

CHAPTER 1

THE PROBLEM AND ITS BACKGROUND

Introduction

This research dealt with the study of the late adolescent Third Culture Kids (TCKs). The Third Culture Kids are those who have grown up in a host culture or multicultural environments other than their first culture and therefore went through unique experiences. Since the life background or experiences greatly contribute on building the spirituality as a Christian, the researcher sought through this research to learn how TCKs view God. The researcher's personal experience was shared as a background of the problem and then the detail of the study was explained. The related literature was reviewed for the foundation of the study. The survey questionnaire was used as the tool of research.

Background of the Problem

The following section is taken from the researcher's personal reflections about how she became interested in the topic of TCKs and their development, especially spiritually. It shows a personalized view of the background of the problem from an emic perspective.

I was born and grew up in South Korea. Then, when I turned 12 years old, my family decided to move to Indonesia for my father's business. I remember that I was so

excited about going to a new world. I even could not sleep well during the last month before leaving. However, when I arrived in the new world, I realized that it was not only exciting or beautiful, but there were also a lot of difficulties and pains that came along with the new world. It was not easy to adjust and understand a new different culture. Yet as time went by, I was able to mingle within the new culture and environment. After graduating from a high school in Indonesia, I moved to China for my college. This time, I was by myself. I could not speak Chinese, had no friends or acquaintances, and mostly had no idea about China. I merely thought it might be similar to my previous experience in Indonesia, or it could be common in some ways with South Korea since it is a very close country to Korea. But, I faced another new world with a new culture in China.

Through such times, I have attained many benefits such as learning several different languages, developing good ability for adjustments in a new place, and having a wider worldview. But it also brought challenges as well. Once, I had even re-visited Korea and Indonesia for the reason of looking for my home (my roots). However, I realized that there was no place where I felt was my home. It shook my whole identity and made me so unstable and insecure. “Where is my home?” “Who am I?” The psychological chaos of these fundamental issues had begun. It took a long time to figure it out and to mentally find the place to settle down inside of me. In fact, it is still in the process of developing.

I used to take the challenges in intercultural environment as my own problem, until I encountered the word “Third Culture Kids (TCKs)” in this seminary. It was such a huge discovery for me. Third Culture Kids (TCKs) are who have grown up outside of their home culture during their developmental years. I was so happy to know the term,

that there is a name for those people which can give them a category they can belong to. The author of the book *Third Culture Kids*, Pollock and Reken (2001), say that “although they are from various circumstances and backgrounds, their commonalities of feelings and experiences far outweigh their differences” (Pollock and Reken 2001, 34). I do agree with them, because I also felt the sense of solidarity, empathy, and bonding even by reading other TCKs’ stories from the book. I also have shared this experience with one of my TCK friends. His nationality and situation were totally different from mine, but we were so surprised that we went through very similar experiences and emotional upheavals in every step.

As globalization is taking place, the number of TCKs are increasing all over the world, but there is still a lack of information and support for them. They get privileges, but also sufferings, especially in unseen dimensions such as a psychological, emotional and spiritual aspects.

Culture is one of the major factors in the spiritual area of development for Christians, especially in their spiritual formation. Therefore, the multicultural or intercultural issue is important. Theologian Stephen Long asserts that the large (dominant) culture cultivates the inward life of religious consciousness either directly or indirectly (Long 2008, 58). Thus, a culture may influence their Christian formation according to their own characteristics even in a small portion. Therefore, since TCKs are growing up in an intercultural environment, there could be a few more different characteristics and effects upon their spiritual life than compared to those who live in one region. Unusual experiences may make the person unique or uncommon.

Spiritual formation is a very important issue for all Christians. The “God Image” is highly influential to one’s spiritual formation. This is because how we perceive and how we feel about God make a significant impression in every aspect of our spiritual life. Further, based on the previous scholars (Philibert 1985; Rizzuto 1979), they concluded a person’s God Image was highly related with their self-image (Lawrence 1991, 136; 147-148).

It is obvious that the healthy mental concepts of good identity and high self-esteem are important for a human being, which together compose one’s self-image. It is not merely important for their psychological or physical well-being, but also for their spiritual well-being. However, since the TCKs experience multiple (or at least two) cultures during the developmental period (which is period of building self-identity), it may challenge their holistic development.

Theoretical Framework

To find out the God Image of TCKs, this study took the theory of Richard Lawrence who developed the God Image Inventory (1991) as a tool to evaluate the God Image. He developed this theory on the basis of the theory of Ana-Maria Rizzuto who is a pioneer of the God Image studies (Rizzuto 1979, 246). Rizzuto founded the concept of God Image primarily based on the work of Freud about the concept of God (Lawrence 1991, 53). She further expanded the idea of Freud by synthesizing the theory of Sandler (1962) about object representation, and of Winnicott (1953) about transitional space, to form a profound theory about the God Image (Lawrence 1991, 109).

Lawrence stressed the difference between “God-concept” and “God Image”. He asserted that “we all know what sort of a person God is supposed to be, whether we believe in God or not” (Lawrence 1991, 147). Thus, it is basically not about the God-concept which is formed by education or thinking of God, but rather about how people feel or perceive God, as an illusion. This is because there is a possibility of there being a gap between the logically learned God and the personally experienced God. The God whom a person perceives individually is the real God for the individual (Hamilton 1984, 12). Therefore, the researcher adopted his term “God Image” in this study. The term “God Image” was used in this way.

From such background, Lawrence developed this inventory, with the purpose being to serve as a useful role both in clinical and pastoral practice and in research of measuring certain dimensions of the God Image (Lawrence 1991, 134). Lawrence created the eight aspects under three categories of a human being. The three main categories are rooted in the theory of Paul Philibert (1985) who identified three basic issues for the self-image (Lawrence 1991, 148). Since Lawrence believed that God Image is interrelated with self-image, he applied the self-image theory from Philibert. Then, he himself created the sub-scales for each category. Therefore, Philibert was the secondarily major contributor to the theory of Lawrence. Philibert built his theory of God Image based on Erikson’s construction, the developmental model. He believes that “resources for constructing a God appear at each of the life cycle stages” (Lawrence 1991, 127). Regarding the relationship between the God Image and self-image, Rizzuto also agreed that the God Image and the self-image interact with each other and stand in tight relationship (Lawrence 1991, 147). Hence, the self-image theory is deeply embedded

within this theory, and that is why the main three major issues are rooted in the self-image theory.

The three major categories were “Belonging,” “Goodness,” and “Control.” Each category has its own definition and meaning. Firstly, “belonging” or a “sense of belonging” refers to a secure physical, emotional, and political locus within society (Unesco 1983, 13). It contributes greatly and is deeply related to the formation of identity (Moore 2011, 33). Secondly, “goodness” means a sense or quality such of being good. But, it is not in reference to a moral sense as much as in an ontological sense, such as “Am I intrinsically worthy of being loved?” (Lawrence 1991, 148). Finally, “control” which also can be understood by the concept “locus of control” means anything over which you have power. Further, the phrase “locus of control” refers to where a person puts the sense of control in the world. It can refer to ‘inside’ (internal locus of control) which means a person believes that he or she has ability to control what happens to him or her, or ‘outside’ (external locus of control) which means a person believes that forces beyond their control affect his or her situation (Yemen and Clawson 2003, 3). As Lawrence uses it for the purposes of this study, the sub-scale “influence” indicates the active control of the self and “providence” indicates the passive control of the self in relationship with God (Lawrence 1991, 151).

Upon such background and previous work, Lawrence established the eight sub-scales with statements of each category as questions. Lawrence set the sub-scale “Presence” and “Challenge” under the category of “Belonging.” Presence represents a question, “Is God there for me?”, and Challenge represents a question, “Does God want me to grow?” The second category “Goodness” is followed by the sub-scales

“Acceptance” and “Benevolence.” Acceptance represents a question, “Am I good enough for God to love?” and Benevolence represents a question, “Is God the sort of being who would want to love me?” The sub-scales for the third category “Control” were “Influence” and “Providence.” It was based on the questions “How much can I control God?” and “How much does God control me?” (Lawrence 1991, 149)

At the end of the inventory, he added two additional sub-scales under the category “Control” for the sake of the convenience of the interpreter, which were “Faith” and “Salience.” The scale of faith was “to measure the extent to which the subject believes in God as an existing Being,” and the scale of salience was for “the extent to which the subject finds his or her relationship with God important for their personal life” (Lawrence 1991, 154-155).

Lawrence created statements about each of the scales to examine the feelings of human beings toward God in the inventory. The diagram (Figure.1) is drawn by the researcher based on Lawrence’s inventory and theory (Lawrence 1991, 149-156).

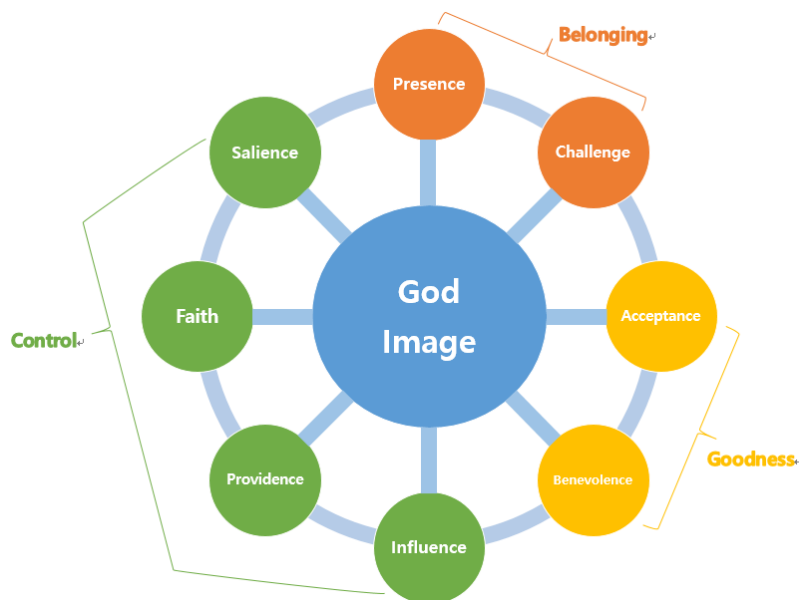


Figure 1. The Theory of God Image by Richard Lawrence.

Lawrence set 22 statements for each scale and 12 statements for the last two additional control scales; so in total there were 156 statements to evaluate the God Image in this inventory. The statements are in affirmative or negative sentences to be evaluated by the respondents. The respondents will score these statements on a four-point Likert scale, with 1 indicating strong agreement and 4 indicating strong disagreement with each statement (Lawrence 1991, 134). Lawrence standardized the GII on an American national sample of 1,580 respondents (Lawrence 1991, 276). Since God Image has a great impact on their spiritual formation, the result of evaluation would be a very helpful resource for those who minister with TCKs as well as for the caregivers.

Conceptual Framework

Based on the theoretical framework, the researcher developed a conceptual framework for this study. Basically, it was a modification using the theory of Lawrence according to this study. For the conceptual framework, the theory of psychosocial development from Erikson (Erikson 1968, 273) was applied. The main reason was for setting the range of age for this study. The self-image plays a significant role in the theory of Lawrence. And the self-image is influenced and reflected by the self-identity which is built during the puberty and adolescence period according to Erikson (Erikson 1968, 261). Therefore, the respondents were selected and designed for adolescence who are high school students for the purpose of observing and testing the God Image during the identity formation period. According to Erikson the range of the age for adolescence is from 16 to 18. However, since the arrangement of high school in Faith Academy is from 16 to 19 years old, which is from grade 9 to 12, the range of age for this study was set in

16 to 19 years old range. Yet 19 years old students who are born in 1999 are still potential for 18 years old according to their birth month. The “Selected Third Culture Kids” on the conceptual framework contains all this background. The conceptual framework (Figure 2) shows the process of the evaluation of God Image in TCKs. It was drawn by the researcher.

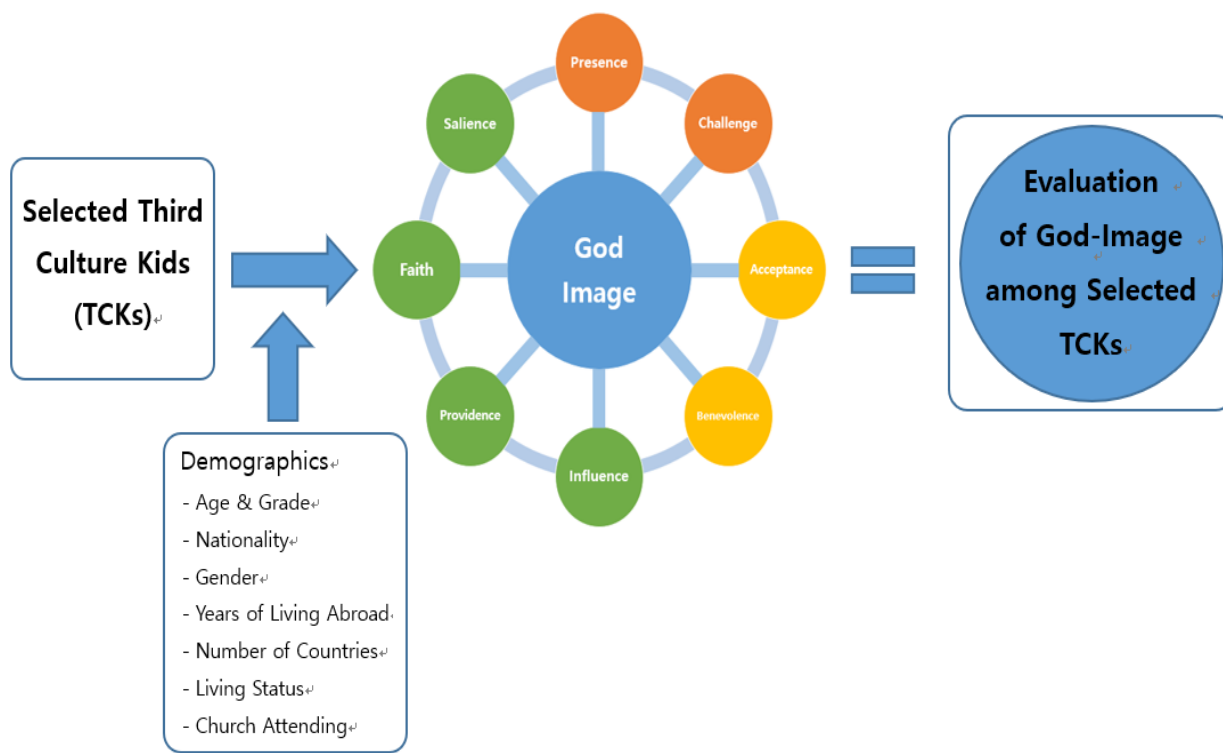


Figure 2. Conceptual Framework

Statement of the Problem

The main research question of the study is: How do the selected Third Culture Kids among the age group of 16-19 in the Philippines identify their God Image? And what kind of independent variables (the demographic characteristics) may be affecting

their God Image? Thus, the study will address the sub-problems through the following questions:

1. What are the demographic characteristics of the respondents in terms of:
 - A. Age
 - a) Grade
 - b) Birth Year
 - B. Nationality
 - C. Gender
 - D. Living Status:
 - a) When did you leave your home country?
 - b) How many countries have you lived in (including Philippines)?
 - c) How long have you lived in the Philippines?
 - d) With whom do you live with now?
 - E. Are you a professing Christian? A yes or no response will be followed with these questions:
 - a) Which church are you attending?
 - b) How often do you attend church? Weekly, Bi-weekly, monthly or less frequently?
2. On the God Image Inventory, how do the students identify their sense of belonging with God?
3. On the God Image Inventory, how do the students identify the goodness of God?
4. On the God Image Inventory, how do the students identify their sense of control with God?

5. What are the influential relationships between each participant's demographic characteristics and their God Image? In terms of:
- a) Age
 - b) Grade Level
 - c) Nationality
 - d) Gender
 - e) Years of Living Abroad
 - f) Number of Countries They Have Lived
 - g) Living Status
 - h) Frequency of Attending Church

Null Hypotheses

There are four null hypotheses for this study:

1. There would be no statistical significance between the sense of belonging with God and the God Image within TCKs.
2. There would be no statistical significance between the goodness of God and the God Image within TCKs.
3. There would be no statistical significance between their sense of control with God and the God Image within TCKs.
4. There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of:
 - a) Age
 - b) Grade Level

- c) Nationality
- d) Gender
- e) Years of Living Abroad
- f) Number of Countries They Have Lived
- g) Living Status
- h) Frequency of Attending Church

Significance of the Study

TCKs' testimony and the researcher's bond of sympathy for TCKs indicated that there is existing such a kind of people as a group as well as a culture. However, the researcher's observation is that not many people, at least not in Asia, are very aware of the Third Culture Kids. Therefore, it may challenge TCKs who are living in a certain culture as one of the social members who do not know about their backgrounds or characteristics as TCKs. Without awareness or information, they would hardly get help or understanding from others when they face difficulties in the multicultural circumstance.

They have difficulties with identifying their own self-image as well as forming their self-identity (Malia Mortimer 2010, 20). Further, since it is very closely related with the God Image, all these aspects together affect their spiritual life. It can become a huge barrier toward their spiritual formation. But, because it is unseen physically, it is hard to recognize from outside. Therefore, perhaps not many ministers notice or are careful about the TCKs concerning the God Image aspect. However, since it is a very significant factor in spiritual formation, this research would like to study how the TCKs identify their God Image and what kinds of factors affect it.

TCKs need specialized Christian education to help them to have a clear understanding and image of God in the middle of their intercultural environment. As a TCK myself, I also experienced the gap of differences among (or between) the cultures and felt the need for a more specialized education. All Christians, consciously or unconsciously, have their own image of God or God Image, which refers to how we perceive and what we feel about God (Lawrence 1991, 147). It is important because it contributes to the building of our faith and the formation of our spiritual life. Their God Image is greatly influenced by their environment and experiences, including how they perceive themselves as their own self-image (Lawrence 1991, 147). Adolescent TCKs hold a greater potential to be influenced since they are in their developmental years when they form significant concepts as well as their own identity (Erikson 1968, 261).

Adolescent Christian TCKs need a mentor or guider who can understand them more profoundly and provide the specialized Christian education that they need. The result of this study would be helpful for the ministers, parents, educators, and caregivers who take care of TCKs in every place. Knowing how TCKs perceive God would give a great source and direction to the caregivers how they should guide or support them. It can maximize their potential and glorify God through them. This study as a contribution would provide support and assist with the wholesome development for TCKs.

Assumptions

This study is based on two major assumptions. First, the respondents from the Faith Academy in Rizal, Philippines would represent the general third culture kids in Asia as well as in the world. Second, through the God Image Inventory, we could evaluate the

God Image of TCKs, especially those who are in the stage of adolescence. This is the stage known as the identity formation period which is an important time when a person builds his or her main ideas of self as well as ideas about God.

Definition of Terms

Third Culture Kid (TCK): According to Pollock and Reken, refers to “a person who has spent a significant part of his or her developmental years outside the parents’ culture. The TCK builds relationships to all of the cultures, while not having full ownership in any. Although elements from each culture are assimilated into the TCK’s life experience, the sense of belonging is in relationship to others of similar background” (Pollock and Reken 2001, 19).

God Image: refers to “a compound memorial process, a set of remembered and interpreted associations and experiences of what we believe about God” (Lawrence 1991, 134). It is distinguished with “the God-concept which is an intellectual, head-level definition of God” (Lawrence 1991, 134). Therefore, basically it refers to how a person feels about God rather than what he or she thinks about God.

Scope and Delimitations of the Study

There are a few limitations in this study. First, this study was limited to the Third Culture Kids (TCKs) who are living in a foreign country during their developmental period. The range of area was limited to a particular Christian international school named “Faith Academy” in Rizal, Philippines to fulfill the condition of this study. Faith Academy was chosen for many reasons. First, since the location is within reasonable

proximity of the researcher, it made the research feasible. Second, since it is a Christian school, it was more likely to allow acceptance for such a spiritual-related research than other ordinary (or non-Christian) international schools. Finally, because it is a Christian school, most of the students are Christian TCKs. These factors were essential for this research.

Second, the respondents were the TCKs who have lived in a foreign country at least more than one year and who are attending a host cultural or intercultural school. The researcher set the range of period to one year because it was defined as a reference point in the book of *Third Culture Kids* (Pollock and Reken 2001, 27).

Third, the respondents were selected between the ages of 16 to 19 who are in high school. According to Erikson's developmental theory, this adolescent period is on the stage that is most influential concerning identifying their God Image as well as their self-image and self-identity. Self-image has a great role in this study in relation to the God Image. It is discussed more specifically in chapter two.

Finally, since this study is basically for supporting their spiritual formation as Christians, the respondents were included into the Protestant Christians who profess as Christians by themselves.

This chapter gave the background of the study and discussed the theoretical and conceptual frameworks to explore the problems of this study that the researcher raised. The research questions were presented in the form of four null hypotheses. This research project sought to prove or disprove the hypotheses within the limitations laid out in this chapter. The next chapter presents the related literature, works and studies related to this research.

CHAPTER 2

REVIEW OF RELATED LITERATURE, STUDIES AND WORKS

This study has two major components, Third Culture Kids (TCKs) and the God Image. TCKs are the study group for the testing of God Image in this study and the theorist most influencing the researcher in this area is Richard Lawrence. The idea of the God Image was developed by Richard Lawrence (1991) and had been referred to as the theoretical framework for this study. Since the study is about how the TCKs perceive the God Image, this chapter will review the literatures and works related to (1) the general knowledge and information of TCKs, (2) God Image, and (3) the significance of God Image upon TCKs as Christians based on the developmental theories.

Culture and Third Culture Kids (TCKs)

Culture and Identity

Intercultural World and Era

We are living in an intercultural world and era. It is the 21st century which is the age of technology, information and media in many parts of the world. The universally connected internet as the result of the technology makes the world more globalized. This also contributes to the boundaries of countries being lower and their boundaries even becoming more vague. Due to this flux, coming and going between countries has become

just a part of modern life today. People travel, stay or even immigrate to foreign countries. Therefore, the cultural exchange or transition is taking place anywhere. It seems that the internet connects all people in the world potentially as one. We are living in an international culture and time of history.

Significance of Culture

There is still a strong significance of culture though. Culture still plays an important role as one of the major factors for human beings in our lives. Why is culture so significant? It is because culture is not merely made up of common behaviors, traditions, or words, but beyond them contains beliefs, values and thought processes which direct the life of an individual (Pollock and Reken 2001, 41). Because those beliefs and values provide the standard and benchmark, it drives us as to how to live. We do not need to consider or judge how to deal with decisions for every single thing. Thus, such cultural balance gives a freedom in which to create our lives (Pollock and Reken 2001, 42). As another definition from Conrad Phillip Kottak states, “Cultures are traditions and customs, transmitted through learning, that govern the beliefs and behaviors of the people exposed to them” (Kottak 1991, 2). Culture is learned, not born in us, in a way that is influenced by the external environment and society which forms the culture itself.

Cultural Identity Explained

We each have a cultural identity. “Human beings cannot hold themselves apart from some form of cultural influence; no one is culture free” (Adler 2002). Thus, culture is inextricably woven into and influences a person’s personality. The most consistent

construct in identity formation is culture (Meneses 2006, 33). It is one of the acknowledged identity factors, called cultural identity. It “incorporates the shared premises, values, definitions, and beliefs and the day-to-day, largely unconscious, patterning of activities. It is also functioning in an individual personality aspect, as a fundamental symbol of a person's existence” (Adler 2002).

Multicultural Identity

One question in this study relates to multicultural identity. In such a global era, multiple culture became more common than in the past. People experience not only one culture today. Therefore, people who have experienced multiple culture might have difficulty in building their cultural identity. It is especially more crucial for the children who are in the developmental years, since they are still in the process of building their own identity (Hoersting 2009, 7). They experience different cultural values and beliefs. It may cause them to have conflicts for their world view. Growing up in multiple cultures may cause or lead to the confusion of identity. Meanwhile, in the study of this phenomenon as the world was changing, the scholars noticed this emergence and named it “intercultural identity” (Adler 2002). Those who have the identity of being multicultural have particular characteristics. They are far from being frozen in a social character; they are more fluid and mobile; they are more susceptible to change, and they are more open to variation (Adler 2002). TCKs are the representatives who have this multicultural identity. We cannot say every TCKs are so, but many of them share similar characteristics.

Third Culture Kids (TCKs)

Background of the Term TCK

Third Culture Kids (TCKs) are a special study group. There have been many ideas about intercultural or multicultural people, and there are many various terms that have arisen regarding this. This study used and took the term, “Third Culture Kids” or “TCKs.” “The term Third Culture Kid (TCK) was first coined by sociologist Ruth Hill Useem in the 1960s after spending a year on two separate occasions in India with her three children in the early 1950s” (Useem 1976 as cited in Moore 2011, 26). The term “TCK” doesn’t always refer to a child or kid who is young in age; it refers to “a person who has spent a significant part of his or her developmental years outside the parents’ culture” (Pollock and Reken 2001, 19). Useem and Donoghue (1963) described the “third culture” as “a complex combination of an individual’s home culture and host culture (or host cultures), which amalgamated to form an individual third culture” (Moore 2011, 27). Since they have spent their developmental years of identity formation in a bicultural or multicultural circumstance, they have their own unique characteristics as those who have developed a multicultural identity. Actually TCKs can just be accounted simply as one group of many members of multicultural people groups or types.

Although it has been dealt with and studied by many scholars and other researchers so far, there are still many people in general who do not know very much about it or maybe even have never heard about it. Especially in Asia, for example South Korea, the Korean churches are sending a big amount of missionaries every year and there are thousands of missionary kids who are TCKs. However, the study about TCKs is very insufficient and limited to the studies by western scholars. Therefore, the adequate

application according to their own circumstance might be limited and inappropriate (Na 2009, 59; Lee 2011, 57)

TCK Advantages

There are some advantages of being a TCK. They have some benefits as well as the challenges that they may have at the same time. Some of the benefits are that they have “a greater cultural sensitivity, a larger worldview, more adaptability and a more healthy sense of independence, better language skills, tend to be more open-minded, and for the most part are more cosmopolitan” (Mortimer 2010, abstract & 10; Hoersting 2009, 11-12). Thus, TCKs have great potentials and abilities because, in such a global generation, their capabilities are necessary in order to bridge different cultures together. They can be a mediator of the world, for instance, by lessening cultural misunderstandings caused by language barriers and helping people to understand different cultures and perspectives. However, their challenges also might hinder them from recognizing their merit.

TCK Difficulties

The question can be asked, “What kind of unique difficulties and challenges exist for TCKs?” In fact, there are a lot of challenges. Following are a few of them. First of all, there were difficulties in intimate relationships (even in their romantic relationships) since they do not develop healthy “attachment” at previous stages (Mortimer 2010, 16-20). The attachment is hard to develop within TCKs because of their high mobility. Another challenge (which is related to the first one) is the social problem. They (TCKs)

do not fit into any one culture, because they know bits and pieces of at least two cultures but have not fully experienced any one culture, which causes the social problem as well as the sense cultural homelessness (Mortimer 2010, 11). They have difficulty with the concept of “home.” Raquel C. Hoersting studied the relationship between cultural homelessness and the person’s self-esteem, and the result showed that the existence or high level of cultural homelessness correlated with lower self-esteem. TCKs generally experience lower self-esteem than the non-TCKs (Hoersting 2009, 37; Na 2009, 54). One other observed characteristic was that the TCKs sense being rootless becomes (or can be used as) a defense mechanism as a kind of avoidant attachment style (Van Reken et al. 2008, 12). They tend not to have deep or intimate relationships with other people.

Significant Issues of TCKs

The most significant issues of TCKs lie in two major areas: their sense of belonging and the shaping of their identity (Bennett, 1993; Fail, Thompson, & Walker, 2004; Pollock & Van Reken, 2001; Schaetti & Ramsey, 1999 as summarized in Moore, 2011, 29). The challenges of TCKs, especially the sense of belonging and the formation of identity, are deeply related to and have great influence upon their self-image. The self-image of an individual is important since it affects how an individual makes sense of the world and interacts with others, and these things influence the composing of one’s beliefs and value systems (Beebe, Beebe, and Redmond 2009, 50). Additionally, a study shows that TCKs’ socioeconomic level and the relationship with their parents while in the third culture environment also greatly influenced their self-image (Won 2006, 55-56).

Hence, Ae Kyeong Baek (2002) who studied TCKs in South Korea recommends several suggestions for the TCKs. Firstly, she asserts that even though they are young, they need to have been clearly explained to them about why they are going to a new culture or country and what they may face or what may happen in them. It also should be done in the same way when they are going back to their home country. Because after a long time of being away, they might feel strange to their own home culture upon their first time returning to the host culture. Secondly, they need someone who understands or listens to them about what they are going through in their new world, even though the listener did not have the same experience. The existence of a supporter would contribute as a big help for them. Thirdly, when TCKs returned to their home culture, the people in the home culture need to be educated or informed about their situation with an open-mind for them, so that they would not be rejected. This is even more so since some cultures may tend to be hostile to the disparate (Baek 2002, 97).

This section has dealt with Third Culture Kids which is one main aspect of this study. Because TCKs are the object of this study. In following section, the God Image is discussed which is another main aspect of this study. It is important since this study explores how the TCKs perceive or identify their God Image.

God Image

The Definition of God Image

The image of God (*imago Dei*) within humankind is not the same as one's God Image or their view of God. As an initial starting point though, this portion of the review of literature will lay a background about the image of God (*imago Dei*). Then the

individual's perception of what God is like and how God relates to humankind will be analyzed.

In Genesis 1:26-27, "Then God said, 'Let us make mankind in our image, in our likeness so that they may rule over the fish in the sea and the birds in the sky, over the livestock, and all the wild animals, and over all the creatures that move along the ground. So God created mankind in his own image, in the image of God he created them; male and female he created them.'" The Bible says that the human being is created in God's image. Based on this scripture, we can derive two facts. One is that there is an image of God. The other one is that the human being is made by or in the image of God. In other words, as a result of God's inbreathing the "breath of life" (Genesis 2:7), human beings are partakers of the divine nature (2 Peter 1:4) differently than among the other animals in this world (Kirwan 1984, 73-74).

It is common knowledge that many studies have been done to seek the meaning of the image of God from the scripture. There are various different interpretations and perspectives concerning different areas related to that topic (Dunning, 1988). However, although we can assume that there is an image of God, and we are created upon His image, we cannot figure out or grasp all the aspects of God wholly. In fact, we know and learn about the image of God mostly by our experiences with the knowledge and information at our hands in life. Therefore, that which is called the image of God cannot be ascertained by us from the viewpoint of God. Since we are all human beings, it inevitably becomes the perspective from human beings. Therefore, this study is not viewing the idea of "the image of God" in the same way that the idea is portrayed in Genesis 1:26-27, (which emphasizes more the functional characteristics of what the

image of God means). But, the focus of this study is rather based on the idea from Rizzuto (1979) and Lawrence (1991) which is called “God Image” and refers to how we perceive God from our perspective in a psychological approach. Therefore, the exact understanding of the term “God Image” is very important. And this is distinctly different from the idea of “the image of God” in the book of Genesis.

Further, Rizzuto distinguished one’s intellectual concept of God (their God concept) from their God Image according to thinking versus feeling or experiencing (Lawrence 1991, 134). She established such ideas based upon the psychoanalytic theories of Freud and his object relations theory to develop a means of conceptualizing an individual's experiences of God (Grimes 2007, 12). And in further study, Louis Hoffman (2005) defines the God concept as “being largely conscious and rational, based upon what a person is taught about God, and influenced by such things as religious teachings of parents, spiritual leaders, and religious texts” (Hoffman 2005 as cited in Grimes 2007, 12). Thus, the studies like these refer that people have a concept of God which is based on cognition or intelligence. “Psychologists are keenly aware that there can be a great gap between what one knows and how one feels” (Hamilton 1984, 11).

Since the meaning of “God Image” in this study follows Rizzuto’s idea, it is about how we feel and experience which is more than what we “think” in our minds only. The God of personal perception will be the real God for the individual (Hamilton 1984, 12). “One can even preach a sermon on the love of God and convince others that that love can be both personal and knowable, while, at the same time, experience alienation from God” (Hamilton 1984, 10). Therefore, a perception or feeling about God should be clearly identified as an important factor for a Christian. Furthermore, the God Image is

also defined as deeply related with the self-image. The God Image Inventory gives us a tool to be able to specifically identify the God Image for a given study group.

God Image and Self Image

McDowell insists that the God Image greatly affects the self-image of an individual, which shapes the person's worldview (McDowell 1984, 42). In the Bible, there are many scriptures which represent that human beings have thoughts and feelings about themselves, and how it affects their behavior—Phil 2:3-5; 4:8; Rom. 12:3, 16; Col. 3:1-4, 10; Matt 6:19-21; 25-34; John 13:1-3 (McDowell 1984, 28-29). How we see ourselves has a great influence toward good psychological health. Self-image directly affects how a person feels, thinks and acts in the world (Ismail and Tekke 2015, 30). It represents what we believe about ourselves and is reflected in every part of our lives (McDowell 1984, 28). Negative self-image bears a lot of negative results as well (McDowell 1984, 44); one of the most negative results is the effect it can have on one's relationship with God. In 1973, Benson and Spilka explored the correlation between God Image and self-image or self-esteem, and they have found that these two factors do influence each other (Lawrence 1991, 298). Therefore, God Image tells many things about the individual as well. Examining God Image of TCKs could contribute to taking care of TCKs holistically, as psychologically and spiritually.

“Self-image formation is primarily a subjective construction and involves three aspects: the construction of self, awareness of others' judgments, reporting own image to the others' judgment” (Trif 2012, 226). Thus, generally the self-identity or self-image is greatly reflected by the appraisals we receive from the people who are significant in our

lives (Beebe, Beebe, and Redmond 2009, 38). So there are great influences from the parents as well as the culture, because those two factors are the most influential from outside (Dickie 2006, 58; Marsh and Low 2006, 247). In the Bible, in the book of Genesis, Adam and Eve must have had a clear and healthy self-image and identity. The comment of God was the only feedback and the only appraisal they received. So, the only comment and the only appraisal they received was “very good” (Gen. 1:31).

Unfortunately, the self-image and identity of human beings have become distorted as sin came into us after the fall of humankind. Basically Adam lost his original pure personality, and the self was fractured into two negative parts: a needing self and a rejected self (Kirwan 1984, 83). A needing self means that we have a great inner need which cannot be fulfilled except with the Creator, and the rejected self means negative experience or fearful mindset toward the possible withdrawal of love and abandonment by others (Kirwan 1984, 84). Therefore, we now see many people, even in the church, who do not have a biblically healthy self-image or identity according to how God created us at the very beginning. It is an important issue because it leads to mental and psychological disorders within an individual (Koohsar 2011, 250). James Hamilton, who wrote a book, *The Faces of God* (1984), also asserts “the mental image we have of God determines how we will relate to Him. Thus, we give God a face, and it is how we see His face that determines the nature of our religion” (Hamilton 1984, 8). He says that there are a lot of professing Christians who are struggling with a distorted God Image. An individual’s view of God is the foundational issue because it makes for both health and happiness (Hamilton 1984, 10). Many studies have shown that mental health can be predicted by persons’ images of God. Students who had a positive and accepting image

of God were higher in mental health (Koohsar 2011, 250). These studies show that individuals' psychological and health status, including obsessive-compulsive behaviors, are closely related to their image of God. Thus, the relation between the self-image and God Image is deeply interconnected. Because of the effects of sin, it has been distorted even within many Christians. Gay Cochran portrayed this phenomenon into a drawing in her study as shown in Figure 3 (Cochran 2005, 12). Figure 3 shows how originally God created us and how He tells us about ourselves, but how we may misinterpret or misperceive it.

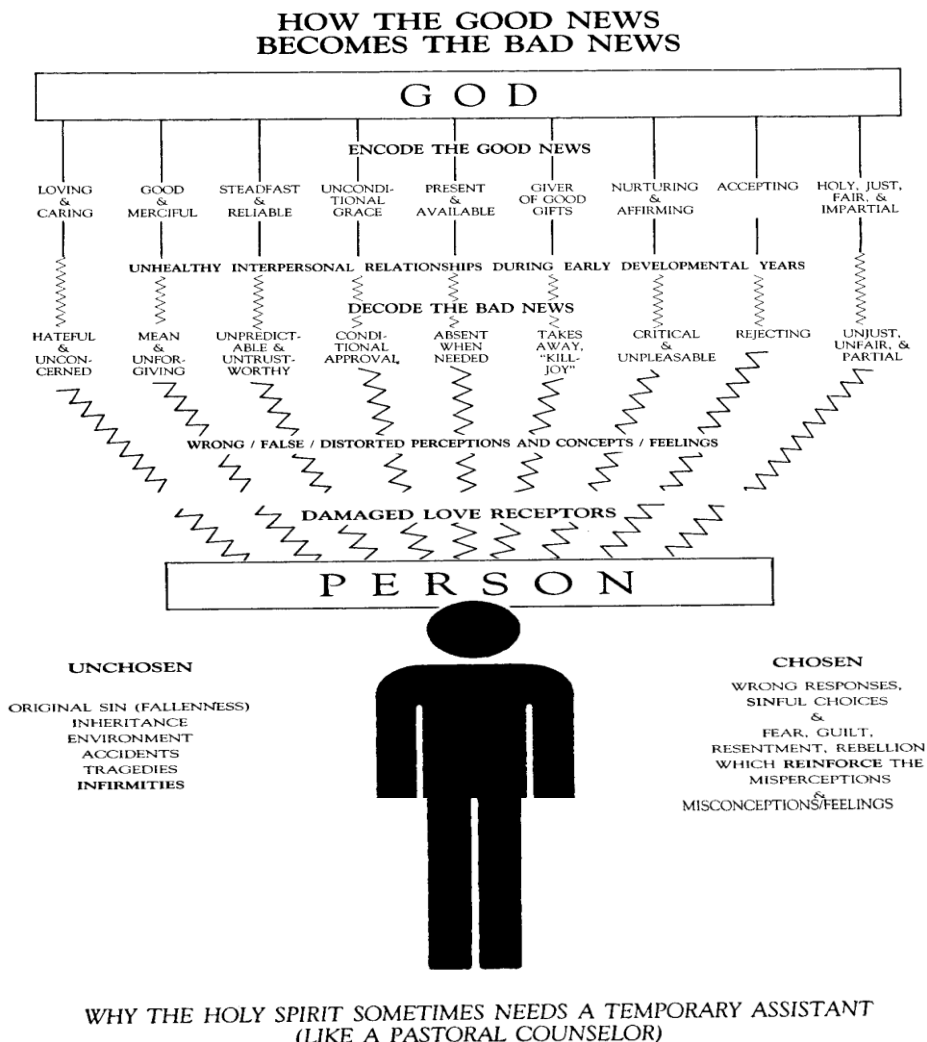


Figure 3. How the Good News Becomes the Bad News (Cochran)

God Image and Cultural Influence

As in the drawing in Figure 3, there are many factors which influence the self-image as well as the God Image. One of the greatest factors is culture because, “Not only can one’s view of God shape the way a person relates to Him, but groups of people sharing similar perceptions of God can relate to Him on the basis of their collective perception. In this fashion, religious systems develop and become formalized” (Hamilton 1984, 39). The culture does not merely refer to a national or tribal culture, but also the religious culture’s influence. It is extremely important in the spiritual and, implicitly in the educational development (Stoleriu 2015, 130). Louis Hoffman (2008), with his associates, reviewed several studies that directly examined cultural differences in the God Image. They have discovered that there are different experiences about God because of the cultural differences (Hoffman 2012, 815):

“It seems that there are important differences in the United States between how more individualistic and collectivistic individuals and groups experience God. Given that China is a more collectivistic culture, it seems likely that the way God is experienced by people in China is different than what is common in the United States. The research in the United States has focused mostly on how individual relationships with other people influence the way God is experienced. In China, it is likely that group experiences of family and culture may be more influential in mediating how one experiences God.”

Thus, there are definitely different perspectives and experiences with different cultures. People who are raised cross-culturally may experience difficulty with attaining a solid cultural or ethnical identity, and finding a sense of cultural belonging, which may be important for psychological well-being and God Image, including spiritual well-being. (Hoersting 2009, 3; Koohsar 2011, 250). Thus, the outside factors such as parents and culture make a great impression as well as influence on an individual’s God Image.

Therefore, the TCKs who experience at least two cultures or more may have trouble in figuring out their God Image as well as their self-image.

Developmental Theories

Fowler, Erikson and Levinson

The difficulties in image perception are especially true for those who are in the adolescence period, according to Fowler (1976). This is a stage of identity versus role confusion with a feeling of inner firmness or of “being together” as a self, and is also known as the stage of Synthetic-Conventional faith.

“Synthetic-Conventional faith is a ‘conformist’ stage in the sense that it is acutely tuned to the expectations and judgments of significant others and as yet does not have a sure enough grasp on its own identity and autonomous judgment to construct and maintain an independent perspective.

While beliefs and values are deeply felt, they typically are tacitly held-the person “dwells” in them and in the meaning world they mediate. But there has not been occasion to step outside them to reflect on or examine them explicitly or systematically. At stage three a person has an ‘ideology’, a more or less consistent clustering of values and beliefs, but he or she has not objectified it for examination and in a sense is unaware of having it. Differences of outlook with others are experienced as differences in ‘kind’ of person. Authority is located in the incumbents of traditional authority roles (is perceived as personally worthy) or in the consensus of a valued, face-to-face group” (Fowler 1976, 172).

This stage was based on the identity stage of Erikson’s psychosocial developmental theory. In 1968, Erikson established the psychosocial developmental theory including eight various stages and ages (see figure 4). Erikson believed that a human being epigenetically develops in the order of this chart diagonally, from “trust vs. mistrust” through “integrity vs. despair.” He asserts that each stage has its achievement and if it is not fulfilled, the person basically experiences challenges to moving to the next stage.

VIII								INTEGRITY vs. DESPAIR
VII								GENERATIVITY vs. STAGNATION
VI						INTIMACY vs. ISOLATION		
V	Temporal Perspective vs. Time Confusion	Self- Certainty vs. Self- Consciousness	Role Experimentation vs. Role Fixation	Apprenticeship vs. Work Paralysis	IDENTITY vs. IDENTITY CONFUSION	Sexual Polarization vs. Bisexual Confusion	Leader- and Followership vs. Authority Confusion	Ideological Commitment vs. Confusion of Values
IV				INDUSTRY vs. INFERIORITY	Task Identification vs. Sense of Futility			
III			INITIATIVE vs. GUILT		Anticipation of Roles vs. Role Inhibition			
II		AUTONOMY vs. SHAME, DOUBT			Will to Be Oneself vs. Self-Doubt			
I	TRUST vs. MISTRUST				Mutual Recognition vs. Autistic Isolation			
	1	2	3	4	5	6	7	8

Figure 4. Erikson's Epigenetic Diagram. (Erikson 1968, 273)

The stage of identity and confusion did not come out of nowhere. There were unrevealed stages (shown vertically on line "v" across the chart) until it reaches the identity stages as is illustrated in figure 4. As mentioned above, without the previous stages being appropriately resolved, development could not achieve the current or future stages as well, if at all. Each of the stages is important, but since this stage of identity and confusion was significantly related with this study, it was the only one applied for this study. Because Fowler drew on Erikson in developing his theory, the faith development has similar stages to the psychosocial developmental stages. The two groups have been studied, compared and linked together with Levinson's "eras" as demonstrated in the next section.

Psychosocial and Faith Stages: Optimal Parallels

Fowler's stage of Synthetic-Conventional faith corresponds to Erikson's Identity stage. Both of these stages are based on Levinson's era known as Adolescence. They are interrelated with each other. Fowler sensitively observed that one's faith stages depend on one's psychological developmental stages. Fowler found the important clues for understanding the natural relation of transitions in psychological development to structural stage change in faith development (Fowler 1976, 112). Both stages support each other's development. The psychological stage offers and contributes the minimum required phase of the corresponding Fowler's faith stage.

<i>Levinson's Eras and Erikson's Psychosocial Stages:</i>	<i>Fowler's Faith Stages</i>
<i>Era of Infancy, Childhood and Adolescence</i>	
Trust vs. Mistrust	Undifferentiated Faith (Infancy)
Autonomy vs. Shame & Doubt	1. Intuitive-Projective Faith (Early Childhood) 2. Mythic-Literal Faith (School Years) 3. Synthetic-Conventional Faith (Adolescence)
Initiative vs. Guilt	
Industry vs. Inferiority	
Identity vs. Role Confusion	
<i>First Adult Era</i>	
Intimacy vs. Isolation	4. Individuative-Reflective Faith (Young Adulthood)
<i>Middle Adult Era</i>	
Generativity vs. Stagnation	5. Conjunctive Faith (Mid-life and Beyond)
<i>Late Adult Era</i>	
Integrity vs. Despair	6. Universalizing Faith

Figure 5. Psychosocial and Faith Stages: Optimal Parallels (Fowler 1976, 113)

Through this statement (see figure 5) we see that adolescence is during the period of building a person's self-identity as well as their faith conventionally. The people on this stage can identify themselves and their faith at the same time. This is why this study focused on adolescence. The theories refer best to the ability of identifying their God Image. However, it may not be experienced by every individual in this way. The age

category could vary depending on the individual. The stages may not follow ages per se. The stages and the ages give the general framework of the theory.

For the TCKs, there are several groups of people who are influential for them – parents, school, peers, care givers, etc. Since every single TCK is under different environment and circumstances, it can be difficult to generalize. But, perhaps we can find some characteristics or patterns from those multicultural people, as how some scholars worked through and got the concept and characteristics of TCKs as the result.

This chapter presented the review of related literature and studies related to TCKs and God Image which are crucial to this research. It reviewed the influence of culture as it related to TCKs and their identity in an intercultural world and era. “Cultural” identity was explained and multicultural identity was discussed. The background of the term TCK was reviewed and the advantages, challenges, difficulties, and significant issues of TCKs were analyzed. God Image was defined and distinguished from “the image of God” or one’s concept of God. The connections of God Image and self-image and the corresponding relationship of cultural influence were given from global and local literature. Finally, the study was grounded in the developmental theories of Fowler, Erikson and Levinson. The next chapter identifies the research methodology and procedures of this study.

CHAPTER 3

RESEARCH METHODOLOGY AND PROCEDURES

The purpose of this study is to explore how the selected Third Culture Kids (TCKs) identify God and to learn what the relationship is between the God Image and the demographic characteristics of Third Culture Kids. God Image is an important issue for Christians, especially for the TCKs who are growing up in the international or multicultural environment. This is because the cultural issue is (or the multicultural circumstance is) significantly influential to one's God Image as well as to one's spiritual formation. This chapter presents how the study was done and what methodology was used to attain the goal of this study. It includes the method of the study, sources of data, research-gathering procedure, data-gathering procedure, and statistical treatment of data.

Method of the Study

This research was descriptive in design, which deals with the relationships between variables, the testing of hypotheses, to lead to generalizations beyond the given samples and situation (Best and Kahn 1998, 114). This study attempted to seek to understand their God Image of TCKs based on their feedback from three main issues—sense of belonging, goodness, and control, and how each of the demographic factors from the selected TCKs influenced their God Image. The researcher employed the survey

method using a questionnaire as the instrument which was in quantitative research design. It dealt with the statistical measurement and outcome according to the Lawrence GIS scale tool. The analysis from the numerical results showed how TCKs identify God Image based on the main issues, as well as the statistical significance with each of the demographic factors as variables. The questionnaire was administered in a particular international school named "Faith Academy." Faith Academy is a Christian International school which is attended by 20 different nationalities of students and educates the students with the Christian values and goals in the province of Rizal, Philippines.

Sampling

For this study, the researcher employed the criterion type of purposive sampling which "is composed of a list of the attributes essential to the study and with this information proceeded to find or locate a unit matching the list" (Merriam 2009, 77). This criteria is significant and plays an important role in the study, because "it will directly reflect the purpose of the study and guide the identification of information in the study" (Merriam 2009, 78).

The researcher established the criteria for sampling of this study in the following ways. First, they should be Third Culture Kids (TCKs) who had left their home culture during their developmental period and who were now living in the Philippines, as their host culture, attending Faith Academy. Since it is the most basic major variable of this study, the respondents would be clearly identified as a TCK. In this study, TCK refers to the student who has lived in a foreign country more than one year. Second, they would be Christians who profess themselves as Christians confidently. Since this study deals with

the God Image as a Christian perspective, if they do not believe in God, particularly in Protestant Christian belief, the result is meaningless and does not match with the purpose of this research. The participants should also be Christians who attend a church. Finally, for the third criterion, the respondents were limited by the age from 16 to 19 or typically from grades 9 to 12. It was to filter TCKs who were on the stage of identity and role confusion based on the psychosocial developmental theory of Erikson (Erikson 1968, 273). Since the God Image is greatly influenced by the self-image and self-identity (Lawrence 1991, 309), they will be a good sample group to study about the God Image. Thus, the respondents were all of the high school students in Faith Academy who were in grades 9-12 and chose to participate in the survey. The respondents who were studied became those who met all the qualifications after filtering. There is a thorough explanation about the filtering along with Table 4 included in chapter four of this thesis. This sampling was significantly related with the purpose of the study.

Sources of Data

The source of data of this research was drawn from a Christian International school, Faith Academy in Penny Lane Street, Valley Golf Subdivision San Juan, Cainta, Rizal 1900 Philippines. The place of survey (Faith Academy) met the two major required conditions: Third Culture Kids (TCKs) and Christians. Although the research was conducted in a place which meets the major required conditions, it still needed to be filtered for the qualified respondents. This is because there were possibilities and potentials for there to be respondents who do not qualify. Some examples might be Filipinos who are not TCKs since this was their home country, even though the school

environment is intercultural. Filtering was also needed for those who are, in fact, not Christians even though they were attending the Christian School. And as mentioned in the sampling section, the respondents were the students of 16 to 19 years old or from grade 9 to 12. Based on Erikson's psychosocial developmental theory and Fowler's faith development theory (see chapter two), these students are ones who are able to think about and evaluate their image or their view of God.

The number of students in high school of Faith Academy from grade 9 to 12 who are 16 to 19 years old students were first estimated around 200. The larger number of respondents who participated in this study (106) is more than fifty percent of the total population for this study and represents almost all of those who qualified by the criterion for the study.

Research-Gathering Procedure

The data for this research was gathered in the following procedure. For step one, the researcher needed to get the permission from the school, "Faith Academy" for doing this research in the school with the students as the respondents. The researcher contacted the high school office and the principal, who was the person in charge, to get this permission (see Appendix A).

After the researcher was granted the permission from the school, before the actual survey, a pilot test was conducted in order to examine the administration procedures and usage of this questionnaire with a similar sample group as step two. The researcher also wanted to do a pilot test for examining the questionnaire to see if there should be any changes or adaptations to use it in this context. It was step two. This pilot

test was conducted in another school with totally different participants, but who were qualified with the criteria. The number of participants in the pilot test were 15, which was approximately 10 percent of the amount of the actual predicted respondents. The results showed how the questionnaire would work in the real research. All errors and supplemented points of the questionnaire and procedure of survey were revised before the actual research. Thus, it was a useful step to make sure of the feasibility and completeness of the research tool.

Lawrence's God Image Inventory (GII) consists of 156 questions and was designed in 1991 (see Appendix D). Lawrence created a shortened version in 1997 that used only 72 questions and excluded the additional two scales, "faith" and "salience" which were used for checks and balance. The pilot test in this study used the full version of God Image Inventory (GII)—with all 156 questions. But it was also analyzed regarding the time for its administration with a possible view to change to the 1997 version (the shortened version with only 72 questions) (see Appendix E). The pilot test also required permission from the selected school and consent forms for the participants as a part of the actual research.

After the pilot test, the actual research was ready to begin. But before starting the survey, there was an important procedure for the survey, a signed consent form from the respondents regarding this research as step three (see Appendix B). Therefore, there was the consent form included with the questionnaire sheet. The respondents were requested to confirm first by signing the consent form, that is, agreeing to be with being a part of this survey and research (which was a part of the consent form). After this, they could move to the next step.

This step four was the administration of the demographic questionnaire (see Appendix C). It was the initial brief demographic survey to filter the participants who met the criteria and qualify for this survey as the respondents. It was noted that ideally an initial survey to filter the qualified respondents should be given separately, but because of the allowed condition from the school, administration was limited to one day of survey. So the researcher simply added the demographic characteristic questionnaire sheets along with the God Image Inventory questionnaire sheets. Therefore, for the data analysis, the researcher had to filter the data from qualified respondents which can apply for this study. The rest of the surveys which did not meet the criteria were not used for the data analysis.

Finally for step five, the researcher administered the God Image Inventory (GII) or the God Image Scale (GIS) questionnaire. The participants from 16 to 19 years old or grade 9 to 12 were given the three sets of materials: the consent form, the demographic questionnaire, and the God Image Inventory (GII) questionnaire. The time given was around 30 minutes for the administration. After gathering all the data from the respondents, the researcher with the aid of statistician analyzed and interpreted the statistical results with the applied instrument.

Data-Gathering Procedure

The researcher conducted the survey using questionnaires as the data gathering instruments for this research. The questionnaire was basically composed of two parts: the demographic questionnaire and the God Image Inventory questionnaire. For the demographic questionnaire, the result was in a short-answer form since it was about their demographic information. The questions were about their age, grade, nationality, gender,

their living status along with several detail questions for their background information, and their current status as a Christian. For the status as a Christian, there was a question about the frequency of attending church with multiple choices. Respondents were asked their preference by marking “weekly,” “biweekly,” “monthly,” or “less frequently.”

For the God Image questionnaire, there were 72 statements about their God Image according to the instrument that was being used after what had been learned from the pilot test. The revisions and adaptations implemented as a result of the pilot test are reported in Chapter Four of this paper. The respondents rated each statement using a four point (1-4) of Likert scale of according to the indications as how they feel about God.

Scale	Indication
1	Strong Agreement
2	Agreement
3	Disagreement
4	Strong Disagreement

Table 1. Indication of Scales

According to Table 1, as the respondents agree with the statements, the score is getting lower, and reversely as they do not agree with those statements, the score is getting higher. The data was gathered and analyzed in statistical measurement.

Statistical Treatment of Data

The research design was quantitative research in nature and employed a statistical tool. The data was being gathered in statistical form. However, before analysis the statistical data, some of the question statements are supposed to be reverse scores to analyze the data. Because Lawrence invented the questionnaire by mixing positive and

negative sentences to attain a more accurate opinion from the respondents (Lawrence 1997, 225-226), the negative sentences were reversed to get the intended answer to analyze the results. The reverse scored questions are: question numbers 2, 3, 4, 6, 9, 11, 12, 17, 18, 21, 24, 25, 31, 32, 33, 34, 39, 40, 41, 46, 48, 49, 50, 52, 55, 56, 58, 59, 61, 63, 65, 66, 67, 70, 71, 72. It was a total 36 questions which was exactly half of the question statements on the inventory. Lawrence's scoring column labeled Reversal indicates which questions should be reversed before figuring the final results (See Appendix F).

After all the preliminary process, the statistical data analysis was begun. To analyze their God Image for null hypotheses one to three, "Mean" and "Standard Deviation (SD)" were used to assess their God Image according to each of the sub-scales and the main three categories. "Mean" indicates "the average score for the data of the group, which is the sum of the scores divided by the number of scores—the arithmetic average" (Thorne and Giesen 2003, 383). The statistical formula of mean is described in Figure 6. "X" indicates each score, "Σ" indicates sum everything and "N" refers to number of scores (Thorne and Giesen 2003, 72).

$$\bar{X} = \frac{\sum X}{N}$$

Figure 6. Statistical Formula of Mean (Thorne and Giesen 2003, 72)

"SD" refers to "Standard Deviation" which means "the square root of the mean of the squared deviation from the mean of a distribution. A measure of variability which indicates the average of deviation from the mean" (Zulueta and Perez 2010, 257). The formula for calculating the Standard Deviation (SD) is described in Figure 7.

$$SD = \sqrt{\frac{\sum |x - \bar{x}|^2}{n}}$$

Figure 7. Statistical Formula of Standard Deviation (Thorne and Giesen 2003, 99)

After the data analysis, the result was interpreted in verbal way which is called “Verbal Interpretation (VI).” It indicates what the statistical results mean according to its ranges which are SA (Strong Agreement), A (Agreement), D (Disagreement), or SD (Strong Disagreement). Table 2 shows the statistical range for each indication.

Verbal Interpretation	Indication	Scale	Statistical Range
Strong Agreement	SA	1	1.1-1.75
Agreement	A	2	1.76-2.45
Undetermined	U	-	2.46-2.54
Disagreement	D	3	2.55-3.25
Strong Disagreement	SD	4	3.26-4.00

Table 2. Statistical Range of the Indications

The statistical range of the indications added one more category in the range which is “Undetermined” (See Table 16). Since it is a two-tailed test which determines either agreement on the one side or disagreement on the other side, after the data analysis, it was found that there were results that fell into the *not statistically significant* category based on the level of significance. “It is customary in educational research to view as unlikely any outcome that has a probability of 0.05 or less. This is referred to as the .05 level of significance” (Fraenkel and Wallen 2010, 224). Therefore, all the data that fell between the ranges of 2.46-2.54 were indicated as “Undetermined” which means that in those cases no significant result was found. Because it is too close with the borderline, the score implies that there was no conclusive finding for that question or statement since there was neither significant agreement nor disagreement to the 0.05 side of either tail.

Finally, for the demographic data analysis for grouping which was for the null hypothesis four (4a-4h), simple calculation was applied to find the percentages. After grouping, for the data analysis between the demographic characteristics and their God Image, the *t* test and one-way Analysis of Variance (ANOVA) were used to find out the significant differences between each of the scales and the demographic items. The *t* test and one-way ANOVA both are under the category ANOVA (Analysis of Variance). The formula of ANOVA is described in Figure 8.

$$SS_T = \Sigma(\Sigma x^2) - \frac{[\Sigma(\Sigma x)]^2}{N_T}$$

Figure 8. Statistical Formula of One-Way ANOVA (Thorne and Giesen 2003, 273)

The *t* test is a statistical test to compare the results from two groups to see if they differed significantly, that is, were drawn from different populations (Thorne and Giesen 2003, 238). It was applied for a few demographic characteristic items which only had two groups such as gender (male or female) and living status (family or dorm). Analysis of Variance or ANOVA is a statistical test to compare more than two groups at a time (Thorne and Giesen 2003, 238). One-way ANOVA is a simple extension of the *t* test in that it examines the effect of one independent variable, while two-way ANOVA analyzes the effect of two independent variables (Thorne and Giesen 2003, 238). Since the third part of the data analysis was comparative analysis between two groups which were the demographic characteristics and their God Image to find the relationships, *t* test and one-way ANOVA were used as the most appropriate statistical treatment for this research.

In method of ANOVA, “P-value” is the most important component to interpretation of the data. P-value or probability value means “a set of outcomes, each of which has an associated probability of occurrence” (Bohrstedt and Knoke 1994, 78). To make a decision for the null hypothesis, a probability level is needed which means that the probability selected is for rejection of the null hypothesis (Bohrstedt and Knoke 1994, 100). A probability for rejection of a null hypothesis is usually set at 0.05 or lower (Bohrstedt and Knoke 1994, 100). The formula of probability (p-value) is described in Figure 9.

$$p(A \text{ or } B) = p(A) + p(B).$$

Figure 9. Statistical Formula of Probability (Thorne and Giesen 2003, 135)

Thus, P-value plays a significant role to determine the null hypothesis, and it is basically based on F-value. “F-value” which also can refer to “F-ratio” means “the ratio of the variability between groups to the variability within groups” (Thorne and Giesen 2003, 245). “T-value” works in the same way as F-value, but it is just for comparing between two groups. It was used for group of gender and living status. The formula of F-value as well as the summary process of ANOVA is described in Figure 10.

ANOVA Summary Table

Source	SS	df	MS	F
Between groups		$K - 1$	$\frac{SS_b}{df_b}$	$F = \frac{MS_b}{MS_w}$
Within groups		$N - K$	$\frac{SS_w}{df_w}$	
Total		$N - 1$		

Figure 10. Statistical Formula of ANOVA Summary Table (Thorne and Giesen 2003, 257)

The statistical results were interpreted in a verbal way as either “Fail to reject Ho” or “Reject Ho.” “Ho” indicates the null hypothesis. Therefore, “Fail to reject Ho” means failure to reject the null hypothesis. In other words, “Fail to reject Ho” refers that the null hypothesis is proven as correct. A software program, SPSS (Statistical Package for the Social Sciences) was used as a tool to conduct the t test and ANOVA.

This chapter has presented the methodology and the sampling procedures. It has given the sources for data and the steps for research. The data gathering instruments were identified. These are primarily the God Image Inventory and a demographic survey. The statistical treatment of the data that was followed for analysis was explained. Appendices A-F support this chapter. Chapter four presents the findings of the study.

CHAPTER 4

PRESENTATION AND INTERPRETATION OF DATA

This study aimed to explore how the selected Third Culture Kids (TCKs) identify their God Image and the demographic factors which affect the God Image of TCKs. This chapter presents and interprets the results from the collected data. This chapter contains three sections of the data. Section one is the pilot test which was done before the actual field research survey to examine the feasibility of the research tool. Section two and three are both the data from the survey in Faith Academy. Section two is the information from the demographic profile of the respondents. Section three is the assessment of God Image by TCKs from the high school of Faith Academy. The data was subjected to quantitative analysis. Tables were used to present the statistical data more effectively. The data was analyzed based on the null hypotheses and the research questions of the study.

The Pilot Test

In this section, the process and the results of the pilot test are presented along with the changes that had been made after the pilot test. The pilot test was conducted with the God Image Inventory questionnaire which is composed of 156 statements as it was originally arranged (1991 version). However, the pilot test which was planned to take in another international school was switched to a Korean International Church in Manila,

because the permission was not granted from the International school, while it was granted in the Korean International Church. The conditions of this research were met, and the participants qualified. There were 15 participants who met all the criteria for this pilot test. The time given was 30 minutes to take the questionnaire. The detail information of the participants including the demographic data and degree completion of the test are presented in Appendix G.

There were four participants who finished the questionnaire among the 15 participants, and 11 students who could not finish the questionnaires. The “Mean” of the completion of the pilot test was 74.4%. Moreover, the result of the four completed questionnaires were not quite reliable, because when the participants noticed that there was not much time left, some of them just hurried to finish it even without reading the questions properly. Besides the limited time factor, the researcher observed that almost all the participants complained that there were too many questions and most of the participants lost their concentration after around half-way through the test.

It was important to finish the questionnaire for analyzing the data properly to assess their God Image. But since the mean of the completion degree was 74.4% which did not even reach 80%, the researcher decided to change the questionnaire to the shortened version (72 statement version of 1997) for the actual field work survey based on the observation and results discovered from the pilot test. The shortened version would be more viable and feasible, because the amount of questions in the shortened version is 46.2% of the original version. Therefore, the completion degree for the questionnaire should be higher and the concentration of the respondents was projected to be better with the shortened version. It was important because those factors would affect

the accuracy of the data from the respondents. In fact, the shortened version was intended for research use (Lawrence 1997, 214). Hence, the questionnaire to be used for this study was changed into the shortened version. It was one of the significant changes learned from the pilot test.

There was one more important change after the pilot test. The researcher had noticed that there were some words that the participants found to be hard to understand as English is their second language. Therefore, the researcher interchanged some words which had been hard to understand for the respondents. During the pilot test, the researcher asked them to underline words which confused them or that they had found hard to understand. If these words were hard to understand for them, the research might not be accurate. Consequently, there were 12 words that the participants underlined. However, only the words which were underlined at least twice were replaced with different words, because the words underlined only once were not enough to prove the validity. There was also a word underlined by three participants, but because the question was not included in the shortened version, it was excluded. Table 3 shows the five words that were replaced to help them to be understood more easily.

Question No. in GII/GIS	Frequency of underlined	Original Words	Exchanged Words
10/2	4	Standoffish	Cold
29/13	3	Compassionate	Sympathetic
34/16	2	Has no strings attached	Anything to deserve God's love
50/22	2	Atheist	Who do not believe in Him
59/33	2	Provoked	Angry

Table 3. The Substituted Words for Improved Version of God Image Questionnaire

In conclusion, there were two notable changes based on the results from the pilot test. First, the God Image Inventory or GII (1991) was replaced with the God Image

Scale or GIS (1997) which is the shortened version of the God Image Inventory. Both questionnaires were intended for research purposes by Richard Lawrence, who is the inventor of the GII/GIS, which is the theoretical framework in this study. The only difference between the two questionnaires is the amount of the questions. Some questions were removed in the shortened version, and the whole part of “faith” and “salience” scales which were for checks and balances were also excluded in this version. The second notable change after the pilot test was that there were five words which were interchanged to make them easier to understand for the high-school TCKs who might not have English as their mother language. The pilot test gave a big contribution for the preparation of the actual survey. The improvement of the questionnaire was very helpful for the study. After all the revisions of the God Image questionnaire, the survey was ready to administrate for the research.

The Demographic Information of the Respondents

This section presents the data from the demographic questionnaires of the respondents. As based on the sampling, all the respondents in the population were the high school students in Faith Academy grades nine to 12. There were 199 students who joined this survey. After filtering, only 106 respondents revealed as meeting the criteria and conditions of this research. Table 4 describes the unqualified respondents. It presents the descriptions or the reasons why the other respondents were not qualified for this research.

Description	Amount
Filipino	41
Mixed Racial (with Filipino)	23
Age Cut-Off	14
Non-Christian	5
Answered Not Properly	5
Living Abroad Less Than 1 year	3
Rejected The Survey	1
Nationality Unanswered	1
Total	93

Table 4. The Description of the Unqualified Respondents

“Filipinos” were definitely excluded because they are living in their own country and culture. They are not TCKs. “Mixed racial (with Filipino)” students were also excluded because it was hard to define whether it is their host or home culture, since one of the parents are from the Philippines. Regarding the “age” category, in the pilot test many respondents’ grade levels were not corresponding with their ages. Therefore, the age was cut off by their birth year. The qualified range of the birth year was from 1999 to 2002. It represents the age from 16 to 19 correspondingly. “Non-Christians” are those who answered “No” to the question asking about whether you are a professing Christian. “Answered not properly” refers to those who did not complete the questionnaire properly. If all the questions were not answered completely, it was impossible to analyze their God Image, so it could not be included as a part of the data. For the following lists, a) the participants who have been living abroad less than 1 year were not qualified as a TCK; b) one of the participants rejected the survey; and c) another participant did not write the nationality; since the data for that person could not be categorized under any country, it could not apply for data analysis. Thus, at the end of the filtering, there were only 106 respondents left out of 199 participants which could be used as the data for this study.

Table 5 to Table 12 present the data of the demographic profile of the Faith Academy respondents. Their demographic information was profiled into several classifications based on the demographic questionnaire.

Age or Birth Year

Age/Birth Year	Frequency	Percentage	Rank
16 years old / 2002	19	17.9	3
17 years old / 2001	34	32.1	2
18 years old / 2000	36	34.0	1
19 years old / 1999	17	16.0	4
Total	106	100	

Table 5. The Demographic Profile of the Respondents in Terms of Age or Birth Year

The qualified age range was from 16 to 19 years old, who are born between 1999 and 2002. The respondents were asked for their birth year, to clarify their exact age. The general ages for each birth year were set together for better recognition. As Table 5 shows, the largest group among the respondents were those born in 2000 or 16 years old; they represented 36 respondents out of the 106 (34 %). Meanwhile, the respondents who were born in 1999 (or 19 years old) made up the smallest percentage with 17 respondents (16 %).

Grade Level

Grade Level	Frequency	Percentage	Rank
Grade 9	12	11.3	4
Grade 10	34	32.1	1
Grade 11	31	29.2	2
Grade 12	29	27.4	3
Total	106	100.0	

Table 6. The Demographic Profile of the Respondents in Terms of Grade Level

Table 6 presents the profile of the grade level of the respondents. The largest group was the grade 10 with 34 respondents (32.1 %). And the smallest group was the grade nine with 12 respondents (11.3 %). Since the result was different from the profile of ages as in the pilot test, it has proved that their grades and ages are not corresponding with each other.

Nationality

Nationality	Frequency	Percentage	Rank
United States of America	24	22.6	2
South Korea	69	65.1	1
Canada	2	1.9	3
China	2	1.9	3
Japan	1	0.9	4
United Kingdom	1	0.9	4
Sri Lanka	1	0.9	4
Switzerland	1	0.9	4
Vietnam	1	0.9	4
Germany	1	0.9	4
Canada-USA	1	0.9	4
Canada-Germany	1	0.9	4
Japan-United Kingdom	1	0.9	4
Total	106	100.0	

Table 7. The Demographic Profile of the Respondents in Terms of Nationality

As Table 7 presents, the gap between major (South Korea and USA) and minor (rest of the nationalities except South Korea and USA) nationalities was wide. The largest respondents were from South Korea with 69 respondents which refers to 65 percent of the sample group. And then as second, American respondents were 24 as 22.6 percent. For Canadian and Chinese, two respondents were from each nationality. The respondents from the rest of nine countries were only one person for each nationality. The mixed-

nationality respondents who were not mixed with Philippines were included into this research because this is a host culture for them.

Gender

Gender	Frequency	Percentage	Rank
Male	58	54.7	1
Female	48	45.3	2
Total	106	100.0	

Table 8. The Demographic Profile of the Respondents in Terms of Gender

Table 8 shows the percentages of male and female. The total number of the respondents were 106, and there were more male respondents (58) than female respondents (48). The gap between the two groups was not too large (10 respondents).

Years of Living Abroad

Years Living Abroad	Frequency	Percentage	Rank
1-5 years	7	6.6	4
6-10 years	19	17.9	3
11-15 years	44	41.5	1
16-19 years	36	34.0	2
Total	106	100.0	

Table 9. The Demographic Profile of the Respondents in Terms of Years of Living Abroad

Since the oldest respondents could be 19 years old, the category was divided in four parts with four to five years each. Table 9 shows that the most respondents have been out of their first culture around 11 to 15 years (44 respondents which is 42.5 percent). The respondents under the category 16-19 years were following as the second largest group with 36 respondents (34 percent). Among them, also many respondents were born in a

host culture. Meanwhile only seven respondents have moved to a host culture within 5 years as 6.6 percent out of the whole 106 respondents.

Number of Countries They Have Lived

Number of Countries	Frequency	Percentage	Rank
1 country	6	5.7	4
2 countries	65	61.3	1
3 countries	20	18.9	2
4 countries	12	11.3	3
5 countries	2	1.9	5
6-10 countries	1	.9	6
Total	106	100.0	

Table 10. The Demographic Profile of the Respondents in Terms of Number of Countries They Have Lived

Table 10 presents the number of countries the respondents have lived in so far. 65 respondents have lived in two countries as the largest group which was 61.3 percent. The category 6-10 countries actually indicate only one respondent who has lived in 10 countries. It was the smallest group for this demographic part. In general, most of the respondents have lived in two or three countries.

Living Status

Living Status	Frequency	Percentage	Rank
Family	85	80.2	1
Dormitory	21	19.8	2
Total	106	100.0	

Table 11. The Demographic Profile of the Respondents in Terms of Living Status

Table 11 shows that most of the respondents are living with their family rather than living in the dormitory. 85 respondents answered that they are living with family (80.2 %), while 21 respondents answered they are living in dorms or with caregivers

(19.8 %). Faith Academy offers a student dormitory along with the provision of dorm parents. This data infers that the result of the God Image is more based on the TCKs who are living with their own family than those who live in a dorm or with other caregivers.

Attending Church

Attending Church	Frequency	Percentage	Rank
Weekly	102	96.2	1
Bi-Weekly	1	0.9	3
Monthly	1	0.9	3
Less Frequently	2	1.9	2
Total	106	100.0	

Table 12. The Demographic Profile of the Respondents in Terms of Frequency of Attending Church

Table 12 shows respondents those who answered “Yes” to the question asking whether they were a professing Christian. The question for the frequency of their attending church was to examine the reliability of their answers, as well as their enthusiasm toward the church and spirituality. It was also to find out whether the frequency of the attending church is related upon their God Image. As Table 15 presents, all except four respondents that is, 102 respondents out of 106 (96.2 percent), answered that they are attending the church every week regularly. And there was one respondent each for biweekly and for monthly attending church. Two persons answered that they attended church even less frequently. This demographic data was for examining their Christianity.

The Assessment of the God Image of TCKs

This section presents the data of the assessment of the God Image Scale questionnaires by TCKs in Faith Academy. Based on the newly adopted God Image Scale

(GIS) questionnaire, the two sub-scales (the scales for checks and balance) from the God Image Inventory were removed which were “faith” and “salience.” Hence, the six sub-scales—“Presence,” “Challenge,” “Acceptance,” “Benevolence,” “Influence,” and “Providence”—under the three main categories of “Belonging,” “Goodness,” and “Control” were examined in the research. The categories of the God Image of the TCKs which were examined are presented by each category in table formats. After that, all the parts were composited together to give the overall God Image in the end.

Tables 13-19 present the God Image that has been assessed by the respondents. It has been analyzed for each of the six sub-scales, and also in composite form for their overall God Image. The verbal interpretation was decided based on the score of the mean.

Belonging

Presence

Q	Presence	Mean	SD	VI
6	God answers when I call.	2.08	.843	A
15	I can feel God deep inside of me.	1.94	.701	A
17	God feels very personal to me.	1.92	.768	A
20	I can talk to God on an intimate basis.	1.82	.765	A
23	God nurtures me.	1.62	.723	SA
24	I get the feeling of closeness to God, even in prayer.	1.82	.753	A
30	God is always there for me.	1.40	.685	SA
54	I sometimes feel cradled in God's arms.	2.07	.759	A
61	God feels close to me.	2.06	.693	A
63	I often feel that God is with me.	2.00	.743	A
64	I feel warm inside when I pray.	2.16	.863	A
70	God reaches out to me.	1.51	.733	SA
	Overall	1.85	.448	A

Table 13. The Perception of Respondents in Terms of Presence

Table 13 reveals that their God Image in terms of Presence toward God was scored in “Agreement” by the score of mean 1.85. It indicates the agreement for the originally intended question “Is God there for me?” or “Do I feel close to God?” (Lawrence 1991, 151-152). The respondents mostly agreed with the all the statements about the Presence of God. Among the results, the question number 30: “God is always there for me” scored as averaging the strongest agreement. The highest score was for the question number 64: “I feel warm inside when I pray.” But the score was still under the range of agreement. Thus, the data can be interpreted as the respondents who are TCKs generally agree with the Presence of God.

Challenge

Q	Challenge	Mean	SD	VI
11	God challenges me.	1.56	.756	SA
12	Thinking too much could endanger my faith.	2.15	.933	A
27	God takes pleasure in my achievements.	1.89	.694	A
29	God keeps asking me to try harder.	1.90	.675	A
32	Being close to God and being active in the world do mix.	2.08	.895	A
36	God wants me to achieve all I can in life.	1.80	.682	A
45	God asks me to keep growing as a person.	1.75	.727	SA
48	God wants me to ask many questions.	1.62	.749	SA
55	God has asked me to do hard things.	1.63	.680	SA
62	I think human achievements are a delight to God.	2.46	.732	U
68	God encourages me to go forward on the journey of life.	1.56	.663	SA
71	God does mind if I don't grow very much.	1.68	.721	SA
	Overall	1.84	.399	A

Table 14. The Perception of Respondents in Terms of Challenge

Table 14 shows the score for the assessment of God Image in terms of Challenge by the respondents. The overall perception of God Image regarding Challenge resulted as

“Agreement” based on the mean score 1.84. The main question for this scale was about whether you agree that God wants you to grow, “Does God want me to grow?” (Lawrence 1991, 153). The data shows that half of the questions, six out of 12, has results of the strong agreement. The lowest score as most “strong agree” was the question, “God challenges me (number 11)” and “God encourages me to go forward on the journey of life (number 68).” There was no “Disagreement,” but one “Undetermined” which was from the question “I think human achievements are a delight to God (number 62).” The data can be interpreted that the respondents who are TCKs generally agree with the Challenge of God.

Goodness

Acceptance

Q	Acceptance	Mean	SD	VI
3	I am not anxious about whether God still loves me.	1.83	.867	A
5	I am confident of God's love for me.	1.38	.736	SA
7	I know I'm not perfect, but God loves me anyway.	1.25	.618	SA
9	I don't feel that I have committed the unforgivable sin.	2.57	.883	D
16	I do not have to do anything to deserve God's love	1.99	.910	A
19	Even when I do bad things, I know God still loves me.	1.49	.636	SA
25	God loves me not only when I perform perfectly.	1.46	.745	SA
26	God loves me regardless.	1.34	.599	SA
34	I am not worry about whether God can love me.	2.11	.939	A
43	God's love for me in unconditional.	1.24	.544	SA
52	I am good enough for God to love.	2.55	1.113	D
72	I think God could love me.	1.73	.897	SA
	Overall	1.74	.279	SA

Table 15. The Perception of Respondents in Terms of Acceptance

Table 15 and Table 16 are both under the category “Goodness.” Table 19 presents the identification of the respondents regarding the Acceptance to God. Lawrence set the main question for this scale as, “Am I good enough for God to love?” (Lawrence 1991,

153). The overall score shows that the respondents strongly agree with the Acceptance of God. The strongest agreement was scored 1.24 from the question, “God’s love for me is unconditional.” And the highest disagreement was from the question, “I don’t feel that I have committed the unforgiven sin.” Finally, the overall result for the Acceptance was 1.74, which refers to “Strong Agreement.” The respondents largely agree with the Acceptance of God.

Benevolence

Q	Benevolence	Mean	SD	VI
2	I imagine God to be rather informal, and warm.	1.73	.707	SA
13	I think of God as more sympathetic than demanding.	2.06	.790	A
22	I think God even loves those who do not believe in Him.	1.48	.665	SA
28	I can’t imagine anyone God couldn’t love.	1.77	.886	A
33	God isn’t easily angry by disobedience.	2.29	.804	A
41	God isn’t looking for a chance to get even with me.	2.22	1.115	A
42	God's mercy is for everyone.	1.42	.827	SA
46	I think God doesn’t only love certain people.	1.53	.806	SA
51	Even if my beliefs about God were wrong, God would still love me.	1.74	.747	SA
53	God's compassion knows no religious boundaries.	1.75	.790	SA
56	Caring about people is more important to God than running the world.	1.44	.704	SA
67	I don’t think God enjoy getting with us even when we deserve it.	2.07	.953	A
	Overall	1.79	.442	A

Table 16. The Perception of Respondents in Terms of Benevolence

Table 16 reveals the assessment of the respondents for the Benevolence of God. The main question for this scale by the inventor was, “Is God the sort of being who would want to love me?” (Lawrence 1991, 153). The lowest mean (1.42) which is the strongest agreement was the question number 42: “God’s mercy is for everyone.” And the highest mean (2.29) was from the question number 33: “God isn’t easily angry by

disobedience.” There was no disagreement among the results of this category. Therefore, the overall result was “Agreement” with the mean 1.79. It can be interpreted as the respondents generally agree with the Benevolence of God.

Control

Influence

Q	Influence	Mean	SD	VI
1	When I obey God’s rules, God makes good things happen for me.	2.08	.829	A
4	Asking God for help mostly does me any good.	1.71	.848	SA
14	I get what I pray for.	2.46	.745	U
18	No matter how hard I pray, it does any good.	1.72	.724	SA
31	I get help from God if I pray for it.	1.67	.655	SA
37	I am a very powerful person because of God.	1.86	.736	A
40	If God listens to prayers, you could prove it by me.	2.08	.840	A
44	I know what to do to get God to listen to me.	2.37	.820	A
47	God almost always answers my prayers.	2.29	.827	A
58	I think my faith gives me any special influence with God.	2.05	.766	A
66	God mostly give me what I ask for.	2.09	.724	A
69	God sometimes intervenes at my request.	1.95	.722	A
	Overall	2.03	.393	A

Table 17. The Perception of Respondents in Terms of Influence

Table 17 presents the assessment of TCKs about the Influence of God. In fact, the sub-category Influence was rooted in the question, “How much can I control God?” for which the emphasis is not on God’s controllability but on the controllability by self toward God (Lawrence 1991, 151). The highest score (2.46) was from the question “I get what I pray for,” which was under the range of “undetermined.” And the strongest agreement (1.67) was from the question, “I get help from God if I pray for it.” Finally,

based on the overall score, which is 2.03, it was revealed that the respondents who are TCKs agree with their controllability toward God.

Controllability, as used by Lawrence, might be better understood by thinking of the concept in psychology of external and internal locus of control. Julian Rotter says that “when a reinforcement is perceived by the subject as following some action of his action, it is perceived as the result of luck, chance, fate, as under the control of powerful others, or as unpredictable because of the great complexity of the forces surrounding him. We have labeled this a belief in external control. If the person perceives that the event is contingent upon his own behavior or his own relatively permanent characteristics, we have termed this a belief in internal control” (Rotter 1966, 1). To sum up, the result indicates that the selected TCKs agree with their internal locus of control toward God.

Providence

Q	Providence	Mean	SD	VI
8	The voice of God tells me what to do.	2.27	.710	A
10	Even when I mess things up, I know God will straighten them out.	1.73	.750	SA
21	What happens in my life is largely a result of decisions God makes.	2.91	.829	D
35	God is in control of my life.	1.58	.660	SA
38	God will always provide for me.	1.46	.604	SA
39	I think God rarely leaves people free.	2.74	.690	D
49	God does much to determine the outcome of my life.	1.75	.740	A
50	God doesn't let the world run by its own laws.	2.16	.822	A
57	I often feel that I am in the hands of God.	1.85	.687	A
59	Mostly, God have provided for me.	1.98	.743	A
60	I am particularly drawn to the image of God as a shepherd.	2.14	.773	A
65	God is pretty much responsible for my life.	2.40	.825	A
	Overall	2.08	.351	A

Table 18. The Perception of Respondents in Terms of Providence

This scale is about the Providence of God in TCKs' lives. Table 18 shows the statistical data. The highest score (2.91) was from the question, "What happens in my life is largely a result of decisions God makes," which was "Disagreement." And the lowest score (1.46) was from the question, "God will always provide for me," as the most "Strong Agreement." The overall score for this scale of Providence was 2.08 which was "Agree." The main question of this sub-category was, "How much does God control me?" (Lawrence 1991, 151). Therefore, the result reveals that the respondents agree with the providence of God, which is God's controllability in their lives. It could only be projected that persons who struggle with providence on the God Image may also be persons who struggle with issues related to external locus of control.

Overall God Image of TCKs

God's Image	Mean	SD	VI
I. Belonging	1.84	.366	Agreement
A. Presence	1.85	.448	Agreement
B. Challenge	1.84	.399	Agreement
II. Goodness	1.77	.372	Agreement
C. Acceptance	1.74	.279	Strong Agreement
D. Benevolence	1.79	.442	Agreement
III. Control	2.05	.322	Agreement
E. Influence	2.03	.393	Agreement
F. Providence	2.08	.351	Agreement
General	1.89	.313	Agreement

Table 19. The Composite Table of the Respondents' Perception on God Image

Finally, after all the assessment for each of the sub-scales of the data, the results have been compiled into a composite as the overall God Image of TCKs for each of the main categories as well as the total overall God Image (see table 19). The overall God Image of the respondents was revealed as "Agreement" with the score 1.89.

Firstly, for the main category “Belonging” resulted in “Agreement” according the mean score 1.84. The sub-categories – “Presence” and “Challenge”– both resulted in “Agreement.” Therefore, the null hypothesis one, “There would be no statistical significance between the sense of belonging with God and the God Image within TCKs” was rejected. The result shows that the selected TCKs agree with the sense of belonging with God.

Secondly, for the main category “Goodness” resulted in “Agreement” according the mean score 1.77. The sub-categories “Acceptance” resulted in “Strong Agreement” and “Benevolence” resulted in “Agreement.” Therefore, the null hypothesis two, “There would be no statistical significance between the goodness of God and the God Image within TCKs” was rejected. The result shows that the selected TCKs agree with the goodness of God. The total score for “Goodness” was the lowest among the main categories, which means it is more leaning toward the agreement side.

Thirdly, the main category “Control” resulted in “Agreement” according the mean score 2.05. The sub-categories – “Influence” and “Providence”– both resulted in “Agreement.” Therefore, the null hypothesis three, “There would be no statistical significance between the sense of control with God and the God Image within TCKs” was rejected. The result shows that the selected TCKs agree with the sense of control with God. This category scored the highest among the main categories, which leans most away from the agreement side.

The null hypotheses from one to three were all rejected. All the three main categories were identified as “Agreement.” Hence, the overall God Image of the respondents was defined as positive. It can be interpreted as the respondents who are

TCKs generally agree with the Sense of Belonging with God, the Goodness of God, and the Control with God.

The Relationship between the Demographic Characteristics of the Respondents and Their God Image

In this section, the assessment of God Image by the respondents was also analyzed according to their demographic characteristics to examine whether there was a significant relationship between the demographic characteristics of TCKs and their God Image. This was to seek the answer if TCKs God Image can be varied depending on their demographic characteristics. The demographic characteristics were divided into eight items which were “Age/Birth Year,” “Grade Level,” “Nationality,” “Gender,” “Years of Living Abroad,” “Number of Countries They Have Lived,” “Living Status,” and “Frequency of Attending Church.” Based on the statistical standards and interpretations, the data has been interpreted if there are significant differences of God Image in light of each demographic characteristics items. This statistical data was analyzed with the method of ANOVA and it was conducted by a software tool, SPSS (Statistical Package for the Social Sciences).

TCKs' God Image and Age

God's Image	Age/ Birth Year	Amt.	Mean	sd	df	F- Value	P- Value	Decision
A. Presence	16/2002	19	1.86	.419	3/102	0.945	0.422	Fail to reject Ho
	17/2001	34	1.89	.452				
	18/2000	36	1.89	.511				
	19/1999	17	1.69	.305				
B. Challenge	16/2002	19	1.94	.292	3/102	0.729	0.537	Fail to reject Ho
	17/2001	34	1.78	.380				
	18/2000	36	1.86	.491				
	19/1999	17	1.78	.321				
I. Belonging	16/2002	19	1.90	.313	3/102	0.737	0.532	Fail to reject Ho
	17/2001	34	1.84	.350				
	18/2000	36	1.88	.443				
	19/1999	17	1.74	.260				
C. Acceptance	16/2002	19	1.77	.368	3/102	0.401	0.753	Fail to reject Ho
	17/2001	34	1.74	.363				
	18/2000	36	1.77	.487				
	19/1999	17	1.65	.332				
D. Benevolence	16/2002	19	1.81	.322	3/102	1.539	0.209	Fail to reject Ho
	17/2001	34	1.74	.386				
	18/2000	36	1.90	.552				
	19/1999	17	1.64	.370				
II. Goodness	16/2002	19	1.79	.293	3/102	1.088	0.358	Fail to reject Ho
	17/2001	34	1.74	.337				
	18/2000	36	1.83	.460				
	19/1999	17	1.64	.298				
E. Influence	16/2002	19	2.05	.248	3/102	1.456	0.231	Fail to reject Ho
	17/2001	34	1.93	.400				
	18/2000	36	2.12	.486				
	19/1999	17	2.00	.239				
F. Providence	16/2002	19	2.08	.329	3/102	0.593	0.621	Fail to reject Ho
	17/2001	34	2.03	.323				
	18/2000	36	2.14	.411				
	19/1999	17	2.05	.297				
III. Control	16/2002	19	2.07	.272	3/102	1.331	0.269	Fail to reject Ho
	17/2001	34	1.98	.320				
	18/2000	36	2.13	.377				
	19/1999	17	2.02	.221				

Table 20. The Relationship of the Respondents' God Image and their Age/Birth Year

Table 20 shows the results whether the different ages of respondents affected their God Image. The range of respondents' age was set by the birth year 1999-2002 (or 16-19 years old). Therefore, there were four groups to compare with their God Image. Based on the p-values, all the decisions resulted as "fail to reject null hypothesis four (4a)," which means the data shows that there is no significant difference between their God Images and their ages. The category of Benevolence scored the lowest p-value (0.209), but it was still so much higher than the probability level for rejection (0.05). Thus, it was revealed that the God Image of respondents was not varied upon their ages.

TCKs' God Image and Grade Level

God's Image	Grade	Amt.	Mean	sd	df	F-Val.	P-Val.	Decision
A. Presence	Grade 9	12	1.77	.304	3/102	1.158	0.330	Fail to reject Ho
	Grade 10	34	1.95	.458				
	Grade 11	31	1.87	.401				
	Grade 12	29	1.75	.522				
B. Challenge	Grade 9	12	1.90	.240	3/102	1.381	0.253	Fail to reject Ho
	Grade 10	34	1.93	.355				
	Grade 11	31	1.73	.396				
	Grade 12	29	1.82	.485				
I. Belonging	Grade 9	12	1.84	.225	3/102	1.117	0.346	Fail to reject Ho
	Grade 10	34	1.94	.346				
	Grade 11	31	1.80	.338				
	Grade 12	29	1.78	.450				
C. Acceptance	Grade 9	12	1.66	.364	3/102	1.858	0.141	Fail to reject Ho
	Grade 10	34	1.87	.329				
	Grade 11	31	1.72	.397				
	Grade 12	29	1.65	.479				
D. Benevolence	Grade 9	12	1.79	.296	3/102	0.674	0.570	Fail to reject Ho
	Grade 10	34	1.85	.368				
	Grade 11	31	1.70	.386				
	Grade 12	29	1.82	.605				
	Grade 10	34	2.06	.332				
	Grade 11	31	2.03	.311				
	Grade 12	29	2.11	.360				

Table 21.a. The Relationship of the Respondents' God Image and their Grade Level (Scales A, B, C, & D and Summary I)

God's Image	Grade Level	Amt.	Mean	sd	df	F-Value	P-Value	Decision
II. Goodness	Grade 9	12	1.72	.292	3/102	1.099	0.353	Fail to reject Ho
	Grade 10	34	1.86	.298				
	Grade 11	31	1.71	.339				
	Grade 12	29	1.73	.492				
E. Influence	Grade 9	12	1.93	.190	3/102	0.934	0.427	Fail to reject Ho
	Grade 10	34	2.02	.363				
	Grade 11	31	1.99	.440				
	Grade 12	29	2.12	.433				
F. Providence	Grade 9	12	1.96	.269	3/102	0.554	0.647	Fail to reject Ho
	Grade 10	34	2.10	.368				
	Grade 11	31	2.08	.331				
	Grade 12	29	2.11	.385				
III. Control	Grade 9	12	1.94	.205	3/102	0.861	0.464	Fail to reject Ho
	Grade 10	34	2.06	.332				
	Grade 11	31	2.03	.311				
	Grade 12	29	2.11	.360				

Table 21.b. The Relationship of the Respondents' God Image and their Grade Level (Scales E & F and Summary II & III)

Table 21 presents the relationship between God Image of respondents and their grade levels. As with the age groups, there were four groups for this comparison from grade nine to 12. Table 21 shows that there was no category which rejected the null hypothesis four (4b) for this demographic item. The lowest score of probability was in the scale of Acceptance (0.141), which is still higher than the control point 0.05. The decisions and results show that there is no significant difference in God Image between students' different grade levels. Therefore, the null hypothesis four (4b) is accepted because it fails to reject the null hypothesis.

TCKs' God Image and Nationality

God's Image	Nationality	Amt.	Mean	Sd	df	F-Value	P-Value	Decision
A. Presence	USA	24	2.04	.505	12/93	1.387	0.186	Fail to reject Ho
	S. Korea	69	1.83	.420				
	Canada	2	1.33	.000				
	China	2	2.00	.235				
	Japan	1	1.91	.000				
	UK	1	2.16	.000				
	Sri Lanka	1	1.58	.000				
	Switzerland	1	1.50	.000				
	Vietnam	1	2.08	.000				
	Germany	1	1.83	.000				
	Canada-USA	1	1.00	.000				
	Canada-Germany	1	1.08	.000				
	Japan-UK	1	1.66	.000				
B. Challenge	USA	24	1.82	.528	12/93	0.678	0.769	Fail to reject Ho
	S. Korea	69	1.86	.362				
	Canada	2	1.37	.058				
	China	2	1.91	.235				
	Japan	1	1.58	.000				
	UK	1	2.16	.000				
	Sri Lanka	1	1.25	.000				
	Switzerland	1	2.08	.000				
	Vietnam	1	1.91	.000				
	Germany	1	1.50	.000				
	Canada-USA	1	2.08	.000				
	Canada-Germany	1	1.58	.000				
	Japan-UK	1	2.00	.232				
I. Belonging	USA	24	1.93	.470	12/93	0.858	0.591	Fail to reject Ho
	S. Korea	69	1.84	.334				
	Canada	2	1.35	.029				
	China	2	1.95	.000				
	Japan	1	1.75	.000				
	UK	1	2.16	.000				
	Sri Lanka	1	1.41	.000				
	Switzerland	1	1.79	.000				
	Vietnam	1	2.00	.000				
	Germany	1	1.66	.000				
	Canada-USA	1	1.54	.000				
	Canada-Germany	1	1.33	.000				
	Japan-UK	1	1.83	.000				

Table 22.a. The Relationship of the Respondents' God Image and their Nationality (Belonging Scales)

God's Image	Nationality	Amt.	Mean	Sd	df	F-Value	P-Value	Decision
C. Acceptance	USA	24	1.65	.486	12/93	1.216	0.284	Fail to reject Ho
	S. Korea	69	1.80	.369				
	Canada	2	1.54	.176				
	China	2	1.54	.058				
	Japan	1	2.00	.000				
	UK	1	2.33	.000				
	Sri Lanka	1	2.08	.000				
	Switzerland	1	1.83	.000				
	Vietnam	1	1.91	.000				
	Germany	1	1.25	.000				
	Canada-USA	1	1.08	.000				
	Canada-Germany	1	1.33	.000				
	Japan-UK	1	1.16	.000				
D. Benevolence	USA	24	1.69	.653	12/93	1.000	0.455	Fail to reject Ho
	S. Korea	69	1.82	.347				
	Canada	2	1.66	.235				
	China	2	1.75	.353				
	Japan	1	1.58	.000				
	UK	1	2.16	.000				
	Sri Lanka	1	1.83	.000				
	Switzerland	1	2.08	.000				
	Vietnam	1	1.83	.000				
	Germany	1	1.16	.000				
	Canada-USA	1	2.83	.000				
	Canada-Germany	1	1.33	.000				
	Japan-UK	1	2.08	.000				
II. Goodness	USA	24	1.67	.522	12/93	0.750	0.700	Fail to reject Ho
	S. Korea	69	1.81	.320				
	Canada	2	1.60	.206				
	China	2	1.64	.147				
	Japan	1	1.79	.000				
	UK	1	2.25	.000				
	Sri Lanka	1	1.95	.000				
	Switzerland	1	1.95	.000				
	Vietnam	1	1.87	.000				
	Germany	1	1.20	.000				
	Canada-USA	1	1.95	.000				
	Canada-Germany	1	1.33	.000				
	Japan-UK	1	1.62	.000				

Table 22.b. The Relationship of the Respondents' God Image and their Nationality (Goodness Scales)

God's Image	Nationality	Amt.	Mean	Sd	df	F-Value	P-Value	Decision
E. Influence	USA	24	2.19	.480	12/93	0.840	0.610	Fail to reject Ho
	S. Korea	69	1.98	.365				
	Canada	2	1.75	.471				
	China	2	1.83	.235				
	Japan	1	2.33	.000				
	UK	1	2.33	.000				
	Sri Lanka	1	2.25	.000				
	Switzerland	1	1.66	.000				
	Vietnam	1	2.08	.000				
	Germany	1	2.08	.000				
	Canada-USA	1	1.91	.000				
	Canada-Germany	1	1.58	.000				
	Japan-UK	1	2.08	.000				
F. Providence	USA	24	2.14	.341	12/93	0.655	0.790	Fail to reject Ho
	S. Korea	69	2.06	.368				
	Canada	2	1.83	.235				
	China	2	2.04	.058				
	Japan	1	1.91	.000				
	UK	1	2.41	.000				
	Sri Lanka	1	2.25	.000				
	Switzerland	1	2.08	.000				
	Vietnam	1	2.33	.000				
	Germany	1	2.58	.000				
	Canada-USA	1	1.66	.000				
	Canada-Germany	1	1.75	.000				
	Japan-UK	1	2.00	.000				
III. Control	USA	24	2.17	.353	12/93	0.809	0.640	Fail to reject Ho
	S. Korea	69	2.02	.320				
	Canada	2	1.79	.117				
	China	2	1.93	.147				
	Japan	1	2.12	.000				
	UK	1	2.37	.000				
	Sri Lanka	1	2.25	.000				
	Switzerland	1	1.87	.000				
	Vietnam	1	2.20	.000				
	Germany	1	2.33	.000				
	Canada-USA	1	1.79	.000				
	Canada-Germany	1	1.66	.000				
	Japan-UK	1	2.04	.000				

Table 22.c. The Relationship of the Respondents' God Image and their Nationality (Control Scales)

Table 22 reveals the result from the comparison about the God Image of the respondents and their nationalities. The respondents were from 13 different countries, and there were three mixed nationalities. Regarding the mixed nationalities, since they are living in a host culture anyway, they were included as the qualified respondents for this study. Respondents from South Korea made up the largest percentage with 69 respondents. Americans took the second place with 24 respondents. There were two respondents from Canada and China each, and then the rest of the nationalities were represented by one respondent each. However, all the decisions were defined as there is no significant difference between the nationality and their God Image. It rejected the null hypothesis four (4c). The category of Presence scored 0.186 as the lowest p-value (probability), yet it was still under the range of “Fail to reject the null hypothesis.”

TCKs' God Image and Gender

God's Image	Gender	Amt.	Mean	sd	df	t-Value	P-Value	Decision
A. Presence	Male	58	1.92	.498	1/104	3.123	0.080	Fail to reject Ho
	Female	48	1.77	.368				
B. Challenge	Male	58	1.91	.444	1/104	4.814	0.030	Reject Ho
	Female	48	1.75	.318				
I. Belonging	Male	58	1.92	.406	1/104	5.256	0.024	Reject Ho
	Female	48	1.76	.291				
C. Acceptance	Male	58	1.80	.407	1/104	3.089	0.082	Fail to reject Ho
	Female	48	1.67	.389				
D. Benevolence	Male	58	1.90	.493	1/104	7.825	0.006	Reject Ho
	Female	48	1.66	.335				
II. Goodness	Male	58	1.85	.401	1/104	6.871	0.010	Reject Ho
	Female	48	1.66	.309				
E. Influence	Male	58	2.07	.397	1/104	1.662	0.200	Fail to reject Ho
	Female	48	1.97	.386				
F. Providence	Male	58	2.11	.349	1/104	1.080	0.301	Fail to reject Ho
	Female	48	2.04	.353				
III. Control	Male	58	2.09	.341	1/104	1.836	0.178	Fail to reject Ho
	Female	48	2.01	.295				

Table 23. The Relationship of the Respondents' God Image and their Gender

Table 23 shows the relationship between the God Image of the respondents and their gender. For this item, only a few categories were defined as “Reject the null hypothesis.” First, the null hypotheses of the category Belonging and its sub-category Challenge were rejected. According to the statistics, the p-value for Challenge was scored 0.030 which made the decision “Reject the null hypothesis.” It also affected the main category “Belonging,” resulting in “Reject the null hypothesis” with the score of 0.024 for the p-value. The mean for the male was higher than females. It indicates that their God Image in terms of Challenge and the Sense of Belonging are more positive for the female respondents than the male respondents.

Secondly, the category Goodness and its sub-category Benevolence also had the result of “Reject the null hypothesis.” The process was similar with the Sense of Belonging. The p-value for Benevolence was 0.006 which is very low and under the control point 0.05. Thus, it affected the main category Goodness, which was scored 0.010 for the p-value. Since the means for the male were higher than female, it also can be interpreted as that their God Image of Benevolence and the Goodness are more positive for the female respondents than the male respondents.

The results and decisions referred that there was a significant relationship between the God Image of respondents and their gender. Therefore, the null hypothesis four (4d), “There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of gender” was rejected. Female respondents tend to be more positive than male respondents, especially for the Sense of Belonging and Goodness. The rest of the remaining categories were revealed as no significant difference between each other.

TCKs' God Image and Years Living Abroad

God's Image	Living Outside	Amt.	Mean	sd	df	F-Value	P-Value	Decision
A. Presence	1-5 years	7	2.30	.437	3/102	5.219	0.002	Reject Ho
	6-10 years	19	1.66	.441				
	11-15 years	44	1.78	.402				
	16-19 years	36	1.96	.438				
B. Challenge	1-5 years	7	1.89	.239	3/102	0.184	0.907	Fail to reject Ho
	6-10 years	19	1.84	.350				
	11-15 years	44	1.81	.372				
	16-19 years	36	1.87	.482				
I. Belonging	1-5 years	7	2.10	.252	3/102	2.355	0.076	Fail to reject Ho
	6-10 years	19	1.75	.350				
	11-15 years	44	1.79	.338				
	16-19 years	36	1.91	.402				
C. Acceptance	1-5 years	7	1.75	.240	3/102	0.817	0.487	Fail to reject Ho
	6-10 years	19	1.62	.344				
	11-15 years	44	1.75	.344				
	16-19 years	36	1.80	.510				
D. Benevolence	1-5 years	7	1.82	.439	3/102	0.136	0.938	Fail to reject Ho
	6-10 years	19	1.84	.437				
	11-15 years	44	1.76	.333				
	16-19 years	36	1.79	.563				
II. Goodness	1-5 years	7	1.78	.249	3/102	0.149	0.930	Fail to reject Ho
	6-10 years	19	1.73	.320				
	11-15 years	44	1.76	.281				
	16-19 years	36	1.79	.504				
E. Influence	1-5 years	7	2.11	.413	3/102	2.075	0.108	Fail to reject Ho
	6-10 years	19	1.92	.349				
	11-15 years	44	1.96	.365				
	16-19 years	36	2.14	.426				
F. Providence	1-5 years	7	2.20	.396	3/102	2.503	0.063	Fail to reject Ho
	6-10 years	19	1.92	.254				
	11-15 years	44	2.06	.339				
	16-19 years	36	2.17	.378				
III. Control	1-5 years	7	2.16	.282	3/102	2.950	0.036	Reject Ho
	6-10 years	19	1.92	.270				
	11-15 years	44	2.01	.324				
	16-19 years	36	2.16	.326				

Table 24. The Relationship of the Respondents' God Image and their Years of Living Abroad

To examine the significant differences according to the years of living abroad or in the host culture of the respondents, their living years were classified into four categories. Since the oldest respondents were 19 years old, the number of years was divided to 4-5 years for each group. Two groups resulted in “Reject the null hypothesis”.

First, the sub-category, “Presence” resulted in a very low score for the p-value (0.002) which indicates “Reject the null hypothesis.” The mean for “the 1-5 years” was 2.30, while “the 6-10 years” was 1.66. It implies that the respondents who have lived abroad for 1-5 years feel God’s presence less than who have lived 6-10 years. These two groups present the highest and lowest among the all groups which made the significant difference. However, according to the result of statistical analysis, the main category “sense of Belonging” resulted in “Fail to reject the null hypothesis.” The result indicates that the different number of years living abroad can affect TCK’s God Image. Thus, the sub-category Presence rejected the null hypothesis four regarding the number of years living abroad.

Secondly, the null hypothesis was also rejected for the main category of “Control.” For the sub-categories “Influence and Providence,” both resulted as “Fail to reject the null hypothesis.” The F-value of them were both high and the P-value for both of them was low, although it was not under 0.05. Hence, based on the statistical formula of ANOVA (see figure 9), all the cumulative data from mean, standard deviation (sd), and F-value including the number of respondents for each group have resulted in the main category “Control” as being “Reject the null hypothesis.” According to the mean, it can be interpreted that the respondents who have lived abroad for 6-10 years tend to more agree with the “Control with God” than those who have lived abroad for 1-5 years or 16-

19 years. Therefore, the data analysis has revealed that there is a significant difference between their God Image and the number of years the respondents have lived abroad which rejects the null hypothesis four (4e).

TCKs' God Image and Number of Countries Have Lived

God's Image	Number of Countries	Amt.	Mean	sd	df	F-Value	P-Value	Decision
A. Presence	1	6	2.27	.571	5/100	1.819	0.116	Fail to reject Ho
	2	65	1.84	.453				
	3	20	1.74	.387				
	4	12	1.95	.394				
	5	2	1.45	.058				
	6-10	1	1.91	.000				
B. Challenge	1	6	2.30	.723	5/100	2.170	0.063	Fail to reject Ho
	2	65	1.78	.377				
	3	20	1.85	.337				
	4	12	1.91	.321				
	5	2	1.87	.294				
	6-10	1	1.58	.000				
I. Belonging	1	6	2.29	.623	5/100	2.327	0.048	Reject Ho
	2	65	1.81	.351				
	3	20	1.80	.290				
	4	12	1.93	.322				
	5	2	1.66	.176				
	6-10	1	1.75	.000				
C. Acceptance	1	6	2.30	.484	5/100	5.285	0.000	Reject Ho
	2	65	1.72	.378				
	3	20	1.55	.335				
	4	12	1.97	.300				
	5	2	1.70	.176				
	6-10	1	1.16	.000				
D. Benevolence	1	6	2.16	.932	5/100	1.967	0.090	Fail to reject Ho
	2	65	1.73	.400				
	3	20	1.78	.408				
	4	12	1.98	.288				
	5	2	1.91	.235				
	6-10	1	1.25	.000				

Table 25.a. The Relationship of the Respondents' God Image and the Number of Countries They Have Lived (Scales A, B, C, & D and Summary I)

God's Image	Number of Countries	Amt.	Mean	sd	df	F-Value	P-Value	Decision
II. Goodness	1	6	2.23	.681	5/100	4.055	0.002	Reject Ho
	2	65	1.72	.341				
	3	20	1.67	.292				
	4	12	1.97	.252				
	5	2	1.81	.206				
	6-10	1	1.20	.000				
E. Influence	1	6	2.50	.537	5/100	3.294	0.009	Reject Ho
	2	65	1.98	.418				
	3	20	1.99	.225				
	4	12	2.18	.158				
	5	2	1.50	.235				
	6-10	1	1.91	.000				
F. Providence	1	6	2.19	.549	5/100	1.064	0.385	Fail to reject Ho
	2	65	2.05	.348				
	3	20	2.07	.316				
	4	12	2.24	.285				
	5	2	1.75	.471				
	6-10	1	2.16	.000				
III. Control	1	6	2.34	.383	5/100	2.580	0.031	Reject Ho
	2	65	2.02	.345				
	3	20	2.03	.213				
	4	12	2.21	.172				
	5	2	1.62	.353				
	6-10	1	2.04	.000				

Table 25.b. The Relationship of the Respondents' God Image and the Number of Countries They Have Lived (Scales E & F and Summary II & III)

Table 25 deals with the number of countries the respondents have lived in and their God Image. The result led to a significant finding. All the three main categories were defined as "Reject the null hypothesis." For the first main category "Belonging", the sub-categories all resulted as "Fail to reject," but because of the effect of standard deviation (sd), F-value and the irregular number of respondents, the final decision for the "Sense of Belonging" became "Reject the null hypothesis." Yet the p-value of "Belonging," which is 0.048, is very near with 0.05. However, since it is under the range

of rejection, based on the mean, it was interpreted as the respondents who have lived in five (1.66) or more countries (1.75) tend to have more sense of belonging with God than those who have lived in one country (2.29).

The second category was Goodness. The result was defined as “Reject the null hypothesis.” One of the sub-category “Acceptance”, was scored 0.000 for the p-value, which is the lowest for the whole study. Therefore, although one of the sub-categories was “Fail to reject”, the main category “Goodness” turned out as “Reject the null hypothesis” with the p-value 0.002. According to the mean, it can be interpreted that the respondents who have lived in one country (2.23) tend to agree less with the “Goodness of God” than those who have lived in three (1.67). It indicates that the TCKs who have lived in more than one country tend to more agree with the “Goodness of God.”

Finally, the last category “Control”, also resulted as “Reject the null hypothesis.” The sub-category “Influence” also resulted as “Reject the null hypothesis,” with the p-value 0.009. Even though the sub-category “Providence” was “Failed to reject”, the total main category scored 0.031 which refers to “Reject the null hypothesis.” Both the Influence and Control show similar range of means. The results refer that the respondents who have lived in five countries tend to more agree for the “Control with God” than those who have lived in one country.

Thus, in the light of this demographic item, all the results and the decision indicate that there are significant differences on every aspect of their God Image (sense of belonging, goodness, and control). It rejects the null hypothesis four (4f), “There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of the number countries they have lived.”

TCKs' God Image and Living Status

God's Image	Living Status	Amt.	Mean	sd	df	t-Value	P-Value	Decision
A. Presence	Family	85	1.84	.480	1/104	0.318	0.574	Fail to reject Ho
	Dormitory	21	1.90	.287				
B. Challenge	Family	85	1.85	.448	1/104	0.000	0.993	Fail to reject Ho
	Dormitory	21	1.84	.426				
I. Belonging	Family	85	1.84	.399	1/104	0.116	0.735	Fail to reject Ho
	Dormitory	21	1.84	.395				
C. Acceptance	Family	85	1.74	.408	1/104	0.004	0.952	Fail to reject Ho
	Dormitory	21	1.74	.394				
D. Benevolence	Family	85	1.79	.459	1/104	0.001	0.974	Fail to reject Ho
	Dormitory	21	1.79	.379				
II. Goodness	Family	85	1.77	.377	1/104	0.000	0.989	Fail to reject Ho
	Dormitory	21	1.76	.360				
E. Influence	Family	85	2.02	.411	1/104	0.044	0.835	Fail to reject Ho
	Dormitory	21	2.04	.317				
F. Providence	Family	85	2.07	.365	1/104	0.545	0.462	Fail to reject Ho
	Dormitory	21	2.13	.291				
III. Control	Family	85	2.04	.336	1/104	0.280	0.598	Fail to reject Ho
	Dormitory	21	2.09	.265				

Table 26. The Relationship of the Respondents' God Image and their Living Status

The living status was grouped into two parts, either living with family or living in a dorm with a caregiver. Since the variables were only two, *t* test was used to compare and analyze this statistical data. As Table 26 shows, there were no significant differences among the God Image according to their living status. All the scores in probability were quite high which means less possibility of rejecting the null hypothesis four (4g). The result has proven that there are no significant differences between groups in God Image based on their living status. Therefore, the null hypothesis four (4g) is accepted.

TCKs' God Image and Frequency Attending Church

God's Image	Attending Church	Amt.	Mean	sd	df	F-Value	P-Value	Decision
A. Presence	Weekly	102	1.84	.437	3/102	2.725	0.048	Reject Ho
	Bi-Weekly	1	3.00	.000				
	Monthly	1	2.33	.000				
	Less Frequently	2	1.91	.471				
B. Challenge	Weekly	102	1.84	.393	3/102	1.797	0.152	Fail to reject Ho
	Bi-Weekly	1	2.25	.000				
	Monthly	1	1.08	.000				
	Less Frequently	2	1.62	.530				
I. Belonging	Weekly	102	1.84	.361	3/102	1.607	0.192	Fail to reject Ho
	Bi-Weekly	1	2.62	.000				
	Monthly	1	1.70	.000				
	Less Frequently	2	1.77	.500				
C. Acceptance	Weekly	102	1.74	.409	3/102	0.328	0.805	Fail to reject Ho
	Bi-Weekly	1	2.00	.000				
	Monthly	1	1.66	.000				
	Less Frequently	2	1.95	.176				
D. Benevolence	Weekly	102	1.78	.446	3/102	0.808	0.492	Fail to reject Ho
	Bi-Weekly	1	2.41	.000				
	Monthly	1	2.08	.000				
	Less Frequently	2	1.79	.058				
II. Goodness	Weekly	102	1.76	.377	3/102	0.543	0.654	Fail to reject Ho
	Bi-Weekly	1	2.20	.000				
	Monthly	1	1.87	.000				
	Less Frequently	2	1.87	.117				
E. Influence	Weekly	102	2.01	.396	3/102	0.894	0.447	Fail to reject Ho
	Bi-Weekly	1	2.50	.000				
	Monthly	1	2.25	.000				
	Less Frequently	2	2.29	.058				
F. Providence	Weekly	102	2.06	.344	3/102	2.648	0.053	Fail to reject Ho
	Bi-Weekly	1	2.75	.000				
	Monthly	1	2.66	.000				
	Less Frequently	2	2.33	.117				
III. Control	Weekly	102	2.04	.319	3/102	2.090	0.106	Fail to reject Ho
	Bi-Weekly	1	2.62	.000				
	Monthly	1	2.45	.000				
	Less Frequently	2	2.31	.088				

Table 27. The Relationship of the Respondents' God Image and their Frequency of Attending Church

Finally, the study has examined whether the frequency of attending church affected the TCKs' God Image. Table 27 presents the results based on the four options given to them: weekly, biweekly, monthly, or less frequently. The sub-category "Presence" has resulted as "Reject the null hypothesis" according to the p-value (0.048). The mean (3.00) of those who attend church biweekly was much higher than the mean (1.84) of those who attend church weekly. It can be interpreted that those who attend church weekly agree with the "Presence of God," while those who attend church biweekly disagree with the "Presence of God." But it didn't affect the main category Belonging to result in "Reject the null hypothesis." This result refers that the null hypothesis four (4h), "There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of the frequency of attending church" was rejected.

In conclusion, the four items of demographic characteristics have revealed that there are significant differences with their God Image according to the results of the data analysis. The null hypotheses have been rejected since there is a significant relationship between several demographic characteristics of the TCKs and their God Image. The influential demographic factors are gender, number of years living abroad, number of countries, and frequency of church attending. This chapter discussed the presentation, analysis and interpretation of the data. The next chapter shows the summary, findings, conclusions, and recommendations.

CHAPTER 5

SUMMARY, FINDINGS, CONCLUSIONS, AND RECOMMENDATIONS

This chapter presents the summary, findings, conclusions, and recommendations as the final chapter for this study based on the research that was done. The summary covers from the background of the study along with the problems, procedures, until the findings which has identified the significant discoveries from this research. The conclusions are based on the findings drawn from this research along with the practical overall implications of this study. Recommendations contain the suggestions for implementations as well as for the further studies about the spirituality of TCKs.

Summary

This current study was conducted to evaluate how the respondents who are TCKs (Third Culture Kids) from Faith Academy identify their God Image. The world is getting more globalized, and there are more TCKs all the around world which means there are also more Christian TCKs. Since God Image has a great influence on their spiritual life or spirituality, the purpose of this study was to explore the God Image of TCKs, to study whether being a TCK affects the God Image with the main research question, “How do the selected Third Culture Kids identify God Image among the age group 16 to 19 in Faith Academy, Philippines?” The researcher attempted to answer the following five sub-

problems. First, what are the demographic characteristics of the respondents in terms of (1) age/birth year, (2) grade level, (3) nationality, (4) gender, (5) living years outside their home culture, (6) number of countries they have lived, (7) living status, and (8) frequency of attending church? Second, how do the respondents identify concerning their sense of belonging with God? Third, how do the respondents identify concerning the goodness of God? Fourth, how do the respondents identify concerning their sense of Control with God? Finally, the fifth was what are the influential relationships between the respondents' demographic characteristics and their God Image? Thus, there were three main parts among the research problems (Belonging, Goodness, and Control). Each of these three had two sub-categories in order to help ascertain the overall score. The sub-categories Presence and Challenge under the Sense of Belonging, Acceptance and Benevolence under the Goodness, and Influence and Providence under the Control. These were then analyzed comparing the individual demographic characteristics with the God Image according to the main three categories. The relationship between the demographic characteristics and the TCKs' overall God Image was compared as the last part of the study.

This study was limited to the 16 to 19 years old TCKs in Faith Academy. Faith Academy is an international Christian school in Cainta, Rizal, Philippines. Faith Academy was selected because it qualifies on both of the main conditions for this research which were TCKs and Christians. The respondents were delimited to: 1) TCKs who have lived in host culture at least more than one year, 2) professing Christians, 3) students who were 16 to 19 years old who are most likely in the Identity Phase based on Erikson's developmental theory. There was also a pilot test before the actual survey in

Faith Academy to examine whether the survey was feasible to conduct. Several changes had to be made after the pilot test on the questionnaire as a result of what was learned by observation and the feedback.

This research was descriptive in design, and the main methodology conducted was through survey questionnaires as a quantitative research study. After the data gathering, the data was analyzed statistically by using the One-Way ANOVA (Analysis of Variance) method and using SPSS (Statistical Package for the Social Sciences) as a tool. The process of the research was in this order: 1) permission from Faith Academy, 2) pilot test, 3) surveying questionnaire, and 4) data analysis. There were 106 respondents who qualified to be included in the research of this study.

Findings

The following summaries are the significant findings drawn from this study. The first discussion is on the demographic characteristics of the respondents.

- a. Age – The range of the age was from 16 to 19 years old (or born in 1999 to 2002). Out of 106 respondents, 36 respondents were born in 2000 or 18 years old as the first rank by 34 percent. Those who were born in 1999 or 19 years old were the smallest group (16 % by 17 respondents).
- b. Grade – The age of the respondents was not corresponding with their grade levels. The range of the grades was from nine to 12. Grade 10 was the largest group with 34 respondents (32.1 %) and grade nine was the smallest group with 12 respondents (11.3 %) out of the 106 respondents.

- c. Nationality – There were 13 nationalities among the 106 respondents. 69 respondents were from South Korea (65.1 %) as the largest nationality and 24 respondents were from America (22.6 %) as the second largest nationality. There were two respondents each from Canada and China (1.9 %). Then, the rest of seven nationalities were represented by only one respondent each (0.9 %) out of the 106 respondents.
- d. Gender – There were 58 males as 54.7 percent and 48 females as 45.3 percent out of the 106 respondents.
- e. Years of living in host culture – The number of years were divided into four groups by four to five years. The largest group was those who have lived outside of their home culture for 11 to 15 years with 44 respondents (41.5 %). There were only seven respondents (6.6 %) who have left their home culture from one to five years ago.
- f. Number of countries they have lived – There were 65 respondents who have lived in two countries (61.3 %) as the largest group, and one respondent who has lived in ten countries (0.9 %) out of the 106 respondents.
- g. Living status – 85 respondents were living with their family (80.2 %) out of the 106 respondents. And 21 respondents (19.8 %) were living in a dormitory or with a caregiver.
- h. Frequency of attending church—102 respondents (96.2 %) out of the 106 respondents were attending church every week. Two respondents (1.9 %) answered that they attend church less frequently than monthly, and one respondent (0.9 %) each attends church either every two weeks or once a month.

The second discussion is regarding the God Image of respondents as TCKs. It aimed to answer the null hypotheses one to three which are seeking the God Image by TCKs according to the main three categories: the sense of 1) Belonging, 2) Goodness, and 3) Control. Their God Image was assessed through the God Image Scale questionnaire by Lawrence (1997).

God's Image	Mean	SD	VI
I. Belonging	1.84	.366	Agreement
A. Presence	1.85	.448	Agreement
B. Challenge	1.84	.399	Agreement
II. Goodness	1.77	.372	Agreement
C. Acceptance	1.74	.279	Strong Agreement
D. Benevolence	1.79	.442	Agreement
III. Control	2.05	.322	Agreement
E. Influence	2.03	.393	Agreement
F. Providence	2.08	.351	Agreement
General	1.89	.313	Agreement

Table 19. The Composite Table of the Respondents' Perception on God Image

Table 19 shows the overall God Image of the respondents has been analyzed according to the data. Firstly, regarding the category Belonging, both sub-categories Presence and Challenge resulted as "Agreement." Then the mean score for the main category Belonging was scored 1.84 which falls under the range of Agreement. According to the second research question "How do the respondents identify concerning their sense of belonging with God," it was answered that TCKs generally agree with the sense of Belonging with God. It indicates that the first null hypothesis, "there would be no statistical significance between the sense of belonging with God and the God Image within TCKs" is rejected.

Regarding the Second main category Goodness, the sub-category Acceptance scored the mean 1.74 (Strong Agreement) which is the lowest rating (a favorable

response) among all the categories. The other sub-category Benevolence was defined as “Agreement”, and the total result of this category was identified as “Agreement” with a mean score of 1.77. Therefore, regarding the third research question, “How do the respondents identify concerning the Goodness of God,” it was answered that TCKs generally agree with the Goodness of God. It indicates that the second null hypothesis, “there would be no statistical significance between the sense of goodness of God and the God Image within TCKs” is rejected.

For the third main category “Control” which is rooted on the fourth research question, “How do the respondents identify concerning their sense of Control with God,” it was also defined “Agreement” based on the overall mean score of 2.05. Both sub-categories Influence and Providence also both resulted as “Agreement.” Moreover, the overall mean for this category was the highest score, which can be interpreted as that the respondents mostly tend to agree less (even though they do agree) with the Control with God. However, it indicates that TCKs generally agree with the control with God. It refers that the third null hypothesis, “There would be no statistical significance between their sense of control with God and the God Image within TCKs” is rejected. Thus, all the results and the decision from this discussion has revealed as that the respondents who were TCKs tend to agree with the Sense of Belonging, Goodness of God and the Control with God.

The third discussion is about the relationship between the demographic characteristics of TCKs and their God Image. It was to answer the fourth null hypothesis, “there would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of: a) age, b) grade level, c) nationality, d) gender, e)

years of living abroad, f) number of countries they have lived, g) living status, and h) frequency of attending church.” There were four items which have revealed that there are significant differences between the demographic characteristics and the God Image of the selected TCKs. These are the four items which were defined as there was a significant relationship between the TCKs’ God Image and their demographic characteristics:

- a. Gender – The result reveals as their God Image was affected depending on their gender, especially in the issue of Challenge and its main category Belonging. The result shows that female TCKs tend to more agree with the Challenge and the Sense of Belonging with God than male TCKs. Another finding from this demographic factor was regarding Goodness. The sub-category Benevolence and its main category Goodness has identified as there is a significant difference upon their gender. It has been revealed that the female TCKs tend to agree more with the Goodness of God than male TCKs according to the mean scores. It has proven that there is significant difference between the gender of TCKs and their God Image. Therefore, it rejected the fourth null hypothesis, “There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of gender (null hypothesis 4d).”
- b. Number of Years Living Abroad – The data resulted in rejecting the null hypothesis for two groups among this demographic item: the sub-category Presence and the main category Control. Regarding the Presence scale, the TCKs who have lived abroad 6-10 years tend to agree more with the Presence of God than who have lived abroad 1-5 years according to their mean scores. For the category Control, it was found that the TCKs who have lived abroad for 6-10

years tend to more agree than who have lived abroad for 1-5 years about the Control with God. Thus, it was defined that generally TCKs who have lived abroad for 6-10 years mostly tend to agree more with both the “Presence of God” and “Control with God” than who have lived abroad for 1-5 years. Therefore, it rejected the fourth null hypothesis, “There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of number of years living abroad (null hypothesis 4e).”

- c. Number of Countries –A significant relationship was found in this item. The study has revealed that the number of countries TCKs have lived is influential on every aspect of TCK’s God Image (sense of belonging, goodness, and control). Generally, TCKs who have lived in five or more than five countries tend to agree more with the Sense of Belonging, Goodness and Control with God. Meanwhile, TCKs who have lived in one country tend to agree less with the Sense of Belonging, Goodness, and Control with God. The results from this demographic item groups indicate that all the three main categories – Belonging, Goodness and Control – were defined as “Reject the fourth null hypothesis,” which means “There would be no statistical significance between the demographic characteristics of the TCKs and their God Image, in terms of number of countries they have lived (null hypothesis 4f).”
- d. Frequency of attending church – The data indicated that the TCKs who attend weekly tend to agree with the Presence of God, while who attend church biweekly tend to disagree with the Presence of God. Therefore, it rejected the

fourth null hypothesis, “There would be no statistical significance between the demographic characteristics of the TCKs F and each other.

Conclusion

Based on the findings of the study, the following conclusions were identified: TCKs tend to have a positive God Image. They generally agree with the sense of belonging, goodness of God, and control with God. The statistical results show that the TCKs agree most for the goodness of God, while agree less for the control of God. The findings show the general perception of God from TCKs’ point of view.

Regarding the relationship between their demographic characteristics and their God Image, it was notable to find that there are four demographic factors which affect their God Image. The influential factors are gender, years of living abroad, number of countries, and frequency of attending church. The statistics indicates that female TCKs tend to agree more with the sense of belonging and goodness than male TCKs; those who have lived abroad longer tend to agree more with presence and control of God than those who have lived abroad less than 5 years; those who have lived in more many countries tend to agree more with the sense of belonging, goodness, and control with God; finally, those who attend church weekly agree more with the presence of God than those who attend less frequently.

The overall analyzed statistical result refers to varying tendencies among TCKs according to their different background. Every TCK is different. Therefore, it is hard to define a particular or fixed characteristic for TCKs. As the studies of TCKs earlier mentioned (Useem 1963; Pollock and Reken 2001), they used to propose “a tendency or

phenomenon” of TCKs since they have such diverse situations and backgrounds. However, it was important to discover such a tendency or trait to help and guide TCKs all around the world. In this context, the finding from this study has revealed TCKs’ tendency of identifying God. Each demographic group shows different perceptions of God. It represents and refers that particular demographic group of TCKs’ spiritual characteristics or tendency. It gives a great source for the spiritual caregivers of TCKs. However, finally it also should be noted that even though the result concluded with some such tendencies or characteristics, there always could be an exception.

Recommendations

Based on the findings of the study, the following are some recommendations to ministers, parents, educators, and caregivers of TCKs and given for further studies.

Recommendations to the Ministers, Parents, Educators, and Caregivers of TCKs

Based on the findings from the assessment of God Image, it was found that the God Image of TCKs were positive in general. However, it should be noted that some of the items have a large range for the answers, which refers that there could be TCKs who have a negative or unhealthy God Image. Therefore, the caregivers should consider about their God Image and attempt to improve their God Image in a healthy way. The ministers and educators may have or could create a curriculum program regarding the God Image development. They also can attempt other interventions such as mentoring relationships and counseling.

Based on the findings from the assessment of God Image, it was found that the demographic characteristics of gender, number of years living abroad, and number of countries they have lived, and frequency of attending church affect their God Image. Therefore, the response or caring could be varied according to their demographic characteristics. For example, TCKs who have lived in two countries and those who have lived in more than five countries could have a different God Image. Especially the findings show that the TCKs' number of countries they have lived in has a great impact on their overall God Image. Therefore, the caregivers need to acknowledge carefully this demographic characteristic of the TCK to take care of them more effectively and profoundly.

Additionally, it would be good if the caregivers attempt to help the TCKs to interpret or view all the difficult situations that they have faced in spiritual perspective as well as in positive perspective to lead them toward a healthy God Image and spiritual life.

Recommendations for Further Studies

Based on the findings from the research, the following are recommendations for further studies. Firstly, although it was fruitful and has found significant points from the survey and statistical data as a quantitative research, it would be also helpful if a study of this nature would be done as a qualitative research. This is since, by the statistical result, it is hard to discover more of the subjective detail and description that could be gained more from the TCKs' specific perspectives and ideas than addition to what came only from the statistical data. It may result in more significant and profound findings through

the deep qualitative research methods such as interview or cases studies with more diverse TCKs in the world.

Secondly, the researcher would recommend to improve the administration of the survey. It was less than optimum that the researcher was not given a chance to explain more fully about the concepts of this survey before the students completed the inventory. Since it is important to understand the exact concept or idea of the questionnaire in order for the respondent to give the most accurate answers for proper assessment, it would be better if the researcher could explain about the survey more appropriately and sufficiently before the administration of the survey. If the researcher is not available to explain the questionnaire, it would be good if a script with the instructions could be delivered to those who administrate.

Additionally, it would be better if more researches and studies of TCKs in the counseling field could be done as a supplement to this research. This study dealt with emotional and spiritual aspects of TCKs, but because it was done in a quantitative research format with numerical assessment and results, it has been pointed out that it lacks support in profound meanings, descriptions and treatments. Since this study gives contributions about the counseling of TCKs, further studies in the counseling field would also be a great contribution to complement this study.

Finally, this study was conducted to explore just one aspect (God Image) of TCKs' spirituality. However, since TCKs are one of the important generations all over the world, as Christians as well, it would be better if there are more studies about TCKs, and also about their spirituality for their faith and spiritual life regardless wherever they are. It will likely be, and therefore must be, important and necessary for the coming generations.

Appendix A

LETTER TO ADMINISTRATOR

To: High School Principal of Faith Academy, Mr. Jon Barlow

Hello, I am Suoh Oh. I got this e-mail address from Kim, Hyung Jun (the Korean teacher in dorm at Faith Academy). I am a Korean, and I am studying Master of Arts in Religious Education at Asia-Pacific Nazarene Theological Seminary in Taytay, Rizal.

I am writing my Master's thesis regarding Third Culture Kids, entitled "An Evaluation of the God Image Inventory as Administered with Selected Third Culture Kids (TCKs) in the Philippines." Briefly, this study is about how TCKs perceive God. Since they are growing up in a unique environment, I believe this study will be helpful for ministers and teachers who work with TCKs.

I request to be allowed to do the research at Faith Academy (with the students who are from grades 10 to 12/ages 16-18). I chose Faith Academy because of the two most important conditions for the study—that the participants be both TCKs and Christians.

I have attached the survey questionnaire. If your school will grant me permission to do this study, I will need your advice when the best time would be to collect the consent forms and to administer the inventory.

Thank you so much and God bless you.

Sincerely,

Suoh Oh

Appendix B

INFORMED CONSENT STATEMENT FOR PARTICIPANTS 16 YEARS OLD AND ABOVE

I, Suoh Oh, am a student in the Master of Arts in Religious Education with concentration in General program at Asia-Pacific Nazarene Theological Seminary (APNTS). I am conducting a study on the God Image of selected Third Culture Kids (TCKs) based on Richard Lawrence's God Image Inventory (GII) as part of my course of study. The following information is provided for you to determine whether you are willing to participate in the study. Please be aware that even if you agree to participate, you are free to withdraw at any time without penalty.

Your participation is solicited, although strictly voluntary. I assure you that your name will not be associated in any way with the research findings. All filled-out questionnaires will be coded and you will not be asked to write your name on the questionnaire. If you would like additional information concerning this study before or after it is complete, please feel free to contact me by cell phone or email. There is no compensation for your participation, but it is greatly appreciated.

I have read this Consent and Authorization form. I have had the opportunity to ask, and I have received answers to any questions I had regarding the study. I understand that if I have any additional questions about my rights as a research participant, I may call or text 0920 630 1481 or use suoh.oh@apnts.edu.ph to send an email.

I agree to take part in this study as a research participant. By my signature I affirm that I am at least 16 years old, and that I have received a copy of this Consent and Authorization Form.

Signature over Printed Name

Date

Appendix C
DEMOGRAPHIC QUESTIONNAIRE

Please answer the following questions according to your information.

A. Age:

- a) Grade
- b) Birth Year

B. Nationality

C. Gender

D. Living Status and Background:

- a) When did you leave your home country and how long ago?
- b) How many countries have you lived in? (including the Philippines)
- c) How long have you lived in the Philippines?
- d) Who do you live with now?

E. Are you a professing Christian? (Choose one)

Yes No

- a) Which church are you attending?
- b) How often do you attend church? (Choose one)
 - Weekly Biweekly Monthly Less frequently

Appendix D

GOD IMAGE INVENTORY QUESTIONNAIRE

Richard Lawrence's God Image Inventory (GII)

Please rate the score according to how much you agree or disagree with the statement about God Image, based on the following measuring scales:

	Indication			
Scale	1	2	3	4
	Strong Agreement	Agreement	Disagreement	Strong Disagreement

Q	Statements	S.A	A	D	S.D
1	God does not notice me.	1	2	3	4
2	I would live the same way whether I believed in God or not.	1	2	3	4
3	I sometimes think of God while drifting off to sleep.	1	2	3	4
4	When I do wrong, God's back is turned to me.	1	2	3	4
5	When I obey God's rules, God makes good things happen for me.	1	2	3	4
6	God lifts me up	1	2	3	4
7	God keeps calling me to develop myself.	1	2	3	4
8	God allows me to avoid the challenges of life.	1	2	3	4
9	The world would make no sense to me without God.	1	2	3	4
10	I imagine God to be rather formal, almost standoffish.	1	2	3	4
11	I can see the direct hand of God in many things.	1	2	3	4
12	God guides me like a good parent.	1	2	3	4
13	My relationship with God helps me to ignore what is happening in the rest of the world.	1	2	3	4
14	My growth in maturity is pleasing to God.	1	2	3	4
15	I am sometimes anxious about whether God still loves me.	1	2	3	4
16	My belief in God is as solid as a rock.	1	2	3	4
17	Asking God for help rarely does me any good.	1	2	3	4
18	I am confident of God's love for me.	1	2	3	4
19	I am never sure that God is really listening to me.	1	2	3	4
20	I know I'm not perfect, but God loves me anyway.	1	2	3	4
21	God does not seem to notice when I cry.	1	2	3	4
22	I have sometimes felt that I have committed the unforgivable sin.	1	2	3	4
23	The voice of God tells me what to do.	1	2	3	4

24	My belief in God has made a big difference in my life.	1	2	3	4
25	Even when I mess things up, I know God will straighten them out.	1	2	3	4
26	I am not very sure what God is really like.	1	2	3	4
27	God never challenges me.	1	2	3	4
28	Thinking too much could endanger my faith.	1	2	3	4
29	I think of God as more compassionate than demanding.	1	2	3	4
30	One source of my own self-respect is God's love for me.	1	2	3	4
31	I get what I pray for.	1	2	3	4
32	I try to be good because I know how much God loves me.	1	2	3	4
33	I can feel God deep inside of me.	1	2	3	4
34	God's love for me has no strings attached.	1	2	3	4
35	God doesn't feel very personal to me.	1	2	3	4
36	No matter how hard I pray, it doesn't do any good.	1	2	3	4
37	Even when I do bad things, I know God still loves me.	1	2	3	4
38	My belief in God is central to my life.	1	2	3	4
39	I can talk to God on an intimate basis.	1	2	3	4
40	God is always there for me.	1	2	3	4
41	I have often changed my beliefs about God.	1	2	3	4
42	God nurtures me.	1	2	3	4
43	God always has time for me.	1	2	3	4
44	I get no feeling of closeness to God, even in prayer.	1	2	3	4
45	God is very patient.	1	2	3	4
46	God loves me only when I perform perfectly.	1	2	3	4
47	I am not sure that my prayers matter to God.	1	2	3	4
48	What happens in my life is largely a result of decisions I make.	1	2	3	4
49	My faith in God helps me make decisions for myself.	1	2	3	4
50	I think God even loves atheists.	1	2	3	4
51	God loves me regardless.	1	2	3	4
52	God takes pleasure in my achievements.	1	2	3	4
53	I can't imagine anyone God couldn't love.	1	2	3	4
54	God keeps asking me to try harder.	1	2	3	4
55	Sometimes I feel that God doesn't love me anymore.	1	2	3	4
56	I get no help from God even if I pray for it.	1	2	3	4
57	Being close to God and being active in the world don't mix.	1	2	3	4
58	Prayer for me feels like talking to God face to face.	1	2	3	4
59	God can easily be provoked by disobedience.	1	2	3	4
60	I am sure there has to be a God.	1	2	3	4
61	God is not terribly relevant to my life.	1	2	3	4
62	God knows me better than to push me very hard.	1	2	3	4
63	I often worry about whether God can love me.	1	2	3	4

64	God is more of an observer of my life than a participant.	1	2	3	4
65	God is in control of my life.	1	2	3	4
66	God wants me to achieve all I can in life.	1	2	3	4
67	I am a very powerful person because of God.	1	2	3	4
68	Prayer changes things.	1	2	3	4
69	God will always provide for me.	1	2	3	4
70	Not even God can change how things will come out.	1	2	3	4
71	God has always seemed approachable to me.	1	2	3	4
72	God helps me when I ask for help.	1	2	3	4
73	My belief in God makes a major difference in the way I live.	1	2	3	4
74	I doubt that God interferes very much in human affairs.	1	2	3	4
75	I would pray more if I thought it made a difference, but I don't think it does.	1	2	3	4
76	I think God mostly leaves people free.	1	2	3	4
77	Everyday things are more important to me than trying to be close to God.	1	2	3	4
78	If God listens to prayers, you couldn't prove it by me.	1	2	3	4
79	God helps me to keep going no matter how hard things are.	1	2	3	4
80	God is looking for a chance to get even with me.	1	2	3	4
81	God's mercy is for everyone.	1	2	3	4
82	God has to forgive my sins, but probably doesn't really want to.	1	2	3	4
83	I doubt that I will be rewarded for following God's rules.	1	2	3	4
84	God's love for me is unconditional.	1	2	3	4
85	When I think of God I feel at peace.	1	2	3	4
86	My faith gives me some control over what happens to me.	1	2	3	4
87	I trust in God to take care of me.	1	2	3	4
88	I know what to do to get God to listen to me.	1	2	3	4
89	I ask God to help me grow from my troubles.	1	2	3	4
90	God loves a lot of other people better than me.	1	2	3	4
91	I have confidence when I pray.	1	2	3	4
92	God walks beside me and shows me where to go.	1	2	3	4
93	Learning too much about the world could endanger my faith.	1	2	3	4
94	God asks me to keep growing as a person.	1	2	3	4
95	I think God only loves certain people.	1	2	3	4
96	I sometimes don't know where to look for God.	1	2	3	4
97	God almost always answers my prayers.	1	2	3	4
98	My faith in God is very strong.	1	2	3	4
99	God doesn't want me to ask too many questions.	1	2	3	4
100	I have often doubted the existence of God.	1	2	3	4

101	I do not think about God very often.	1	2	3	4
102	I get a great deal out of the time I spend in prayer.	1	2	3	4
103	God makes few demands on me.	1	2	3	4
104	God does not do much to determine the outcome of my life.	1	2	3	4
105	I am not very firm in my beliefs about God.	1	2	3	4
106	God lets the world run by its own laws.	1	2	3	4
107	Sometimes I feel that God is persecuting me.	1	2	3	4
108	I would say that I am a God-centered person.	1	2	3	4
109	Even if my beliefs about God were wrong, God would still love me.	1	2	3	4
110	I am not good enough for God to love.	1	2	3	4
111	I think it is best not to get too involved with God.	1	2	3	4
112	I have confidence in my beliefs about God.	1	2	3	4
113	If I became convinced that God did not exist, nothing much in my life would change.	1	2	3	4
114	God's compassion reaches to people of all religions.	1	2	3	4
115	I sometimes feel cradled in God's arms.	1	2	3	4
116	God has never asked me to do hard things.	1	2	3	4
117	In making major decisions, I almost always think about my relationship to God.	1	2	3	4
118	Running the world is more important to God than caring about people.	1	2	3	4
119	I often feel that I am in the hands of God.	1	2	3	4
120	I don't think my faith gives me any special influence with God.	1	2	3	4
121	I am sure that God really exists.	1	2	3	4
122	Mostly, I have to provide for myself.	1	2	3	4
123	I feel that God knows me by name.	1	2	3	4
124	I am particularly drawn to the image of God as a shepherd.	1	2	3	4
125	God does not answer when I call.	1	2	3	4
126	I most often feel that I must face my problems alone.	1	2	3	4
127	God feels distant to me.	1	2	3	4
128	I often feel abandoned by God.	1	2	3	4
129	I think human achievements are a delight to God.	1	2	3	4
130	I feel that God has a very specific plan for my life.	1	2	3	4
131	It doesn't matter if I pray or not.	1	2	3	4
132	I rarely feel that God is with me.	1	2	3	4
133	I cannot imagine anyone more compassionate than God.	1	2	3	4
134	God for me is like a faithful friend.	1	2	3	4
135	I feel warm inside when I pray.	1	2	3	4
136	God loves me because God wants to.	1	2	3	4
137	I have a hard time believing in God's mercy.	1	2	3	4

138	God's love is a constant source of comfort to me.	1	2	3	4
139	I am pretty much responsible for my own life.	1	2	3	4
140	God has very little influence over my life.	1	2	3	4
141	I often have nightmares about going to hell.	1	2	3	4
142	My ideas about God are pretty vague.	1	2	3	4
143	God rarely, if ever, seems to give me what I ask for.	1	2	3	4
144	I think God must enjoy getting even with us when we deserve it.	1	2	3	4
145	God encourages me to go forward on the journey of life.	1	2	3	4
146	God sometimes intervenes at my request.	1	2	3	4
147	I think God loves us all equally.	1	2	3	4
148	I have sometimes wondered whether God really exists or not.	1	2	3	4
149	I am more likely to succeed at something if I ask God for help.	1	2	3	4
150	God never reaches out to me.	1	2	3	4
151	God doesn't mind if I don't grow very much.	1	2	3	4
152	No matter how hard I try to please God, it doesn't seem to do me any good.	1	2	3	4
153	Sometimes I think that not even God could love me.	1	2	3	4
154	Sometimes I have nightmares about God.	1	2	3	4
155	God's mercy is only for the chosen few.	1	2	3	4
156	I would have to be a lot better person to be sure of God's love.	1	2	3	4

Appendix E

GOD IMAGE SCALE QUESTIONNAIRE

Richard Lawrence's God Image Scale (GIS)

Please rate the score according to how much you agree or disagree with the statement about God Image, based on the following measuring scales:

	Indication			
Scale	1	2	3	4
	Strong Agreement	Agreement	Disagreement	Strong Disagreement

Q	Statements	S.A	A	D	S.D
1	When I obey God's rules, God makes good things happen for me.	1	2	3	4
2	I imagine God to be rather formal, almost cold.	1	2	3	4
3	I am sometimes anxious about whether God still loves me.	1	2	3	4
4	Asking God for help rarely does me any good.	1	2	3	4
5	I am confident of God's love for me.	1	2	3	4
6	God does not answer when I call.	1	2	3	4
7	I know I'm not perfect, but God loves me anyway.	1	2	3	4
8	The voice of God tells me what to do.	1	2	3	4
9	I have sometimes felt that I have committed the unforgivable sin.	1	2	3	4
10	Even when I mess things up, I know God will straighten them out.	1	2	3	4
11	God never challenges me.	1	2	3	4
12	Thinking too much could endanger my faith.	1	2	3	4
13	I think of God as more sympathetic than demanding.	1	2	3	4
14	I get what I pray for.	1	2	3	4
15	I can feel God deep inside of me.	1	2	3	4
16	I do not have to do anything to deserve God's love	1	2	3	4
17	God doesn't feel very personal to me.	1	2	3	4
18	No matter how hard I pray, it doesn't do any good.	1	2	3	4
19	Even when I do bad things, I know God still loves me.	1	2	3	4
20	I can talk to God on an intimate basis.	1	2	3	4
21	What happens in my life is largely a result of decisions I make.	1	2	3	4

22	I think God even loves those who do not believe in Him.	1	2	3	4
23	God nurtures me.	1	2	3	4
24	I get no feeling of closeness to God, even in prayer.	1	2	3	4
25	God loves me only when I perform perfectly.	1	2	3	4
26	God loves me regardless.	1	2	3	4
27	God takes pleasure in my achievements.	1	2	3	4
28	I can't imagine anyone God couldn't love.	1	2	3	4
29	God keeps asking me to try harder.	1	2	3	4
30	God is always there for me.	1	2	3	4
31	I get no help from God even if I pray for it.	1	2	3	4
32	Being close to God and being active in the world don't mix.	1	2	3	4
33	God can easily be angry by disobedience.	1	2	3	4
34	I often worry about whether God can love me.	1	2	3	4
35	God is in control of my life.	1	2	3	4
36	God wants me to achieve all I can in life.	1	2	3	4
37	I am a very powerful person because of God.	1	2	3	4
38	God will always provide for me.	1	2	3	4
39	I think God mostly leaves people free.	1	2	3	4
40	If God listens to prayers, you couldn't prove it by me.	1	2	3	4
41	God is looking for a chance to get even with me.	1	2	3	4
42	God's mercy is for everyone.	1	2	3	4
43	God's love for me is unconditional.	1	2	3	4
44	I know what to do to get God to listen to me.	1	2	3	4
45	God asks me to keep growing as a person.	1	2	3	4
46	I think God only loves certain people.	1	2	3	4
47	God almost always answers my prayers.	1	2	3	4
48	God doesn't want me to ask too many questions.	1	2	3	4
49	God does not do much to determine the outcome of my life.	1	2	3	4
50	God lets the world run by its own laws.	1	2	3	4
51	Even if my beliefs about God were wrong, God would still love me.	1	2	3	4
52	I am not good enough for God to love.	1	2	3	4
53	God's compassion knows no religious boundaries.	1	2	3	4
54	I sometimes feel cradled in God's arms.	1	2	3	4
55	God has never asked me to do hard things.	1	2	3	4
56	Running the world is more important to God than caring about people.	1	2	3	4
57	I often feel that I am in the hands of God.	1	2	3	4
58	I don't think my faith gives me any special influence with God.	1	2	3	4

59	Mostly, I have to provide for myself.	1	2	3	4
60	I am particularly drawn to the image of God as a shepherd.	1	2	3	4
61	God feels distant to me.	1	2	3	4
62	I think human achievements are a delight to God.	1	2	3	4
63	I rarely feel that God is with me.	1	2	3	4
64	I feel warm inside when I pray.	1	2	3	4
65	I am pretty much responsible for my own life.	1	2	3	4
66	God rarely if ever seems to give me what I ask for.	1	2	3	4
67	I think God must enjoy getting even with us when we deserve it.	1	2	3	4
68	God encourages me to go forward on the journey of life.	1	2	3	4
69	God sometimes intervenes at my request.	1	2	3	4
70	God never reaches out to me.	1	2	3	4
71	God doesn't mind if I don't grow very much.	1	2	3	4
72	I sometimes think that not even God could love me.	1	2	3	4

Appendix F

ORIGINAL COPY OF GOD IMAGE SCALE QUESTIONNAIRE Richard Lawrence's God Image Scale (GIS) in 6-Scale, 72-Item Format

It shows which items should be reversed (R) when scoring the results.

RICHARD T. LAWRENCE

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APPENDIX

The God Image Scales in 6-Scale, 72-Item Format^a

#	Scale	Reversal	Item Text
1	Infl		When I obey God's rules, God makes good things happen for me.
2	Bene	R	I imagine God to be rather formal, almost standoffish.
3	Acce	R	I am sometimes anxious about whether God still loves me.
4	Infl	R	Asking God for help rarely does me any good.
5	Acce		I am confident of God's love for me.
6	Pres	R	God does not answer when I call.
7	Acce		I know I'm not perfect, but God loves me anyway.
8	Prov		The voice of God tells me what to do.
9	Acce	R	I have sometimes felt that I have committed the unforgivable sin.
10	Prov		Even when I mess things up, I know God will straighten them out.
11	Chal	R	God never challenges me.
12	Chal	R	Thinking too much could endanger my faith.
13	Bene		I think of God as more compassionate than demanding.
14	Infl		I get what I pray for.
15	Pres		I can feel God deep inside of me.
16	Acce		God's love for me has no strings attached.
17	Pres	R	God doesn't feel very personal to me.
18	Infl	R	No matter how hard I pray, it doesn't do me any good.
19	Acce		Even when I do bad things, I know God still loves me.
20	Pres		I can talk to God on an intimate basis.
21	Prov	R	What happens in my life is largely a result of decisions I make.
22	Bene		I think God even loves atheists.
23	Pres		God nurtures me.
24	Pres	R	I get no feeling of closeness to God, even in prayer.
25	Acce	R	God loves me only when I perform perfectly.
26	Acce		God loves me regardless.
27	Chal		God takes pleasure in my achievements.
28	Bene		I can't imagine anyone God couldn't love.
29	Chal		God keeps asking me to try harder.
30	Pres		God is always there for me.
31	Infl	R	I get no help from God even if I pray for it.
32	Chal	R	Being close to God and being active in the world don't mix.
33	Bene	R	God can easily be provoked by disobedience.
34	Acce	R	I often worry about whether God can love me.
35	Prov		God is in control of my life.

^aFor the 3-scale, 36-item format, delete items coded Bene, Infl, and Prov.

(Appendix continues next page)

APPENDIX (continued)

The God Image Scales in 6-Scale, 72-Item Format

#	Scale	Reversal	Item Text
36	Chal		God wants me to achieve all I can in life.
37	Infl		I am a very powerful person because of God.
38	Prov		God will always provide for me.
39	Prov	R	I think God mostly leaves people free.
40	Infl	R	If God listens to prayers, you couldn't prove it by me.
41	Bene	R	God is looking for a chance to get even with me.
42	Bene		God's mercy is for everyone.
43	Acce		God's love for me is unconditional.
44	Infl		I know what to do to get God to listen to me.
45	Chal		God asks me to keep growing as a person.
46	Bene	R	I think God only loves certain people.
47	Infl		God almost always answers my prayers.
48	Chal	R	God doesn't want me to ask too many questions.
49	Prov	R	God does not do much to determine the outcome of my life.
50	Prov	R	God lets the world run by its own laws.
51	Bene		Even if my beliefs about God were wrong, God would still love me.
52	Acce	R	I am not good enough for God to love.
53	Bene		God's compassion knows no religious boundaries.
54	Pres		I sometimes feel cradled in God's arms.
55	Chal	R	God has never asked me to do hard things.
56	Bene	R	Running the world is more important to God than caring about people.
57	Prov		I often feel that I am in the hands of God.
58	Infl	R	I don't think my faith gives me any special influence with God.
59	Prov	R	Mostly, I have to provide for myself.
60	Prov		I am particularly drawn to the image of God as a shepherd.
61	Pres	R	God feels distant to me.
62	Chal		I think human achievements are a delight to God.
63	Pres	R	I rarely feel that God is with me.
64	Pres		I feel warm inside when I pray.
65	Prov	R	I am pretty much responsible for my own life.
66	Infl	R	God rarely if ever seems to give me what I ask for.
67	Bene	R	I think God must enjoy getting even with us when we deserve it.
68	Chal		God encourages me to go forward on the journey of life.
69	Infl		God sometimes intervenes at my request.
70	Pres	R	God never reaches out to me.
71	Chal	R	God doesn't mind if I don't grow very much.
72	Acce	R	I sometimes think that not even God could love me.

Appendix G

DATA OF THE PARTICIPANTS IN THE PILOT TEST

The demographic data of the participants of the pilot test:

Gender

Gender	Frequency	Percentage	Rank
Male	8	53.4	1
Female	7	46.6	2
Total	15	100%	

The Demographic Information of the Respondents for Pilot Test in Terms of Gender

Age/Birth Year

Age/Birth Year	Frequency	Percentage	Rank
17 years old / 2001	9	60	1
18 years old / 2000	2	13.3	3
19 years old / 1999	4	26.7	2
Total	15	100%	

The Demographic Information of the Respondents for Pilot Test in Terms of Age

Grades

Grades	Frequency	Percentage	Rank
Grade 10	8	53.4	1
Grade 11	2	13.3	3
Grade 12	5	33.3	2
Total	15	100%	

The Demographic Information of the Respondents for Pilot Test in Terms of Grades

The data of the test completion of the pilot test

Degree of Completion

Degree of Completion in the Number of Questions	Degree of Completion in Percentage	Frequency	Percentage
53/156	33.9	1	6.67
55/156	35.2	1	6.67
91/156	58.3	1	6.67
95/156	60.8	1	6.67
99/156	63.4	1	6.67
100/156	64.1	1	6.67
103/156	66.0	1	6.67
118/156	75.6	1	6.67
121/156	77.5	1	6.67
137/156	87.8	1	6.67
145/156	92.9	1	6.67
156/156	100	4	26.67
Total		15	100%

The Degree of Completion of the Respondents from Pilot Test

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