

DEVELOPING A WEB-BASED SCORING PROGRAM  
FOR THE GOD IMAGE INVENTORY

by

Jay Paul Gattis

APPROVED:

\_\_\_\_\_  
Randall L. Sorenson, PhD.                      Date \_\_\_\_\_

\_\_\_\_\_  
Richard T. Lawrence, PhD.                      Date \_\_\_\_\_

\_\_\_\_\_  
Gary H. Strauss, EdD.                      Date \_\_\_\_\_

APPROVED:

\_\_\_\_\_  
Patricia L. Pike, PhD, Dean

\_\_\_\_\_  
Date

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by  
Jay Paul Gattis  
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ABSTRACT

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## Developing A Web-Based Scoring Program

### For The God Image Inventory

#### Introduction

The recently published Measures of Religiosity (Hill & Woods, 1999) reveals that there are well-researched instruments for use in measuring almost any religious concept. Too often, however, studies in psychology of religion rely on newly invented measures, rather than using existing tests (Gorsuch, 1988). This project hopes to prevent one of these instruments, the God Image Inventory (Lawrence, 1991) (see Appendix A), from continued under-utilization by remedying the major barriers to its use.

Although the GII is a powerful assessment tool, it has been applied to only two other studies in the last decade mainly because there is no scoring tool for the test. The GII is a 156 item inventory that is prohibitively tedious to score by hand. A tool to make scoring of the inventory easier is needed before the test can be widely employed. Hence, the purpose of this dissertation – to develop a web-based scoring program and database for the GII with the goal of making this instrument easily available and useable by counselors and researchers alike.

Since the original publication of the GII in 1991 the web has come of age as the ideal medium through which to provide controlled, long-distance, data –exchange functions. It is a new routine for persons to take tests, attend courses and conduct transactions through the web. It has become a first-line option for data-exchange. The GII scoring tool represents just such an information exchange, one in which the particular



advantages of computer-assisted statistical analysis are of greatest value. In addition, because it is accessible to most persons who would use the instrument, a web-based scoring program (WBSP) allows for easy updates, archival of test data for research purposes and can ensure secure access.

The GII was selected both because of this need and because it is a test which provides a simple way to measure a very interesting religious phenomenon, a person's God image (see Appendix B). What is the usefulness of measuring God image? While a person's thoughts about God (God concept) are often easily accessible through an interview, the person's 'gut level' view of God is more difficult to access. The God image is this cognitive-emotional schema of God, which is formed in the context of early care-giving relationships and refined throughout life, that guides both a person's behavior and feelings toward God (Lawrence, 1997). And so if a client's religious practice is an important part of their life and they want to change their behavior (religious or otherwise) it will be important to access and work with his/her God image.

Given the many factors which constrain the amount of time available for counseling, an instrument which can give a counselor some information about a client's God image for investigation in counseling could be very helpful. The test's availability might even encourage counselors to approach helping clients in this way for the first time, feeling empowered by an instrument that can make clearer the muddy psychological waters of a client's relationship with God. Additionally, the God Image Scales (GIS) (see Appendix C), which are the reduced 36 and 72 item versions of the instrument, can be used to facilitate further God image research, which is in itself an area

with great potential to provide much benefit to the psychological and religious communities.

### Method

This project proposes that the world wide web (www) is the best way to provide a scoring tool for the GII and GIS. First, computers with internet/www access are increasingly present in counseling centers and churches and are ubiquitous in academic institutions across the country and around the world. The former is indicated by the incredible proliferation of church web-sites and sites oriented toward the church community such as [crosswalk.com](http://crosswalk.com), [goshen.com](http://goshen.com), [gospelcom.org](http://gospelcom.org), [oneplace.com](http://oneplace.com), [stoafoundation.com](http://stoafoundation.com) and many more. Providing the instrument online makes it instantaneously available to most persons who are qualified to be using it, while also overcoming the problem of developing different programs for different computer platforms such as unix, windows and Macintosh, as the www is the same for each. Using the www also overcomes the problem of how to get program disks into the hands of those who could use this test; instead, persons providing the test merely have to get the website address into users' hands, information which is easily disseminated through online directories and emailing. The test also can be easily updated and/or revised through offering new versions via a downloadable Portable Document Format (PDF) file. Portable Document Format allows a document to be viewed as it was intended on any computer, regardless of platform or available fonts, using the Adobe Acrobat viewer application which is available free from Adobe, Inc. Data from test administrations can be stored in a central database for research purposes as well.

Security is a significant concern with the distribution of any professional assessment instrument. This was addressed through user registration which will require that the registrant verify that he/she is a profession qualified to administer and interpret such a test, and access to the instrument will be restricted until the applicant has completed an online training course regarding the appropriate uses and limits of the GII, and GIS. This offers better quality control than would a program distributed on diskette, which after distribution is beyond the developer's control. Clients will be permitted to log in under a professional's account to take the test; however, interpretive reports will only be emailed to a validated email address of the qualified professional (not provided on screen to the client).

Developing this website first involved creating a site tree (see Figure 3) which illustrated how the site will be navigated and divided based on services and functions. Second, the layout of the navigation, content and graphics for the actual pages was developed (see Appendix C), followed closely by the development of the site content which included the selecting graphics, writing the copy, HTML coding, and PHP programming (see Appendix D).

This project was submitted to, and approved by, the Biola University Legal Counsel, Jerry D. Mackey, who has provided simple disclaimer language which is as follows: "The materials contained in this website are strictly those of Jay Gattis and are not owned, controlled or otherwise the responsibility of BIOLA UNIVERSITY, INC." This statement is visible at the entrance to the website and will serve to protect Biola from any legal liability associated with hosting the website on their server.

The HTML and PHP coding for most of the pages was done by myself in HTML-Kit, a freeware HTML coding program for Microsoft Windows, PHP programming assistance was provided by Brian Connolly who coded the user authentication, the test & database interfaces and administration pages, as well as, much needed PHP and SQL tutoring for the author. The PHP programming provided the site navigation, user authorization, test administration, scoring, report generation and database access. PHP was chosen for its aptitude at accessing and manipulating a SQL database and for generating interpretive reports, as well as its popularity and availability on all www server platforms. Throughout this process the finished pages were uploaded to the Biola server, Isaac, where they went through testing and debugging. This included the hand generation and scoring of GII test data that was then run through the scoring program to verify that the results were accurate. Lastly the site was promoted through contacting various Christian and academic websites with information about the new site and the services it provides.

### Results

The God Image Inventory Scoring Program website as outlined in Figure 3 can be seen page by page as it would appear in a browser window in Appendix D and the code for each page is in Appendix E. The website is fully functional and provides all the services the author had planned.

### Discussion

The God Image Inventory Scoring Program is a cutting-edge project that will hopefully be a model for many future assessment tool website projects in it's accessibility and usability, as well as in the breadth of services provided to the counselor and

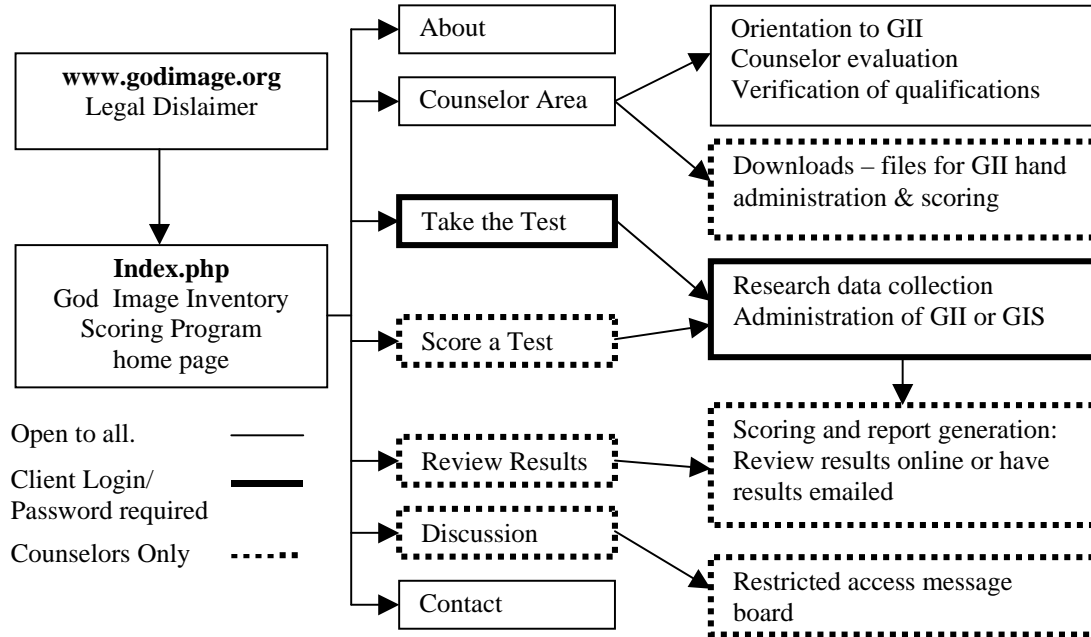
researcher. It is expected that the use of the GII in professional counseling will increase with the availability of this powerful tool as an aid and that researchers will begin to use the website to facilitate their data collection for studies dealing with God image.

The areas of need for research involving the GII are certainly too numerous to name but some broad categories include: validation studies to further confirm that the GII measures what it proposes to and to propose revisions to the GII if deemed necessary and appropriate, intervention studies to discover what kinds of treatment impact a client's God image and in what way, standardization studies to gather normative data for additional populations, and descriptive studies which use the GII/GIS to observe the level of God image development within certain subject groups or to compare between groups.

In the future this website could be revised and expanded in many ways, some possibilities include: the collection and systematic analysis of feedback from counselors using the instrument to develop more detailed interpretations of GII scores, the addition of scoring tools for related assessment instruments, and the addition of information on how various kinds of spiritual disciplines or exercises might assist a client in developing specific areas of their God image further.

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**Figure 1.** God Image Inventory Scoring Program site tree showing the major content areas and access privileges.

## Appendix A

### God Image Inventory



## THE GOD IMAGE INVENTORY

You are being asked to complete an instrument to help gain an understanding of your image of God.

There are no right or wrong answers. We just want to know how you honestly feel. Your answers will be completely confidential.

Please respond to each statement by circling the response that comes closest to describing your feeling:

SA, for Strongly Agree, if the statement is a particularly good way of describing how you feel about God.

A, for Agree, if the statement just adequately describes your feelings about God.

D, for Disagree, if the statement does not adequately describe your feelings about God.

SD, for Strongly Disagree, if the statement is a particularly bad way of describing your feelings about God.

Q001 God does not notice me.	SA	A	D	SD
Q002 I would live the same way whether I believed in God or not.	SA	A	D	SD
Q003 I sometimes think of God while drifting off to sleep.	SA	A	D	SD
Q004 When I do wrong. God's back is turned to me.	SA	A	D	SD
Q005 When I obey God's rules, God makes good things happen for me.	SA	A	D	SD
Q006 God lifts me up.	SA	A	D	SD
Q007 God keeps calling me to develop myself.	SA	A	D	SD
Q008 God allows me to avoid the challenges of life.	SA	A	D	SD
Q010 I imagine God to be rather formal, almost standoffish.	SA	A	D	SD
Q011 I can see the direct hand of God in many things.	SA	A	D	SD
Q012 God guides me like a good parent.	SA	A	D	SD
Q013 My relationship with God helps me to ignore what is happening in the rest of the world.	SA	A	D	SD
Q014 My growth in maturity is pleasing to God.	SA	A	D	SD
Q015 I am sometimes anxious about whether God still loves me.	SA	A	D	SD

Q017	Asking God for help rarely does me any good.	SA	A	D	SD
Q018	I am confident of God's love for me.	SA	A	D	SD
Q019	I am never sure that God is really listening to me.	SA	A	D	SD
Q020	I know I'm not perfect, but God loves me anyway.	SA	A	D	SD
Q021	God does not seem to notice when I cry.	SA	A	D	SD
Q022	I have sometimes felt that I have committed the unforgivable sin.	SA	A	D	SD
Q023	The voice of God tells me what to do.	SA	A	D	SD
Q024	My belief in God has made a big difference in my life.	SA	A	D	SD
Q025	Even when I mess things up, I know God will straighten them out.	SA	A	D	SD
Q027	God never challenges me.	SA	A	D	SD
Q028	Thinking too much could endanger my faith.	SA	A	D	SD
Q029	I think of God as more compassionate than demanding.	SA	A	D	SD
Q030	One source of my own self-respect is God's love for me.	SA	A	D	SD
Q031	I get what I pray for.	SA	A	D	SD
Q032	I try to be good because I know how much God loves me.	SA	A	D	SD
Q033	I can feel God deep inside of me.	SA	A	D	SD
Q034	God's love for me has no strings attached.	SA	A	D	SD
Q035	God doesn't feel very personal to me.	SA	A	D	SD
Q036	No matter how hard I pray, it doesn't do any good.	SA	A	D	SD
Q037	Even when I do bad things, I know God still loves me.	SA	A	D	SD
Q038	My belief in God is central to my life.	SA	A	D	SD
Q039	I can talk to God on an intimate basis.	SA	A	D	SD
Q040	God is always there for me.	SA	A	D	SD
Q041	I have often changed my beliefs about God.	SA	A	D	SD
Q042	God nurtures me.	SA	A	D	SD
Q043	God always has time for me.	SA	A	D	SD
Q044	I get no feeling of closeness to God, even in prayer.	SA	A	D	SD
Q045	God is very patient.	SA	A	D	SD
Q046	God loves me only when I perform perfectly.	SA	A	D	SD
Q047	I am not sure that my prayers matter to God.	SA	A	D	SD

Q048	What happens in my life is largely a result of decisions I make.	SA	A	D	SD
Q049	My faith in God helps me make decisions for myself.	SA	A	D	SD
Q050	I think God even loves atheists.	SA	A	D	SD
Q051	God loves me regardless.	SA	A	D	SD
Q052	God takes pleasure in my achievements.	SA	A	D	SD
Q053	I can't imagine anyone God couldn't love.	SA	A	D	SD
Q054	God keeps asking me to try harder.	SA	A	D	SD
Q055	Sometimes I feel that God doesn't love me anymore.	SA	A	D	SD
Q056	I get no help from God even if I pray for it.	SA	A	D	SD
Q057	Being close to God and being active in the world don't mix.	SA	A	D	SD
Q058	Prayer for me feels like talking to God face to face.	SA	A	D	SD
Q059	God can easily be provoked by disobedience.	SA	A	D	SD
Q061	God is not terribly relevant to my life.	SA	A	D	SD
Q062	God knows me better than to push me very hard.	SA	A	D	SD
Q063	I often worry about whether God can love me.	SA	A	D	SD
Q064	God is more of an observer of my life than a participant.	SA	A	D	SD
Q065	God is in control of my life.	SA	A	D	SD
Q066	God wants me to achieve all I can in life.	SA	A	D	SD
Q067	I am a very powerful person because of God.	SA	A	D	SD
Q068	Prayer changes things.	SA	A	D	SD
Q069	God will always provide for me.	SA	A	D	SD
Q070	Not even God can change how things will come out.	SA	A	D	SD
Q071	God has always seemed approachable to me.	SA	A	D	SD
Q072	God helps me when I ask for help.	SA	A	D	SD
Q073	My belief in God makes a major difference in the way I live.	SA	A	D	SD
Q074	I doubt that God interferes very much in human affairs.	SA	A	D	SD
Q075	I would pray more if I thought it made a difference, but I don't think it does.	SA	A	D	SD
Q076	I think God mostly leaves people free.	SA	A	D	SD
Q077	Everyday things are more important to me than trying to be				

close to God.	SA	A	D	SD
Q078 If God listens to prayers, you couldn't prove it to me.	SA	A	D	SD
Q079 God helps me to keep going no matter how hard things are.	SA	A	D	SD
Q080 God is looking for a chance to get even with me.	SA	A	D	SD
Q081 God's mercy is for everyone.	SA	A	D	SD
Q082 God has to forgive my sins, but probably doesn't really want to.	SA	A	D	SD
Q083 I doubt that I will be rewarded for following God's rules.	SA	A	D	SD
Q084 God's love for me is unconditional.	SA	A	D	SD
Q085 When I think of God I feel at peace.	SA	A	D	SD
Q086 My faith gives me some control over what happens to me.	SA	A	D	SD
Q087 I trust in God to take care of me.	SA	A	D	SD
Q088 I know what to do to get God to listen to me.	SA	A	D	SD
Q089 I ask God to help me grow from my troubles.	SA	A	D	SD
Q090 God loves a lot of other people better than me.	SA	A	D	SD
Q091 I have confidence when I pray.	SA	A	D	SD
Q092 God walks beside me and shows me where to go.	SA	A	D	SD
Q093 Learning too much about the world could endanger my faith.	SA	A	D	SD
Q094 God asks me to keep growing as a person.	SA	A	D	SD
Q095 I think God only loves certain people.	SA	A	D	SD
Q096 I sometimes don't know where to look for God.	SA	A	D	SD
Q097 God almost always answers my prayers.	SA	A	D	SD
Q098 My faith in God is very strong.	SA	A	D	SD
Q099 God doesn't want me to ask too many questions	SA	A	D	SD
Q100 I have often doubted the existence of God.	SA	A	D	SD
Q101 I do not think about God very often.	SA	A	D	SD
Q102 I get a great deal out of the time I spend in prayer.	SA	A	D	SD
Q103 God makes few demands on me.	SA	A	D	SD
Q104 God does not do much to determine the outcome of my life.	SA	A	D	SD
Q105 I am not very firm in my beliefs about God.	SA	A	D	SD
Q106 God lets the world run by its own laws.	SA	A	D	SD

Q107 Sometimes I feel that God is persecuting me.	SA	A	D	SD
Q108 I would say that I am a God-centered person.	SA	A	D	SD
Q109 Even if my beliefs about God were wrong. God would still love me.	SA	A	D	SD
Q110 I am not good enough for God to love.	SA	A	D	SD
Q111 I think it is best not to get too involved with God.	SA	A	D	SD
Q112 I have confidence in my beliefs about God.	SA	A	D	SD
Q113 If I became convinced that God did not exist, nothing much in my life would change.	SA	A	D	SD
Q114 God's compassion knows no religious boundaries.	SA	A	D	SD
Q115 I sometimes feel cradled in God's arms.	SA	A	D	SD
Q116 God has never asked me to do hard things.	SA	A	D	SD
Q117 In making major decisions, I almost always think about my relationship to God.	SA	A	D	SD
Q118 Running the world is more important to God than caring about people.	SA	A	D	SD
Q119 I often feel that I am in the hands of God.	SA	A	D	SD
Q120 I don't think my faith gives me any special influence with God.	SA	A	D	SD
Q121 I am sure that God really exists.	SA	A	D	SD
Q122 Mostly, I have to provide for myself.	SA	A	D	SD
Q123 I feel that God knows me by name.	SA	A	D	SD
Q124 I am particularly drawn to the image of God as a shepherd.	SA	A	D	SD
Q125 God does not answer when I call.	SA	A	D	SD
Q126 I most often feel that I must face my problems alone.	SA	A	D	SD
Q127 God feels distant to me.	SA	A	D	SD
Q128 I often feel abandoned by God.	SA	A	D	SD
Q129 I think human achievements are a delight to God.	SA	A	D	SD
Q130 I feel that God has a very specific plan for my life.	SA	A	D	SD
Q131 It doesn't matter if I pray or not.	SA	A	D	SD
Q132 I rarely feel that God is with me.	SA	A	D	SD

Q133 I cannot imagine anyone more compassionate than God.	SA	A	D	SD
Q134 God for me is like a faithful friend.	SA	A	D	SD
Q135 I feel warm inside when I pray.	SA	A	D	SD
Q136 God loves me because God wants to.	SA	A	D	SD
Q137 I have a hard time believing in God's mercy.	SA	A	D	SD
Q138 God's love is a constant source of comfort to me.	SA	A	D	SD
Q139 I am pretty much responsible for my own life.	SA	A	D	SD
Q140 God has very little influence over my life.	SA	A	D	SD
Q141 I often have nightmares about going to hell.	SA	A	D	SD
Q142 My ideas about God are pretty vague.	SA	A	D	SD
Q143 God rarely, if ever, seems to give me what I ask for.	SA	A	D	SD
Q144 I think God must enjoy getting even with us when we deserve it.	SA	A	D	SD
Q145 God encourages me to go forward on the journey of life.	SA	A	D	SD
Q146 God sometimes intervenes at my request.	SA	A	D	SD
Q147 I think God loves us all equally.	SA	A	D	SD
Q148 I have sometimes wondered whether God really exists or not.	SA	A	D	SD
Q149 I am more likely to succeed at something if I ask God for help.	SA	A	D	SD
Q150 God never reaches out to me.	SA	A	D	SD
Q151 God doesn't mind if I don't grow very much.	SA	A	D	SD
Q152 No matter how hard I try to please God, it doesn't seem to do me any good.	SA	A	D	SD
Q153 Sometimes I think that not even God could love me.	SA	A	D	SD
Q154 Sometimes I have nightmares about God.	SA	A	D	SD
Q155 God's mercy is only for the chosen few.	SA	A	D	SD
Q156 I would have to be a lot better person to be sure of God's love.	SA	A	D	SD

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## Appendix B

### Review of the Literature

### Review of the Literature

The God image in modern psychology was first introduced by Freud. As Ana-Maria Rizzuto summarized in her book Birth of the Living God (1979), Freud saw religious belief as illusory and postulated that a person's view of God was a combination of (1) an inherited memory of the 'primal father' who was killed by his sons and then consumed as a way of identifying with his strength and power – which was later re-enacted through the sacred meal before the exalted totem animal, and (2) the internalized paternal image. Freud believed that this occurred around the time of the resolution of the Oedipal conflict. This religious object relationship was thus bound forever to the person's relationship with his/her father and therefore would fluctuate in parallel with the earthly relationship.

Rizzuto accepts Freud's thesis that a person's God image, or God representation, is developed out of his/her primary object representations while she rejects Freud's inherited memory trace theory because of its untenability. Rizzuto additionally proposes that the God representation is actually a transitional object which is special in that it becomes increasingly cathected through the pregenital stages and is available throughout life to serve the self rather than fading away or being left behind. This God representation, being transitional in nature, is not just the product of the child's experience with his/her primary objects but is also filled with whatever properties will best serve the needs of the self at any given time. For example a person's view of God may become more imbued with power when the person feels helpless or with love when the person feels abandoned, much as may a child's teddy bear. Thus Rizzuto attempts to fill in the blank as to why the God representation develops by understanding it as an



important tool which the ego can use to maintain psychic balance (esp. a minimally acceptable self image) through the vicissitudes of life. Rizzuto, unlike Freud, avoids any attempt to address whether God is an actual object to which the person can relate.

Lawrence picks up on Rizzuto's differentiation between God representation and God concept and realizes that research on the relationship between religiosity and other factors may be missing the mark until a research-friendly assessment of God representation (God image) can be developed. To quote Rizzuto, "Imagos and the God representation are on a different level of abstraction from the idea of God. They take place on different levels of the psyche. So while the idea of God is open to mental manipulation it does not alter the imagos used to represent God." (Rizzuto, 1979, p.28) And later: "The concept of God is fabricated mostly on the level of secondary-process thinking. This is the God of the theologians, the God whose existence or nonexistence is debated by metaphysical reasoning." (Rizzuto, 1979, p.47)

#### Assessing the God Image

The differentiation between God concept and God image brought about the problem of how to get past the easily accessible God *concept* to the more deeply rooted God *image*. Rizzuto developed a projective instrument called the "God" Questionnaire to assess God image but it has limited application in research because of the complexity and time of scoring and poor inter-rater reliability. Lawrence (1997) took up the challenge to develop an objective measure of God image and developed a dual strategy for getting past the God concept to the God image. Because God image is closely tied to the self image he attempted to focus on (1) the person's individual experience and feelings, and (2) their relationship with God. He chose to measure eight dimensions composed of two

scales for each of the three primary aspects of self image – belonging, goodness and control, and two shorter supplemental scales for interpretive purposes.

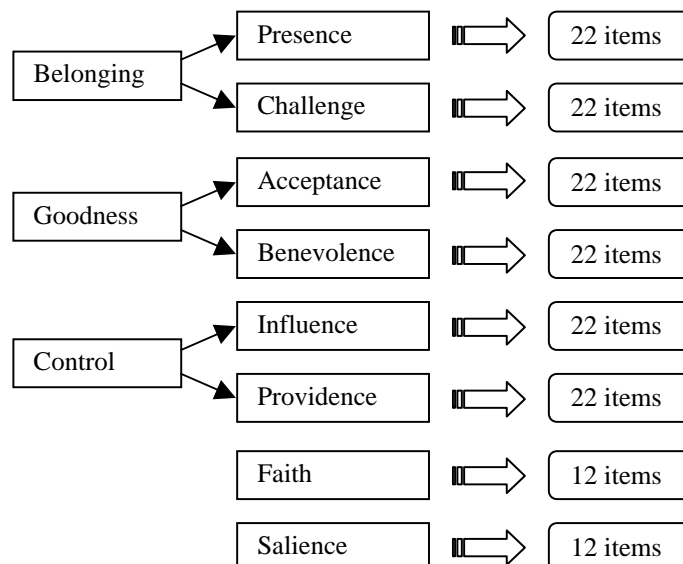


Figure 2. God Image Inventory outline showing the three aspects of self image, the related GII scales and the number of items per scale.

The first belonging scale is *Presence*, which is designed to answer the question, “Is God there for me?” (Lawrence, 1997) The second belonging scale is *Challenge* and focuses in on the question, “Does God want me to grow?” The first goodness scale, *Acceptance*, focuses on the self with the question, “Am I good enough for God to love?”, while the second, *Benevolence*, focuses on the object asking, “Is God the sort of person who would want to love me?” *Influence* is the first of the control scales and seeks to measure, “How much can I control God?” *Providence*, being the second, measures, “How much can God control me?” Added to these six are the supplemental scales of *Faith*, asking, “Do I believe that my God image corresponds to a being who actually exists?” and *Salience*, asking, “How important to me is my relationship with this God?” For internal consistency purposes Lawrence settled for 22 items with equal positively and

negatively worded items assigned to each of the six primary scales and with 12 items for each of the supplemental scales. Items are rendered in full sentences, which are either agreed with or disagreed with on a four-point Likert scale. This question design was chosen in an attempt to prevent the subject from answering from his/her God concept.

When I obey God's rules, God makes good things happen for me.	SA	A	D	SD
---	----	---	---	----

Figure 3. Sample Item from the Influence Scale.

#### GII and GIS Reliability, Validity and Standardization summaries (Lawrence, 1997)

The reliability of the GII was established through analysis of the data from the three samples; the reliability sample of 650 subjects, the validity sample of 217 subjects and the standardization sample of 1580 subjects. The reliability sample resulted in coefficient alpha scores from .86 (Challenge) to .94 (Presence). The validity sample range from .85 (Challenge) to .94 (Presence). The standardization sample ranged from .87 (Challenge) to .96 (Presence). With these high reliability scores also came some very high inter-scale correlations found in the standardization sample. The highest of these were the .90 correlations between Acceptance and Benevolence, Presence and Providence, and Influence and Providence; as well as the .94 correlation between Presence and Influence. Factor analysis of the standardization sample revealed 15 factors with eigenvalues greater than 1. The largest factor accounted for 40% of all the variance. The Acceptance and Benevolence items are found separate from the other scales and distributed across three factors. The items from the Presence, Influence and Providence scales share a number of factors, and, while some of the items from the Challenge scale are found predominating a few factors, the remaining items are found on several other

factors. The items from the supplemental scales Faith and Salience cluster together on a single factor.

For the validity study Lawrence administered the Allport and Ross' (1967) Religious Orientation scale (measuring Extrinsic v. Intrinsic religiosity), the Rosenberg (1965) Self-esteem scale, Wrightsman (1964) Altruism scale, Valecha (1972) Locus of Control scale, the Koppin (1976) God Control scale and the Bendig (1964) Need for Achievement scale; along with the GII to a 217 subject sample. The Allport and Ross Extrinsic scale correlated negatively with all the GII items, as Lawrence hypothesized. Other hypotheses were confirmed by the correlations between Presence and Intrinsic scales (.69), Self-esteem and Acceptance (.54), and God Control and Providence (.63). The Achievement scale did not correlate highly with any GII scale, including the Challenge scale, which Lawrence had predicted to correlate highly with Achievement. Also the Altruism scale did not correlate highly with the Benevolence, failing to confirm Lawrence's hypothesis in that regard. Interestingly, external locus of control correlated negatively with Influence (-.45) and Providence (-.32), while God Control correlated positively with Influence (.50) and Providence (.63). Thus Lawrence concludes, "those who feel that God has the most power over them also feel that they have the most power over God, and they do not feel that their fate is in hands external to their own." These results provide satisfactory indications that the GII is a valid instrument.

Lawrence had the GII standardized using a national sample of 1,580 respondents. Subsequent analysis showed the standards obtained to be adequate across sex, age, education, and marital status for American Christians. The standardization statistics are presented on Table 1. (Lawrence, 1997)

Table 1

Standardization Sample Statistics for the GII Scales

<b>Scale</b>	<b># of items</b>	<b>M</b>	<b>SD</b>	<b>SE Est.</b>	<b>SE Mean</b>
Presence	22	69.23	12.54	2.52	.32
Challenge	22	67.39	8.37	3.02	.21
Acceptance	22	71.52	9.42	2.87	.24
Benevolence	22	73.29	9.06	2.58	.23
Influence	22	65.93	11.93	2.66	.30
Providence	22	62.61	12.34	2.77	.31
Faith	12	37.98	7.01	2.05	.18
Salience	12	36.10	7.60	1.99	.19

While the validity and standardization of the GII lend it to clinical use, it was felt that the complex factor structure limited the GII's usefulness for research; so Lawrence responded by developing the God Image Scales (GIS). In order to do this Lawrence reduced the sized of each scale to 12 items and dropped the Salience and Faith scales, which had been included only for clinical purposes. Items removed were chosen with the goal of reducing inter-scale correlations. Even with this effort, though, the factor analysis was disappointing. However, Lawrence discovered that if he included only the Presence, Challenge and Acceptance scales a very nice factor structure emerged. Of the five factors, the first has all the Presence items and one negative Challenge item; the second, all six negative Acceptance items; the third, all six positive Acceptance items; the fourth

all six positive Challenge items; and the last five negative Challenge items. The correlations between the GIS and the GII range from .95-.99.

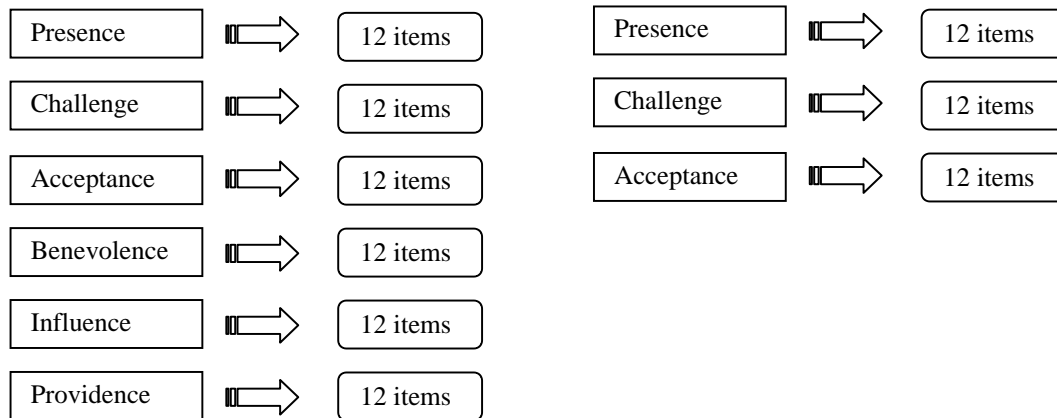


Figure 4. God Image Scales outline, 72 and 36 item versions.

#### Research Application

The GIS has been used in 2 subsequent studies that have lent validity to the instrument's usefulness for research. Knapp (1993) used the GIS and the Bell Object Relations Inventory (BORI, Bell, 1991) with 100 subjects equally divided between members of Alcoholics Anonymous (AA) with 2 years of sobriety and detox center residents with no exposure to AA. The AA members scored significantly higher than the norms, at the .001 level for five of the scales, while the detox patients were lower than the norm on all six scales. The GIS scales correlated positively with the BORI with scores ranging from .04-.63. Tisdale and her colleagues (1997) used only the Presence, Challenge and Acceptance scales of the GIS in conjunction with the BORI and the Tennessee Self Concept Scale (Personal Self) (TSCS, Fitts, 1965) for both pre- and post-treatment evaluation of psychiatric inpatients. The mean scores from admission to discharge were significantly different at the .01 level for all three scales. Both the BORI

and the TSCS correlated positively with the three scales of the GIS at admission, discharge and six-month follow-up. Both of these studies illustrate the meaningful nature of the research that the GIS can enable.

### Clinical Application

The GII is designed to provide a comprehensive picture of the client's image of God in order to assist the counselor to find the areas of difficulty that can then be addressed in treatment. The GII simplifies and shortens this process, which could be a significant aid to pastors who often have limited time available for individual counseling. Even this limited time will likely be stretched further as the managed health care system continues to restrict access to professional treatment and thereby encourages more people to seek help for mental health problems from their pastors who do not charge for services. Additionally, Worthington, Kurusu, McCullough & Sandage (1996) expressed in their review of the literature on religion and psychotherapy that the research on religion and mental health has grown extensively in the past decade since postmodernism and multiculturalism have swept the field of psychology and the results they found were that "Religion does not affect people negatively. In fact, there appears to be a positive relationship overall." Thus clinicians may increasingly address the kinds of spiritual issues that the GII would be helpful in assessing as research continues to mount that a healthy spiritual life supports mental health. Hopefully, through the use of the GII, counselors can enhance the effectiveness of the spiritual care they provide and make the most of the limited time they have to provide it.

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## Appendix C

### God Image Scales

### God Image Scales – 72 Item

You are being asked to complete an instrument to help gain an understanding of your image of God.

There are no right or wrong answers. We just want to know how you honestly feel. Your answers will be completely confidential.

Please respond to each statement by circling the response that comes closest to describing your feeling:

SA, for Strongly Agree, if the statement is a particularly good way of describing how you feel about God.

A, for Agree, if the statement just adequately describes your feelings about God.

D, for Disagree, if the statement does not adequately describe your feelings about God.

SD, for Strongly Disagree, if the statement is a particularly bad way of describing your feelings about God.

- |  |    |   |   |    |
|--|----|---|---|----|
| 1. When I obey God's rules, God makes good things happen for me.     | SA | A | D | SD |
| 2. I imagine God to be rather formal, almost standoffish.            | SA | A | D | SD |
| 3. I am sometimes anxious about whether God still loves me.          | SA | A | D | SD |
| 4. Asking God for help rarely does me any good.                      | SA | A | D | SD |
| 5. I am confident of God's love for me.                              | SA | A | D | SD |
| 6. I know I'm not perfect, but God loves me anyway.                  | SA | A | D | SD |
| 7. I have sometimes felt that I have committed the unforgivable sin. | SA | A | D | SD |
| 8. The voice of God tells me what to do.                             | SA | A | D | SD |
| 9. Even when I mess things up, I know God will straighten them out.  | SA | A | D | SD |
| 10. God never challenges me.   | SA | A | D | SD |
| 11. Thinking too much could endanger my faith.                       | SA | A | D | SD |
| 12. I think of God as more compassionate than demanding.             | SA | A | D | SD |
| 13. I get what I pray for.   | SA | A | D | SD |
| 14. I can feel God deep inside of me.                                | SA | A | D | SD |
| 15. God's love for me has no strings attached.                       | SA | A | D | SD |

16. God doesn't feel very personal to me.	SA	A	D	SD
17. No matter how hard I pray, it doesn't do any good.	SA	A	D	SD
18. Even when I do bad things, I know God still loves me.	SA	A	D	SD
19. I can talk to God on an intimate basis.	SA	A	D	SD
20. God is always there for me.	SA	A	D	SD
21. God nurtures me.	SA	A	D	SD
22. I get no feeling of closeness to God, even in prayer.	SA	A	D	SD
23. God loves me only when I perform perfectly.	SA	A	D	SD
24. What happens in my life is largely a result of decisions I make.	SA	A	D	SD
25. I think God even loves atheists.	SA	A	D	SD
26. God loves me regardless.	SA	A	D	SD
27. God takes pleasure in my achievements.	SA	A	D	SD
28. I can't imagine anyone God couldn't love.	SA	A	D	SD
29. God keeps asking me to try harder.	SA	A	D	SD
30. I get no help from God even if I pray for it.	SA	A	D	SD
31. Being close to God and being active in the world don't mix.	SA	A	D	SD
32. God can easily be provoked by disobedience.	SA	A	D	SD
33. I often worry about whether God can love me.	SA	A	D	SD
34. God is in control of my life.	SA	A	D	SD
35. God wants me to achieve all I can in life.	SA	A	D	SD
36. I am a very powerful person because of God.	SA	A	D	SD
37. God will always provide for me.	SA	A	D	SD
38. I think God mostly leaves people free.	SA	A	D	SD
39. If God listens to prayers, you couldn't prove it to me.	SA	A	D	SD
40. God is looking for a chance to get even with me.	SA	A	D	SD
41. God's mercy is for everyone.	SA	A	D	SD
42. God's love for me is unconditional.	SA	A	D	SD
43. I know what to do to get God to listen to me.	SA	A	D	SD
44. God asks me to keep growing as a person.	SA	A	D	SD
45. I think God only loves certain people.	SA	A	D	SD

46. God almost always answers my prayers.	SA	A	D	SD
47. God doesn't want me to ask too many questions	SA	A	D	SD
48. God does not do much to determine the outcome of my life.	SA	A	D	SD
49. God lets the world run by its own laws.	SA	A	D	SD
50. Even if my beliefs about God were wrong, God would still love me.	SA	A	D	SD
51. I am not good enough for God to love.	SA	A	D	SD
52. God's compassion knows no religious boundaries.	SA	A	D	SD
53. I sometimes feel cradled in God's arms.	SA	A	D	SD
54. God has never asked me to do hard things.	SA	A	D	SD
55. Running the world is more important to God than caring about people.	SA	A	D	SD
56. I often feel that I am in the hands of God.	SA	A	D	SD
57. I don't think my faith gives me any special influence with God.	SA	A	D	SD
58. Mostly, I have to provide for myself.	SA	A	D	SD
59. I am particularly drawn to the image of God as a shepherd.	SA	A	D	SD
60. God does not answer when I call.	SA	A	D	SD
61. God feels distant to me.	SA	A	D	SD
62. I think human achievements are a delight to God.	SA	A	D	SD
63. I rarely feel that God is with me.	SA	A	D	SD
64. I feel warm inside when I pray.	SA	A	D	SD
65. I am pretty much responsible for my own life.	SA	A	D	SD
66. God rarely, if ever, seems to give me what I ask for.	SA	A	D	SD
67. I think God must enjoy getting even with us when we deserve it.	SA	A	D	SD
68. God encourages me to go forward on the journey of life.	SA	A	D	SD
69. God sometimes intervenes at my request.	SA	A	D	SD
70. God never reaches out to me.	SA	A	D	SD
71. God doesn't mind if I don't grow very much.	SA	A	D	SD
72. Sometimes I think that not even God could love me.	SA	A	D	SD



### God Image Scales – 36 Item

You are being asked to complete an instrument to help gain an understanding of your image of God.

There are no right or wrong answers. We just want to know how you honestly feel. Your answers will be completely confidential.

Please respond to each statement by circling the response that comes closest to describing your feeling:

SA, for Strongly Agree, if the statement is a particularly good way of describing how you feel about God.

A, for Agree, if the statement just adequately describes your feelings about God.

D, for Disagree, if the statement does not adequately describe your feelings about God.

SD, for Strongly Disagree, if the statement is a particularly bad way of describing your feelings about God.

- |  |    |   |   |    |
|--|----|---|---|----|
| 1. I am sometimes anxious about whether God still loves me.          | SA | A | D | SD |
| 2. I am confident of God's love for me.                              | SA | A | D | SD |
| 3. I know I'm not perfect, but God loves me anyway.                  | SA | A | D | SD |
| 4. I have sometimes felt that I have committed the unforgivable sin. | SA | A | D | SD |
| 5. God never challenges me.  | SA | A | D | SD |
| 6. Thinking too much could endanger my faith.                        | SA | A | D | SD |
| 7. I can feel God deep inside of me.                                 | SA | A | D | SD |
| 8. God's love for me has no strings attached.                        | SA | A | D | SD |
| 9. God doesn't feel very personal to me.                             | SA | A | D | SD |
| 10. Even when I do bad things, I know God still loves me.            | SA | A | D | SD |
| 11. I can talk to God on an intimate basis.                          | SA | A | D | SD |
| 12. God is always there for me.                                      | SA | A | D | SD |
| 13. God nurtures me.   | SA | A | D | SD |
| 14. I get no feeling of closeness to God, even in prayer.            | SA | A | D | SD |

15. God loves me only when I perform perfectly.	SA	A	D	SD
16. God loves me regardless.	SA	A	D	SD
17. God takes pleasure in my achievements.	SA	A	D	SD
18. God keeps asking me to try harder.	SA	A	D	SD
19. Being close to God and being active in the world don't mix.	SA	A	D	SD
20. I often worry about whether God can love me.	SA	A	D	SD
21. God wants me to achieve all I can in life.	SA	A	D	SD
22. God's love for me is unconditional.	SA	A	D	SD
23. God asks me to keep growing as a person.	SA	A	D	SD
24. God doesn't want me to ask too many questions	SA	A	D	SD
25. I am not good enough for God to love.	SA	A	D	SD
26. I sometimes feel cradled in God's arms.	SA	A	D	SD
27. God has never asked me to do hard things.	SA	A	D	SD
28. God does not answer when I call.	SA	A	D	SD
29. God feels distant to me.	SA	A	D	SD
30. I think human achievements are a delight to God.	SA	A	D	SD
31. I rarely feel that God is with me.	SA	A	D	SD
32. I feel warm inside when I pray.	SA	A	D	SD
33. God encourages me to go forward on the journey of life.	SA	A	D	SD
34. God never reaches out to me.	SA	A	D	SD
35. God doesn't mind if I don't grow very much.	SA	A	D	SD
36. Sometimes I think that not even God could love me.	SA	A	D	SD



## Appendix D

### Web Page Printouts



## Appendix E

### Program Code

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