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Body Esteem and Appearance-Based Self-Worth:
A Test of Religious Moderators in Men and Women

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Abstract

Basing self-worth on appearance is inversely related to women's body esteem, but studies have not examined whether religious factors moderate this relationship in women or men—controlling for positive and negative affect. We tested two possible moderators: basing self-worth on when one has God's (conditional) love or having positive attitudes toward God (trusting and feeling loved and supported by an all-knowing and all-powerful God). In women (N=287) and men (N=124), correlations showed that basing self-worth on appearance was negatively related to body esteem, whereas positive attitudes toward God were positively related to body esteem. In women, basing self-worth on perceptions of having God's love was positively related to body esteem. Moderator analyses showed that in men only, positive attitudes toward God moderated (weakened) the inverse relationship between basing self-worth on appearance and body esteem. Basing self-worth on when one has God's love did not attenuate the relationship in women or men.

Keywords: conditions of self-worth, religiosity, attitudes toward God, body image, body esteem

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Do not be conformed to this world, but be transformed by the renewing of your minds, so that you may discern what is the will of God—what is good and acceptable and perfect.

Romans 12:2 (New Revised Standard Version)

Young adults face conflicting pressures about which domains in life to deem important. The passage above encourages believers to resist societal pressures and emphasize their faithful transformation and discernment. Conditions of self-worth (CSW), defined as personal beliefs about what one must be or do in order to derive a sense of self-worth, are associated with motivations, behaviors, thoughts, and emotions (Crocker & Wolfe, 2001; Overstreet & Quinn, 2013). Several studies have shown that basing self-worth on appearance or others' approval is related to poor body esteem (Inman, Snyder, & Peprah, 2016). Body esteem is defined as an evaluation of one's body or appearance (Mendelson, Mendelson, & White, 2001). Poor body esteem has been related to eating pathology, depression, and low self-esteem in women (Hargreaves & Tiggeman, 2003; Stice, Ng, & Shaw, 2010) and depression and low self-esteem in men (Olivardia, Pope, Borowiecki & Cohane, 2004). Thus, it is important to identify factors that are related to body esteem for women and men.

Religiosity is multifaceted. It can include religious beliefs, emotions, and experiences (Hill & Pargament, 2003). Given that believers can vary in their beliefs that one is unconditionally loved by God, we examined two concepts that seemingly differ in one's endorsement of God's unconditional love: one of self-worth based on "when" God loves me (CSW, Crocker, Luhtanen, Cooper, & Bouvette, 2003) and one that expresses positive attitudes toward God (Wood et al., 2010). We proposed that appearance-based CSW would be negatively

related to body esteem, whereas the two religious constructs would be positively related to body esteem. We also tested whether either religious construct weakened the negative relationship between appearance-based self-worth and body esteem in men and women, after controlling for general positive and negative affect. Prior research has not tested for this moderation in women or men, nor has prior work compared religious attitudes that vary in perceptions of God's unconditional love.

Appearance-Based Self-Worth

Researchers know much more about women who base self-worth on appearance than about men who do so. Women who more strongly based self-worth on appearance or others' approval showed greater internalization of societal beauty standards (Vartanian, 2009), more frequent body surveillance (Inman et al., 2016; Overstreet & Quinn, 2012) and body comparisons (Inman et al., 2016), greater body dissatisfaction (Overstreet & Quinn, 2012), and poorer body esteem (Inman et al., 2016). We chose to focus solely on appearance-based self-worth and its relation to body esteem in this study.

This is the first study to our knowledge to study men's appearance-based self-worth in relationship to body esteem, testing possible moderators. Although researchers found that appearance norms for women are more rigid and pervasive than norms for men (Buote et al., 2011), meta-analyses of correlational and experimental studies showed that boys and young men who saw unattainable media muscular images (or played with such toys) reported lower body esteem (Barlett, Vowels, & Saucier, 2008) compared to males who did not. The muscular ideal has become more pronounced and more prevalent over the past 30 years (Leit, Pope, & Gray, 2001; Pope, Olivardia, Borowiecki, & Cohane, 2001). Boys have internalized this body standard, with body dissatisfaction becoming more common in men and boys (Cohane & Pope, 2001;

Hargreaves & Tiggeman, 2009). Research has shown that men's body dissatisfaction was related to eating pathology, obsessive exercise, steroid use, depression, and low self-esteem (Olivardia, 2002; Olivardia, Pope, Borowiecki, & Cohane, 2004; Smolak & Stein, 2010).

Religious Beliefs and Body Esteem

Two complementary theories propose that believing in a loving God should be positively related to self-esteem and body esteem in particular. Crocker et al. (2003) explain in their Conditions of Self-Worth (CSW) model that religion may have positive effects on self-esteem through the belief that one is loved, valued, and unique in the eyes of God (p. 896). They draw on attachment theory to explain this love. Attachment theorists (Homan & Lemmon, 2014; Kirpatrick, 2004) argue that having a secure attachment with a loving God provides the ultimate stress-buffering system because God is always emotionally accessible even when other attachment figures are not (Homan, 2012, p. 325). Being securely attached to a loving God provides an internal working model of being loved unconditionally (even with one's flaws). Self-acceptance occurs, with less need for self-validation from other sources (Homan, 2012). Supporting this idea, women who reported more anxious (less secure) attachment to God were more influenced by media ideals, made more body comparisons, and reported less body appreciation (Homan, 2012; Homan & Cavanaugh, 2013; Homan & Lemmon, 2014; Homan & Tylka, 2015). These findings led us to examine the measure of religiously-based self-worth more closely.

Religiously-Based Self-Worth

Only one study with Caucasian and African-American women assessed relationships among religiously-based self-worth, appearance-based self-worth, and a brief measure of appearance satisfaction (Overstreet & Quinn, 2012). They found that appearance-based self-

worth was negatively related to appearance satisfaction in Caucasian and African-American women. Religiously-based self-worth was not directly related to appearance satisfaction, although it had an indirect effect on body satisfaction through reduced body surveillance.

In considering the weak relationship that Overstreet and Quinn (2012) found between religiously-based self-worth and body satisfaction, we noted that several (4 of the 5) items in the religiously-based self-worth scale evoked an idea of God's love as conditional or changeable. Specifically, *I feel worthwhile when I have God's love*, and *My self-esteem would suffer if I did not have God's love* are worded in such a way that they raise the question, "Are there times when I won't have God's love?" The items, *When I think that I'm disobeying God, I feel badly about myself* and *My self-worth goes up when I feel that God loves me*, suggest that people may think "Are there are behaviors I could do that could make me unworthy of God's love or that could change my worth?" The item *My self-worth is based on God's love* is one item that allows for an unconditional love interpretation. Thus, the religiously-based self-worth scale may not consistently assess basing self-worth on God's unconditional love. It may be that other constructs of faith and religiosity (such as endorsing that one is consistently loved by God) more directly predict body esteem, in light of attachment theory (Homan & Lemmon, 2014; Kirpatrick, 2004).

Wood et al. (2010) developed a scale to assess positive attitudes toward God. The items may reflect a positive relational response that can fit with viewing God as *unconditionally loving*, while also knowing all (e.g., items assess the extent to which you currently *trust God to protect and care for you; feel loved by God; feel supported by God; feel cared for and nurtured by God*, and view God as *all-powerful and all-knowing*). Wood et al. (2010), who developed the Positive Attitudes Toward God Scale, explained that perceiving a positive relationship with God provides a secure attachment bond (e.g., Kirpatrick, 2004), a source of religious comfort (e.g.,

Exline, Yali, & Sanderson, 2000), and a strong resource for coping (e.g., Pargament, 2007). Such security, comfort, and coping may protect young adults against the difficult challenge of dealing with pressures to meet unattainable societal appearance standards (exacerbated by airbrushing and other digital editing). These positive attitudes toward God may remind the believer that he/she *is* loved by God, which then may have implications of having a stable sense of worth for oneself including one's body.

The present study extends Overstreet and Quinn's (2012) research in several ways: First, they did not test whether religiously-based and appearance-based self-worth had independent additive relations with body esteem. Second, their 3-item measure of body satisfaction may not have been sensitive enough, so we replaced it with a longer valid measure of body esteem. Third, and most crucially, we tested if the appearance-based body-esteem relationship was moderated by two relevant religious variables.

Based on this literature, we proposed that for men and women 1) body esteem would be negatively related to appearance-based self-worth (SW) and would be positively related to religiously-based SW, 2) both positive attitudes toward God and religiously-based SW will be positively related to body esteem and, 3) that religious variables may attenuate the negative relationship between appearance-based self-worth and body esteem (with a stronger prediction for the measure that does not call into question God's unconditional love – Positive Attitudes Toward God). Our focus was on the relationships among these variables more so than testing gender differences on each of these variables. Because appearance norms have been found to be more strongly emphasized and more deeply internalized in women than men (Buote et al., 2011), we tested the relationships separately for women and men. Furthermore, it could be argued that negative and positive affect may be spuriously driving the relationships among appearance

concerns, religiosity, and body esteem. To address this, we tested the proposed relationships after controlling for one's general negative and positive affect.

Method

Participants and Procedure

All procedures were approved by the Institutional Review Board. Participants were 411 (287 women, 124 men) undergraduates at a midwestern, private Christian-affiliated liberal arts college. Participants in introductory psychology courses completed the study as one way to complete research credits for the course. Participants were asked to complete an online survey in a quiet place, free from distractions. Data were collected over three semesters. After providing informed consent, participants completed measures of body esteem, attitudes toward God, and self-worth contingent upon appearance and upon perceptions of God's love, as well as affect. These responses were collected as part of a larger survey.

The mean age was 19.73 years ($SD = 1.09$). Ethnicities included White/Caucasian (84%), Latino/Hispanic (6.6%), Asian/Pacific Islander (3.9%), African American/Black (3.5%), Native American (.7%), and other or multiracial identities (1.5%). Registrar records show that 97% of the student body self-identified as Christian. Six percent of the sample said that religion was "not at all" important to them, 20 percent said "mildly," 37 percent said "important," and 37 percent said "very important." Six percent reported that they either had previously been diagnosed or were currently diagnosed with an eating or body disorder. Preliminary analyses showed no changes in the key results when this six percent were omitted, so we retained their data in the analyses.

Measures

Conditions of Self-Worth. We used the CSW-appearance and CSW-God subscales from the CSW Scale (Crocker et al, 2003) to assess conditions of self-worth in these domains. Participants indicated the extent to which they agreed with five appearance-contingent items (e.g., *My sense of self-worth suffers whenever I think I don't look good*) and five religiously-contingent items (e.g., *My self-worth goes up when I feel that God loves me, I feel worthwhile when I have God's love*) on a scale from 1 (*strongly disagree*) to 7 (*strongly agree*). Responses were summed for each subscale, with higher scores reflecting greater self-worth staked in that domain (ranges from 7 to 35). Internal consistency for the scales was strong ($\alpha = .82$ for the appearance-SW subscale and $\alpha = .93$ for the religious-SW subscale).

Positive Attitudes Toward God. The five-item Positive Attitudes Toward God Scale (Wood et al., 2010) was used. Participants indicated the extent to which they currently did the following about God (or whatever they called the Sacred) from 0 = *not at all*, 10 = *extremely*: *trust God to protect and care for you, feel loved by God, feel supported by God, feel nurtured or cared for by God, and view God as all-powerful and all-knowing*. Responses were summed (range 0 to 50, $\alpha = .97$).

Body Esteem. We administered the Body Esteem scale (Mendelson, Mendelson, & White, 2001) used in prior studies (Boyatzis, Kline, & Backof, 2007; Inman, 2014, Inman et al., 2016). Subscales assessed how people felt about their appearance with 13 items (e.g., *I think I have a good body, I like what I look like in pictures*) and weight with four items (e.g., *I feel I weigh the right amount for my height*). Participants indicated how often they agreed with the statements on a scale from 1 (*never*) to 5 (*very often*). Reverse-worded items were recoded so that high numbers reflect more positive esteem. Scores were summed for each subscale. Preliminary analyses showed appearance-esteem scores were related to weight-esteem scores (r_s

>.70, $ps < .001$, for men and women). Key tests for moderation also showed nearly identical interaction effects on weight and appearance esteem. Given these findings and the desire to keep the number of hypotheses tested low, responses to the two subscales were summed. Body esteem scores could range from 17 to 85. Internal consistency for the current study was strong ($\alpha = .94$).

Positive and Negative Affect Scale (PANAS). The PANAS (Watson, Clark, & Tellegen, 1988) is a 20-item inventory commonly used to assess one's affective disposition. It is comprised of a positive mood scale of 10 words (e.g., interested, excited, strong) and a negative mood scale of 10 words (e.g., distressed, upset, ashamed) that are each rated from 1 (*very slightly or not at all*) to 5 (*extremely*). Scores ranged from 10 to 50, (positive scale $\alpha = .89$; negative scale $\alpha = .83$).

Results

The results are presented in three sections, each with a table: 1) descriptive statistics and t-tests comparing scores for men and women; 2) correlates of body esteem; 3) moderator tests using Hayes' (2012) PROCESS model. The same significance patterns were found whether we used hierarchical regressions or PROCESS moderator testing (Hayes, 2012). We ran two analyses: One analysis tested Religious Self-Worth (SW) scores as the moderator. The second analysis tested Positive Attitudes Toward God scores as the moderator. Figure 1 shows only the significant results.

As shown in Table 1 t-tests, women more strongly based their self-worth on appearance and God's love than did men. Women reported stronger positive attitudes toward God, whereas men reported higher body esteem than women. See Table 1.

Correlates of Body esteem

The first hypothesis—that Positive Attitudes Toward God would be positively related to body esteem—was supported in women and men. As shown in Table 2, for women, both

Positive Attitudes Toward God and Religious-SW were positively related to body esteem ($r_s \geq .15, p_s < .05$). For men, Positive Attitudes Toward God were related to body esteem, but Religious-SW was not. These two religious constructs had a strong positive relationship ($r_s \geq .76, p_s < .001$). Given their multicollinearity and theoretical distinctiveness described earlier, we tested for their role of each as a moderating variable in separate analyses.

As expected, Appearance-SW was negatively correlated with body esteem for women, $r(285) = -.52, p < .001$, and for men, $r(122) = -.44, p < .001$.

Tests for Moderators

To examine whether moderating/interaction effects occurred differently across gender, two preliminary analyses tested for a 3-way interaction effect (Religious-SW x Appearance-SW x Gender) on body esteem, controlling for positive and negative affect. To do this, we first mean-centered affect scores, and then Religious-SW, Appearance-SW, and Positive Attitudes Toward God within gender, because of the gender differences we found (see Table 1). Our second preliminary analyses replaced Religious-SW scores with Positive Attitudes Toward God scores.

Preliminary results using Hayes' (2012) PROCESS model showed that the three-way interaction effect of Religious-SW x Appearance-SW x Gender was not significant, $F(1, 401) = 1.07, p = .30$. However, the three-way interaction effect of Attitudes Toward God x appearance-SW x Gender approached significance, $F(1,401) = 3.41, p = .066$.

To test for moderation (the religious variable x Appearance-SW interaction effect) within each gender, the main analyses used Hayes' (2012) PROCESS moderator tested each religion variable (Positive Attitudes Toward God or Religion-SW) as a potential moderator for the relationship of appearance SW with body esteem, within women and within men. Our focus was

the Appearance-SW x religion-variable interaction effect and the religion-variables' direct relations with body esteem. The results are shown in Tables 3 and 4.

Results showed one similarity and one difference across men and women. For both genders, the Religious-SW x Appearance-SW interaction was not significant, nor did Religious-SW predict body esteem beyond the other predictors (see Regressions 2 and 4). For both genders, as predicted, Positive Attitudes Toward God correlated positively with Body Esteem ($Bs > .10$, $ps < .05$, Regressions 1 and 3), and Appearance-SW was negatively correlated with Body Esteem ($Bs < -.89$, $ps < .001$).

Gender differences emerged for the Positive Attitudes Toward God x Appearance-SW interaction test. For men—but not women—having positive attitudes toward God weakened (moderated) the relationship between Appearance-SW and Body Esteem. For women, Table 3, Regression 1 shows the non-significant Positive Attitudes Toward God x Appearance-SW interaction effect. By contrast, for men, Table 4, Regression 3 shows this interaction was significant. All the variables accounted for 36 percent of women's body esteem, and they accounted for 36 percent of men's body esteem.

Figure 1 shows women's and men's Body Esteem as a function of Positive Attitudes Toward God and Appearance-SW. We calculated gender-based median splits of Positive Attitudes Toward God and Appearance-SW scores to categorize participants into the groups shown. As shown in both panels in Figure 1, having strong positive attitudes toward God and not basing self-worth on appearance were associated with heightened body esteem. As shown in the right panel of Figure 1, in men who strongly based self-worth on appearance, those who *also* had stronger positive attitudes toward God reported higher body esteem ($M = 60.4$, $SD = 9.41$) than similar men who held weaker positive attitudes toward God ($M = 52.2$, $SD = 11.9$), $t(67) = 3.18$,

$p < .003$. By contrast, body esteem remained high in men who did not base self-worth on appearance, whether they had stronger or weaker positive attitudes toward God, $t(53) = 0.35$, $p = .73$. PROCESS results showed for men with weak positive attitudes toward God, the Appearance-SW effect on body esteem was strong, effect = -1.46 [95% CI: -2.11, -0.81], $p < .001$, whereas the effect for men with strong attitudes toward God, the appearance-SW effect on body esteem was less pronounced (effect = -0.55, [95% CI: -1.02, 0.008], $p = .054$).

Discussion

As predicted, men and women each showed an inverse relationship between appearance-based self-worth and body esteem. We tested whether two different religious measures would moderate that relationship. Given the theoretical importance of believing in an unconditionally loving God for positive body esteem, we examined the moderating role of two religious measures that conveyed conditional or unconditional love from God. The religiously-based self-worth measure included several items suggesting that the presence of God's love could change ("when God loves me"), whereas the Positive Attitudes Toward God measure allowed for an unconditional interpretation of God's love. We tested each religious variable as a moderator of the inverse relationship of appearance-based self-worth and body esteem after controlling for general positive and negative affect.

Analyses were conducted separately for men and women because initial correlations showed several gender differences. Compared to men, women had stronger appearance-based self-worth and religiously-based self-worth, and they held stronger positive attitudes toward God than men. Men reported stronger body esteem than women. These findings are consistent with research showing stronger body satisfaction in men than women (Barlett et al., 2008) and stronger religious commitment in young women than men (Inman, 2014).

For both men and women, body esteem was positively related to positive attitudes toward God; body esteem was unrelated to basing self-worth on God's love; and body esteem was negatively related to basing self-worth on appearance. The most interesting finding, however, was that only attitudes toward God moderated the inverse relationship between appearance-based self-worth and body esteem in men, but not in women.

These findings have important theoretical implications. Results extend prior theorizing about domains of self-worth (Crocker & Wolfe, 2001; Overstreet & Quinn, 2012) by showing that two domains (appearance, God's love) were related to women's body esteem in opposite ways (Table 2). Our results also show that religiously-based self-worth did not predict body esteem beyond women's positive affect (i.e., feeling proud, strong, interested). As explained in the introduction, a possible reason why basing self-worth on God's love may not be directly related to body esteem is that several of the scale items suggest that God's love is changeable, conditional, or contingent upon the respondent's behavior. It may be that basing self-worth on perceptions of God's love does affect body esteem by self-regulatory habits (e.g., avoiding overeating, minimizing social comparisons, cf., Homan & Lemmon, 2014) or by reducing body surveillance (cf., Overstreet & Quinn, 2012). Indeed, religion researchers propose that churches explicitly and implicitly promote self-control among their believers (McCullough & Willoughby, 2009). Future research is needed to test these ideas and other ways that religiously-based self-worth interacts with healthy body esteem.

The positive attitudes toward God findings support theories addressing attachment to God (Kirpatrick, 2004; Homan, 2012). We chose a religious measure that contained items that reflect qualities of an unconditionally loving relationship (e.g., trust, loves me, cares for me, supports me). Researchers have defined "secure" attachment as the disagreement with anxious-attachment

items (*I worry that God is pleased with me, I fear God does not accept me when I do wrong*, Homan, 2012) and found greater body dissatisfaction by women who report being anxiously attached to God (Homan, 2012). The present study's results complement this work by showing that the valence of the relationship to God (positive and associated with trust, feeling loved, nurtured, and cared for by an all-knowing and all-powerful God) is an important moderator. We acknowledge that the positive attitudes toward God measure reflects a broader set of attitudes about God (e.g., as trustworthy, all-knowing) that can be independent of providing love and care and could possibly explain the correlations with body esteem. Future research could include both the style of the attachment and the attitudes toward God items to determine the incremental validity of each construct.

The findings also have practical significance. Positive attitudes toward God did not moderate the relationship between appearance-based self-worth and body esteem for women. Women's positive attitudes toward God did not seem to override their appearance concerns. Buote et al. (2011) explain that appearance norms are more homogeneous, rigid, and pervasive in society for women than for men. This is the case also in religious communities that adopt mainstream cultural values for appearance. It seems plausible that even in religious communities (e.g., churches, schools, youth groups) and readings (e.g., Scripture) where body-affirming beliefs and statements are likely to be shared, women are still likely to be on the giving and receiving sides of appearance-based comments. Being attached to a God who values and blesses one's body may increase self-compassion toward one's features and flaws, thwart the shame of falling short of cultural ideals, and re-prioritize one's importance from society's unattainable standards to focusing on the worth of oneself, including one's body. Prior research suggests that more overt interventions with women are helpful. Inman et al. (2016) showed that Christian

women who based self-worth on appearance and who were primed with religious body-affirming statements reported higher body esteem than women reading control condition statements. In addition, one model of positive embodiment emphasizes acceptance from important others. Tylka and Homan (2015) proposed that unconditional acceptance encourages a “body’s function” view versus a “body’s appearance” view. They showed that people who perceive that their bodies were accepted by friends, family, and dates also reported focusing on their body’s function (versus appearance), appreciating their bodies, and eating when hungry.

Although this study found evidence for moderation in men, it has some limitations. First, given our theoretical interest in specific conditions of self-worth, we did not examine the other domains of self-worth (*e.g.*, academics, competition, friends, and family). We realize that friends and family can be a source of support, acceptance, and/or stress (*e.g.*, fat talk) which might be moderated by personal or group-shared religiosity. It is also possible that men who base self-worth on competition in sports that increase fitness may report high body esteem. Second, we only examined positive attitudes toward God. Assessing both positive and negative attitudes toward God as well as secure, anxious, and avoidant attachment to God would yield a more complete understanding of the mechanisms of how religious constructs promote body esteem. Second, our sample consisted of 18-22 year old primarily Caucasian college students who attended a Christian liberal arts college, so generalizability is limited. Finally, because our data are correlational (we did not manipulate positive attitudes toward God), we cannot rule out other variables. It may be that people who report positive attitudes toward God also have highly supportive friends and family.

Despite these limitations, this research advances the literature by showing the positive relations found with positive attitudes toward God are beyond those of mere positive and

negative general affect. Our findings are congruent with the growing literature showing people who report feeling loved by God report better body esteem.

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Table 1: *Descriptive Statistics and T-Tests based on Gender*

	<u>Mean (SD)</u>	<u>95% CI[LL, UL]</u>	<u>t(409)</u>
1. Appearance-based self-worth			
Women	25.9 (4.7)	[25.4, 26.4]	
Men	21.7 (5.0)	[20.9, 22.7]	8.08***
2. Religiously-based self-worth			
Women	26.7 (6.2)	[26.0, 27.4]	
Men	23.3 (8.0)	[21.9, 24.7]	4.73**
3. Positive attitudes toward God			
Women	39.3 (11.8)	[37.9, 40.7]	
Men	35.1 (15.1)	[32.5, 37.8]	3.06**
4. Body esteem			
Women	54.1 (12.6)	[52.6, 55.6]	
Men	61.0 (11.4)	[59.0, 63.0]	-5.27***
5. Positive Affect			
Women	28.0 (8.5)	[27.0, 29.0]	
Men	29.0 (7.8)	[27.6, 30.4]	1.05
6. Negative Affect			
Women	17.2 (5.9)	[16.5, 17.9]	
Men	17.9 (6.8)	[16.7, 19.1]	0.99

*** $p < .001$, ** $p < .01$, * $p < .05$.

Table 2: *Correlations among Key Variables*

	<u>Correlations for Women</u>					<u>Correlations for Men</u>				
	2	3	4	5	6	2	3	4	5	6
	<u>RSW</u>	<u>POS-God</u>	<u>BE</u>	<u>P-AN-A</u>		<u>RSW</u>	<u>POS-God</u>	<u>BE</u>	<u>P-A</u>	<u>N-A</u>
1.Appearance self-worth	-0.07	-0.08	-0.52***	-.18**	.20**	0.12	-0.01	-0.44**	-.07	.15
2.Religious self-worth (RSW)	---	0.76***	0.15*	.14*	-.06		0.79***	0.08	.11	-.11
3. POS-God		----	0.18**	.14*	-.12*			0.21**	.13	-.16
4. Body esteem (BE)			----	.19**	-.35***				.35***	-.10
5. Positive Affect (P-A)				---	-.01				---	.30**
6. Negative Affect (N-A)				---						---

POS-God is Positive Attitudes Toward God. *** $p < .001$, ** $p < .01$, * $p < .05$.

Table 3: *Predicting Body Esteem for Women*

Predictors	B	SE B	95% CI [LL,UL]	<i>t</i>	<i>R</i> ² <i>change</i>
<i>Regression 1</i>					.36***
Positive Affect	.14*	.07	[-.0004, .28]	1.96*	
Negative Affect	-.52***	.10	[-.73, -.32]	-5.00***	
Positive Attitudes Toward God	.10*	.05	[.0004, .20]	1.97*	
Appearance-based Self-Worth	-1.20***	.13	[-1.46, -.94]	-9.00***	
Attitude x Appearance SW	.00	.01	[-.02, -.03]	0.22	
<i>Regression 2</i>					.36***
Positive Affect	.15*	.07	[.0012, .29]	1.99*	
Negative Affect	-.54***	.10	[-.74, -.33]	-5.16***	
Religiously-based Self-Worth	.18	.10	[-.02, .39]	1.78	
Appearance-based Self-Worth	-1.20***	.13	[-1.46, -.93]	-8.90***	
Religious SW x Appearance SW	-.00	.02	[-.04, .04]	-0.01	

Note. SW = self-worth * $p \leq .05$, ** $p < .01$, *** $p < .001$.

Table 4: *Predicting Body esteem for Men*

Predictors	B	SE B	95% CI [LL,UL]	<i>t</i>	<i>R</i> ² <i>change</i>
<i>Regression 3</i>					.36***
Positive Affect	.45***	.12	[.21, .69]	3.78***	
Negative Affect	.25	.14	[-.52, .02]	-1.84	
Positive Attitudes Toward God	.13*	.06	[.01, .24]	2.20*	
Appearance-based Self-Worth	-0.83***	.17	[-1.17, -.49]	-4.78***	
Attitude x Appearance SW	.02*	.01	[.0003, .04]	2.01*	
<i>Regression 4</i>					.33***
Positive Affect	0.51***	.12	[.27, .75]	4.18***	
Negative Affect	-0.25	.14	[-.52, .03]	-1.79	
Religiously-based Self-Worth	0.12	.11	[-.11, .34]	1.02	
Appearance Self- Worth	-0.89***	.18	[-1.25, -.53]	-4.95***	
Religious SW x Appearance SW	.01	.02	[-.03, .05]	0.66	

Note. SW = Self-Worth * $p < .05$, ** $p \leq .01$, *** $p < .001$.

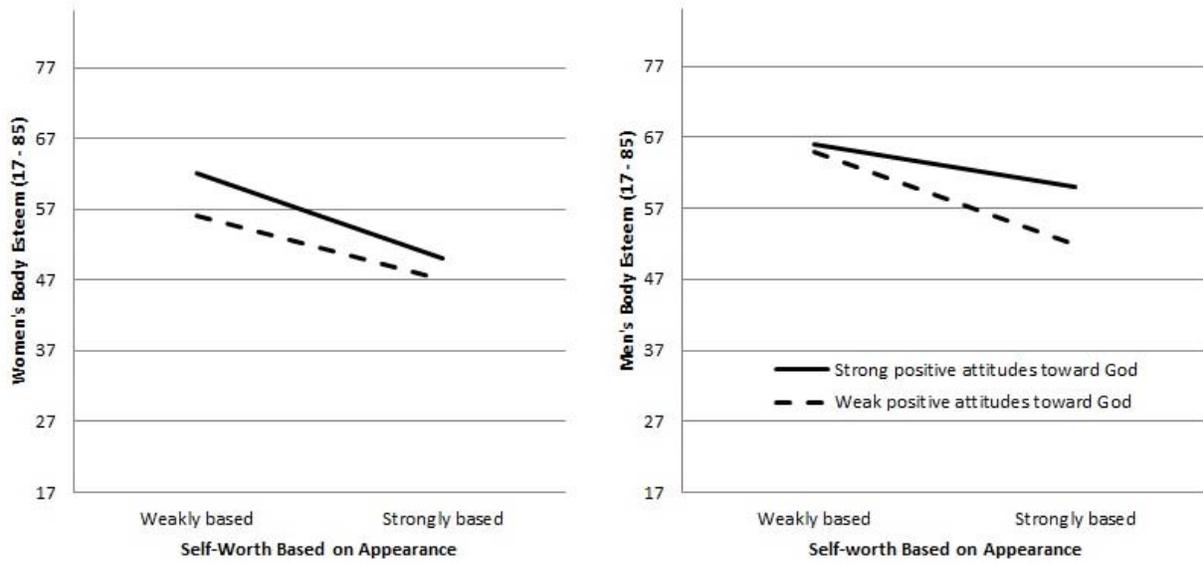


Figure 1: Body esteem by Self-Worth Based on Appearance and Attitudes Toward God in women (left panel) and in men (right panel).