps successful termination in counseling is about the acquisition of enhanced autonomy and resolving aspects of attachment of any style.

Understanding the attachment styles and how clients have come to their respective representational models may allow for enhanced empathy on the part of the therapist. The therapist needs to provide a secure base from which the client can feel secure and confident to explore. In this case the exploration is about the client's own life history, representational model, tendency to distort and emerging opportunity to function with greater clarity. The centrality of providing a secure base has implications for therapist improprieties such as permitting outside disruptions, or not being available on the regular schedule. Such improprieties may be significantly injurious to a client, considering his or her attachment experiences.

Lopez (1995) cautioned that the continuity hypothesis has not been critically tested. While that may be true, not all therapeutic approaches are retrospective, and attachment theory can be applied to understanding the client's present representational model or *Weltanschauung*, even though intervening events over the course of life may have affected change in aspects of the attachment style since

childhood.

For Bowlby (1969/1982) attachment behavior stems from the drive for security. He even explained mourning from an attachment perspective as the loss of the attachment figure and the resultant threat to security. He also understood aspects of defensive behavior as stemming from the protest of the child who has been temporarily abandoned and is showing momentary annoyance to the attachment figure. Such formulations can be helpful to the counseling psychologist, and are also relevant to understanding the religious response.

#### Statement of the Problem

Need for the Study. Perceived image of god recently has begun to be studied in the context of attachment theory (Kirkpatrick, 1994; Kirkpatrick and Shaver 1990, 1992). The range from "trust of god" to "fear of god" has significant implications for an individual's worldview and sense of self within the world. Aspects of the perceived image of god may cause psychological effects. For example, patriarchal imaging in the god representation may either derive from or facilitate the institution of male dominance and thus be related to women's feelings of self doubt. An image of god as wrathful may in some persons derive from, and in others may contribute to, a sense of inhibition in relationships. Since the function of attachment is safety and security, the study of its relationship to perceived image of god focuses on an important human behavior that has been insufficiently researched.

It is as yet unresolved as to whether the perceived image of god is parallel to or compensation for attachment style. This is not necessarily the same for all people, nor even the same at all times for a given individual. Ainsworth (1967) suggested that



failure to establish secure attachment to parents may lead to the seeking of surrogates. God may be such a compensating surrogate for some individuals. Kirkpatrick and Shaver (1990, 1992) have produced conflicting results on this question. Kirkpatrick (personal communication) has just completed but not yet published a longitudinal study of image of god in relation to style of attachment. However, Kirkpatrick did not test for change in attachment style, and therefore related change in perceived image of god to assessment of earlier attachment style. Investigation of attachment style that is contiguous with the new perceived image of god would provide more clarity on the question of whether image of god is compensatory or parallel to attachment style or whether both can occur.

One purpose of this study is to examine whether early and adult attachment are related to different attributes of the god image. It may be that some individuals will perceive god as kind and yet have an insecure attachment style. Some with a perception of god as kind and with secure adult attachment may have recollections of anxious early attachment. Both of these instances could facilitate our understanding of the compensatory theory.

College age students are old enough to be considered adults in terms of the measurement of adult attachment, yet they are more likely to have more accurate memories of experiences with their early attachment figures. They will have had less opportunity than older adults for therapeutic or romantic relationships both of which may involve attachment figures which may affect attachment style. Mallinckrodt, Gantt and Coble (1995) have researched attachment patterns in the psychotherapeutic relationship and Hazan and Shaver (1987) have studied romantic love as an

attachment process. This study investigates (a) whether and in what direction therapeutic relationships serve as an intervening variable in the study of styles of attachment and perceived image of god, and (b) whether and in what direction romantic relationships serve as an intervening variable in the study of styles of attachment and perceived image of god.

Also of interest is whether race is a factor in attachment behavior. There are mixed findings concerning racial differences regarding student-parent relationships. While some have found racial differences (Cernkovich and Giordano, 1987; D'Augelli and Hershberger, 1992; Giordano et. al., 1993), Rice, Cunningham and Young (1997) found no significant difference in attachment behavior between Black and White students. The present study will therefore investigate whether there are racial/ethnic differences among participants for the attachment and for the perceived image of god measures.

While several researchers have found no significant differences between male and female participants regarding attachment (Armsden and Greenberg, 1987; Kenny et. al., 1993; Rice et. al., 1995), others have found gender differences (Benson, Harris and Rogers, 1992; Rice, Cunningham and Young, 1997). Researchers are using a variety of measures which likely accounts for the inconsistencies. Gender difference and related differences regarding parent gender and attachment may impact on perceived god image and, therefore, will be examined here.

A further question of interest is whether the perceived image of god taught by different religious cultures early in life impacts attachment style. This question has important implications for the effect of image of god on attachment style, since god



may be construed as an attachment figure often introduced early in life. Clearly, the attributes taught concerning god vary across religious cultures. There has been no research examining interaction between different religious traditions and attachment style and perceived image of god. The present study will also investigate how religious identity is related to both attachment and image of god. Wenegrat (1989) has suggested that for Catholics the image of Mary is a maternal religious attachment figure. In Judaism god is seen as having attributes ranging from judgment to compassion. This parallels the image of god measure to be used in this study which describes god in a continuum from wrathful to kind. It will be interesting to see whether and how different religious traditions influence both attachment and image of god.

The image of god measure used in previous studies (Kirkpatrick and Shaver, 1990, 1992) was developed by Benson and Spilka (1973) and is based on the god image as a function of self-esteem and locus of control. It is anticipated that the use in the present study of Gorsuch's (1968) Wrathfulness scale, a bipolar measure of wrathfulness versus kindness regarding the image of god, will be more effective in addressing the relationship with attachment style.

Most of the research in this area (Kirkpatrick, 1994, 1997, 1998; McLaughlin, 1992; Tamminen, 1995) has focused on cognitive attitudes or belief level concerning god and on measures of religious observances. The present study will research affective reactions as expressed by attachment style as well as by the perceived image of god's affective attributes.

It is anticipated that should the perceived image of god relate in a consistent



fashion with the various measures of attachment style, a theory of spiritual identity development may be suggested. Envisioned is a model similar to racial identity development models with a series of dynamic statuses. These would be defined by the individual's present perceived image of god and its relationship to both early and present attachment. Should the compensatory theory find support in the results, to include early and present attachment style in the model would help to elucidate the degree to which present perceived image of god is compensatory rather than parallel to attachment style. Such a model of spiritual identity development would provide additional significant heuristic information concerning an individual's worldview which is of critical concern in the pursuit of a multicultural understanding of the individual.

Research Questions and Hypotheses. From the preceding review of the literature, the following questions are of interest:

1. Is image of god associated with attachment style and if so in what ways?
2. Is image of god parallel or compensatory to attachment style?
3. Does early image of god relate to attachment style?
4. Does the counseling experience relate to attachment style or image of god?
5. Do romantic relationships relate to attachment style or image of god?
6. How do various demographic differences such as race, gender, age, or religious tradition relate to either image of god or attachment style?

In an effort to answer these questions, the following exploratory hypotheses were developed:

Hypothesis 1. - There is a relationship between adult image of god and adult attachment style.

Hypothesis 2.- There is a relationship between adult image of god and parental caregiving, and maternal and paternal caregiving will equally relate to adult image of god.

Hypothesis 3. - There is a relationship between early image of god and parental caregiving, and maternal and paternal caregiving will equally relate to early image of god.

Hypothesis 4. - There is a relationship between early image of god and adult attachment style.

Hypothesis 5.- Number of counseling sessions is related positively to secure adult attachment style.

Hypothesis 6.- Number of counseling sessions is related positively to image of god.

Hypothesis 7.- Having had a romantic relationship is related to adult attachment.

Hypothesis 8.- Having had a romantic relationship is related to perceived image of god.

These general hypotheses were used since the study is exploratory and since the statistical methods used clarified the direction and extent of the relationship between each of the attachment styles and the other measures. To have used hypotheses for each attachment style would have resulted in a more cumbersome format without providing additional information.

## Chapter Three

### Methods

In order to study the relationships between perceived image of god and styles of attachment, measures were used to determine early attachment, adult attachment and early and adult perceived image of god. Each participant also completed a questionnaire in order to determine the relationship, if any, between counseling received, romantic relationships experienced, race, gender, age, religious traditions or parental religious attitude and either perceived image of god or attachment style.

In order to measure adult attachment and adult perceived image of god yet allow for increased likelihood of accurate retrospective measures of early attachment and early perceived image of god, data were gathered from college age students with participants being adults yet with a relatively young mean age.

#### Participants

One hundred and thirty one undergraduates enrolled in social science courses at a community college in South Florida served as participants. They completed the measures during class time, taking as much time as necessary in six different testing sessions. See Appendix A for the participants' demographic profile.

#### Measures

The Wrathfulness Scale - (Gorsuch, 1968). Gorsuch identified replicable factors in the adjective ratings of conceptualization of god. His factor analysis isolated five meaningful factors for scales. The wrathfulness scale (see Appendix B), which is a bipolar measure of wrathfulness versus kindness, appears most likely to be expressive of the domain in the other, in this instance god, that would relate to security of



attachment in the individual. Its selection for this study results from its description of the perceived affective attitudes of god which likely relate to the levels of the various attachment styles of the individual. It has also been chosen because of its relatively strong reliability. According to Lindsay (1978), measuring internal consistency, the wrathfulness scale has a Kuder-Richardson reliability coefficient of .83 and a Cronbach's Coefficient Alpha of .90. According to Volker (1981) the measure has some validity in terms of concurrent validity. The scale consists of eight bipolar adjective pairs as follows: condemning- loving, cruel-kind, wrathful-patient, stern-gracious, punishing-forgiving, critical-merciful, tough-gentle, and avenging-comforting. Using a five point Likert scale, participants described their image of god. Participants were also asked to complete the same measure in terms of their "earliest childhood recollection" of their perception of god. Thus, the Wrathfulness Scale was administered twice, once as the Adult Perceived Image of God measure and then, immediately thereafter, as the Early Perceived Image of God measure.

Cronbach's coefficient alpha for the present data was found to be .96 for the adult perceived image of god measure and .92 for the early perceived image of god measure, demonstrating a high level of consistency in terms of what is being measured.

Parental Caregiving Style (Hazan and Shaver, unpublished 1986, appearing in Collins and Read, 1990). The three vignettes describing early parental attachment originally developed by Hazan and Shaver were administered as a choice for the participant to indicate on a nine point Likert scale from strongly disagree to strongly agree a response to each vignette. They were presented once for mother's caregiving

style and once for father's caregiving style (see appendices C and D). The first vignette describes a warm/responsive parent, the second a cold/rejecting parent, and the third an ambivalent/ inconsistent parent. There are no reliability measures available since Cronbach's alpha can not be determined from single item scales; however, these vignettes appear to have content validity and form the basis of the Adult Attachment Style Questionnaire developed by Simpson, Rholes and Nelligan (1992) from which two factors have been extracted, an avoidant/secure attachment factor (Cronbach's alpha = .81 for both genders) and an anxious attachment factor (Cronbach's alpha = .58 for men and .61 for women). The administration of the Parental Caregiving Style vignettes serves as the measure of early attachment. It was chosen because it provides data differentiating maternal and paternal attachment experience and allows for a continuous measure of three distinct styles of parenting which likely relate to how the individual perceives significant others.

Relationship Scales Questionnaire (Griffin and Bartholomew, 1994). The Relationship Scales Questionnaire, a measure of Adult Attachment, (see Appendix E) constructed of 30 phrases assembled from the paragraph descriptions of Hazan and Shaver's (1987) attachment measure, Bartholomew and Horowitz's (1991) Relationship Questionnaire and Collins and Read's (1990) Adult Attachment Scale. Participants rated on a 5 point scale, ranging from "not at all like me" to "very much like me," how each of the items reflected their feelings about close relationships. The Relationship Scales Questionnaire scores are derived from the mean of the items descriptive of each of the four attachment style prototypes. Four items constitute the score for each of the preoccupied and fearful styles and five items constitute the



scores for the secure and dismissing styles as follows: Secure-items 3, 9(R), 10, 15 and 28 (R); Preoccupied-items 6(R), 8, 16, and 25; Dismissing-items 2, 6, 19, 22 and 26; and Fearful-items 1, 5, 12 and 24 (with R indicating a reversed scoring). The Relationship Scales Questionnaire demonstrated convergent validity with Peer Attachment Interviews, a semi-structured one hour interview judged by experts as to which of the four-prototypes applies. Interjudge reliabilities were generally greater than .90. Griffin and Bartholomew (1994) found convergent validity correlations (N=153) as follows: Secure, .25; Fearful, .32; Preoccupied, .34; and Dismissing, .47, and that the internal consistencies of this measure range from  $\alpha = .41$  for the Secure style to  $\alpha = .70$  for the Dismissing style. The authors see this as a relatively low result stemming from the combination of orthogonal dimensions, the self model and other model. However, it was chosen for this study because of its four style taxonomy, which expresses these two orthogonal dimensions, each combination of which may have a distinct relationship with perception of god. No prior studies have researched perceived image of god in relationship to the four style conceptualization of attachment.

Cronbach's coefficient alpha for the present data for the Relationship Scales Questionnaire was determined to be .60.

Relationship Questionnaire (Bartholomew and Horowitz, 1991). This measure of adult attachment, the Relationship Questionnaire, also known as the Self Report Attachment Style Prototype is also based on the four style taxonomy of secure, dismissing, preoccupied and fearful. (See Appendix F). No reliability information is available as Cronbach's alpha can not be determined from single item scales.



Convergent Validity correlations ( $N=153$ ) between this measure and the Peer Attachment Interview (described under the Relationship Scales Questionnaire section) ratings were: Secure .22, Fearful .50, Preoccupied .33, and Dismissing .40. Participants rated each paragraph as to how it characterized them on a nine-point Likert scale ranging from strongly disagree to strongly agree. This instrument was chosen because it also provides for continuous ratings of each of the four attachment styles, and its scores can be merged together with the scores of the Relationship Scales Questionnaire providing the most complete measure of four style attachment available.

Through personal communication Bartholomew (June 1998) indicated that the scores on the Relationship Scales Questionnaire and the Relationship Questionnaire could be combined to form a composite measure of attachment. Each participant's scores on both measures for each attachment style were, therefore, converted to standard or  $z$  scores and then averaged, resulting in one composite score for each style for each participant. Participants were assigned to the style with their absolute highest composite score for the purpose of categorical measures, but for continuous measures composite scores for each style for each participant were used.

General Information Form. This is a thirteen item questionnaire developed by the researcher (see Appendix G). Participants were asked to provide information about themselves such as age, gender, race, religion, number of counseling sessions experienced, romantic history and belief in god, as these factors may relate to style of attachment or to perceived image of god.

### Procedures

A colleague introduced the researcher to the chairman of the social science department of a community college who arranged for the researcher to have access to classes taught by two different instructors. The researcher was introduced to six different classes of social science students (psychology and sociology) by their instructor and explained the general purpose and procedures of the data collection through the presentation of the verbal instructions (see Appendix H). The instructors had informed the students at their prior class meeting that there would be an opportunity to be a participant in a research study during the coming class session. Each participant who chose to be part of the study completed an informed consent form (see Appendix I), assuring confidentiality, the right to withdraw at anytime, that the participant was at least 18 years of age and all were offered the opportunity to discuss any concerns following completion of the research packet or at a subsequent time. Students who agreed to participate in the research were offered to be part of a lottery with selection at the conclusion of the administration of the data collection in their class, with a ten dollar reward in each of the six classes. Seven students (5%) chose not to participate in the study. These students remained present choosing to either read or to rest. One student had already completed the measures in an earlier administration and two of the seven took the materials but returned them completely blank. Participants were given as much time as necessary to complete all the measures during class time, and administration took approximately twenty minutes in each instance. Each measure was accompanied by specific instructions:

The Adult Perceived Image of God measure instructions were to "please indicate for each adjective pair which point on the scale best describes your current



perceptions of god." The Early Perceived Image of God measure directions were the same, except that they asked for the perceptions of "earliest childhood recollection of perceptions of god."

The written instructions for the Parental Caregiving Style for Mother measure were to "please circle the number on the scale following each of these paragraphs ranging from 'strongly disagree to strongly agree' which best characterizes how your mother related to you when you were growing up."

The written instructions for the Parental Caregiving Style for Father measure were the same except that "father" replaced "mother."

The written instructions for the Relationship Scale Questionnaire were to "please read each of the following statements and rate the extent to which each describes your feelings about close relationships. Think about all of your close relationships, past and present, and respond in terms of how you generally feel in these relationships." The written instructions for the Relationship Questionnaire were to "please circle the number on the scale following each of these paragraphs ranging from 'strongly disagree' to 'strongly agree' which best characterizes or resembles you."

The written instructions for the General Information Form were to "please answer the following questions by checking the appropriate response."

Packets with multiple different orders of presentation of the measures were prepared with Early Perceived Image of God always following Adult Perceived Image of God and with the General Information Form always last. These packets were then randomly distributed to participants to control for order effects.

### Statistical Analysis



A power analysis was conducted to ascertain the minimum number of participants that would be sufficient to likely determine a significant difference or correlation if present. In order to achieve a power of .80 for a  $t$ -test (two tailed) at the .05 significance level, assuming a population  $r$  of .30, a minimum of 84 participants would be desirable. The 131 participants obtained, therefore, constituted an adequate sample size (Cohen and Cohen, 1983, p. 530).

Hypotheses one through four were generally measured in two ways. In order to determine if there is a relationship, without conclusions as to causation, Pearson Product-Moment correlations were computed for continuous measures of attachment and concept of god measures here as for subsequent analyses. Additionally, since attachment styles have generally been thought of as prototypes or categorical variables, categorized styles from the derived composite attachment measures in relationship to image of god measures were analyzed using one way analyses of variance, as were the relationships between the perceived image of god measures and parental caregiving for each parent, and all subsequent categorical measures when appropriate.

A significant positive correlation between secure attachment and image of god was seen supporting parallel theory while a significant positive correlation between the other styles of attachment and image of god was seen as supporting compensatory theory of the relationship between image of god and attachment. However, definitive conclusions regarding this issue would require a longitudinal study.

Hypothesis 1. There is a relationship between adult image of god and adult attachment style.

Hypothesis 2. There is a relationship between adult image of god and parental

caregiving, and maternal and paternal caregiving will equally relate to adult image of god.

Hypothesis 3. There is a relationship between early image of god and parental caregiving, and maternal and paternal caregiving will equally relate to early image of god.

Hypothesis 4. There is a relationship between early image of god and adult attachment style.

A Pearson Product-Moment correlation was conducted for Hypothesis 5, to determine the relationship between number of counseling sessions and the adult attachment style dimensions. A one way ANOVA was conducted to determine the relationship between number of counseling sessions and the derived composite attachment style categories.

Hypothesis 5. Number of counseling sessions is related positively to secure adult attachment style.

A Pearson Product-Moment Correlation was conducted for Hypothesis 6, to determine the relationship between number of counseling sessions and the adult perceived image of god.

Hypothesis 6. Number of counseling sessions is related positively to image of god.

A chi-square was conducted for Hypothesis 7 to determine the relationship between having had a "significant romantic relationship" and being in the secure attachment style category, two categorical measures.

t tests were conducted to determine the relationship between having had a "significant romantic relationship" and the adult attachment dimensions. Additionally a Pearson

Product-Moment correlation was conducted to determine if there is a relationship between number of romantic relationships and the attachment dimensions.

Hypothesis 7. Having had a romantic relationship is related to adult attachment.

A  $t$ -test was conducted for Hypothesis 8, to determine whether having had a romantic relationship is related to Adult Perceived Image of God. A Pearson Product-Moment correlation was used to measure whether there is a relationship between number of romantic relationships and Adult Perceived Image of God.

Hypothesis 8. Having had a romantic relationship is related to perceived image of god.

Other Analyses. An analysis of variance was conducted to determine the relationship between race and the adult attachment dimensions.

A one way analysis of variance was conducted to measure whether there is a relationship between race and the adult perceived image of god.

$t$  tests were conducted to determine the relationship between gender and the adult attachment dimensions, the parental caregiving measure, the adult perceived image of god and the early perceived image of god measures, respectively.

A one way analysis of variance was conducted to determine the relationship between having been raised in differing religious traditions and adult perceived image of god.

Pearson Product-Moment correlations were conducted to determine the relationship between age and adult attachment dimensions, between age and adult perceived image of god, between the adult attachment dimensions and parental caregiving, to determine the relationship between early and adult perceived image of god and to determine the relationship between the religious attitude of each of the



parents and the adult attachment dimensions.

In all instances a minimum alpha of .05 was established as the required level to determine significance.

Categorical assignment of particular style of early or adult attachment is based on highest score. Where the highest score is tied for more than one style, the participant is not included in the particular analysis. This procedure as well as omitted responses to part of a particular measure result in those participants not being part of the related analysis, hence the variable N among different analyses.

Level of reliability was determined using Cronbach's coefficient alpha for the Relationship Scales Questionnaire and for both Early Perceived Image of God and Adult Perceived Image of God. The Wrathfulness Scale (Gorsuch, 1968) has never before been used in this repetitive, retrospective fashion. These are the only scales for which a reliability measure could be determined.

## Chapter Four

### Results

#### Sample Characteristics

See Appendix A for details of the demographic profile. The mean age of the participants was 23.3, with a standard deviation of 6.8. Since age ranged from 18 to 52, it is also important to note that the median was 20. Of the 131 participants 90 were women (68.7%) and 41 were men (31.3%). In terms of ethnicity, 62 were White/Caucasian (47.3%), 40 Black/African American (30.5%), 10 Hispanic/Latino (7.6%), 6 were Asian/Pacific Islander (4.6%), 3 Biracial (2.3%) and 10 identified as other (7.6%). In terms of religion 32 were Catholic (24.4%), 20 Protestant (15.3%), 14 Jewish (10.7%), 2 Moslem (1.53%), 1 Buddhist (.76%), 12 indicated none (9.16%), 6 mixed religious background (4.6%), and 44 responded as other (33.6%).

Using the absolute highest composite attachment style scores, 37 (28.2%) were assigned to be secure, 31 (23.7%) dismissing, 30 (22.9) preoccupied, and 33 (25.2%) fearful.

Regarding past therapy experience, 99 participants responded negatively (75.6%) and 32 positively (24.4%). Of the 32 who responded positively, the median number of counseling sessions was 10. The median is used here as a few participants responded with very large numbers of sessions unduly raising the mean number of sessions to 63.56 for those who had counseling. The mean rating of the overall counseling experience ranging from 1 (not helpful at all) to 7 (extremely helpful) was 4.63.

The rating of mother's religious attitude ranging from 1 (strict) to 7 (liberal) resulted in a median response of 4 (moderate), which 46 respondents chose (35.1%).

The rating of father's religious attitude resulted in a median response of 5, however 47.3% responded above 5. The rating of religious upbringing on a scale from 1 (religiously observant) to 7 (religiously non-observant) resulted in a median of 4 for these participants. One hundred and nine (84%) responded affirmatively to the question of whether they had experienced a romantic relationship of at least a month's duration. The median number of such relationships reported was 2.

One hundred and twenty (92%) of the participants responded that they believe in god.

In addition, means and standard deviations are presented in Appendix A. See Appendix J for a correlation matrix of the various measures applied.

### Hypothesis Testing

The results of this study in accordance with the hypotheses are as follows:

Hypothesis 1. There is a relationship between adult image of god and adult attachment style.

No significant relationship was found between adult image of god and the derived attachment dimensions. In examining attachment in another way than originally proposed the only significant correlation obtained was between the secure style from the Relationship Questionnaire and adult image of god ( $r=.211$ ,  $p=.017$ ) (see Table 1). No further significant correlations were found between any other adult attachment related variable and adult image of god. Hypothesis 1 is, therefore, only partially supported.

Table 2 presents mean scores and standard deviations for adult perceived image of god by derived attachment category.



Table 1

## Correlations of Adult Perceived Image of God with Adult Attachment and with Parental Caregiving Style Variables

	Pearson Correlation	Significance Level	N
<u>Relationship Styles Questionnaire</u>			
Secure	.083	.350	128
Dismissing	-.032	.724	128
Preoccupied	-.048	.590	128
Fearful	-.147	.097	128
<u>Relationship Questionnaire</u>			
Secure	*.211	.017	128
Dismissing	-.051	.567	128
Preoccupied	-.042	.639	128
Fearful	-.063	.483	128
<u>Composite Scores</u>			
Secure	.167	.059	128
Dismissing	-.051	.570	128
Preoccupied	-.050	.579	128
Fearful	-.115	.195	128
<u>Parental Caregiving</u>			
Mother Warm	.130	.144	128
Mother Cold	** -.234	.008	128
Mother Inconsistent	-.044	.620	128
Father Warm	.150	.093	127
Father Cold	-.149	.096	126
Father Inconsistent	.051	.568	126
Mother & Father Warm	* .179	.044	127
Mother & Father Cold	** -.231	.009	126
Mother & Father Inconsistent	.011	.905	126

\* Correlation is significant at the 0.05 level (two tailed).

\*\* Correlation is significant at the 0.01 level (two tailed).

Table 2

Means and Standard Deviations of Adult Perceived Image of God by DerivedAttachment Category

<u>Attachment</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Secure	34.5833	36	6.4204
Dismissing	33.8667	30	8.0547
Preoccupied	34.3448	29	8.2214
Fearful	33.7273	33	8.5413
Total	34.1406	128	7.7192

A oneway ANOVA (see Appendix K) yielded no significant differences among the four attachment groups,  $F = .088$ ,  $p = .966$ .

Hypothesis 2. There is a relationship between adult image of god and parental caregiving, and maternal and paternal caregiving will equally relate to adult image of god.

Adult image of god and maternal coldness are significantly negatively related ( $r = -.234$ ,  $p = .008$ ), suggesting that the more distant and rejecting the mother the more negative the image of god (see Table 1). Additionally, when maternal and paternal coldness were combined they were found to be negatively related with adult image of god ( $r = -.231$ ,  $p = .009$ ). The colder the parents the more negative the image of god, and when maternal and paternal warmth were combined they were positively related ( $r = .179$ ,  $p = .044$ ). The warmer the parents the more positive the image of god.

Hypothesis 2, as regarding there being a relationship between adult image of god and parental caregiving, is, therefore, supported.

Table 3 presents mean scores and standard deviations for adult perceived image of god by paternal caregiving style.

Table 3

Means and Standard Deviations of Adult Perceived Image of God by Paternal

Caregiving Style

<u>Father's Style</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Cold	31.5909	22	10.9790
Inconsistent	36.5862	29	4.2721
Warm	34.5254	59	7.0622
Total	34.1406	128	7.7192

A oneway ANOVA was conducted examining paternal caregiving style (warm, cold and inconsistent) and adult perceived image of god resulting in no significant differences (see Appendix L),  $F = 2.816$ ,  $p = .064$ .

Table 4 presents mean scores and standard deviations for adult perceived image of god by maternal caregiving style.

Table 4

Means and Standard Deviations of Adult Perceived Image of God by Maternal

Caregiving Style

<u>Mother's Style</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Cold	18.6667	3	18.4752
Inconsistent	36.6667	21	5.1218
Warm	34.4409	93	7.0487
Total	34.1406	128	7.7192



A oneway ANOVA was conducted examining maternal caregiving style and adult perceived image of god (see Appendix M). Excluding participants with ties among their maternal caregiving styles there is a statistically significant difference ( $F= 8.39, p<.00$ ) among participants with cold, inconsistent and warm mothers in terms of their adult perceived image of god. Follow up analysis showed that participants who described their mothers as cold, had significantly more negatively perceived images of god than either those with inconsistent or warm mothers ( $p<.00$ ) (see Appendix M). A follow up multiple regression analysis determined that only mother cold had a significant  $\beta$  weight,  $-1.01, p < .0201$ , adjusted R square =  $.034$  (see Appendix M).

Although no difference was predicted for the effects of maternal and paternal caregiving on the adult perceived image of god, it was found that maternal coldness but not paternal coldness predicted a negative image of god and no other early attachment or adult attachment dimensions predicted adult image of god.

Hypothesis 3. There is a relationship between early image of god and parental caregiving, and maternal and paternal caregiving will equally relate to early image of god.

There are significant correlations between early perceived image of god and differing styles of parental caregiving (see Table 5). Father cold is negatively related ( $r= -.217, p=.013$ ) and father warm is positively related ( $r=.237, p=.007$ ) to early perceived image of god. Mother cold is negatively related ( $r= -.215, p= .014$ ) and mother warm is positively related to early perceived image of god ( $r= .227, p= .009$ ). Combining mother warm and father warm results in a positive correlation ( $r= .294, p=.001$ ) and combining mother cold and father cold in a negative correlation ( $r= -.270, p=$

.002) with early perceived image of god. Hypothesis 3 is supported.

Table 5

Correlations of Early Perceived Image of God with Parental Caregiving Style and with the Adult Attachment Dimensions

	<u>Pearson Correlation</u>	<u>Significance Level</u>	<u>N</u>
Mother Warm	** .227	.009	131
Mother Cold	* -.215	.014	131
Mother Inconsistent	-.069	.431	131
Father Warm	* .237	.007	130
Father Cold	* -.217	.013	129
Father Inconsistent	-.060	.499	129
Mother & Father Warm	** .294	.001	130
Mother & Father Cold	** -.270	.002	129
Mother & Father Inconsistent	-.074	.404	129
Secure	.099	.261	131
Dismissing	-.071	.417	131
Preoccupied	-.101	.249	131
Fearful	-.117	.183	131

\* Correlation is significant at the 0.01 level (two tailed).

\*\* Correlation is significant at the 0.05 level (two tailed).

Table 6 provides means and standard deviations for early perceived image of god by paternal caregiving style.

Table 6

Means and Standard Deviations of Early Perceived Image of God by

Paternal Caregiving Style

<u>Father's Style</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Cold	30.7727	22	7.8372
Inconsistent	34.3399	29	5.4259
Warm	34.2272	61	5.9558
Total	33.5245	131	6.2791

A oneway ANOVA comparing the different paternal caregiving styles with early perceived image of god did not yield any significant differences (see Appendix N),  $F = 2.77$  and  $p = .067$ .

Table 7 provides means and standard deviations for early perceived image of god by maternal caregiving style.

Table 7  
Means and Standard Deviations of Early Perceived Image of God by Maternal Caregiving Style

<u>Mother's Style</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Cold	24.0000	3	16.0000
Inconsistent	32.2857	21	6.0839
Warm	34.0908	96	5.7614
Total	33.5226	120	6.3118

A one way ANOVA comparing the different maternal caregiving styles for early perceived image of god was conducted (see Appendix O). Excluding participants with ties among their maternal caregiving styles, there is a statistically significant difference ( $F = 4.45$ ,  $p = .014$ ) among participants with cold, inconsistent, and warm mothers in terms of their early perceived image of god. Follow-up analysis showed that participants who described their mothers as cold, had significantly more negative early perceived image of god than either those with inconsistent ( $p = .031$ ) or warm ( $p = .006$ ) mothers (see Appendix O). A follow-up regression analysis did not demonstrate that any particular early or adult attachment dimension predicted early image of god, adjusted  $R$  square = .043 (see Appendix O).

Hypothesis 4. There is a relationship between early image of god and adult attachment style.



There is no significant correlation between early image of god and the adult attachment dimensions (see Table 5).

Table 8 provides means and standards deviations for early perceived image of God by derived adult attachment category.

A oneway ANOVA also yielded no significant results with the adult attachment style categories as the dependent variable (see Appendix P). Hypothesis 4 was, therefore, not supported.

Table 8

Means and Standard Deviations of Early Perceived Image of God by Adult

Attachment Category

<u>Attachment</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Secure	34.1042	37	6.9463
Dismissing	33.5806	31	5.0975
Preoccupied	33.1667	30	5.6329
Fearful	33.1472	33	7.2191
Total	33.5245	131	6.2791

Hypothesis 5. Number of counseling sessions is related positively to secure adult attachment style

Number of counseling sessions is negatively related to the presence of the secure attachment dimension ( $r = -.262, p = .002$ ) and positively related to the fearful attachment dimension ( $r = .198, p = .023$ ). Accordingly, Hypothesis 5 is not supported (see Table 9).

Table 9

Correlations of Number of Counseling Sessions with the Derived Adult Attachment Dimensions and with Adult Perceived Image of God

	<u>Pearson</u> <u>Correlation</u>	<u>Significance</u> <u>Level</u>	<u>N</u>
Secure	*-.262	.022	131
Dismissing	.068	.440	131
Preoccupied	.156	.076	131
Fearful	*.198	.023	131
Adult Image of God	**-.302	.001	128

\* Correlation is significant at the 0.05 level (two tailed).

\*\* Correlation is significant at the 0.01 level (two tailed).

Table 10 presents the means and standard deviations for the number of counseling sessions by adult attachment categories.

Table 10

Means and Standard Deviations of Number of Counseling Sessions by Adult Attachment Category

<u>Attachment</u>	<u>Mean</u>	<u>N</u>	<u>Std. Deviation</u>
Secure	1.8378	37	.3737
Dismissing	1.7097	31	.4614
Preoccupied	1.7333	30	.4498
Fearful	1.7273	33	.4523
Total	1.7557	131	.4313

A oneway ANOVA yielded no significant difference among the derived attachment categories in terms of number of counseling sessions experienced (see Appendix Q),  $F = .817$ ,  $p = .487$ .

Hypothesis 6. Number of counseling sessions is related positively to image of god.

A negative correlation ( $r = -.302$ ,  $p = .001$ ) was found between number of counseling sessions and adult perceived image of god. The more sessions, the more negative the perceived image of god. Accordingly, Hypothesis 6 is not supported (see Table 9).

Hypothesis 7. Having had a romantic relationship is related to adult attachment.

Table 11 presents the frequency distribution of adult attachment category by whether participants had a romantic relationship.

Table 11

Frequency Distribution of Attachment Category by Whether Participant Had a Romantic Relationship

		Attachment					
		Sec	Dissm	Preoc	Fear	Total	
Romantic Relationship	Yes	Count	32	26	22	29	109
		% Within Romantic	29.4	23.9	20.2	26.6	100
		% Within Attachment	86.5	86.7	73.3	87.9	83.8
		% of Total	24.6	20.0	16.9	22.3	83.8
	No	Count	5	4	8	4	21
		% Within Romantic	23.8	19.0	38.1	19.0	100
		% Within Attachment	13.5	13.3	26.7	12.1	16.2
		% of Total	3.8	3.1	6.2	3.1	16.2
Total	Count	37	30	30	33	130	
	% Within Romantic	28.5	23.1	23.1	25.4	100	
	% Within Attachment	100	100	100	100	100	
	% of Total	28.5	23.1	23.1	25.4	100	



A chi-square indicates that there is no significant difference in the distribution of those who have or have not had a romantic relationship among the four attachment style categories (see Appendix R), Chi-Square = 3.211,  $p = .360$ .

Table 12 presents the means and standard deviations of adult attachment style dimensions by whether participants had a romantic relationship.

$t$ -tests also found no significant difference between the differing attachment style dimensions in relation to having had a romantic relationship (see Appendix S),

Table 12

Means and Standard Deviations of Attachment Dimension Scores by Whether Participant Had a Romantic Relationship

Romantic Relationship		Secure	Dismiss	Preoccupied	Fearful
Yes	Mean	.04	-.04	-.03	.00
	N	109	109	109	109
	Std. Deviation	.8803	.8253	.8659	.9083
No	Mean	-.2054	.1926	-.1781	-.04
	N	21	21	21	21
	Std. Deviation	.7505	.7368	1.0770	.9532
Total	Mean	-.007	-.003	-.003	-.002
	N	130	130	130	130
	Std. Deviation	.8631	.8136	.9020	.9121

Secure,  $t = 1.235$ ,  $p = .219$ ; Dismissing,  $t = -1.217$ ,  $p = .226$ ; Preoccupied,  $t = .974$ ,  $p = .332$ ; Fearful,  $t = .212$ ,  $p = .832$ . Hypothesis 7 is, therefore, not supported.

Additionally, a correlation was conducted regarding number of romantic relationships (see Table 13). There are no significant correlations between the number

of romantic relationships and the attachment dimensions. The use of these continuous measures of romantic relationship and of attachment dimensions, rather than categorical data of yes or no regarding a romantic relationship and also of the specific attachment classification, allows for a more sensitive analysis.

Table 13

Correlations of Number of Romantic Relationships with the Derived Adult Attachment Dimensions and with Adult Perceived Image of God

	<u>Pearson Correlation</u>	<u>Significance Level</u>	<u>N</u>
Secure	.037	.682	127
Dismissing	-.069	.443	127
Preoccupied	.142	.110	127
Fearful	-.016	.859	127
Adult Perceived Image of God	.038	.676	124

Hypothesis 8. Having had a romantic relationship is related to perceived image of god.

Table 14 presents the means and standard deviations of adult and early perceived image of god by whether participant had a romantic relationship.

A  $t$ -test demonstrated no significant difference between those who had and those who had not had a romantic relationship and their perceived image of god (see Appendix T): early image of god,  $t = -.316$ ,  $p = .753$ ; adult image of god,  $t = -.456$ ,  $p = .649$ . Hypothesis 8 is, therefore, not supported.

Additionally, there is no significant correlation between number of romantic relationships and adult perceived image of god (see Table 13).

Table 14  
Means and Standard Deviations of Adult and Early Image of God by Whether Participant Had a Romantic Relationship

Romantic Relationship		Adult Image of God	Early Image of God
Yes	Mean	33.9630	33.5216
	N	108	109
	Std. Deviation	7.5405	6.1785
No	Mean	34.8421	33.9932
	N	19	21
	Std. Deviation	8.9335	6.7359
Total	Mean	34.0945	33.5978
	N	127	130
	Std. Deviation	7.7321	6.2469

#### Other Analyses

Table 15 presents means and standard deviations of adult attachment dimension scores by racial/ethnic category.

No significant difference among the different racial/ethnic groups was found regarding their adult attachment dimensions, using a oneway ANOVA (see Appendix U): Secure,  $F = 1.003$ ,  $p = .419$ ; Dismissing  $F = .669$ ,  $p = .648$ ; Preoccupied,  $F = 1.670$ ,  $p = .147$ ; Fearful,  $F = 1.706$ ,  $p = .138$ .

Table 16 presents the means and standard deviations of adult perceived image of god by racial ethnic group.

Racial/ethnic groups were found to be significantly different in their adult perceived image of god using a oneway ANOVA ( $p = .018$ ) (see Appendix V),  $F = 2.862$ ,  $p = .018$ .



Table 15

## Means and Standard Deviations of Adult Attachment Dimension Scores by Racial/Ethnic Group

Ethnicity		Secure	Dismiss	Preocc	Fearful
Caucasian	Mean	.0030	-.0980	.0897	-.0682
	N	62	62	62	62
	Std. Deviation	.9341	.7609	.8940	.9308
African American	Mean	-.0769	.0533	.0206	.1925
	N	40	40	40	40
	Std. Deviation	.7658	.9409	.8825	.8463
Asian Pacific Islander	Mean	.3907	.2381	-.7195	-.8676
	N	6	6	6	6
	Std. Deviation	.6683	.8344	.6337	.7440
Hispanic Latino	Mean	.3537	-.1113	-.0708	-.0668
	N	10	10	10	10
	Std. Deviation	.5441	.5843	.9527	1.1486
Bi-Racial	Mean	.1783	.3902	-.9470	.0326
	N	3	3	3	3
	Std. Deviation	1.0028	1.3611	.1040	.4999
Other	Mean	-.3525	.2461	.1478	.2304
	N	10	10	10	10
	Std. Deviation	1.0658	.6209	1.0087	.7197
Total	Mean	.0000	.0000	.0000	.0000
	N	131	131	131	131
	Std. Deviation	.8637	.8125	.8990	.9092

Table 16

Means and Standard Deviations of Adult Perceived Image of God by Racial/Ethnic Group

Ethnicity	Mean	N	Std. Deviation
Caucasian	32.0492	61	8.1434
African American	36.1538	39	6.4707
Asian/Pacific Islander	31.80000	5	7.8230
Hispanic/Latino	33.6000	10	10.1893
Bi-racial	40.0000	3	.0000
Other	39.0000	10	1.6330
Total	34.1406	128	7.7192

Multiple comparisons using the post hoc Least Significant Difference test demonstrate that Caucasians have a significantly more negative adult perceived image of god than do African Americans or others (who did not see themselves as fitting any of the racial/ethnic categories listed on the General Information Form) respectively ( $p = .008$ ,  $p = .007$ ) (see Appendix V).

No significant gender difference was found for any of the attachment or perceived image of god variables using  $t$ -tests (see Appendix W) as follows:

1. Males and females demonstrated no significant difference on any of the adult attachment dimensions.
2. No significant differences between males and females were found regarding their experience of parental caregiving, whether with mother, father or combined parents.
3. Males and females demonstrated no significant difference in their adult perceived image of god.
4. Males and females demonstrated no significant difference in their early perceived image of god.

Table 17 presents the means and standard deviations of adult perceived image of god by religious denomination.

No difference was found among those who had been raised in differing religious traditions in their adult perceived image of god, based on a oneway ANOVA (see Appendix X),  $F = 1.871$ ,  $p = .080$ .



Table 17  
Means and Standard Deviations of Adult Image of God by Religion

Religion	Mean	N	Std. Deviation
Catholic	32.7097	31	8.9524
Jewish	29.3571	14	8.6345
Protestant	34.5500	20	8.3822
Moslem	36.5000	2	4.9497
Buddhist	24.0000	1	
Mixed	35.1667	6	5.8109
Other	36.4884	43	5.9095
None	34.2727	11	6.7393
Total	34.1406	128	7.7192

No significant relationship was found between age and adult attachment dimensions (see Table 18) or between age and adult perceived image of god ( $r = -.04$ ) using Pearson Product-Moment correlations.

An examination of adult attachment dimensions and parental caregiving variables, using Pearson Product-Moment Correlations, (Table 18) showed several significant relationships:

1. A significant positive relationship was present between the Secure attachment dimensions and the mother warm caregiving style ( $r = .232, p < .01$ ), the combined parents warm caregiving style ( $r = .214, p < .05$ ) and the opposite parent warm caregiving style ( $r = .176, p < .05$ ). A significant negative relationship was found between the secure attachment dimension and parents cold caregiving style ( $r = -.184, p < .05$ ).
2. A significant positive relationship was present between the Dismissing attachment dimension and the mother inconsistent ( $r = .246, p < .01$ ) and the same parent inconsistent ( $r = .204, p < .05$ ) caregiving styles.
3. The Preoccupied attachment dimension was positively related to the following parent caregiving styles: mother cold ( $r = .228, p < .01$ ); mother inconsistent ( $r = .205, p < .05$ ); father cold ( $r = .297, p < .01$ ); father inconsistent ( $r = .282, p < .01$ ); same parent cold ( $r = .330, p < .01$ ); same parent inconsistent ( $r = .222, p < .05$ ); opposite parent cold ( $r = .208, p < .05$ ); opposite parent inconsistent ( $r = .265, p < .01$ ); combined parents cold ( $r = .337, p < .01$ ); and combined parents inconsistent ( $r = .299, p < .01$ ). The Preoccupied attachment dimension was negatively related to the following parental caregiving styles: mother warm ( $r = -.263, p < .01$ ); father warm ( $r = -.233, p < .015$ ); same parent warm ( $r = -.296, p < .01$ ); opposite parent warm ( $r = -.192, p < .05$ ); and

Table 18

Correlations of Adult Attachment Dimensions with Parental Caregiving, Parents' Religious Attitudes and with Age

Parental Caregiving	Secure	Dismissing	Preoccupied	Fearful
Mother Warm	** .232	-.118	** -.263	** -.252
Mother Cold	-.143	.076	** .228	* .202
Mother Inconsistent	-.153	** .246	* .205	* .200
Father Warm	.120	.041	** .233	* .186
Father Cold	-.150	.045	** .297	.156
Father Inconsistent	-.022	0	** .282	.142
Same Parent Warm	.147	-.109	** .296	* .208
Same Parent Cold	-.108	.101	** .330	* .212
Same Parent Inconsistent	-.075	* .204	* .222	* .198
Opposite Parent Warm	* .176	.039	* .192	* .208
Opposite Parent Cold	-.171	.022	* .208	.138
Opposite Parent Inconsistent	-.096	.040	** .265	.143
Combined Parents Warm	* .214	-.035	** .311	** .271
Combined Parents Cold	* .184	.071	** .337	* .219
Combined Parents Inconsistent	-.102	.145	** .299	* .208
Mother's Religious Attitude	.043	.067	.104	.076
Father's Religious Attitude	.046	.061	.106	.079
Religious Upbringing	.090	-.024	.006	-.068
Age	.011	.152	-.035	-.017

Attachment Dimensions  
Values of  $r$

\* Correlation is significant at the 0.05 level (two tailed).

\*\* Correlation is significant at the 0.01 level (two tailed).



combined parents warm ( $r = -.311, p < .01$ ).

4. The Fearful attachment dimension was positively correlated with the following parental caregiving styles: mother cold ( $r = .202, p < .05$ ); mother inconsistent ( $r = .200, p < .05$ ); same parent cold ( $r = .212, p < .05$ ); same parent inconsistent ( $r = .198, p < .05$ ); combined parents cold ( $r = .219, p < .05$ ); and combined parents inconsistent ( $r = .208, p < .05$ ). The fearful attachment dimension was negatively correlated with the following parental caregiving styles: mother warm ( $r = -.252, p < .01$ ); father warm ( $r = -.186, p < .05$ ); same parent warm ( $r = -.208, p < .05$ ); opposite parent warm ( $r = -.208, p < .05$ ); and combined parents warm ( $r = -.271, p < .01$ ).

Early and adult perceived image of god were found to be highly correlated,  $r = .565, p < .01$  (see Appendix J).

No significant relationship was found between participants' adult attachment dimensions and either their rating of religious upbringing or of parents' religious attitude (see Table 18).

## Chapter Five

### Discussion

#### Overall Findings

While the composite measures of adult attachment allow no conclusion as to a relationship between adult attachment and adult perceived image of god, the secure style of attachment as measured by the Relationship Questionnaire was found on a post-hoc basis to be positively related to the adult image of god. No such relationship is found when the Relationship Scales Questionnaire results are included in the analysis.

While drawing any conclusions would be tenuous at best, in separating these measures on such a post-hoc basis, it may be that since the former does not but the latter does make reference to romantic relationships, an additional element less related to image of god is introduced by using the Relationship Styles Questionnaire.

The positive relationship between the secure style of attachment as measured by the Relationship Questionnaire and adult perceived image of god suggests that a positive image of god is related to seeing the object or other as being positively disposed toward oneself. That the preoccupied style is not related to perceived image of god, even though it is also based on a positive perception of other, raises the issue of the importance of self view in being able to fully experience other in a positive way. The image of god measures used are not about interaction, but only about participants' perception of god's affective attitudes. Thus, a preoccupied attachment style individual may perceive of god as positive but not experience god as kindly disposed to him/herself. Perhaps an image of god measure that studies relationship issues, such as attachment, needs to include how the individual feels in the dyad with god. Fearful and

dismissing attachment styles, though based on a negative view of other, involve differing views of self, the effect of which is not being distinguished by the perceived image of god measure being used. The positive relationship between secure attachment style and adult perceived image of god is promising as to the possibility of finding more significant relationships with more refined measures.

Parental caregiving style, the present measure of early attachment, though retrospective, is significantly related to adult perceived image of god. Having colder parents is related to a negative image of god and warmer parents to a positive image of god. The measure of parental caregiving style is not confounded by reference to romantic relationships. It also deals with the affective attitude of the parent dimension of attachment, which more clearly resembles the affective attitude of god measured in the adult perceived image of god. The results would appear to give support to the parallel (Kirkpatrick and Shaver, 1992, Spira and D'Andrade, 1958) rather than compensatory (Kirkpatrick and Shaver, 1990) theory of adult perceived image of god or other compensatory attachment surrogate theories (Ainsworth, 1985). The main caveat, however, is that the parental caregiving style is retrospective as well as having been administered at the same time as the perceived image of god.

The clearly parallel results may stem from the collection of cross-sectional simultaneous data as Kirkpatrick (1994) predicts. In a way they are really all present data. However, the results give credence to the idea that both parental caregiving style and perceived image of god are measuring the same or very similar behavioral material. The experimental design mitigated against the use of regression and of conceptualization of causality. However, under Hypothesis 2 and Hypothesis 3 multiple regression was used on a post hoc basis only, as the hypotheses called for a



comparison of maternal and paternal caregiving styles in their respective relationships with adult and early perceived image of god. While the analyses undertaken were in an effort to get some information on these important questions, clearly, definitive conclusions can not be drawn.

In addition, early image of god and parental caregiving style were significantly correlated, specifically, parental warmth as positively and parental coldness negatively correlated, an outcome providing further evidence for the imaging of god as being parallel to both parents caregiving style. The image of god measure as a series of opposite adjectives provided for neutral choices on the Likert scale; however, there was no opportunity to indicate a perception of god as inconsistent, as there was regarding parents in the parental caregiving style measure. The parallel results with image of god for both cold and warm parenting are therefore only more salient.

Contrary to the predictions that experience in receiving counseling is related to a more secure attachment style and more positive image of god, the data indicate the opposite. The number of counseling sessions is negatively related to the secure attachment dimension and to adult perceived image of god and positively related to the fearful attachment dimension. Increased counseling may be related to extent of enhanced pathology or expressed need for such counseling. Katsikas (1995, and personal communication, 1999) found similar results in his study of attachment. Since counseling or therapy is an attachment relationship, it would be important to find another way of measuring the impact of counseling as opposed to its becoming an indicator of degree of pathology. Perhaps pathology needs to be partialled out in a future study or perhaps the measure of counseling needs to be more refined. Participants may have included school guidance or other less attachment style

transformative experiences, whereas counseling may be an attachment relationship only when a substantial therapeutic alliance takes place. Thus, a future investigation of this issue might measure extent and type of therapeutic alliance to determine whether counseling is in fact related to more positive attachment and god image.

Romance is also an attachment relationship as demonstrated by Hazan and Shaver (1987). Yet the present data found no significant relationships between having had a romantic relationship or number of such relationships and either the attachment style dimensions or the perceived image of god. The mean age of this study's participants is 23.4, with a median of 20. The mean age of Hazan and Shaver's participants was 36, with a median of 34. It might be that romantic relationships are attachment relationships with the capacity to impact attachment style or image of god when participants are older, or the relationships are of longer duration or a more committed type than is likely the case for many of the present participants.

The lack of any significant differences among racial/ethnic groups regarding their adult attachment dimensions corresponds with the findings of Rice, Cunnigham, and Young (1997). Yet highly significant racial/ethnic differences were found for adult perceived image of god, with Caucasians having a more negative image of god than do African Americans, or those who categorized themselves as other (who did not see themselves as fitting any of the racial/ethnic categories on the General Information Form). That is a fascinating result that requires further study. The lack of relationship with attachment in spite of the relationship with image of god is suggestive of some other factor that relates to image of god irrespective of attachment. It may be that African Americans and others have a more positive image of god for cultural reasons, such as specific attitudes about god and religion that are taught. For example, one



possibility might be greater attribution to god for one's success. It may be also that African American families tend to be relatively more matriarchal than Caucasian families, and that this cultural difference is relevant in the determination of image of god in a manner unrelated to attachment style. It would be of interest to investigate whether god is perceived of as more feminine in matriarchal families.

The lack of findings regarding gender differences for early and adult attachment support the findings of various studies (Armsden and Greenberg, 1987; Kenny et. al., 1993; Rice et.al., 1995). There also were no differences between men and women in their image of god. This is not consistent with earlier studies, such as that of Godin and Hallez (1964) which demonstrated gender differences. However, those differences pertain to preference for god constructs that are projections of the opposite sexed parent. Their participants were Roman Catholic, and it may be that in that tradition gender-identified god- related images are more prevalent. Godin and Hallez suggest that spiritual maturation results in a diminution of such differences.

Spilka, Addison and Rosensohn's (1975) finding of gender differences focused on high school age students. The lack of gender difference may be related to the somewhat older age of the students in the present sample. However, in the present study age was not found to be related to attachment or to image of god, which brings the suggestion of Godin and Hallez into question unless the transition from high school age to college age is a critical maturational period for this issue. It also may be that the image of god measure employed here is more broad in its assessment of god's perceived affective qualities than those used in earlier studies, hence the lack of gender differences.

The lack of significant differences among the various religious groups for



perceived image of god was surprising, yet suggestive that denomination may have less of a role in shaping image of god than other factors such as parental caregiving. It may also be that the large *other* grouping, 33.6%, who did not identify with the religious categories of the General Information Form, included religious fundamentalists.

The extensive number of significant correlations between the attachment dimensions and parental caregiving style and their direction suggests a reaffirmation of the validity of these measures. It appears, also, to be supportive of the continuity theory of attachment. However, the caution provided by Lopez (1995), that the continuity hypothesis has not been critically tested, is not so easily satisfied. The present data of parental caregiving style are retrospective and an evaluation of the continuity hypothesis is likely to require a longitudinal study. Fraley and Shaver (1998) have recently conducted a meta-analysis of attachment continuity and conclude that attachment security is moderately stable from infancy to adulthood, that representations of early experiences play an underlying and active role throughout the life span and that people typically maintain some degree of stability because they tend to shape their environment based on early experiences. It is noteworthy in the present study that the secure dimension tends to be more positively related to mother's warmth, while the role of father becomes more equally a factor in the preoccupied attachment dimension. The possible significant role of inconsistent parental caregiving is reminiscent of the powerful effect of partial reinforcement in shaping behavior.

That no significant relationship was found for parents' religious attitude and participants' adult attachment dimensions suggests that other, perhaps more core

issues in early attachment, as measured by parental caregiving style, are related to similar elements in adult attachment. In response to Gnaulati and Heine's (1997) report of extrinsic religiosity being positively related to maternal attitudes, Brubaker (1998) suggests that it may be that mother and child simply share a common personality trait that has religiosity as a characteristic expression. The present study's finding of no significant relationship between parents' religious attitude and the participants' attachment calls Brubaker's suggestion into question.

#### Attachment and Psychotherapy

In counseling psychology research regarding attachment theory, we clearly cannot experiment by interfering with the attachment process of infants beyond the very short term Strange Situation. However, the measurement of attachment styles provides a heuristic device for assessing the effect of different therapeutic interventions. Berscheid (1983) raised the question of the ongoing process of change in the attachment figure which affects the individual and should lead, therefore, to the study of an interdependent model. This insight might be incorporated into the conceptualization and researching of current relationships including psychotherapy, wherein different modalities involve varying degrees of self disclosure, and of transference and countertransference, which result in different perceptions of therapist change. However, research of attachment style sheds light on the long term representational models which the individual brings unconsciously to all relationships.

Attachment theory helps to explain the repetitive nature of certain types of transference and countertransference behavior so central to the psychotherapeutic process. Understanding this connection enables the therapist to have a broadened conceptualization of what particular transference behavior represents about a person.



Furthermore, Jacobovitz, Morgan, Kretchman and Morgan (1992) have demonstrated a relationship between parent-child attachments and boundary disturbance across three family generations, which is relevant to understanding family systems theory and the process for the perpetuation of representations. Counseling often provides an opportunity to work through transference behavior including projective identification. An attachment perspective helps to understand how such behaviors can be understood as indicative of a person's worldview and perception of self in relation to it.

Gelso and Fassinger (1992) observed that efforts toward integration concerning personality theory have been uneven. Perhaps as Lopez (1995) suggested, attachment theory may have the potential to provide an integrative metatheory of personality development which may help us to better understand counseling process across different modalities.

#### Image of God

The study of image of god is a lens into understanding an individual's worldview or *Weltanschauung*. This has relevance to the clinical diagnostic process. While this study provides no support for the theory that early image of god helps to shape adult attachment style, it is clear that retrospective early attachment is related to adult image of god. It may be that perceived image of god is shaped early in life and remains relatively stable. In this study a significant relationship existed between early and adult perceived image of god. Bowlby emphasized the innate instinctual nature of attachment and its formation in the context of interaction with the primary care-givers (1969/ 1982). Image of god may itself be an important reflection of core attachment dynamics.

While this study has demonstrated image of god's clear relationship to early



attachment, i.e. parental caregiving style, the less clear relationship between image of god and adult attachment found in this study may be because attachment is essentially more about security achieved with the parental figure. The parental caregiving measure does not introduce the romantic dimension as do various adult attachment measures including the Relationship Scale Questionnaire, (but not the Relationship Questionnaire in which the secure style was positively related to image of god. ) The romantic dimension may, because of its own various factors, be a confounding influence in understanding attachment. Bowlby understood attachment in terms of parentally provided security. Perhaps image of god reflects parental security, at the core of attachment, but is not related to the romantic dimension.

Thus, the significant correlation of image of god with early and not with the adult attachment dimensions measures may be indicative of the importance of image of god as an expression of worldview or object relations developed in relationship to parents early in life. Spira and D'Andrade (1958), have already demonstrated that belief in a particular type of god is significantly correlated with parental nurturance. Their study of several different primitive societies demonstrated that punitive parents are associated with god being perceived as punitive and loving parents with god being perceived as loving. Godin and Hallez (1964) also found that mother and father images correlated with god images. Many religious traditions refer to god as mother or father.

*Anthropopathism* is a theological concept which involves the description or perception of god in terms of human affect. The present study has operationalized anthropopathism in the context of attachment. The process of describing god in terms of human affect raises critical theological questions and also clarifies the origin of

perceptions about god. Recent theological speculation even compares god, in the context of the Holocaust, to the behavior of abusive parents, in terms of the impact on the perception of victims (see Blumenthal's Facing the Abusing God, 1993). Studying perceived image of god in attachment terms can help to clarify the psychological basis of anthropopathism and why there are varying views concerning god and god's qualities.

### Limitations

The number of statistical tests performed, exacerbated by measuring attachment continuously and categorically, added to the likelihood of Type I error, the finding of an effect when none is actually present. The relatively small size of some of the correlations, though statistically significant, indicates that only a small proportion of the variance is being addressed.

The self-report method used in this study allows for greater subjectivity and it may be that attachment style itself could confound aspects of responses provided.

The Relationship Scales Questionnaire, contributing to the composite measure of adult attachment in this study, focuses on romance. The rationale is that romantic relationships potentially provide a sense of security which is central to the role of attachment. However, the romantic emphasis may be focusing on a different aspect of the attachment security process than does image of god. The consistent relationship between perceived image of god and parental caregiving style, which does not involve romance, suggests that the limited relationship demonstrated between image of god and adult attachment may be a function of the romantic emphasis in the Relationship Scales Questionnaire. The Wrathfulness scale that is the perceived image of god measure has not been used in this manner in attachment research. This study



demonstrates its relevance, in terms of its description of god's affective attitudes, as it correlates significantly with parental caregiving style. Also, while romance can have inherent elements of attachment security, it also introduces other factors which would seem to be unrelated to relationship with or perception of god.

Considering Kirkpatrick's (1994, 1997, 1998) findings of relationship between adult attachment and god related measures, it may be that either or both of the particular attachment instruments used in the present study, the Relationship Questionnaire and the Relationship Scales Questionnaire, do not reflect that which is relevant to attachment in the perceived image of god measure. Perhaps the low reliability of the latter attachment measure ( $\alpha = .60$  for the present data) is responsible. Griffin and Bartholomew (1994) explain their finding of low reliability as stemming from the inherent combined avoidance and anxiety factors. Fraley and Waller (1998) point out that anxiety is an emotion related process and avoidance a more cognitive process. The image of god measure used here appears to focus on the anxiety factor in terms of attachment while Kirkpatrick's god measures, including locus of control (Benson and Spilka, 1973) and religious activities, are potentially more reflective of the cognitive factor.

Also, while it appeared that the combined attachment measures, Relationship Questionnaire and Relationship Scales Questionnaire, as proposed by Griffin and Bartholomew (1994) would provide a more powerful measure of attachment, Fraley and Waller (1998) point out that additional variance cannot be accounted for by this method because of the redundancy of the scores from which they were derived. They advocate the use of purely dimensional measures. Therefore, since some significant results were found between the secure category of adult attachment and image of god,



different measures of attachment may yield more information in relation to the perceived image of god measure used.

Fraley and Waller (1998) emphasize the importance of both measuring and conceptualizing the attachment process from a dimensional and not a categorical perspective. Categorizing people into a particular slot ignores how and to what degree they function within other styles of attachment. Varied transference reactions are evoked within us by different stimuli, and thus we likely function from different attachment styles with varying other people and circumstances. Differing attachment styles may also be stimulated and used in romantic as opposed to religious contexts. Pistole and Watkins (1995) referred to Biringer (1994) and Bowlby (1988) as suggesting that a client's relationship to the counselor may oscillate between reflecting current and past experience. They also referred to Gelso and Carter (1985) as clarifying that transference elements are present in addition to the real attachment to the counselor if the client misperceives or distorts the counselor's attachment-relevant behavior by drawing on working models formed from previous experience. The notion of such oscillation of transference onto the god image also may be true making conclusions in this area of research more complex. Parental caregiving style may be a significant influence at times; at others different transference elements may prevail and there may also be a real attachment to god. A broad variety of experiences may contribute to the shaping of perceived image of god and the extent of their respective influences may vary at different times.

A limitation in this research is the retrospective nature of both the early perceived image of god and the parental caregiving style measures. As Kirkpatrick (1997) has pointed out, cross-sectional designs in the research of response to god and

attachment style tend to yield parallel rather than compensatory results. The present significant and parallel results concerning the relationship between parental caregiving style and adult perceived image of god are more than likely a function of the cross sectional design and, therefore, provide no really conclusive answer to the question of whether image of god parallels or compensates for early attachment. It also may be that both measures, parental caregiving and adult perceived image of god, are only providing a simultaneous opportunity to project onto authority figures, which might also explain why a measure involving romantic relationships (the emphasis in the Relationship Scales Questionnaire) is experienced differently, thereby, not yielding significant outcomes.

#### Implications for Future Research

It would be of interest to use the same measure of perceived image of god (Gorsuch, 1968), which is highly reliable and has here been demonstrated to relate significantly with parental caregiving style, together with a different measure of adult attachment, particularly one which does not focus on romance. Attachment is about security seeking. A measure of sense of self in the context of sense of other, in other words object relations, operationalized as an adult attachment measure, or one developed from parental caregiving style, would more likely get to the essence of the attachment dynamics in the god relationship.

One attachment relationship that has not been addressed is that of becoming a parent. How does becoming a parent impact style of attachment, as well as image of god? Becoming a parent can provide insight into the other side of attachment, that is, being a resource for security. This may impact one's own perception of the role of the secure base.



Another approach that would avoid some of the limitations inherent to this type of research would be to study children in terms of their attachment and their perceived image of god. This would avoid the issue of romance and other contaminating intervening relationships. To avoid the problems inherent in measuring retrospective early attachment simultaneously with perceived image of god, an outside assessment rather than self report of parental caregiving style would be useful.

Future research on attachment theory is likely to focus on the underlying factors of anxiety and avoidance. Bartholomew and Horowitz (1991) in their four style taxonomy of attachment have clarified these two underlying factors as determinative of attachment style. Fraley and Waller (1998) have called for attachment research to attend to these two underlying dimensions, and especially as dimensions and not categories.

Future research on attachment and perceived image of god should examine the latter in the framework of the anxiety and avoidance dimensions. Fraley and Waller, as noted, suggest that anxiety is an emotion dimension and avoidance a more cognitive dimension. It would appear that perceived image of god as measured by Gorsuch's Wrathfulness scale is more related to the emotion of anxiety. Belief in god as measured by Kirkpatrick and Shaver (1992) in terms of behavioral religious observance appears to be more about cognitive decisions on the avoidance continuum. Rizzuto (1979) suggests four positions on belief in god. These more cognitive categorizations seem to some degree to be parallel to the four style taxonomy of attachment of Bartholomew and Horowitz. See Appendix Y for comparative purposes. Thus, research distinguishing the anxiety and avoidance dimensions from one another and comparing the interaction of the emotional and



cognitive components would be useful in examining the essence of human behavior regarding god.

This study suggests the possibility of constructing a religious identity development scale which could include different statuses composed of responses to the adult perceived image of god measure and the retrospective parental caregiving style measure. This would distinguish individuals who report positive parental caregiving who have a positive perceived image of god from those with a negative image of god, and from those who report negative parental caregiving, and either positive or negative perceived image of god. There would, thus, be four groups: two parallel, one compensatory and one regressive. Since perceived image of god and early attachment have been shown to be parallel and since Kirkpatrick (1994, 1998, Kirkpatrick and Shaver, 1990) suggests that image of god is compensatory to attachment by using different measures approach it would be worthwhile to distinguish one status or type from another. This would enable assessment and enhanced understanding of the individual's religious development. Using these two continuous variables for this purpose could provide for a detailed awareness of the dynamic nature of this aspect of human personality.

#### Conclusion and Summary

This study has demonstrated a significant positive, and hence parallel, relationship between parental caregiving style and perceived image of god. The measure used for perceived image of god was descriptive of god's perceived affective attitude as opposed to cognitive descriptors. The affective attitudes in perceived image of god, as measured by the Wrathfulness Scale (Gorsuch, 1968), likely express degree of participants' felt security. The early attachment measure used, parental

caregiving style, is understood to reflect the degree of security as indicated by perception of style of parenting experienced. Both measures appear to express participants' perceptions of their security drive reduction in these respective attachment relationships, parental and god. Likely similar patterns of projective identification are operative in both instances in terms of how the individual feels about self in the context of perception of the projected behavior or attitudes of the significant other.

Adult attachment was also shown to be positively related to perceived image of god, at least in terms of the secure attachment style. While others (Granqvist, 1998, Kirkpatrick, 1994, 1998) found evidence for the compensation theory regarding relationship with god, the present study supports the parallel or correspondence theory. This difference in finding may not just be because of the cross-sectional nature of the study but rather because of the other studies' use of cognitive, behavioral measures of relationship with god, such as level of religious belief or religious observance. The present study measured perceived image of god exclusively in terms of god's affective attitude, which is likely more relevant to the essence of attachment behavior.

No evidence was found for a relationship between early image of god and adult attachment style. Thus, the theory that god may be an early attachment figure that is related to adult attachment style was not supported.

Counseling was found to have a significant negative relationship with attachment and with image of god. However, extent of counseling is likely a measure of pathology, and counseling is probably an attachment relationship only when a significant therapeutic alliance is established.



Number of romantic relationships was also unrelated to attachment and to image of god. While others (Hazan and Shaver, 1987) have conceptualized romance as an attachment relationship, here as well depth of connection and maturity of the relationship most likely determine the degree to which romance can be considered an attachment relationship.

Caucasians were found to have a more negative adult perceived image of god than did African Americans. It may be that African Americans attribute more of their success to god than do Caucasians.

Research concerning perceived image of god provides the opportunity to learn about a person's worldview. The individual's perception of god while resulting from the experience of life, various relationships and, as has been demonstrated here, from parental caregiving, may be an expression of operational theology, that is, how one really feels in relationship to god or to existence as opposed to cognitive theology. For purposes of such research, measures of perceived image of god are in fact unrelated to the actual behavior of god, which is different from the measurement of human relationships. This area of research provides us with the opportunity to examine a person's general sense of being in the world, which is important in understanding and fostering psychological development.

Both object relations theory (Sullivan, 1950, Fairbain, 1952) and attachment theory (Bowlby 1969/1982) emphasize the role of early caregivers and mother in particular in shaping personality. The present study in demonstrating a positive significant relationship between early attachment, as measured by parental caregiving style (and maternal caregiving in particular) and adult perceived image of god supports object relations and attachment theory. These results do not support Freud's god-



father hypothesis (1910). It seems that the god image is developed in the context of other security seeking relationships, namely parental attachment. However, while maternal and paternal warmth and coldness are significantly related to early recollections of image of god, differing from adult image of god, wherein it appears that only mother's coldness and not her warmth, nor father's coldness or warmth, was related. Thus, it appears that father's influence regarding image of god may be relatively more powerful in childhood, and mother's influence may be more enduring, particularly if it involves cold parenting style.

Future research using attachment as a heuristic device for understanding human relationship to god will likely focus on the anxiety and avoidance dimensions of attachment. As such research attends to the related emotional rather than cognitive aspects of the god relationship, further advances in understanding both the attachment process as well as the character of the god relationship are likely to be achieved.

## Footnote

'This paper will use a lower case "g" in the word "god" in order to emphasize that our goal is a scientific, objective psychological study of a human perception which can vary in its content. To use a capital "G" is to take a particular position which appears to be subjective regarding attitude toward the god construct. Where quotes of other authors include a capital "G" they will be conveyed in their original form.

APPENDIX A  
Demographic Profile of Sample  
Categorical Measures  
Continuous Measures

Demographic Profile of Sample - Categorical Measures					
Variable	N	%		N	%
<u>Gender</u>			<u>Therapeutic History</u>		
Females	90	68.7	Prior Therapy	32	24.4
Males	41	31.3	No Prior Therapy	99	75.6
<u>Race</u>			<u>Attachment Style</u>		
Caucasian	62	47.3	Secure	37	28.2
African American	40	30.5	Dismissing	31	23.7
Hispanic	10	7.6	Preoccupied	30	22.9
Asian	6	4.6	Fearful	33	25.2
Biracial	3	2.3	<u>Romantic History</u>		
Other ethnicity	10	7.6	Had Romantic Relationship	109	84.0
<u>Religion</u>			Has Not Had a Romantic	21	16.0
Catholic	32	24.4	Relationship		
Protestant	20	15.3	<u>Belief in God</u>		
Jewish	14	10.7	Believes in God	120	93.0
Moslem	2	1.5	Does Not Believe in God	9	7.0
Buddhist	1	.8			
No Religion	12	9.2			
Mixed Religion	6	4.6			
Other Religion	44	33.6			



Demographic Profile of Sample - Continuous Measures

Variable	N	Mean	Standard Deviation	Minimum	Maximum
Mother Warm	131	7.15	2.30	1	9
Mother Cold	131	2.24	2.26	1	9
Mother Inconsistent	131	3.47	2.94	1	9
Father Warm	130	5.64	3.07	1	9
Father Cold	129	3.84	3.22	1	9
Father Inconsistent	129	4.16	3.11	1	9
Same Parent Warm	131	6.74	2.47	1	9
Same Parent Cold	131	2.48	2.47	1	9
Same Parent Inconsistent	131	3.52	2.94	1	9
Opposite Parent Warm	130	6.05	3.09	1	9
Opposite Parent Cold	129	3.60	3.16	1	9
Opposite Parent Inconsistent	129	4.11	3.11	1	9
Combined Parent Warm	130	12.79	4.24	2	18
Combined Parent Cold	129	6.10	4.34	2	18
Combined Parent Inconsistent	129	7.66	4.87	2	18
Early Perceived Image of God	131	33.52	6.28	8	40
Adult Perceived Image of God	128	34.14	7.72	8	40
Age	131	23.34	6.76	18	52
Number of Counseling Session	131	15.53	90.67	0	1000
Rating of Counseling	131	4.63	2.22	0	7
Mother's Religious Attitude	129	4.29	1.82	1	7
Father's Religious Attitude	129	4.90	1.97	1	7
Religious Upbringing	131	3.79	1.94	1	7
Number of Romantic Relationships	127	3.18	4.28	0	30

APPENDIX B  
Wrathfulness Scale (Gorsuch, 1968)  
Adult Perceived Image of God and  
Early Perceived Image of God

Please indicate for each adjective pair below which point on the scale best describes your current perceptions of god. Please circle the number that best describes your feelings for every pair.

Condemning	1	2	3	4	5	Loving
Cruel	1	2	3	4	5	Kind
Wrathful	1	2	3	4	5	Patient
Stern	1	2	3	4	5	Gracious
Punishing	1	2	3	4	5	Forgiving
Critical	1	2	3	4	5	Merciful
Tough	1	2	3	4	5	Gentle
Avenging	1	2	3	4	5	Comforting

Please indicate for each adjective pair below which point on the scale best describes your earliest childhood recollection of your perceptions of god. Please circle the number that best describes your feelings for every pair.

Condemning

1    2    3    4    5

Loving

Cruel

1    2    3    4    5

Kind

Wrathful

1    2    3    4    5

Patient

Stern

1    2    3    4    5

Gracious

Punishing

1    2    3    4    5

Forgiving

Critical

1    2    3    4    5

Merciful

Tough

1    2    3    4    5

Gentle

Avenging

1    2    3    4    5

Comforting



APPENDIX C  
 Parental Caregiving Style for Mother  
 Hazan and Shaver (1986)

Please circle the number on the scale following each of these paragraphs ranging from "strongly disagree" to "strongly agree" which best characterizes how your mother related to you when you were growing up.

1. She was generally warm and responsive; she was good at knowing when to be supportive and when to let me operate on my own; our relationship was almost always comfortable, and I have no major reservations or complaints about it.

Strongly Disagree    1    2    3    4    5    6    7    8    9    Strongly Agree

2. She was fairly cold and distant or rejecting, not very responsive; I wasn't her highest priority; her concerns were often elsewhere; it's possible that she would just as soon not have had me.

Strongly Disagree    1    2    3    4    5    6    7    8    9    Strongly Agree

3. She was noticeably inconsistent in her reactions to me, sometimes warm and sometimes not; she had her own agendas which sometimes got in the way of her receptiveness and responsiveness to my needs: she definitely loved me but didn't always show it in the best way.

Strongly Disagree    1    2    3    4    5    6    7    8    9    Strongly Agree

## APPENDIX D

Parental Caregiving Style for Father  
Hazan and Shaver(1986)

Please circle the number on the scale following each of these paragraphs ranging from "strongly disagree" to "strongly agree" which best characterizes how your father related to you when you were growing up.

1. He was generally warm and responsive; he was good at knowing when to be supportive and when to let me operate on my own; our relationship was almost always comfortable, and I have no major reservations or complaints about it.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

2. He was fairly cold and distant or rejecting, not very responsive; I wasn't his highest priority; his concerns were often elsewhere; it's possible that he would just as soon not have had me.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

3. He was noticeably inconsistent in his reactions to me, sometimes warm and sometimes not; he had his own agendas which sometimes got in the way of his receptiveness and responsiveness to my needs; he definitely loved me but didn't always show it in the best way.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

## APPENDIX E

The Relationship Scales Questionnaire  
(Griffin and Bartholomew, 1994)

Please read each of the following statements and rate the extent to which each describes your feelings about close relationships. Think about all of your close relationships, past and present, and respond in terms of how you generally feel in these relationships.

	Not at all like me	Somewhat like me	Very much like me		
1. I find it difficult to depend on other people.	1	2	3	4	5
2. It is very important to me to feel independent.	1	2	3	4	5
3. I find it easy to get emotionally close to others.	1	2	3	4	5
4. I want to merge completely with another person.	1	2	3	4	5
5. I worry that I will be hurt if I allow myself to become too close to others.	1	2	3	4	5
6. I am comfortable without close emotional relationships.	1	2	3	4	5
7. I am not sure that I can always depend on others to be there when I need them.	1	2	3	4	5
8. I want to be completely emotionally intimate with others.	1	2	3	4	5



	Not at all like me	1	2	Somewhat like me	3	4	Very much like me	5
9. I worry about being alone.	1	2	3	4	5			
10. I am comfortable depending on other people.	1	2	3	4	5			
11. I often worry that romantic partners don't really love me.	1	2	3	4	5			
12. I find it difficult to trust others completely.	1	2	3	4	5			
13. I worry about others getting to close to me.	1	2	3	4	5			
14. I want emotionally close relationships.	1	2	3	4	5			
15. I am comfortable having other people depend on me.	1	2	3	4	5			
16. I worry that others don't value me as much as I value them.	1	2	3	4	5			
17. People are never there when you need them.	1	2	3	4	5			
18. My desire to merge completely sometimes scares people away.	1	2	3	4	5			
19. It is very important to me to feel self-sufficient.	1	2	3	4	5			
20. I am nervous when anyone gets too close to me.	1	2	3	4	5			
21. I often worry that romantic partners won't want to stay with me.	1	2	3	4	5			
22. I prefer not to have other people depend on me.	1	2	3	4	5			

	Not at all like me		Somewhat like me		Very much like me
23. I worry about being abandoned.	1	2	3	4	5
24. I am somewhat uncomfortable being close to others.	1	2	3	4	5
25. I find that others are reluctant to get as close as I would like.	1	2	3	4	5
26. I prefer not to depend on others.	1	2	3	4	5
27. I know others will be there when I need them.	1	2	3	4	5
28. I worry about having others not accept me.	1	2	3	4	5
29. Romantic partners often want me to be closer than I feel comfortable being.	1	2	3	4	5
30. I find it relatively easy to get close to others.	1	2	3	4	5

## APPENDIX F

The Relationship Questionnaire  
(Bartholomew and Horowitz, 1991)

Please circle the number on the scale following each of these following paragraphs ranging from "strongly disagree" to "strongly agree" which best characterizes or resembles you.

1. It is easy for me to become emotionally close to others. I am comfortable depending on others and having others depend on me. I don't worry about being alone or having others not accept me.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

2. I am comfortable without close emotional relationships. It is very important to me to feel independent and self-sufficient, and I prefer not to depend on others or have others depend on me.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

3. I want to be completely emotionally intimate with others, but I often find that others are reluctant to get as close as I would like. I am uncomfortable being without close relationships, but I sometimes worry that others don't value me as much as I value them.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree

4. I am uncomfortable getting close to others. I want emotionally close relationships, but I find it difficult to trust others completely, or to depend on them. I worry that I will be hurt if I allow myself to become too close to others.

Strongly Disagree 1 2 3 4 5 6 7 8 9 Strongly Agree



## APPENDIX G

## General Information Form

1. What is your age? \_\_\_\_\_

Please answer the following questions by checking the appropriate response:

2. What is your gender?

Male  Female

3. What is your ethnicity?

White/Caucasian

Black/African American

Asian/Pacific Islander

Hispanic/Latino

Biracial (Please specify: \_\_\_\_\_)

Other (Please specify: \_\_\_\_\_)

None

4. In which of the following religions were you raised? (Check only one)

Catholic

Jewish

Protestant

Moslem

Buddhist

Mixed Religious Background (Please Specify: \_\_\_\_\_)

Other (Please Specify: \_\_\_\_\_)

None

5. Have you been/are in counseling/therapy as a client?

Yes  No

6. If you answered Yes to item 5, approximately how many counseling sessions have you had? \_\_\_\_\_

7. If you answered Yes to item 5, please rate your overall counseling experience by circling the appropriate response:

1	2	3	4	5	6	7
Not at			Moderately			Extremely
Helpful			Helpful			Helpful

8. What was your mother's religious attitude?

1	2	3	4	5	6	7
Strict			Moderate			Liberal

9. What was your father's religious attitude?

1	2	3	4	5	6	7
Strict			Moderate			Liberal

10. How would you rate your religious upbringing?

1	2	3	4	5	6	7
Religiously						Religiously
Observant						Non -Observant

11. Have you ever had a romantic relationship of at least one month's duration?

\_\_\_\_\_ Yes      \_\_\_\_\_ No

12. If you answered Yes to item 11, how many such relationships have you had? \_\_\_\_\_

13. Do you believe in God?

\_\_\_\_\_ Yes      \_\_\_\_\_ No

14. If you would care to comment about this questionnaire or research project, please use the space below:

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Please be sure that no question throughout the complete packet has been left unanswered.

*Thank you for your time and cooperation.*

## APPENDIX H

## Verbal Instructions

I am David Oler, a graduate student at the University of Maryland. I am doing a research project for my doctorate in psychology. This research project seeks to study your image of god as well as some aspects of your significant relationships.

I will first distribute the informed consent forms and if you agree to participate I will give you a research questionnaire packet. Completion of the research forms will take approximately 20 minutes. Please be sure to answer every item completely, as only fully completed questionnaires can be used for the research.

Everyone who participates will be eligible to win a lottery after all the research packets are collected with one person being selected in a drawing to receive ten dollars.

If anyone has concerns they would like to discuss following completion of the questionnaire I shall be available following this class to respond to questions. If this time is not possible and should you have any concerns regarding this study you can reach me at (305)854-3911, where I work.

Thank you very much.



## APPENDIX I

## Informed Consent Form

The experiment in which you are about to participate will be conducted by David Oler. This experiment has been approved by the Human Subjects Committee of the University of Maryland. You will be asked to complete a questionnaire and short information form.

Please be assured that any information that you provide will be held in strict confidence by the researcher. At no time will your name be reported along with your responses. All data will be reported in group form only. Please understand that your participation in this research is totally voluntary and you are free to withdraw at any time during the study without any penalty.

I acknowledge that I have been informed of and understand the nature and purpose of this study, and I freely consent to participate. I acknowledge that I am at least 18 years of age.

Name: \_\_\_\_\_

Signature: \_\_\_\_\_

Date: \_\_\_\_\_

APPENDIX J  
Correlations of the Various Measures Applied

		RSQ- SECURE	RSQ- DISMISS	RSQ- PREOCC	RSQ- FEARFUL	RQ- SECURE
RSQ- SECURE	Pearson	1.000	*-.182	-.140	**-.542	**-.492
	Sig. (2-tailed)		.038	.111	.000	.000
	N	131	131	131	131	131
RSQ-DISSMISSING	Pearson	*-.182	1.000	.154	**-.329	-.149
	Sig. (2-tailed)	.038		.078	.000	.089
	N	131	131	131	131	131
RSQ-PREOCCUPIED	Pearson	-.140	.154	1.000	*.178	-.087
	Sig. (2-tailed)	.111	.078		.042	.324
	N	131	131	131	131	131
RSQ-FEARFUL	Pearson Corr	**-.542	**-.329	*.178	1.000	**-.336
	Sig. (2-tailed)	.000	.000	.042		.000
	N	131	131	131	131	131
RQ- SECURE	Pearson	**-.492	-.149	-.087	**-.336	1.000
	Sig. (2-tailed)	.000	.089	.324	.000	
	N	131	131	131	131	131
RQ-DISSMISSING	Pearson	-.118	**-.320	**-.240	**-.275	**-.234
	Sig. (2-tailed)	.180	.000	.006	.002	.007
	N	131	131	131	131	131
RQ-PREOCCUPIED	Pearson	**-.270	.043	**-.616	*.180	-.074
	Sig. (2-tailed)	.002	.623	.000	.040	.399
	N	131	131	131	131	131
RQ-FEARFUL	Pearson Corr	**-.426	.094	**-.262	**-.653	**-.303
	Sig. (2-tailed)	.000	.285	.003	.000	.000
	N	131	131	131	131	131

		RSQ- SECURE	RSQ- DISMISS	RSQ-PREOCC	RSQ-FEARFUL	RQ- SECURE
SECURE	Pearson	** .864	*-.192	-.131	**-.508	** .864
	Sig. (2-tailed)	.000	.028	.135	.000	.000
	N	131	131	131	131	131
DISMISSING	Pearson	*-.185	** .812	-.053	** .371	**-.236
	Sig. (2-tailed)	.035	.000	.548	.000	.007
	N	131	131	131	131	131
PREOCCUPIED	Pearson	**-.228	.110	** .899	*.199	-.090
	Sig. (2-tailed)	.009	.211	.000	.023	.308
	N	131	131	131	131	131
FEARFUL	Pearson Corr	**-.533	** .232	** .242	** .909	**-.351
	Sig. (2-tailed)	.000	.008	.005	.000	.000
	N	131	131	131	131	131
MOTHER WARM	Pearson	** .277	*-.192	**-.237	**-.281	.124
	Sig. (2-tailed)	.001	.028	.006	.001	.157
	N	131	131	131	131	131
MOTHER COLD	Pearson	-.154	.106	*.217	*.221	-.093
	Sig. (2-tailed)	.078	.228	.013	.011	.293
	N	131	131	131	131	131
MOTHER INCONSIST.	Pearson	*-.189	.161	.165	** .229	-.074
	Sig. (2-tailed)	.030	.067	.060	.009	.399
	N	131	131	131	131	131



		RSQ- SECURE	RSQ- DISMISS	RSQ- PREOCC	RSQ- FEARFUL	RQ- SECURE
FATHER WARM	Pearson	.142	-.125	**-.253	*-.173	.066
	Sig. (2-tailed)	.108	.156	.004	.049	.454
	N	130	130	130	130	130
FATHER COLD	Pearson	*-.179	.135	** .243	.135	-.080
	Sig. (2-tailed)	.042	.127	.006	.128	.370
	N	129	129	129	129	129
FATHER INCONSIST.	Pearson	-.045	.029	** .273	.141	.007
	Sig. (2-tailed)	.611	.744	.002	.111	.934
	N	129	129	129	129	129
E.P.I.G.	Pearson	.076	-.004	-.059	-.132	.095
	Sig. (2-tailed)	.389	.963	.502	.133	.282
	N	131	131	131	131	131
A.P.I.G	Pearson	.083	-.032	-.048	-.147	*.211
	Sig. (2-tailed)	.350	.724	.590	.097	.017
	N	128	128	128	128	128

\* Correlation is significant of the .05 level.

\*\* Correlation is significant of the .01 level.

		RQ- DISMISS.	RQ- PREOC.	RQ- FEARFUL	SECURE	DISMISS
RSQ- SECURE	Pearson	-.118	**-.270	**-.426	**-.864	*-.185
	Sig. (2-tailed)	.180	.002	.000	.000	.035
	N	131	131	131	131	131
RSQ-DISMISSING	Pearson	** .320	.043	.094	*-.192	** .812
	Sig. (2-tailed)	.000	.623	.285	.028	.000
	N	131	131	131	131	131
RSQ-PREOCCUPIED	Pearson	**-.240	** .616	** .262	-.131	-.053
	Sig. (2-tailed)	.006	.000	.003	.135	.548
	N	131	131	131	131	131
RSQ-FEARFUL	Pearson Corr	** .275	*.180	** .653	**-.508	** .371
	Sig. (2-tailed)	.002	.040	.000	.000	.000
	N	131	131	131	131	131
RQ- SECURE	Pearson	**-.234	-.074	**-.303	** .864	**-.236
	Sig. (2-tailed)	.007	.399	.000	.000	.007
	N	131	131	131	131	131
RQ-DISMISSING	Pearson	1.000	-.072	*.208	*-.204	** .812
	Sig. (2-tailed)		.414	.017	.020	.000
	N	131	131	131	131	131
RQ-PREOCCUPIED	Pearson	-.072	1.000	** .357	*-.200	-.018
	Sig. (2-tailed)	.414		.000	.022	.842
	N	131	131	131	131	131
RQ-FEARFUL	Pearson Corr	*.208	** .357	1.000	**-.422	*.186
	Sig. (2-tailed)	.017	.000		.000	.033
	N	131	131	131	131	131

		RQ-DISSMISS	RQ-PREOC.	RQ- FEARFUL	SECURE	DISMISS
SECURE	Pearson	*-.204	*-.200	**-.422	1.000	**-.243
	Sig. (2-tailed)	.020	.022	.000		.005
	N	131	131	131	131	131
DISMISSING	Pearson	** .812	-.018	* .186	**-.243	1.000
	Sig. (2-tailed)	.000	.842	.033	.05	
	N	131	131	131	131	131
PREOCCUPIED	Pearson	*-.174	** .899	** .344	*-.184	-.039
	Sig. (2-tailed)	.047	.000	.000	.035	.656
	N	131	131	131	131	131
FEARFUL	Pearson Corr	** .266	** .295	** .909	**-.512	** .306
	Sig. (2-tailed)	.002	.001	.000	.000	.000
	N	131	131	131	131	131
MOTHER WARM	Pearson	.000	**-.236	*-.177	** .232	-.118
	Sig. (2-tailed)	.998	.007	.043	.008	.179
	N	131	131	131	131	131
MOTHER COLD	Pearson	.018	* .193	.147	-.143	.076
	Sig. (2-tailed)	.838	.027	.094	.103	.386
	N	131	131	131	131	131
MOTHER INCONSIST:	Pearson	** .240	* .204	.135	-.153	** .246
	Sig. (2-tailed)	.006	.020	.125	.082	.005
	N	131	131	131	131	131



		RQ- DISMISS	RQ- PREOC.	RQ- FEARFUL	SECURE	DISMISS
FATHER WARM	Pearson	*.191	-.166	-.166	.120	.041
	Sig. (2-tailed)	.030	.058	.059	.173	.647
	N	130	130	130	130	130
FATHER COLD	Pearson	-.061	** .292	.150	-.150	.045
	Sig. (2-tailed)	.490	.001	.090	.089	.611
	N	129	129	129	129	129
FATHER INCONSIST.	Pearson	-.030	** .234	.116	-.022	-.001
	Sig. (2-tailed)	.735	.008	.189	.805	.994
	N	129	129	129	129	129
E.P.I.G.	Pearson	-.112	-.123	-.081	.099	-.071
	Sig. (2-tailed)	.203	.161	.358	.261	.417
	N	131	131	131	131	131
A.P.I.G	Pearson	-.051	-.042	-.063	.167	-.051
	Sig. (2-tailed)	.567	.639	.483	.059	.570
	N	128	128	128	128	128

		PREOC	FEARFUL	MOTHER WARM	MOTHER COLD	MOTHER INCONSIST.
RSQ- SECURE	Pearson	**-.228	**-.533	-.277	-.154	*-.189
	Sig. (2-tailed)	.009	.000	.001	.078	.030
	N	131	131	131	131	131
RSQ-DISSMISSING	Pearson	.110	** .232	*-.192	.106	.161
	Sig. (2-tailed)	.211	.008	.028	.228	.067
	N	131	131	131	131	131
RSQ-PREOCCUPIED	Pearson	** .899	** .242	**-.237	*.217	.165
	Sig. (2-tailed)	.000	.005	.006	.013	.060
	N	131	131	131	131	131
RSQ-FEARFUL	Pearson Corr	*.199	** .909	**-.281	*.221	** .229
	Sig. (2-tailed)	.023	.000	.001	.011	.009
	N	131	131	131	131	131
RQ- SECURE	Pearson	-.090	**-.351	.124	-.093	-.074
	Sig. (2-tailed)	.308	.000	.157	.293	.399
	N	131	131	131	131	131
RQ-DISSMISSING	Pearson	*-.174	** .266	.000	.018	** .240
	Sig. (2-tailed)	.047	.022	.998	.838	.006
	N	131	131	131	131	131
RQ-PREOCCUPIED	Pearson	** .899	** .295	**-.236	*.193	*.204
	Sig. (2-tailed)	.000	.001	.007	.027	.020
	N	131	131	131	131	131
RQ-FEARFUL	Pearson Corr	** .344	-.909	*-.177	.147	.135
	Sig. (2-tailed)	.000	.000	.043	.094	.125
	N	131	131	131	131	131

		PREOC.	FEARFUL	MOTHER WARM	MOTHER COLD	MOTHER INCONSIST.
SECURE	Pearson	*-.184	**-.512	** .232	-.143	-.153
	Sig. (2-tailed)	.035	.000	.008	.103	.082
	N	131	131	131	131	131
DISMISSING	Pearson	-.039	** .306	-.118	.076	** .246
	Sig. (2-tailed)	.656	.000	.179	.386	.005
	N	131	131	131	131	131
PREOCCUPIED	Pearson	1.000	** .299	** -.263	** .228	* .205
	Sig. (2-tailed)		.001	.002	.009	.019
	N	131	131	131	131	131
FEARFUL	Pearson Corr	** .299	1.000	** -.252	* .202	* .200
	Sig. (2-tailed)	.001		.004	.021	.022
	N	131	131	131	131	131
MOTHER WARM	Pearson	** -.263	** -.252	1.000	** -.679	** -.642
	Sig. (2-tailed)	.002	.004		.000	.000
	N	131	131	131	131	131
MOTHER COLD	Pearson	** .228	* .202	** -.679	1.000	** .592
	Sig. (2-tailed)	.009	.021	.000		.000
	N	131	131	131	131	131
MOTHER INCONSIST.	Pearson	* .205	* .200	** -.642	** .592	1.000
	Sig. (2-tailed)	.019	.022	.000	.000	
	N	131	131	131	131	131



		PREOC.	FEARFUL	MOTHER WARM	MOTHER COLD	MOTHER INCONSIST.
FATHER WARM	Pearson	*-.233	*-.186	** .227	*-.180	-.143
	Sig. (2-tailed)	.008	.034	.010	.040	.103
	N	130	130	130	130	130
FATHER COLD	Pearson	** .297	.156	*-.189	** .226	** .232
	Sig. (2-tailed)	.001	.077	.032	.010	.008
	N	129	129	129	129	129
FATHER INCONSIST.	Pearson	** .282	.142	*-.199	.165	** .295
	Sig. (2-tailed)	.001	.110	.024	.062	.001
	N	129	129	129	129	129
E.P.I.G.	Pearson	-.101	-.117	**-.227	*-.215	-.069
	Sig. (2-tailed)	.249	.183	.009	.014	.431
	N	131	131	131	131	131
A.P.I.G	Pearson	-.050	-.115	.130	**-.234	-.044
	Sig. (2-tailed)	.579	.195	.144	.008	.620
	N	128	128	128	128	128

		FATHER WARM	FATHER COLD	FATHER INCONSIST.	E.P.I.G.	A.P.I.G.
RSQ- SECURE	Pearson	.142	*-.179	-.045	.076	.083
	Sig. (2-tailed)	.108	.042	.611	.389	.350
	N	130	129	129	131	128
RSQ-DISSMISSING	Pearson	-.125	.135	.029	-.004	-.032
	Sig. (2-tailed)	.156	.127	.744	.963	.724
	N	130	129	129	131	128
RSQ-PREOCCUPIED	Pearson	**-.253	** .243	** .273	-.059	-.048
	Sig. (2-tailed)	.004	.006	.002	.502	.590
	N	130	129	129	131	128
RSQ- FEARFUL	Pearson Corr	*-.173	.135	.141	-.132	-.147
	Sig. (2-tailed)	.049	.128	.111	.133	.097
	N	130	129	129	131	128
RQ- SECURE	Pearson	.066	-.080	.007	.095	-.211
	Sig. (2-tailed)	.454	.370	.934	.282	.017
	N	130	129	129	131	128
RQ-DISSMISSING	Pearson	*.191	-.061	-.030	-.112	-.051
	Sig. (2-tailed)	.030	.490	.735	.203	.567
	N	130	129	129	131	128
RQ-PREOCCUPIED	Pearson	-.166	** .292	** .234	-.123	-.042
	Sig. (2-tailed)	.058	.001	.008	.161	.639
	N	130	129	129	131	128
RQ- FEARFUL	Pearson Corr	-.166	.150	.116	-.081	-.063
	Sig. (2-tailed)	.059	.090	.189	.358	.483
	N	130	129	129	131	128

		FATHER WARM	FATHER COLD	FATHER INCONSIST.	E.P.I.G.	A.P.I.G.
SECURE	Pearson	.120	-.150	-.022	.099	.167
	Sig. (2-tailed)	.173	.089	.805	.261	.059
	N	130	129	129	131	128
DISMISSING	Pearson	.041	.045	-.001	-.071	-.051
	Sig. (2-tailed)	.647	.611	.994	.417	.570
	N	130	129	129	131	128
PREOCCUPIED	Pearson	**-.233	**-.297	**-.282	-.101	-.050
	Sig. (2-tailed)	.008	.001	.001	.249	.579
	N	130	129	129	131	128
FEARFUL	Pearson Corr	*-.186	.156	.142	-.117	-.115
	Sig. (2-tailed)	.034	.077	.110	.183	.195
	N	130	129	129	131	128
MOTHER WARM	Pearson	**-.227	*-.189	*-.199	**-.227	.130
	Sig. (2-tailed)	.010	.032	.024	.009	.144
	N	130	129	129	131	128
MOTHER COLD	Pearson	*-.180	**-.226	.165	*-.215	**-.234
	Sig. (2-tailed)	.040	.010	.062	.014	.008
	N	130	129	129	131	128
MOTHER INCONSIST.	Pearson	-.143	**-.232	**-.295	-.069	-.044
	Sig. (2-tailed)	.103	.008	.001	.431	.620
	N	130	129	129	131	128



		FATHER WARM	FATHER COLD	FATHER INCONSIST.	E.P.I.G.	A.P.I.G.
FATHER WARM	Pearson	1.000	**-.771	**-.331	** .237	.150
	Sig. (2-tailed)		.000	.000	.007	.093
	N	130	129	129	130	127
FATHER COLD	Pearson	**-.177	1.000	** .411	*-.217	-.147
	Sig. (2-tailed)	.000		.000	.013	.096
	N	129	129	129	129	126
FATHER INCONSIST.	Pearson	**-.31	** .411	1.000	-.060	.051
	Sig. (2-tailed)	.000	.000		.499	.568
	N	129	129	129	129	126
E.P.I.G.	Pearson	** .237	*-.217	-.060	1.000	** .565
	Sig. (2-tailed)	.007	.013	.499		.000
	N	130	129	129	131	128
A.P.I.G	Pearson	.150	-.149	.051	** .565	1.000
	Sig. (2-tailed)	.093	.096	.568	.000	
	N	127	126	126	128	128

## APPENDIX K

Analysis of Variance of Adult Perceived Image of God  
by Derived Adult Attachment Category

	<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
Between Groups	16.155	3	5.385	.088	.966
Within Groups	7551.314	124	60.898		
Total	7567.469	127			

## APPENDIX L

Analysis of Variance of Adult Perceived Image of God  
by Paternal Caregiving Style

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	<u>Sum of</u>	<u>df</u>	<u>Mean</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>		<u>Square</u>		
Between Groups	312.399	2	156.200	2.816	.064
Within Groups	5935.065	107	55.468		
Total	6247.464	109			

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## APPENDIX M

Analysis of Variance of Adult Perceived Image of God  
by Maternal Caregiving Style

Maternal Caregiving	<u>Sum of</u> <u>Squares</u>	<u>df</u>	<u>Mean</u> <u>Square</u>	<u>F</u>	<u>Sig.</u>
Between Groups	850.511	2	425.256	8.390	.000
Within Groups	5778.258	114	50.686		
Total	6628.769	116			

Post Hoc Test - LSD

Dependent Variable - Adult Perceived Image of God

		<u>Mean Difference</u>	<u>Standard Error</u>	<u>Sig.</u>	<u>95% Confidence Level</u>	
					<u>Lower Bound</u>	<u>Upper Bound</u>
Mother Cold	Mother Inconsistent	-18.0000*	4.394	.000	-26.7049	-9.2951
	Mother Warm	-15.7742*	4.176	.000	-24.0472	-7.5012
Mother Inconsistent	Mother Cold	18.0000*	4.394	.000	9.2951	26.7049
	Mother Warm	2.2258	1.720	.198	-1.1816	5.6333
Mother Warm	Mother Cold	15.7742*	4.176	.000	7.5012	24.0472
	Mother Inconsistent	-2.2258	1.720	.198	-5.6333	1.1816

\* The mean difference is significant at the .05 level.

Multiple Regression Using Parental Caregiving Styles and Attachment Dimensions  
to Predict Adult Perceived Image of God

R square = .111, adjusted R square = .034

Source	Sum of Square	df	Mean Square	F
Regression	831.845	10	83.1845	1.44
Residual	6665.87	115	57.9641	

  

Variable	Coefficient Beta	s.e. of Coefficient	t-ratio	prob
Mother Warm	-.073261	0.4541	-0.161	0.8721
Mother Cold	-1.00707	0.4273	*-2.36	0.0201
Mother Inconsistent	0.373209	0.3313	1.13	0.2623
Father Warm	0.173417	0.3627	0.478	0.6335
Father Cold	-0.240763	0.3600	-0.669	0.5049
Father Inconsistent	0.282177	0.2544	1.11	0.2697
Secure	1.05439	0.9358	1.13	0.2622
Dismissing	-0.250084	0.9262	-0.27	0.7876
Preoccupied	0.241495	0.8582	0.281	0.7789
Fearful	-0.0742205	0.9345	-0.079	0.9368

\*  $P < .05$



## APPENDIX N

Analysis of Variance of Early Perceived Image of God  
by Paternal Caregiving Style

	<u>Sum of</u>	<u>df</u>	<u>Mean</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>		<u>Square</u>		
Between Groups	215.671	2	107.835	2.771	.067
Within Groups	4242.508	109	38.922		
Total	4458.179	111			

## APPENDIX O

Analysis of Variance of Early Perceived Image of God  
by Maternal Caregiving Style

Maternal Caregiving	<u>Sum of</u> <u>Squares</u>	<u>df</u>	<u>Mean</u> <u>Square</u>	<u>F</u>	<u>Sig.</u>
Between Groups	335.158	2	167.579	4.450	.014
Within Groups	4405.638	117	37.655		
Total	4740.796	119			

Post Hoc Test - LSD

Dependent Variable - Early Perceived Image of God

		<u>Mean</u> <u>Difference</u>	<u>StandardE</u> <u>rror</u>	<u>Sig.</u>	<u>95% Confidence Level</u>	
					<u>Lower</u> <u>Bound</u>	<u>Upper</u> <u>Bound</u>
Mother Cold	Mother Inconsistent	-8.2857*	3.787	.031	-15.7866	-.7849
	Mother Warm	-10.0908*	3.598	.006	-17.2160	-2.9656
Mother Inconsistent	Mother Cold	8.2857*	3.787	.031	.7849	15.7866
	Mother Warm	-1.8051	1.478	.225	-4.7327	1.1226
Mother Warm	Mother Cold	10.0908*	3.598	.006	2.9656	17.2160
	Mother Inconsistent	1.8051	1.478	.225	-1.1226	4.7327

\* The mean difference is significant at the .05 level.



Multiple Regression Using Parental Caregiving Styles and Attachment Dimensions  
to Predict Early Perceived Image of God

R square = .118, adjusted R square = .043

<u>Variable</u>	<u>Coefficient Beta</u>	<u>s.e. of Coefficient</u>	<u>t-ratio</u>	<u>prob</u>
Mother Warm	.205	.364	1.527	.129
Mother Cold	-.147	.344	-1.185	.238
Mother Inconsistent	.213	.266	1.702	.091
Father Warm	.110	.291	.772	.441
Father Cold	-.116	.289	-.794	.429
Father Inconsistent	.026	.202	.262	.794
Secure	.001	.750	.013	.990
Dismissing	-.077	.744	-.793	.429
Preoccupied	.009	.682	.090	.929
Fearful	-.012	.752	-.114	.909

\*  $P < .05$

## APPENDIX P

Analysis of Variance of Early Perceived Image of God  
by Derived Adult Attachment Category

	<u>Sum of</u>	<u>df</u>	<u>Mean</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>		<u>Square</u>		
Between Groups	60.355	3	20.118	.494	.687
Within Groups	4397.824	108	40.721		
Total	4458.179	111			

APPENDIX Q  
Analysis of Variance of Number of Counseling Sessions  
by Attachment Categories

	<u>Sum of</u>	<u>df</u>	<u>Mean</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>		<u>Square</u>		
Between Groups	20242.750	3	6747.583	.817	.487
Within Groups	1048483.91	127	8255.779		
Total	1068726.66	130			



APPENDIX R  
Chi-Square Test of Romantic Relationship  
by Adult Attachment Categories

	<u>Value</u>	<u>df</u>	<u>Asymp. Sig.</u> (two tailed)
Pearson Chi-Square	a 3.211	3	.360
Likelihood Ratio	2.937	3	.401
Linear-by-Linear Association	.092	1	.762
N of Valid Cases	130		

a. Two cells (25.0%) have expected count less than 5.  
The minimum expected count is 4.85.

APPENDIX S  
 Independent Samples Test of Romantic Relationship  
 by Adult Attachment Style Dimensions

		<u>t-test for Equality of Means</u>			
		<u>t</u>	<u>df</u>	<u>Sig.</u> <u>(two tailed)</u>	<u>Mean</u> <u>Difference</u>
Secure	Equal variances assumed	1.235	128	.219	.2535
	Equal variances not assumed	1.376	31.596	.178	.2535
Dismissing	Equal variances assumed	-1.217	128	.226	-.2356
	Equal variances not assumed	-1.315	30.508	.198	-.2356
Preoccupied	Equal variances assumed	.974	128	.332	.2093
	Equal variances not assumed	.840	25.220	.409	.2093
Fearful	Equal variances assumed	.212	128	.832	4.628E-02
	Equal variances not assumed	.205	27.453	.839	4.628E-02

APPENDIX T  
 Independent Samples Test of Romantic Relationship  
 by Perceived Image of God

		t-test for Equality of Means			
		t	df	Sig. (two tailed)	Mean Difference
Early Image	Equal variances assumed	-.316	128	.753	-.4716
	Equal variances not assumed	-.298	26.878	.768	-.4716
Adult Image	Equal variances assumed	-.456	125	.649	-.8791
	Equal variances not assumed	-.404	22.735	.690	-.8791



APPENDIX U  
 Analysis of Variance of Adult Attachment Dimensions  
 by Racial/Ethnic Groups

		<u>Sum of Squares</u>	<u>df</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
Secure	Between Groups	3.742	5	.748	1.003	.419
	Within Groups	93.231	125	.746		
	Total	96.973	130			
Dismissing	Between Groups	2.236	5	.447	.669	.648
	Within Groups	83.575	125	.669		
	Total	85.810	130			
Preoccupied	Between Groups	6.581	5	1.316	1.670	.147
	Within Groups	98.488	125	.788		
	Total	105.069	130			
Fearful	Between Groups	6.866	5	1.373	1.706	.138
	Within Groups	100.591	125	.805		
	Total	107.458	130			

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## APPENDIX V

Analysis of Variance of Adult Perceived Image of God  
by Racial/Ethnic Groups

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	<u>Sum of</u>	<u>df</u>	<u>Mean</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>		<u>Square</u>		
Between Groups	794.339	5	158.868	2.86	.018
Within Groups	6773.129	122	55.517	2	
Total	7567.469	127			

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Post Hoc Test - LSD

Dependent Variable - Adult Perceived Image of God

		Mean Difference	Standard Error	Sig.	95% Confidence Level	
					Lower Bound	Upper Bound
Ethnicity	Ethnicity					
Caucasian	African	*-4.1047	1.528	.008	-7.1288	-1.0806
	American	.2492	3.466	.943	-6.6122	7.1106
	Asian/Pacific	-1.5508	2.542	.543	-6.5830	3.4814
	Islander	-7.9508	4.406	.074	-16.6736	.7720
	Hispanic/Latino	*-6.9508	2.542	.007	-11.9830	-1.9186
	Bi-racial					
	Other					

\* The mean difference is significant at the .01 level.



APPENDIX W  
Independent Samples Test of Various Constructs by Gender

<u>t-test for Equality of Means</u>	<u>t</u> <u>(2 tailed)</u>	<u>df</u>	<u>Sig.</u>	<u>Mean</u> <u>Difference</u>
Secure	.686	68.281	.495	.1181
Dismissing	-1.012	68.697	.315	-.1632
Preoccupied	.343	80.238	.732	5.752E-02
Fearful	.140	72.970	.889	2.462E-02
Mother Warm	.692	72.083	.491	.3103
Mother Cold	1.223	63.356	.226	.5675
Mother Inconsistent	.924	75.227	.359	.5182
Father Warm	1.086	87.474	.281	.5993
Father Cold	-1.113	84.730	.269	-.6552
Father Inconsistent	-.455	82.011	.650	-.2630
Mother & Father Warm	1.157	78.542	.251	.9203
Mother & Father Cold	-.136	78.378	.892	-.1120
Mother & Father Inconsistent	.234	80.678	.815	.2140
Early Image of God	.270	90.390	.788	.3015
Adult Image of God	-1.368	54.704	.177	-2.2959

Equal variances not assumed.

APPENDIX X  
Analysis of Variance of Adult Image of God  
by Different Religions

	<u>Sum of</u>	<u>df</u>	<u>Mean Square</u>	<u>F</u>	<u>Sig.</u>
	<u>Squares</u>				
Between Groups	744.658	7	106.380	1.871	.080
Within Groups	6822.811	120	56.857		
Total	7567.469	127			

## APPENDIX Y

Four Style Taxonomy of Adult Attachment (Bartholomew and Horowitz, 1991) and  
Four Positions of Belief in God (Rizutto, 1979)

## A COMPARISON

		SELF	
		POSITIVE	NEGATIVE
O T H E R	P O S I T I V E	1  SECURE	2  PREOCCUPIED
	N E G A T I V E	3  DISMISSING	4  FEARFUL

Four Positions of Belief in God  
Rizutto (1979)

1. Those who have a God whose existence they do not doubt.
2. Those wondering whether or not to believe in a God they are not sure exists.
3. Those amazed, angered, or quietly surprised to see others deeply invested in a God who does not interest them.
4. Those who struggle with a demanding, harsh God they would like to get rid of if they were not convinced of his existence and power.



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