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# Femininity, Masculinity, Gender, and the Role of Shame on Christian Men and Women in the Evangelical Church Culture

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Femininity, Masculinity, Gender , and the Role of Shame on Christian Men and Women  
in the Evangelical Church Culture.

by

Joy L. Hottenstein

Presented to the Faculty of the  
Graduate Department of Clinical Psychology  
George Fox University  
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Doctor of Psychology  
in Clinical Psychology

Newberg, Oregon

May 28, 2014

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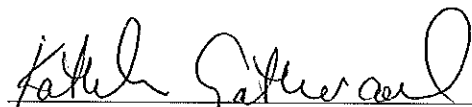
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**Abstract**

Previous research has suggested that individuals (men and women) who endorse more feminine characteristics according to Bem's Sex Role Inventory (BSRI) are more prone to shame. There have been no known studies conducted to determine if this link also exists within the Evangelical Christian church. Shame, across the research literature, is linked to psychological maladjustment and is defined as a sense that one's core self is defective and comes up short on expectations.

The purpose of this study is to test the relationship between gender, gender role, and shame for men and women who are active in the Evangelical church culture. A quantitative study was conducted using a sample ( $N=273$ ) of males (39.2%) and females (60.8%) from several different Evangelical church denominations. The Test of Self-Conscious Affect (TOSCA-3) and Bem Sex Role Inventory (BSRI) were utilized to measure the variables of femininity, masculinity, and shame.

Utilizing a systematic replication of Benetti-McQuoid and Buskirk (2005) study with additional statistical analysis found results that suggested women, those who ascribe to themselves more feminine attributes and less masculine attributes, and those younger (ages 18-25) experience more shame and accounted for about 20% of the variance in shame.

Meaningful interpretations, limitations, and future research ideas are included in this research addition to the understanding of gender socialization and shame within the Evangelical Christian church culture.

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## Chapter 1

### Introduction

#### Preliminary Question

Religion has long been a source of hope and purpose for many people (Pew Research Center [PRC], 2008a, 2008b). Research supports the assertion that women are more religious than men (PRC, 2008a, 2008b) and report higher spiritual well-being (Cecero, Bedrosian, Fuentes, & Bornstein, 2006; Vosloo, Wissing, & Temane, 2009). In both the secular culture and within the traditional Evangelical church, women are generally socialized to be feminine (i.e., expressive, other-oriented, emotionally connected, submissive, & nurturing) and to embrace traditional female gender roles (i.e., aligning attitudes and behaviors to cultural prescriptions for women's social roles; Bem, 1974, 1978/1981, 1981; Bem & Lewis, 1975; Bryant 2006, 2009; Ferguson & Crowley, 1997; Lewis 1971; Ringel & Belcher 2007; Yancey & Kim 2008).

Gender research has revealed that men and women with a more feminine orientation are more prone to experience *shame*, which can be defined as a global self-concept that finds oneself inferior and inadequate in meeting expected ideals (Benetti-McQuiod, & Bursik 2005). Yet within the Evangelical church culture, traditional feminine ideals and norms are strongly encouraged for women (Bryant 2006, 2009; Ringel & Belcher 2007; Yancy & Kim 2008).

The present study seeks to begin answering two questions: (a) are women in the Evangelical church culture more prone to shame in comparison to men (b) do both women and men who are more feminine in orientation within the Evangelical culture experience shame?

### **Constructs of Shame**

Shame has been an area of increasing research interest in the last 20 years, perhaps because of its influence on emotions and the development of psychological maladjustment (Gilbert, Pehl, & Allan, 1994; Lewis, 1971; Tangney, Wagner, & Gramzow, 1992). An early conceptual understanding of shame comes from Helen B. Lewis' (1971) influential model of shame and its related affect—guilt. Lewis defines shame as a self-organizing identity built on the ideals of others. Shame as a construct is built on flexible and vulnerable boundaries. For instance, a person can feel shame against themselves or from others. Sometimes the shame from others is only a matter of imagined perspective on behalf of the person experiencing it. Regardless of reality, the self and the other can become one and evoke a sense of shame when proposed ideals are not met. Shame, thereby, is an attack on the self's identity. A simple example of this is the humiliation persons may feel when they have not lived up to their standards or the standards placed upon them from others. In the event of the imagined perspective of shame, persons may ruminate about what others may be thinking about them and worry that the other's thoughts match what they think about themselves (Lewis, 1971).

Guilt and shame are two similar but different affects that are often mistaken as one complete construct. This is perhaps because frequently when a moral transgression has taken place, both affects are present and form a connection that is often identified solely as guilt. *Guilt* involves a negative evaluation about the self in regards to behavior. It is more easily adaptive, for while it involves the self the focus is not on the core self but rather, on the link between the self and the behavior (Lewis, 1971).

To elaborate further, it may be helpful to view guilt as self-contained. It is the affect experienced in direct response to a behavior of the self that violates one's value system. It may lead to secondary feelings of regret, remorse, pity, or concern. The experience of "other" is of one who may be injured or suffering. Shame, on the other hand, is a more passive affect. The secondary feelings may be scorn, contempt, and ridicule. The experience of the "other" is the source of scorn, contempt, and ridicule. Additionally, the "other" is powerful and active. Shame, consequently, is a negative evaluation of the whole self (Lewis, 1971).

Gilbert et al. (1994) found that shame was related to submissive behavior. However, the authors did not establish a link between shame and depression, as they had hypothesized, but did find that both shame and depression are related to submissive behavior. Furthermore, the link between shame and guilt vary across experiential properties; in other words, the experience of shame relates to feelings of helplessness, inferiority, and anger at other and self, whereas, the experience of guilt relates less so to these constructs and has no relationship to anger at other. The authors therefore argue that shame is in fact not one affect but represents several affects within its constructs (i.e., feelings of helplessness, anger directed toward others, anger directed toward oneself, inferiority, and self-consciousness).

Shame, therefore, relates to the experience of negative affect, manifested in assessing the whole person as the problem. The result is the experience of being painfully evaluated and found lacking. Tangney, Wagner, and Gramzow (1992) suggested that the experience of the "bad self" may cause psychological distress. In their study the authors found a correlation between shame-proneness and the presence of psychological distress. All 12 of the study's variables of psychopathological symptoms (i.e., anxiety, somatization, anger-hostility, interpersonal

sensitivity, etc.) were significantly related to shame-proneness. Indeed, it would appear that the effects of shame produce negative consequences on the self.

### **Defining Gender**

Gender research emerged in the 1970s with the seminal work of such key theorists as Rhonda Keder Unger, author of the 1979 paper *Toward a Redefinition of Sex and Gender*. Unger defines *gender* as a social construct by which the culture determines what is appropriate for men and women. Note that the term gender signifies a difference from the biological determinism of the term *sex*. In fact, Unger was one of the first researchers to call for a definition of terms. In 1986, the American historian Joan W. Scott had similar thoughts on the matter, defining gender as “a social category imposed on a sexed body” (Scott, 1986, p. 1056). She also proposed that the term gender is used in a way that broadens the field beyond women’s studies to incorporate the study of both men and women (Scott, 1986). Thereby, it is about the relationship *between* the two sexes. The purpose for using this terminology is for non-hierarchical relations that are rarely a reality, and “the particular terms to depict the relationship are seemingly less important than the asymmetry itself” (Scott, 2008, p. 1424).

West and Zimmerman (1987) reflect the social constructionist concept by proposing their own term: *doing gender*. In a social constructionist view of doing gender, an individual filters and processes information about social appropriateness of their gender and in turn acts in such a way that fulfills the culturally appropriate ways to be a man or woman. Because it is a socially constructed idea of what the sex norm is for males and females, doing gender is unavoidable. Doing gender reaches beyond the distribution of power and resources in society, such as in the domestic, economic, and political spheres. Essentially, it enters also into the realm of

interpersonal relationships. When individuals do gender according to conventional sex norms, they in turn maintain and reproduce the institutional measures for what is established appropriate masculine and feminine behavior. If one seeks to act against instructional gender appropriate norms, one stands alone and may have to give justification for his or her character, purposes, and predispositions (West & Zimmerman, 1987).

In regards to measuring characteristics of gender, Sandra Bem (1974) developed an inventory to measure sex roles. She proposed that *masculinity* and *femininity* are not just two separate dimensions but that there is a third category: *androgyny*. The concept of androgyny is used to describe individuals who are high on both masculinity and femininity. Bem argues that those who are androgynous display masculine or feminine attributes depending on the situation at hand, thereby making them more adaptive and flexible than others who are strongly sex-typed (Bem, 1974; Bem & Lewis, 1975). In contrast, there is a fourth category: *undifferentiated* which relates to individuals who are low in both masculinity and femininity. The measure, called the Bem Sex Role Inventory (BSRI), is based on the assumption that individuals internalize sex type behaviors or attributes based on society's sex role standards. An example of this phenomenon is the societal standard of viewing masculinity as an instrumental orientation that represents a cognitive or assertive focus, while femininity is conversely viewed as an expressive orientation demonstrated by affective countenance and concern for others (Bem, 1974).

While the concept of instrumental and expressive orientation was popular in the 1970s, Spence and Helmreich (1980) found that neither the BSRI (Bem, 1974) nor the Personal Attributes Questionnaire (PAQ) (Spence, Helmreich, & Stapp, 1975) were adequate indicators of sex role behavior in regards to the instrumental and expressive dimensions. However, they

proposed that these inventories are still useful for determining how an individual's instrumental and expressive qualities may have an impact on socially noteworthy behaviors, some of which may be role-related.

Foushee, Helmreich, and Spence (1979) examined the question of whether gender characteristics are bipolar or dualistic. In other words, is gender on a dimension that represents masculinity at one end and femininity at the opposite end, or is gender representative of individually different dimensions existing independently of one another? The results of Foushee et al. (1979) suggest that individuals perceived a negative correlated relationship between masculinity and femininity. That is, the individuals in Foushee et al. sample perceived that if one possesses masculine traits, he or she would lack feminine traits and vice versa. The findings for this particular study contradict the views of Bem (1974) and Spence et al. (1974, 1975), who argued a dualistic view, by giving attention to those who do not fall fully within the masculinity and femininity dimensions. Bem (1981) suggested the term *gender scheme* to represent her work with the BSRI and determining a variation of the traditional bipolar model that allowed for more than two gender characteristics domains. Furthermore, Spence suggested a multifactorial theory (Spence, 1993, Spence & Buckner, 2000), which allows for gender variation because it recognizes that each individual develops differently and adapts information from various sources that are not always about gender. Thus, each person associates different information and behavior into his or her identity. Spence concluded, "There is considerable variability within each sex as the particular constellation of gender-congruent qualities people display" (Spence, 1993, p. 625). In summary, gender is a socially constructed notion that contributes to forming one's identity and maintaining the masculine and feminine ideals of society.

### **Shame and Gender**

Following the seminal work of H. B. Lewis (1971), many studies within the last twenty years have been conducted to test Lewis's hypothesis on guilt and shame proneness; specifically, to determine if the two affects are experienced differently across genders. Lewis posited that women are more shame-prone due to early socialization and increasing pressures to become more feminine and submissive in nature. Women's desire for social connection and close relationships results in a greater vulnerability toward shame. Thereby, they develop an internalized sense of self, based on connection with others, which may lead to shame based affect when their self-worth is found lacking in regards to violated internal and external behavioral ideals. Men, on the other hand, would be affectively more influenced by guilt due to early childhood socialization that included encouragement for more expressed masculine values. This would lead to stronger ego boundaries and outward expressive styles. The level of autonomy that men developed along with outward expressive styles of dealing with aggression, anxiety, and hostility may lead men to feel guilt over transgressions (Lewis, 1971).

Several studies (Efthim, Kenny, & Mahalik, 2001; Ferguson & Crowley, 1997; Gross & Hansen, 2000) have found similar results to Lewis' (1971) predictions. Lutwak, Panish, Ferrari, and Razzino, (2001) however, suggested women are higher in both shame proneness and guilt proneness in comparisons to men. In another study, Benetti-McQuoid and Burskik (2005) found that both men and women who were higher in femininity were more prone to shame and guilt. It is not surprising that shame consists of passive dependency, community association, and internalized self-punishment (Ferguson & Crowley, 1997; Lewis, 1971). Gross and Hansen (2000) found that the more women are invested in interpersonal relationships, the more

vulnerable they are to shame. Additionally, they examined how attachment style may affect one's proneness to shame. Three out of four attachment styles are correlated with shame. Secure attachment is negatively correlated with shame, which accounted for 25% of the variance in their sample. It is not surprising that individuals with secure attachment are believed to have strong interpersonal attachment, which may serve as a protective factor against shame. On the other hand, the fearful and preoccupied attachment styles offer little protection against the experience of shame.

Another study (Lutwak, Ferrari, & Cheek, 1998) discovered that processing styles played a significant role in shame proneness. In this context, processing style relates to information processing that takes place in the occurrence of forming beliefs about one's self identity. Men and women who used a diffuse/avoidant processing style were more closely linked to shame proneness. On the other hand, those who used an information and normative processing style were more prone to guilt. People with the latter processing style tend to seek information to understand their mistakes and make amends. This contributes to a stronger sense of self-identity. In comparison, those with a diffuse/ avoidant processing style have weaker self-identity boundaries, are reluctant to examine problems and resolve conflicts, and consequently, are less resilient to shame

In addition to attachment style and processing style, anger has also been shown to have an impact on shame. Lutwak et al. (2001) reported that while women experience more shame and guilt than men, evidence of inwardly expressed anger is a predictor of shame proneness in both men and women. Guilt proneness was related to tighter control of anger and minimal outward behavior for both genders. This suggests that guilt is a more adaptive affect than shame.



Other studies (Ferguson, & Crowley, 1997; Lewis, 1971) have supported the notion that guilt is not as closely related to the sense of self-worth and thereby is more adaptive because it emphasizes personal responsibility and sensitivity toward others.

Another examination of shame looks at its constructs through the lenses of gender roles. For example, Benetti-McQuiod and Bursik (2005) found that both men and women with more feminine gender roles reported higher levels of guilt proneness as compared with those who have masculine, androgynous, or undifferentiated roles. The authors found that both men and women with feminine gender roles were also more prone to shame, whereas women with more masculine traits had lower propensity for shame.

Similarly, Efthim et al. (2001) identified shame proneness as the result of gender role stress for both men and women. However, while shame was the dominant affect for women who felt they had deviated from the female gender role ideal, men who were under gender role stress experienced not one, but three different resulting affects: shame-proneness, guilt, and externalization.

Finally, feminist research suggests that shame is more than just an affect but instead is a globalized experience for women, as it represents their existence in a male dominated world. It goes beyond a feeling or weakness to represent a statement of oppression. Seu (2006) introduces the idea of the *true self* and the *façade*. Women may use the strategy of hiding behind a façade as a self-protection against shame. This allows them to appear self-confident and successful to the outside world. But “while the façade is charged with positive feelings, the true self is experienced as a faulty, inferior, and shameful” (Seu, 2006, p. 293). What is even more crucial is that this positive façade is really resting on a foundation of inadequacy and shame.

Consequently, shame can be a greater reality not just for the individual but for a large demographic of people. As seen there are several different theories regarding the origin of shame in relationship to gender and gender role. Across the different theories, however, is the assumption that women, and possibly men who endorse more feminine attributes, experience greater degrees of shame.

### **Gender Differences in Religion and Spiritual Wellbeing**

It has often been acknowledged that women are more religious (PRC, 2008a, 2008b). Their involvement in religion also indicates greater levels of religious well-being (i.e., faith, commitment, and person's relationship with God) than men (Vosloo et al., 2009). Women's interpersonal and horizontal aspects of religiosity, that is, life satisfaction and purpose, appear to be greater predictors of spiritual well-being than they are for men (Cecero et al., 2006). Despite several studies showing women have greater spiritual well-being compared to men, one study conducted by the US General Social Survey (Maselko & Kubzandky, 2006) found the opposite to be true. In particular, in this study more variables influenced well-being for men, but the variable of spiritual experiences was the sole indicator for happiness in women. Denominational variances may account for gender differences in well-being; however, the sample was not large enough to test this theory within the Protestant participants. The Catholic sample indicated lower distress for men who were actively religiously. Conversely, this was not found to be true for the Catholic women sample. The findings in this study may signify the impact on women who are active in religious denominations that are still steeped in patriarchal traditions.

Several studies support the theory that gender differences in religion are the result of socialization within the culture; essentially, differences are less about gender but more about

gender characteristics. Thompson (1991) found that religiosity is not so much a matter of gender but rather of feminine perspective which may be embraced by both men and women. He argues that religion continues to be a feminine institution that attracts both sexes who hold a feminine orientation. Mary Stewart Van Leeuwen (1990), on the other hand, contends that this places Christian men in conflict between holding on to their masculinity and not becoming feminized within the Christian church culture. She hypothesized that most men resolve this conflict by maintaining hierarchy in Christian churches and other similar institutions, thereby ensuring women remain in the lowest position in the hierarchy. Other methods used to handle the conflict are to delegate the more nurturing roles of the church to women and to define “muscular Christianity” by only highlighting the masculine themes in the Bible and church culture.

Additionally, factoring in faith and social development, Francis and Wilcox (1998) suggest that the prediction that men *and* women with a feminine perspective are more religious may be influenced by the age of the participant. For example, with younger adolescent (ages 13-15) participants the authors suggest the differences in religiosity may be the more the result of sex than of gender orientation. Younger adolescent girls may align with the church because the church in general appeals more to a feminine side of humanity, whereas younger adolescent boys may have a more difficult time staying aligned with the church. Meanwhile, older adolescents and young adults who do not embrace a feminine orientation may establish their own beliefs and break from the social restraints of the church as they form their own identity. On the whole, the research suggests that greater levels of religiosity are associated with a feminine orientation, regardless of sex.

Hall (1997) suggests that spiritual formation is about embracing aspects of both masculinity and femininity regardless of the individual's gender. In fact, he argues that holding too strongly to rigid gender roles may have a detrimental impact on a person's spiritual growth. For instance, he stated, "Highly traditional women who eschew the 'masculine' traits of assertiveness and competence are at risk for diminished self-esteem and well-being" (p. 226).

When the variable of religion is added to the study of shame, guilt, and gender, the results are not fully consistent with the above research. Helm, Berez, and Nelson (2001) found in their study on fundamental Christian undergraduate students that women showed externalization for both shame and guilt. Conversely, men in this sample only showed evidence of externalized shame. The hypothesis of why women are more prone to these effects is the same as the previous studies: the method by which women are socialized, which results in a less internalized and stable sense of self. This is not any different from studies that did not factor in religion; however, within a more fundamental church culture effects may be more pronounced. The authors suggest that the lack of a stable sense of self in females might "be complicated by a fundamental church that has typically given women second class standing, thus likely to help develop a stronger external orientation" (Helm et al., 2001, p. 35). Women, therefore, appear to be more prone to make a global assessment of self. The risk of being exposed to shame may increase based on the environment or subculture they belong to.

### **Women within the Christian Culture**

Few studies investigate how women fare within the greater Evangelical Christian culture. One researcher, Alyssa N. Bryant, has conducted several studies on Evangelical subculture groups on college campuses. She is particularly concerned with the gender climate and

opportunities for women within Christian college groups. In her qualitative research on one campus-based Christian group Bryant (2006) found participants adhered to traditional gender roles within the Christian culture and faith. Within this context men and women each had prescribed gender-specific roles. Masculine norms not only directed the view and language for God but also leadership, both within the faith community and also in dating/marriage relationships. Bryant (2006) contends that while more women than men in this study embraced a complimentary view, a view that argues prescribed roles for men and women based on innate differences, women are at risk of developing a belief that there is something innately wrong or less desirable about being a woman. This belief may in turn adversely affect their faith and view of God. In her follow up study, Bryant (2009) concluded that the women in her sample represent the conflict many Christian women have in maintaining a gender ideology, such as complimentary or other traditional view, that may be at odds with the growing egalitarian ideals of the United States culture. In order to come to terms with these odds, Evangelical Christian women may have to make sacrifices in their gender identity in order to be at peace within their faith.

In their study on racial diversity, gender equality, and SES diversity among non-multicultural and multicultural Christian churches, Yancey and Kim (2008) found that while multicultural churches were more diverse in race and social-economic status (SES), they were no more likely to promote women in leadership. The authors suggest that Christian ideology may look favorably on promoting equality among the racial and SES minorities but still adhere to a patriarchal view of women.

Furthermore, it appears that the specific roles for men and women that traditional Christian ideology proposes does indeed led many women to embrace traditional gender roles. For instance, Ringel and Belcher (2007) found that Evangelical Christian women tend to hold more traditional views, such as adhering to the idea of submission within marriage and male leadership in the church. Evangelical Christian women in this study viewed their role as primarily wife or mother, and therefore saw themselves as a “help mate” to their husbands, the head of the family. In summary, it appears that Christian women continue to experience less egalitarian opportunities within the Evangelical Christian church; likewise, many still embrace a more traditional Christian gender ideology.

### **Research Question and Hypothesis**

The role of gender and shame is fairly consistent across the literature, but our understanding of these two variables within the Evangelical Christian culture is limited. In essence, the question is whether women who attain more feminine characteristics experience more shame within the Christian subculture. Furthermore, do men who endorse more feminine characteristics experience more shame than do men with more masculine characteristics? The current study is designed to be a systematic replication of Benetti-McQuoid, and Burskik’s (2005) study, determining whether their results which found both men and women high in femininity to be more shame prone are true within the traditionally patriarchal Evangelical church culture.

Based on the synthesis of previous research, I hypothesize that men and women in the Evangelical Christian culture who endorse more feminine attributes and roles will experience more shame than men and women who endorse more masculine attributes.

## Chapter 2

### Methods

#### Participants

The study employed a sample of men and women who attend Evangelical Christian churches as defined by the Pew Research Center (2008a). A total of 291 participants were recruited from regionally (Northwest) local Evangelical churches and an Evangelical college. Participants represented a variety of Evangelical Christian denominations. Ten people did not complete the survey, one person did not include gender information, a second person marked gender as *other*, and 6 indicated they were not Christian; therefore the data from these 18 people were discarded from the study.

Of the remaining 273 participants, 107 were male (39.2%) and 166 were female (60.8%). The overall sample included 208 college participants (81%) ranging in age from 18 to 25 ( $M = 18.83$ ,  $SD = 1.32$ ). The remaining participants were 52 adults (19%) recruited from Evangelical churches ranging in age from 26 to 80 ( $M = 51.42$ ,  $SD = 17.08$ ). In terms of ethnicity, 230 identified as White/ European-American (84.2 %), 26 identified as Hispanic or Latino (9.5%), 18 as Asian/Asian American (6.6%), 11 as American Indian/Alaskan Native (4%), 10 as Native Hawaiian/Pacific Islander (3.7%), 7 as Black/African American (2.6%) and 5 as Other. The majority of respondents reported that they were non-denominational ( $n = 167$ , 61.2%), followed by Baptist ( $n = 37$ , 13.6%), Anabaptist (e.g., Quaker, Mennonite;  $n = 24$ , 8.8%), Pentecostal ( $n = 21$ , 7.7%), Holiness (e.g., Nazarene, Free Methodist;  $n = 13$ , 4.8%), and Catholic ( $n = 11$ , 4%).

## **Materials**

**The Bem Sex Role Inventory** (BSRI; Bem 1978/1981) measures the degree of femininity and masculinity, allowing for the category of androgyny which encompasses individuals who score high on both the femininity and masculinity scales and the inverse category of undifferentiated, which represents individuals who score low on both femininity and masculinity. The BSRI, originally published in 1974, was the first instrument to reject the idea that femininity and masculinity was from a single, bipolar dimension and posit that instead these attributes fall on a continuum. The BSRI consists of a total 60 items, 20 stereotypical femininity items, 20 stereotypical masculine items and 20 filler items. The BSRI displays good psychometrical properties. Bem (1978/1981) reports the following coefficient alphas have been reported: for females, .75-.78 for femininity and .86-.87 for masculinity; for males, .78 for femininity and .86-.87 for masculinity. Internal consistency within the current study's overall sample was .86 for masculinity and .83 for femininity. Test-retest reliability coefficients range from .76 to .91 for men, for masculine and feminine traits respectively, and for women .85 to .91 for feminine and masculine traits respectively (Simpson, Cloud, Newman, Fuqua & Dale, 2008).

In regards to the validity of the BSRI, Holt and Ellis (1998) found that all of the masculine items were found to still be desirable among male participants and all but two of the of the feminine items were endorsed as desirable among the female participants. Holt and Ellis (1998) findings suggest that the BSRI is still valid in measuring gender role perceptions.

**The Test of Self-Conscious Affect-3** (TOSCA-3: Tangney, Dearing, Wagner & Gramzow, 2000) consists of a battery of short scenarios (10 negative, 5 positive) to which participants are asked to respond. The responses fall into the categories of shame, guilt,



externalization, detachment/unconcern, alpha pride, and beta pride. Internal consistency (Cronbach's alpha) for the shame and guilt subscales was .76 and .66, respectively (Tangney, Wagner, & Gramzow, 1992), within the current sample the internal consistency was .79 for shame. The validity for the TOSCA has been well researched and documented (Fontaine, Luyten, De Boeck, & Corveleyn, 2001; Tangney, Wanger, Fletcher, Gramzow, 1992; Tangey, Wagner, & Gramzow, 1992).

**Demographic Questionnaire.** The participants responded to a demographic questionnaire that asked about typical demographic variables including age, gender, ethnicity, relationship status, occupation, socio-economic status, and highest level of education. Additionally, information regarding participants' faith was gathered. This included affiliated denomination, as well as an assessment on attendance, importance of religious beliefs/practice, satisfaction of personal faith and church community involvement on a seven point Likert scale. Finally, information on any current and previous leadership roles, both volunteer and paid, were collected.

### **Procedures**

Participants were invited through their churches or college class to fill out an informed consent, demographic questionnaire and the two surveys anonymously online utilizing SurveyMonkey (<https://www.surveymonkey.com/>). They filled them out in in the following order: informed consent, Demographic Questionnaire, BSRI, and the TOSCA-3. The total average time to complete the demographic questionnaire and two surveys was approximately 20-25 minutes.

### **Statistical Procedure**

Benetti-McQiod and Burskik's (2005) study was conducted with an undergraduate sample (53 women and 51 men) utilizing a 2 (Male/Female) x 4 (BSRI gender roles) factorial ANOVA design.

The purpose of the current study was to do a systematic replication of Benetti-McQiod and Burskik's (2005) study using a 2x2x4 Factorial ANOVA, by which, the additional variable of college age verse older adult was added. In addition, a stepwise regression was also conducted in order to clarify the relationship among the independent variables.

The categorical variables for the 2x2x4 Factorial ANOVA design included two genders, college versus older adult, both genders with the Bem Masculine Scale, high versus low, and both genders on the Bem Femininity Scale, high versus low. In this study the independent variables are gender, Bem masculinity, and Bem femininity. The dependent variable is shame-proneness measured by the TOSCA-3.

## Chapter 3

### Results

#### Descriptive Analyses

The overall sample included 208 college participants, ranging in age from 18 to 22. The remaining participants were 52 adults recruited from Evangelical churches ranging in age from 23 to 80.

There was no correlation of BSRI scores with age ( $r = -.04$  BSRI Masculinity x age;  $r = .01$  BSRI femininity x age). Because there was no correlation of age and BSRI scores or college status the college and adult groups were combined.

The BSRI results for the sample indicated that men scored significantly higher on the BRSI masculinity scale ( $M = 4.89$ ,  $SD = .68$ ;  $n = 107$ ) than did women ( $M = 4.64$ ,  $SD = .74$ ,  $n = 166$ ),  $t(271) = 2.77$ ,  $p = .006$ . On the BRSI femininity scale women scored higher ( $M = 5.20$ ,  $SD = .54$ ) than did men ( $M = 4.72$ ,  $SD = .68$ ),  $t(271) = -6.48$ ,  $p < .001$ .

Utilizing a median split method with the raw scores of the present sample as instructed by Bem (1978/1981) produced the following medians, masculinity: 4.60, femininity: 5.40. Participants, thereby, fell into one of the following BRSI gender role categories: (a) traditionally masculine, 41 men and 27 women; (b) traditionally feminine, 10 men and 55 women; (c) androgynous, 20 men and 49 women; and (d) undifferentiated, 36 men and 35 women.

The calculated scores for the shame scale on the TOSCA-3 resulted in a mean shame score of 44.03 ( $SD = 9.96$ ) for men and a mean score of 49.19 ( $SD = 10.33$ ) for women.

Women's shame scores were significantly higher than men's,  $t(271) = -4.09, p < .001$ . TOSCA-3shame scores were also significantly higher for college students ( $M = 48.28, SD = 10.39, n = 221$ ) than for adults ( $M = 42.46, SD = 9.60, n = 52$ ),  $t(271) = 3.69, p < .001$ .

### **Gender and Gender Role in relation to Shame**

Benetti-McQuoid and Bursik (2005) found that men and women who endorsed higher levels of feminine attributes experienced more shame than men and women who had more masculine attributes; the same was predicted in the present study. The statistical test utilized was a 2 (Male/Female) x 2 (College/Adult) x 4 (BRSI gender roles) ANOVA. The mean TOSCA - 3shames scores for the 16 groups are shown in Table 1. The reader should notice that traditionally feminine men and women have the highest shame scores, in comparison with the three other gender identity groups. Further, women with traditionally masculine gender identities have the lowest shame scores when compared with all other groups of women. However, women, as a group, have higher shame scores than men.

The results of the 2 (Male/Female) x 2 (College/Adult) x 4 (BRSI gender roles) ANOVA appear in Table 2. There is a significant main effect of gender, such that women have significantly more shame than men,  $F(1, 257) = 8.11, p = .005$ . There is a significant main effect of age, such that college students have significantly more shame than adults,  $F(1, 257) = 12.51, p < .001$ . Finally, there is a significant main effect of gender identity,  $F(3, 257) = 2.87, p = .037$ . A Tukey post hoc analysis reveals that the traditionally feminine groups had significantly higher shame scores than both the traditionally masculine ( $p < .001$ ) and the androgynous group ( $p = .013$ ). The shame scores of the undifferentiated group did not differ significantly from any of the other three groups. There were no significant interactions and this was true even when the groups

were collapsed over age (i.e. the College and Adult groups were combined). It should be noted that the Power for all of the interactions was very low, suggesting that the sample sizes were insufficient to obtain statistical significance. It should also be noted that the effect sizes ( $\eta^2$ ) are all so small as to suggest that the factors have no practical effects.

Table 1

*TOSCA-3 shame scores for men and women who were college-aged and adults, who represent the four BSRI gender identities*

	College			Adult			Total		
	<i>M</i>	<i>SD</i>	<i>n</i>	<i>M</i>	<i>SD</i>	<i>N</i>	<i>M</i>	<i>SD</i>	<i>n</i>
Traditional masculine									
Men	42.84	10.31	32	35.11	8.48	9	41.15	10.35	41
Women	45.80	10.85	20	40.17	9.72	7	44.34	10.68	27
Traditional feminine									
Men	55.89	6.35	9	36.00	--	1	53.90	8.69	10
Women	52.58	10.73	42	45.08	9.53	13	50.80	10.86	55
Androgynous									
Men	42.38	7.99	16	44.00	6.98	4	42.71	7.65	20
Women	49.28	9.59	44	47.84	11.91	5	49.09	9.71	49
Undifferentiated									
Men	46.97	8.73	31	35.00	5.87	5	45.31	9.32	36
Women	50.78	10.35	27	49.78	3.84	8	50.55	9.27	35

Table 2

*Results of the 2 (Male/Female) x 2 (College/Adult) x 4 (BSRI gender roles) ANOVA for TOSCA-3 shame scores*

Factor	$df_{effect}^a$	$F$	$P$	Power	$Eta^2$
Gender (M/F)	1	8.11	.005	.810	.0012
Age (College/ Adult)	1	12.51	< .001	.941	.0018
Gender Identities	3	2.87	.037	.682	.0012
Gender Identities x Gender	3	0.69	.558	.196	.0003
Gender Identities x Age	3	1.74	.160	.451	.0007
Gender x Age	1	2.21	.139	.316	.0003
Gender Identities x Gender x Age	3	1.01	.390	.273	.0004

Notes: <sup>a</sup>  $df_{error} = 257$

### **Additional Analysis**

Alternative statistical approaches to the data were used to determine the degree of relationship among the variables. That is, noting the strength of relationship between shame, femininity, and masculinity with gender. A Pearson Correlation shows that there was a small relationship negative between shame scores on the TOSCA-3 and endorsing higher scores of femininity on the BSRI. In comparison, the reverse is seen in that higher masculinity scores on the BSRI indicate lower shame scores on the TOSCA-3. As to be expected there was no relationship between femininity and masculinity. The reader is directed to Table 3 for the Correlation Matrix results.

Table 3

*Results of Correlation Matrix*

	TOSCA-3 Shame	BRSI Masculinity	BSRI Femininity
BSRI Masculinity	-.31**	_____	_____
BSRI Femininity	.19**	.05	_____
Gender	-.24**	.16**	-.37**

*Note.* 1.00 = Male, .0 = Female

*Note.* \*\* Correlation is significant at the 0.01 level (2-tailed)

In addition, a stepwise regression was conducted to which of the independent variables of BSRI Masculinity, BSRI Femininity, and gender, and the additional independent variable of age) are included in the equation of predicating increased shame. The stepwise regression model determined that all four independent variables are important in the prediction equation, therefore, the regression model includes BRSI masculinity, BRSI femininity, age, and gender as significantly predictive of shame,  $R^2 = .216$ ,  $R^2_{adj} = .204$ ,  $F(4, 254) = 17.503$ ,  $p < .001$ . This model accounts for 20.4% of the variance in shame prediction. The reader is directed to Table 4 for the Stepwise Regression Model Summary. In Table 5 the coefficients of each independent variable as predictors to the dependent variable of shame are shown. It should be noted that when masculinity increases there is negative change in the dependent variable of shame indicative that masculinity results in lower shame, whereas, when femininity increases there is positive change in the dependent variable of shame indicative that shame is greater for those with higher femininity. Age is also an indication of shame, in that, when age increases there is a negative

change in the dependent variable of shame, revealing that younger participants (ages 18-25) have great shame than older adults (ages 26-80). These findings complements the results of the ANNOVA and Pearson  $r$  further supporting the findings that femininity results in more shame and masculinity results in lower shame. Additionally, female gender which is distinguished from femininity, and younger adult age are also associated with more shame.

Table 4

*Stepwise Regression Model Summary*

Step	$R$	$R^2$	$R_{adj}$
1. BSRI Masculinity	.294	.086	.083
2. Age	.397	.158	.151
3. BSRI Femininity	.451	.203	.194
4. Gender	.465	.216	.204

Table 5

*Coefficients for Stepwise Regression Model*

	$B$	$Beta$	$t$
BSRI Masculinity	-.278	-.285	-5.01
Age	-.189	-.269	-4.84
BSRI Femininity	.162	.166	2.77
Gender	-2.70	-.125	-2.05



## **Chapter 4**

### **Discussion**

The results of this study, as predicted, suggest that females and feminine gender role, regardless of gender, is associated with greater shame. The findings demonstrate the importance of understanding gender role identity and the process of socialization and self-selection, including the role these two aspects may play within the Evangelical church culture. It is evident from the current and previous research that men and women respond to shame in response to their gender and to one of four gender identities (i.e., traditional masculine, traditionally feminine, androgynous, or undifferentiated; Benetti-McQuoid & Bursik, 2005; Efthim et al., 2001; Ferguson & Crowley, 1997; Gross & Hansen, 2000; Lewis, 1971) In comparison to the study done by Benetti-McQuoid and Bursik (2005), similar results were found within the Evangelical Christian culture. It should be noted that direct comparison to the Benetti-McQuoid and Bursik (2005) study cannot be confidently measured as their study did not report effect size or power level. When analyzed utilizing the same statistical procedure as the Benetti-McQuoid and Bursik (2005) and a much larger sample size the present study found significant but trivial results. These results highlight the methodological concerns with the ANOVA requirement to create a dichotomous category from a continuous variable. It is more helpful and practical to think of masculinity and femininity on a continuum rather than in within a static gender role category. Focusing on the strength of relationship between these variables is superior to creating categories. Upon seeing the Stepwise Regression results it become apparent that shame does have a relationship to gender, masculinity, femininity, and age. In fact, 20.4% of the variance in

shame can be accounted for using the four predictor variables in this sample. That is, individuals who are female, younger, and with greater levels of femininity have higher shame scores.

These regression results complement the ANOVA results found in Bentti-McQuid and Bursik's (2005) study. That is, women had higher levels of shame in comparison to men along with those who identified with a traditional feminine identity, regardless of gender, experienced more shame in comparison to those with a masculine identity. Another way to think of this is increased masculinity results in lower shame scores for women whereas, increased femininity scores for men increased shame scores. Age, also, plays a factor in this study, being that, younger individuals have greater shame than older adults.

The notion that women are more prone to shame has been well established within the psychological research (Efthim et al., 2001; Ferguson & Crowley, 1997; Gross & Hansen, 2000; Lewis, 1971). Women in Western society have been socialized to more emotionally expressive, submissive, and interpersonal oriented (Gross & Hansen, 2000; Lewis, 1971). This is no different in the Evangelical Church culture but may be more pronounced. Carolyn Custis James in her book *Half the Church* (2010) proposes "Cause for alarm is magnified in wider evangelical circles when female godliness is simply or primarily defined as submissiveness, surrender, and meekness." (p. 121). She further argues that Evangelical Christian women have a difficult time navigating between an egalitarian Western culture and a patriarchal Church culture. Likewise, Kristina LaCelle-Peterson (2008) reasons that the promotion of femininity in Christian culture sends unhelpful messages to women and leads to greater confusion. She contends that "Femininity ... involves constructing an inauthentic self to please external audiences" (p. 90) and

therefore negates Christian ideals. James and LaCelle-Peterson's opinions align with what Bryant contends in her qualitative research (2006, 2009).

It is interesting to note that women who scored higher on masculine gender identity had the lowest amounts of shame compared to women in the other three categories. While this is consistent with the research (Benetti-McQuoid & Bursik, 2005) it demonstrates a category of women who are challenging feminine norms despite the fact that they are embedded in a strong patriarchal Church culture. This is surprising because it shows a portion of the population who despite non-conformity to secular and Christian feminine norms are at lower risk of experiencing adverse effects, at least in terms of proneness to shame. Mahalik et al. (2005) define conformity to feminine norms "as adhering to societal rules and standards about how to be feminine and is demonstrated in individual women's behaviors, feelings, and thoughts" (p. 418). Further, gender role norms are determined and communicated by the most powerful and dominant groups in society, they are filtered to an individual through group and individual differences, and lastly, these group and individual factors influence whether a person conforms or does not conform to specific gender role norms, which may result in benefit or risk dependent on the role of conformity or non-conformity (Mahalik et al, 2003). Women higher in masculine gender identity are embracing non-conformity in the church culture, which traditionally did not give women a voice. Could it be that women higher in masculinity possess more protective factors than women with a feminine identity?

Another factor to consider in light of the results found in this study is the possibility of self-section. As previously noted those who hold more traditional values or are socialized to adhere to more traditional values may self-select for Evangelical Christianity (Ringel & Belcher,

2007). Additionally, Francis and Wilcox (1998) and Thompson (1991) argued that those who are more feminine are attracted to religion. Women in particular may be attracted to faith communities more than men because they are looking for relationship connection with others.

In regards to shame, Karen McClintock in her book *Shame-less Lives, Grace-full Churches* (2012) reasons that people who are well acquainted with pain and strong feelings of unworthiness seek out faith communities because they are accustomed to the judgment of not being good enough and are familiar with dichotomous thinking (or black and white thinking) often found in many faith traditions. She does not parse out the distinctions between Evangelical and Fundamental church traditions which could account for differences. The results of this study were limited to exploring gender and gender role and cannot give evidence to whether individuals who are more shame prone self-select into the Evangelical church. However, they do suggest that being female and/or having a feminine gender role played a role in accounting for a portion of shame proneness. Thereby, it is important to note that because many churches have a patriarchal restricted environment for *women*, women who are already vulnerable and involved in a more traditional Evangelical church may be at greater risk of experiencing negative consequences.

An extensive base of research supports the view that masculinity has a stronger correlation with psychological well-being (Broverman, Broverman, Clarkson, Rosenkrantz, & Vogel, 1970; Gilbert et al., 1994; Lewis, 1971; Tangney, Wagner, & Gramzow, 1992; Whitley, 1985) which was consistent with the current finding that when masculinity scores increased, shame decreased. Brene` Brown (2006) formulated a *Shame Resilience Theory* for women and shame. Her theory proposed four areas that constitute shame resilience (a) “the ability to

recognize and accept personal vulnerability,” (b) “the level of critical awareness regarding social/cultural expectations of shame web,” (c) “the ability to form mutually empathic relationships that facilitate reaching out to others,” and (d) “the ability to ‘speak shame’ or possess the language and emotional competence to discuss and deconstruct shame” (p. 47-48). In other words, women who are able to understand shame and talk about it have greater resilience. This is true in understanding the firm expectations that the Western *and* Evangelical Church culture places on women that may contribute to feelings of unworthiness. Additionally, when one has the capacity to develop empathy in interpersonal connections he or she is further protected against the negative effects of shame (Brown, 2006; Tangney & Dearing, 2002). McClintock (2012) calls for the church to abandon a message of power and shame and to embrace one of love and grace. Individually, she suggests for people to “grace yourself” (p. 170). Thereby, identifying the gender role expectations placed on individuals and the role of shame can go a long way toward building resilience to shame.

There are several limitations to this study that are worth noting. First, the majority of the population, over three quarters, was college students within the age range of 18-22. Therefore, the results of this study may be more reflective of their experience and perspective. Research shows a modest decline in shame proneness from early to middle adulthood (Tangney & Dearing, 2002). Findings from this study support previous findings in that college students have significantly more shame than the older adult population. Second, while age was a noticeable factor, the population as a whole was more homogenous across several key diversity factors, including (though not limited to): ethnicity and church denomination affiliation. While reflective of the geographic area and college population there were more who identified as White/European

American and female overall in the sample. Finally, the overall majority did not identify with a specific Evangelical denomination and broadly represented a number of non-denominational Evangelical Christian churches.

An area to consider for future research is to have a sample more representative of a broader range of non-college Evangelical Christian adults. As previously mentioned in the limitations, it would be helpful to investigate whether differences exist within and across a broader range of denominations, especially, more traditional Evangelical Church lines. Finally, two interesting questions to consider: first, do men who are high in feminine gender identity self-select more into faith communities in comparison to men who are higher in masculinity? Second, does commitment to an Evangelical Christian culture foster an androgynous identity?

Overall, the findings of this study provide some support for our understanding of gender identities and socialization that occurs both in the broad Western culture as well as within the Evangelical Church culture. The prevalence and experience of shame does not appear to differ within the church culture but may be further perpetuated for women. Therefore, churches can be responsive to the cultural experience of women and those with feminine identities by being sensitive to the messages communicated about femininity and women and consider methods to communicate empathy and build shame resilience within church individuals in order to encourage improved psychological wellbeing.

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## **Appendix A**

### **Informed Consent for Research Participant**

I understand that I am being invited to participate in a study measuring personality characteristics and faith in the Evangelical Christian church. I, understand that my participation in this research is completely voluntary. I understand that I will be asked to answer questions from two different surveys that will take about 20 to 30 minutes total to complete. I understand that there is no known risk for participating, however, if at any moment I feel uncomfortable I may withdraw from this study. I understand that any personal information I provide will be kept confidential by the researcher. I understand that this research will be used for Joy Hottenstein's doctoral dissertation. By signing, I acknowledge that I have read this consent form and agree to participate in the research project.

If I have any questions about the survey or my participation with this research project I can direct my concerns to Dr. Kathleen Gathercoal (503) 554-2376 or [kgathercoal@georgefox.edu](mailto:kgathercoal@georgefox.edu)

## Appendix B

### Demographic Questionnaire

1. Gender:

\_\_\_\_\_ Male

\_\_\_\_\_ Female

\_\_\_\_\_ Other: \_\_\_\_\_

2. Age: \_\_\_\_\_

3. Ethnicity:

\_\_\_\_\_ White/European American

\_\_\_\_\_ Hispanic or Latino

\_\_\_\_\_ Black/African American

\_\_\_\_\_ Asian/Asian American

\_\_\_\_\_ American Indian/Alaskan Native

\_\_\_\_\_ Native Hawaiian/Pacific Islander

\_\_\_\_\_ Other

4. Relationship Status:

\_\_\_\_\_ Single

\_\_\_\_\_ Married

\_\_\_\_\_ In a Committed Relationship

\_\_\_\_\_ Divorced

\_\_\_\_\_ Widow/Widower

5. Occupation (s): \_\_\_\_\_

6. Employment level \_\_\_\_\_

\_\_\_\_\_ Part time

\_\_\_\_\_ Full time

7. Social Economic Status:

\_\_\_\_\_ 25,000 or less

\_\_\_\_\_ 25,000-50,000

\_\_\_\_\_ 50,000-75,000

\_\_\_\_\_ 75,000-100,000

\_\_\_\_\_ 100,000 +

8. Highest level of education:

\_\_\_\_\_ some high school

\_\_\_\_\_ high school diploma

\_\_\_\_\_ some college

\_\_\_\_\_ Bachelor's degree

\_\_\_\_\_ graduate/professional degree

9. Affiliated church denomination:

\_\_\_\_\_ Baptist

\_\_\_\_\_ Lutheran

\_\_\_\_\_ Methodist

\_\_\_\_\_ Presbyterian

\_\_\_\_\_ Pentecostals

\_\_\_\_\_ Anglican/Episcopal





15. Any *current* **paid** leadership roles in your church (i.e., Pastor, Ministry coordinator, church office manager, worship leader, ect) please explain \_\_\_\_\_  
\_\_\_\_\_
16. Any *previous* **volunteer** leadership roles in your church (i.e., Small group leader, service coordinator, hospitality team leader, church office manager, worship leader, youth leader, ect) please explain: \_\_\_\_\_
17. Any *previously* **paid** leadership roles in your church (i.e., Pastor, Ministry coordinator, church office manager, worship leader, ect) please explain \_\_\_\_\_

## Appendix C

### Bem Sex Role Inventory (BSRI)

Original Form  
SAMPLE ONLY  
by Sandra Lipsitz Bem

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Info@mindgarden.com  
www.mindgarden.com

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### Directions

On the next page, you will find listed a number of personality characteristics. We would like you to use those characteristics to describe yourself, that is, we would like you to indicate, on a scale from 1 to 7, how true of you each of these characteristics is. Please do not leave any characteristic unmarked.

### Example: sly

Write a **1** if it is *never or almost never true* that you are sly.

Write a **2** if it is *usually not true* that you are sly.

Write a **3** if it is *sometimes but infrequently true* that you are sly.

Write a **4** if it is *occasionally true* that you are sly.

Write a **5** if it is *often true* that you are sly.

Write a **6** if it is *usually true* that you are sly.

Write a **7** if it is *always or almost always true* that you are sly.

Thus, if you feel it is **sometimes but infrequently true** that you are "sly," **never or almost never true** that you are "malicious," **always or almost always true** that you are "irresponsible," and **often true** that you are "carefree," then you would rate these characteristics as follows:

Sly	3	Irresponsible	7
Malicious	1	Carefree	5

**Please provide the following information:**

Name \_\_\_\_\_

Date \_\_\_\_\_ Gender (*Circle*): **M**      **F**

Phone No. or Address \_\_\_\_\_

If a student: School \_\_\_\_\_ Year in school \_\_\_\_\_

If not a student: Occupation \_\_\_\_\_

**FOR ADMINISTRATION USE ONLY**

	a	b	Class	
R.S.				T-score
S.S.				
	a-b			

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**SAMPLE ONLY**

**ORIGINAL FORM**

1	2	3	4	5	6	7
Never or almost never true	Usually not true	Sometimes but infrequently true	Occasionally true	Often True	Usually true	Always or almost always true

Defend my own beliefs		31. Self-reliant	
Affectionate		32. Yielding	
Conscientious		33. Helpful	
Independent		34. Athletic	
Sympathetic		35. Cheerful	
Moody		36. Unsystematic	
Assertive		37. Analytical	
Sensitive to needs of others		38. Shy	
Reliable		39. Inefficient	
Strong personality		40. Make decisions easily	
Understanding		41. Flatterable	
Jealous		42. Theatrical	
Forceful		43. Self-sufficient	
Compassionate		44. Loyal	
Truthful		45. Happy	
Have leadership abilities		46. Individualistic	

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. Eager to soothe hurt feelings		47. Soft-spoken	
. Secretive		48. Unpredictable	
. Willing to take risks		49. Masculine	
. Warm		50. Gullible	
. Adaptable		51. Solemn	
. Dominant		52. Competitive	
. Tender		53. Childlike	
. Conceited		54. Likable	
. Willing to take a stand		55. Ambitious	
. Love children		56. Do not use harsh language	
. Tactful		57. Sincere	
. Aggressive		58. Act as a leader	
. Gentle		59. Feminine	
. Conventional		60. Friendly	

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## Appendix D

### Test of Self-Conscious Affect (TOSCA-3)

Below are situations that people are likely to encounter in day-to-day life, followed by several common reactions to those situations.

As you read each scenario, try to imagine yourself in that situation. Then indicate how likely you would be to react in each of the ways described. We ask you to rate all responses because people may feel or react more than one way to the same situation, or they may react different ways at different times.

For example:

A. You wake up early one Saturday morning. It is cold and rainy outside.

- a) You would telephone a friend to catch up on news. 1---2---3---4---5  
not likely      very likely
- b) You would take the extra time to read the paper. 1---2---3---4---5  
not likely      very likely
- c) You would feel disappointed that it's raining. 1---2---3---4---5  
not likely      very likely
- d) You would wonder why you woke up so early. 1---2---3---4---5  
not likely      very likely

In the above example, I've rated ALL of the answers by circling a number. I circled a "1" for answer (a) because I wouldn't want to wake up a friend very early on a Saturday morning -- so it's not at all likely that I would do that. I circled a "5" for answer (b) because I almost always read the paper if I have time in the morning (very likely). I circled a "3" for answer (c) because for me it's about half and half. Sometimes I would be disappointed about the rain and sometimes I wouldn't -- it would depend on what I had planned. And I circled a "4" for answer (d) because I would probably wonder why I had awakened so early.



Please do not skip any items -- rate all responses.

1. You make plans to meet a friend for lunch. At 5 o'clock, you realize you stood him up.

- a) You would think: "I'm inconsiderate." 1---2---3---4---5  
not likely very likely
- b) You would think: "Well, they'll understand." 1---2---3---4---5  
not likely very likely
- c) You'd think you should make it up to him as soon as possible. 1---2---3---4---5  
not likely very likely
- d) You would think: "My boss distracted me just before lunch." 1---2---3---4---5  
not likely very likely

2. You break something at work and then hide it.

- a) You would think: "This is making me anxious. I need to either fix it or get someone else to." I 1---2---3---4---5  
not likely very likely
- b) You would think about quitting. 1---2---3---4---5  
not likely very likely
- c) You would think: "A lot of things aren't made very well these days." 1---2---3---4---5  
not likely very likely
- d) You would think: "It was only an accident." 1---2---3---4---5  
not likely very likely

3. You are out with friends one evening, and you're feeling especially witty and attractive. Your best friend's spouse seems to particularly enjoy your company.

- a) You would think: "I should have been aware of what my best friend is feeling." 1---2---3---4---5  
not likely very likely
- b) You would feel happy with your appearance and personality. 1---2---3---4---5  
not likely very likely
- c) You would feel pleased to have made such a good impression. 1---2---3---4---5  
not likely very likely

- d) You would think your best friend should pay attention to his/her spouse. 1---2---3---4---5  
not likely very likely
- e) You would probably avoid eye-contact for a long time. 1---2---3---4---5  
not likely very likely

4. At work, you wait until the last minute to plan a project, and it turns out badly.

- a) You would feel incompetent. 1---2---3---4---5  
not likely very likely
- b) You would think: "There are never enough hours in the day." 1---2---3---4---5  
not likely very likely
- c) You would feel: "I deserve to be reprimanded for mismanaging the project." 1---2---3---4---5  
not likely very likely
- d) You would think: "What's done is done." 1---2---3---4---5  
not likely very likely

5. You make a mistake at work and find out a co-worker is blamed for the error.

- a) You would think the company did not like the co-worker. 1---2---3---4---5  
not likely very likely
- b) You would think: "Life is not fair." 1---2---3---4---5  
not likely very likely
- c) You would keep quiet and avoid the co-worker. 1---2---3---4---5  
not likely very likely
- d) You would feel unhappy and eager to correct the situation. 1---2---3---4---5  
not likely very likely

6. For several days you put off making a difficult phone call. At the last minute you make the call and are able to manipulate the conversation so that all goes well.

- a) You would think: "I guess I'm more persuasive than I thought." 1---2---3---4---5  
not likely very likely
- b) You would regret that you put it off. 1---2---3---4---5  
not likely very likely

- c) You would feel like a coward. 1---2---3---4---5  
not likely very likely
- d) You would think: "I did a good job." 1---2---3---4---5  
not likely very likely
- e) You would think you shouldn't have to make calls you feel pressured into. 1---2---3---4---5  
not likely very likely

7. While playing around, you throw a ball and it hits your friend in the face.

- a) You would feel inadequate that you can't even throw a ball. 1---2---3---4---5  
not likely very likely
- b) You would think maybe your friend needs more practice at catching. 1---2---3---4---5  
not likely very likely
- c) You would think: "It was just an accident." 1---2---3---4---5  
not likely very likely
- d) You would apologize and make sure your friend feels better. 1---2---3---4---5  
not likely very likely

8. You have recently moved away from your family, and everyone has been very helpful. A few times you needed to borrow money, but you paid it back as soon as you could.

- a) You would feel immature. 1---2---3---4---5  
not likely very likely
- b) You would think: "I sure ran into some bad luck." 1---2---3---4---5  
not likely very likely
- c) You would return the favor as quickly as you could. 1---2---3---4---5  
not likely very likely
- d) You would think: "I am a trustworthy person." 1---2---3---4---5  
not likely very likely
- e) You would be proud that you repaid your debts. 1---2---3---4---5  
not likely very likely

9. You are driving down the road, and you hit a small animal.

- a) You would think the animal shouldn't have been on the road. 1---2---3---4---5  
not likely very likely
- b) You would think: "I'm terrible." 1---2---3---4---5  
not likely very likely
- c) You would feel: "Well, it was an accident." 1---2---3---4---5  
not likely very likely
- d) You'd feel bad you hadn't been more alert driving down the road. 1---2---3---4---5  
not likely very likely

10. You walk out of an exam thinking you did extremely well. Then you find out you did poorly.

- a) You would think: "Well, it's just a test." 1---2---3---4---5  
not likely very likely
- b) You would think: "The instructor doesn't like me." 1---2---3---4---5  
not likely very likely
- c) You would think: "I should have studied harder." 1---2---3---4---5  
not likely very likely
- d) You would feel stupid. 1---2---3---4---5  
not likely very likely

11. You and a group of co-workers worked very hard on a project. Your boss singles you out for a bonus because the project was such a success.

- a) You would feel the boss is rather short-sighted. 1---2---3---4---5  
not likely very likely
- b) You would feel alone and apart from your colleagues. 1---2---3---4---5  
not likely very likely
- c) You would feel your hard work had paid off. 1---2---3---4---5  
not likely very likely
- d) You would feel competent and proud of yourself. 1---2---3---4---5  
not likely very likely

- e) You would feel you should not accept it. 1---2---3---4---5  
not likely very likely

12. While out with a group of friends, you make fun of a friend who's not there.

- a) You would think: "It was all in fun; it's harmless." 1---2---3---4---5  
not likely very likely
- b) You would feel small...like a rat. 1---2---3---4---5  
not likely very likely
- c) You would think that perhaps that friend should have been there to defend himself/herself. 1---2---3---4---5  
not likely very likely
- d) You would apologize and talk about that person's good points. 1---2---3---4---5  
not likely very likely

13. You make a big mistake on an important project at work. People were depending on you, and your boss criticizes you.

- a) You would think your boss should have been more clear about what was expected of you. 1---2---3---4---5  
not likely very likely
- b) You would feel like you wanted to hide. 1---2---3---4---5  
not likely very likely
- c) You would think: "I should have recognized the problem and done a better job." 1---2---3---4---5  
not likely very likely
- d) You would think: "Well, nobody's perfect." 1---2---3---4---5  
not likely very likely

14. You volunteer to help with the local Special Olympics for handicapped children. It turns out to be frustrating and time-consuming work. You think seriously about quitting, but then you see how happy the kids are.

- a) You would feel selfish and you'd think you are basically lazy. 1---2---3---4---5  
not likely very likely
- b) You would feel you were forced into doing something you did not want to do. 1---2---3---4---5  
not likely very likely
- c) You would think: "I should be more concerned 1---2---3---4---5

about people who are less fortunate." not likely very likely

d) You would feel great that you had helped others. 1---2---3---4---5  
not likely very likely

e) You would feel very satisfied with yourself. 1---2---3---4---5  
not likely very likely

15. You are taking care of your friend's dog while they are on vacation and the dog runs away.

a) You would think, "I am irresponsible and incompetent." 1---2---3---4---5  
not likely very likely

b) You would think your friend must not take very good care of their dog or it wouldn't have run away. 1---2---3---4---5  
not likely very likely

c) You would vow to be more careful next time. 1---2---3---4---5  
not likely very likely

d) You would think your friend could just get a new dog. 1---2---3---4---5  
not likely very likely

16. You attend your co-worker's housewarming party and you spill red wine on their new cream-colored carpet, but you think no one notices.

a) You think your co-worker should have expected some accidents at such a big party. 1---2---3---4---5  
not likely very likely

b) You would stay late to help clean up the stain after the party. 1---2---3---4---5  
not likely very likely

c) You would wish you were anywhere but at the party. 1---2---3---4---5  
not likely very likely

d) You would wonder why your co-worker chose to serve red wine with the new light carpet. 1---2---3---4---5  
not likely very likely

Also found in: Tangney, J. P., & Dearing, R. L. (2002). *Shame and guilt*. New York, NY: The Guilford Press.

## Appendix E

### Curriculum Vita

JOY L. HOTTENSTEIN  
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NEWBERG, OR 97132  
JHOTTENSTEIN10@GEORGEFOX.EDU

#### EDUCATION

**Graduate Student in Clinical Psychology (Psy.D.) Program** **2010-Present**

Graduate Department of Clinical Psychology, APA accredited  
George Fox University, Newberg, OR (Degree Anticipated July 2015)

- Dissertation Defended: May 28, 2014

**Master of Arts, Clinical Psychology** **2012**

Graduate Department of Clinical Psychology, APA accredited  
George Fox University, Newberg, OR

**Bachelor of Science, Bible/Professional Counseling** **2009**

Lancaster Bible College, Lancaster, Pennsylvania

#### CLINICAL SUPERVISED EXPERIENCE

**Doctoral Psychology Intern** **July 2014-  
Present**

Grand Valley State University, Allendale, Michigan  
University Counseling Center, APA accredited internship

*Provide Clinical Assessment and Therapy*

- Conduct and write intake interviews with diagnostic formation, treatment goals, and selected treatment approach
- Assess and treat a wide range of mental health, relational, and academic problems through evidenced based practices in a short term therapy model (up to 10 sessions)
- Provide career assessment interpretation and short term career counseling
- Co-facilitate weekly general process therapy groups and psycho-educational skills/discussion groups including Body Image and Cultivating Self-Compassion groups (8-10 clients per group)
- Offer assessment and support through Urgent Care Drop-In appointments and After-Hours Emergency Services by determining appropriate immediate interventions and follow up referrals

*Campus Prevention/Intervention Activities*

- Design and present outreach presentations to the campus community. Topics range from mental health concerns, relationships, and academic skills/performance



- Offer professional consultation to the campus community as well as students' parents/families
- Serve as Counseling Center Liaison to Office of Multicultural Affairs' student Multicultural Cohort Program. Role includes assisting in planning, participating/co-leading weekly student meeting/special events, and building supportive relationships with students.

*Management/ Provision of Supervision*

- Co-Coordinate UCC's Peer Education Program which includes overseeing the program's community prevention and social advocacy initiatives, offer feedback on the development and presentation of outreach and community programs, and schedule staffing for UCC campus events
- Provide supervision and professional development training to the student peer educators

*Administration/Supervision*

- Receive weekly 2 hours individual clinical supervision and 2 hours of group supervision
- Participate in monthly psychiatric, career, and assessment consultation meetings
- Maintain detailed up to date client files utilizing Titanium software record program
- Attend monthly UCC staff and Division of Student Services meetings

*Training/Professional Development*

- Participate in weekly trainings (2-4 hours) covering a variety of clinical, career, multicultural, and professional development topics
- Provided several day long trainings to Professional Housing Staff and Resident Assistants on mental health and crisis prevention/intervention topics relevant to the campus community

**Doctoral Psychology Trainee and Clinic Management Student**

**Sept 2013-**

George Fox University Health and Counseling Center

**April 2014**

*Provide Clinical Assessment and Therapy*

- Conducted and wrote intake interviews with diagnostic formulation and create treatment plans with client
- Assessed and treated wide range of clinical pathology, relational problems, developmental problems, including accessing for suicidality, homicidality, and mental status, and various other psychological factors affecting overall functioning
- Short term interventions using evidence-based treatments such as motivational interviewing, interpersonal, cognitive behavioral, dialectical Behavior, solution-focused, and Acceptance and Commitment therapies
- Administered learning disability assessment batteries to students and compose integrative reports with case conceptualizations and treatment recommendation

*Administrative/Management Duties*

- Maintained weekly client progress notes
- Assisted Director of Health and Counseling Center in administrative duties, including initial client assessment and assignment to appropriate student therapists, chart note and file reviews of practicum I pre-masters students and on call crisis intervention

- Received weekly two hour supervision and attended two hour training seminars

**Doctoral Psychology Trainee**

**Sept 2012-**

Portland Community College: Sylvania Campus, Portland OR

**July 2013**

*Provided Individual Therapy and Assessment*

- Short term personal counseling utilizing evidence-based therapy interventions
- Individual career counseling
- Administered and interpreted Strong's Interest Inventory (SII)-College Edition and Myers-Brigg Type Indicator(MBTI)-Career Edition

*Participated in Outreach Opportunities*

- Co-facilitated a weekly outreach group for homeless and hungry students
- Group offered support and access to practical PCC and community resources
- Provided student success tools and anxiety reduction strategies in classroom guest lecture
- Participated in student service fairs through presentations and referrals for counseling services and outside community mental health services

*Training Experience*

- Developed and lead training presentation to staff counselors and psychologists: *Developing Healthy Relationships*, focusing on teaching clients/students about boundaries, assertiveness and letting go of unhealthy relationships

*Supervision*

- Received one hour weekly individual supervision
- Attended weekly one hour group supervision

*Additional Professional Activity*

- Conducted intake interviews and wrote intake reports for both personal and career counseling clients
- Kept regular client progress notes
- Attended regular on-going didactics trainings: student populations, veteran's services, disability services, multi-culture counseling, and crisis intervention
- Consultation with other mental health and academic professionals

**Doctoral Psychology Trainee**

**August 2011-**

North Clackamas School District, Milwaukie, OR

**June 2012**

Adult Transition Program

*Provided clinical intervention and assessments*

- Provided short and long term therapy with young adults with autism spectrum disorders, ADHD, learning disabilities and intellectual deficits, primarily utilizing behavioral, cognitive-behavioral and systems approaches
- Long term therapy with elementary school students presenting with behavioral concerns

- Administered cognitive, achievement and behavioral assessments batteries and wrote reports for academic planning with regards to ADHD, learning disability, emotional disturbance, cognitive impairments and vocational rehabilitation eligibility

*Led therapeutic groups*

- Developed and lead social skill building groups with higher functioning and lower functioning individuals

*Supervision*

- Received one hour weekly individual supervision
- Attended weekly ninety minute group supervision

*Additional Professional Activity*

- Reviewed client charts and recorded progress notes
- Engaged in student IEP meetings and parent meetings
- Consulted with other professionals within a multi-disciplined team

**Student Therapist Trainee**

George Fox University

**August 2010-  
April 2011**

- Conducted intake interviews for accurate client history
- Formulated treatment plans to address presenting concern
- Provided ten weeks of brief person-centered therapy
- Consulted with multi-disciplined mental health team
- Wrote consistent progress notes
- Received weekly individual supervision
- Attended group supervision, including weekly didactics

**SUPPLEMENTAL PRACTICUM EXPERIENCE**

**Career Services**

George Fox University

**Jan. 2013-  
May 2013**

- Offered career counseling to undergraduate students, including career exploration and academic program selection
- Reviewed and offered feedback on cover letters and resumes
- Assisted students in researching and selecting possible internship opportunities
- Provided job search coaching and interview skill training

**Cognitive and Neuropsychological Assessments**

George Fox University Behavioral Health Clinic

**May-  
August 2013**

- Completed comprehensive neuropsychological assessment with integrated report for a senior aged stroke client referred by client's internal medicine physician
- Administered Learning Disability and ADHD assessment for adolescent client and wrote integrated report with diagnosis and recommendations.

## **TEACHING & SUPERVISION EXPERIENCE**

### **Professor: Career Planning Course**

**Jan. 2015-**

Grand Valley State University

**Present**

- Prepared and presented weekly class lectures focused on the career decision process, utilizing career assessments, occupational research, academic resources, and job search techniques.
- Facilitated class activities focused on personal and career exploration
- Coordinated guest speaker presentations focused on topics such as: campus academic resources, study abroad opportunities, and internship/volunteer information.
- Supported the students in identifying career and academic study interests along with appropriate timeline and goals
- Provided feedback and grades on course assignments

### **Graduate Teaching Assistance: Advanced Counseling Skills**

**Aug.-Dec.2013**

George Fox University

**Aug.-Dec. 2012**

- Facilitated weekly counseling skills group meetings for a small group of advanced undergraduate students
- Taught basic therapy skills, such as active listening and affect attunement
- Supported the students in developing personal insight and direction for professional growth
- Provided feedback on students mock-therapy video assignments
- Received weekly supervision and feedback from a psychology faculty member

### **Clinical Oversight**

**Sept. 2013**

George Fox University

- Experiential component of Pre-intern Supervision course
- Supervised one Practicum I pre-masters student
- Met with student weekly to discuss initial practicum experiences and professional development issues
- Prepared student for formative and summative evaluations in the areas of history gathering, diagnosis assessment, case conceptualization and treatment planning

### **Graduate Teaching Assistant: History and Systems of Psychology**

**Aug.-Dec. 2012**

George Fox University

- Graded weekly student essays
- Presented class lecture and oversaw classroom discussion groups
- Offered assistance and feedback to students as needed

### **Teaching Assistant: College Success and Survival Skills**

**Aug.- Dec. 2012**

Portland Community College

- Teaching Assistance for a College and Guidance Class offered to first time college students
- Prepared and delivered class lectures, developed and lead class activities, graded assignments

## **RELATED EXPERIENCE**

### **Volunteer Lay Counselor**

**July 2007-**

Susquehanna Valley Pregnancy Services, Lancaster Pregnancy Clinic

**July 2010**

- Completed intake reports and wrote progress reports for each client session
- Performed counseling with individuals and couples on pregnancy options and health, parenting skills, relationships, and life skills
- Suggested referrals to community and health services for optimal client care
- Participated in community health fairs to promote women's health and pregnancy care and increase awareness of clinic services
- Worked closely with a multi-disciplined health team

## **PROFESSIONAL DEVELOPMENT**

### **Co-Facilitated Gender and Sexuality Consultation Committee**

**Sept. 2012-**

George Fox University

**May 2014**

- Faculty approved and supported student diversity committee
- Monthly meeting consisting of case conceptualizations, clinical consultation, review of current research and collaborative discussions
- Topics focus on gender and sexuality diversity issues

### **Independent Study: A Career In Academic Psychology**

**May-June 2013**

George Fox University

- Selected Topics covered: identifying good teaching principles, developing a syllabus, creating tasks to cater to varying learning styles and student diversity, fostering a professor identity, navigating systems of higher academia, negotiating career domains such as salary and tenure
- Selected Assignments Accomplished: Reflection on the inner identify of a teacher, plan, develop, and lecture a lesson module in conjunction with a Portland Community College class, and establish a Philosophy of Teaching statement

### **Psychodynamic Consultation Group**

**Sept. 2012-April 2013**

- Participate in a monthly consultation group with psychology graduate students and psychodynamic licensed psychologist
- Present clinical cases and discuss psychodynamic case formation, interpretations and interventions

## **COMMUNITY INVOLVEMENT**

### **Career Coaching Training Presentation**

**March 2014**

George Fox University

Presented to the IDEA center, Admission Counselors

- Training presentation included: career lifestyle theories and planning, career exploration and decision making process, effective use of career assessments, conducting career research, and overcoming student barriers

## **RESEARCH EXPERIENCE**

### **Doctoral Dissertation**

**April 2012-**

George Fox University

**May 2014**

- TITLE: Femininity, masculinity, and the role of shame on Christian men and women in the Evangelical church culture
- Final Oral Defense Completed: May 28, 2014

### **Graduate Research Assistance**

**April-May 2014**

George Fox University

- Participation on a university grant writing team
- Researched and prepared a literature review on university campus-wide health and fitness programs
- Attended grant proposal planning meetings
- Assisted supervisor in compiling necessary material for final grant proposal

### **Graduate Research Assistance**

**Oct. –Dec. 2013**

George Fox University

- Research study assessing the memory implications for mild to moderate hearing loss
- Conducted hearing screenings on research participants and assignment into one of four test groups
- Administered and scored full batteries of the Wide Range Assessment of Memory and Learning, Second Edition,(WRAML-2)
- Performed various administrative support duties

### **Peer Reviewed Poster Presentation**

**2013**

“Psychology in palliative care: A Consultation service”

American Psychological Association

Poster Presentation: 2013 Conference, July 31-Aug. 4

Authors: Stephanie A. Hovda, M.A., Joy L. Hottenstein, M.A., Tashina L. Keith, M.A., Marie-Christine Goodworth, Ph.D.

### **Peer Reviewed Poster Presentation**

**2012**

“Gender predictability in curricula vitae of graduate students in a clinical psychology program”

American Psychological Association

Poster Presentation: 2012 Conference, August 2-5

Authors: Kim A. Kunze, M.A., Luann Foster, M.A., Chloe L. Ackerman, B.A., Joy L. Hottenstein, B.S., Jodi R. Gann, B.A., & Kathleen A. Gathercoal, Ph.D.

### SELECTED PROFESSIONAL TRAININGS

“Gender and Race Matter: The Important Role of Intersections in Women of Color’s Body Image” November 27, 2014

Grand Valley State University Annual Multicultural Seminar,  
Christiana M. Capodiluop, Ed.M., Ph.D

Critical Incident Stress Management (CISM), Individual and Group Crisis Intervention, Certificate of 3 Day Workshop Completion July 23-25 2014

Grand Valley State University,  
Eric Klingensmith, PsyD., and Paul LaBerteaux, PsyD.

“African American History, Culture and Addictions & Mental Health Treatment” January 30 2013

George Fox University, Danette C. Haynes, LCSW and Marcus Sharpe, Psy.D.

“Assessment and Treatment of Bullying and Other Anger Disorders in Children and Adults” June 8 2012

George Fox University Annual Assessment Conference,  
Raymond DiGiuseppe, Ph.D., D. Sc., ABPP

“Cross-Cultural Psychological Assessment” November 2 2011

George Fox University, Tedd Judd, Ph.D.

“Motivational Interviewing” & “A Work in Progress: What it is, & Why to use it” October 4 2011

George Fox University, Michael Fulop, Psy.D.

“Assessment of ADHD in Children and Adults: Update 2011” June 3 2011

George Fox University Annual Assessment Conference,  
Steven J. Hughes, Ph.D., LP, ABPdN

“Neurobiological effects of trauma” March 16 2011

George Fox University, Anna Berardi, Ph.D.

## MEMBERSHIIPS

American Psychological Association, Student Affiliate	2010-Present
American Psychological Association, Division 35: The Psychology of Women, Student Affiliate	2010-Present
Psychologists for Social Responsibility, Member	2015

## REFERENCES

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