THE IMPACT OF NEGATIVE BEHAVIOR EVALUATIONS/GUILT AND
NEGATIVE SELF EVALUATIONS/SHAME OF
THAI UNDERGRADUATE STUDENTS IN BANGKOK ON
THEIR PERSONAL GROWTH INITIATIVE BOTH DIRECTLY AND INDIRECTLY,
BEING MEDIATED BY THEIR REPAIR AND WITHDRAWAL TENDENCIES

Chatwimol Puengtum

A Thesis Submitted in Partial Fulfillment of
the Requirements for the Degree of

MASTER OF SCIENCE IN COUNSELING PSYCHOLOGY

Graduate School of Psychology
ASSUMPTION UNIVERSITY
Thailand
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CHATWIMOL 'PUENGTUM

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The present study investigate the impact of Negative Behavior Evaluations/Guilt and Negative Self Evaluations/Shame of Thai undergraduate students in Bangkok on their Personal Growth Initiative both directly and indirectly, being mediated by their repair and withdrawal tendencies.

APPROVED:

ASSOC.PROF.DR.SUWATTANA EAMORAPHAN
Chairperson

DR. JON NICHOLAS BLAUW
Advisor

ASSOC. PROF.DR. ROBERT HO
External Examiner

DR. SANTHOSH AYATHUPADY MOHANAN
Member

DR. ORLANDO GONZALEZ
Member

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ABSTRACT

Researchers have claimed that negative evaluation of one's behavior or oneself after one has made a mistake can have a distinct negative or positive impact. After one has made a mistake, the Negative Behavior Evaluations or Guilt (NBEs/Guilt) emerges when one focuses on one's action and the Negative Self Evaluations or Shame (NSEs/Shame) emerges when one focuses on one's self. Correspondingly, the present study investigated the direct and indirect impact of NBEs/Guilt and NSEs/Shame on Personal Growth Initiative (PGI) which is an active, intentional engagement in the process of personal growth, being mediated by their repair and withdrawal tendencies among Thai undergraduate students in Bangkok. This quantitative research employed path analysis using survey questionnaires with 232 Thai participants obtained via convenience sampling (mean age was 22). The path analysis results indicated that NBEs/Guilt had both direct and indirect relationships with participants' level of PGI mediated by repair tendencies, while NSEs/Shame only had a relationship with PGI when it was mediated by repair tendencies. Moreover, the results showed that the relationship between NBEs/Guilt and repair tendencies were significantly higher than the relationship between NSEs/Shame and repair tendencies. Lastly, NBEs/Guilt had a negative relationship with withdrawal tendencies while NSEs/Shame was positively correlated with withdrawal tendencies. The results suggest that in Thailand, a collective culture, NSEs/Shame can lead to PGI mediated through repair tendencies. However, since the relationship is much stronger for NBEs/Guilt to PGI, one should try and reduce NSEs/Shame and attempt to induce NBEs/Guilt as a response to one's mistakes.

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Background of the Study

Mohnish Pabrai once said that "mistakes are the best teachers." Indeed, people have

made mistakes, are making mistakes and will inevitably continue to make mistakes as they are a

part of learning. Making mistakes indicates that one is in the process of learning (Rach, Ufer, &

Heinze, 2012). However, in this society, perfection, success, and high achievements have become

normative goals. The majority of people is afraid of making mistakes and strives to be flawless.

As a result, people's failure to live by social standards or even by their own moral standards is

criticized, causing individuals to look at themselves and pass judgment on who they are and what

they do. This results in elicited feelings of guilt and shame that could have a tremendous impact

on their lives.

Feelings of guilt and shame are subjective emotional responses that often occur together

when one has made mistakes (Bynum & Goodie, 2014; Wolf, Cohen, Panter, & Insko, 2010).

Guilt is the negative feeling that one has about one's actions (Pronovost & Bienvenu, 2015). The

self-talk/mentality of a person experiencing guilt is "I did something bad" (Brown, 2007),

reflecting the negative evaluation of one's behavior. Accordingly, the term "guilt" in this study is

also referred to as "Negative Behavior Evaluations/Guilt" (hereinafter "NBEs/Guilt"). For

shame, it is the negative feeling a person has about himself or herself. The self-talk of a person

experiencing shame is "I am bad" (Brown, 2007), reflecting the negative evaluation of one's self.

Accordingly, the term "shame" in the present study is also referred to "Negative Self

Evaluations/Shame" (hereinafter "NSEs/Shame"). These emotions of NBEs/Guilt and NSEs/

Shame trigger different cognitive, emotional, and behavioral patterns as they impact one's judgment on determining how one will respond behaviorally after one has made mistakes (Carn, Petrocchi, Miglio, Mancini, & Couyoumdjian, 2013).

Past research studies from Tangney and Dearing (2002) asserted that NBEs/Guilt is an adaptive emotion because it motivates repair tendencies e.g., apologizing and correcting one's mistakes. On the other hand, NSEs/Shame is a maladaptive emotion because it motivates withdrawal tendencies e.g., withdrawing, avoiding, or ignoring the consequences of his or her mistakes (Pivetti, Camodeca, & Rapino, 2015). In essence, these cognitive differences have differential impact on a person's ability to face obstacles and to overcome them to accomplish his/her personal goals (Carn et al., 2013).

Interestingly, because of the negative effects arising from experiencing NSEs/Shame, many shamed people use this negative self-evaluation as a tool to manage others by keeping them in line in accordance with their own flawed values (Brown, 2007). Examples of using NSEs/Shame to manage people include degradation ceremonies and selective humiliation (Gephart, 1978; Nussbaum, 2001). It also includes forms of blaming, gossiping, harassing, bullying, public criticism, favoritism, and reward systems aimed at belittling people (Brown, 2012). Consequently, shamed people may become prone to experiencing NSEs/Shame (having NSEs/Shame self-talk rather than NBEs/Guilt self-talk) across a wide range of situations when they make mistakes, making it harder for them to develop their social life and personal growth (Stiles, 2008). Therefore, it is clear that in order to enhance social connection and to encourage people to learn from their mistakes, it is better to cultivate NBEs/Guilt self-talk than NSEs/Shame self-talk.

Most of the studies that support the link between emotional and behavioral responses of NBEs/Guilt and NSEs/Shame were conducted in the West where the over-riding cultural imperative is individualism. Accordingly, many of these Western-oriented studies claimed that NBEs/Guilt reflects a positive emotion followed by productive behaviors. The main reason for this conclusion is that Westerners place great value on an independent concept of self and NBEs/ Guilt is associated with personal values which each person holds (Wong & Tsai, 2007). On the other hand, people from collectivistic cultures (also referred to as "collective cultures") in Asia such as Thailand (Diener & Diener, 1995) may consider the self-evaluation of shame more positively than the self-evaluation of guilt. In collective cultures, the "interdependent" concept of self is highly promoted in that people generally view themselves in terms of their connections with others (Markus & Kitayama, 1991; Triandis, 1995). Accordingly, NSEs/Shame is viewed to be positive in the collectivist cultures due to its association with the interdependent goals of society, making an individual adjust and improve himself or herself in accordance with social standards and norms (Wong & Tsai, 2007).

In summary, in order to encourage one toward self-improvement, Wong and Tsai (2007) cited several studies suggesting that NBEs/Guilt results in more positive outcomes in individualistic cultures, whereas NSEs/Shame results in more positive outcomes in collectivistic cultures. However, few studies have been conducted to test this hypothesis within the Asian collectivistic context (e.g., Fung & Chen, 2001; Tsai, 2006; Wong & Tsai, 2007). Clearly, further research is needed in order to understand the influence of cultural values on the relation between NBEs/Guilt and NSEs/Shame and their eliciting behaviors (Wong & Tsai, 2007).

The present research attempted to investigate how NBEs/Guilt and NSEs/Shame influence Thai participants' behavior in Thai society. More specifically, the study sought to investigate the adaptive/maladaptive impacts of NBEs/Guilt and NSEs/Shame on subsequent behaviors.

Statement of the Problem

NBEs/Guilt and NSEs/Shame represent two distinct ways a person acknowledges that one is aware of having violated important norms or values (Pronovost & Bienvenu, 2015). When people experience NBEs/Guilt, they focus on their behavior after they have done something wrong, such as "I did something bad" (Brown, 2012). NBEs/Guilt is a critical voice in one's mind telling that one has done something that is not in accordance with one's personal values (Carn et al., 2013). For NSEs/shame, people experience this emotion when they focus on the negative evaluation of the self, such as "I am a bad person." The goal of NSEs/Shame is to protect the ideal appearance a person would like to show others; hence, it is about saving or losing face (Bracht & Regner, 2013; Carn et al., 2013). A number of scholars assert that these two emotions play critical roles on one's moral behavior (Makogona & Enikolopovb, 2013).

Importantly, these different evaluations lead to different behaviors. Brown (2012) noted that several studies support the assumption that NBEs/Guilt influences an individual to act constructively toward his or her wrongdoings e.g., apologizing for behaving in a manner he or she does not feel good about, and NSEs/Shame causes a person to act destructively e.g., becoming depressed. However, most studies were conducted in the West where adherence to individualistic values emphasizes the impact of NBEs/Guilt in producing more positive behavioral outcomes after the self-evaluation of guilt. However, in the East, the opposite may be

equally true in that NSEs/Shame is associated with personal values one holds, encouraging

self-improvement (Wong & Tsai, 2007). Thus, NSEs/Shame would probably be more adaptive

than NBEs/Guilt in collectivistic cultures as it is associated with one's personal value and

relationships with others. In other words, experiencing NSEs/Shame within a collectivistic

context could motivate a person to engage in self-improvement (Wong & Tsai, 2007). It would

also be interesting to investigate how NBEs/Guilt operates in a collectivistic society like

Thailand.

Purpose of the Study

The present study investigated the direct and indirect impact of NBEs/Guilt and NSEs/

Shame on Personal Growth Initiative (hereafter referred to as "PGI"), being mediated by repair

tendencies (e.g., changing a behavior that they do not feel good about) and withdrawal

tendencies (e.g., avoiding or ignoring the consequences of his or her mistakes) among Thai

undergraduate students in Bangkok. The inclusion of PGI as the study's criterion variable reflects

the study's aim to examine whether NBEs/Guilt and NSEs/Shame can produce productive

outcomes on individuals from a collective culture, in terms of their intentional and active

engagement in the process of improving oneself (Robitschek, 1998). Thus, it is hoped that the

present research is able to identify the functions of these emotions within a collectivistic cultural

context.

Significance of the Study

The potential significance of this study is highlighted as follows:

1. This study may contribute to the field of psychology relating to self-consciousness and moral

emotions associated with feelings of NBEs/guilt and NSEs/Shame. It may help researchers

understand the direct and indirect impacts of NBEs/guilt and NSEs/Shame on PGI in a collectivistic society like Thailand as mediated by repair and withdrawal tendencies. Such understanding may be of assistance in the development and implementation of appropriate strategies to enhance individual personal growth. In addition, it is anticipated that the results of this study will not only add to the body of knowledge in the literature about the phenomenon investigated, but they also serve as a knowledge base in future attempts to have a better understanding of these emotions in collectivistic cultures with the possibility of learning constructive means to deal with these feelings.

2. The findings from this research study may provide a better understanding of how the emotions of NBEs/Guilt and NSEs/Shame motivate a person to cope more effectively with these emotions by engaging in NBEs/Guilt and NSEs/Shame self-talk.

3. The findings may also draw attention to the need to differentiate between the cultivation of a NBEs/Guilt and a NSEs/Shame culture. Leaders, parents, teachers, professionals, counselors, managers, and all those who have the power to influence their subordinates should be aware of their language and the manner in which they communicate with those in their charge.

4. Finally, the study's findings may aid to identify and distinguish between emotional responses in people within a collective culture and decrease the risk of unintentionally provoking a NSEs/Shame response by helping them understand the impact of NSEs/Shame-inducing language. This will allow leaders within a collective culture to more effectively guide their people toward constructive responses to errors and difficult feedback.

Definition of Terms

Collective culture refers to the culture that highly values the "interdependent" concept of self. That is, individuals in this culture view themselves in terms of their connection with others, such that they value external influences (e.g., thoughts and feelings from other people are meaningful and important to them) as well as internal ones (e.g., feelings and thoughts about themselves) (Wong & Tsai, 2007). In this present study, the sample of Thai undergraduate students in Bangkok from Assumption University and Ramkhamhaeng University will be regarded as a sample from collectivistic cultural contexts (hereafter collective culture participants will be referred to as "Thai participants").

Guilt is the emotion that stems from a negative evaluation of specific behaviors, embedded in local contexts (Tangney & Dearing, 2002, p. 39).

Negative Behavior Evaluations (NBEs) is the cognitive response that arises when one makes internal, unstable, specific attributions about one's action (e.g., thinking "I did something bad") (Tracy & Robins, 2004).

Negative Self Evaluations (NSEs) is the cognitive response that arises when one makes internal, stable, global attributions about one's self (e.g., thinking "I am a bad person") (Tracy & Robins, 2004).

Personal Growth Initiative (PGI) is an active, intentional engagement in the process of personal growth (Robitschek, 1998, p. 184).

Repair tendencies are action tendencies that are focused on correcting or compensating for a transgression (Cohen, Wolf, Panter, & Insko, 2011).

Shame is an emotion of self-blame, involving negative evaluations of the global self (Tangney & Dearing, 2002, p. 93).

Withdrawal tendencies are action tendencies that are focused on hiding, withdrawing from public, or avoid dealing with the consequences of one's transgressions (Cohen et al., 2011).

CHAPTER II

Literature Review

This research focuses on the impact of NBEs/Guilt and NSEs/Shame on PGI, mediated by repair and withdrawal tendencies. The literature reviewed in this chapter includes: (1) theoretical perspectives used in this present study, namely, Tangney, Wagner, and Gramzow's (1989) model of NBEs/Guilt and NBEs/Shame, and Robitschek et al.'s (2012) PGI **;** (2) related studies on the relationships among key variables. The chapter ends with a description of (1) the hypothesized conceptual framework, based on the literature reviewed and related research findings as indicated above, (2) the research questions and (3) the corresponding research hypotheses that were tested subsequently to meet the objective of this present study.

Theoretical Perspectives

Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame.

Similarities between NBEs/Guilt and NSEs/Shame. In their everyday conversations, most people use the terms "Guilt" and "Shame" interchangeably (Bracht & Regner, 2013). Besides, from a lexical perspective, Merriam-Webster dictionary (n.d.) suggests close connections between "Guilt" and "Shame". It defines "Guilt" as "a bad feeling caused by knowing or thinking that you have done something bad or wrong" and "feelings of culpability especially for imagined offenses or from a sense of inadequacy." "Shame", on the other hand, is defined as "a feeling of guilt, regret, or sadness that you have because you know you have done something wrong." It also refers to the "ability to feel guilt, regret, or embarrassment."

A number of scholars agree that NBEs/Guilt and NSEs/Shame share many similarities (Wolf et al., 2010). Both NBEs/Guilt and NSEs/Shame are self-conscious emotions since these

emotions emerge when an individual evaluates himself or herself (Tangney & Dearing, 2002). They are directly linked to the individual's sense of self because they cause an individual to reflect upon his or her own behavior. Furthermore, they require self-awareness and self-representation (Tangney & Dearing, 2002; Tracy & Robin, 2004). This ability for self-awareness leads an individual to assess his or her self-representation, that is, to assess his/her identity, both his/her actual self (who he or she is) and ideal self (who he or she wants to be). When an assessment of one's self does not match either the actual or ideal self-representation, NBEs/Guilt and NSEs/Shame will arise (Dost & Yagmurlu, 2008). Moreover, NBEs/Guilt and NSEs/Shame are both characterized by feelings of distress when an individual evaluates himself or herself about his or her wrongdoing (Baumeister, Stillwell, & Heatherton, 1994; Tangney & Dearing, 2002; Tracy, Robins, & Tangney, 2007; Wolf et al., 2010). These emotions lead a person to desire to undo his or her actions (Frijda, Kuipers & ter Schure,1989; Wolf et al., 2010), making him or her change his or her behavior in order to avoid these negative feelings in the future (Bennett, Sullivan & Lewis, 2005). In addition, NBEs/Guilt and NSEs/Shame often occur together (Wolf et al., 2010).

Equally important, NBEs/Guilt and NSEs/Shame are also categorized as moral emotions due to their role as enablers of ethical behaviors. The way a person experiences moral emotions plays a critical role in determining his or her behavior. For this reason, these emotions affect how one evaluates what is right and wrong and motivate a person to take responsibility for his or her own action (Eisenberg, 2000; Tangney & Dearing, 2002; Tangney, Stuewig, & Mashek, 2007). Furthermore, the influence of these moral emotions includes both one's actual behavior that one has done and one's likely behavior that one might do in the future (Tangney et al., 2007).

Differences between NBEs/Guilt and NSEs/Shame. In spite of the general confusion about the distinctiveness of these emotions and in spite of the fact that they share many similarities, they are distinct emotions (Wolf et al., 2010). The difference between these emotions was initially proposed by Lewis (1971) and later refined and developed by Tangney and colleagues (Niedenthal, Tangney, & Gavanski, 1994; Tangney, 1991; Tangney & Dearing, 2002; Tangney, Miller, Flicker, & Barlow, 1996; Tangney, Wagner, & Gramzow, 1992). Tangney and Dearing (2002) differentiated NBEs/Guilt and NSEs/Shame on the basis of whether the emotion that influences subsequent actions after one has made a mistake is regarded as moral failure of the self or specific behavior. Technically speaking, NSEs/Shame can be defined as "an emotion of self-blame, involving negative evaluations of the global self" (Tangney & Dearing, 2002, p. 93) and NBEs/Guilt as "an emotion that stems from a negative evaluation of specific behaviors, embedded in local contexts" (Tangney & Dearing, 2002, p. 39). In other words, one experiences NSEs/Shame when one makes internal, stable, negative attributions about the self — such as "I am bad" whereas one experiences NBEs/Guilt when one makes internal, unstable, negative attributions about the behavior such as "I did something bad" (Gibson,2013; Tracy et al., 2007). While individuals have the capacity to experience NBEs/Guilt and NSEs/Shame as emotional states, they can take on the characteristics of personality traits as some people might experience NBEs/Guilt and NSEs/Shame across a wide range of relevant situations (Tracy & Robins, 2004).

These cognitive differences (the focus on one's behavior or one's self after committing transgressions) lead people who experience NSEs/Shame or NBEs/Guilt to very distinct emotional experiences and very different motivations and subsequent behaviors (Tangney & Dearing, 2002; Tangney et al., 2007). Most researchers agree that NBEs/Guilt motivates

approach and repair tendencies, an action or tendency to correct or compensate for one's

mistakes (Cohen et al., 2012). NBEs/Guilt encourages people to right their wrongs and apologize

for their mistakes (Tangney & Dearing, 2002), whereas NSEs/Shame motivates avoidance and

withdrawal tendencies, an action tendencies to hide or withdraw from public (Cohen et al.,

2012); that is, NSEs/Shame causes people to ignore, withdraw, and avoid the consequences of

their mistakes (Tangney & Dearing, 2002).

Accordingly, this theoretical framework from Tangney et al. (1989) strongly theorized

that the focus on behavior of NBEs/Guilt is followed by repair responses, while the focus on self

of NSEs/Shame is followed by withdrawal tendencies. Seen from this perspective, NBEs/Guilt is

a productive force in one's moral life whereas NSEs/Shame is morally counterproductive and

psychologically harmful. Consequently, one should cultivate NBEs/Guilt and avoid NSEs/Shame

(Sánchez, 2014).

Moreover, in order to identify the adaptive and maladaptive behavior that these emotions

might better influence, this present study will also use PGI, which is defined as an awareness and

control of intentional engagement in growth-enhancing cognitions and behaviors in all areas of

life (Robitschek, 1998). The importance and detail of PGI from Robitschek et al. (2012) will be

explained next by discussing PGI from the perspective of positive psychology, its construct,

cultural aspects, empirical studies, and importance among undergraduate students.

PGI by Robitschek et al. (2012).

PGI and Positive Psychology. The construct of PGI is rooted in positive psychology

which was introduced by Martin Seligman in 1998 (Forh, 2004). Positive Psychology attempts to

explore how people can experience joy, display altruism, enhance their personal growth, and

create a life that makes themselves feel worthwhile (Sheldon & King, 2001; Stevic & Ward, 2008). Similarly, a new construct, PGI, has begun to receive attention from scholars in this area (Shorey et al., 2007; Sharma & Rani, 2013).

The construct of PGI was developed in 1998 by Robitschek and is defined as "an active, intentional engagement in the process of personal growth" (Robitschek, 1998, p. 184). According to this definition, individuals with a high level of PGI feel more confident in their ability to encounter challenges and more engaging in self-improvement. In addition, they may also be better at identifying specific methods to respond to events in their lives than individuals with lower levels of PGI who are likely to have less confidence in their ability to resolve problems or changes in their lives (Ogunyemi & Mabekoje, 2007; Robitschek, 1998).

The construct of PGI. There are two important aspects to PGI (Luyckx & Robitschek, 2014). First, it is about positive changes towards self-actualization within oneself at a cognitive, behavioral, or affective level. Next, these changes are intentional. People engage in this growth process in order to improve themselves. These intentional changes make PGI different from any unintentional changes. Research from Robitschek (1999) indicated that people can recognize whether the way that they are changing is intentional and in their awareness. Those who unintentionally change are likely to display a lower level of self-efficacy than those who intentionally change (Robitschek et al., 2012). Furthermore, people with high level of PGI display a high level of well-being, perhaps, because they view challenges as opportunities for improving themselves (Robitschek & Kashubeck, 1999; Robitschek & Keyes, 2009).

Viewed from a PGI, growth has three dimensions. First, it involves knowledge about the processes of personal growth. They are procedures to carry out personal growth, things that one

wants to change in particular, and self-improvement. Second, it is to value the process and outcome of the change towards personal growth. The last component is intentional behavior (Luyckx & Robitschek, 2014).

PGI is defined as a developed set of skills that helps individuals work toward positive self-change throughout their lives (Robitschek et al., 2012; Sharma & Rani, 2013). There are two core components that constitute PGI — cognitive and behavioral. Cognitive components include beliefs, attitudes, and values supporting personal growth, such as knowing how to change and being committed to the growth process. They comprise two skills: readiness for change (the ability to assess one's preparedness to engage in the process of personal growth) and preparation and planning (the ability to organize and create strategies for the positive self-change). On the other hand, behavioral components involve actions actualizing the above-mentioned cognitive components (i.e., readiness for change, preparation and planning). They also consist of two skills: using resources (the ability to indicate and approach resources that one has, including other people and materials) and intentional behavior (the ability to actualize the plans that one has made or carry out self-change plans and behaviors).

Additionally these components operate together, rather than respectively in order to maximize one's personal growth (Hardin, Weigold, Robitschek, &Nixon, 2007; Robitschek, 1998; Robitschek & Ashton, 2009; Sharma & Runi, 2013).

Cultural aspects of PGI. In terms of cultural aspects, PGI may appear to be most relevant in individualistic cultures which highly promote personal autonomy and value self-determination. Nevertheless, it could also be relevant across other cultures, including collective cultures in which greatly value interdependence are reflected in high concerns for family

well-being and the well-being of the community. Simply put, people are motivated to change toward one's personal growth by different psychological needs. For one thing, in individualistic cultures, people are most likely driven to change for their personal growth. This is due to their need to initiate autonomy and independence, while people from collectivistic cultures are likely to be driven by a desire to make their family and community proud (Robitschek, 2003; Yakunina et al., 2012).

Empirical studies on PGI. Although it is a relatively new concept, PGI is recognized as a promising antecedent of well-being and optimal functioning (Robitschek, 1998; Weigold, Weigold, & Russell, 2013). A number of previous studies have found that PGI is positively related with positive functioning and negatively related to distress or poor functioning (Hardin, Varghese, Tran, & Carlson, 2006; Sharma, Garg, & Rastogi, 2011). Consequently, people with a high level of PGI tend to do well (Thoen & Robitchek, 2013).

More specifically, several studies indicated that PGI positively correlate with each of the subscales of the Positive Mental Health Scale. These include general coping, personal growth and autonomy, spirituality, interpersonal skills, emotional support, and global affect (Vaingankar et al., 2011). In addition, it has a positive correlation with self-efficacy (Ogunyemi & Mabekoje, 2007), and self-compassion, curiosity, happiness, and optimism (Neff, Rude, & Kirkpatrick, 2007).

Generally, individuals whose scores are high in PGI usually have higher psychological well-being (Robitschek, 1999; Robitschek & Keyes, 2009), lower depression level (Robitschek & Anderson, 2011; Robitschek & Kashubeck, 1999), more healthy coping (Robitschek et al., 2012; Robitschek & Kashubeck, 1999), greater life satisfaction (Stevic & Ward, 2008), and are

more likely to seek professional psychological help (Oluyinka, 2011) or psychosocial support, such as coaching, mentoring, or counseling (Klockner & Hicks, 2008) than those with lower scores in PGI.

Furthermore, research from Oluyinka (2011) suggested that clients with higher level of PGI respond better to therapy in the action stage of the personal growth process than their colleagues who report lower level of PGI (Robitschek & Hershberger, 2005).

The importance of PGI among undergraduate students. Since the participants of this study are undergraduate students, it is important for them to possess PGI due to its positive and proactive stance requiring them to engage in constructive change continuously. Essentially, it is a resource that helps facilitate their future academic and professional success (Sharma & Rani, 2014). Moreover, the critical role of PGI for undergraduate students can be underpinned by the following three key reasons (Meyers et al., 2015). First, PGI positively affects the psychological, social, and emotional well-being of students during the time they are studying at university (Robitschek & Keyes, 2009). It encourages them to be proactive in exploring different career opportunities (Robitschek & Cook, 1999). Secondly, it facilitates the transition from university to employment. Students with high level of PGI are certain about the roles they have and the future careers they want, and they are committed to act in order to accomplish their goals (Stevic & Ward, 2008). Lastly, PGI helps them cope with a great number of situations that are challenging them to change and adapt throughout their life and careers (Robitschek, 1998; Robitschek et al., 2012).

On this note, given the importance of possessing PGI, this present study proposed to investigate the roles that NBEs/guilt and NSEs/Shame play in influencing the PGI of Thai

university students both directly and indirectly as mediated by repair and withdrawal tendencies.

Related Studies of Relationships among Key Variables

This part discusses the hypothesized relationships among key variables in this present study. The relationship between NBEs/Guilt and repair tendencies are examined first. Then, the relationship between NBEs/Guilt and withdrawal tendencies and the relationship between NBEs/Guilt and PGI are considered. Next, the relationship between NSEs/Shame and withdrawal tendencies is examined. These relationships are discussed based upon Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame.

The relationships between NSEs/Shame and repair tendencies and PGI are then discussed with regard to collectivistic cultural influences since the role of NSEs/Shame in collective cultural countries, including Thai culture could be different from Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame which was theorized from a sample from an individualistic culture (i.e., NSEs/Shame is positive for collectivistic culture while it is negative in individualistic culture) (Wong & Tsai, 2007). Lastly, the hypothesized relationships between mediated variables of this present study — repair and withdrawal tendencies, and PGI — are considered.

Relationship between NBEs/Guilt and repair tendencies. According to Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame, NBEs/Guilt and NSEs/Shame motivate individuals to have very distinct emotional experiences and action tendencies. Generally, NBEs/ Guilt is less painful and devastating than NSEs/Shame because its key concern is about a specific behavior separated from the self (Pivetti et al., 2015; Tangney & Dearing, 2002). NBEs/Guilt involves feelings of tension, remorse, and regret, but it does not affect one's core identity

(Eisenberg, 2000). The goal of NBEs/Guilt is to alert people when their moral or social norms or personal values are being violated, indicating that their actions are not in accordance with their important goals (Pivetti et al., 2015). Therefore, people evaluate their behavior and experience because that behavior is not consistent with whom they want to be (Brown, 2012). As a result, NBEs/Guilt may help people reunite their choices with their values, motivate them to apologize for something they have done, make amends to others, or change a behavior that they do not feel good about (Brown, 2012).

In interpersonal perspective, NBEs/Guilt is considered to be positive because experiencing it allows the person to realize that he or she has hurt another person (Baumeister et al., 1994; Carn`et al., 2013). Given the emotion of NBEs/Guilt, the goal of this phenomenon is to maintain, reinforce, and protect important relationships, particularly with significant others (Carn` et al., 2013). Consequently, NBEs/Guilt motivates a person to take others' perspective, feel more compassion for others, and have a greater concern for one's effect on others (Day, 2014), and it attempts to repair his or her wrongdoing in order to strengthen and maintain the relationship (Leith & Baumeitster, 1998; Tangney, 1996).

To illustrate this point further, two studies conducted by Howell, Turowski, and Buro (2011) which examined the correlations of the tendency to apologize as predicted by NBEs/Guilt and empathy, are considered. Their first study was conducted at a Canadian university with 90 undergraduate students whose mean age was 21.8. Using a survey questionnaire, the findings revealed that people who are prone to NBEs/Guilt are motivated and willing to apologize for the mistakes that they had made to others (Sandage, Worthington, Hight, & Berry, 2000; Tangney et al., 1996; Tangney & Dearing, 2002; Tangney et al., 2009). Their second study was conducted

with 338 introductory psychology students at a Canadian university (mean age was 21) to examine the direct and indirect effect of NBEs/Guilt to a willingness to apologize, as mediated by empathy. Focusing on NBEs/Guilt, the results showed that NBEs/Guilt has both a direct and indirect positive relationship with willingness to apologize as mediated by empathy. These two studies underlined that NBEs/Guilt can enable individuals' level of empathy and motivate them to apologize for their mistakes.

Moreover, it is proposed that in childcare protection setting, NBEs/Guilt serves a potent role to motivate individuals toward their goal. Gibson (2013) asserted that parents who experience NBEs/Guilt out of concerns for child protection tend to be successful in making necessary changes in order to protect their children from further abuse and prevent the potential removal of the children by statutory authorities. Gibson (2013) explained that the focus of self on NBEs/Guilt allows them to separate themselves from their mistakes, making them still feel that they are worthy of love and belongingness. This feeling motivates them to take other's perspective and own their mistakes without feeling they harm their sense of selves. Additionally, NBEs/Guilt motivates them to effectively work with the required authorities and agencies that support them to facilitate these positive changes so that they can overcome their problems (Ward et al., 2010).

Additionally, with regard to the process of learning, a number of research studies suggest that NBEs/Guilt is more productive than NSEs/Shame. It drives a person who made mistakes to try harder or to obtain new knowledge (Pronovost & Bienvenu, 2015). Furthermore, past studies have also suggested that being prone to experience NBEs/Guilt is predictive of some positive outcomes such as pro-social conflict style (Tangney et al., 1996), and perspective-taking (Howell

et al., 2011). Some researchers have speculated that the adaptive outcome of NBEs/Guilt is possibly due to its motivational tendencies that emerge from evaluating behaviors as negative (Carpenter, Carlisle, & Tsang, 2014; Giner-Sorolla, Piazza, & Espinosa, 2011). Thus, NBEs/Guilt is viewed to be positive in this framework. Accordingly, this present study hypothesizes that NBEs/Guilt will have a positive relationship with repair tendencies.

Relationship between NBEs/Guilt and withdrawal tendencies. Drawing upon Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame claiming that NBEs/Guilt motivates a person towards adaptive behaviors, this present study hypothesized that NBEs/Guilt will have a negative relationship to withdrawal tendencies, which are often considered to be maladaptive behaviors (Tangney & Dearing, 2002).

According to the framework of Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/ Shame, withdrawal tendencies are described as action tendencies that one focuses on hiding, withdrawing from public, or avoids facing the consequences of one's failure. This could refer to a failure one has made or one thinks that has a potential to happen (Brown, 2012). Thus, self-handicapping and depression can be considered as withdrawal behaviors as people engage in these behaviors when they are in fear of the failure they made or the failure that might happen to them (Berglas & Jones, 1978; Young, Neighbors, DiBello, Traylor, & Tomkins, 2016). So, the relationship between NBEs/Guilt and withdrawal tendencies are explained by the following studies.

To begin with, self-handicapping has been defined as constructing obstacles to performance to protect or enhance one's perceived competence (Berglas, 1985). It creates a good opportunity for people to assign their failure to external factors and success to internal factors

(Berglas & Jones, 1978). For example, in the event of failure, an individual may find the opportunity to shift attributions for a poor performance from a low ability that is a threat to his or her self-esteem (e.g., "I failed the exam because I'm stupid") to a handicap (e.g., "I failed the exam because I didn't sleep well last night"). If the person unexpectedly succeeds, he or she will attribute the success to himself or herself and believe that he or she has a high ability because he or she performed well despite the handicap (Tice, 1991).

Self-handicapping is claimed to be a common strategy to release threats to one's self-esteem. It often stems from the fear of failing in upcoming achievement situations, including a set of purposeful behaviors before an activity or during it, but not after it (Ommundsen, Robert, Lemyre, & Abrahamsen, 2007). There are two types of self-handicapping: (1) behavioral self-handicapping, which refers to an active action of making obstacles, for example, drug abuse (Berglas & Jones, 1978), or decreased practice time (Baumeister, Hamilton, & Tice, 1985), and (2) claimed self-handicaps, which refer to a report about the obstacles. For example, claimed self-handicappers suffer from test anxiety (Smith, Snyder, & Handelsman, 1982), or a bad mood (Baumgardner, Lake, & Arkin, 1985). It is proposed that behavioral handicaps are more convincing because they are more tied to performance than claimed ones (Hirt, Deppe, & Gordon, 1991; Leary & Shepperd, 1986; Zuckerman & Tsai, 2005).

Accordingly, self-handicappers are mostly concerned about their self-worth and less about their actual performance. People who choose handicaps can effectively protect their self-esteem, but their performance will be lower, for example, procrastinating or drinking before an exam (Ommundsen et al., 2007). Given the characteristics of self-handicapping that make people move away from their goals (Rhodewalt & Tragakis, 2002; Zuckerman, Kieffer, & Knee,

1998) because they are afraid that they might fail in doing that, this present study regards self-handicapping as one of the withdrawal tendencies.

One study demonstrating the link between NBEs/Guilt and behavioral self-handicapping is provided by Hofseth, Toering, and Jordet (2015). They investigated the relationship between NBEs/Guilt and NSEs/Shame proneness, behavioral self-handicapping, and skill level among 589 elite youth soccer players (mean age was 16.8) in Norway. The study employed TOSCA-3 as a tool to measure NBEs/Guilt and NSEs/Shame in individuals. Focusing on the result of NBEs/Guilt, the findings indicated that NBEs/Guilt has a negative direct relationship with behavioral self-handicapping and a positive indirect relationship with skill level as mediated by the negative relationship with self-handicapping. One possible reason advanced by the researchers is that NBEs/Guilt-prone soccer players respected the team performance and were particularly concerned about how their shortcomings might affect others negatively (Tangney, Stuewig, & Mashek, 2007). Moreover, behavioral self-handicapping might reduce the group performance which will finally make them experience NBEs/Guilt. Therefore, they might abstain from behavioral self-handicapping (Hofseth et al., 2015). Consequently, it is expected that if NBEs/Guilt can influence one's decision to engage self-handicapping, NBEs/Guilt can also predict one's level of PGI.

Another study about the relationship between NBEs/Guilt and withdrawal tendencies is from Young et al. (2016). It aimed to determine the role of NBEs/Guilt and NSEs/Shame as potential mediators of relationships between individual differences in self-determination (there are three kinds of differences; high, moderate, and low self-determination) and depression. The study was conducted with 354 undergraduate students (mean age was 23.9) by asking the

participants to fill in the online questionnaire measuring key variables in the research. Regarding NBEs/Guilt, the research revealed that the group of individuals with a high level of self-determination had a significant, indirectly, and negative relationship with depression as mediated by NBEs/Guilt. Such that, the more the individual has a high level of self-determination, the more he or she is prone to experience NBEs/Guilt. Subsequently, the more an individual is prone to experience NBEs/Guilt, the less possibility he or she will engage in depression (Young et al., 2016).

In summary, the results of these studies indicated that NBEs/Guilt has a negative relationship with self-handicapping, as well as having negative relationship with depression. This present study expects that NBEs/Guilt will have a negative relationship with withdrawal tendencies.

Relationship between NBEs/Guilt and PGI. To the best of the present researcher's knowledge, the relationship between NBEs/Guilt and PGI has not been empirically tested. Accordingly, the following literature supports this present study's hypothesized relationship of NBEs/Guilt with PGI by drawing upon related studies about the role of NBEs/Guilt that have a significant effect on some essential characteristics which can influence and predict one's improvement in various aspects of life. Given the positive functions of NBEs/Guilt based on Tangney et al.'s model of NBEs/Guilt and NSEs/Shame and the evidence that PGI can motivate a person towards self-improvement (Robitschek et al., 2012), this present study expects that NBEs/ Guilt and PGI will be positively correlated.

To begin with, this part will discuss the relationship of NBEs/Guilt and self-efficacy. Self-efficacy refers to a person's ability to structure and put in place courses of actions required

to produce given acquirements (Bandura, 1997). More importantly, the concept of self-efficacy is claimed to be one of the fundamental components constituting PGI. As Robitschek (1998) explained, the term "PGI" describes the active, intentional engagement in the process of personal growth. PGI encompasses the cognitive components of self-efficacy, including beliefs, attitudes, and values that support personal growth. In addition, a number of studies have confirmed that there is a significant positive relationship between PGI and self-efficacy, such that the higher the level of self-efficacy a person has, the higher the level of PGI of a person will be (Ogunyemi & Mabekoje, 2007; Sharma & Rani, 2013). Thus, regarding to the relation of self-efficacy and PGI, it is reasonable to expect that if NBEs/Guilt affects one's self-efficacy, they will also affect one's level of PGI.

There is ample evidence demonstrating this significant link between NBEs/Guilt and self-efficacy such as the study conducted by Passanisi, Sapienza, Budello, and Giaimo (2015) in Catania (Italy). They investigated the possible link between the psychological components of NBEs/Guilt and NSEs/Shame and the self-efficacy belief among 228 middle school students aged between 12 and 13. It used TOSCA as a tool to measure NSEs/Shame and NBEs/Guilt. The findings indicate that NBEs/Guilt and self-efficacy were positively and significantly correlated. The researchers determined that this would be because NBEs/Guilt focuses mainly on the subject (Tangney & Dearing, 2002) and self-efficacy on a specific domain (Bandura, 1997).

Another study underlining the relationship between NBEs/Guilt and PGI is posited by Allard and White (2015). They examined the impact of NBEs/Guilt on consumer behaviors to buy self-improvement products, which is the choice options encouraging a person to become better at a task, such as starting an exercise program or reading a difficult book. The research was

conducted with 157 undergraduate students (mean age was 20.4). The participants were asked to recall the time when they experienced negative emotions: NSEs/Shame, envy, sadness, and embarrassment. Then, they were asked to rate the extent to which they wanted to be punished for each event using a Likert scale. After that they were asked how much they were willing to pay for "the Get Smart Tea" which was described as potentially improving one's brain power, IQ, and mental tenacity.

The findings suggested that NBEs/Guilt can influence on one's choice to buy self-improvement products. The researchers explained that among other negative emotional states (e.g., NSEs/Shame, envy, sadness, and embarrassment), the nature of NBEs/Guilt that stems from a failure to meet self-standards and generally motivates individuals to make a choice to repair their action can trigger them to seek opportunities to improve themselves (Lerner & Keltner, 2000), even in the areas unrelated to the one that makes them experience NBEs/Guilt. In addition, they will be motivated to improve themselves especially when the opportunity to impair the actions which they failed to perform is not available (Zemack-Rugar, Bettman, & Fitzsimon, 2007). As such, NBEs/Guilt can lead them to actively search for consumption options that can facilitate their self-improvement (Winterich & Haws, 2011). This research underpinned behavioral tendencies of NBEs/Guilt that in order to resolve the negative feeling of NBEs/Guilt, individuals will seek out options that can enable self-improvement.

Given the results from these studies showing that NBEs/Guilt has a positive relationship with self-efficacy as well as a potential role in consumers' choices to buy self-improvement products, this present study expects that NBEs/Guilt will have a positive relationship with PGI.

Relationship between NSEs/Shame and withdrawal tendencies. According to Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame, NSEs/Shame is about the fear of disconnection. When individuals experience NSEs/Shame, they are in fear that their failure, the ideal image which they have not lived up to, or the goal they have not achieved, make them flawed and unworthy of love and belongingness (Brown, 2012). Good examples would be non-moral situations such as showing that they lack the ability to do something, performing poorly on something, or behaving inappropriately in a social situation (Menesini & Camodeca, 2008; Olthof et al., 2000; Smith, Webster, Parrott, & Eyre, 2002). Accordingly, the focus of self from NSEs/Shame makes people feel that the failure is tied with who they are as a person. This makes them feel that if they want to change the core of the problem, they have to change themselves; the actions that aim to repair the problem are not a solution for the core problem. So, it is extremely difficult to make changes or resolve the problem (Tangney & Dearing, 2002). Accordingly, people who feel NSEs/Shame over a particular failure often engage in withdrawal behaviors. They might attempt to escape from situations that make them feel NSEs/Shame, blame others instead of holding themselves responsible in order to protect and uphold their self-esteem and regain some sense of control. Other behaviors that people use in order to escape this feeling of NSEs/Shame also include addiction, depression, eating disorders, violence, aggression, bullying, and attacking or shaming others (Brown, 2012; Tangney & Dearing, 2002; Tracy et al., 2007).

Moreover, the danger of focusing on the self after making mistakes and telling oneself that one is "bad and no good" is that it can become a self-fulfilling prophecy which one begins to believe and accept. One then tends to continue making the same behavioral mistakes that

resulted in NSEs/Shame in the first place. The self-evaluation of NSEs/Shame makes the person vulnerable because according to Brown (2012), "shame corrodes the very part of us that believe we can change and do better" (p. 72).

Additionally, in relation to the process of learning, NSEs/Shame motivates withdrawal tendencies because it causes an individual to lose self-confidence. Accordingly, when individuals lack confidence, they often hesitate to show their creativeness, including a fear of suggesting new concepts and ideas. This, "fear of failure" finally becomes an integral part of their personality, hampering their desire to try something new (Kaya, Aştı,Turan, Karabay,& Emir, 2012; Kozanoğlu, 2006). Furthermore Baldwin, Baldwin, and Ewald (2006) found that NSEs/ Shame is negatively linked with self-efficacy. They explained that NSEs/Shame affects the development of the self, making a person become very self-focused and therefore harder to focus on his or her actions required to achieve the goal.

Markedly, several clinical observations have shown that being prone to NSEs/Shame is maladaptive as it is linked with a wide range of psychosomatic symptoms, including low self-esteem, post-traumatic stress disorders, suicidal tendencies (Makogon & Enikolopov, 2009), and depression (Young et al., 2016). Besides, NSEs/Shame is positively correlated with intentions toward antisocial and illegal behaviors (Guimon, Las Hayas, Guillen, Boyra, & Gonzalez-Pinto, 2007; Tangney, 1996). For all these reasons, NSEs/Shame is considered to be often maladaptive and counterproductive (Stuewig, Tangney, Heigel, Harty,& McCloskey, 2010; Tracy et al., 2007). Accordingly, this present study hypothesized that NSEs/Shame will have a positive relationship with withdrawal tendencies.

However, some scholars argue that in other cultures, it might be better to cultivate NSEs/

Shame rather than NBEs/Guilt because NSEs/Shame might be better in motivating individuals to

improve themselves. The next part discusses the possible impact of NSEs/Shame to repair and

PGI in the collectivistic cultural context.

Relationships between NSEs/Shame and repair tendencies and PGI. From an

anthropological and cross-cultural perspective, most of the studies regarding NBEs/Guilt and

NSEs/Shame have been conducted with Western samples (Wong & Tsai, 2007), so it is not

unexpected that many findings support the statement that NBEs/Guilt effectively motivates

adaptive behaviors. As pointed out by Bedford and Hwang (2003), most Western countries are

individualistic in nature in that they greatly emphasize an "independent" self and NBEs/Guilt is

associated with individualistic cultures because it is about the personal values that each person

holds. Accordingly, it is probable that the consequences of these emotions may be different when

applied to other cultural contexts (Wong & Tsai, 2007).

Interestingly, some scholars postulated that when it comes to collectivistic cultural

contexts, NSEs/Shame could be more effective in motivating adaptive behaviors. Wong and Tsai

(2007) demonstrated that individuals in collective cultures (e.g., Japan, China, and Korea)

greatly promote an "interdependent" self. That is, they heavily view themselves in terms of their

connections with others (Markus & Kitayama, 1991; Triandis, 1995). Consequently, external

influences (e.g., thoughts and feelings from other people, are meaningful and important to them)

as well as internal ones (e.g., feelings and thoughts about themselves) make their feelings toward

themselves (i.e., whether feeling positive or negative to themselves) dependent upon contexts

and situations in which they are involved (Kondo, 1990). Thus, experiencing NSEs/Shame

within these collective cultural contexts is normal and sometimes expected since it may provide

informational and motivational significance and serves the larger interdependent goals of the group, encouraging individuals to adjust and improve themselves to group standards and norms. Therefore, when individuals in a collectivistic culture experience NSEs/Shame, they tend to engage in self-progression rather than in self-destructive behaviors (Bedford & Hwang, 2003; Cho, 2000).

In addition, to underpin that NSEs/Shame is positive and is effective in enabling adaptive behavior in collectivistic cultural context, a survey study conducted by Tsai (2006) among European American, Asian American, and Hong Kong Chinese college students on their perspective on NSEs/Shame revealed that Hong Kong Chinese students valued NSEs/Shame more (or devalued NSEs/Shame less) than Asian Americans and European Americans. In another study comparing the semantic structure of various emotions, Romney, Moore, and Rusch (1997) demonstrated that NSEs/Shame was perceived as more similar to positive states such as excitement, love, and happiness for Japanese speakers than it was for English speakers who perceived NSEs/Shame as more similar to negative emotions such as anguish and fear.

Based on this view, this present study hypothesized that in collectivistic cultures (which include Thai culture) NSEs/Shame can elicit positive behaviors, including tendencies to repair one's wrongdoing and PGI, an awareness and control of intentional engagement to work toward positive self-change throughout their lives (Robitschek, 1998; Robitschek et al., 2012). Thus, this present research hypothesized that NSEs/Shame will have a positive relationship with repair tendencies and PGI.

Coming in support of the hypothesis that NSEs/Shame will have a positive relationship with repair tendencies in a collective cultural context, research by Bagozzi, Verbeke, and Gavino

(2003) investigating the effects of experiencing NSEs/Shame on subsequent behavior with Dutch and Filipino salespersons demonstrated that when presented with scenarios in which they were NSEs/Shamed by customers, Dutch people tended to engage in more protective actions, such as withdrawal from conversation with customers, related to less adaptive use of resources. Instead, Filipino salespeople increased their efforts to rebuild the relationship, their degree of courtesy, and their general efforts on the job. These findings signaled that the desire for social harmony influences personal actions to restore disharmony. Therefore, the emotional and behavioral implications of experiencing NSEs/Shame may dramatically vary depending upon the cultural belief that individuals hold whether it is individualistic or collectivistic (Tangney & Dearing, 2002). In essence, the results of these findings suggested that NSEs/Shame does not always result in maladaptive behavior and might not be detrimental to psychological well-being. In fact, the negative attribution to the self may provide essential information for a person to become more effective in collectivistic contexts (Wong & Tsai, 2007).

Also supporting the notion that NSEs/Shame could be positively associated with PGI is a study from Kitayama, Markus, Matsumoto, and Norasakkunkit (1997) investigating the processes of how individuals from individualistic and collectivistic cultures construct the self. It revealed that people from Japan tend to attribute their mistakes to themselves, which can lower their self-esteem more than it does with Americans, while people in America attribute their success to themselves, which can increase their self-esteem more than it does with Japanese. This research emphasized that NSEs/Shame may not universally be perceived as detrimental to one's psychological well-being. In fact, NSEs/Shame may provide informational and motivational significance to individuals in collectivistic contexts.

Besides, a number of researchers found that NSEs/Shame has been used extensively as a management tool in collectivistic contexts (Wong & Tsai, 2007). As an illustration, they postulate that parents in Chinese culture tend to use shaming techniques as part of educating and controlling their children compared to parents in the U.S. (Fung, 1999; Fung & Chen, 2001; Fung, Lieber, & Leung, 2003). Chinese parents will willingly have a conversation about their children's wrong doings in front of strangers in order to make their children experience NSEs/Shame and train them to behave more properly. Therefore, Chinese children learn the word "Shame" at an earlier age than do children in the U.S. and England (Shaver, Wu, & Schwartz, 1992). In yet another research, Tinsley and Weldon (2003) asserted that in the work setting, Chinese managers in Hong Kong tend to use NSEs/Shame to resolve conflicts more than U.S. managers, whereas U.S. managers tend to use NSEs/Shame to punish their employees more than Hong Kong Chinese managers (Tangney & Dearing, 2002).

On the basis of these findings, Wong and Tsai (2007) suggested that it is likely to be positive to use NSEs/Shame in educational and working settings in collectivistic contexts, such that U.S. teachers may find that whereas students from individualistic cultures are harmed when NSEs/Shamed, students from collectivistic cultures may actually be helped when NSEs/Shamed, i.e., motivated to improve their performance.

Thailand is a collectivistic country (Diener & Diener, 1995) with the Thai community being characterized by close connections between the members of the community and a greater sense of commitment to the group (Triandis, 1995). As such, Thai people see themselves as part of the group and thus may adjust their personal goals in favor of group goals (Caldwell-Harris & Aycicegi, 2006). As such, NSEs/Shame may be viewed in a more positive light in Thai culture

than individualistic cultures. Accordingly, feeling bad about oneself (i.e., experiencing NSEs/

Shame) in Thai culture may motivate one to engage in self-improvement.

In summary, cultural context implies the likelihood that NBEs/Guilt motivates a person to

engage in adaptive behaviors in individualistic societies, whereas NSEs/Shame is more likely to

result in adaptive behaviors in collectivistic societies (Wong & Tsai, 2007). As such, this present

study expected that NSEs/Shame will elicit productive behaviors; its relationship with repair

tendencies and personal growth will be positive accordingly. However, no research has been

conducted that offers a direct test of the cognitive/behavioral outcomes resulting from NBEs/

Guilt and NSEs/Shame in a collectivistic culture like Thailand. The present study offers a

first-time approach to investigate the positive and negative consequences of NBEs/Guilt and

NSEs/Shame in a Thai-based collectivistic setting (Tracy et al., 2007).

Moreover, the possible relationship between mediators in this study which are repair and

withdrawal tendencies and their relationships with PGI is discussed in the following part.

Relationship between repair tendencies and PGI. This part discusses repair tendencies

as a mediator between the relationship of NBEs/Guilt and NSEs/Shame and PGI. Accordingly,

some of the action tendencies to repair that are elicited by NBEs/Guilt and NSEs/Shame and

have been discussed in earlier parts (i.e., the relationship between NBEs/Guilt and repair

tendencies and the relationship between NSEs/Shame and repair tendencies) are selected to

demonstrate the possible relationship between repair tendencies and PGI.

To begin with, one of the reparatory actions from NBEs/Guilt that has been discussed as

part of the relationship between NBEs/Guilt and repairtendencies is apology. Howell et al.'s

study (2012) shows that NBEs/Guilt is often accompanied by empathy and both NBEs/Guilt and

empathy can motivate people to willingly apologize for their wrongdoings. A number of scholars believe that the act of apologizing is enabled from NBEs/Guilt and empathy in this context, which means that both NBEs/Guilt and empathy are able to lead one to regulate appropriate behaviors (Eisenberg, 2000). Accordingly, "apology" can be conceptualized as a capacity of self-regulatory behavior that can be beneficial to society and individuals (Exline & Baumeister, 2000).

Clarifying this point further, self-regulation is the ability to act in one's long-term best interest consistent with one's deepest values (if one violates one's deepest values, one may experience NBEs/Guilt, NSEs/Shame, and anxiety). Also, it is the ability to calm oneself down when upset and cheer oneself up when feeling down (Higgins, 1997). Baumeister (2002), one of the leading social psychologists who have studied self-regulation, postulated that self-regulation has four aspects. They are goals of desirable behavior, motivation to meet the goals, observing situations and thoughts that may violate these goals, and lastly, willpower. Moreover, self-regulation includes one's ability to initiate and maintain one's behavior to change, as well as inhibits one's undesired behaviors (Heatherton & Vohs, 1998). As such, people who possess the ability to self-regulate are able to promote their positive goals (Higgins, 1997). For example, people initiate diets so as to lose weight or they can save money for the future. Accordingly, a person's willingness to apologize after one has made a mistake implies that one may have the ability to self-regulate (Fincham, Hall, & Beach, 2006; Muraven & Baumeister, 2000).

Besides, the ability to self-regulate in a particular situation is also shown on Bagozzi, Verbeke, and Gavino's (2003) study on the relationship between NSEs/Shame and repair tendencies. Their study demonstrated that NSEs/Shame positively affects Filipino salespersons,

who are from a collective culture whose people highly value interdependent goals. NSEs/Shame

motivates these people to approach and repair their mistakes by increasing their efforts to restore

the relationship with their customers, their degree of courtesy, and their general efforts on the job

(Bagozzi et al., 2003). These actions reflect that one is acting in accordance with one's important

values and goals, one of the self-regulation ability (Higgins, 1997).

Subsequently, given that the characteristics of self-regulation ability are similar to those

of PGI in that both of them require one to actively and intentionally engage in the process of

change toward self-improvement (Baumeister, 2000; Robitschek et al., 2012), this present study

hypothesized that repair tendencies will have a positive impact to PGI.

Relationship between withdrawal tendencies and PGI. This part discusses the possible

relationship between the mediated variable (withdrawal tendencies) and PGI. The predictors of

this mediated variable are NBEs/Guilt and NSEs/Shame. They are behavioral self-handicapping

and depression. They are discussed next.

As in the aforementioned part, behavioral self-handicapping is regarded to be one of the

withdrawal tendencies since people use it as a strategy to protect themselves from the potential

failure that they may experience in the upcoming achievement event, such as a sport competition

or an academic examination. People self-handicap by intentionally creating their own obstacle(s)

to their goals, such as going out at night before the day of the examination or the important sport

competition and use this obstacle as an excuse to protect their self-esteem when they actually

failed. However, if they are successful they will internalize the success into themselves and feel

greatly proud that they can achieve the goal despite the obstacle(s). So, this kind of behaviors of

self-handicapping fuels disengagement between one's goals and one's behaviors; that is,

self-handicappers tend to withdraw from their important goals if they see the potential failure

from those goals. Thus, the present research expects that self-handicap will also lower one's level

of PGI that requires an active and intentional engagement towards self-improvement.

To support this hypothesis, several studies suggested that individuals who use

self-handicapping continuously have negative effects on achievement in a long term (Rhodewalt

& Tragakis, 2002; Schwinger, Wirthwien, Lemmer, & Steinmayr, 2014; Zuckerman, Kieffer, &

Knee, 1998) because self-handicapping and performance affect each other. For instance, research

from Shokrkon, Hashemi, and Najarian (2005) found that academic self-efficacy and academic

achievements are negatively correlated with self-handicapping. Also, research from Javanmard,

Hoshmandja, & Ahmadzade (2013) demonstrated that self-handicapping lessens one's efforts as

well as destroys one's academic performance. Another study from Hofseth et al. (2015) revealed

that self-handicapping significantly and strongly lowers one's ability to obtain the skills. Another

example is a study from Özçetin & Hiçdurmaz (2016), which also suggested that self-handicapping

decreases one's overall life satisfaction and motivation while it increases maladaptive behavior

and negative mood.

Consequently, as past research suggests, self-handicapping affects one's ability to achieve

one's goals. It is therefore assumable from these findings that when an individual engages in

self-handicapping across critical situations in life, it is likely that he or she will have a lower

level of PGI as a result.

Additional evidence to support the possible relationship between withdrawal tendencies

and PGI is demonstrated by the relationship between depression (representing withdrawal

tendencies) and self-efficacy (representing PGI). To illustrate further, four studies from (1)

Kwasky and Groh (2014), (2) Mushtaq and Zahir (2015), (3) Wu et al. (2013), and (4) Greco et.
al., (2015) were used:

To begin with, the longitudinal study from Kwasky and Groh (2014) investigated the
relationship between levels of vitamins D, self efficacy, and depression with a sample of 77
young college-age women (mean age was 19.9) throughout three seasons. After repeated
measure analysis, the findings consistently showed that self-efficacy had a strong inverse
relationship with depression across the three data collection points, suggesting that strengthening
one's self-efficacy can decrease one's level of depression.

Moreover, several studies examining the relationship between self-efficacy and
depression as a part of their study among patients showed the same result. Research from
Mushtaq and Zahir (2015) explored the association of self-efficacy with depression, anxiety, and
stress among a sample of 200 dengue patients (mean age was 32.32). It was found that
self-efficacy was negatively correlated with depression, anxiety, and stress among this sample.
Also, a cross-sectional survey investigating the correlation of self-efficacy, self-care behavior,
depression and anxiety among Taiwanese patients with type two diabetes conducted by Wu et al.
(2013) posited that self-efficacy had a positive relationship with self-care behavior, whereas it
has negative relationships with depression and anxiety. Lastly, Greco et al., (2015) conducted a
study of 75 consecutive patients with cardiovascular disease (mean age was 65.44) and
investigated the relationship between self-efficacy belief and illness perception as mediated by
perceived social support. It showed that self-efficacy is negatively correlated with depression.

Regarding the evidence that behavioral self-handicapping is often negatively related with
achievement and depression is often negatively related with self-efficacy, these findings imply

that repair tendencies may have a significant negative relationship with PGI.

On this note, given the effect of NBEs/Guilt and NSEs/Shame that might play differently due to the cultural influence and with the lack of research exploring the role of these negative emotions in collectivistic culture and the importance of possessing PGI, this present study proposed to investigate the roles that NBEs/guilt and NSEs/Shame play in influencing the PGI of Thai university students both directly and indirectly as mediated by repair and withdrawal tendencies.

Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame supported the idea that NSEs/Shame would often enable maladaptive behaviors. However, it should be noted that the emphasis from the cross-cultural perspectives claims that NSEs/Shame could enable adaptive behaviors in collectivistic cultures (Wong, & Tsai, 2007). Therefore, this present study hypothesized that the direct relationship between NSEs/Shame and PGI could be positive and the indirect relationship between NSEs/Shame and PGI could be positive or negative depending on how it is mediated. That is, if it is mediated by repair tendencies, it will be positive and if it is mediated by withdrawal tendencies, it will be negative.

The full hypothesized direct and indirect relationships of the present study are presented as follows.

Conceptual Framework

Figure 1 presents the conceptual framework for this study, which incorporates the hypothesized interrelationships between the core variables. The conceptual framework reflects

the hypothesized direct and indirect influences of NBEs/guilt and NSEs/Shame on the PGI of

Thai participants, being mediated by their repair tendencies and withdrawal tendencies.
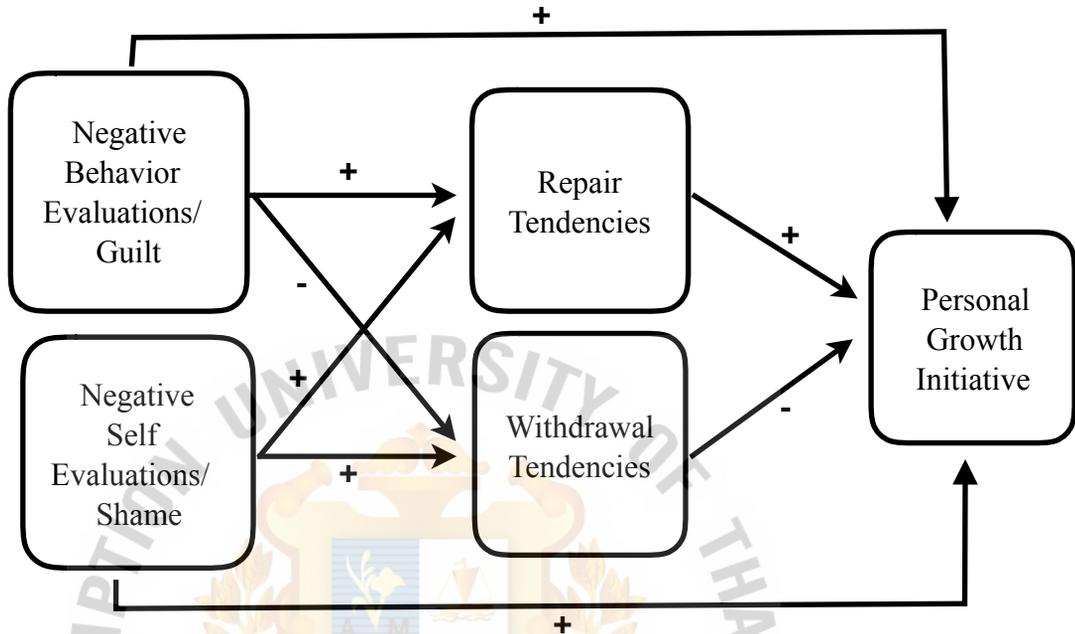
Figure 1. Path model showing possible direct and indirect impact of Negative Behavior
Evaluations/Guilt and Negative Self Evaluations/Shame on Personal Growth Initiative, being
mediated by repair and withdrawal tendencies.

Research Question

Based on the review of literature and this conceptual framework, the following research

question has been articulated:

What are the direct and indirect influences of NBEs/Guilt and NSEs/Shame of Thai

participants on their PGI, being mediated by their repair and withdrawal tendencies?

Research Hypotheses

Based on the literature reviewed and the previous studies discussed above, the following research hypotheses have been generated:

H1: The negative evaluation of Guilt and Shame are directly related to the participants' PGI such that the higher their negative evaluation of Guilt and Shame, the greater their PGI.

H2: The negative evaluation of Guilt is indirectly related to the participants' PGI such that the higher their negative evaluation of Guilt the greater their repair action tendencies and the lower their withdrawal action tendencies, and subsequently the greater their PGI.

H3: The negative evaluation of Shame is indirectly related to the participants' PGI such that (1) the higher their negative evaluation of Shame, the greater their repair action tendencies, and subsequently the greater their PGI, and (2) the higher their negative evaluation of Shame the greater their withdrawal action tendencies, and subsequently the lower their PGI.
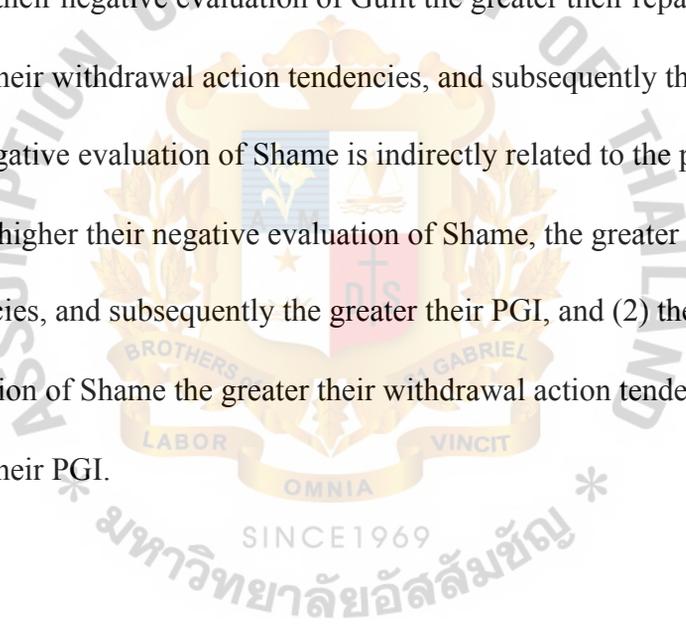
CHAPTER III

Methodology

This study determined whether there are direct and indirect influences of NBEs/Guilt and NSEs/Shame of Thai participants on their PGI, being mediated by their repair and withdrawal tendencies. This chapter focuses on the methodology that was used in this present study: (1) its research design; (2) the research instrumentation; (3) the participants of the study; (4) the data collection procedure and (5) the data analysis.

Research Design

This study employed a quantitative approach with both descriptive and inferential statistical tools to analyze the posited path model. It utilized a correlation research design, via path analysis as it attempted to explore the direct and the indirect sequential relationships hypothesized among the key variables: NBEs/Guilt and NSEs/Shame (both affective responses to transgressions), repair tendencies and withdrawal tendencies (both behavioral responses to transgressions), and personal initiative growth among 232 Thai participants. This quantitative study was based on the responses of participants to the study's survey questionnaire.

Research Instrumentation

The current study employed a self-administered survey questionnaire as the primary tool for collecting data. The questionnaire consists of three sections in order to tap into the study's key variables. Detailed information of each part of the survey questionnaire is presented below.

Part I: Demographic information

This section contains research questions aimed at deriving information on the participants' age and gender. With the purpose of maintaining confidentiality, personal

information that is not related to the study and which would directly identify participants will not be included in the questionnaire.

Part II: Guilt and Shame Proneness Scale (GASP)

The second section of the questionnaire consists of the GASP developed by Cohen et al. (2011) to evaluate the individual differences in the tendency to experience NBEs/Guilt and NSEs/Shame through a range of personal wrongdoings. Participants were instructed to imagine themselves in 16 different situations that people could encounter in daily life and rate the likelihood that they would react on a 7-point Likert-type scale where 1=Very unlikely, 2=Unlikely, 3=Slightly unlikely, 4=About 50% Likely, 6=Likely, and 7=Very Likely. Higher scores reflect more endorsement of reported tendency on each subscale. The scale consists of the following four four-item subscales:

1. *NBEs/Guilt* demonstrates a cognitive tendency to negatively evaluate behavior in transgression contexts, i.e., to feel bad about how one acted. As an example, one of the situations reads as follows: "After realizing you have received too much change at a store, you decide to keep it because the sales clerk didn't notice it. What is the likelihood that you would feel uncomfortable about keeping the money?

2. *NSEs/Shame* demonstrates a cognitive tendency to negatively evaluate self in transgression contexts. This causes one to feel bad about oneself. The following situation is a good example: "You give a bad presentation at work. Afterwards your boss tells your coworkers it was your fault that your company lost the contract. What is the likelihood that you would feel incompetent?"

3. *Repair tendencies* demonstrate a behavioral tendency to respond by correcting offending behavior focused on correcting or compensating for the transgression. One of the situations, for instance, reads as follows: "You strongly defend a point of view in a discussion, and though nobody was aware of it, you realize that you were wrong. What is the likelihood that this would make you think more carefully before you speak?"

4. *Withdrawal tendencies* demonstrate a behavioral tendency to respond by avoiding one's offences focused on hiding or withdrawing from the public. The following situation provides a good example: "After making a big mistake on an important project at work in which people were depending on you, your boss criticizes you in front of your coworkers. What is the likelihood that you would feign sickness and leave work?"

The test is considered reliable among American adults (Cohen et al., 2012); Cohen et al. (2011) explained that the GASP was administered to 1,032 employed adults across the U.S. (age 18-71, 48% women). Thirteen weeks later, it was administered again with the same sample as the authors of the research re-contacted these individuals and asked them to complete a follow-up survey; 53% of them responded (N=548). The results showed a test-retest correlation of .69 (p<.001), indicating that NBEs/Guilt and NSEs/Shame, as measured by the GASP, is quite reliable. The test-retest reliability for the subscales was also moderately reliable, as it was determined from the following Cronbach's alpha obtained: .67 for NBEs/Guilt subscale; .58 for repair tendencies subscale; .59 for NSEs/Shame subscale; and .56 for withdrawal tendencies.

Part III: PGI Scale II (PGIS-II)

This section consisted of the PGIS-II developed by Robitschek et al. (2012) to assess an individual's level of PGI. It is multidimensional and measures four elements of personal growth:

1. *Readiness for change*: an individual's preparedness for making changes that would result in personal growth. For example: "I can tell when I am ready to make a specific change in my life."

2. *Preparation and planning*: the extent to which a person feels that he/she is capable of understanding and planning for the process of growth. For example: "I know steps I can take to make intentional changes in myself."

3. *Intentional behavior*: conscious behavioral modifications aimed at personal development and at realizing one's potential. For instance: "I actively work to improve myself."

4. *Using resources*: the willingness and capacity to utilize external resources as a part of the development process. For example: "I actively seek out help when I try to change myself."

The PGSI-II consists of 16 items, with each item scored on a 6-point Likert scale where 1=Disagree strongly, 2=Disagree somewhat, 3=Disagree a little, 4= Agree a little, 5=Agree somewhat, and 6=Agree strongly, and with higher scores representing the greater level of PGI.

The validity and reliability of this test in the English version has been provided by Robitschek et al. (2012) for primary European American college students and community samples. The report demonstrated an internal consistency estimate of the following Cronbach's alphas obtained: .90 to .94 for total scores; .82 to .91 for preparation and planning subscale; .76 to .88 for readiness for change subscale; .83 to .91 for Intentional Behavior subscale, and .73 to .88 for using resources subscale. The full measure can be found in Robitschek et al. (2012). The Thai version of the PGIS-II was translated by Patipatwutikul and Tuicomepee (2013) and will be used in the present study.

Translation of questionnaire

Since the targeted participants of this study were Thai nationals, the questionnaire package was translated from English into Thai in order to facilitate the completion of the survey.

For the PGIS-II by Robitschek (2012), the present researcher employed a Thai version of this scale which was translated from the original English version into Thai language by Wimonrat Patipatwutikul and Associate Professor Dr.Arunya Tuicomepee of Chulalongkorn University.

The other sections of the questionnaire were translated from English into Thai by a professional translator and to ensure maximum accuracy, the Thai-translated version was also back translated by another professional translator into English. At the end of the translation process, the researcher met with both translators in order to discuss the accuracy of the Thai-translated version and to resolve any discrepancies (see Appendices C and D for the English and Thai versions of the questionnaires).

Study Participants

The target participants for this study were Thai undergraduate students in Bangkok from Assumption University and Ramkhamhaeng University. The participants were recruited utilizing convenience sampling through student volunteers. The researcher walked around the university campus asking students if they would like to participate in a study and distributed questionnaires to those who were willing to participate. Since the hypothesized path model was tested via multiple regression analysis, the sample size required was determined by both the power of the statistical test, the effect size of the predictor variables, and the number of predictor variables in

the model. Power in multiple regression analysis refers to the probability of detecting a statistically significant specific level of R-square, or a regression coefficient at a specified significance level (Hair, Anderson, Tatham, & Black, 1995). Effect size is defined as the probability that the predictor variables in the regression model have a real effect in predicting the dependent variable, i.e., the sensitivity of the predictor variables.

The statistical program G Power*3 (Faul, Erdfelder, Lang, & Buchner, 2007) was employed to determine the required sample size. Setting the significant level at 0.5, power at .95, and effect size at .15 (medium) for a total of four predictor variables, the required minimum sample size was determined to be 129. However, in order to enhance the stability of the obtained findings, it was decided to increase the sample size to approximately 250 participants. However, only 232 questionnaires were considered for this study since 18 of the questionnaires were not completely answered. One hundred twenty one questionnaires came from Ramkhamhaeng University participants and 111 questionnaires were from Assumption University participants.

The data collection was conducted in August 2016. Participants were asked to fill out the questionnaire voluntarily. In the unlikely event that a few of the questions might cause the participants to think about negative emotional states, the participants could quit at any time and a referral for a qualified counselor would be provided to discuss any negative feelings that might have been brought about. In addition, a summary of the study and the results will be provided to participants upon their written request (see the informed consent form Appendix A and B).

Data Collection Procedure

The questionnaires were distributed at Assumption University, Hua Mak campus and Ramkhamhaeng University, Hua Mak Campus. Twenty questionnaires were distributed to ten

undergraduate students at Assumption University and ten undergraduate students at

Ramkhamhaeng University in August 2016. This would be a pretest of the Thai version of the

survey questionnaire in order to check for any difficulties participants might have with regard to

the comprehension of the questionnaire directions, items statements, and length of time to take

the test to ensure that fatigue will not be a factor. Following the pretest and any corrections that

needed to be made, 125 questionnaires were given to Thai participants at Assumption University

and 125 questionnaires were given to Thai participants at Ramkhamhaeng University who agreed

to participate in the research voluntarily. After the collection of the completed questionnaires, the

researcher individually inspected each completed questionnaire to check for possible errors of

commission and omission. Only valid questionnaires were used for statistical analysis.

Data Analysis

Upon the completion of the data collection process, the collected data were encoded,

processed, and statistically analyzed. The data analysis was accomplished through the following

statistical measures:

Descriptive Statistics

Frequency and percentage distributions were utilized to analyze the demographic data

obtained from the participants. Furthermore, finalized mean scores and standard deviations were

employed to examine the analysis of the Thai participants' scores.

Inferential Statistics

Path analysis via multiple regression analysis was utilized to test the hypothesized direct

and indirect impacts of the NBEs/Guilt and NSEs/Shame and personal initiative growth among

Thai participants, being mediated by repair tendencies and withdrawal tendencies.

CHAPTER 4

Results

This chapter presents the results of the analyses conducted to test the hypotheses generated from the path model (Figure 1) presented in Chapter II, including the results of reliability analysis conducted on the scales employed. Descriptive statistics via frequency and percentage distributions are presented. Path analysis was conducted to test the hypothesized path model. The analysis conducted and the results obtained are presented in the following sequence:

1. Demographic information for Thai participants' gender and age

2. Reliability analysis of the scale employed (NBEs/Guilt, NSEs/Shame, repair tendencies, withdrawal tendencies, and PGI)

3. Means and standard deviations for the five computed factors (means and standard deviations for the factors of NBEs/Guilt, NSEs/Shame, repair tendencies, withdrawal tendencies, and PGI)

4. Path analysis via regression analysis to test the hypothesized path model presented in Figured 1

Demographic Profile of Participants

The sample consisted of 232 participants: 55.2% (*n=128*) were female and 44.8% (*n=104*) were male. Their age ranged from 18 to 50 years, with a mean of 22 years (SD=4.2) (median=21). Of the total participants, 47.8% (*n*=111) were from Assumption University and 52.2% (*n*=121) were from Ramkhamhaeng University (See Appendix E.)

Reliability Analysis of Scales Employed

Reliability analysis was conducted for the factors of NBEs/Guilt, NSEs/Shame, repair tendencies, withdrawal tendencies, and PGI. The purpose of the reliability analysis was to maximize the internal consistency of these five measures by identifying those items that are internally consistent (i.e., reliable), and to discard those items that are not. The criteria employed for retaining items (1) any items with "Corrected Item-Total Correlation" (I-T) ≥ .33 will be retained (33^2 represents approximately 10% of the variance of the total scale accounted for) and (2) deletion of an item will not lower the scale's Cronbach's alpha. The items for the five factors together with their I-T coefficients and Cronbach's alphas (See Appendix F) are presented as follows.

Table 1

GASP: NBEs/Guilt's Items with their Corrected Item-Total Correlations and Cronbach's Alphas

GASP: NBEs/Guilt	Corrected Item-Total Correlations
• After realizing you have received too much change at a store, you decide to keep it because the salesclerk doesn't notice. What is the likelihood that you would feel uncomfortable about keeping the money?	0.41
• You secretly commit a felony. What is the likelihood that you would feel bad about breaking the law?	0.46
• At a coworker's housewarming party, you spill red wine on their new cream-colored carpet. You cover the stain with a chair so that nobody notices your mess. What is the likelihood that you would feel that the way you acted was pathetic?	0.48

- You lie to people but they never find out about it.   0.46
  What is the likelihood that you would feel terrible
  about the lies you have told?

Cronbach's Alpha = .67

Table 2

GASP: NSEs/Shame's Items Together with their Corrected Item-Total Correlations and Cronbach's Alphas

GASP: NSEs/Shame	Corrected Item-Total Correlations
• You rip an article out of a journal in the library and take it with you. Your teacher discovers what you did and tells the librarian and your entire class. What is the likelihood that this would make you would feel like a bad person?	0.25
• You give a bad presentation at work. Afterwards your boss tells your coworkers it was your fault that your company lost the contract. What is the likelihood that you would feel incompetent?	0.28
• You successfully exaggerate your damages in a lawsuit. Months later, your lies are discovered and you are charged with perjury. What is the likelihood that you would think you are a despicable human being?	0.45
• You make a mistake at work and find out a coworker is blamed for the error. Later, your coworker confronts you about your mistake. What is the likelihood that you would feel like a coward?	0.40

Cronbach's Alpha = .56

Table 3

GASP: Repair Tendencies' Items Together with their Corrected Item-Total Correlations and Cronbach's Alphas

GASP: Repair Tendencies	Corrected Item-Total Correlations
• You are privately informed that you are the only one in your group that did not make the honor society because you skipped too many days of school. What is the likelihood that this would lead you to become more responsible about attending school?	0.43
• You reveal a friend's secret, though your friend never finds out. What is the likelihood that your failure to keep the secret would lead you to exert extra effort to keep secrets in the future?	0.33
• You strongly defend a point of view in a discussion, and though nobody was aware of it, you realize that you were wrong. What is the likelihood that this would make you think more carefully before you speak?	0.55
• While discussing a heated subject with friends, you suddenly realize you are shouting though nobody seems to notice. What is the likelihood that you would try to act more considerately toward your friends?	0.48
Cronbach's Alpha = .66	

Table 4

GASP: Withdrawal Tendencies' Items Together with their Corrected Item-Total Correlations and Cronbach's Alphas

GASP: Withdrawal Tendencies	Corrected Item-Total Correlations
• After making a big mistake on an important project at work in which people were depending on you, your boss criticizes you in front of your coworkers. What is the likelihood that you would feign sickness and leave work?	0.24
• A friend tells you that you boast a great deal. What is the likelihood that you would stop spending time with that friend?	0.39
• Your home is very messy and unexpected guests knock on your door and invite themselves in. What is the likelihood that you would avoid the guests until they leave?	0.40
• You take office supplies home for personal use and are caught by your boss. What is the likelihood that this would lead you to quit your job?	0.23
Cronbach's Alpha = .52	

Table 5

PGIS-II's Items Together with their Corrected Item-Total Correlations and Cronbach's Alphas

PGIS-II	Corrected Item-Total Correlations
• I set realistic goals for what I want to change about myself.	0.64
• I can tell when I am ready to make specific changes in myself.	0.64
• I know how to make a realistic plan in order to change myself.	0.70
• I take every opportunity to grow as it comes up.	0.70
• When I try to change myself, I make a realistic plan for my personal growth.	0.70
• I ask for help when I try to change myself .	0.57
• I actively work to improve myself.	0.70
• I figure out what I need to change about myself.	0.60
• I am constantly trying to grow as a person.	0.70
• I know how to set realistic goals to make changes in myself.	0.68
• I know when I need to make a specific change in myself.	0.67
• I use resources when I try to grow.	0.62
• I know steps I can take to make intentional changes in myself.	0.72
• I actively seek out help when I try to change myself.	0.52
• I look for opportunities to grow as a person.	0.64
• I know when it's time to change specific things about myself.	0.68
Cronbach's Alpha = .93	

As can be seen in the tables above, four items representing NBEs/Guilt (Table 1), four items representing repair tendencies (Table 3), and 16 items representing PGI (Table 5) have I-T Correlation $\geq$ .33 were therefore retained. However, there are four items that have I-T Correlation < .33; two items representing NSEs/Shame (Table 2) and two items representing withdrawal tendencies (Table 4), but these items were retained as the deletion of these four items would have lowered their respective scale's Cronbach's alphas. The computed Cronbach's alpha coefficients for all five scales ranged from .52 to .93. Consequently, the Cronbach's alpha coefficients of thse scales imply that (1) the reliability results for the GASP scale that measures NSEs/Shame and withdrawal tendencies were considered to be poor (Cronbach's alphas were .56 and .52 respectively), (2) the reliability results for the GASP scale that measures NBEs/Guilt and repair tendencies were considered to be questionable (Cronbach's alphas were .67 and .66 respectively), and (3) the reliability result for the PGIS-II scale was considered to be excellent (Cronbach's alpha was .93) (DeVellis, 2012).

Each of the factors of NBEs/Guilt, NSEs/Shame, repair tendencies, withdrawal tendencies, and the variable of PGI was then computed by summing across the (internally consistent) items that made up that factor and their means calculated. The following Table 6 presents the means and standard deviations for the five computed factors.

Table 6

Mean and Standard Deviation for the Computed Factors of Negative Behavior Evaluations/ Guilt, Negative Self Evaluations/Shame, Repair Tendencies, Withdrawal Tendencies and the Variable of Personal Growth Initiative

	Mean	SD	Mid-point
• NBEs/Guilt	5.58	1.16	3.5
• NSEs/Shame	5.17	1.11	3.5
• Repair tendencies	5.53	1.04	3.5
• Withdrawal tendencies	3.79	1.17	3.5
• PGI	4.87	0.74	3

As can be seen from Table 6, the factors of NBEs/Guilt, NSEs/Shame, repair tendencies, and PGI were rated above the mid-point on their scales, indicating that the participants had high levels of NBEs/Guilt, NSEs/Shame, repair tendencies, withdrawal tendencies and PGI.

Path Analysis to Test the Hypothesized Path Model

In order to test the hypothesized direct and indirect relationship represented by the path model depicted in Figure 1, Path analysis via multiple regression analysis was conducted. The analysis involved: (1) regressing the dependent variables of PGI on the predictor variables of NBEs/Guilt, NSEs/Shame, repair tendencies, and withdrawal tendencies; and (2) regressing the mediator variables of repair tendencies, and withdrawal tendencies on the predictor variables of NBEs/Guilt and NSEs/Shame.

The results of this path analysis are presented in the following Figure 2. In order to aid the interpretation of the results, only path coefficients that are statistically significant ($p<.05$) were included in the Figure.
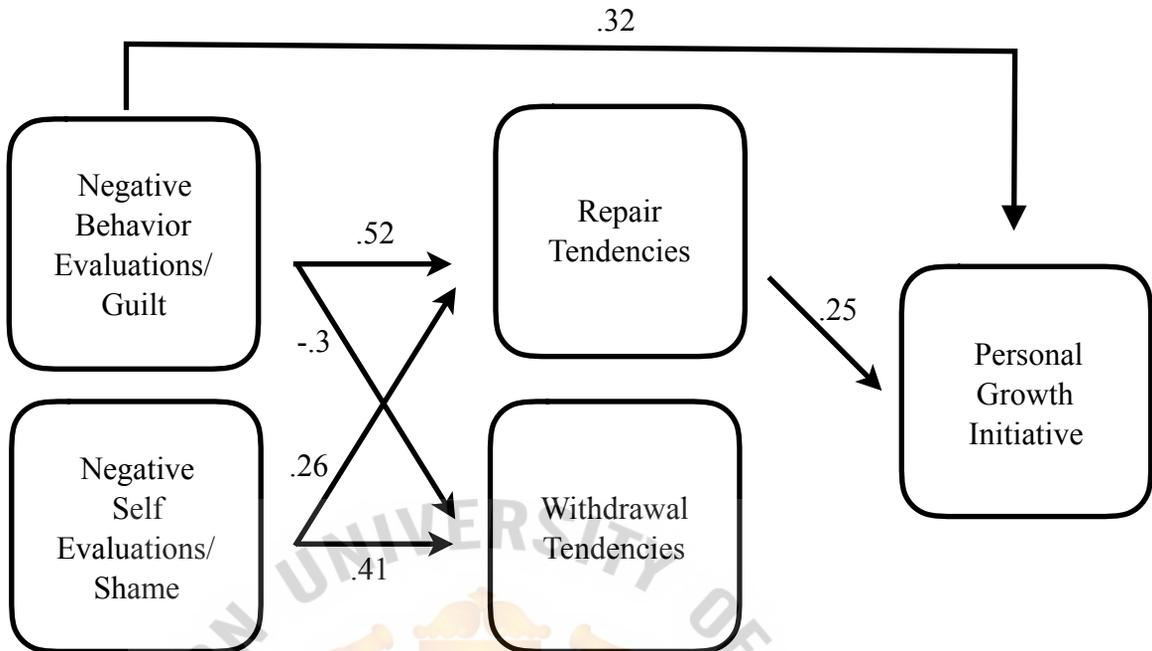
Figure 2. Path model of Personal Growth Initiative as a function of the direct and indirect influences of Negative Behavior Evaluations/Guilt and Negative Self Evaluations/Shame, being mediated by repair tendencies, and withdrawal tendencies.

Of the two exogenous predictor variables of NBEs/Guilt and NSEs/Shame, only the variable of NBEs/Guilt was found to be directly related to the participants' reported level of PGI. Thus, the more the participants reported feeling NBEs/guilt, the higher their reported level of PGI (Beta=.32).

The exogenous predictor variables of NBEs/Guilt were also found to be indirectly related to PGI, being mediated by the participants' reported level of repair tendencies. Thus, the more the participants reported feeling NBEs/Guilt, the higher their reported level of repair tendencies (Beta=.52), and subsequently the higher their reported level of PGI (Beta=.25). The exogenous predictor variable of NBEs/Guilt was also found to be negatively related to the participants' reported level of withdrawal tendencies. Thus, the more the participants reported feeling NBEs/

Guilt, the lower their reported level of withdrawal tendencies (Beta=-.30). However, the variable of withdrawal tendencies was not found to be significantly related to the participants' reported level of PGI (*p*>.05).

The exogenous predictor variable of NSEs/Shame was found to be indirectly related to PGI, being mediated by the participants' reported level of repair tendencies. Thus, the more the participants reported feeling NSEs/Shame, the higher their reported level of repair tendencies (Beta=.26), and subsequently the higher their reported level of PGI (Beta=.25). The exogenous predictor variable of NSEs/Shame was also found to be positively related to the participants' reported level of withdrawal tendencies. Thus, the more the participants reported feeling NSEs/Shame, the higher their reported level of withdrawal tendencies (Beta=.41). However, the variable of withdrawal tendencies was not found to be significantly related to the participants' reported level of PGI (*p*>.05).
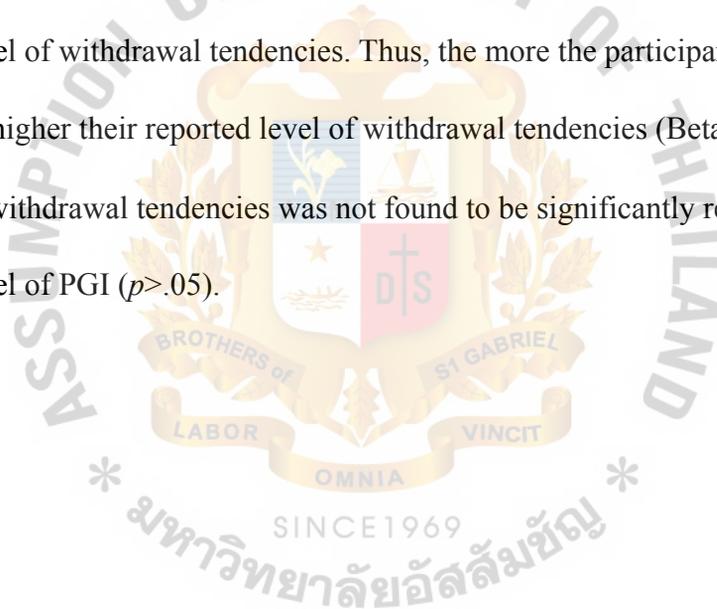
CHAPTER V

Discussion

This final chapter is a synthesis of the key outcomes of the study on the basis of cited theoretical perspectives as well as the results of previous related studies. It comprises four sections presented in the following order: (1) discussion of findings, (2) the implications and suggestions from these findings, (3) limitations of the study, (4) recommendations and avenues for future research, and conclusion of the study.

In retrospect, this present study attempted to assess the impact of the direct and indirect influences of NBEs/Guilt and NSEs/Shame of Thai participants on their PGI, being mediated by their repair and withdrawal tendencies. A total of 232 Thai participants (111 paticipants from Assumption University and 121 participants from Ramkhamhaeng University) participated in the study by filling in a survey questionnaire designed to tap into the study's primary variables. After data collection, statistical analysis was accomplished through descriptive and inferential statistical instruments by means of a popular statistical analysis package.

Discussion of Findings

In this section, a brief summary of the findings are presented. Then the findings are analyzed and their implications discussed according to each hypothesized relationship.

Direct relationship between NBEs/Guilt and PGI. Path analyses revealed that NBEs/Guilt had a direct positive relationship on PGI. That is, the higher their level of NBEs/Guilt, the higher their reported level of PGI. This finding suggests that NBEs/Guilt may play an important role in increasing PGI. Furthermore, it seems to point out that NBEs/Guilt can motivate individuals towards positive behavior, even in collectivistic cultures, which Thais also cultivate.

This finding is likewise in accordance with studies that support this relationship in the literature review. Firstly, study from Passanisi et al. (2015) demonstrated that NBEs/Guilt has a positive relationship with self-efficacy; self-efficacy is used to represent PGI as Robitschek (1998) posited that it is one of the fundamental elements that constitute PGI. Next, a study from Allard and White (2015) found NBEs/Guilt can influence consumers to buy self-improvement products. This is because the nature of NBEs/Guilt that emerges from failing to live up to one's standards or values motivates people to repair their mistakes and improve themselves, especially when the opportunity to repair their mistakes is not available. Therefore, this finding supports that the feeling of NBEs/Guilt can encourage a person to engage in PGI.

Direct relationship between NSEs/Shame and PGI. Path analyses revealed that there is no significant direct relationship between NSEs/Shame and PGI. The result suggested that NSEs/Shame does not affect one's level of PGI. That is, NSEs/Shame does not increase or decrease to any dimensions of the PGI: readiness for change, preparation and planning, using resources, and intentional behavior (Robitschek, 2012). This finding is contrary to those obtained from past studies which demonstrated that NSEs/Shame could be positive with PGI in collective cultures (Kitayama et al., 1997; Tangney & Dearing, 2002; Wong & Tsai, 2007).

The first reason could be because of problems with the measurement of NSEs/Shame. As it can be seen in Table 2, the reliability result for the GASP scale that measures NSEs/Shame is fairly low (Cronbach's Alpha was .56), indicating that the function of questions in this part may not well encompass the domain of the prediction (George & Mallery,2003). Therefore, this might affect the accuracy of the result of this relationship.

The second reason is that the feeling of NSEs/Shame on its own may not be enough to increase one's PGI. It has to go through repair tendencies such that the higher one's tendency to experience NSEs/Shame after one has made a mistake, the greater their repair action tendencies, and subsequently the greater their PGI.

Additionally, in a preliminary study on the constructs of hope and PGI with 378 college students as participants, Shorey, Little, Snyder, Kluck, and Robitschek (2006) found out that PGI is highly related with one's level of hope, suggesting that this personal trait is an influence. In a positive psychology perspective, for example, hope is one of the characteristics that enhance a person's well-being (Park, Peterson,& Seligman, 2004).

Indirect relationship between NBEs/Guilt and NSEs/Shame with PGI, being mediated by repair tendencies. Path analyses showed that NBEs/Guilt and NSEs/Shame had indirect positive influences on their PGI, being mediated by repair tendencies. That is, the higher their level of NBEs/Guilt and NSEs/Shame, the higher level of repair tendencies. Subsequently, the higher their level of repair tendencies, the higher their reported level of PGI. It can be inferred from this result that the more the participants negatively evaluated themselves, as well as their actions after they have made mistakes, the more they had repair tendency toward their mistakes, and subsequently the more they had repair tendencies toward their mistakes, the higher their PGI would be.

For further explanations, the discussion on each relationship is separated into three parts: (1) the positive relationship between NBEs/Guilt and repair tendencies, (2) the positive relationship between NSEs/Shame and repair tendencies, and (3) the positive relationship between repair tendencies and PGI.

Firstly, for positive relationship between NBEs/Guilt and repair tendencies, the result of this study is in accordance with the theoretical framework of Tangney et al. (1989). Tangney et al. (1989) had highly emphasized that NBEs/Guilt often strongly motivates a person to approach and repair his or her mistakes. NBEs/Guilt is defined as an emotion that emerges from negatively evaluating a specific behavior (Tangney & Dearing, 2002). Importantly, the goal of this emotion is to warn individuals that their specific behavior is not in line with their crucial norms or values (Pivetti et al., 2015). As such, NBEs/Guilt may motivate them to apologize for their mistakes, make amends to others, and change their specific behavior that they do not feel good about (Brown, 2012). Also, when individuals experience NBEs/Guilt in a relationship, NBEs/Guilt motivates them to take others' perspectives, feel empathy for others and attempt to repair their mistakes so as to maintain the relationship (Leith & Baumeitster, 1998; Tangney, 1995). In addition, two studies from Howell et al. (2011) also confirmed that individuals who tend to feel NBEs/Guilty when they have made mistakes are motivated and willing to apologize. A study from Gibson (2013) in childcare protection setting affirmed that parents who experience NBEs/ Guilt towards their actions with their children tend to be successful and can overcome their problems (Ward et al., 2010).

Secondly, for the positive relationship between NSEs/Shame and repair tendencies, the result of this study is in accordance with the cross-cultural perspectives from Wong and Tsai (2007). They claimed that in collectivistic cultures, NSEs/Shame could be viewed as a positive emotion because it is associated with the interdependent concept of self that individuals in this culture highly value. That is, people in this culture heavily view themselves in terms of their connections with others, such that others' thoughts and feelings are perceived to be as equally

important and meaningful as theirs. Thus, NSEs/Shame in this context can motivate individuals

in the society to adjust themselves to group standards and norms. Accordingly, when people in

this culture experience NSEs/Shame after they have made a mistake, they also will be motivated

to approach and repair their mistakes. This finding also concurs with the previous research

provided by Bagozzi et al. (2003), which investigated the influence of NSEs/Shame on following

behaviors with Filipino and Dutch salespersons. The research revealed that when they experience

NSEs/Shame, Filipino salespersons are likely to engage in repairing their mistake and their

connections with others while Dutch salespersons are more likely to protect themselves, such as

by withdrawing from the same kinds of situations that make them feel NSEs/Shame. Therefore,

this current finding underlined that NSEs/Shame can elicit adaptive behavior with Thai

university students, which is assumed to be a collectivistic culture.

Additionally, another explanation may be that individuals who tend to experience NSEs/

Shame after they have made a mistake view that they are capable of changing their identity

which emerged from their failure; they tend to be responsible for the mistake and engage in

behaviors that repair their mistake, such as changing the motives, intentions, or behaviors that

prompted the failure so that they could regain their sense of moral worthiness (Sabini & Silver,

1997). Thus, in this case, NSEs/Shame could be viewed as positive (Tracy et al., 2007).

Thirdly, the positive relationship between repair tendencies and PGI is in accordance with

the present study's assumption. Several studies claimed that NBEs/Guilt and NSEs/Shame have a

different mechanism that drives people to approach and repair their mistakes (e.g., people who

experience NBEs/Guilt repair their mistakes to be in line with their personal important value

while people who experience NSEs/Shame repair their mistakes to feel accepted by others and

they are worthy of love) (Tangney & Dearing, 2002; Tracy et al., 2007). However, when people who experience these negative feelings decided to take an action to repair their mistakes, it is likely that they are also engaged in PGI. This current finding of positive influence of repair tendencies from the predictor variables of NBEs/Guilt and NSEs/Shame on PGI is supported by the studies in the literature review. The behavioral tendencies to repair, such as the willingness to apologize for one's mistakes or increasing the effort to restore the relationship that one has strained, reflects the ability of self-regulation, which is defined as an ability to act consistently in one's best interest with one's deepest and most important values (Exline & Baumeister, 2000; Howell et al., 2012). A number of research studies support that people who can self-regulate themselves are able to start and maintain their behavior that they want to change and not engage in undesired behaviors; accordingly, they are likely to achieve their goals (Heatherton &Vohs, 1998; Higgins, 1997). So, this current result suggested that people who engage in repair tendencies when experiencing NBEs/Guilt or NSEs/Shame may possess the ability to self-regulate themselves. Thus, this ability promotes them to engage in the process of PGI which requires a person to actively and intentionally work toward his or her positive self-change throughout his or her life.

Notably, the path analysis showed that the positive relationship between NBEs/Guilt to repair tendencies is higher than the positive relationship between NSEs/Shame to repair tendencies. This result implies that although NSEs/Shame can enable repair tendencies in collective cultures, NBEs/Guilt tends to exert a greater influence to motivate a person toward repair tendencies. One possible reason could be that the focus on the action from NBEs/Guilt may make people feel hopeful that it is easy to solve the problems because they can repair their

mistakes by changing their actions. Moreover, NBEs/Guilt motivates them to act in order to be in line with their important personal value. NSEs/Shame, on the other hand, makes people focus intensely on themselves and it induces self-criticism which makes them feel more painful regarding their mistakes. Moreover, NSEs/Shame may make people feel that it is difficult to change the problems because they have to change themselves rather than their action in order to solve the problems. Thus, it is plausible that the different feeling and the view of the mistake of NBEs/Guilt that is more positive than NSEs/Shame can effectively motivate people toward repair tendencies more than NSEs/Shame.

Indirect relationship between NBEs/Guilt and NSEs/Shame with PGI, being mediated by withdrawal tendencies. Path analyses revealed that there was no significant relationship between NBEs/Guilt and NSEs/Shame with PGI, being mediated by withdrawal tendencies. It can be inferred that the way Thai participants negatively evaluate themselves, as well as their actions after they have made mistakes, does not have impact on their level of PGI.

However, path analyses showed that there was (1) a negative relationship between NBEs/Guilt and withdrawal tendencies (i.e., the higher their reported level of NBEs/Guilt, the lower their reported level of withdrawal tendencies) and (2) a positive relationship between NSEs/Shame and withdrawal tendencies (i.e., the higher their reported level of NSEs/Shame, the higher their reported level of withdrawal tendencies). This can be inferred from this result that (1) the more the participants negatively evaluated their actions after they had made mistakes, the less they had withdrawal tendencies toward their mistakes, and (2) the more the participants negatively evaluated themselves after they had made mistakes, the more they had withdrawal tendencies toward their mistakes.

For further explanations, the discussion on each relationship is separated into three parts; (1) the negative relationship between NBEs/Guilt and withdrawal tendencies, (2) the positive relationship between NSEs/Shame and withdrawal tendencies, and (3) the non-significant relationship between withdrawal tendencies and PGI.

Firstly, with regard to the framework of Tangney et al.'s (1989) model of NBEs/Guilt and NSEs/Shame, withdrawal tendencies are referred to as behavioral tendencies in which one focuses on hiding, withdrawing from public, or avoids facing the consequences of one's failure that one has made or one thinks that it has a potential to happen (Brown, 2012; Tangney & Dearing, 2002). Examples for withdrawal behaviors are behavioral self-handicapping, depression, addiction, and suicide. The finding of this present study supported the findings of previous researches which showed that people who tend to experience NBEs/Guilt after they have made mistakes are not likely to engage in behavioral tendencies to withdraw. To illustrate further, past researches demonstrated that NBEs/Guilt had a negative relationship with self-handicapping (Hofseth et al., 2015) and depression (Young et al., 2016). As such, the result of this present study confirmed that NBEs/Guilt is negatively related to withdrawal tendencies.

Secondly, this discussion is about the positive relationship between NSEs/Shame and withdrawal tendencies. The result of this study is in accordance with role of NSEs/Shame in the theoretical framework of Tangney et al. (1989) in which NSEs/Shame is often followed by tendencies to withdraw oneself from the situation that makes them feel NSEs/Shame. Brown (2012) explained that when people experienced NSEs/Shame, they attribute the cause of the mistake that they made to themselves (e.g., they are not good enough), making them feel painful and fearful that their mistakes will make them flawed and unworthy of love and belonging. So,

NSEs/Shame makes people feel that it is hard to change the problem as the cause of the problem is tied to themselves (Tangney & Dearing, 2002). As a result, they will try to escape this feeling. Mainly, people will try to escape this feeling by avoiding situations that might make them feel NSEs/Shame. Also, they might blame others for the mistake they made instead of accepting and being responsible for it so that they can protect their self-esteem and regain their sense of control (Brown, 2012; Tangney & Dearing, 2002; Tracy et al., 2007). In essence, the result of this present study supported that NSEs/Shame can elicit action tendencies to withdraw in individuals in collective cultures.

Thirdly, the last part is about the non-significant relationship between withdrawal tendencies and PGI. This particular finding contradicted a previous finding that withdrawal tendencies might lead to lower PGI. The possible reason could be due to the fairly low reliability result for the GASP scale that measures withdrawal tendencies as can be seen in Table 4 (Cronbach's Alpha was .52). Therefore, this represented that the questions to measure this part may not well cover the domain of the prediction which might affect the accuracy of the result of this relationship (George & Mallery, 2003).

In addition, it could be reasoned that behavioral tendencies to withdraw from the situation that individuals have failed or see that they may potentially fail in the future if involved in that situation do not affect their level of PGI. That is, withdrawal tendencies do not impair or attribute to any dimensions of the PGI: readiness for change, preparation and planning, using resources, and intentional behavior (Robitschek, 2012). Besides, it could be that other traits might be a greater influence on one's level of PGI such as one's level of hope (Shorey et al., 2006).

Implications and Suggestions

The findings from the present study indicated that NBEs/Guilt has both direct and indirect relationships with Thai participants' level of PGI mediated by repair tendencies, while NSEs/Shame only had a relationship with PGI when it was mediated by repair tendencies. Moreover, the results showed that the relationship between NBEs/Guilt and repair tendencies were higher than the relationship between NSEs/Shame and repair tendencies. Lastly, NBEs/Guilt also had a negative relationship with withdrawal tendencies while NSEs/Shame was positively correlated with withdrawal tendencies. Accordingly, the findings showed that NSEs/Shame can elicit adaptive behavior as it has a weak but positive relationship with repair tendencies and a moderately strong relationship with maladaptive behavior or withdrawal tendencies with Thai participants. However, NBEs/Guilt appears to play an important role to enable adaptive behavior as it has a much stronger relationship than NSEs/Shame with repair tendencies with Thai participants. Since this is the case, it makes sense that effort should be directed at encouraging and promoting individuals to try and reduce the feeling of NSEs/Shame and attempt to induce NBEs/Guilt as a response to their mistakes.

How does one reduce NSEs/Shame and induce NBEs/Guilt? For reducing NSEs/Shame, Brown (2006) suggested four ways that everybody can use in order to deal with their NSEs/Shame experience successfully and resiliently. Firstly, one should be able to recognize and understand what triggers one to feel NSEs/Shame. Secondly, one should have practical awareness such that one understands how one's culture and society impacts one to experience NSEs/Shame. Next, one should seek a positive and supportive network; this could be one's family, friends, or the persons that one trusts. Lastly and importantly, one should be able to speak

out about one's shaming experience because the more one keeps this shaming experience inside oneself, the more one will feel painful. That is, one's ability to be resilient to NSEs/Shame greatly depends on one's ability to speak about NSEs/Shame.

For inducing NBEs/Guilt, Bynum and Goodie (2014) claimed that it is very important for individuals to be able to give constructive feedbacks to themselves when they have made mistakes and to others when they see that people have made mistakes. Bynum and Goodie suggested the content and focus of the feedback are the most essential factors that can indicate the subsequent response. The constructive feedback should address directly to one's actions and behaviors that one can change, and not to one's sense of self. Besides, when giving feedback to others, manner is also likely to influence the emotional response of the other person. For example, one can be supportive while giving feedback (e.g., saying that "everyone makes mistakes") and avoid the use of judgmental language (e.g., good, bad, poor). Therefore, feedback that focuses on the actions and is given with supportive and nonjudgmental manner is more likely to induce the experience of NBEs/Guilt rather than NSEs/Shame and can effectively encourage people to approach and repair their mistakes.

Limitations of the Study

As with other research investigations, the current study suffered from a number of methodological limitations. Firstly, the sampling method was not random and, as such, the external validity of the study's finding is questionable. In addition, the sample size (N=232) is small and was acquired from only two institutions, Assumption University and Ramkhamhaeng University, and may not fully represent the average Thai students in Bangkok. Therefore, caution

should be considered when generalizing the study's findings to Thai student population, the Thai general population or collective cultures.

Secondly, the majority of the measurement employed in the present study was constructed and validated with Western populations. Although their validity and reliability were demonstrated to be acceptable, their cross-cultural validity has not been demonstrated. Thus, the validity of the obtained findings (from a Thai sample) rests on the assumed cross-cultural validity of these Western-based scales. Moreover, because the survey questionnaire used in this study was translated from English to Thai, there is a possibility that the translation might not be accurate because of the difficulty in translating one language to the next perfectly.

Thirdly, all information collected was through self-report measures. According to Anastasi (1992), self-report measures are subject to biased responses. Participants were requested to respond to all questions in the research instrument. Some participants were likely to give a socially attractive response, and this is not easy to control. As the veracity of responses could not be validated in the survey, this meant that this researcher had to accept the response at face value and assume that the participants replied to the questions honestly.

Fourthly, the conduct of the study was limited to one point in time. Thus, the interrelationships between the exogenous, mediator, and criterion variables merely reflected how these variables are related at a particular point in time rather than the sequential influences of the exogenous variables on the endogenous variables across of time. A longitudinal study tracking the participants' subsequent behaviors after experiencing these negative emotions over the years may provide a more reliable and valid picture of the influence of NBEs/Guilt and NSEs/Shame on their subsequent behaviors.

Fifthly, the research design employed (path analysis) was correlational and not experimental. This means that the study did not involve the manipulation of the primary variables to study their effects on the dependent variable. As such, the path analytic result can only be interpreted in terms of relationships and not in terms of causality.

Lastly, there is a dearth of literature with regard to NBEs/Guilt and NSEs/Shame and their subscale in the collectivistic cultural context. The majority of theoretical perspectives and related studies reviewed to underpin the study's research questions and hypothesis were based on the literature from individualistic cultural contexts and may not be directly relevant or applicable to the collectivistic cultural context. Thus, the validity of the present study's findings may be questioned or deemed open for further verification.

Due to some intervening or limiting factors beyond the scope of this study, the finding of the current study should be interpreted with some caution. Nevertheless, in spite of these limitations, the current study is quite unique in itself as it offers new perspectives that serve to add to the literature. Moreover, an exploratory study of this nature may offer new avenues for further research as will be discussed as follows.

Recommendations and Avenues for Future Research

Based on the overall findings and conclusions of the study, this present researcher offers the following recommendations to certain individuals and groups.

Firstly, to Thai undergraduate students at Assumption University and Ramkhamhaeng University in Bangkok: The findings from the present study can inform the students on how NBEs/Guilt and NSEs/Shame can affect their PGI through repair and withdrawal tendencies. The result suggests that NBEs/Guilt appears to be a particular potent factor in enabling one's adaptive

behavior. Thus, it is important for them to develop the understanding of the differences between these emotions and choose to cultivate NBEs/Guilt rather than NSEs/Shame in response to their mistakes.

Secondly, to counselors, helping professionals, administrators and teachers at Assumption University and Ramkhamhaeng University: The findings from the present study provide clear evidence that for Thai students enrolled at Assumption University and Ramkhamhaeng University, NBEs/Guilt is a better emotional response than NSEs/Shame to deal with their mistakes. Therefore, in order to enhance these students' PGI and their engagement in adaptive behaviors, counselors, helping professionals, administrators, and teachers at Assumption University and Ramkhamhaeng University should attempt to develop and disseminate educational interventions aimed at enlightening students about NBEs/Guilt and NSEs/Shame, especially their similarities, differences, and their influences. These can be done via meetings, campaigns, and workshops.

In addition, counselors, helping professionals, administrators and teachers in these institutions should attempt to create the environment that is NSEs/Shame-reducing and NBEs/Guilt-inducing. Mainly, it could be done by helping them focus on their behavior and give constructive feedback to the students' mistake for them to improve as well as build a supportive network for students to help them cope with these negative feelings.

Thirdly, to other researchers studying emotions and motivation: further follow-up research can be conducted in the following areas to extend the present study's findings:

1. Since the present study focused only on students from two universities, it is not possible for the researcher to generalize the obtained findings concerning NBEs/Guilt and NSEs/Shame to

other Thai students. Thus, it is recommended that future research be conducted with larger samples from different universities, which should produce more generalizable results.

2. The present study targeted Thai undergraduate students in Bangkok. Further research may consider replicating this study with students from different educational levels, including primary, secondary, tertiary, and graduate levels. Such research should reveal how the influence of these negative emotions on their subsequent behaviors may vary as a function of educational status. Similar research may also be conducted in other types or organizations (e.g., government, NGOs, financial institutions, private companies, and hospitals) to determine whether the present study's finding can be generalized to other industries and settings.

3. Future research may consider investigating domains that would expand knowledge regarding the influence of NBEs/Guilt and NSEs/Shame and their subsequent behaviors in students. For example, they may look more closely at gender differences whether NBEs/Guilt and NSEs/Shame and their subsequent behaviors will be different in both male and female students. Other domains that are interesting are personality, personal values orientation, personal experiences, and personal differences in demographic profiles (e.g., age, gender, group, locality, and faculty).

4. Instead of using a self-administrated questionnaire, future research may attempt to examine the influence of NBEs/Guilt and NSEs/Shame and their subsequent behaviors by employing in-depth interviews or conducting an experiment which could garner better understanding of this phenomenon.

5. In order to gain a clearer and wider picture of how NBEs/Guilt or NSEs/Shame influence one's life, future research can consider to investigate the relationship of these negative

emotions with other factors such as academic achievement, well-being, job satisfaction,

satisfaction with life, meaning in life, general happiness, hopefulness, and resilience.

6. According to the fact that this present study found that NSEs/Shame could elicit positive

behavior which was repair tendencies among Thai participants, this present study may provide

important evidence of cultural influences on the feeling of NSEs/Shame because several

research studies conducted with samples from individualistic culture showed that NSEs/Shame

often elicits maladaptive behavior (Tracy et al, 2007). Therefore, future research may focus

more on the functions of NSEs/Shame in collectivistic cultures such as how NSEs/Shame

affects individuals in collective culture and influences its subsequent behavior.

7. Lastly, the recommendations on how to reduce NSEs/Shame and induce NBEs/Guilt that are

provided by Brown (2006) and Bynum and Goodie (2014) are from a Western cultural

perspective. Research to understand if they could be effective in a Thai collective culture has

yet to be done and would certainly be a fruitful avenue for future research.

Conclusion of the Study

In conclusion, the findings of this present research suggest that Thai undergraduate

students in Bangkok need to cultivate NBEs/Guilt self-talk rather than NSEs/Shame self-talk

when they commit mistakes in order to effectively cope with this feeling and enhance their PGI.

In particular, the findings indicated that NBEs/Guilt had both direct and indirect relationships

with participants' level of PGI mediated by repair tendencies. That is, the more the participants

reported feeling NBEs/Guilt, the higher their reported level of PGI, both directly and indirectly

as mediated by repair tendencies. On the other hand, NSEs/Shame only had an indirect

relationship with PGI when it was mediated by repair tendencies. That is, the more the

participants experienced NSEs/Shame, the higher their reported level of repair tendencies, and subsequently the higher their reported level of PGI

Moreover, the result showed that the relationship between NBEs/Guilt and repair tendencies was higher than the relationship between NSEs/Shame and repair tendencies. That is, participants who reported feeling NBEs/Guilt were likely to engage in repair tendencies more than those participants who reported feeling NSEs/Shame. Lastly, NBEs/Guilt also had a negative relationship with withdrawal tendencies while NSEs/Shame was positively correlated with withdrawal tendencies. That is, the more participants reported feeling NBEs/Guilt, the lower their reported level of withdrawal tendencies whereas the more participants reported feeling NSEs/Shame, the higher their reported level of withdrawal tendencies.

Although the findings demonstrated that NSEs/Shame could elicit adaptive behavior which was repair tendencies and at the same time elicit maladaptive behavior which was withdrawal tendencies in Thai participants, NBEs/Guilt appeared to play an important role to enable adaptive behavior which was behavioral tendencies to repair and one's level of PGI. As pointed earlier, if this is indeed the case, then it makes sense that effort should be directed at encouraging and promoting individuals to try and reduce the feeling of NSEs/Shame and attempt to induce NBEs/Guilt as a response to their mistakes.

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APPENDICES

Appendix A

Informed Consent (English version)

Survey Questionnaire
Assumption University
Graduate School of Psychology
Informed Consent for Participants

Title of study: The Impact of NBEs/Guilt and NSEs/Shame of Thai Undergraduate Students in Bangkok on their PGI both directly and indirectly, being Mediated by their Repair and Withdrawal Tendencies

Investigator: Chatwimol Puengtum, Master of Science in Counseling Psychology (Candidate), Graduate School of Psychology, Assumption University

Purpose of the study: This study is investigating the relationship of NBEs/Guilt and NSEs/Shame on PGI both directly and indirectly, being mediated by repair and withdrawal tendencies among Thai undergraduate students in Bangkok from Assumption university and Ramkhamhaeng university.

Study Procedure and Confidentiality: You will be asked to answer the survey questionnaire in the following sections that will take about 30 minutes of your time. The following questionnaire is completely anonymous and the answer you provide will be used for the purpose of the study only. Your answer will be combined with those of all the other people surveyed and no one will possibly be able to tell how any one person responded. There will be no cost to participate in this study.

Possible Risks: When filling out questionnaires, you may come across a question that you find unpleasant, upsetting, or otherwise objectionable. For instance, a few of the questions may cause you to think about past negative emotional events. In the case you are bothered by filling out this study you may quit at anytime if you wish. In addition, a referral for a qualified counselor can be provided to discuss any negative feelings that may have been brought about by participating in this study. In this case please contact the researcher at her e-mail: g5719549@au.edu.

Possible Benefits: the knowledge gained by contributing to this research study may help in the understanding of the role of guilt and Shame in Thai society with possibility of learning constructive means to deal with these feelings.

Opportunities to Question and/or to be Informed of the Results: Please contact Ms.Chatwimol Puengtum on her email address: g5719549@au.edu

Your participation is voluntary. Please note that your willingness to fill in the study's questionnaire represents your informed consent permission to participate in this study.

Thank you very much in advance for your kind participation in making this research achievable

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Name	
E - mail	

If you would like a copy of the summary of the results of this study, please detach the bottom portion with your name and email and a summary of the study will be sent to you after its completion
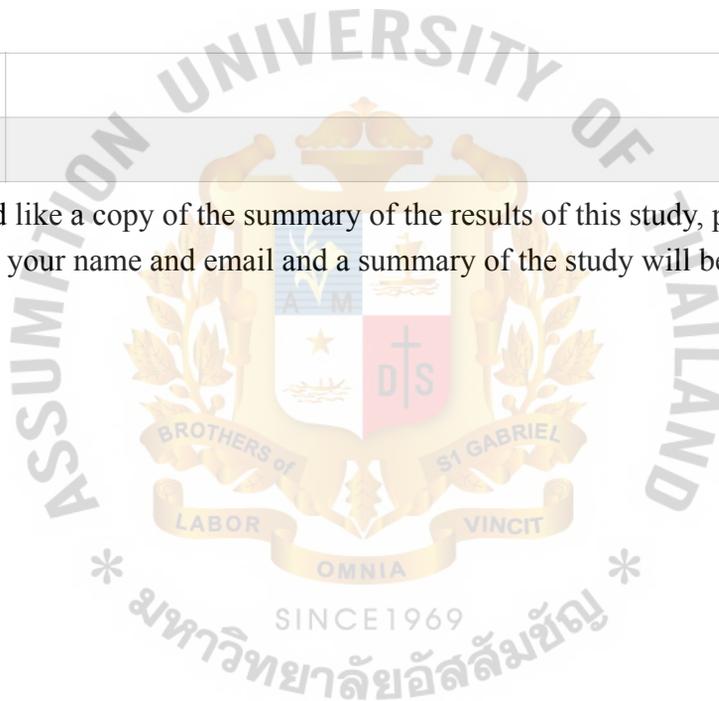
Appendix B

Informed Consent (Thai version)

แบบสำรวจความคิดเห็น
มหาวิทยาลัยอัสสัมชัญ
บัณฑิตวิทยาลัย สาขาวิชาจิตวิทยาการปรึกษา
ใบแสดงความยินยอมในการเข้าร่วมการวิจัย

หัวข้อวิจัย: ผลกระทบของการประเมินการการกระทำของตนเอง ในทางลบ/ความรู้สึกผิดและการ
ประเมินการความเป็นตัวตนของตนเอง ในทางลบ/ความรู้สึกละอายใจกับนักศึกษาไทยในระดับ
ปริญญาตรีต่อการริเริ่มพัฒนาความงอกงามแห่งตน โดยมีแนวโน้มการเข้าหาและแนวโน้มการแยก
ตนเป็นตัวแปรส่งผ่าน

ผู้วิจัย: นางสาวฉัตรวิมล พึ่งธรรม นักศึกษาปริญญาโทสาขาจิตวิทยา มหาวิทยาลัยอัสสัมชัญ
กรุงเทพมหานคร

วัตถุประสงค์ในการศึกษา: งานวิจัยนี้มีวัตถุประสงค์เพื่อศึกษาถึงรูปแบบของความสัมพันธ์ของการ
ประเมินการการกระทำของตนเอง ในทางลบ/ความรู้สึกผิดและการประเมินการความเป็นตัวตนของ
ตนเอง ในทางลบ/ความรู้สึกละอาย ใจต่อการริเริ่มพัฒนาความงอกงามแห่งตน โดยมีแนวโน้มการ
เข้าหาและแนวโน้มการแยกตนเป็นตัวแปรส่งผ่าน ในนักศึกษาไทยระดับปริญญาตรีใน
กรุงเทพมหานครจากมหาวิทยาลัยอัสสัมชัญและมหาวิทยาลัยรามคำแหง

วิธีการการศึกษาและการรักษาความลับ: ผู้ตอบแบบสอบถามจะต้องตอบคำถามในส่วนต่อไปนี้ ซึ่ง
จะใช้ระยะเวลาในการทำประมาณ 10 นาที และแบบสอบถามนี้จะไม่มีการเปิดเผยข้อมูลใดๆของผู้
ตอบแบบสอบถาม ซึ่งข้อมูลเหล่านี้จะ ก ใช้เพื่อวัตถุประสงค์ในการศึกษาเท่านั้น และไม่มีค่าใช้จ่าย
ใดๆทั้งสิ้น

ความเสี่ยงที่อาจจะเกิดขึ้น: หากในระหว่างการตอบแบบสอบถาม อาจจะมีข้อคำถามที่ทำให้ไม่
สบายใจ คับข้องใจ หรือ รู้สึกคัดค้าน ตัวอย่างเช่น บางคำถามทำให้นึกถึงเหตุการณ์ในอดีตที่
ทำให้รู้สึกไม่ดี ในกรณีนี้สามารถหยุดการตอบแบบสอบถามได้ทุกเวลาที่ต้องการ และสามารถ
ติดต่อผู้วิจัยเพื่อขอรับคำแนะนำจากผู้เชี่ยวชาญในการให้การปรึกษาที่ E-mail: g5719549@au.edu

ประโยชน์ที่คาดว่าจะได้รับ: หวังว่าความรู้ที่ได้จากการทำงานวิจัยครั้งนี้ จะช่วยให้เกิดความเข้าใจ
ถึงบทบาทของความรู้สึกผิดและความละอายใจในสังคมไทยซึ่งนำไปสู่การเรียนรู้วิธีการที่
สร้างสรรค์ในการจัดการกับความรู้สึกเหล่านี้ในภายหลัง

หากมีคำถามหรือต้องการติดต่อขอข้อมูลกรุณาติดต่อ นางสาวฉัตรวิมล พึ่งธรรม ที่ E-mail: g5719549@au.edu

โดยการเข้าร่วมการวิจัยนี้ถือว่าเป็นการเข้าร่วมโดยสมัครใจ การตอบแบบสอบถามของผู้ตอบแบบสอบถามเป็นการแสดงถึงการยินยอมเข้าร่วมในงานวิจัยนี้

ขอขอบคุณเป็นอย่างยิ่งที่สละเวลาตอบแบบสอบถามและช่วยให้การทำวิจัยครั้งนี้สำเร็จลุล่วงไปได้ด้วยดี

ชื่อ	
E - mail	

หากผู้ตอบแบบสอบถามต้องการที่จะทราบผลของงานวิจัยครั้งนี้ สามารถใส่ชื่อและ E-mail ตามช่องว่างที่ระบุไว้ และนำส่งมาคืนที่ผู้วิจัย จากนั้นผู้ตอบแบบสอบถามจะได้รับผลสรุปของงานวิจัยครั้งนี้หลังจากที่งานวิจัยนี้เสร็จสิ้นสมบูรณ์แล้ว

Appendix C

Survey Questionnaire (English version)

Part I: Demographic information

1.   Please identify your age

_____ years old

2.   Please circle your gender

Male	1
Female	2

Part II: Guilt and Shame Proneness Scales

Instructions: In this questionnaire you will read about situations that people are likely to encounter in day-to-day life, followed by common reactions to those situations. As you read each scenario, try to imagine yourself in that situation. Then indicate the likelihood that you would react in the way described.

1	2	3	4	5	6	7
Very Unlikely	Unlikely	Slightly Unlikely	About 50% Likely	Slightly Likely	Likely	Very Likely

		Very Unlikely			⟶		Very Likely	
1	After realizing you have received too much change at a store, you decide to keep it because the sales-clerk doesn't notice. What is the likelihood that you would feel uncomfortable about keeping the money?	1	2	3	4	5	6	7
2	You are privately informed that you are the only one in your group that did not make the honor society because you skipped too many days of school. What is the likelihood that this would lead you to become more responsible about attending school?	1	2	3	4	5	6	7
3	You rip an article out of a journal in the library and take it with you. Your teacher discovers what you did and tells the librarian and your entire class. What is the likelihood that this would make you would feel like a bad person?	1	2	3	4	5	6	7
4	After making a big mistake on an important project at work in which people were depending on you, your boss criticizes you in front of your coworkers. What is the likelihood that you would feign sickness and leave work?	1	2	3	4	5	6	7
5	You reveal a friend's secret, though your friend never finds out. What is the likelihood that your failure to keep the secret would lead you to exert extra effort to keep secrets in the future?	1	2	3	4	5	6	7
6	You give a bad presentation at work. Afterwards your boss tells your coworkers it was your fault that your company lost the contract. What is the likelihood that you would feel incompetent?	1	2	3	4	5	6	7

		Very Unlikely		→			Very Likely	
7	A friend tells you that you boast a great deal. What is the likelihood that you would stop spending time with that friend?	1	2	3	4	5	6	7
8	Your home is very messy and unexpected guests knock on your door and invite themselves in. What is the likelihood that you would avoid the guests until they leave?	1	2	3	4	5	6	7
9	You secretly commit a felony. What is the likelihood that you would feel remorse about breaking the law?	1	2	3	4	5	6	7
10	You successfully exaggerate your damages in a law-suit. Months later, your lies are discovered and you are charged with perjury. What is the likelihood that you would think you are a despicable human being?	1	2	3	4	5	6	7
11	You strongly defend a point of view in a discussion, and though nobody was aware of it, you realize that you were wrong. What is the likelihood that this would make you think more carefully before you speak?	1	2	3	4	5	6	7
12	You take office supplies home for personal use and are caught by your boss. What is the likelihood that this would lead you to quit your job?	1	2	3	4	5	6	7
13	You make a mistake at work and find out a co-worker is blamed for the error. Later, your coworker confronts you about your mistake. What is the likelihood that you would feel like a coward?	1	2	3	4	5	6	7

		Very Unlikely			⟶		Very Likely	
14	At a coworker's housewarming party, you spill red wine on their new cream– colored carpet. You cover the stain with a chair so that nobody notices your mess. What is the likelihood that you would feel that the way you acted was pathetic?	1	2	3	4	5	6	7
15	While discussing a heated subject with friends, you suddenly realize you are shouting though nobody seems to notice. What is the likelihood that you would try to act more considerately toward your friends?	1	2	3	4	5	6	7
16	You lie to people but they never find out about it. What is the likelihood that you would feel terrible about the lies you told?	1	2	3	4	5	6	7

Part III: Personal Growth Initiative Scale–II

Please read each of the following items carefully and circle the number that best reflects your agreement with the statement. The meaning of the score is as follows

1	2	3	4	5	6
Disagree Strongly	Disagree Somewhat	Disagree A Little	Agree A Little	Agree Somewhat	Agree Strongly

		Disagree Strongly				Agree Strongly	
1	I set realistic goals for what I want to change about myself.	1	2	3	4	5	6
2	I can tell when I am ready to make specific changes in myself.	1	2	3	4	5	6
3	I know how to make a realistic plan in order to change myself.	1	2	3	4	5	6
4	I take every opportunity to grow as it comes up.	1	2	3	4	5	6
5	When I try to change myself, I make a realistic plan for my personal growth.	1	2	3	4	5	6
6	I ask for help when I try to change myself .	1	2	3	4	5	6
7	I actively work to improve myself.	1	2	3	4	5	6
8	I figure out what I need to change about myself.	1	2	3	4	5	6
9	I am constantly trying to grow as a person.	1	2	3	4	5	6
10	I know how to set realistic goals to make changes in myself.	1	2	3	4	5	6
11	I know when I need to make a specific change in myself.	1	2	3	4	5	6
12	I use resources when I try to grow.	1	2	3	4	5	6
13	I know steps I can take to make intentional changes in myself.	1	2	3	4	5	6
14	I actively seek out help when I try to change myself.	1	2	3	4	5	6
15	I look for opportunities to grow as a person.	1	2	3	4	5	6
16	I know when it's time to change specific things about myself.	1	2	3	4	5	6

THANK YOU FOR YOUR COOPERATION

Appendix D

Survey Questionnaire (Thai version)

ส่วนที่ 1 ข้อมูลส่วนบุคคล

1. โปรดระบุอายุของท่าน

_____ ปี

2. โปรดทำเครื่องหมายวงกลมล้อมรอบหมายเลขที่ตรงกับเพ ของท่าน

ชาย	1
ห ง	2

ส่วนที่ 2 : แบบวัดความรู้สึกที่จะเกิดขึ้นต่อสถานการณ์ต่างๆ
เรื่องที่ท่านจะได้อ่านเป็นเหตุการณ์เกี่ยวกับบุคคล วไปที่เผชิญใน วิตประ   วัน
และการตอบโต้ในสถานการณ์นั้น ซึ่งท่านจะต้องจินตนาการถึงตัวท่านเองในสถานการณ์เหล่านี้
และทำเครื่องหมายสัญลักษณ์วงกลมทับค่าตัวเลขความเป็นไปได้ในการตอบสนองต่อสถานการณ์
ดังกล่าว

1	2	3	4	5	6	7
เป็นไปไม่ได้อย่างมาก	เป็นไปไม่ได้	ค่อนข้างเป็นไปไม่ได้	เป็นไปได้และเป็นไปไม่ได้เท่ากัน	ค่อนข้างเป็นไปได้	เป็นไปได้	เป็นไปได้อย่างมาก

		เป็นไป ไม่ได้ อย่างมาก		→			เป็นไปได้ อย่าง มาก
1	หลังจากที่คุณรู้ตัวว่า ได้รับเ นทอนมาเกิน นวนจาก ร้านขายของแห่งห ง คุณตัด นใจที่จะเ บมันไว้ เพราะพนักงานขายไม่ได้สังเกตเห็น <u>ดังนั้นมีความ เป็นได้แค่ไหนที่</u>คุณจะรู้สึกไม่สบายใจที่จะ บเ น เหล่านี้ไว้	1	2	3	4	5	6	7
2	คุณได้รับการแจ้งให้ทราบส่วนตัวว่า ในกลุ่มนักเรียน ทุนที่คุณเข้าร่วมอ มีคุณคนเดียวที่จะไม่ได้รับทุนใน เทอมนี้เพราะคุณขาดเรียนเกินกว่าที่กำหนดไว้ <u>ดังนั้น มีความเป็นได้แค่ไหนที่</u>เหตุการณ์นี้จะทำให้คุณกลาย เป็นคนที่มีความรับผิดชอบ ในการเข้าเรียนมากขึ้น	1	2	3	4	5	6	7
3	คุณได้ฉีกบทความจากวารสารของห้องสมุด แล้วนำ ออกไป อาจารย์ของคุณทราบเรื่อง งได้บอกกับ บรรณารักษ์และเพื่อนๆในห้องของคุณ <u>ดังนั้นมีความ เป็นได้แค่ไหนที่</u>เหตุการณ์นี้จะทำให้คุณรู้สึกว่าเป็น คนที่ไม่ดี	1	2	3	4	5	6	7
4	หลังจากที่คุณได้ทำข้อผิดพลาดครั้งให ในโครงการ สำคัญของที่ทำงาน ซึ่งมีคนหลายคนได้รับผลกระทบ จากคุณ ทำให้ วหน้าของคุณวิจารณ์คุณต่อหน้าผู้ ร่วมงาน <u>ดังนั้นมีความเป็นได้แค่ไหนที่</u>คุณจะกลั้งไม่ สบายและละทิ้งงานนี้ไป	1	2	3	4	5	6	7
5	คุณได้เปิดเผยความลับของเพื่อนออกไป ถึงแม้ว่า เพื่อนของคุณจะไม่มีทางทราบเรื่อง <u>ดังนั้นมีความเป็น ได้แค่ไหนที่</u>การที่คุณไม่สามารถเ บความลับของ เพื่อนในครั้งนี้ได้ จะทำให้คุณมีความพยายามมาก ขึ้นในการเ บความลับในอนาคต	1	2	3	4	5	6	7
6	คุณนำเสนอผลงานได้แย่มากในที่ทำงาน หลังจากนั้น วหน้าได้บอกเพื่อนร่วมงานของคุณว่า เรื่องนี้เป็น ความผิดของคุณที่ทำให้บริษัทสูญเสียลูกค้า <u>ดังนั้นมี ความเป็นได้แค่ไหนที่</u>คุณจะรู้สึกว่า คุณเป็นคนที่ไม่มี ความสามารถ	1	2	3	4	5	6	7

		เป็นไปไม่ได้อย่างมาก			→		เป็นไปได้อย่างมาก	
7	มีเพื่อนบอกว่า คุณเป็นคนโอ้อวดมาก <u>ดังนั้นมีความเป็นได้แค่ไหน</u>ที่คุณจะไม่ไปยุ่งกับเพื่อนคนนั้นอีก	1	2	3	4	5	6	7
8	บ้านของคุณสกปรกและรกมากและบังเอิญมีแขกที่ไม่ได้นัดหมายล่วงหน้ามาที่บ้านของคุณ <u>ดังนั้นมีความเป็นได้แค่ไหน</u>ที่คุณจะหลบเลี่ยงแขกเหล่านั้น จนกระ งพวกเขากลับไป	1	2	3	4	5	6	7
9	คุณได้แอบกระทำผิดกฎหมายขั้นร้ายแรงและอาจติดคุกได้ <u>ดังนั้นมีความเป็นได้แค่ไหน</u>ที่คุณจะรู้สึกสำนึกผิดกับสิ่งที่กระทำลงไป	1	2	3	4	5	6	7
10	คุณประสบความสำเร็จในการให้การเกินจริง ในเรื่องฟ้องร้องคดีเกี่ยวกับความเสียหายที่เกิดขึ้นกับคุณ หลายเ อนต่อมาคุณ กจับได้และโดนข้อหาให้การเท็จ <u>ดังนั้นมีความเป็นได้แค่ไหนที่คุณจะรู้สึกว่าคุณ</u>เป็นคนที่น่าสมเพช	1	2	3	4	5	6	7
11	คุณโต้เถียงอย่างหนักเพื่อปก องความเห็นของคุณแม้จะไม่มีใครใส่ใจในเรื่องนั้น แต่คุณ มารู้ตัวอีกทีว่าความเห็นของคุณผิด <u>ดังนั้นมีความเป็นได้แค่ไหนที่</u>เหตุการณ์นี้จะทำให้คุณคิดก่อนพูดอย่างระมัดระวังมากขึ้น	1	2	3	4	5	6	7
12	คุณได้นำวัสดุสำคัญจากที่ทำงานกลับไปใช้ส่วนตัวที่บ้าน และเจ้านายของคุณจับได้ <u>ดังนั้นมีความเป็นได้แค่ไหนที่</u>เหตุการณ์นี้จะทำให้คุณอยากลาออกจากงาน	1	2	3	4	5	6	7
13	คุณได้ทำเรื่องผิดพลาดในที่ทำงาน แต่เพื่อนร่วมงานได้ กตำหนิแทนคุณ และในเวลาต่อมา เพื่อนร่วมงานของคุณได้ว่ากล่าวคุณเกี่ยวกับข้อผิดพลาดนั้น <u>ดังนั้นมีความเป็นได้แค่ไหนที่คุณจะรู้สึกเหมือนคุณเป็นคนขี้ขลาด</u>	1	2	3	4	5	6	7

		เป็นไปไม่ได้อย่างมาก						เป็นไปได้อย่างมาก
14	ในงานเลี้ยงขึ้นบ้านใหม่ของเพื่อนร่วมงาน คุณได้ทำไวน์แดงหกลงบนพรมสีครีมผืนใหม่ของพวกเขา คุณ งปกปิดรอยเปื้อนนั้นด้วยเก้าอี้เพื่อให้ไม่มีใครสังเกตเห็นความสกปรกนี้ได้ <u>ดังนั้นมีความเป็นได้แค่ไหนที่คุณจะรู้สึกว่าสิ่งที่คุณทำเป็นสิ่งที่น่าละอายใจ</u>	1	2	3	4	5	6	7
15	ในระหว่างที่ได้สนทนาประเด็นร้อนเรื่องห งในสังคมกับเพื่อนๆของคุณ อ ๆคุณ นึกขึ้นมาได้ว่าคุณได้แสดงกิริยาไม่เหมาะสมกับเพื่อน แม้ว่าจะไม่มีใครสังเกตเห็น ตาม <u>ดังนั้นมีความเป็นได้แค่ไหนที่คุณจะพยายามแสดงออกอย่างรอบคอบมากขึ้นต่อเพื่อนของคุณ</u>	1	2	3	4	5	6	7
16	คุณได้โกหกไว้กับคนหลายคน และไม่มีใครสามารถจับเรื่องที่คุณโกหกได้ <u>ดังนั้นมีความเป็นได้แค่ไหนที่คุณจะรู้สึกแย่เกี่ยวกับเรื่องที่คุณได้โกหกไป</u>	1	2	3	4	5	6	7

ส่วนที่ 3 : แบบวัดการริเริ่มพัฒนาความงอกงามแห่งตน
โปรดพิจารณาข้อความต่อไปนี้และทำเครื่องหมายสัญลักษณ์วงกลมทับค่าตัวเลขในช่องที่ตรงกับตัวท่านมากที่สุดเพียง <u>1 ช่อง</u> เท่านั้น ความหมายของตัวเลขกำกับคำตอบเป็นไปดังนี้

1	2	3	4	5	6
ไม่เห็นด้วยอย่างยิ่ง	ค่อนข้างไม่เห็นด้วย	ไม่เห็นด้วยเล็กน้อย	เห็นด้วยเล็กน้อย	ค่อนข้างเห็นด้วย	เห็นด้วยอย่างยิ่ง

		ไม่เห็นด้วยอย่างยิ่ง					เห็นด้วยอย่างยิ่ง
1	ฉันตั้ง เ าหมายที่ทำได้จริงในการปรับปรุงเปลี่ยนแปลงตนเอง	1	2	3	4	5	6

		ไม่เห็นด้วยอย่างยิ่ง ⟶				เห็นด้วยอย่างยิ่ง	
2	ฉันบอกได้ว่าฉันพร้อมจะปรับปรุงเปลี่ยนแปลงสิ่งใดในตนเอง	1	2	3	4	5	6
3	ฉันรู้ว่าจะวางแผน เตรียมตัวพัฒนาตนเองได้อย่างไร	1	2	3	4	5	6
4	ฉันใช้ทุกโอกาสที่มีที่เข้ามาเพื่อการพัฒนาตนเอง	1	2	3	4	5	6
5	ฉันมีแนวทางพัฒนาได้จริงเมื่อคิดจะพัฒนาตนเอง	1	2	3	4	5	6
6	ฉันสามารถขอความช่วยเห อ เมื่อฉันพยายามปรับปรุงเปลี่ยนแปลงตนเอง	1	2	3	4	5	6
7	ฉันกระตือรือร้นที่จะพัฒนาตนเอง	1	2	3	4	5	6
8	ฉันมองหาว่าตนเองต้องปรับปรุงเปลี่ยนแปลงสิ่งใดบ้าง	1	2	3	4	5	6
9	ฉันพยายามจะพัฒนาตนเองอย่างสม่ำเสมอ	1	2	3	4	5	6
10	ฉันรู้วิธีตั้งเ าหมายที่เป็นไปได้จริงเพื่อปรับปรุงเปลี่ยนแปลงตัวเอง	1	2	3	4	5	6
11	ฉันรู้ว่าเมื่อใดฉันต้องเริ่มปรับปรุงเปลี่ยนแปลงตนเอง ในบางสิ่งบางอย่าง	1	2	3	4	5	6
12	ฉันใช้ตัวช่วยเพื่อการเปลี่ยนแปลงและพัฒนาตนเอง	1	2	3	4	5	6
13	ฉันรู้ว่าต้องทำสิ่งใดตามลำดับก่อนหลังเพื่อปรับปรุงตนเองตามที่ตั้งใจไว้	1	2	3	4	5	6
14	ฉันแสวงหาความช่วยเห ออย่างเต็มที่เพื่อการพัฒนาตนเอง	1	2	3	4	5	6
15	ฉันมองหาโอกาสเพื่อพัฒนาตนเอง	1	2	3	4	5	6
16	ฉันรู้ว่าถึงเวลาแล้วที่จะต้องปรับปรุงเปลี่ยนแปลงตนเองในบางสิ่งบางอย่าง	1	2	3	4	5	6

ขอขอบคุณในความร่วมมือของท่าน

Appendix E

Frequencies for Demographic

GENDER

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	FEMALE	128	55.2	55.2	55.2
	MALE	104	44.8	44.8	100.0
	Total	232	100.0	100.0	

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		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	ABAC	111	47.8	47.8	47.8
	Ramkhumhaeng	121	52.2	52.2	100.0
	Total	232	100.0	100.0	

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
AGE	232	18.00	50.00	22.4138	4.19765
Valid N (listwise)	232				

AGE

		Frequency	Percent	Valid Percent	Cumulative Percent
Valid	18.00	8	3.4	3.4	3.4
	19.00	34	14.7	14.7	18.1
	20.00	43	18.5	18.5	36.6
	21.00	46	19.8	19.8	56.5
	22.00	25	10.8	10.8	67.2
	23.00	21	9.1	9.1	76.3
	24.00	14	6.0	6.0	82.3
	25.00	9	3.9	3.9	86.2
	26.00	4	1.7	1.7	87.9
	27.00	4	1.7	1.7	89.7
	28.00	4	1.7	1.7	91.4
	29.00	4	1.7	1.7	93.1
	30.00	1	.4	.4	93.5
	31.00	3	1.3	1.3	94.8
	32.00	3	1.3	1.3	96.1
	33.00	2	.9	.9	97.0
	34.00	1	.4	.4	97.4
	35.00	2	.9	.9	98.3
	36.00	2	.9	.9	99.1
	39.00	1	.4	.4	99.6
	50.00	1	.4	.4	100.0
	Total	232	100.0	100.0	

Appendix F

Reliability

Scale: GASP: NBEs/Guilt

Case Processing Summary

		N	%
Cases	Valid	232	100.0
	Excluded[a]	0	.0
	Total	232	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.670	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Guilt1	16.83	12.729	.414	.635
Guilt2	16.26	14.253	.462	.600
Guilt3	17.13	12.884	.482	.582
Guilt4	16.74	13.744	.460	.598

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
22.32	21.465	4.633	4

Scale: GASP: NSEs/Shame

Case Processing Summary

		N	%
Cases	Valid	232	100.0
	Excluded[a]	0	.0
	Total	232	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.561	4

Item–Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item–Total Correlation	Cronbach's Alpha if Item Deleted
Shame1	14.79	14.124	.253	.558
Shame2	15.95	13.249	.283	.540
Shame3	15.41	11.845	.453	.400
Shame4	15.87	11.484	.401	.439

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
20.67	19.658	4.434	4

Scale: GASP: Repair Tendencies

Case Processing Summary

		N	%
Cases	Valid	232	100.0
	Excluded[a]	0	.0
	Total	232	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.658	4

Item-Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Repair1	16.40	11.029	.432	.594
Repair2	17.13	10.944	.328	.678
Repair3	16.26	10.695	.548	.521
Repair4	16.52	11.082	.475	.567

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
22.10	17.452	4.178	4

Scale: GASP: Withdrawal Tendencies

Case Processing Summary

		N	%
Cases	Valid	232	100.0
	Excluded[a]	0	.0
	Total	232	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.524	4

Item–Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item-Total Correlation	Cronbach's Alpha if Item Deleted
Withdraw1	12.10	15.025	.239	.516
Withdraw2	10.96	12.869	.394	.376
Withdraw3	11.63	13.706	.401	.377
Withdraw4	10.84	15.252	.231	.522

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
15.18	21.808	4.670	4

Scale: PGIS-II

Case Processing Summary

		N	%
Cases	Valid	232	100.0
	Excluded[a]	0	.0
	Total	232	100.0

a. Listwise deletion based on all variables in the procedure.

Reliability Statistics

Cronbach's Alpha	N of Items
.931	16

Item–Total Statistics

	Scale Mean if Item Deleted	Scale Variance if Item Deleted	Corrected Item–Total Correlation	Cronbach's Alpha if Item Deleted
PGI1	72.72	125.287	.638	.927
PGI2	72.83	124.911	.636	.927
PGI3	72.93	123.216	.702	.925
PGI4	72.98	122.156	.706	.925
PGI5	72.95	123.586	.700	.925
PGI6	73.36	124.206	.567	.929
PGI7	73.01	122.195	.705	.925
PGI8	72.90	124.817	.591	.928
PGI9	72.89	122.221	.690	.925
PGI10	73.08	122.517	.684	.926
PGI11	73.05	123.812	.669	.926
PGI12	73.37	123.109	.619	.927
PGI13	73.11	121.615	.719	.925
PGI14	73.41	124.659	.522	.930
PGI15	72.81	124.801	.641	.927
PGI16	72.71	125.671	.675	.926

Scale Statistics

Mean	Variance	Std. Deviation	N of Items
77.88	140.067	11.835	16

Appendix G

Mean and Standard Deviations for the Key Variables

Descriptive Statistics

	N	Minimum	Maximum	Mean	Std. Deviation
Guilt	232	2.00	7.00	5.5797	1.15826
Shame	232	2.00	7.00	5.1681	1.10845
Repair	232	2.50	7.00	5.5259	1.04440
Withdrawal	232	1.00	6.75	3.7942	1.16749
PGI	232	1.94	6.00	4.8672	.73969
Valid N (listwise)	232				

Appendix H

Path Analysis via Multiple Regression

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	Withdrawal, Repair, Shame, Guilt[b]	.	Enter

a. Dependent Variable: PGIMEAN
b. All requested variables entered.

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.476[a]	.227	.213	.65616	.227	16.638	4	227	.000

a. Predictors: (Constant), Withdrawal, Repair, Shame, Guilt
b. Dependent Variable: PGI

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	28.654	4	7.164	16.638	.000[b]
	Residual	97.734	227	.431		
	Total	126.388	231			

a. Dependent Variable: PGI
b. Predictors: (Constant), Withdrawal, Repair, Shame, Guilt

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	2.990	.291		10.284	.000	2.417	3.563		
	Guilt	.205	.053	.322	3.876	.000	.101	.310	.495	2.022
	Shame	-.058	.052	-.087	-1.111	.268	-.162	.045	.552	1.812
	Repair	.180	.058	.254	3.083	.002	.065	.294	.504	1.986
	Withdrawal	.010	.040	.016	.260	.795	-.068	.089	.865	1.156

a. Dependent Variable: PGI

Collinearity Diagnostics[a]

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions				
				(Constant)	Guilt	Shame	Repair	Withdrawal
1	1	4.866	1.000	.00	.00	.00	.00	.00
	2	.085	7.570	.00	.03	.00	.02	.65
	3	.022	14.865	.44	.00	.60	.01	.01
	4	.015	18.116	.39	.62	.36	.01	.30
	5	.012	20.036	.17	.35	.04	.96	.04

a. Dependent Variable: PGI

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	Shame, Guilt[b]	.	Enter

a. Dependent Variable: Repair

b. All requested variables entered.

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	Change Statistics				
					R Square Change	F Change	df1	df2	Sig. F Change
1	.699[a]	.489	.485	.74985	.489	109.566	2	229	.000

a. Predictors: (Constant), Shame, Guilt

b. Dependent Variable: Repair

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	123.211	2	61.605	109.566	.000[b]
	Residual	128.759	229	.562		
	Total	251.970	231			

a. Dependent Variable: Repair

b. Predictors: (Constant), Shame, Guilt

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	1.636	.270		6.059	.000	1.104	2.168		
	Guilt	.468	.051	.519	9.151	.000	.367	.569	.694	1.441
	Shame	.248	.053	.263	4.634	.000	.142	.353	.694	1.441

a. Dependent Variable: Repair

Collinearity Diagnostics[a]

Model	Dimension	Eigenvalue	Condition Index	Variance Proportions		
				(Constant)	Guilt	Shame
1	1	2.959	1.000	.00	.00	.00
	2	.022	11.476	.94	.07	.42
	3	.019	12.539	.06	.92	.58

a. Dependent Variable: Repair

Variables Entered/Removed[a]

Model	Variables Entered	Variables Removed	Method
1	Shame, Guilt[b]	.	Enter

a. Dependent Variable: Withdrawal

b. All requested variables entered.

Model Summary[b]

Model	R	R Square	Adjusted R Square	Std. Error of the Estimate	R Square Change	F Change	df1	df2	Sig. F Change
					Change Statistics				
1	.350[a]	.122	.115	1.09853	.122	15.957	2	229	.000

a. Predictors: (Constant), Shame, Guilt

b. Dependent Variable: Withdrawal

ANOVA[a]

Model		Sum of Squares	df	Mean Square	F	Sig.
1	Regression	38.512	2	19.256	15.957	.000[b]
	Residual	276.348	229	1.207		
	Total	314.860	231			

a. Dependent Variable: Withdrawal

b. Predictors: (Constant), Shame, Guilt

Coefficients[a]

Model		Unstandardized Coefficients		Standardized Coefficients	t	Sig.	95.0% Confidence Interval for B		Collinearity Statistics	
		B	Std. Error	Beta			Lower Bound	Upper Bound	Tolerance	VIF
1	(Constant)	3.246	.396		8.206	.000	2.467	4.025		
	Guilt	-.302	.075	-.300	-4.04	.000	-.450	-.155	.694	1.44
	Shame	.432	.078	.411	5.525	.000	.278	.587	.694	1.44

a. Dependent Variable: Withdrawal

Collinearity Diagnostics[a]

Model	Dimension	Eigenvalue	Condition Index	(Constant)	Guilt	Shame
				Variance Proportions		
1	1	2.959	1.000	.00	.00	.00
	2	.022	11.476	.94	.07	.42
	3	.019	12.539	.06	.92	.58

a. Dependent Variable: Withdrawal