# From childhood to the self: how perceived parental attitudes and traumas shape ego functions through divine authority relationships*

## De la infancia al yo: cómo las actitudes parentales percibidas y los traumas configuran las funciones del yo a través de las relaciones con la autoridad divina

Received: 11 november 2025 | Accepted: 20 february 2026

Nurhan Naz
İstanbul Gelişim University, Turkey
ORCID: https://orcid.org/0009-0007-3517-6160
Onur Yilmaz
Doğuş University, Turkey
ORCID: https://orcid.org/0000-0002-8270-7354

**ABSTRACT**
This study explores how early perceived parental attitudes and childhood traumas influence adult perceptions of divine authority and ego functions. It also examines the mediating role of childhood trauma in these relationships. A total of 516 adults participated. Measures included the Perceived Parental Attitudes Scale, Childhood Trauma Scale, God Perception Scale, and Ego Functions Scale. The mediating role of childhood trauma in the relationships among parental attitudes, perception of God, and ego functions was examined using structural equation modeling. Maternal emotional warmth was positively associated with Dominance-Achievement and Creativity ego functions. Neglectful or punitive parental attitudes, through increased childhood trauma, were indirectly linked to impaired ego functioning. Individuals with higher emotional or sexual abuse reported greater Negative God Belief, while lower trauma and supportive parenting predicted Positive God Belief. Childhood trauma significantly mediated the relationship between parental attitudes and divine authority perceptions, as well as between divine perceptions and ego functions. Early caregiving experiences shape both psychological and spiritual development. Supportive parenting promotes resilience and adaptive internalizations, whereas adverse experiences may foster punitive spiritual schemas and ego vulnerabilities. These findings highlight the clinical importance of addressing early relational histories in understanding adult self-functioning and spiritual beliefs.

**Keywords**
parental attitudes; childhood traumas; ego characteristics; perception of god; self image.

**RESUMEN**
Este estudio explora cómo las actitudes parentales tempranas percibidas y los traumas infantiles influyen en las percepciones de la autoridad divina y en las funciones del yo en la adultez. Asimismo, examina el papel

[a] Correspondence author. Email: nnaz@gelisim.edu.tr

*How to cite:* Naz, N., & Yılmaz, O. (2026). From childhood to the self: how perceived parental attitudes and traumas shape ego functions through divine authority relationships. *Universitas Psychologica, 25*, 1 - 14. https://doi.org/10.11144/Javeriana.upsy25.fcsh

mediador del trauma infantil en estas relaciones. Participaron un total de 516 adultos. Las medidas incluyeron la Escala de Actitudes Parentales Percibidas, la Escala de Trauma Infantil, la Escala de Percepción de Dios y la Escala de Funciones del Yo. El papel mediador del trauma infantil en las relaciones entre las actitudes parentales, la percepción de Dios y las funciones del yo fue examinado mediante modelamiento de ecuaciones estructurales. La calidez emocional materna se asoció positivamente con las funciones del yo de Dominancia-Logro y Creatividad. Las actitudes parentales negligentes o punitivas, a través del aumento del trauma infantil, se vincularon indirectamente con un deterioro del funcionamiento del yo. Los individuos con mayores niveles de abuso emocional o sexual reportaron una mayor Creencia Negativa en Dios, mientras que un menor trauma y una crianza de apoyo predijeron una Creencia Positiva en Dios. El trauma infantil medió de manera significativa la relación entre las actitudes parentales y las percepciones de la autoridad divina, así como entre las percepciones divinas y las funciones del yo. Las experiencias tempranas de cuidado moldean tanto el desarrollo psicológico como el espiritual. Una crianza de apoyo favorece la resiliencia y las internalizaciones adaptativas, mientras que las experiencias adversas pueden fomentar esquemas espirituales punitivos y vulnerabilidades del yo. Estos hallazgos resaltan la importancia clínica de abordar las historias relacionales tempranas para comprender el funcionamiento del sí mismo y las creencias espirituales en la adultez.

**Palabras clave**
actitudes parentales; traumas infantiles; características del yo; percepción de Dios; autoimagen.

This study aims to examine the relationships between perceived parental attitudes, childhood traumas, divine authority relations, and ego functions. Based on psychodynamic viewpoint, early interactions with caregivers constitute the basis of internal representations that subsequently influence how people view authority, control their emotions, and structure their sense of self. According to this paradigm, the creation of internal authority representations across the lifespan is influenced by a number of interrelated processes, including ego development, early traumatic events, and parental attitudes. The effects of parental attitudes and early experiences on the development of individuals are frequently emphasized in the literature (Smith & Pollak, 2020; Özgen, 2017). The attitudes that parents exhibit towards their children leave permanent effects on the personality development, psychological resilience, and social skills of children (Şahin & Çoban, 2025; Zlochyak, 2020). The effects of different parental attitudes such as democratic, authoritarian, and inconsistent on the development of the individual vary. While democratic parenting attitudes support healthy development, it is seen that authoritarian and inconsistent attitudes can have negative effects (Durmuşoğlu et al., 2024; Ranjith et al., 2025). Attitudes such as overprotection or indifference may be the basis of psychological problems that individuals may encounter throughout their lives (Akbaba-Türkoğlu et al., 2015).

Childhood traumas are another important variable affecting the quality of life of individuals. Such traumas can occur in different forms such as emotional, physical or sexual abuse and can negatively affect an individual's attachment styles and ego development (WHO, 1999). Negative experiences in childhood can lead to problems in emotional regulation, stress coping skills and interpersonal relationships in adults (Yiğit & Erden, 2015). Research shows that anxiety disorders, depression and low self-esteem are more common in individuals exposed to trauma (Yöyen, 2016). The perception of God is affected by the individual's sociocultural environment and early parenting experiences (Mehmedoğlu, 2011). This study examines the vision of God not solely as a doctrinal belief but as an emotional and relational representation of power shaped by early interpersonal interactions. This conception enables the understanding of divine power as an aspect of the individual's broader internalized representations of authority formed during development. This perception shapes not only damage the individual's religious and spiritual life, but also their interpersonal relationships and ways of coping with existential concerns (Ting et al., 2021; Mahamid & Bdier, 2021). It has been determined that individuals who experience secure attachment develop a more positive and loving perception of God, while individuals with insecure attachment develop a fear-based perception of God

(Durmuşoğlu et al., 2024; Jordan et al., 2021). In this context, it is suggested that the attachment relationship between the parent and the child is reflected in the relationship the individual establishes with divine authority (Subaşı, 2012). This study defines "divine authority relations" as the internalized relational patterns by which individuals emotionally and cognitively engage with a perceived transcendent authority. Rather than functioning as a broad interpretive category, the concept is used here in a more limited sense to describe how early authority experiences may shape the affective tone and structure of an individual's relationship with a divine figure.

Ego functions are important structures hat establishes the balance between the internal and external worlds of the individual and supports the individual and social adaptation process. Components such as defense mechanisms, impulse control, and reality assessment are possible with healthy ego development (Hartmann, 1964; Shill, 2022). It has been stated in the literature that individuals with a strong ego capacity adapt better to life difficulties and are more successful in interpersonal relationships (Choi, 2018; McWilliams, 2010). Within this theoretical framework, ego functions can be comprehended as psychological capacities that facilitate the internalization of early relational experiences -encompassing parental attitudes and traumatic events- and subsequently manifest in representations of authority, such as the perception of divine authority. This study aims to make significant contributions to the literature by addressing the complex relationships between perceived parental attitudes, childhood traumas, divine authority relationships, and ego functions. The findings help us understand the extent to which these variables are effective on the psychological health of individuals and reveal the elements that should be taken into consideration in psychotherapeutic interventions (Sojta & Strzelecki, 2023; Rowell & Neal-Barnett, 2022).

## Method

This section summarizes the method, sample group, data collection tools, and analysis processes used in the study.

### *Research Model*

The Relational Survey Model and the Mediation Model were used in this study. The Relational Screening Model was preferred to examine the relationships between early maladaptive schemas, coping attitudes, cognitive flexibility, emotion regulation skills, and psychological well-being (Karasar, 2009). In the mediator variable analysis, the effects of the independent variable on the mediator variable and dependent variable were evaluated based on the causal steps approach of Baron & Kenny (1986).

### *Sample and Data Collection Process*

The universe of the study consists of individuals between the ages of 18-65. Participants were selected using the convenience sampling method, information was provided before starting the study, and informed consent was obtained. University students, academics, teachers, and general participants were included in the data collection process. In the first stage, data were collected from 750 people, and analysis was conducted with 516 participants by applying exclusion criteria. Exclusion criteria include individuals with active neurological and psychiatric diagnoses and individuals with low intelligence levels.

### *Measurement Tools*

The following scales were used in the study:

**Demographic Data Form.** The form prepared by the researcher includes questions such as the age, gender, marital status, employment status, profession, who they grew up with, etc. of the participants.

**Abbreviated Perceived Parental Attitudes-Child Form.** The scale was developed to measure parental attitudes experienced by adults during childhood in three sub-dimensions: emotional warmth, overprotection, and rejection. The 23-item short form of the scale developed by Arrindell et al. (1989) was used in this study. The scale was adapted to Turkish by Dirik et al. (2015) and in this study, the internal consistency values were found to be 0.79 for paternal emotional warmth, 0.73 for overprotection, and 0.71 for rejection, while the internal consistency coefficients for maternal attitudes were calculated as 0.75, 0.72, and 0.64 for emotional warmth, overprotection, and rejection, respectively. In the analyses, the total scores of perceived parental attitudes towards mothers and fathers were taken and variables formed as overprotective parental attitudes, rejecting parental attitudes, and emotional warmth were used. In this study, internal consistency coefficients were calculated as 0.88, 0.84 and 0.84 for emotional warmth, overprotection and rejection, respectively.

**Childhood Trauma Questionnaire-Short Form (CTQ-SF).** The Childhood Trauma Questionnaire (CTQ) initially had 70 questions and a 5-point Likert-type assessment. The short form had 28 questions. There are 25 questions in 5 subscales including emotional, physical and sexual abuse in childhood and physical and emotional neglect, and 3 questions measuring denial. The Turkish reliability and validity study was conducted by Şar et al. (2012). It includes emotional, physical, sexual abuse and physical and emotional neglect subscales. In the reliability and validity study, the Cronbach alpha value was found to be 0.73.

**Perception of God Scale.** The Perception of God Scale measures love or fear orientation towards God. The scale was developed by Güler (2007). It has 22 questions and a 5-point Likert-type evaluation. Love orientation is scored directly, and fear orientation is scored in the opposite direction. A high score indicates a positive perception of God with a love orientation, and a low score indicates a negative perception of God with a fear orientation. The Cronbach alpha coefficient for reliability and validity was determined as 0.83.

**Ego Functions Scale.** The Ego Functions Assessment (EFA), developed by Bellak et al. (1973), was developed to determine which ego functions clinical complaints may be related to in patients with distortions in the perception of reality, such as schizophrenia, and to determine the level of impairment in these functions. The scale was developed with a total of 426 participants, 213 of whom were schizophrenic and 213 of whom did not have a psychiatric diagnosis. While developing the scale, demographic data form, Ego Functions Assessment Scale, Wonderlic Personnel Test, Adjective List and Symptom Checklist were used. This scale does not have a total score. It consists of 12 sub-dimensions. Therefore, each sub-dimension was studied separately. In the validity and reliability study, Cronbach's alpha value varied between 0.919 and 0.743 in the diagnosed group and between 0.820 and 0.641 in the undiagnosed group. In the test-retest study, the diagnosed group varied between 0.815 and 0.503 and the undiagnosed group varied between 0.768 and 0.510. These results show that the scale is valid and reliable (Durmaz & Ünsal, 2019).

## Data Analysis

Data were analyzed using SPSS 27 (IBM Corp., 2017) and Lisrel 8.51 (Jöreskog & Sörbom, 2001). Whether the scales showed normal distribution was examined in the range of skewness and kurtosis values (-3, +3) and parametric tests were applied (Kalaycı, 2009). Relationships between scales were evaluated using Pearson Correlation Analysis, and differences according to categorical variables were evaluated using Independent Samples t-test and ANOVA. The mediating role of childhood traumas between parental attitudes and perception of God was tested using structural equation model. The validity of the model was examined with confirmatory factor analysis (CFA), and then path analyses were performed.

The study was based on a 95 % confidence interval and a $p < 0.05$ significance level.

## Results

**Table 1**

*Relationship between the Ego Functions Scale and the Childhood Trauma Scale*

| Ego Functions | CTQ (Total) *r* [95% CI] | Emotional Abuse *r* [95% CI] | Physical Abuse *r* [95% CI] | Physical Neglect *r* [95% CI] | Emotional Neglect *r* [95% CI] | Sexual Abuse *r* [95 % CI] |
|---|---|---|---|---|---|---|
| Reality Evaluation (N) | 0.31 [0.23, 0.39] | 0.34 [0.26, 0.41] | 0.22 [0.14, 0.30] | 0.28 [0.20, 0.36] | 0.16 [0.08, 0.25] | 0.18 [0.09, 0.26] |
| Trial (N) | 0.28 [0.20, 0.36] | 0.32 [0.24, 0.39] | 0.19 [0.11, 0.28] | 0.24 [0.16, 0.32] | 0.16 [0.07, 0.24] | 0.13 [0.05, 0.22] |
| Thought Processes (N) | 0.29 [0.21, 0.37] | 0.35 [0.27, 0.42] | 0.15 [0.07, 0.23] | 0.22 [0.14, 0.30] | 0.17 [0.08, 0.25] | 0.20 [0.12, 0.28] |
| Creativity (P) | -0.16 [-0.24, -0.07] | -0.02 [-0.11, 0.06] | -0.08 [-0.16, 0.01] | -0.12 [-0.21, -0.04] | -0.25 [-0.33, -0.17] | -0.01 [-0.10, 0.08] |
| Sense of Reality (N) | 0.22 [0.13, 0.30] | .026 [0.18, 0.34] | 0.12 [0.03, 0.20] | 0.20 [0.11, 0.28] | 0.11 [0.02, 0.19] | 0.14 [0.05, 0.22] |
| Object Relations (N) | 0.24 [0.16, 0.32] | 0.28 [0.19, 0.35] | 0.16 [0.08, 0.25] | 0.17 [0.08, 0.25] | 0.13 [0.04, 0.21] | 0.18 [0.10, 0.26] |
| Emotion–Impulse Control (N) | 0.27 [0.19, 0.35] | 0.36 [0.22, 0.37] | 0.19 [0.11, 0.27] | 0.23 [0.15, 0.31] | 0.15 [0.07, 0.24] | 0.15 [0.07, 0.23] |
| Defensive Functioning (N) | 0.36 [0.28, 0.43] | 0.36 [0.29, 0.44] | 0.22 [0.14, 0.30] | 0.27 [0.19, 0.35] | 0.23 [0.15, 0.31] | 0.23 [0.15, 0.31] |
| Autonomic Functions (N) | 0.36 [0.28, 0.43] | 0.38 [0.30, 0.45] | 0.19 [0.11, 0.27] | 0.22 [0.13, 0.30] | 0.24 [0.16, 0.32] | 0.27 [0.19, 0.35] |
| Stimulus Threshold (N) | 0.21 [0.12, 0.29] | .023 [0.15, 0.31] | 0.12 [0.04, 0.21] | 0.15 [0.06, 0.23] | 0.10 [0.02, 0.19] | 0.18 [0.09, 0.26] |
| Synthesis Ability (P) | -0.17 [-0.25, -0.09] | -0.11 [-0.20, -0.02] | -0.06 [-0.15, 0.03] | -0.05 [-0.14, 0.03] | -0.22 [-0.30, -0.13] | -0.10 [-0.18, -0.01] |
| Dominance Achievement (P) | -0.29 [-0.37, -0.21] | -0.20 [-0.28, -0.11] | -0.10 [-0.18, -0.01] | -0.17 [-0.25, -0.09] | -0.33 [-0.41, -0.26] | -0.16 [-0.24, -0.07] |

Notes. *p < 0.05, **p < 0.01

As presented in Table 1, childhood trauma was significantly associated with multiple ego functions. The total childhood trauma score was positively correlated with several negatively oriented ego functions, including reality evaluation ($r$ = 0.31, 95 % CI [0.23, 0.39]), trial ($r$ = 0.28, 95 % CI [0.20, 0.36]), thought processes ($r$ = 0.29, 95 % CI [0.21, 0.37]), object relations ($r$ = 0.24, 95 % CI [0.16, 0.32]), emotion–impulse control ($r$= 0.27, 95 % CI [0.19, 0.35]), defensive functioning ($r$ = 0.36, 95 % CI [0.28, 0.43]), and autonomic functions ($r$= 0.36, 95 % CI [0.28, 0.43]). In contrast, total childhood trauma was negatively correlated with positively oriented ego functions, including creativity ($r$ = −0.16, 95 % CI [−0.24, −0.07]), synthesis ability ($r$ = −.017, 95 % CI [−0.25, −0.09]), and dominance achievement ($r$= −0.29, 95 % CI [−0.37, −0.21]). These correlations were small to moderate in magnitude. At the subscale level, emotional abuse and emotional neglect were associated with multiple ego functions.

**Table 2**

*Relationship between the Ego Functions Scale and the Perceived Parental Attitudes Scale*

| Ego Functions | Emotional Warmth (Mother) | Overprotectiveness (Mother) | Rejection (Mother) | Emotional Warmth (Father) | Overprotectiveness (Father) | Rejection (Father) |
|---|---|---|---|---|---|---|
| Reality Evaluation | -0.08 [-0.16, 0.01] | 0.20 [0.12, 0.29] | 0.23 [0.15, 0.31] | -0.10 [-0.19, -0.02] | 0.24 [0.16, 0.32] | 0.28 [0.20, 0.36] |
| Trial | -0.05 [-0.13, 0.04] | 0.19 [0.11, 0.27] | 0.24 [0.16, 0.32] | -0.04 [-0.13, 0.05] | 0.22 [0.13, 0.30] | 0.21 [0.13, 0.30] |
| Thought Processes | -0.09 [-0.17, 0.00] | 0.24 [0.16, 0.32] | 0.26 [0.18, 0.34] | -0.12 [-0.21, -0.04] | 0.24 [0.16, 0.32] | 0.25 [0.17, 0.33] |
| Creativity | 0.34 [0.26, 0.41] | -0.05 [-0.13, 0.04] | -0.08 [-0.16, 0.01] | 0.27 [0.19, 0.35] | 0.01 [-0.08, 0.09] | -0.05 [-0.14, 0.04] |
| Sense of Reality | -0.03 [-0.12, 0.06] | 0.18 [0.10, 0.26] | 0.17 [0.09, 0.25] | -0.07 [-0.16, 0.02] | 0.21 [0.13, 0.29] | 0.20 [0.12, 0.28] |
| Object Relations | -0.01 [-0.10, 0.07] | 0.25 [0.17, 0.33] | 0.21 [0.13, 0.29] | -0.05 [-0.14, 0.03] | 0.25 [0.17, 0.33] | 0.25 [0.17, 0.33] |
| Emotion–Impulse Control | -0.01 [-0.09, 0.08] | 0.19 [0.11, 0.27] | 0.22 [0.13, 0.30] | -0.05 [-0.14, 0.04] | 0.24 [0.16, 0.32] | 0.25 [0.17, 0.33] |
| Defensive Functioning | -0.13 [-0.21, -0.04] | .30 [0.22, 0.38] | 0.33 [0.25, 0.41] | -0.14 [-0.23, -0.06] | 0.29 [0.21, 0.37] | 0.33 [0.25, 0.41] |
| Autonomic Functions | -0.17 [-0.25, -0.09] | 0.25 [0.17, 0.33] | 0.33 [0.25, 0.41] | -0.16 [-0.24, -0.07] | 0.24 [0.16, 0.32] | 0.30 [0.22, 0.38] |
| Stimulus Threshold | -0.09 [-0.17, -0.00] | 0.23 [0.15, 0.31] | 0.23 [0.15, 0.31] | -0.05 [-0.14, 0.04] | 0.25 [0.17, 0.33] | 0.18 [0.10, 0.26] |
| Synthesis Ability | 0.24 [0.16, 0.32] | -0.09 [-0.18, -0.01] | -0.11 [-0.20, -0.02] | 0.17 [0.09, 0.25] | -0.03 [-0.11, 0.06] | -0.08 [-0.17, 0.01] |
| Dominance Achievement | 0.31 [0.23, 0.39] | -0.15 [-0.23, -0.06] | -0.19 [-0.27, -0.10] | 0.29 [0.21, 0.37] | -0.10 [-0.18, -0.02] | -0.19 [-0.27, -0.10] |

Notes. *p < 0.05, **p < 0.01

As shown in Table 2, perceived parental attitudes were significantly associated with ego functions. Overprotective and rejecting parental attitudes (for both mother and father) were positively correlated with negatively oriented ego functions ($r$ values ranging between 0.18 and 0.33). Parental emotional warmth was negatively correlated with negatively oriented ego functions, particularly defensive functioning (mother: $r$ = −0.13; father: $r$ = −0.14) and autonomic functions (mother: $r$ = −0.17; father: $r$ = −0.16), and positively correlated with positively oriented ego functions, including creativity (mother: $r$ = 0.34; father: $r$ = 0.27), synthesis ability (mother: $r$= 0.24; father: $r$ = 0.17), and dominance achievement (mother: $r$ = 0.31; father: $r$ = 0.29). These correlations were small to moderate in magnitude.

**Table 3**

*Relationship between Ego Functions Scale and God Perception Scale*

| Ego Functions | Positive God Belief | Negative God Belief |
|---|---|---|
| Reality Evaluation | -0.15 [-0.24, -0.07] | 0.33 [0.25, 0.40] |
| Trial | -0.08 [-0.17, 0.01] | 0.30 [0.22, 0.38] |
| Thought Processes | -0.14 [-0.22, -0.05] | 0.32 [0.24, 0.40] |
| Creativity | 0.11 [0.02, 0.19] | -0.02 [-0.10, 0.07] |
| Sense of Reality | -0.12 [-0.21, -0.04] | 0.31 [0.23, 0.39] |
| Object Relations | -0.07 [-0.15, 0.02] | 0.29 [0.21, 0.37] |
| Emotion–Impulse Control | -0.08 [-0.17, 0.01] | 0.30 [0.22, 0.38] |
| Defensive Functioning | -0.14 [-0.22, -0.05] | 0.35 [0.28, 0.43] |
| Autonomic Functions | -0.15 [-0.23, -0.06] | 0.33 [0.25, 0.40] |
| Stimulus Threshold | -0.01 [-0.10, 0.07] | 0.19 [0.11, 0.28] |
| Synthesis Ability | 0.22 [0.14, 0.30] | -0.09 [-0.18, -0.01] |
| Dominance Achievement | 0.31 [0.23, 0.38] | -0.21 [-0.29, -0.12] |

Notes. * $p < 0.05$, ** $p < 0.01$

As presented in Table 3, positive and negative God beliefs were associated with

ego functions in both positive and negative directions. Positive God belief was positively correlated with creativity ($r$ = 0.11, 95 % CI [0.02, 0.19]), synthesis ability ($r$ = 0.22, 95 % CI [0.14, 0.30]), and dominance achievement ($r$ = 0.31, 95 % CI [0.23, 0.38]), and negatively correlated with negatively oriented ego functions, including reality evaluation ($r$ = −0.15, 95 % CI [−0.24, −0.07]), thought processes ($r$ = −0.14, 95 % CI [−0.22, −0.05]), defensive functioning ($r$ = −0.14, 95 % CI [−0.22, −0.05]), and autonomic functions ($r$ = −0.15, 95 % CI [−0.23, −0.06]).

Negative God belief was positively correlated with negatively oriented ego functions, including reality evaluation ($r$ = 0.33, 95 % CI [0.25, 0.40]), thought processes ($r$ = 0.32, 95 % CI [0.24, 0.40]), defensive functioning ($r$ = 0.35, 95 % CI [0.28, 0.43]), and autonomic functions ($r$ = 0.33, 95 % CI [0.25, 0.40]), and negatively correlated with synthesis ability ($r$ = −0.09, 95 % CI [−0.18, −0.01]) and dominance achievement ($r$ = −0.21, 95 % CI [−0.29, −0.12]). These correlations were small to moderate in magnitude.

**Table 4**
*Relationship between the Childhood Trauma Scale and the Perceived Parental Attitudes Scale*

| Variables | Emotional Warmth (Mother) | Overprotectiveness (Mother) | Rejection (Mother) | Emotional Warmth (Father) | Overprotectiveness (Father) | Rejection (Father) |
|---|---|---|---|---|---|---|
| Childhood Trauma (Total) | -0.48 [-0.55, -0.41] | 0.21 [0.13, 0.29] | 0.61 [0.55, 0.66] | -0.49 [-0.55, -0.42] | 0.20 [0.12, 0.28] | 0.59 [0.53, 0.65] |
| Emotional Abuse | -0.34 [-0.41, -0.26] | 0.27 [0.19, 0.35] | 0.59 [0.53, 0.65] | -0.34 [-0.41, -0.26] | 0.26 [0.18, 0.34] | 0.56 [0.49, 0.61] |
| Physical Abuse | -0.20 [-0.28, -0.11] | 0.13 [0.04, 0.21] | 0.42 [0.35, 0.49] | -0.19 [-0.27, -0.10] | 0.16 [0.07, 0.24] | 0.42 [0.35, 0.49] |
| Physical Neglect | -0.33 [-0.40, -0.25] | -0.02 [-0.11, 0.06] | 0.33 [0.25, 0.40] | -0.31 [-0.39, -0.24] | 0.02 [-0.07, 0.10] | 0.34 [0.26, 0.42] |
| Emotional Neglect | -0.56 [-0.61, -0.49] | 0.14 [0.05, 0.22] | 0.46 [0.39, 0.53] | -0.55 [-0.61, -0.49] | 0.10 [0.01, 0.18] | 0.44 [0.37, 0.51] |
| Sexual Abuse | -0.18 [-0.26, -0.09] | 0.21 [0.13, 0.29] | 0.35 [0.27, 0.42] | -0.23 [-0.31, -0.15] | 0.21 [0.12, 0.29] | 0.38 [0.30, 0.45] |

Notes. *$p$ < 0.05, **$p$ < 0.01

As shown in Table 4, childhood trauma was negatively correlated with parental emotional warmth (mother: $r$= −0.48, 95 % CI [−0.55, −0.41]; father: $r$ = −0.49, 95 % CI [−0.55, −0.42]) and positively correlated with parental rejection (mother: $r$ = 0.61, 95 % CI [0.55, 0.66]; father: $r$= 0.59, 95 % CI [0.53, 0.65]) and overprotectiveness (mother: $r$= 0.21, 95 % CI [0.13, 0.29]; father: $r$ = 0.20, 95 % CI [0.12, 0.28]). At the subscale level, emotional neglect showed the highest negative correlations with parental emotional warmth (mother: $r$= −0.56; father: $r$ = −0.55), whereas emotional abuse showed strong positive correlations with parental rejection (mother: $r$ = 0.59; father: $r$ = 0.56). These correlations ranged from small to large in magnitude.

**Table 5**
*Relationship between Childhood Trauma Scale and God Perception Scale*

| Variables | Positive God Belief | Negative God Belief |
|---|---|---|
| Childhood Trauma (Total) | -0.32 [-0.39, -0.24] | 0.42 [0.34, 0.49] |
| Emotional Abuse | -0.28 [-0.36, -0.20] | 0.44 [0.37, 0.51] |
| Physical Abuse | -0.13 [-0.22, -0.05] | 0.23 [0.15, 0.31] |
| Physical Neglect | -0.22 [-0.30, -0.14] | 0.24 [0.16, 0.32] |
| Emotional Neglect | -0.30 [-0.38, -0.22] | 0.27 [0.19, 0.35] |
| Sexual Abuse | -0.14 [-0.23, -0.06] | 0.33 [0.26, 0.41] |

Notes. *p < 0.05, **p < 0.01

As presented in Table 5, childhood trauma was negatively correlated with positive God belief ($r$ = −0.32, 95 % CI [−0.39, −0.24]) and positively correlated with negative God belief ($r$ = 0.42, 95 % CI [0.34, 0.49]). At the subscale level, emotional abuse was positively correlated with negative God belief ($r$ = 0.44, 95 % CI [0.37, 0.51]), whereas emotional neglect was negatively correlated with positive God belief ($r$= −0.30, 95 % CI [−0.38, −0.22]). Physical abuse, physical neglect, and sexual abuse also showed significant correlations with both dimensions of God belief. These correlations were small to moderate in magnitude.

**Table 6**
*Relationship between Perceived Parental Attitudes Scale and God Perception Scale*

| Variables | Positive God Belief | Negative God Belief |
|---|---|---|
| Emotional Warmth (Mother) | 0.17 [0.09, 0.25] | -0.21 [-0.29, -0.13] |
| Overprotectiveness (Mother) | -0.10 [-0.18, -0.02] | 0.26 [0.18, 0.34] |
| Rejection (Mother) | -0.17 [-0.25, -0.09] | 0.33 [0.25, 0.41] |
| Emotional Warmth (Father) | 0.20 [0.12, 0.28] | -0.26 [-0.34, -0.18] |
| Overprotectiveness (Father) | -0.05 [-0.14, 0.03] | 0.24 [0.16, 0.32] |
| Rejection (Father) | -0.17 [-0.25, -0.09] | 0.31 [0.23, 0.39] |

Notes. *p<0.05, **p<0.01

As shown in Table 6, parental emotional warmth was positively correlated with positive God belief (mother: $r$ = 0.17, 95 % CI [0.09,

0.25]; father: $r = 0.20$, 95 % CI [0.12, 0.28]) and negatively correlated with negative God belief (mother: $r = -0.21$, 95 % CI [−0.29, −0.13]; father: $r = -0.26$, 95 % CI [−0.34, −0.18]). Parental rejection was negatively correlated with positive God belief (mother: $r = -0.17$, 95 % CI [−0.25, −0.09]; father: $r = -0.17$, 95 % CI [−0.25, −0.09]) and positively correlated with negative God belief (mother: $r = 0.33$, 95 % CI [0.25, 0.41]; father: $r = 0.31$, 95 % CI [0.23, 0.39]). Parental overprotectiveness showed positive correlations with negative God belief (mother: $r = 0.26$, 95 % CI [0.18, 0.34]; father: $r = 0.24$, 95 % CI [0.16, 0.32]). These correlations were small to moderate in magnitude.

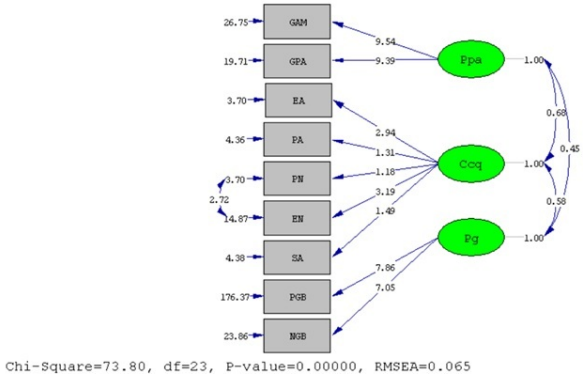



*Figure 1.*
*DFA Results for PPA, CCQ, PG (Standardized Resolution Values)*
*Notes.* N:516, Ppa: Abbreviated Perceived Parenting Attitudes Scale, GAM: General Maternal Attitudes, GPA: General Paternal Attitudes, Ccq: Childhood Trauma Questionnaire, EA: Emotional Abuse, PA: Physical Abuse, PN: Physical Neglect, EN Emotional Neglect, SA: Sexual Abuse, PG: Perception of God Scale, PGB: Positive God Belief, NGB: Negative God Belief.

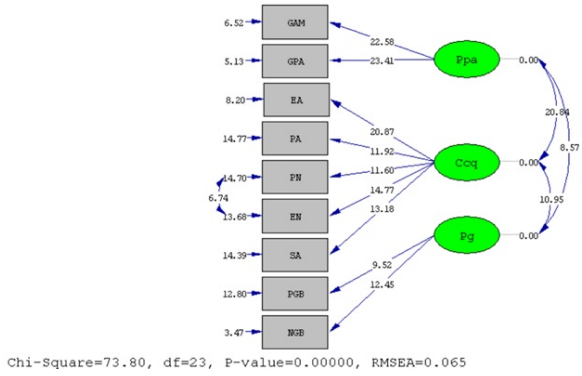



*Figure 2.*
*DFA Results (T-Values) for PPA, CCQ, PG*
*Notes.* N:516, Ppa: Abbreviated Perceived Parenting Attitudes Scale, GAM: General Maternal Attitudes, GPA: General Paternal Attitudes, Cct: Childhood Trauma Questionnaire, EA: Emotional Abuse, PA: Physical Abuse, PN: Physical Neglect, EN Emotional Neglect, SA: Sexual Abuse, PG: Perception of God Scale, PGB: Positive God Belief, NGB: Negative God Belief.

**Table 7**
*Goodness of Fit Values for the Measurement Model*

| Index | Good Fit | Acceptable Compliance | Measurement Model | Evaluation |
|---|---|---|---|---|
| χ2 /df | <2 | <5 | 3.22 | Acceptable Fit |
| GFI | >0.95 | >0.90 | 0.97 | Good Fit |
| AGFI | >0.95 | >0.90 | 0.94 | Acceptable Fit |
| CFI | >0.95 | >0.90 | 0.97 | Good Fit |
| NFI | >0.95 | >0.90 | 0.96 | Good Fit |
| RMSEA | <0.05 | <0.08 | 0.07 | Acceptable Fit |
| SRMR | <0.05 | <0.08 | 0.04 | Good Fit |

Source: (Hooper & Mullen, 2008; Munro, 2005; Schreiber et al., 2006; Schumacker & Lomax, 2010; Şimşek, 2007; Waltz et al., 2010; Wang & Wang, 2012).

The goodness-of-fit indices for the measurement model are presented in Table 7. The model demonstrated acceptable fit to the data ($\chi^2/df = 3.22$, GFI = 0.97, AGFI = 0.94, CFI = 0.97, NFI = 0.96, RMSEA = 0.07, SRMR = 0.04). Standardized factor loadings for the measurement model are presented in Figure 1, and corresponding t-values are shown in Figure 2.

**Table 8**
*Covariance Matrix of Latent Variables*

| Variable | 1 | 2 | 3 |
|---|---|---|---|
| 1-PPA | 1 | | |
| 2-CCQ | 0.68** | 1 | |
| 3-PG | 0.45** | 0.58** | 1 |

Notes. *$p < 0.05$, **$p < 0.01$

The covariance matrix of latent variables is presented in Table 8. PPA was positively correlated with CCQ ($r = 0.68$) and PG (. = 0.45), and CCQ was positively correlated with PG ($r = 0.58$). These correlations indicate moderate to large effect sizes, with the strongest association observed between PPA and CCQ.

*Structural Model Results*

The goodness of fit values for the structural model established in this study are given in the table below. According to these values, it is possible to say that the structural model of this study is generally acceptable or normal.

**Table 9.**
*Goodness of Fit Values for the Structural Model*

| Index | Good Fit | Acceptable Compliance | Measurement Model | Evaluation |
|---|---|---|---|---|
| $\chi^2/df$ | <2 | <5 | 3.22 | Acceptable Fit |
| GFI | >0.95 | >0.90 | 0.97 | Good Fit |
| AGFI | >0.95 | >0.90 | 0.94 | Acceptable Fit |
| CFI | >0.95 | >0.90 | 0.97 | Good Fit |
| NFI | >0.95 | >0.90 | 0.96 | Good Fit |
| RMSEA | <0.05 | <0.08 | 0.07 | Acceptable Fit |
| SRMR | <0.05 | <0.08 | 0.04 | Good Fit |

Source: (Hooper & Mullen, 2008; Munro, 2005; Schreiber et al., 2006; Schumacker & Lomax, 2010; Şimşek, 2007; Waltz et al., 2010; Wang & Wang, 2012).

The goodness-of-fit indices for the structural model are presented in Table 9. The model demonstrated acceptable fit to the data ($\chi^2/df = 3.22$, GFI = 0.97, AGFI = 0.94, CFI = 0.97, NFI = 0.96, RMSEA = 0.07, SRMR = 0.04). Standardized path coefficients for the structural model are presented in Figure 3.

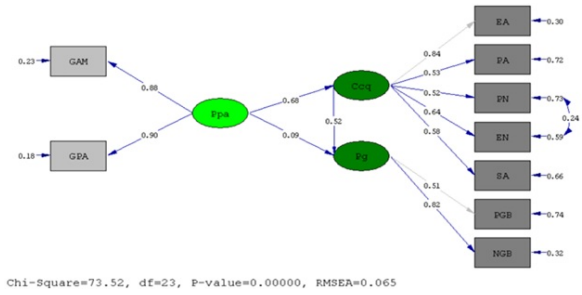



*Figure 3.*
*Standardized Factor Loading Values of the Structural Model*
*Notes.* N:516, Ppa: Abbreviated Perceived Parenting Attitudes Scale, GAM: General Maternal Attitudes, GPA: General Paternal Attitudes, Cct: Childhood Trauma Questionnaire, EA: Emotional Abuse, PA: Physical Abuse, PN: Physical Neglect, EN Emotional Neglect, SA: Sexual Abuse, PG: Perception of God Scale, PGB: Positive God Belief, NGB: Negative God Belief.

The standardized path coefficients of the structural model are presented in Figure 3. PPA showed a strong positive association with CCQ ($\beta = 0.68$). CCQ, in turn, demonstrated a strong positive association with PG ($\beta = 0.52$). The direct association between PPA and PG was weak ($\beta = 0.09$). Notably, the direct association between PPA and PG decreased from $\beta = 0.45$ (as observed in the covariance matrix) to $\beta = 0.09$ after the inclusion of CCQ in the model.

## Discussion and Conclusion

This study examined the relationships between childhood traumas and ego functions, perceived parental attitudes, and perception of God. The findings show that childhood traumas cause significant impairments in ego functions, and that functions such as reality assessment, judgment, object relations, defense mechanisms, and affect regulation are particularly affected. Childhood traumas have also been linked to borderline personality disorder, avoidant personality disorder, and emotion regulation

problems (Jiang, 2024; Herzog & Schmahl, 2018; Stepp et al., 2016). It has been observed that the ability to evaluate reality is significantly related to childhood traumas and that this impairment may increase psyhopathological symptoms (Flechsenhar et al., 2024; Velikonja et al., 2015). In meta-analysis studies, it has been determined that childhood abuse and neglect are significantly associated with emotional abuse and certain psychopathological processes (Toutountzidis et al., 2022; Xiao et al., 2023). Impairment of the ability to evaluate reality can be explained by the unpredictable fluctuations in ego functioning due to early traumatic experiences. Findings show that childhood traumas impair the individual's thought processes and weaken logical, organized and abstract thinking skills (Fan & Kang, 2025; Goldstein, 1985). Moreover, it has been determined that such traumas are associated with affect regulation and impulse control, and therefore are linked to high impulsivity and risky behaviors (Richardson et al., 2024). It has been shown that individuals exposed to childhood traumas also have impaired defense mechanisms (Boyer et al., 2022).

In the current study, it has been observed that mother's emotional warmth strengthens the dominance-achievement and creativity functions among ego functions in adults. However, overprotective and rejecting parental attitudes negatively affect children's independent decision-making processes, object relations and ego integration processes (Nishikawa et al., 2010; Salmin et al., 2021). Overprotective parenting adversly effects children's ability to cope independently with developmentally appropriate challenges, weakens their sense of self-efficacy and increases the individual's dependence on external resources. In particular, it has been shown that emotional warmth from mother strengthens ego functions, while emotional warmth from father supports the development of autonomy by increasing the individual's risk-taking capacity (Dmitrieva & Espel, 2023). In terms of God perception, the current study's findings show that positive God belief is associated with stronger ego functions, while negative God belief is linked to traumatic experiences. It has been found that individuals who experienced trauma in childhood tend to perceive God as punitive, distant or indifferent (Kosarkova et al., 2020; Tailor et al., 2014). It is thought that negative perception of God is more common especially in individuals who experienced parental rejection, and that relationships established with parents in the early period shape the individual's perception of God (Smoljo-Dobrovoljski, 2025; Pranata, 2023; Rizzuto, 1974). When gender factor is examined, it is seen that women were seen to have more positive perception of God compared to men (Masha'al et al., 2022). This situation can be associated with the fact that the characteristics attributed to feminity such as compassionate, inclusive, forgiving and caring are largely similar to the characteristics attributed to positive perception of God. This gender difference in the perception of God may be affected by socialization factors and stereotyped gender roles.

According to the structural equation model created in the study, it was determined that perceived parental attitudes do not directly predict perception of God. However, childhood traumas play a full mediating role in the relationship of parental attitudes and perception of God. This result shows that childhood traumas indirectly shape the perception of God. Previous research has shown that positive parental attitudes contribute to individual's tendency to develoe more secure attachment, which leads to more positive perception of God (Kıraç, 2021; Thomson et al., 2025).

Studies show that an individual's early object relations are decisive in their attitudes towards God. For example, it has been found that individuals with an avoidant attachment style, which is an indicator of distorted object relations, see God as more punitive and feel less emotionally close to God (Pollard et al., 2014; Thomson et al., 2025). Literature shows that childhood traumas can shape an individual's perception of God through low self-esteem, negative cognitive distortions, and dissociative tendencies (Kosarkova et al., 2020). The result of the current study is in line with that studies

results with an exceptions that we have shown the likewise relationship between perception of God and ego functions. It has been found that individuals who have experienced emotional neglect and abuse in childhood have difficulty perceiving God as a loving and forgiving figure and develop a more distant perception of God (Kosarkova et al., 2020; Waldron et al., 2018).

In the current study, no direct relationship was found between perceived parental attitudes and ego functions. This unexpected result may have been obtained due to confounder variables such as presence an effects of caregivers other than mother and father; other authority figures starting from infant school; duration of exposure to screen and effect of its contents (Schill &Wang, 1983).

The findings obtained show that parent-child relationships may overlap with the individual's perception of divine authority and that this should be taken into account in clinical evaluations. It is thought that deficiencies in early object relations in particular may be associated with psychopathological symptoms.

The study did not address the individuals' belief system and behavioral expressions of their devotion to God (regularity and continuity of existing worship, prayer and other religious requirements such as pilgrimage and fasting, etc.). It is recommended that future studies be expanded to include behavioral expressions of religious beliefs by covering different age groups and demographic characteristics. The sample group of the study consists of relatively young adult individuals. In this context, further studies may consider to include different age groups and groups with different demographic characteristics other than heteronormative sexual orientation.

## References

Akbaba-Türkoğlu, S., Essizoğlu, A., Köşger, F., & Aksaray, G. (2015). Relationship between dysfunctional attitudes and childhood traumas in women with depression. *International Journal of Social Psychiatry, 61*(8), 796–801. https://doi.org/10.1177/0020764015573082

Arrindell, W. A., Kwee, M. G., Methorst, G. J., van der Ende, J., Pol, E., & Moritz, B. J. M. (1989). Perceived parental rearing styles of agoraphobic and socially phobic in-patients. *The British Journal of Psychiatry, 155*(4), 526–535. https://doi.org/10.1192/bjp.155.4.526

Baron, R. M., & Kenny, D. A. (1986). The moderator–mediator variable distinction in social psychological research: Conceptual, strategic, and statistical considerations. *Journal of Personality and Social Psychology, 51*(6), 1173–1182. https://doi.org/10.1037/0022-3514.51.6.1173

Bellak, L., Hurvich, M., & Gediman, H. K. (1973). *Ego functions in schizophrenic neurotics and normals*. Wiley Publishing.

Boyer, S. M., Caplan, J. E., & Edwards, L. K. (2022). Trauma-related dissociation and the dissociative disorders: Neglected symptoms with severe public health consequences. *Delaware Journal of Public Health, 8*(2), 78–83. https://doi.org/10.32481/djph.2022.05.010

Choi, S. H. (2018). Effects of ego resilience, interpersonal relation, and cognitive emotion regulation strategies on college life adaptation of nursing students. *Journal of the Korea Academia-Industrial Cooperation Society, 19*(11), 148-156. https://doi.org/10.5762/KAIS.2018.19.11.148

Dirik, G., Yorulmaz, O., & Karancı, A. N. (2015). Çocukluk dönemi ebeveyn tutumlarının değerlendirilmesi: Kısaltılmış algılanan ebeveyn tutumları-çocuk formu. *Türk Psikiyatri Dergisi, 26*(2), 123-130.

Dmitrieva, J., & Espel, E. V. (2023). The role of paternal and maternal warmth and hostility on daughters' psychosocial outcomes: The insidious effects of father warmth combined with high paternal hostility. *Frontiers in Psychology, 14*, 930371. https://doi.org/10.3389/fpsyg.2023.930371

Durmaz, Y. Ç., & Ünsal, G. (2019). Study of validity, reliability in accordance with Turkey conditions in ego functions

assessment scale. *Perspectives in Psychiatric Care, 55*(3), 509–516. https://doi.org/10.1111/ppc.12357

Durmuşoğlu, M., İyi, T. İ., & Taşdemir, C. Y. (2024). The relationship between parental attitudes and parent-child relationship. *Dokuz Eylül Üniversitesi Buca Eğitim Fakültesi Dergisi, 61*, 2214-2231. https://doi.org/10.53444/deubefd.1450045

Fan, L., & Kang, T. (2025). Early childhood trauma and its long-term impact on cognitive and emotional development: A systematic review and meta-analysis. *Annals of Medicine, 57*(1), 2536199. https://doi.org/10.1080/07853890.2025.2536199

Flechsenhar, A., Seitz, K. I., Bertsch, K., & Herpertz, S. C. (2024). The association between psychopathology, childhood trauma, and emotion processing. *Psychological Trauma: Theory, Research, Practice, and Policy, 16*(S1), S190-S203. https://doi.org/10.1037/tra0001261

Goldstein, W. N. (1985). *An introduction to the borderline conditions*. Bloomsbury Academic.

Güler, Ö. (2007). Tanrı algısı ölçeği (TA): Geçerlik ve güvenirlik çalışması. *Ankara Üniversitesi İlahiyat Fakültesi Dergisi, 48*(1), 123–133. https://doi.org/10.1501/Ilhfak_0000000932

Hartmann, H. (1964). *Essays on ego psychology*. International Universities Press.

Herzog, J. I., & Schmahl, C. (2018). Adverse childhood experiences and the consequences on neurobiological, psychosocial, and somatic conditions across the lifespan. *Frontiers in Psychiatry, 9*, 420. https://doi.org/10.3389/fpsyt.2018.00420

Hoope, D., Coughlan, J., & Mullen, M. (2008). Structural equation modelling: guidelines for determining model fit. *Electron J Bus Res Methods, 6*(1), 53-60.

IBM Corporation. (2017). *IBM SPSS Statistics for Windows* (Version 25.0) [Computer software]. IBM Corporation. https://www.ibm.com/products/spss-statistics

Jiang, B. (2024). Prediction of borderline personality disorder based on childhood trauma with the mediating role of experiential avoidance. *Frontiers in Psychiatry, 15*, 1382012. https://doi.org/10.3389/fpsyt.2024.1382012

Jordan, K. D., Niehus, K. L., & Feinstein, A. M. (2021). Insecure attachment to God and interpersonal conflict. *Religions, 12*(9), 739. https://doi.org/10.3390/rel12090739

Jöreskog, K. G., & Sörbom, D. (2001). LISREL 8.51. Scientific Software, Inc.

Kalaycı, N. (2009). Methods used in the process of evaluating the teaching performance of academicians in higher education institutions. *Educational Management in Theory and Practice, 15*(60), 605–636.

Karasar, N. (2009). *Bilimsel araştırma yöntemi*. Nobel Yayıncılık.

Kıraç, F. (2021). The mediating role of self-esteem in the relationship between childhood maltreatment and god image among Turkish Muslims. *Archive for the Psychology of Religion, 43*(3), 297–316. https://doi.org/10.1177/00846724211047274

Kosarkova, A., Malinakova, K., van Dijk, J. P., & Tavel, P. (2020). Childhood trauma and experience in close relationships are associated with the God image: Does religiosity make a difference? *International Journal of Environmental Research and Public Health, 17*(23), 8841. https://doi.org/10.3390/ijerph17238841

Mahamid, F. A., & Bdier, D. (2021). The association between positive religious coping, perceived stress, and depressive symptoms during the spread of coronavirus (COVID-19) among a sample of adults in Palestine: Across sectional study. *Journal of Religion and Health, 60*(1), 34–49. https://doi.org/10.1007/s10943-020-01121-5

Masha'al, D., Shahrour, G., & Aldalaykeh, M. (2022). Anxiety and coping strategies among nursing students returning to university during the COVID-19 pandemic. *Heliyon, 8*(1), e08719. https://doi.org/10.1016/j.heliyon.2022.e08734

McWilliams, N. (2010). Paranoia and political leadership. *The Psychoanalytic Review,*

97(2), 239–261. https://doi.org/10.1521/prev.2010.97.2.239

Mehmedoğlu, A. U. (2011). *Tanrıyı tasavvur etmek* [Envisioning God]. Çamlıca Yayınları.

Munro, B. H. (2005). *Statistical methods for health care research* (Vol. 1). lippincott williams & wilkins.

Nishikawa, S., Sundbom, E., & Hägglöf, B. (2010). Influence of perceived parental rearing on adolescent self-concept and internalizing and externalizing problems in Japan. *Journal of Child and Family Studies, 19*(1), 57–66. https://doi.org/10.1007/s10826-009-9281-y

Özgen, H. (2017). *Prediction of childhood psychological traumas on parental attitudes* [Unpublished master's thesis]. Istanbul Gelisim University, Institute of Social Sciences.

Pollard, S. E., Riggs, S. A., & Hook, J. N. (2014). Mutual influences in adult romantic attachment, religious coping, and marital adjustment. *Journal of Family Psychology, 28*(5), 615–624. https://doi.org/10.1037/a0036682

Pranata, L. (2023). Understanding the background of personality disorders and the influence of early experiences with parents to their view of God. *Theological Journal Kerugma, 6*(2), 63–71. https://doi.org/10.33856/kerugma.v6i2.306

Ranjith, G. G., Yohannan, B., & Thomas, C. (2025). Parenting styles in the contemporary period and their influence on child development: A quantitative study in Dindigul district. *International Journal of Research and Innovation in Applied Science, 10*(8), 459–468. https://doi.org/10.51584/IJRIAS.2025.100800041

Richardson, T., Egglishaw, A., & Sood, M. (2024). Does childhood trauma predict impulsive spending in later life? An analysis of the mediating roles of impulsivity and emotion regulation. *Journal of Child & Adolescent Trauma, 17*(2), 275-281. https://doi.org/10.1007/s40653-023-00600-7

Rizzuto, A. M. (1974). Object relations and the formation of the image of God. *British Journal of Medical Psychology, 47*(1), 83–99. https://doi.org/10.1111/j.2044-8341.1974.tb02274.x

Rowell, T., & Neal-Barnett, A. (2022). A systematic review of the effect of parental adverse childhood experiences on parenting and child psychopathology. *Journal of Child & Adolescent Trauma, 15*(1), 167–180. https://doi.org/10.1007/s40653-021-00400-x

Salmin, A. H., Nasrudin, D., Hidayat, M. S., & Winarni, W. (2021). The effect of overprotective parental attitudes on children's development. *Jurnal Belaindika: Pembelajaran dan Inovasi Pendidikan, 3*(1), 15-20. https://doi.org/10.52005/belaindika.v3i1.63

Schill, T., & Wang, S. L. (1983). Parent ego states and attitudes toward family life and children. *Psychological Reports, 53*(3_suppl), 1189–1190. https://doi.org/10.2466/pr0.1983.53.3f.1189

Schreiber, J. B., Nora, A., Stage, F. K., Barlow, E. A., & King, J. (2006). Reporting structural equation modeling and confirmatory factor analysis results: A review. *The Journal of educational research, 99*(6), 323-338. https://doi.org/10.3200/JOER.99.6.323-338

Shill, M. (2022). Adaptation, affect, and the ego—Some thoughts on Hartmann. *Psychoanalytic Inquiry, 42*(3), 204–216. https://doi.org/10.1080/07351690.2022.2047383

Schumacker, R. E., & Lomax, R. G. (2010). *A beginner's guide to structural equation modeling* (3rd ed.). Routledge/Taylor & Francis Group.

Şimşek, Ö. F. (2007). *Yapısal eşitlik modellemesine giriş: Temel ilkeler ve LISREL uygulamaları*. Ekinoks.

Smith, K. E., & Pollak, S. D. (2020). Early life stress and development: Potential mechanisms for adverse outcomes. *Journal of Neurodevelopmental Disorders, 12*(1), 34. https://doi.org/10.1186/s11689-020-09337-y

Smoljo-Dobrovoljski, S. (2025). The impact of family dynamics on the image of God and maturation in faith. *Religions, 16*(4), 474. https://doi.org/10.3390/rel16040474

Sojta, K., & Strzelecki, D. (2023). Early maladaptive schemas and their impact on parenting: Do dysfunctional schemas pass generationally?—A systematic review. *Journal of Clinical Medicine, 12*(4), 1263. https://doi.org/10.3390/jcm12041263

Stepp, S. D., Lazarus, S. A., & Byrd, A. L. (2016). A systematic review of risk factors prospectively associated with borderline personality disorder: Taking stock and moving forward. *Personality Disorders: Theory, Research, and Treatment, 7*(4), 316–326. https://doi.org/10.1037/per0000186

Subaşı, H. (2012). Evaluation of university students' relationship with God in terms of attachment theory. *Journal of Academic Research in Religious Sciences, 12*(1), 175–198. https://izlik.org/JA57JF49RW

Şahin, Z. Ö., & Çoban, A. E. (2025). The predictive role of emotion regulation and parental attitudes in psychological resilience of preschool children. *OPUS Journal of Society Research, 22*(3), 503–517. https://doi.org/10.26466/opusjsr.1684542

Şar, V., Öztürk, E., & İkikardeş, E. (2012). Validity and reliability of the Turkish version of Childhood Trauma Questionnaire. *Turkiye Klinikleri Journal of Medical Sciences, 32*(4), 1054–1063. https://doi.org/10.5336/medsci.2011-26947

Tailor, K., Piotrowski, C., Woodgate, R. L., & Letourneau, N. (2014). Child sexual abuse and adult religious life: Challenges of theory and method. *Journal of Child Sexual Abuse*, 23(8), 865–884. https://doi.org/10.1080/10538712.2014.960633

Thomson, J. L., Lemmon, V. A., Poh, A. C., Grabowski, S. R., & Newman, J. G. (2025). Relationship among attachment to God, religiosity, adverse childhood experiences, and grit. *Social Sciences & Humanities Open, 11*, 101524. https://doi.org/10.1016/j.ssaho.2025.101524

Ting, R. S. -K., Aw Yong, Y. -Y., Tan, M. -M., & Yap, C. -K. (2021). Cultural responses to COVID-19 pandemic: Religions, illness perception, and perceived stress. *Frontiers in Psychology, 12*, 634863. https://doi.org/10.3389/fpsyg.2021.634863

Toutountzidis, D., Gale, T. M., Irvine, K., Sharma, S., & Laws, K. R. (2022). Childhood trauma and schizotypy in non-clinical samples: A systematic review and meta-analysis. *PLOS ONE, 17*(6), e0270494. https://doi.org/10.1371/journal.pone.0270494

Velikonja, T., Fisher, H. L., Mason, O., & Johnson, S. (2015). Childhood trauma and schizotypy: A systematic literature review. *Psychological Medicine, 45*(5), 947–963. https://doi.org/10.1017/S0033291714002086

Waldron, J. C., Scarpa, A., & Kim-Spoon, J. (2018). Religiosity and interpersonal problems explain individual differences in self-esteem among young adults with child maltreatment experiences. *Child Abuse & Neglect, 80*, 277–284. https://doi.org/10.1016/j.chiabu.2018.03.023

Waltz, C. F., Strickland, O. L., & Lenz, E. R. (2010). *Measurement in nursing and health research* (4th ed.). Springer Publishing Company.

Wang, J., & Wang, X. (2012). *Structural equation modeling: Applications using Mplus*. Wiley. https://doi.org/10.1002/9781118356258

World Health Organization [WHO]. (1999). *Report of the consultation on child abuse prevention, 29–31 March 1999, Geneva*. World Health Organization. https://iris.who.int/handle/10665/65900

Xiao, Z., Baldwin, M. M., Wong, S. C., Obsuth, I., Meinck, F., & Murray, A. L. (2023). The impact of childhood psychological maltreatment on mental health outcomes in adulthood: A systematic review and meta-analysis. *Trauma, Violence, & Abuse, 24*(5), 3049–3064. https://doi.org/10.1177/15248380221122816

Yiğit, İ., & Erden, G. (2015). Çocukluk çağı istismar yaşantıları ile genel psikolojik sağlık arasındaki ilişkide erken dönem

uyum bozucu şemaların aracı rolü. *Türk Psikoloji Dergisi, 30*(75), 47–59. https://psikolog.org.tr/tr/yayinlar/dergiler/1031828/tpd1300443320150000m000042.pdf

Yöyen, E. G. (2016). Childhood trauma and self-respect as a predictor of loneliness. *Journal of Current Researches on Social Sciences,* 6(2), 65–78.

Zlochyak, M. (2020). *Vplyv batkivskoho seredovyshcha na rozvytok dytyny* [The influence of parental attitudes on shaping child's development]. *Osvitolohiia*, (9), 75–85. https://doi.org/10.28925/2226-3012.2020.9.8

## Notes

* Research article.