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ABSTRACT

EMPATHY AND COGNITIVE FLEXIBILITY
AS CORRELATES OF FORGIVENESS

by

Rebecca Bennett Katovsich

Chair: Dennis Waite

ABSTRACT OF GRADUATE STUDENT RESEARCH

Dissertation

Andrews University

School of Education

Title: EMPATHY AND COGNITIVE FLEXIBILITY AS CORRELATES OF FORGIVENESS

Name of researcher: Rebecca Bennett Katovsich

Name and degree of faculty chair: Dennis Waite, Ed.D.

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Problem

For the past three decades, there has been a growing body of literature related to the topic of forgiveness. The idea that empathy, consisting of both emotional and cognitive aspects, plays an integral role in the process of forgiveness is widely supported in the literature, although there is limited empirical evidence for this claim. Beyond interest in examining the relationship between forgiveness and empathy, this research also aimed to explore the role of cognitive flexibility in the forgiveness process, considering both the intrapersonal and interpersonal dimensions of cognitive flexibility.

Method

The Enright Forgiveness Inventory, Interpersonal Reactivity Index, and the NEO Personality Inventory–Revised were used as measures of forgiveness, empathy, and cognitive flexibility respectively. Only two of the five scales on the NEO were analyzed in this study; the Openness to Experience scale was used as a measure of intrapersonal cognitive flexibility and the Agreeableness scale as a measure of interpersonal cognitive flexibility. Canonical Correlation Analysis was used to determine the proportion of variance created by the correlation of the two groups of variables: (a) the subscales of the forgiveness inventory and (b) the subscales of the empathy and cognitive flexibility inventories. A total of 208 undergraduate students from a local university participated in the study.

Results

The analysis resulted in one significant dimension with a canonical correlation of .33 and 11% of the variance shared between the two groups of variables. Results further indicated that Agreeable individuals tended to have more positive and less negative thoughts as well as more positive and less negative behavior toward an individual by whom they had felt hurt. In turn, the components of forgiveness as a whole were shown to predict interpersonal cognitive flexibility.

Conclusions

Scores reflecting an agreeable personality style, which measured interpersonal cognitive flexibility, were shown to predict cognitive and behavioral components of forgiveness. Likewise, the components of forgiveness as a whole were shown to be a

predictor of interpersonal cognitive flexibility. Not only do these findings contribute to the existing body of literature in the field of forgiveness, they also provide implications for future research and clinical practice.

Andrews University

School of Education

EMPATHY AND COGNITIVE FLEXIBILITY
AS CORRELATES OF FORGIVENESS

A Dissertation

Presented in Partial Fulfillment
of the Requirements for the Degree
Doctor of Philosophy

by

Rebecca Bennett Katovsich

June 2007

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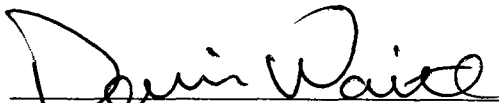
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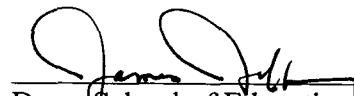
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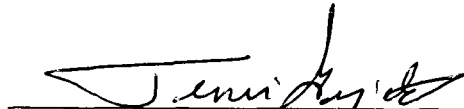
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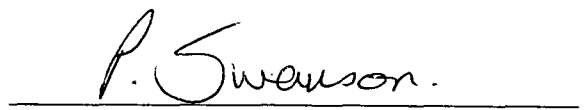
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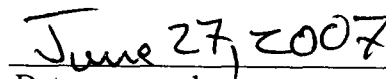

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To my husband, Andy.
Your steadfast love, support, patience, and
encouragement have seen me through this endeavor.
Thank you for believing in me.

TABLE OF CONTENTS

Chapter		
	I. INTRODUCTION.....	1
	Background and Context for Study.....	1
	Statement of the Problem.....	5
	Research Questions.....	6
	Research Hypotheses.....	6
	Conceptual Framework.....	7
	Significance of Study.....	8
	Definition of Terms.....	10
	Limitations of Study.....	11
	Organization of the Study.....	12
	II. REVIEW OF THE LITERATURE.....	13
	Introduction.....	13
	Defining Forgiveness.....	13
	The Benefits of Forgiveness.....	16
	Obstacles to Forgiveness.....	20
	Pathways to Forgiveness.....	22
	Forgiveness and Reconciliation.....	23
	Forgiveness vs. Unforgiveness.....	26
	Pseudo-Forgiveness.....	28
	Psychotherapy and Forgiveness.....	29
	Introduction.....	29
	Clinician Attitude.....	31
	Trends for Practitioners.....	32
	The Role of the Clinician.....	32
	The Forgiveness Triad.....	34
	Therapeutic Interventions.....	34
	Introduction.....	34
	Intentional Forgiving.....	35
	Psychology and Theology Integrated.....	35
	Adult Child Approach.....	36
	Structured Writing Tasks.....	36
	Process Models.....	37

Decision-Based Treatment.....	37
Process Models vs. Decision-Based Models.....	38
Path Models.....	39
Positive Psychology.....	40
Defining Empathy.....	41
Forgiveness and Empathy.....	43
Forgiveness and Personality.....	44
III. METHODOLOGY.....	46
Introduction.....	46
Sample.....	46
Research Hypotheses.....	47
Null Hypotheses.....	47
Definition of Variables.....	47
Instrumentation.....	48
Enright Forgiveness Inventory.....	48
Reliability and Validity.....	50
Interpersonal Reactivity Index.....	51
Reliability and Validity.....	52
NEO Personality Inventory.....	52
Reliability and Validity.....	54
Procedures and Data Collection.....	55
Data Analysis.....	56
IV. RESULTS.....	58
Introduction.....	58
Description of the Sample.....	58
Testing the Hypotheses.....	60
Summary of Findings.....	62
V. SUMMARY, DISCUSSION, AND RECOMMENDATIONS.....	63
Summary.....	63
Purpose of the Study.....	63
Methodology.....	63
Null Hypotheses.....	64
Summary of Major Findings.....	65
Discussion.....	66
Recommendations.....	71

Appendix

A. METHODOLOGY TABLE.....	73
B. STUDY INFORMATION SHEET.....	97
C. SPSS OUTPUT.....	99
REFERENCE LIST.....	116
VITA.....	123

CHAPTER I

INTRODUCTION

Background and Context for the Study

For nearly the past three decades, there has been a growing body of literature concerning the topic of forgiveness. In the early stages of this development, researchers focused their attention on how forgiveness is conceptually defined and began to generate models which identified the various stages proposed to be involved in the forgiveness process. As research in this field evolved, consideration was given to how forgiveness could be operationally defined and measured for the purpose of empirical research. Part of this endeavor included exploration concerning the benefits of forgiveness in relation to emotional health. In particular, researchers implemented specific treatment interventions with target populations in an effort to determine how forgiveness could be incorporated into the therapeutic process to facilitate problem resolution. In recent years, research interests have also incorporated an examination of the relationship between forgiveness and physical health.

Even with the existing body of literature, there remains much room to add empirically based research, especially if the said research explores how forgiveness may correlate with other constructs, such as empathy and cognitive flexibility. Of particular interest in this study is the proposition that one's ability to (a) vicariously experience the emotions of others and (b) cognitively reframe a situation to see another person's

perspective aids in the process of forgiveness. More specifically, it is proposed that the ability to forgive is correlated with the ability to empathize and to have cognitive flexibility.

The literature on forgiveness covers a wide array of topics including the multiple ways in which forgiveness can be defined; the relationship between forgiveness and emotional and physical health; the negative effects of unforgiveness; the relationship between forgiveness and reconciliation; obstacles to forgiveness; the clinical use of forgiveness; specific therapeutic interventions; the relationship between forgiveness and empathy; the relationship between forgiveness and personality; and the role of forgiveness in positive psychology.

The literature offers numerous conceptual, instrumental, and operational definitions of forgiveness. Based on the compilation of various researchers, Hargrave and Sells (1997) conclude that forgiveness can be viewed as including the following three variables: (a) release of resentment toward an offender, (b) restoration of relationships through the healing of inner emotional wounds, and (c) release of the person who caused us the injury from potential retaliation. Other researchers have suggested that the act of forgiveness is not solely a religious or spiritual process; rather, it can be conceptualized as a multidimensional construct involving cognitive, affective, and behavioral components (Hill & Hood, 1999).

Theories surrounding the study of forgiveness have long hypothesized that empathy plays a significant role in the process of forgiveness. Berez (2001) suggests that “the forgiver empathically enters—at least partially—into the transgressor’s emotional experience” (p. 260). The idea that empathy is intimately related to forgiveness is well

accepted by most theorists, a concept embedded in numerous models outlining the stages and processes involved in forgiveness (Enright, Gassin, & Wu, 1992; Enright & Human Development Study Group, 1991, 1996). Knowledge that empathy-based interventions are often successful in facilitating forgiveness is well established in the literature (Worthington et al., 2000). The provision of education on forgiveness with specific groups, such as parentally love-deprived adolescents (Al-Mabuk, Enright, & Cardis, 1995) has also been shown to be an effective intervention. More recently, structured writing tasks, in which victims identify the benefits resulting from an interpersonal transgression, were shown to facilitate forgiveness (McCullough, Root, & Cohen, 2006).

For the past two decades, researchers have been interested in the benefits of forgiveness to emotional health. Forgiveness has been shown to result in decreased levels of anger, anxiety, depression, and drug use as well as decreased levels of guilt and shame, emotions that often result in alienation and isolation (Wahking, 1992). Further, it is reported that families who emphasize forgiveness are at lower risk for drug use (McAllister, 1988), whereas a lack of forgiveness can perpetuate dysfunctional patterns in marriages and families (DiBlasio & Proctor, 1993).

Within the past decade, empirically based research supports claims that a relationship exists between forgiveness and physical health as well. Several physiological measures, such as facial EMG, skin conductance levels, electroencephalogram, and blood pressure have provided a window into what occurs within the body during emotional thoughts about an offender (Witvliet, Ludwig, & Vander Laan, 2001). Whereas earlier research has identified anger, hostility, anxiety, and depression as psychosocial risk factors to heart disease, Witvliet et al. (2001) report that

chronic unforgiving, which perpetuates anger, increases sympathetic nervous system arousal and cardiovascular reactivity associated with multiple health risks.

With respect to unforgiving, recent literature has made a distinction between forgiveness and unforgiveness, a “cold” emotion characterized by “resentment, bitterness, and perhaps hatred, along with the motivated avoidance of retaliation against a transgressor” (Worthington & Wade, 1999, p. 386). Thus, not only is forgiveness seen as having personal and therapeutic benefit, unforgiveness is seen as being destructive personally, interpersonally, and physiologically.

Many theories exist in regard to obstacles which can impede the process of forgiveness. Self-righteousness (McAllister, 1988); a need to maintain power (Olen, 1985); avoidance of facing the pain of guilt (Pingleton, 1997); and personality traits or dispositions, such as selfism (Konstam, Holmes, & Levine, 2003) and narcissism (Berecz, 2001; Exline, Baumeister, Bushman, Campbell, & Finkel, 2004; Sandage, Worthington, Hight, & Berry, 2000), can all serve as such obstacles. Further, Enright (1996) suggests that forgiveness can also be impeded by myths, in which forgiveness is seen as equivalent to excusing, forgetting, weakness, and reconciling. In regard to reconciliation, there has been much debate. While Judeo-Christian theology often equates forgiveness with reconciliation, most researchers in the field do not view reconciliation as a necessary step or outcome in the forgiveness process. Some suggest that forgiveness might serve as a step toward reconciliation (Fow, 1996), but may not be possible or even advisable in certain cases involving sexual abuse, physical abuse, chronic marital infidelity, or alcoholism (Berecz, 2001).

Research has also considered the importance of the clinician's role in utilizing forgiveness as a therapeutic intervention. Clinicians with a more positive attitude about forgiveness as a therapy tool and who are open to addressing spiritual and religious issues in counseling are more likely to introduce forgiveness as an option with their clients (DiBlasio & Benda, 1991). Another factor is whether or not clinicians view the introduction of forgiveness with clients as their responsibility (Konstam et al., 2000). In chapter 2, further examination of the therapist's role as well as a thorough review of specific therapeutic interventions (Walker & Gorsuch, 2004; Wade & Worthington, 2006) will be provided.

Given the benefits of forgiveness to emotional and physical health and the growing body of research which examines the use of forgiveness as an intervention in clinical practice, ongoing research in this area will make valuable contributions to the field of counseling psychology.

Statement of the Problem

Forgiveness served as the central variable in this research. Of particular interest was the relationship between forgiveness and the constructs of empathy and cognitive flexibility. With respect to cognitive flexibility, both intrapersonal and interpersonal dimensions were considered. Whereas the intrapersonal dimension is concerned with one's own thoughts, ideas, and values, the interpersonal dimension is concerned with how one's thoughts, ideas, and values are expressed through relationships with others. The specific goal of this research was to evaluate the commonalities among two sets of variables: the components of (a) forgiveness and (b) empathy and cognitive flexibility.

Research Questions

The primary and general research question in this study focuses on examining the overall relationship between the groups of variables used in this study: What is the nature and dimension of the relationship between the components of (a) forgiveness and (b) empathy and cognitive flexibility?

The secondary research questions are concerned with how the separate components of each variable relate to each other. The objective is to examine if the components of empathy and cognitive flexibility predict the components of forgiveness and, likewise, if the components of forgiveness predict the components of empathy and cognitive flexibility.

1. How do the components of empathy and cognitive flexibility predict the components of forgiveness?
2. How do the components of forgiveness predict the components of empathy and cognitive flexibility?

Research Hypotheses

Hypothesis 1: There is a significant canonical correlation between the six components of forgiveness and the six components of empathy and cognitive flexibility.

Hypothesis 2: There is a linear combination of the four IRI subscales and the two NEO PI-R subscales which yields a significant prediction of the six EFI subscales.

Hypothesis 3: There is a linear combination of the six EFI subscales which yields a significant prediction of the four IRI subscales or the two NEO PI-R subscales.

Conceptual Framework

As demonstrated in review of the literature, early interest in the study of forgiveness focused on efforts to generate conceptual definitions from both psychological and theological perspectives. In doing so, the concept of forgiveness crossed over from theology to the world of psychology. What followed was the birth of various models to help explain the stages and processes involved in forgiveness. Through this process, attention was given to the manners in which forgiveness could be introduced into the therapeutic context for the purpose of problem resolution. Researchers then became interested in how this concept could be objectively measured and developed instruments for use in empirical studies. Shortly thereafter, examination of the relationship between forgiveness and other constructs also found growing attention.

An exhaustive review of literature within the field of psychology reveals there is much support for the idea that forgiveness is multidimensional, including affective, behavioral, and cognitive components (Berecz, 2001; Enright et al., 1992; Enright & Human Development Study Group, 1991, 1996; Subkoviak et al., 1995). There is also much support for the idea that forgiveness is intimately related to empathy, consisting of both emotional and cognitive aspects (Davis, 1983a, 1983b; Dymond, 1949; Mehrabian, Young, & Sato, 1988). Mehrabian (1996), a pioneer in the study of empathy, defines emotional empathy as one's vicarious experience of another's emotional experiences, or simply, feeling what the other person feels. Cognitive empathy differs from emotional empathy in that it is the ability to assume the perspective of another person. A cognitive role-playing approach, proposed by Dymond (1949), defines empathy as "the ability to

take the role of another and understand and accurately predict that person's thoughts, feelings, and actions" (Mehrabian et al., 1988, p. 221).

Although these concepts are largely accepted, there are few studies which have objectively measured the relationship between these constructs. Further, there is strong support in empirical research for the idea that cognition is an integral component of empathy. However, there are no studies to date which have specifically considered the relationship between forgiveness and cognitive style. Consequently, this study can add valuable knowledge to the existing body of literature on the topic of forgiveness.

Recent studies have focused their attention on the relationship between personality and forgiveness. Although an intended purpose of this study was to consider the relationship between forgiveness and cognitive flexibility, it also offered information about the relationship between forgiveness and personality, as cognitive flexibility was implicitly defined by use of a personality measure in this study. In this way, implications for the relationship between forgiveness and cognitive flexibility as well as forgiveness and personality are considered and are seen to be of value.

It is important to recognize the multidimensional nature of each of the variables considered in this research. These include affective, behavioral, and cognitive processes and involve both intrapersonal and interpersonal dimensions.

Significance of the Study

Past research has demonstrated the value of forgiveness with respect to overall health and relationships and has also been shown to have clinical utility for individuals in pursuit of problem resolution. In the same way that forgiveness has demonstrated benefits, Eisenberg and Strayer (1987) have considered the positive effect empathy can

have on the individual, family, and community at large. In their review of the literature, Eisenberg and Strayer suggest that empathic ability positively contributes to justice, moral judgment, and self-concept and proves to be a foundation in personality development. Further, the authors assert that emotional empathy serves to bond individuals to one another, such as newborns to their mothers. In this way, empathy is seen as a source of connection between people that leads to a positive mode of relating to others.

Literature freely supports the idea that forgiveness and empathy positively contribute to the quality of life for the individual, family, and community in numerous ways. Empathy is also an integral part of most theories and models of forgiveness. However, empirical evidence to support the relationship between empathy and cognitive flexibility is limited. The fact that the variables in this study are multidimensional is already well established. Of great value to this research is the ability to offer a deeper level of understanding with respect to how these dimensions relate to one another.

In addition to the multiple benefits of forgiveness already mentioned and the necessity that clinicians be prepared to address this issue in their professional practice, the emergence of positive psychology lends additional support for the value of pursuing research on forgiveness. Historically, client strengths have been a focus in the field of counseling psychology (Harris, Thoresen, & Lopez, 2007). At present, positive psychology serves to revitalize this emphasis in professional practice and build a case for its effectiveness in problem resolution. With forgiveness identified as a central element in positive psychology research, it seems even more important for counseling

psychologists, clinical psychologists, and pastoral counselors to pursue research in this area.

Further examination of the relationship between forgiveness and empathy will add to the existing body of literature and can potentially lend empirical support to what theorists already believe to be a significant relationship. Given the multidimensional nature of the variables under investigation, the fact that this present study includes a measure of cognitive style will offer additional insight into the cognitive aspects of forgiveness and empathy. To date, there have been no studies which have specifically considered the relationship between these two variables and cognitive style. Lastly, a recent area of interest for researchers is the relationship between forgiveness and personality. As noted earlier in this text, empathy is seen as critical in personality development (Eisenberg & Strayer, 1987). Thus, with cognitive flexibility implicitly defined by the use of a personality measure, there is further potential for this study to add significantly to existing literature.

Definition of Terms

The following terms are defined as used in this study:

Forgiveness: The presence of positive affect, cognition, and behavior as well as the absence of negative affect, cognition, and behavior toward an offender (Subkoviak et al., 1995).

Empathy: Emotional and cognitive aspects of empathy are considered, including (a) the ability to see another person's perspective in everyday life, (b) the tendency to transpose oneself into the feelings and actions of fictitious characters in books, movies, and plays, (c) the tendency to experience feelings of warmth, compassion, and concern

for other people, and (d) the tendency to experience personal unease and discomfort in reaction to the emotions of others (Davis, 1983a).

Cognitive Flexibility: For the purpose of this research, cognitive flexibility is conceptually defined in terms of an individual's personality traits. According to Costa and McCrae (1992), *open* individuals have an active imagination, aesthetic sensitivity, an attentiveness to inner feelings, a preference for variety, intellectual curiosity, and independence of judgment. They are also willing to entertain novel ideas and unconventional values. *Agreeable* individuals are fundamentally altruistic, sympathetic to others, and eager to help them, believing that others will be equally helpful in return. Conversely, the *disagreeable* or antagonistic person is egocentric, skeptical of others' intentions, and competitive rather than cooperative. Thus, individuals with *open* and *agreeable* personality traits are seen as also having intrapersonal and interpersonal cognitive flexibility, respectively.

Limitations of the Study

The subjects comprise a significantly homogeneous group, with approximately 91% of the participants in the 18-35-year age range, 65% female, 75% single or never married, 78% Caucasian, and 86% Christian. Therefore, the results cannot be generalized to any other specific group, such as chronologically older populations, particular ethnic groups, or the non-religious. This study was also somewhat limited with respect to the number of subjects included in this analysis. Thus, a larger and more heterogeneous sample may have offered a better evaluation of the variables examined in this study.

Another limitation of this research is that all of the measures used in this study were self-report instruments. Inherent problems include a respondent's tendency to

choose socially desirable responses (faking good), acquiescence (tendency to answer yes or true), and deviation (tendency to give unusual or uncommon responses) (Anastasi, 1982).

Organization of the Study

Chapter 1 has presented a brief introduction to relevant literature, identification of the variables under investigation, and a statement concerning the purpose of this study. Research questions, definition of terms, and limitations have also been provided along with a brief rationale and explanation concerning the significance of this study. In chapter 2, a thorough review of relevant literature is presented. Chapter 3 outlines the methodology used in this study, including such issues as sample selection, research design, data collection, instrumentation, hypotheses and methods of statistical analysis. Analysis of the results is presented in chapter 4 followed by chapter 5, which includes a summary of the major findings, limitations, implications for clinical practice, and recommendations for future research.

CHAPTER II

REVIEW OF THE LITERATURE

Introduction

This chapter provides a review of the literature related to forgiveness, with concentration in the following areas: (a) defining forgiveness and the complexities therein; (b) the relationship between forgiveness and emotional and physical health; (c) the history of forgiveness in psychology; (d) obstacles and pathways to forgiveness; (e) the relationship between forgiveness and reconciliation; (f) the difference between forgiveness and unforgiveness; (g) pseudo-forgiveness; (h) considerations for the clinical use of forgiveness; (i) specific therapeutic interventions; (j) the role of forgiveness in positive psychology; (k) the relationship between forgiveness and empathy; and (l) the relationship between forgiveness and personality.

Defining Forgiveness

Forgiveness can be defined in various ways, whether that be in theoretical, empirical, theological, or psychological terms. Veenstra (1992) explores the concepts related to forgiveness and offers the following synonyms: absolve, acquit, cancel, clear, condone, excuse, overlook, pardon, and release. From this list, it is obvious to note how professionals and laypersons alike would conceptualize forgiveness from varying perspectives, several of which are outlined in this review.

Many researchers propose that there are differing types of forgiveness. Nelson (1992) describes what she has labeled detached, limited, and full forgiveness. Detached forgiveness is defined as a reduction in negative affect toward a wrongdoer. Limited forgiveness involves the same reduction in negative affect, but also a partial restoration of the relationship, even if the emotional investment in that relationship has lessened. Full forgiveness involves complete cessation of negative affect and full restoration of the relationship.

Based on the compilation of numerous researchers, Hargrave and Sells (1997) conceptualize forgiveness as follows: (a) we release resentment toward an offender, (b) we restore relationships through the healing of inner emotional wounds, and (c) we release the person who caused us injury from potential retaliation. Hargrave and Sells advise that a restoration of love and trustworthiness helps both victims and victimizers to cease any destructive entitlement that may have been experienced. Vitz and Mango (1997) define forgiveness as “a person’s conscious decision to give up resentment and any claims for redress from someone who has hurt him or her” (p. 72). Pingleton (1997) offers a similar perspective, identifying that forgiveness is “giving up one’s right to hurt back” (p. 404). In both cases, an individual relinquishes any felt need for revenge.

It can be helpful in examining the manifold definitions of forgiveness to consider what forgiveness is *not*. Pingleton (1997) claims that forgiveness is not the act of condoning, excusing, forgetting, denial, repression, reconciliation, or a “quick substitute for hatred” (p. 404). In effort to identify what forgiveness is not, Enright and Zell (1989) coined the term pseudo-forgiveness, in which there may be an outward display of forgiveness, yet an inward harboring of resentment and revenge. The authors suggest

that pseudo-forgiveness can stem from a struggle to seek power. For example, a person might say, “Because I have forgiven you, I remind you that you ‘owe me one’” (p. 58).

DiBlasio and Benda (1991) describe forgiveness from a theological viewpoint, identifying it as

a profound pivotal point at which the vertical relationship to the Judeo-Christian Creator and the horizontal relationships between humans intersect, symbolized by the cross on Golgotha, and is a central concept upon which Judeo-Christian theology arises. (p. 166)

Citing Bishop Butler, who claims that “forgiveness is letting go of one’s justified feelings of resentment,” Marino (1995) argues that letting go of resentment can betray a lack of self-respect in some cases. Similar to definitions already offered, Wahking (1992) suggests that forgiveness is “an act of will in which we pardon without demand for restitution” (p. 198).

In their article integrating Frankl’s existential psychology with a Christian perspective, Gassin and Enright (1995) assert that to forgive, one must view the wrongdoer with love and compassion, implying a need for empathy in the forgiveness process. The same authors propose that some 20 sub-processes are involved in the process of forgiveness. These sub-processes include, but are not limited to, “reframing” our perception of the wrongdoer, having empathy and compassion toward our offender, and realizing that we ourselves have been in need of others’ forgiveness in the past. Most importantly, Gassin and Enright claim that one must find meaning in both their suffering and forgiveness. To elaborate upon their definition, the authors state that forgiveness is “a process of struggling with and abandoning negative thoughts, feelings, and behaviors directed at the injurer, while gradually and actively incorporating positive thoughts, feelings, and behaviors toward the same” (p. 39).

The Benefits of Forgiveness

Spirituality in general is shown to have positive effects on mental health and the utilization of one's spiritual beliefs is shown to foster a healthy self-esteem (Lindgren & Coursey, 1995). As such, there has been growing attention toward the use of spirituality in psychotherapy. The fourth edition of the *Diagnostic and Statistical Manual of Mental Disorders* includes a new diagnostic category entitled *Religious or Spiritual Problem*. Although this study focused specifically on forgiveness, which is only one aspect of a person's spirituality or religious practice, the above observation is noteworthy as this addition to the *DSM-IV* is seen as promoting a new relationship between psychiatry and the fields of religion and spirituality.

Wahking (1992), whose research focuses on Christian biblical principles, asserts that one can grow spiritually through the practice of Christian forgiveness, explaining that guilt—an emotion he identifies as keeping us inwardly burdened by our own mistakes—can be removed by grace. Believing that alienation from God, self, and others can be removed through closeness and intimacy, Wahking claims that one becomes inwardly divided by refusing to forgive. This inner disunity, as he calls it, can be removed through integration and wholeness and, ultimately, forgiveness.

Forgiveness has been demonstrated to benefit specific populations as well. McAllister (1988) cites a study demonstrating that families who emphasized love, forgiveness, and personal affection were at lower risk for drug use. Forgiveness is also seen as beneficial to survivors of abuse. Freedman and Enright (1996), in their work with forgiveness as an intervention goal with incest survivors, indicated that forgiveness can result in decreased anxiety and depression among incest survivors. Further, Casey (1998)

suggests that forgiveness is an action that places the person doing the forgiving in a position of power over and above that of the person receiving the forgiveness (p. 227). In this light, forgiveness is seen as an act of personal empowerment.

Not only is forgiveness seen as an avenue leading toward improved emotional, mental, and spiritual health, the inability or unwillingness to forgive is seen as destructive. DiBlasio and Proctor (1993) discuss how a lack of forgiveness and bitterness can perpetuate dysfunctional patterns in marriages and families. These authors cite several researchers who, in their clinical practice, have found forgiveness to be beneficial in working with anger and depression, family-of-origin issues, personality disorders, self-guilt, problems with alcoholic families, and healing broken marriages (DiBlasio & Proctor, 1993). Further, research by Mauger et al. (1992) demonstrates how a lack of forgiveness can result in alienation, denial of a need for affection, feelings of persecution, hypersensitivity to criticism, the development of cynical attitudes, and deficits in impulse control.

Beyond the benefits to emotional and mental health, there is recent evidence to suggest benefits to physical health as well. In the year 2000, the direct examination of the association of forgiveness with physical health was in its infancy and there were few, if any, controlled studies concerning this relationship. Curiosity about this relationship, however, existed for years prior. In 1997, The Campaign for Forgiveness Research, a nonprofit organization eliciting donations to support scientific research on forgiveness, was established with Everett Worthington, Ph.D., a pioneer in the field of forgiveness, serving as director of this campaign. Moran (2000) reports that the organization aims to study the effects of forgiveness on physical and mental health, HIV patients, family

conflict, racial tension, grief and loss, as well as the differences in perceptions of behavior between victims and perpetrators.

Witvliet et al. (2001) investigated the emotional and physiological effects when people imagined responding to their real-life offenders in unforgiving ways (rehearsing the hurt, harboring a grudge) and forgiving ways (empathetic perspective taking, granting forgiveness). The authors identify that four physiological measures (facial EMG, skin conductance levels, electroencephalogram, and blood pressure) provide a window into what occurs within the human body during emotional thoughts about an offender, even when the thoughts are very brief. They suggest that the emotional and physiological effects identified in this study may be mediators of a relationship between forgiveness and health.

Witvliet et al. (2001) report that earlier work has identified anger, hostility, anxiety, and depression as psychosocial risk factors for heart disease, with chronic sympathetic nervous system arousal as a mechanism for the relationship between psychosocial factors and heart disease. They conclude that chronic unforgiving and begrudging responses may contribute to adverse health outcomes by perpetuating anger and heightening sympathetic nervous system arousal and cardiovascular reactivity. The authors assert that although fleeting feelings of unforgiveness may not erode health, more frequent, intense, and sustained unforgiving emotional imagery and behaviors may create physiological vulnerabilities or exacerbate existing problems in a way that erodes health.

Lastly, Witvliet et al. (2001) argue that when people enact forgiving responses, the physiological demands of unforgiving emotional hurt and anger are reduced, thereby reducing associated health risks. They note that increased frequency of forgiving others

could function to reduce the chronicity of distress (e.g., anger, blame, and vengeful thoughts and feelings). The reduced chronicity of stress has prospectively been shown to alter brain, coronary, and immune functioning. Such reductions could encourage diminished sympathetic nervous system arousal in frequency, magnitude, and duration resulting over time in less risk of physical disease (Witvliet et al., 2001).

Lawler et al. (2003) explored the physiological correlates of both trait and state forgiveness in response to interpersonal conflict, specifically interpersonal betrayal by a parent and friend or partner. As these researchers state, “A variety of emotional experiences, such as hostility and anger, have been linked to ill health and cardiovascular disease through increased sympathetic nervous system reactivity to stress” (p. 373), findings which are in agreement with Witvliet et al. (2001). Lawler et al. (2003) revealed that trait forgiveness was associated with lower levels of blood pressure, while state forgiveness was associated with lower levels of blood pressure and heart rate among other findings. Further, Lawler et al. explain that both the expression and suppression of anger can yield negative health outcomes, adding that forgiveness can offer a third alternative in the response to anger.

In further pursuit of their researcher interests, Lawler et al. (2005) found that reduction in negative affect toward an offender (i.e., the victim relinquishes ideas of revenge and feels less hostile, angry, or upset about the experience) is the pathway that most fully mediates the forgiveness-health relationship. Thus, health consequences of lack of forgiveness may be exacerbated by increased levels of negative emotion. If there is a causal role between forgiveness and health, then reduction of anger, anxiety, and

depression may explain how forgiveness operates on the human body; although, the authors assert that this possibility must be treated with caution.

In 2006, Lawler-Row, Younger, Piferi, and Jones continued to study the relationship between forgiveness and interpersonal conflict, adding to their research the role of adult attachment style. Blood pressure, heart rate, attachment style, forgiveness, empathy, and emotional expressiveness were measured. Specific to the physiological variables, results indicated that securely attached adults exhibited lower levels of systolic blood pressure while being interviewed about a betrayal they experienced. Securely attached adults also exhibited greater degrees of diastolic blood pressure and mean arterial recovery following the interview process than did subjects evaluated to be less secure in their attachment style.

Obstacles to Forgiveness

McAllister (1988) identifies four obstacles he claims can serve as barriers to forgiveness. First, he suggests that a strongly authoritarian home life or religious environment, in which strict principles were not observed by the authorities themselves, may foster difficulty in the process of forgiveness. Second, he asserts that self-righteous attitudes make it difficult to ask for or to offer forgiveness. McAllister explains that these attitudes can encourage a sense of entitlement, insulating individuals from humility, which is something he identifies as a necessary precursor to forgiveness. Further, McAllister suggests that self-righteousness can also interfere with the ability to understand an offender, implying that empathy is another important precursor to forgiveness. Third, McAllister claims that refusal to forgive may elicit a sense of power or control over our present circumstances, meaning that we may refuse to forgive in an

attempt to manipulate guilt and punishment of others. Fourth, our need to find revenge can serve as an obstacle to forgiveness. McAllister adds that the vengeful person tends to exaggerate the offending act of another, an exaggeration which can perpetuate the grudge one holds against another.

Olen (1985) suggests that our inability to forgive, or our “non-forgiveness,” can serve as a power defense, creating a buffer or safe distance from the pain involved with the one who hurt us. This defense, Olen notes, keeps us protected from perceived danger and safely guarded from the pain of loss.

Pingleton (1997) offers a number of additional obstacles that he suggests can impede the process of forgiveness. Specifically, he asserts that a person who admits no guilt fails to receive forgiveness from God, nor is forgiveness an option when we blame others to avoid the pain of facing our own guilt. Pingleton also suggests that when our offender has not confessed or repented for their wrongdoing or when we minimize the others’ offense to protect ourselves from anticipated rejection, we are less able to receive or offer forgiveness. Excessive guilt or shame can also be problematic in that one may believe, “I’m so bad I cannot be forgiven.” This kind of thinking, which Pingleton coins “intropunitive guilt” (p. 410), leads us to conclude that our “bad” is stronger than God’s “goodness.”

To close this discussion, Enright (1996) identifies four myths about forgiveness, which often serve as obstacles. These include: (a) forgiving is the same as excusing, (b) forgiving is forgetting, (c) forgiving is the same as reconciling, and (d) forgiveness makes you weak. These are common beliefs held by many which cause great interference in the process of forgiveness.

Pathways to Forgiveness

Attention will now be given to the pathways through which forgiveness can be accomplished. To begin, Olen (1985) identifies six options:

1. The development of acceptance is instrumental in learning to forgive. Olen explains that when we hurt, we turn inward, focus on ourselves, and create a limited view whereby we fail to see another's perspective. In doing so, we fail to empathize or accept what the offender has done.

2. Further, the ability to drop our demands can serve to lessen anger. Olen asserts that the "wall of demands" around our ego serves as a safeguard. By dropping these demands, we can more easily come to accept things as they are and see another's reality, which usually results in less anger.

3. Through the process of gaining more information, Olen proposes that distorted interpretations are lessened. He believes that forgiveness is directly related to the degree of information one considers. When we are filled with hurt, anger, and a lack of forgiveness, our ability to judge reality is decreased and, thus, our perception or interpretation of what an offender has done is distorted.

4. Realizing the validity of both positions is also presumed to aid in forgiveness. Olen suggests that this realization helps us move away from an "if I'm right, then you are wrong" attitude, seeing that two opposing realities can stand side by side.

5. The process of waiting for sorrow can impede forgiveness. Olen acknowledges that it is certainly easier to forgive when others recognize what they have done wrong and are remorseful; yet often this is not the case.

6. Last, forgiving oneself leads to forgiving others. According to Olen, a self-forgiving stance can create an attitude of tolerance and flexibility for both ourselves and others.

Adams (1991), a Gestalt psychotherapist, identified other pathways to forgiveness. The author proposes that having the willingness to forgive, being able to specifically identify the source of the pain, striving to understand the person who has hurt us, determining the part we have played in the behavior we now need to forgive and initiating a “forgiveness discussion” are steps one must take toward forgiveness. At the same time, Adams recognizes that this last step is not always possible or necessary. Needing to be aware that we are not always entirely blameless, Adams suggests that forgiveness requires a fair amount of self-criticism and self-evaluation.

McAllister (1988) discusses how families influence our potential to forgive, identifying that “a person’s ability to forgive others reflects the forgiveness that person experienced from early authority figures” (p. 3). Therefore, the importance of modeling as a means to forgiveness is demonstrated in this concept.

Forgiveness and Reconciliation

In literal terms, Wahking (1992) reports that reconciliation is “to become friends again” (p. 200) and involves the restoration of a loving relationship. Wahking supports, however, the idea that forgiveness is possible even without such a restoration or reconciliation. McAllister (1988) agrees, stating that forgiveness itself does not bring about reconciliation. Rather, he proposes that forgiveness is primarily an internal act that does not require external demonstration.

In Fow's (1996) review of the literature concerning the phenomenology of forgiveness and reconciliation, he observed that reconciliation has commonly been identified as both a component and goal of forgiving. At the same time, however, reconciliation is clearly distinguished from forgiving, which is seen as related to but not conditional upon reconciliation. Fow suggests that Judeo-Christian theology has "forged a strong link" between forgiveness and reconciliation, stating, "In Judaism, forgiveness is concerned with the restoration of the covenant between Israel and God. Christianity expands forgiveness from the relationship of humankind and God to include human interaction" (p. 226). Fow asserts that Christian theology equates forgiveness with full reconciliation; conversely, he views forgiveness as a step toward reconciliation. In summary, Fow acknowledges that there are conflicting ideas within the discipline of psychology concerning the relationship between forgiveness and reconciliation.

Kirkpatrick (1995) defines forgiveness as leading to "an emotional and cognitive release from the past event leading to the resumption of life without rumination including the anticipation of retribution" (p. 270). Kirkpatrick argues there is a firm distinction between forgiveness and reconciliation, in that the latter involves the "additional behavioral component of a resumption of interpersonal relations with the other individual at some agreed upon level of intimacy" (p. 270). Kirkpatrick specifies that reconciliation does not necessarily restore the relationship to its previous level.

Among theologians and psychologists, there has been debate concerning a Christian's obligation to forgive. In response to Martin (1997), who suggests that repentance of an offender is necessary for Christian forgiveness, Gassin (2000) argues that repentance is not a necessary element. Gassin makes the distinction that both

Scripture and church view forgiveness as more of an interpersonal process, whereas psychology tends to view it as more of an intrapersonal process. Although Gassin makes a distinction between reconciliation and forgiveness, she also suggests these two concepts are not mutually exclusive.

When this debate is brought into the therapeutic context, it becomes even more complicated. Freedman (1998) notes the importance of identifying the client's goals directly with the client to determine whether the goal is forgiveness, reconciliation, or both. It is also important to assess the expectations a client may have if reconciliation is desired and whether or not the injurer has changed his or her behavior. In regard to the latter, Freedman identifies that this assessment must determine if the injurer has admitted to the injury, is apologetic, and is willing to engage in a relationship.

In many cases, reconciliation is simply not an option and in other cases may not be advisable. Berez (2001) suggests that it may not be wise for a clinician to encourage reconciliation in cases of sexual abuse, physical abuse, chronic marital infidelity, or alcoholism, to name a few. In fact, Berez proposes that in certain cases "emotional or geographic separation without bitterness" (p. 264) may be the most advisable option.

Berez follows:

By helping such clients build enough rapport to at least reframe the perpetrator as a "sick person" instead of a "monster," or a "genetically challenged" drinker instead of a "rotten drunk," victims of habitually hurtful relationships can be encouraged to disjunctively forgive and move on. (pp. 264-265)

In disjunctive forgiveness, reconciliation does not occur; rather, the client releases his or her bitterness. In what he calls the 3 R's of the Forgiveness Model—a model involving both situational and personal variables—the first R represents Rapport (empathy), the second R represents Reframing (cognitive restructuring), and the third R

represents either Reconciliation or Release. Briefly stated, Berez suggests that forgivers use cognitive processes of dialectical reasoning and reframing, which are modulated by the emotional experiences of empathy, guilt and shame, a process which may or may not result in reconciliation. These ideas were also explored during consultation with John Berez (personal communication, December 1, 1999), who offered insight and guidance in this current study. Berez shared his belief that forgiveness involves both emotional and cognitive components, requiring both empathy and cognitive flexibility.

Forgiveness vs. Unforgiveness

The term unforgiveness is somewhat new to the literature in recent years and the psychological problems associated with it are becoming clearer as researchers further examine this concept. DiBlasio (2000) suggests that unforgiveness results in problems being compounded because cognitive and emotional energy is misdirected into resentment, which impedes healing. Subsequently, DiBlasio claims that there is a breakdown in emotional, psychological, physical, spiritual, and interpersonal functioning when one finds themselves in a state of unforgiveness, adding that “victims become their own offenders as they become absorbed in unresolved bitterness” (p. 151).

Generally, researchers have viewed unforgiveness as the opposite of forgiveness. In recent years, this view has been challenged. Worthington and Wade (1999) define unforgiveness as a “cold” emotion characterized by “resentment, bitterness, and perhaps hatred, along with the motivated avoidance or retaliation against a transgressor” (p. 386). Further, they propose that unforgiveness may be reduced or avoided through retaliation, seeking revenge, and/or seeking justice. Forgiveness, on the other hand, is seen as a

process that results in a choice to relinquish unforgiveness and to seek reconciliation with an offender if “safe, prudent, and possible” (Worthington & Wade, 1999, p. 386).

Wade and Worthington (2003) continued their research and have since suggested that forgiveness is one way for an individual to resolve unforgiveness, but not the only way. Empirical research concerning the relationship between these two concepts suggests that while there is a substantial degree of overlap in the two variables, one construct does not fully explain the other. They note that some participants in their study simultaneously reported low levels of forgiveness and high levels of unforgiveness. Conversely, a substantial number of participants, however, reported low levels of forgiveness as well as low levels of unforgiveness. The pattern of predictors of unforgiveness differed from the pattern of predictors of forgiveness, further supporting the idea that these constructs are related, but not completely separate (Wade & Worthington, 2003).

Konstam et al. (2003) contributed further to research in this area by distinguishing the correlates of forgiveness and unforgiveness, specifically selfism and empathy. Selfism is defined as the personality disposition related to deficits in empathy, which is expected to inhibit the forgiveness process. Results of their study indicated that while selfism was shown to be associated with unforgiveness, it was not associated with forgiveness. The authors admit this finding warrants further investigation in order to better understand the role of selfism in forgiving, but anticipated an increased understanding would have much clinical utility, as would further development of empathy-based interventions.

In an article which reviewed published methods for promoting forgiveness across a broad range of clinical issues, Wade and Worthington (2006) found that approximately half of the studies by applied researchers prescribed interventions to help clients overcome unforgiveness without explicitly promoting forgiveness. This further supports the idea that the concepts of forgiveness and unforgiveness are separate and that it would be useful to further develop specific treatment interventions for cases of unforgiveness.

More recently, researchers studying the nature and utility of positive psychology practices suggest that “forgiveness is more than the reduction of unforgiveness. Forgiveness also includes increases in positive states, such as empathy and compassion, that may in turn produce greater social integration and increased quality of relationships” (Harris et al., 2007, p. 6).

Pseudo-Forgiveness

Enright and the Human Development Study Group (1991) suggest that pseudo-forgiveness is usually manifested within one’s psychological defenses. The authors describe three of these defense mechanisms. In reaction formation, they identify that while outward claims have been made to forgive an offender, an individual continues to harbor negative emotions underneath and unaware to the conscious mind. It is suggested that the outward display of forgiveness helps an individual to block anxiety that would otherwise flood the ego; if manifested, this anxiety would force one to confront the hate they feel. The defense of denial, the authors suspect, is tied to a narcissistic tendency to deny that others can hurt us deeply; in denying hurt, we consequently deny the need to forgive. By use of projection as a defense, the “forgiver” transfers his or her own sense

of imperfection onto another, who is innocent, and spends much time condemning and then “forgiving” the innocent.

Psychotherapy and Forgiveness

Introduction

Teshuvah is the word for the Jewish concept of forgiveness. It is described as a “path of return to one’s true spiritual nature, a path that reunites the individual with a larger spiritual community” (Frankel, 1998, p. 814). Many ancient Jewish communities observed periodic rites of atonement, rites which were seen as “essential for the harmonious functioning of the community” (p. 827). Frankel (1998) describes how the shaman or high priest functioned in much the same way as do psychotherapists, with the only difference being the focus on the well-being of the community as well as that of its individual members. The Jewish rites of repentance are seen as having therapeutic and healing power, and Frankel, who works as a psychotherapist, sees repentance as making numerous contributions to psychotherapy.

Until the 1980s, forgiveness was perceived as a theological concept and of little interest to social psychologists (Scobie & Scobie, 1998). As the decade progressed, there was increasingly more curiosity and attention focused on forgiveness, as is demonstrated through review of the literature. It was not until the early 1990s, however, that the empirical study of forgiveness began. The work of Robert D. Enright and his colleagues was paramount in the development of forgiveness theories, assessment tools, and therapeutic interventions.

In 1992, Enright et al. proposed a developmental view of forgiveness, identifying six styles of forgiveness which were paralleled with Kohlberg’s stages of justice. These

styles include: (a) revengeful forgiveness, in which a person forgives only if they can inflict a similar degree of pain on an offender; (b) conditional or restitutive forgiveness, in which a person forgives only to get back what was taken from them; (c) expectational forgiveness, in which a person forgives only because of perceived pressure or expectation to forgive; (d) lawful expectational forgiveness, in which an individual forgives because of religious demands; (e) forgiveness as social harmony, in which one forgives in order to restore good relations within society; and (f) forgiveness as love, in which a person forgives because it promotes a true sense of love.

In recent years, the breadth of interest in the utility of forgiveness for treating specific populations has expanded. Areas of interest include the use of forgiveness as a psychotherapeutic goal with elderly females (Hebl & Enright, 1993); forgiveness education with parentally loved-deprived late adolescents (Al-Mabuk et al., 1995); forgiveness as an intervention with post-abortion fathers (Coyle & Enright, 1997); and the meaning of touch in the context of forgiveness (Ferch, 2000). All of these studies aimed to examine the effectiveness of specific forgiveness intervention models, with the exception of the latter, which involved a qualitative analysis of individuals' experiences in which touch and forgiveness merged. Although attention is given to various specific populations and treatment interventions, it appears that researchers at large acknowledge the benefits of interpersonal forgiveness and the utility of such within the helping professions, as it is seen to free individuals from guilt and anger, making it a fundamental therapeutic goal (Enright, Eastin, Golden, Sarinopoulos, & Freedman, 1992). Berez (2001) concurs, recognizing that much of the work of a clinician involves helping clients to let go of past resentments, grudges, and bitterness. He estimates that 75% of those

who seek counseling are dealing with guilt and shame about their own behavior or bitterness about someone else's behavior.

Clinician Attitude

Traditionally, professionals have shied away from using forgiveness as a therapeutic intervention. Two reasons that may account for this reluctance are its association with religion and a generally weak empirical basis in the literature (Denton & Martin, 1998). However, DiBlasio and Benda (1991), who completed the first empirical study on this topic, found that clinicians with stronger personal religious convictions: (a) had slightly more positive attitudes about forgiveness as a therapeutic issue; (b) demonstrated slightly more openness to client religious issues in treatment; (c) saw more connection between forgiveness and anger, and (d) used forgiveness techniques more than clinicians with less religious identification.

Konstam et al. (2000) surveyed 381 mental health counselors regarding their attitudes and practices related to forgiveness. Counselors in the sample were identified to be diverse with respect to theoretical orientation and were well experienced in terms of having a broad experiential clinical base. Their findings indicated that 88% of their sample reported that forgiveness presents as an issue in their practice; 94% agreed it was appropriate as a counselor to raise forgiveness-related issues in practice. Significantly fewer mental health counselors, 51%, reported that this was the counselor's responsibility. Findings of Konstam et al. also found that counselors holding more positive attitudes toward forgiveness were more likely to raise forgiveness-related issues in counseling than were those with less positive attitudes.

Trends for Practitioners

DiBlasio and Proctor (1993), in their study of the clinical use of forgiveness among AAMFT therapists, were able to draw several conclusions regarding trends for practitioners. Foremost, they found that the majority of therapists have a favorable impression of forgiveness. Most therapists in the study, however, reported a deficit in the theoretical application of forgiveness techniques to their practices. Thus, while therapists may be in favor of the clinical use of forgiveness, they are not necessarily utilizing it as a therapeutic tool.

The major finding of the DiBlasio and Proctor (1993) study is that therapists' openness to a client's religiosity and therapist age were both significant predictors of the development of therapeutic techniques for using forgiveness in therapy. They found that therapists who are older and who demonstrate openness to inquiring, assessing, and using clients' spiritual belief systems in therapy were more likely to have developed forgiveness techniques than were others.

Across the spectrum of interventions to promote forgiveness, there appear to be some commonalities, including the way clinicians define forgiveness. It also appears to be a consensus that clinicians see usefulness in helping clients remember past hurt, building empathy in clients for the perpetrator, helping clients acknowledge their own past offenses, and encouraging a commitment to forgive the offender (Wade & Worthington, 2006).

The Role of the Clinician

Hargrave (1994), who specifically focused on forgiveness in families, suggests there are a number of different ways a clinician becomes involved in the process of

forgiveness with a client. To begin with, the clinician can play a role in insight. The clinician's role in insight is to objectively highlight the methods by which the client has been violated by a family member. It is necessary for the clinician to clarify the pain and assist the client in separating emotional turmoil from the transactions that caused the turmoil. After the transactions are clarified, the clinician can assist the individual with strategies that serve to protect themselves from further harm the family might perpetuate.

Second, Hargrave discusses the clinician's role in understanding. Part of the objectivity a clinician should maintain is the ability to empathize and understand the relational actions of all family members. Third, the clinician plays a role in helping family members give an opportunity for compensation. In this role, the clinician can help the victim to carefully assess their feelings toward the future relationship and develop realistic expectations of what the relationship should be in the future. Finally, Hargrave suggests, the clinician takes a role as relational mediator or coach. In this process, Hargrave explains that the victim and victimizer must come to an agreement on the violation, acknowledgment of responsibility, apology, and promise for the future relationship.

One distinction that Hargrave makes is the difference between exonerating and forgiving, clarifying that exonerating is defined as the effort of a person who has been hurt to lift the load of culpability off of the person who caused the hurt, which requires insight and understanding. Consequently, forgiving includes giving opportunity for compensation and the overt act of forgiving. To be clear, Hargrave notes that these are not stages, but rather stations that persons can oscillate between in an effort to forgive and reestablish relational trust.

The Forgiveness Triad

Enright and the Human Development Study Group (1996) identify that clinicians will encounter three types of forgiveness which constitute the forgiveness triad: (a) forgiving, (b) receiving forgiveness, and (c) self-forgiveness. The authors suggest that the latter of the three, self-forgiveness, is the most difficult, as it is more abstract and less concrete than its counterparts, adding that most people tend to be harder on themselves than on others. Enright and his colleagues offer specific intervention models for each type of forgiveness; although this review does not allow for a detailed analysis, each of the three processes includes an uncovering phase, decision phase, work phase, and outcome phase. In each case, the authors make an argument that forgiveness is rational and moral. For example, the forgiver offers a “gift” of forgiveness to an offender, regardless of the offender’s attitude or behavior, which implies that reconciliation is not necessary and trust need not be restored. The authors suggest that resisting the act of forgiving until the offender somehow changes gives great power to the offender, arguing that for this, as well as other reasons, forgiving shows self-respect.

Therapeutic Interventions

Introduction

In the past several years, increased attention has been drawn toward considering how forgiveness can be used as a specific therapeutic intervention. Several books, including Enright and Fitzgibbons’s (2000) *Helping Clients Forgive*, is written explicitly for counselors, regardless of their theoretical orientation, to guide them in providing forgiveness-focused counseling. In their text, Enright and Fitzgibbons offer strategies for applying forgiveness with specific disorders and populations, including depression,

anxiety, substance abuse, children and adolescents, marital and family relationships, eating disorders, bipolar disorder, and personality disorders. Thus, the clinician can become equipped with a variety of tools for addressing forgiveness across a broad spectrum of problems.

Wade, Bailey, and Shaffer (2005) enlisted 59 clients from three university counseling centers who had experienced a hurt that they wanted to forgive and talk about in therapy. Results indicated that the majority of these subjects who talked explicitly about forgiveness reported more overall improvement in the presenting problems for which they sought treatment. Results such as these warrant further investigation of specific therapeutic interventions, which are considered below.

Intentional Forgiving

Intentional forgiving as a therapeutic intervention is a process of forgiveness that is directed, mediated, and processed by the clinician. For the client, the process is entered into deliberately and willingly with the decision to work through debilitating emotions and choose mutual respect. “Intentional forgiving encourages people to preserve both self and relational respect and to forego the need for revenge or retribution” (Ferch, 1998, p. 263). The process of intentional forgiving may include psycho-education and, when appropriate, face-to-face interactions with the offender.

Psychology and Theology Integrated

The psychologically and theologically integrated model of the forgiveness process focuses on the following three concepts: (a) forgiveness can only be received from God if given to others, (b) forgiveness can only be given to others if received from self, and (c)

forgiveness can only be given to self if received from God. Pingleton (1997) describes these three as “a circular, synergistic, tripartite model of forgiveness,” claiming that this process is implicit in the disciples’ prayer (p. 405). In support of this assertion, Pingleton cites Scripture from Matt 6:9-13, in which Jesus taught his followers to seek God’s forgiveness as they, in turn, forgave others.

Adult Child Approach

The adult-child approach focuses on adult children being able to forgive their parents for hurt experienced during childhood. One adult-child approach, as discussed in Veenstra (1993), identifies three stages. First, the adult child’s “rescue” takes place within a healing group of helpers and recovering survivors. Second, the adult child’s “recovery” is facilitated through understanding and cessation of destructive relationship patterns at which time they learn alternatives that can foster healthy relationships. Third, relationship reconciliation is optional. If face-to-face reconciliation is not possible or appropriate, visualization or letter writing can be used as substitutes.

Structured Writing Tasks

In a study by McCullough et al. (2006), the effects of writing about the benefits of an interpersonal transgression were examined. Subjects were assigned to one of three groups, each group given a different 20-minute writing task. The first group was asked to write about the traumatic features of the most recent interpersonal transgression suffered. The second group was asked to write about the personal benefits resulting from the identified transgression. A third control group was asked to write about a topic unrelated to a transgression. For participants in group two, the writing task was demonstrated to

facilitate forgiveness; thus, the researchers suggest that this type of structured intervention may have clinical utility in efforts to help clients forgive.

Process Models

The process models are known to be the most prominent in the literature. Brandsma (1982) outlines several steps that may be included in a variety of process models, the first of which is the client's choice to let go of negative feelings. This is followed by a willingness on the part of the client to face past experiences and associated painful feelings in the comfortable, non-threatening counseling environment. In doing so, the client is encouraged to see other people in terms of their needs, motives, and reasons for behavior. By taking these steps, an individual progresses toward releasing anger and resentment and is closer to relinquishing the idea of revenge or retaliation.

Decision-Based Treatment

DiBlasio (2000) outlines a specific decision-based model of treatment for cases of marital infidelity, defining this treatment as the cognitive process of letting go of resentment, bitterness, and need for vengeance. By definition, emotional readiness is not a factor, as there is a separation of cognition from emotion in making the forgiveness decision. DiBlasio suggests that what follows is an act of will in which the person chooses whether or not to forgive, which he asserts to be consistent with cognitive-behavioral approaches in psychotherapy. DiBlasio notes that he is careful to warn his clients that a decision to forgive does not necessarily end emotional pain and hurt, yet offers reassurance that this will be addressed in ongoing counseling.

Although clients are generally eager to be relieved of negative emotions, DiBlasio (2000) suggests that when clients understand they can make a decision to forgive, even without feeling ready to do so, they can feel empowered because they realize they no longer need to be victims to their feelings. Alternately, when forgiveness is defined as driven primarily by emotions, clients can experience a sense of powerlessness. For

The authors note that although caution must be exercised because of the numbers of studies, results include important evidence meriting a thoughtful examination at this time.

Baskin and Enright (2004) assert that although forgiveness is not an intervention for every disorder, its empirical showing in this meta-analysis is encouraging. Empirical strength has been shown with traditionally challenging populations, such as incest survivors; sexual abuse, divorce, and family-of-origin concerns; and mental health issues significantly related to anger. An important consideration is whether these results establish forgiveness therapy as an empirically supported treatment. Many of the studies in this analysis have significant aspects to be considered efficacious. This includes the fact that some have been compared to psychological placebo; others have been compared with established interventions, such as a support group; many have been conducted with treatment manuals; and all of the studies clearly specify characteristics of their client sample.

Path Models

A number of path models of forgiveness and reconciliation have been suggested to explain and aid individuals' attempts to forgive, though few models have been empirically tested for efficacy. Walker and Gorsuch (2004) sought to determine the underlying dimensions of 16 models of forgiveness and reconciliation and empirically evaluate the relationships among the constructs when attempting to forgive or reconcile. The following criteria were used to select forgiveness models for this study: (a) the study was a published work from either the fields of psychology or theology; (b) the model explicitly referred to the process of forgiveness and/or reconciliation; and (c) the model

was available in published research literature at the time the study began. Sixteen models fit the three criteria and were classified as therapeutic, popular, or religious in nature.

Factor analysis identified five common factors across the 16 models of forgiveness examined in this study: (a) Reconciliation, which includes reaffirming, reestablishing, or reconstructing the hurt relationship; (b) Emotional Forgiveness, defined as the decision to forgive, becoming willing to explore forgiveness as an option, or experiencing emotional release; (c) Receiving God's Forgiveness, described as feeling loved by Christ and wanting him at the center of life, recognizing total forgiveness by God, or accepting God's forgiveness; (d) Empathy, which involves examining one's own psychological defenses and appreciating the reasons for the person's actions; and (e) Hurt and Anger, described as feeling angry, depressed, or experiencing negative emotional consequences.

Following examination of the five factors, Hurt and Anger was chosen as the starting point of the forgiveness process and Reconciliation as the endpoint. Some aspect of being hurt or angry is typically a starting point and either reconciliation or forgiveness as the endpoint of the process based upon the authors research of the 16 models. After choosing the starting point and the endpoint, Walker and Gorsuch (2004) explored several ways in which the other three factors fit in the path to forgiveness and reconciliation.

Positive Psychology

“Counseling psychology has a historical commitment to enhancing human strengths, a focus that has enjoyed broader interest with the recent emergence of positive

psychology” (Harris et al., 2007, p. 3). By definition, positive psychology is the study of human strengths, which includes, but is not limited to

the study of subjective experiences (e.g., well-being, satisfaction, flow, happiness), individual traits or dispositions (e.g., capacity for love, courage, hope, gratitude, patience, forgiveness, creativity, spirituality, wisdom, humor), and interpersonal/group level virtues (e.g., civility, sense of community, altruism). (p. 3)

The authors use forgiveness and spirituality “as examples, illustrating the opportunities, limitations, and challenges of making strength promotion practical (and reimbursable) in counseling” (p. 3). Part of the rationale for positive psychology is that by focusing on and encouraging the growth of strengths in clients, negative states (feelings, thoughts, and behaviors) will in turn be reduced. The authors note that this argument may help to provide evidence that forgiveness-focused counseling, for example, is an empirically based treatment intervention. Further research is needed in order to build a stronger case to managed-care companies that this treatment is worth the reimbursement they can offer. Harris et al. (2007) also assert that, as a learned skill, forgiveness interventions can be used to more effectively address common counseling goals. For example, forgiveness may be more effective in treating chronic anger than pure anger management interventions.

Defining Empathy

There appears to be a consensus among researchers that empathy includes both emotional and cognitive components. Mehrabian (1996), a pioneer in the study of empathy, defines emotional empathy as one’s vicarious experience of another’s emotional experiences, or simply, feeling what the other person feels. Cognitive empathy differs from emotional empathy in that it is the ability to assume the perspective of

another person. A cognitive role-playing approach, proposed by Dymond (1949), defines empathy as “the ability to take the role of another and understand and accurately predict that person’s thoughts, feelings, and actions” (Mehrabian et al., 1988, p. 221).

Mehrabian et al. (1988) suggest that making a distinction between emotional empathy and cognitive empathy has been cause for some confusion in the literature because they are separate and not mutually exclusive.

In much the same way that forgiveness interventions have been developed for use in clinical settings, empathy is seen as an integral component in the therapeutic process.

Feller and Cottone (2003) cite a definition of empathy as stated by Carl Rogers:

To sense the client’s private world as if it were your own, but without ever losing the “as if” quality – this is empathy, and this seems essential to therapy. To sense the client’s anger, fear, or confusion as if it were your own, yet without your own anger, fear, or confusion getting bound up in it, is the condition we are endeavoring to describe. When the client’s world is this clear to the therapist, and he moves about in it freely, then he can both communicate his understanding of what is clearly known to the client and can also voice meanings in the client’s experience of which the client is scarcely aware. (Rogers, 1957, p. 99)

Feller and Cottone (2003) further note that the construct of empathy within the client-therapist relationship is present in some form across all counseling theories, adding that the therapeutic alliance is dependent upon the concept of empathy. In their review of the research concerning the importance of empathy in the therapeutic alliance, Feller and Cottone conclude that empathy, or some related interpersonal quality, exists in all counseling theories to some degree and is, in fact, a central component to many of these theories. They further conclude, however, that while Rogers’s core conditions of genuineness, empathy, and unconditional positive regard are not seen by most as sufficient for therapeutic change, it remains an important ingredient in the counseling relationship. Much of the research concerning empathy and forgiveness supports the

need for victims to develop empathy toward an offender, which is seen to be a necessary step in forgiveness (Enright & Human Development Study Group, 1996; Doyle, 1999).

Forgiveness and Empathy

In examining the relationship between forgiveness and empathy, Berez (2001) suggests that “the forgiver empathically enters—at least partially—into the transgressor’s emotional experience” (p. 260). Worthington et al. (2000) suggest that empathy-based interventions are often successful in facilitating forgiveness. In their research, Worthington et al. attempted to promote forgiveness using 10-minute, 1-hour, 2-hour, and 130-minute interventions in psycho-educational group settings as well as pre-interview videotapes and letter-writing exercises. Overall, the findings suggested the amount of forgiveness achieved is related to the amount of time participants spent empathizing with the transgressor. While a brief intervention of 2 hours or less was not shown to reliably promote significant forgiveness, the researchers suggest it may serve as a starting point in the forgiveness process.

Moran (2000) cites Clark Aist, Ph.D., chaplain at St. Elizabeth’s Hospital in Washington, D.C., and consultant to the APA’s Committee on Religion and Psychiatry, who proposed that “the distinguishing mark of forgiveness is the ability to recognize in one’s victimizer one’s own capacity to victimize and one’s own need for forgiveness,” adding that “the wayward spouse, the abusive partner, even the murderer, can be forgiven when an individual recognizes his or her capacity for infidelity, abuse, and murder” (p. 26). Imagine the empathy required to accomplish this sort of recognition.

Forgiveness and Personality

It is well understood that the absence of empathy is a hallmark of narcissism, which raises curiosity about the relationship between this particular personality characteristic and forgiveness. In their research, Sandage et al. (2000) looked particularly at the process of seeking forgiveness, with subjects consisting of students who admitted they had transgressed against a partner within the past year. Findings indicated a significant relationship between narcissism and seeking forgiveness, with lack of empathy playing a significant role in this relationship. Sandage and colleagues offer the explanation that people scoring higher in narcissism may experience interpersonal conflict as highly threatening. This perceived threat may activate psychological defenses such as splitting and projection, thus impeding the individual's ability or likelihood to seek forgiveness.

In addition to narcissism creating an obstacle to forgiveness, Berez (2001) proposes that obsessive-compulsive and dependent personality traits also make forgiveness difficult. Those with obsessive-compulsive tendencies “long to live in a world that is orderly, punctual, clean, safe, and above all else fair” (p. 268). However, fairness is something that Berez claims is unattainable and an illusion. In the case of dependent personality traits, Berez suggests that some people “forgive” out of insecurity in response to a perceived fear that they cannot survive with their abusive spouse, adding that forgiveness is more of a submission for these individuals. Berez (2001) summarizes the relationship between forgiveness and personality succinctly as follows:

Comparing the frothy forgiveness of the histrionic with the reticent moral metrics of the obsessive-compulsive, it hardly seems like the same process. The insecurity-based “kiss-up” forgiveness of the co-dependent is in stark contrast to the “kiss-off” withholding of forgiveness by the narcissist. . . . When we view

forgiveness through the prism of personality, we realize it means profoundly different things to people of differing personality styles. (pp. 257, 258)

Other research has found that narcissistic entitlement as defined by an individual's expectations for special treatment and preoccupation with defending one's rights, impedes forgiveness. In one of six studies, Exline et al. (2004) identified that narcissistic entitlement was shown to predict less forgiveness and greater insistence on repayment for a past offense. The researchers completed six studies that examined people's willingness to forgive in a variety of situations. Such situations include cases from everyday life in which people were hurt or offended, hypothetical offense situations, and a laboratory-based game situation in which one subject was faced with aggressive behavior by another. Across all six studies, a sense of entitlement was associated with unforgiving attitudes. The researchers also tracked forgiveness over time, finding that narcissistic individuals would not let go of their grudges.

CHAPTER III

METHODOLOGY

Introduction

This study examined the relationship between the components of (a) forgiveness and (b) empathy and cognitive flexibility. Specifically, the purpose of the study was to determine how the separate components of forgiveness related to the separate components of empathy and cognitive flexibility. By use of Canonical Correlation Analysis, the study sought to gain insight into what dimensions were common between the two sets of variables and how much variance was shared.

This chapter provides a brief description of the sample used in this research, the hypotheses tested, definition of the variables, instrumentation, and procedures used for data collection.

Sample

The 208 subjects in this study included male and female adults enrolled in undergraduate introductory psychology courses at Indiana University South Bend. Subjects volunteered and earned 10 points of extra credit assigned by their instructors for their participation. The subjects comprised a significantly homogeneous group, with approximately 91% of the participants in the 18 to 35 age range, 65% female, 75% single or never married, 78% Caucasian, and 86% Christian. This sample is fairly

representative of the undergraduate student population at Indiana University South Bend, but is not representative of the larger community in South Bend, Indiana.

Research Hypotheses

Hypothesis 1: There is a significant canonical correlation between the six components of forgiveness and the six components of empathy and cognitive flexibility.

Hypothesis 2: There is a linear combination of the four IRI subscales and the two NEO PI-R subscales which yields a significant prediction of the six EFI subscales.

Hypothesis 3: There is a linear combination of the six EFI subscales which yields a significant prediction of the four IRI subscales and the two NEO PI-R subscales.

Null Hypotheses

Null Hypothesis 1: There is no significant canonical correlation between the six components of forgiveness and the six components of empathy and cognitive flexibility.

Null Hypothesis 2: There is no linear combination of the four IRI subscales and the two NEO PI-R subscales which yields a significant prediction of the six EFI subscales.

Null Hypothesis 3: There is no linear combination of the six EFI subscales which yields a significant prediction of the four IRI subscales and the two NEO PI-R subscales.

Definition of Variables

Listed below are instrumental definitions for the variables included in this study. For additional information concerning the conceptual, instrumental, and operational definitions as well as specific methodological considerations, see Appendix A.

Forgiveness: The Enright Forgiveness Inventory was used to measure the construct of forgiveness. Consisting of six subscales, it measures the presence of positive affect, cognition, and behavior as well as the absence of negative affect, cognition, and behavior (Subkoviak et al., 1995).

Empathy: The Interpersonal Reactivity Index was used to measure the construct of empathy. Consisting of four subscales, it measures both emotional and cognitive aspects of empathy (Davis, 1983a, 1983b).

Cognitive Flexibility: The NEO Personality Inventory-Revised was used to measure this construct. It is important to note that, as a personality test, this instrument was not explicitly designed to measure cognitive flexibility. Rather, it is designed to assess personality styles. Thus, for the purpose of this research, cognitive flexibility was *implicitly* defined by the means of this instrument. Two out of five scales in the inventory were used in this study. The Openness to Experience scale was used to implicitly define intrapersonal cognitive flexibility. The Agreeableness scale was used to implicitly define interpersonal cognitive flexibility (Costa & McCrae, 1992).

Instrumentation

Enright Forgiveness Inventory

The Enright Forgiveness Inventory–U.S. Version (EFI-US) was developed to measure the degree to which a respondent has forgiven a target person (e.g., a particular friend, family member) who has hurt or offended the respondent. Created by Robert D. Enright, this paper-and-pencil inventory consists of 65 items which are scored on a 6-point Likert-type scale (1=strongly disagree, 2=disagree, 3=slightly disagree, 4=slightly agree, 5=agree, and 6=strongly agree). The EFI-US is designed to measure six

dimensions of forgiveness: (a) the absence of negative affect, (b) negative judgment, and (c) negative behavior; and (d) the presence of positive affect, (e) positive judgment, and (f) positive behavior.

Respondents are directed to think of a person who has seriously offended or hurt them and to indicate how deeply they were hurt by the offender (ranging from no hurt to a great deal of hurt); by whom they were hurt (e.g., friend, relative, employer, etc.); if the offender is living or deceased; and how long ago the offense occurred (ranging from days ago to years ago). Respondents are then asked to indicate their level of agreement with items that indicate the degree to which they have experienced certain feelings, thoughts, or behavioral intentions regarding the identified offender. Finally, respondents are asked to respond to a set of five test items which measure validity, to assess if the subject has truly forgiven an offender or rather attempted to make it appear they have when they have not. A final question asked respondents to rate their overall degree of forgiveness; this item is used to correlate with the 60-item test as a validity check to assess if the subject's response to this item positively correlates to scale scores.

According to Subkoviak et al. (1995), forgiveness is seen as a universal construct that should apply to persons from all cultures and religious backgrounds. The authors of the scale have collected data in Brazil, Israel, Korea, Saudi Arabia, Taiwan, and the United States. For the U.S. sample, 204 female and 190 male college students and their same-sex parents constituted the standardization sample. The average age of the college student was 22 and the average age of the parent was 49.

Reliability and Validity

Reliability for the EFI-US, as reported by Subkoviak et al. (1995), was established by estimating internal consistency with Cronbach's alpha. Alphas were consistently high for all six subscales and the total score (.93 to .98). Test-retest reliabilities ranged from .67 (negative behavior subscale) to .86 (total scale score).

With respect to validity, the subscales were first correlated with each other. The subscales were shown to be highly inter-correlated, with correlation coefficients ranging from .80 to .87. The subscales were then correlated with a single-item measure of the degree to which respondents had forgiven the person they rated as they completed the instrument. The EFI-US subscales were moderately correlated with this single item (Pearson's r 's from .60 to .68). Coefficients of this size are thought to be impressive, given that one of the variables was a single-item measure with limited reliability.

Subkoviak et al. (1995) hypothesized that forgiveness should lead to reduced anxiety in relationships that are particularly intimate or developmentally significant. Based on this hypothesis, they speculated that an instrument that purports to measure forgiveness should be correlated with indices of mental health. Thus, the EFI-US was correlated with measures of anxiety and depression, based on the assumption that forgiveness would lead to lesser symptoms of both. There was ultimately some support for the hypothesis that forgiveness will positively correlate with mental health. In addition, it was found that the negative affect subscale negatively correlated with measures of depression among these respondents.

Interpersonal Reactivity Index

The Interpersonal Reactivity Index (IRI) is a 28-item self-report measure which asks the subject to respond to each item by indicating how well the item describes them according to 5-point Likert-type scale (from A = does not describe me well, to E = describes me very well). The total scale is divided into four 7-item subscales: Perspective Taking, Fantasy, Empathic Concern, and Personal Distress. The instrument was developed by Mark Davis and has been widely used in studies examining empathy. Davis (1983b) identifies that each of the four subscales taps some aspect of the global concept of empathy, both cognitive and emotional, making it a multidimensional measure of empathy.

The Perspective Taking subscale explicitly measures the cognitive tendency to spontaneously adopt the psychological point of view of others, without necessarily experiencing any affective response. The Empathic Concern subscale measures the tendency to experience the affective reaction of sympathy and compassion for others; thus, it taps into “other-oriented” feelings. Conversely, the Personal Distress subscale examines “self-oriented” feelings and measures the tendency to experience personal feelings of distress and uneasiness in reaction to others’ distress. The Fantasy subscale measures the respondents’ tendencies to transpose themselves imaginatively into the feelings and actions of fictitious characters in movies, books, and plays. As such, Davis (1983b) suggests that this subscale is closer in tone to the two “emotional” subscales than the cognitive measure of Perspective Taking. Higher scores in each domain correspond to greater levels of self-reported empathy.

Reliability and Validity

Davis (1983a) reported adequate internal reliabilities with coefficients ranging from .71 to .77 on the four measures. Adequate test-retest reliability was also reported with r 's ranging from .62 to .80 over an 8- to 10-week period (Davis & Franzoi, 1991). Significant gender differences are reported to exist for each scale, most often the case with empathy measures, with females scoring higher than males on each of the four subscales (Davis, 1983b). Construct validity has also been well established (Davis, 1983b).

To support the idea that empathy is multidimensional, Davis (1983a) examined its relationship with measures of social functioning, self-esteem, emotionality, and sensitivity to others. Results of his study revealed that each of the four subscales displayed a distinctive and predictable pattern of relationships with the above measures. This provides considerable evidence to support the multidimensional view of empathy and the use of the IRI in particular. Davis's (1983a) further examination of the findings identify the following: Perspective- Taking is associated with better interpersonal functioning, higher self-esteem, and relatively little emotionality; Empathic Concern is not consistently associated with social competence or self-esteem, but is with emotional reactivity; Personal Distress is associated with heightened emotional vulnerability and a strong tendency toward chronic fearfulness; and Fantasy is similar to empathic concern in its associations, but has a stronger relationship with measures of verbal intelligence.

NEO Personality Inventory

The Revised NEO PI-R is the most recent version of Paul Costa and Robert McCrae's instrument to assess normal adult personality using the five-factor model of

personality. The NEO PI-R assesses five major domains of personality: Neuroticism (N), Extraversion (E), Openness to Experience (O), Agreeableness (A), and Conscientiousness (C), each represented by six lower-level facet scale scores. There are two separate forms: an observer form (Form R) and a self-report form (Form S), the latter of which is used in this study. There is also a shorter version of the test, with the acronym NEO-FFI, which is a 60-item short form of the instrument (Costa & McCrae, 1992).

Although the entire NEO PI-R was administered as a part of this research, only two of the five main scales were used to assess cognitive flexibility. The Openness to Experience subscale measures a person's "active seeking and appreciation of experiences for their own sake. Open individuals are curious, imaginative, and willing to entertain novel ideas and unconventional values; they experience the whole gamut of emotions more vividly than do closed individuals" (Costa & McCrae, 1992, p. 17). Those scoring low on the openness subscale would be seen as "conventional in their beliefs and attitudes, conservative in their tastes, dogmatic, and rigid in their beliefs [and] behaviorally set in their ways and emotionally unresponsive" (Costa & McCrae, 1992, p. 17). The Openness to Experience subscale is further divided into six additional scores consisting of: Fantasy, Aesthetics, Feelings, Actions, Ideas, Value, and a Total Scale Score.

The Agreeableness subscale is seen as an interpersonal dimension. The agreeable person is fundamentally altruistic, sympathetic and eager to help others, and believes others will be equally helpful in return. The disagreeable or antagonistic person is egocentric, skeptical of others' intentions, and competitive rather than cooperative. Those scoring high on this scale "tend to be softhearted, good-natured, trusting, helpful,

forgiving and altruistic. Eager to help others, they tend to be responsive and empathic and believe that most others want to and will behave in the same manner” (Costa & McCrae, 1992, pp. 17-18). Those high in agreeableness could be described as compassionate, while those low in agreeableness could be described as cynical, rude, abrasive, suspicious, uncooperative, irritable, or even manipulative, vengeful, and ruthless. The Agreeableness subscale is further divided into six additional scores consisting of: Trust, Straight-Forwardness, Altruism, Compliance, Modesty, Tender-Mindedness, and a Total Scale Score.

Reliability and Validity

Plake and Impara (2001) identify that the domain level reliabilities of the NEO PI-R are excellent, ranging from .85 to .95 for both the self and observer report forms of this instrument. Facet-level reliabilities are good, ranging from .56 to .90 for both self and observer report forms of the NEO-PI. Short-term test-retest reliability has been found with the NEO-FFI and the NEO PI-R. Long-term test-retest reliability has been shown for the N, E, and O domains of the previous version of this instrument.

Norms are based on a sample of 1,000 subjects (500 males, 500 females) selected from three large scale studies of the NEO PI-R. The normative sample was stratified to match the 1995 United States Census projections for age, gender, and race. This careful selection of a normative sample is viewed as significant improvement over the previous NEO-PI norms that were not as representative of the general population as is the current norm group. Separate norms are also provided for college-aged samples based on findings that adolescent and early adult samples systematically score higher on the

dimensions of N, E, and O and lower on the dimensions of A and C (Plake & Impara, 2001).

The validity of the NEO PI-R scales has been demonstrated in a variety of ways. There is strong consensual validity between self, peer, and spouse reports of the test. Construct, convergent, and divergent validity evidence of the scales has been collected through a series of studies conducted by Costa and McCrae. NEO PI-R scales correlated with analogous scales from other instruments representing a variety of theoretical perspectives on scale construction including: Career interests (Self Directed Search), Jungian Types (Meyers-Briggs Type Indicator), needs and motives (Personality Research Form), psychopathology (Minnesota Multiphasic Personality Inventory), and multidimensional personality instruments (revised California Psychological Inventory, Guilford-Zimmerman Temperament Survey, Adjective Check List, and the Interpersonal Adjective Scale, Revised) (As reported in a Review of the Revised NEO Personality Inventory by Micheal D. Botwin, Assistant Professor of Psychology, California State University, Fresno, CA; Plake & Impara, 2001).

Procedures and Data Collection

I was present for all data collection. The three instruments in this study were administered in group settings on the campus of Indiana University South Bend in an assigned room provided by the psychology department. Once the group was assembled, the participants were provided with verbal instructions and asked to read the Study Information Sheet which accompanied the instruments to be completed (see Appendix B). Subjects were then instructed to proceed and to read the written instructions provided on each of the instruments.

Subjects were first instructed to complete the five-item demographic survey, which asked participants to identify their age-range, gender, marital status, national origin, and religious affiliation.

The second instrument to be completed was the Interpersonal Reactivity Index (IRI), which asked the respondent to indicate how well each item described them by choosing the appropriate letter corresponding to a Likert-type scale. The IRI was completed by the majority of respondents in approximately 5 to 10 minutes.

The third instrument was the Enright Forgiveness Inventory (EFI-US), which directed respondents to think of a person who had seriously offended or hurt them and to indicate the degree to which they had experienced certain feelings, thoughts, or behavioral intentions regarding the offender. The EFI-US was completed by the majority of respondents in 10 to 15 minutes.

The last instrument to be completed was the NEO PI-R, which asked the subjects to respond to each item according to a 5-point scale. Most respondents required 30 to 40 minutes to complete this instrument.

Data Analysis

The data were analyzed using the Statistical Package for the Social Sciences (SPSS) computer software. All subjects whose completed instruments contained missing data were eliminated from the analysis. Those subjects with a score of 20 or higher on the pseudo-forgiveness scale of the EFI were also eliminated from the analysis. Such a score deemed their results invalid according to the scoring instructions of the instrument. I was solely responsible for data collection and data entry in order to minimize errors. Any data entry errors were corrected prior to analysis.

Descriptive statistics were calculated for the demographic variables of gender, age, marital status, national origin, and religious affiliation. To test the research hypotheses, Canonical Correlation Analysis was performed.

CHAPTER IV

RESULTS

Introduction

The purpose of this study was to examine the relationship between the components of (a) forgiveness and (b) empathy and cognitive flexibility. This chapter details the description of the sample used in this study as well as the results of the hypotheses tested.

Description of the Sample

Demographic data collected in this study included gender, age, marital status, national origin, and religious affiliation. As seen in Table 1, these variables were not equally represented in the sample. As the numbers below describe, the sample consisted primarily of White/Caucasian, Christian, single/never married females in the 18-35-year age range.

Of the 208 subjects, males accounted for 71 (34.1%) and females for 137 (65.9%) of the sample. With respect to age, those in the 18-35-year age range accounted for the majority (90.9%) of the sample. Additionally, there were 14 (6.7%) in the 36-45-year age range; four (1.9%) in the 46-55-year age range; and only one (0.5%) in the 56-65-year age range.

In regard to marital status, 158 (76%) of the subjects were single/never married, whereas 36 (17.3%) were married and 14 (6.7%) were divorced.

Table 1

Demographic Characteristics of the Sample

Variable	<i>N</i>	%
Gender		
Male	71	34.1
Female	137	65.9
Age		
18 – 24	147	70.7
25 – 35	42	20.2
36 – 45	14	6.7
46 – 55	4	1.9
56 – 65	1	0.5
Marital Status		
Married	36	17.3
Divorced	14	6.7
Single/Never Married	158	76.0
National Origin		
American Indian	2	1.0
African American	17	8.2
Hispanic	12	5.8
Asian American	4	1.9
White/Caucasian	163	78.4
Other	10	4.8
Religious Affiliation		
Christian	179	86.1
Islam	2	1.0
Judaism	1	0.5
Buddhist	2	1.0
Non-Religious/Agnostic/Atheist	24	11.5

When identifying national origin, 163 (78.4%) of the subjects indicated they were White/Caucasian, with the remaining sample consisting of 17 (8.2%) African American; 12 (5.8%) Hispanic; 4 (1.9%) Asian American; and 2 (1%) American Indian. Ten subjects (4.8%) identified a national origin other than the aforementioned categories, but were not asked to specify a national origin.

With respect to religious affiliation, there were 179 (86.1%) subjects who identified themselves as Christian; 24 subjects (11.5%) identified as Non-Religious/Agnostic/Atheist; 2 (1%) identified as Islam; 2 (1%) identified as Buddhist; and 1 (0.5%) identified as Jewish.

Testing the Hypotheses

Null Hypothesis 1: There is no significant canonical correlation between the six components of forgiveness and the six components of empathy and cognitive flexibility.

Canonical Correlation Analysis was used to test this hypothesis. The results indicate that the null hypothesis can be discredited, as there was one significant dimension (Wilk's Lambda = .75, $p < .05$). Thus, the components of forgiveness were significantly associated with the components of empathy and cognitive flexibility, with a canonical correlation of .33 and square canonical correlation of .11. With only one significant dimension ($F = 1.6$, $p < .05$), 11% of the variance was shared between the two groups of variables (Appendix C). Thus, the original research hypothesis can be retained.

Null Hypothesis 2: There is no linear combination of the four IRI subscales and the two NEO PI-R subscales which yields a significant prediction of the six EFI subscales.

Multiple Linear Regression (MLR) was used to identify whether any of the components of empathy or cognitive flexibility function as predictors of the components of forgiveness. The Agreeableness subscale of the NEO PI-R was shown to be a predictor of four subscales of the EFI, including Positive Cognition ($R^2 = .07$); Negative Cognition ($R^2 = .07$); Positive Behavior ($R^2 = .06$); and Negative Behavior ($R^2 = .06$), all at the $p < .05$ level (Appendix C).

With Agreeableness serving as a measure of interpersonal cognitive flexibility, the results suggested that this personality style was correlated with both cognition subscales as well as both behavior subscales of the forgiveness inventory. Compared to others in the sample, “agreeable” individuals tended to have more positive and less negative thoughts as well as more positive and less negative behaviors against someone by whom they had felt hurt.

Null Hypothesis 3: There is no linear combination of the six EFI subscales which yields a significant prediction of the four IRI subscales or the two NEO- PI-R subscales.

MLR was used to determine if any of the components of forgiveness function as predictors of the components of empathy and cognitive flexibility. The results indicated that even though in general the components of forgiveness were found to be a significant predictor of Agreeableness ($R^2 = .07, p < .05$), only negative cognition was found to be a marginal ($p < .10$) predictor when considering the separate components of forgiveness (Appendix C, pp. 110, 114). The other components of forgiveness were not found to be

significant predictors of Agreeableness. Given that the correlation between these variables was not significant, no assumptions can be made about the specific nature of their relationships. The complete SPSS output of this statistical analysis can be found in Appendix C.

Summary of Findings

Canonical Correlation Analysis found a correlation between the components of forgiveness and the components of empathy and cognitive flexibility, with 11% of the variance shared between the two groups. When considering the role that empathy and cognitive flexibility might play in relation to forgiveness, it was found that agreeable individuals (those described as having interpersonal cognitive flexibility) tended to have more positive thoughts and less negative thoughts as well as more positive behavior and less negative behavior toward an individual by whom they had felt hurt. When considering the role forgiveness might play in relation to empathy and cognitive flexibility, the components of forgiveness as a whole were shown to predict Agreeableness. However, of the six components of forgiveness, only negative cognition was shown to be a marginally significant predictor of Agreeableness.

CHAPTER V

SUMMARY, DISCUSSION, AND RECOMMENDATIONS

Summary

Purpose of the Study

In order to gain further insight into the study of forgiveness and its correlates, the relationship between forgiveness and the constructs of empathy and cognitive flexibility were examined. Specifically, the purpose of the study was to determine how the separate components of forgiveness related to the separate components of empathy and cognitive flexibility. Understanding that each variable under investigation is multidimensional, the affective, cognitive, and behavioral aspects as well as intrapersonal and interpersonal dimensions were of particular interest.

Methodology

Participants included undergraduate students from a local university enrolled in an introductory psychology course. Subjects earned 10 points of extra credit for their participation. I was present for all data collection. The three instruments in this study were administered in group settings along with a brief demographic survey.

Of the 208 subjects, there were 71 men (34%) and 137 women (66%), with nearly 91% in the 18-35-year age range, 76% identified as single/never married, 78% identified

as Caucasian, and 86% identified as Christian. Thus, the sample was rather homogeneous, prohibiting the results from being generalized to other populations.

Forgiveness was measured by use of the Enright Forgiveness Inventory (EFI), which is divided into six subscales including the (a) presence of positive affect, (b) positive cognition, and (c) positive behavior, as well as the absence of (d) negative affect, (e) negative cognition, and (f) negative behavior toward an individual by whom the subject had felt hurt or offended.

Empathy was measured by use of the Interpersonal Reactivity Index (IRI), consisting of four subscales: Perspective-Taking, Empathic Concern, Personal Distress, and Fantasy. These subscales assessed both emotional and cognitive aspects of empathy.

Cognitive Flexibility was measured by use of the NEO Personality Inventory-Revised (NEO PI-R). As noted earlier in the text, as a personality test, this instrument was not explicitly designed to measure cognitive flexibility. Rather, it was designed to assess personality styles. For the purpose of this research, cognitive flexibility was *implicitly* defined by the means of this instrument. Two out of five scales in the inventory were used in this study. The Openness to Experience scale was used to implicitly define intrapersonal cognitive flexibility and the Agreeableness scale was used to implicitly define interpersonal cognitive flexibility.

Null Hypotheses

Null Hypothesis 1: There is no significant canonical correlation between the six components of forgiveness and the six components of empathy and cognitive flexibility.

Null Hypothesis 2: There is no linear combination of the four IRI subscales and the two NEO PI-R subscales which yields a significant prediction of the six EFI subscales.

Null Hypothesis 3: There is no linear combination of the six EFI subscales which yields a significant prediction of the four IRI subscales and the two NEO PI-R subscales.

Summary of Major Findings

Null Hypothesis #1 was discredited. Canonical Correlation Analysis indicated one significant dimension (Wilk's Lambda = .75, $p < .05$). The components of forgiveness were shown to be significantly associated with the components of empathy and cognitive flexibility, with a canonical correlation of .33 and square canonical correlation of .11. With only one significant dimension ($F = 1.6$, $p < .05$), 11% of the variance was shared between the two groups of variables.

Null Hypothesis #2 was discredited. Multiple Linear Regression (MLR) was used to identify if any of the components of empathy or cognitive flexibility function as predictors of the components of forgiveness. Results indicated that the Agreeableness subscale of the NEO PI-R was shown to be a predictor of four subscales of the EFI, including Positive Cognition ($R^2 = .07$); Negative Cognition ($R^2 = .07$); Positive Behavior ($R^2 = .06$); and Negative Behavior ($R^2 = .06$), all at the $p < .05$ level.

With Agreeableness serving as a measure of interpersonal cognitive flexibility, the results indicated that this cognitive (implicit)/personality (explicit) style was correlated with cognitive and behavioral aspects of forgiveness. In short, agreeable individuals tended to have more positive and less negative thoughts as well as more positive and less negative behaviors against someone by whom they felt hurt.

Null Hypothesis #3 was discredited. MLR was used to determine if any of the components of forgiveness function as predictors of the components of empathy and cognitive flexibility. The results indicated that even though in general the components of forgiveness were found to be a significant predictor of Agreeableness ($R^2 = .07, p < .05$), only negative cognition was found to be a marginal ($p < .10$) predictor when considering the separate components of forgiveness. The other five components of forgiveness were not found to be significant predictors of Agreeableness. Given that the correlations between these variables were not significant, no assumptions can be made about the specific nature of their relationships.

Discussion

As indicated above, the most significant conclusion resulting from this research is the relatedness of the Agreeableness subscale of the NEO PI-R and the subscales of the EFI. First, Agreeableness was found to be a predictor of the cognitive and behavioral components of forgiveness. Second, the components of forgiveness as a whole were found to be a significant predictor of Agreeableness, even though only one of the six subscales of the EFI, negative cognition, was shown to be a marginal predictor of Agreeableness. It has already been established that the Agreeableness subscale measures an interpersonal dimension. The behavior scales of the EFI are also interpersonal in nature, as they measure a person's behavioral intentions toward an offender. Thus, the relationship between these interpersonal dimensions seems logical. Further, agreeable individuals are described as compassionate and empathic; thus, its relatedness with certain forgiveness components is compatible with past theory and research concerning the relationship between empathy and forgiveness.

The findings of this study are viewed in light of the fact that cognitive flexibility was implicitly defined by means of a personality inventory, which warrants the following discussion. It is observed that certain items on both the Openness and Agreeableness scales appear directly related to the concept of cognitive flexibility, while others do not. Examples of individual test items will be shared for the purpose of clarification. The Openness scale will be considered first. This scale consists of six facet scales scores, one of which is Values. Individuals with high scores on this scale are willing to reexamine social, political, and religious values, whereas low scorers are described as closed individuals who tend to accept authority and honor tradition. For example, item #178 on the Values scale reads: "I consider myself broad-minded and tolerant of other people's lifestyles," a statement reflective of an individual with cognitive flexibility.

Also on the Openness scale is the Ideas facet scale. High scorers on this scale tend to have intellectual curiosity and an active pursuit of intellectual interests for their own sake. These are open-minded individuals who are willing to consider new, perhaps unconventional, ideas. Low scorers, however, have limited curiosity and, if intelligent, narrowly focus their resources on limited topics. For example, item #83 reads: "I enjoy solving problems or puzzles." Thus, items on both the Values and Ideas facet scales appear correlated with the construct of cognitive flexibility.

Other facet scales on the Openness scale are not as directly associated with the construct of cognitive flexibility. On the Aesthetics facet scale, high scorers have a deeper appreciation for art and beauty and wider knowledge and appreciation of art than that of the average individual. For example, item #128 on this scale reads: "Poetry has

little or no effect on me,” a statement which does not explicitly reflect cognitive flexibility.

Where the Agreeableness scale is concerned, similar observations are made in regard to the disparity of items. For example, on the Trust facet scale, high scorers have a general disposition to believe that others are honest and well-intentioned, while low scorers tend to be more skeptical and cynical. Item #64 on this scale reads: “I believe that most people will take advantage of you if you let them.” Item #184 on the same scale reads: “I tend to assume the best about people.” Both of these items are related to an individual’s cognitions (thoughts or beliefs), reflecting an outward expression of cognitive flexibility. On the Tender-Mindedness facet scale, low scorers are described as being hard-headed; these are individuals who consider themselves self-realistic and who make rational decisions based on cold logic, descriptors which reflect cognitive flexibility.

It is also observed that while certain items on the Agreeableness scale are not directly associated with cognitively flexibility, they do describe other characteristics compatible with forgiveness. For example, item #239 on the Tender-mindedness facet scale reads: “I would rather be known as ‘merciful’ than just.” On the Compliance facet scale, high scorers are characterized by their tendency to defer to others, inhibit aggression, and “forgive and forget.” Conversely, low scorers would rather compete than cooperate and generally have little to no reluctance to express anger. For example, item #79 on the Compliance scale reads, “I hesitate to express my anger, even when it’s justified.” Again, while these items are not directly compatible with the concept of

cognitive flexibility, they are compatible with forgiveness. This raises a question concerning the specific traits that might comprise a “forgiving personality.”

The broad array of items on the Openness and Agreeableness scales confound this study to a degree because these scales are not “pure” measures of cognitive flexibility. While the results of this study identified the Agreeableness scale as a predictor of certain forgiveness subscales, it may be of interest to ascertain which particular items contributed more than others in this relationship. Examination of individual items on the Agreeableness scale may reveal the specific traits more closely associated with forgiveness, that is, which specific thoughts, feelings, and behaviors correlate with forgiveness more than others. Likewise, examination of individual items on the Openness scale could determine which items are more related to forgiveness than others. Although the total scale score was not shown to be a predictor of forgiveness, it is worth investigation to see if particular items or facet scales comprising the total scale score serve as predictors. Thus, the present analysis is limited by the fact that only total scale scores were used in the analysis.

Because of the significant relationship between cognitive/personality style and forgiveness in this study, attention is drawn to the issue of personality development. Given that early childhood experiences are critical in personality development, it is of interest to consider what experiences foster or inhibit the growth of personality traits that result in the ability to forgive. Also critical to personality development is empathy, a lack of which can result in attachment disorders, oppositional and defiant behavior, and conduct disorders in children, which is often followed by narcissistic and antisocial tendencies in adulthood. In the same way empathy training is used to treat the above

childhood disorders, forgiveness training may warrant future research. To date, I have not found any studies relating to forgiveness in children.

Early research, beginning almost three decades ago, focused on how forgiveness can be conceptually defined (DiBlasio & Benda, 1991; Gassin & Enright, 1995; Hargrave & Sells, 1997; Nelson, 1992; Pingleton, 1997; Veenstra, 1992; Vitz & Mango, 1997). What followed was the development of models which identified the various stages proposed to be involved in the forgiveness process (Berecz, 2001; Enright & Human Study Development Group, 1991, 1996; Enright et al., 1992). As research in this field evolved, consideration was given to how forgiveness could be operationally defined and measured for the purpose of empirical research (Subkoviak et al., 1995). Part of this endeavor included exploration concerning the benefits of forgiveness in relation to emotional health. In particular, researchers implemented specific treatment interventions with target populations in an effort to determine how forgiveness could be incorporated into the therapeutic process to facilitate problem resolution (Al-Mabuk et al., 1995; McCullough et al., 2006).

In recent years, research interests have also incorporated an examination of the relationship between forgiveness and physical health (Lawler et al., 2003; Lawler-Row et al., 2005, 2006; Witlvliet et al., 2001) as well as the negative affects of unforgiveness (DiBlasio, 2000; Wade & Worthington, 2003; Worthington & Wade, 1999). The findings of this study contribute to the growing body of research, especially as it relates to the relationship between forgiveness and personality (Exline et al., 2004; Sandage et al., 2000) and the role of forgiveness in positive psychology (Harris et al., 2007), both of which warrant ongoing research.

Recommendations

In light of the fact that the Openness and Agreeableness scales of the NEO PI-R were used to implicitly define cognitive flexibility and do not serve as a “pure” measure of this construct, future research is recommended. The first recommendation is to include individual test items in an analysis of these variables, which would help to determine the precise nature of the relationships examined in this study. By means of factor analysis, closer examination of the content areas of individual subscales could be evaluated. In the same vein, inclusion of individual items on the EFI and IRI would provide a richer and deeper evaluation of the variables under investigation.

A second recommendation for future research would be to include the three scales of the NEO PI-R not used in this study. Those scales include Neuroticism, Extraversion, and Conscientiousness. Briefly described, Costa and McCrae (1992) identify that the Neuroticism scale is characterized by emotional instability and maladjustment. Such individuals are prone to feelings of fear, sadness, embarrassment, anger, and guilt. The Extraversion scale describes an individual who is assertive, active, talkative, and generally cheerful in their disposition. These are individuals who seek excitement and stimulation. The Conscientiousness scale measures, in part, an individual’s ability to resist impulses and temptations, among other characteristics.

With the very recent and growing interest in the relationship between personality and forgiveness, there is the potential to significantly add to the literature in this manner. The use of other personality measures is also warranted because instruments such as the MMPI-II are more focused on identifying psychopathology and personality disorders, whereas the NEO PI-R is deemed a measure of personality style. As such, a broader

understanding of personality and forgiveness could be gained. To identify the particular personality traits and dispositions that either facilitate or impede the process of forgiveness would be of great value to researchers and clinicians alike.

Lastly, given that unforgiveness has recently been shown to result in negative emotional and physiological outcomes, it is crucial for counseling psychologists to develop skills to treat unforgiveness. Those clinicians practicing under the “medical model” often treat symptoms without ever uncovering the “disease” which creates the symptoms. As discussed earlier in this text, forgiveness-focused interventions are receiving more attention and are speculated to be more effective than traditional treatments. The Positive Psychology movement suggests that additional research will be necessary to build a case to insurance companies as to why these interventions should be reimbursable. If this happens, the ability to understand and implement these interventions may become imperative for counseling psychologists over the course of the next several years as Positive Psychology concepts are increasingly integrated into clinical practice.

APPENDIX A
METHODOLOGY TABLE

Table 2: *Methodology Table*

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
Age	This is an item on the demographic survey in which the subject is asked to identify their age group.	Please identify the age group: <ul style="list-style-type: none"> ○ 18-24 ○ 25-35 ○ 36-45 ○ 46-55 ○ 56-65 ○ 65 and over 	1 = 18-24 2 = 25-35 3 = 36-45 4 = 46-55 5 = 56-65 6 = 65 and over This is assumed to be a metric scale.
Gender	This is an item on the demographic survey in which the subject is asked to identify their gender.	Please identify your gender: <ul style="list-style-type: none"> ○ Male ○ Female 	0 = Male 1 = Female This is assumed to be a metric scale.
Marital (Marital Status)	This is an item on the demographic survey in which the subject is asked to identify their marital status.	Please identify your marital status: <ul style="list-style-type: none"> ○ Married ○ Divorced ○ Single/Never Married 	1 = Married 2 = Divorced 3 = Single/Never Married This is assumed to be a nominal scale.
Ethnicity	This is an item on the demographic survey in which the subject is asked to identify their national origin.	Please identify your national origin: <ul style="list-style-type: none"> ○ American Indian ○ African American ○ Hispanic ○ Asian ○ White/Caucasian ○ Other 	1 = American Indian 2 = African American 3 = Hispanic 4 = Asian 5 = White/Caucasian 6 = Other This is assumed to be a nominal scale.
Religion	This is an item on the demographic survey in which the subject is asked to identify their religious affiliation.	Please identify your religious affiliation: <ul style="list-style-type: none"> ○ Christian ○ Islam ○ Hindu ○ Judaism ○ Buddhist ○ Nonreligious/Agnostic/Atheist 	1 = Christian 2 = Islam 3 = Hindu 4 = Judaism 5 = Buddhist 6 = Nonreligious/Agnostic/Atheist This is assumed to be a nominal scale.

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PT (Perspective-Taking)</p>	<p>The ability to see another person's perspective in everyday life.</p>	<p style="text-align: center;">Interpersonal Reactivity Index Perspective-Taking Scale</p> <p>(Item 3) I sometimes find it difficult to see things from the "other guy's" perspective.</p> <p>(Item 8) I try to look at everybody's side of a disagreement before I make a decision.</p> <p>(Item 11) I sometimes try to understand my friends better by imagining how things look from their perspective.</p> <p>(Item 15) If I'm sure I'm right about something, I don't waste much time listening to other people's arguments.</p> <p>(Item 21) I believe that there are two sides to every question and try to look at them both.</p> <p>(Item 25) When I'm upset at someone, I usually try to "put myself in his shoes" for a while.</p> <p>(Item 28) Before criticizing somebody, I try to imagine how I would feel if I were in their place.</p>	<p>Subjects respond to items by assigning a letter according to the following scale:</p> <p>A = Does Not Describe Me Well through E = Describes Me Very Well</p> <p>Letter responses are then converted to numeric responses:</p> <p>A = 0 B = 1 C = 2 D = 3 E = 4</p> <p>Except for reverse scored items, which are converted according to the following:</p> <p>A = 4 B = 3 C = 2 D = 1 E = 0</p> <p>Items 3 and 15 are reversed scored items.</p> <p>The scores from these seven items are summed to yield an exact interval scale from 0-28.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">FS (Fantasy Scale)</p>	<p>The tendency to transpose oneself into the feelings and actions of fictitious characters in books, movies and plays.</p>	<p style="text-align: center;">Interpersonal Reactivity Index Fantasy Scale</p> <p>(Item 1) I daydream and fantasize, with some regularity, about things that may happen to me.</p> <p>(Item 5) I really get involved with the feelings of characters in a novel.</p> <p>(Item 7) I am usually objective when I watch a movie or a play, and I don't often get completely caught up in it.</p> <p>(Item 12) Becoming extremely involved in a good book or movie is somewhat rare for me.</p> <p>(Item 16) After seeing a play or a movie, I have felt as though I were one of the characters.</p> <p>(Item 23) When I watch a good movie, I can very easily put myself in the place of a leading character.</p> <p>(Item 26) When I am reading an interesting story or novel, I imagine how I would feel if the events in the story were happening to me.</p>	<p>Subjects respond to items by assigning a letter according to the following scale:</p> <p>A = Does Not Describe Me Well through E = Describes Me Very Well</p> <p>Letter responses are then converted to numeric responses:</p> <p>A = 0 B = 1 C = 2 D = 3 E = 4</p> <p>Except for reverse scored items, which are converted according to the following:</p> <p>A = 4 B = 3 C = 2 D = 1 E = 0</p> <p>Items 7 and 12 are reverse scored items.</p> <p>The scores from these seven items are summed to yield an exact interval scale from 0-28.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">EC (Empathic Concern)</p>	<p>The tendency to experience feelings of warmth, compassion, and concern for other people.</p>	<p style="text-align: center;">Interpersonal Reactivity Index Empathic Concern Scale</p> <p>(Item 2) I often have tender, concerned feelings for people less fortunate than me.</p> <p>(Item 4) Sometimes I don't feel very sorry for other people when they are having problems.</p> <p>(Item 9) When I see someone being taken advantage of, I feel kind of protective towards them.</p> <p>(Item 14) Other people's misfortunes do not usually disturb me a great deal.</p> <p>(Item 18) When I see someone being treated unfairly, I sometimes don't feel very much pity for them.</p> <p>(Item 22) I would describe myself as a pretty soft-hearted person.</p>	<p>Subjects respond to items by assigning a letter according to the following scale:</p> <p>A = Does Not Describe Me Well through E = Describes Me Very Well</p> <p>Letter responses are then converted to numeric responses:</p> <p>A = 0 B = 1 C = 2 D = 3 E = 4</p> <p>Except for reverse scored items, which are converted according to the following:</p> <p>A = 4 B = 3 C = 2 D = 1 E = 0</p> <p>Items 4, 14 and 18 are reverse scored items.</p> <p>The scores from these seven items are summed to yield an exact interval scale from 0-28.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PD (Personal Distress)</p>	<p>The tendency to experience personal unease and discomfort in reaction to the emotions of others.</p>	<p style="text-align: center;">Interpersonal Reactivity Index Personal Distress Scale</p> <p>(Item 6) In emergency situations, I feel apprehensive and ill-at-ease.</p> <p>(Item 10) I sometimes feel helpless when I am in the middle of a very emotional situation.</p> <p>(Item 13) When I see someone get hurt, I tend to remain calm.</p> <p>(Item 17) Being in a tense emotional situation scares me.</p> <p>(Item 19) I am usually pretty effective in dealing with emergencies.</p> <p>(Item 24) I tend to lose control during emergencies.</p>	<p>Subjects respond to items by assigning a letter according to the following scale:</p> <p>A = Does Not Describe Me Well through E = Describes Me Very Well</p> <p>Letter responses are then converted to numeric responses:</p> <p>A = 0 B = 1 C = 2 D = 3 E = 4</p> <p>Except for reverse scored items, which are converted according to the following:</p> <p>A = 4 B = 3 C = 2 D = 1 E = 0</p> <p>Items 13 and 19 are reverse scored items.</p> <p>The scores from these seven items are summed to yield an exact interval scale from 0-28.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
HowHurt	The subject is asked to indicate how deeply they were hurt by an identified incident.	<p>Enright Forgiveness Inventory How deeply were you hurt? (circle one)</p> <ul style="list-style-type: none"> ▪ No hurt ▪ A little hurt ▪ Some hurt ▪ Much hurt ▪ A great deal of hurt 	<p>1 = No hurt 2 = A little hurt 3 = Some hurt 4 = Much hurt 5 = A great deal of hurt</p> <p>This is assumed to be a metric scale.</p>
WhoHurt	The subject is asked to identify who hurt them.	<p>Who hurt you? (circle one)</p> <ul style="list-style-type: none"> ▪ Child ▪ Spouse ▪ Relative ▪ Friend of Same Gender ▪ Friend of Opposite Gender ▪ Employer ▪ Other 	<p>1 = Child 2 = Spouse 3 = Relative 4 = Friend of Same Gender 5 = Friend of Opposite Gender 6 = Employer 7 = Other</p> <p>This is assumed to be a nominal scale.</p>
Living	The subject is asked to identify if the person is living.	<p>Is the person living?</p> <ul style="list-style-type: none"> ▪ Yes ▪ No 	<p>0 = No 1 = Yes</p> <p>This is assumed to be a metric scale.</p>
HowLong	The person is asked to identify how long ago the situation occurred.	<p>How long ago was the situation?</p> <ul style="list-style-type: none"> ▪ Days ago ▪ Weeks ago ▪ Months ago ▪ Years ago 	<p>1 = Days ago 2 = Weeks ago 3 = Months ago 4 = Years ago</p> <p>This is assumed to be an ordinal scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PA (Positive Affect – subscale of EFI)</p>	<p>The presence of positive affect toward an offender.</p> <p>(This subscale is an <i>intrapersonal</i> dimension of forgiveness.)</p>	<p>The subject is presented with the following:</p> <p>I feel _____ toward him/her. (Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ warm ▪ kindness ▪ happy ▪ positive ▪ tender ▪ goodwill ▪ caring ▪ good ▪ affection ▪ friendly 	<p>1 = Strongly Disagree 2 = Disagree 3 = Slightly Disagree 4 = Slightly Agree 5 = Agree 6 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>
Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">NA (Negative Affect – subscale of EFI)</p>	<p>The absence of negative affect toward an offender.</p> <p>(This subscale is an <i>intrapersonal</i> dimension of forgiveness.)</p>	<p>The subject is presented with the following:</p> <p>I feel _____ toward him/her. (Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ negative ▪ hostile ▪ unloving ▪ repulsed ▪ resentment ▪ angry ▪ cold ▪ dislike ▪ bitter ▪ disgust 	<p>6 = Strongly Disagree 5 = Disagree 4 = Slightly Disagree 3 = Slightly Agree 2 = Agree 1 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PB (Positive Behavior – subscale of EFI)</p>	<p>The presence of positive behavior toward an offender.</p> <p>(This subscale is an <i>interpersonal</i> dimension of forgiveness.)</p>	<p>The subject is presented with the following: Regarding the person, I do or would _____.</p> <p>(Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ show friendship ▪ help ▪ treat gently ▪ be considerate ▪ reach out to him/her ▪ lend him/her a hand ▪ establish good relations with him/her ▪ do a favor ▪ aid him/her when in trouble ▪ attend his/her party 	<p>1 = Strongly Disagree 2 = Disagree 3 = Slightly Disagree 4 = Slightly Agree 5 = Agree 6 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>
Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">NB (Negative Behavior – subscale of EFI)</p>	<p>The absence of negative behavior toward an offender.</p> <p>(This subscale is an <i>interpersonal</i> dimension of forgiveness.)</p>	<p>The subject is presented with the following: Regarding the person, I do or would _____.</p> <p>(Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ avoid ▪ ignore ▪ neglect ▪ put him/her down ▪ speak ill of him/her ▪ not attend to him/her ▪ not speak to him/her ▪ act negatively ▪ stay away ▪ be biting when talking with him/her 	<p>6 = Strongly Disagree 5 = Disagree 4 = Slightly Disagree 3 = Slightly Agree 2 = Agree 1 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PC (Positive Cognition – subscale of EFI)</p>	<p>The presence of positive cognition toward an offender.</p> <p>(This subscale is an <i>intrapersonal</i> dimension of forgiveness.)</p>	<p>The subject is presented with the following: I think he or she is _____. (Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ of good quality ▪ worthy of respect ▪ loving ▪ a good person ▪ nice <p>Regarding the person, I would _____.</p> <ul style="list-style-type: none"> ▪ wish him/her well ▪ think favorably of him/her ▪ hope he/she does well in life ▪ hope he/she succeeds ▪ hope he/she finds happiness 	<p>1 = Strongly Disagree 2 = Disagree 3 = Slightly Disagree 4 = Slightly Agree 5 = Agree 6 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>
Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">NC (Negative Cognition – subscale of EFI)</p>	<p>The absence of negative cognition toward an offender.</p> <p>(This subscale is an <i>intrapersonal</i> dimension of forgiveness.)</p>	<p>I think he or she is _____. (Place each word in the blank when answering each item.)</p> <ul style="list-style-type: none"> ▪ wretched ▪ evil ▪ horrible ▪ dreadful ▪ worthless ▪ immoral ▪ corrupt ▪ a bad person <p>Regarding the person, I would _____.</p> <ul style="list-style-type: none"> ▪ disapprove of him/her ▪ condemn the person 	<p>6 = Strongly Disagree 5 = Disagree 4 = Slightly Disagree 3 = Slightly Agree 2 = Agree 1 = Strongly Agree</p> <p>These ten items are scored to yield an exact interval scale from 0 to 60.</p> <p>High Score = High Forgiveness</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">PSEUDO (Pseudo- Forgiveness Scale of the EFI)</p>	<p>This is a set of test items that measure validity, i.e. to measure if the subject has truly forgiven an offender or rather attempted to make it <i>appear</i> they have when they have not.</p>	<p>The subject is presented with the following: In thinking through the person and event you just rated, please consider the following final questions: (according to scale below)</p> <ul style="list-style-type: none"> ▪ Strongly Disagree ▪ Disagree ▪ Slightly Disagree ▪ Slightly Agree ▪ Agree ▪ Strongly Agree <p>(Item 61) There was really no problem now that I think about it.</p> <p>(Item 62) I was never really bothered by what happened.</p> <p>(Item 63) The person was not wrong in what he or she did to me.</p> <p>(Item 64) My feelings were never hurt.</p> <p>(Item 65) What the person did was fair.</p>	<p>1 = Strongly Disagree 2 = Disagree 3 = Slightly Disagree 4 = Slightly Agree 5 = Agree 6 = Strongly Agree</p> <p>A score of 15 or lower is OK. A score of 20 or higher is <i>not acceptable and the person's data should be removed from the analysis.</i></p>
Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">FINAL (Final question on EFI)</p>	<p>This item is used to correlate with the 60-item test as a validity check, i.e. to assess if the subject's response to this item positively correlates to scale scores.</p>	<p>To what extent have you forgiven the person you rated on the <u>Attitude Scale</u>? (i.e. EFI)</p> <p>1 -- Not at all 2 -- 3 -- In progress 4 -- 5 -- Complete forgiveness</p>	<p>1 = Not at all 2 = Not at all/In progress 3 = In progress 4 = In progress/Complete Forgiveness 5 = Complete Forgiveness</p> <p>This item should be correlated with the 60-item test.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>FANTASY</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Individuals who are open to fantasy have a vivid imagination and active fantasy life. They daydream not simply as an escape but as a way of creating for themselves an interesting inner world. They elaborate and develop their fantasies and believe that imagination contributes to a rich and creative life.</p> <p>Those with low scores on this scale are more prosaic and prefer to keep their minds on the task at hand.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Fantasy Facet Scale Score</p> <p>(Item 3) I have a very active imagination.</p> <p>(Item 33) I try to keep all my thoughts directed along realistic lines and avoid flights of fancy.</p> <p>(Item 63) I have an active fantasy life.</p> <p>(Item 93) I don't like to waste my time daydreaming.</p> <p>(Item 123) I enjoy concentrating on a fantasy or daydream and exploring all its possibilities, letting it grow and develop.</p> <p>(Item 153) If I feel my mind starting to drift off into daydreams, I usually get busy and start concentrating on some work or activity instead.</p> <p>(Item 183) As a child I rarely enjoyed games of make believe.</p> <p>(Item 213) I would have difficulty just letting my mind wander without control or guidance.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 33, 93, 153, 183 and 213 are reverse scored items. The sum of the 8 items yields a facet scale raw score from 0 to 32. This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>AESTHETICS</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Individuals who score high on this scale have a deep appreciation for art and beauty, are moved by poetry, absorbed in music, and intrigued by art – this leads to them to develop a wider knowledge and appreciation of art than that of the average individual.</p> <p>Those with low scores on this scale are relatively insensitive to and uninterested in art and beauty.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Aesthetics Facet Scale Score</p> <p>(Item 8) Aesthetic and artistic concerns aren't very important to me.</p> <p>(Item 38) I am sometimes completely absorbed in music I am listening to.</p> <p>(Item 68) Watching ballet or modern dance bores me.</p> <p>(Item 98) I am intrigued by the patterns I find in art and nature.</p> <p>(Item 128) Poetry has little or no effect on me.</p> <p>(Item 158) Certain kinds of music have an endless fascination for me.</p> <p>(Item 188) Sometimes when I am reading poetry or looking at a work of art, I feel a chill or wave of excitement.</p> <p>(Item 218) I enjoy reading poetry that emphasizes feelings and images more than story lines.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 8, 68 and 128 are reverse scored items.</p> <p>The sum of the 8 items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>FEELINGS</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Openness to feelings implies receptivity to one's own inner feelings and emotions and the evaluation of emotion as an important part of life.</p> <p>High scorers experience deeper and more differentiated emotional states and feel both happiness and unhappiness more intensely than others.</p> <p>Low scorers have somewhat blunted affects and do not believe that feeling states are of much importance.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Feelings Facet Scale Score</p> <p>(Item 13) Without strong emotions, life would be uninteresting to me.</p> <p>(Item 43) I rarely experience strong emotions.</p> <p>(Item 73) How I feel about things is important to me.</p> <p>(Item 103) I seldom pay much attention to my feelings of the moment.</p> <p>(Item 133) I experience a wide range of emotions or feelings.</p> <p>(Item 163) I seldom notice the moods or feelings that different environments produce.</p> <p>(Item 193) I find it easy to empathize – to feel myself what others are feeling.</p> <p>(Item 223) Odd things – like scents or the names of distant places – can evoke strong moods in me.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 43, 103 and 163 are reverse scored items.</p> <p>The sum of the 8 items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>ACTIONS</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Openness is seen behaviorally in the willingness to try different activities, go new places, or eat unusual foods.</p> <p>High scorers on this scale prefer novelty and variety to familiarity and routine. Over time, they may engage in a series of different hobbies.</p> <p>Low scorers find change difficult and prefer to stick with the tried-and-true.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Actions Facet Scale Score</p> <p>(Item 18) I'm pretty set in my ways.</p> <p>(Item 48) I think it's interesting to learn and develop new hobbies.</p> <p>(Item 78) Once I find the right way to do something, I stick to it.</p> <p>(Item 108) I often try new and foreign foods.</p> <p>(Item 138) I prefer to spend my time in familiar surroundings.</p> <p>(Item 168) Sometimes I make changes around the house just to try something different.</p> <p>(Item 198) On a vacation, I prefer going back to a tried and true spot.</p> <p>(Item 228) I follow the same route when I go someplace.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 18, 78, 138, 198 and 228 are reverse scored items.</p> <p>The sum of the 8 items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">IDEAS</p>	<p>This concept is defined in terms of one’s personality traits.</p> <p>Those with high scores are described as having intellectual curiosity and an active pursuit of intellectual interests for their own sake. They are also open-minded and willing to consider new, perhaps unconventional ideas. They enjoy philosophical arguments and brain-teasers.</p> <p>Low scorers on this scale have limited curiosity, if highly intelligent; narrowly focus their resources on limited topics.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Ideas Facet Scale Score</p> <p>(Item 23) I often enjoy playing with theories or abstract ideas.</p> <p>(Item 53) I find philosophical arguments boring.</p> <p>(Item 83) I enjoy solving problems or puzzles.</p> <p>(Item 113) I sometimes lose interest when people talk about very abstract, theoretical matters.</p> <p>(Item 143) I enjoy working on “mind-twister”-type puzzles.</p> <p>(Item 173) I have little interest in speculating on the nature of the universe or the human condition.</p> <p>(Item 203) I have a lot of intellectual curiosity.</p> <p>(Item 233) I have a wide range of intellectual interests.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 53, 113 and 173 are reverse scored items.</p> <p>The sum of the 8 items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">VALUES</p>	<p>This concept is defined in terms of one’s personality traits.</p> <p>Individuals with high scores in this scale are ready to reexamine social, political, and religious values.</p> <p>Those with low scores are closed individuals who tend to accept authority and honor tradition – as a consequence, they are generally conservative, regardless of political party affiliation.</p> <p>Openness to Values may be considered the opposite of dogmatism.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale Values Facet Scale Score</p> <p>(Item 28) I believe letting students hear controversial speakers can only confuse and mislead them.</p> <p>(Item 58) I believe that laws and social policies should change to reflect the needs of a changing environment.</p> <p>(Item 88) I believe we should look to our religious authorities for decisions on moral issues.</p> <p>(Item 118) I believe that the different ideas of right and wrong that people on other societies have may be valid for them.</p> <p>(Item 148) I believe that loyalty to one’s ideals and principles is more important than “open-mindedness.”</p> <p>(Item 178) I consider myself broad-minded and tolerant of other people’s lifestyles.</p> <p>(Item 208) I think that if people don’t know what they believe in by the time they’re 25, there’s something wrong with them.</p> <p>(Item 238) I believe that the “new morality” of permissiveness is no morality at all.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 28, 88, 148, 208 and 238 are reverse scored items.</p> <p>The sum of the 8 items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">OPEN</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Openness is primarily of dimension of <i>intrapersonal tendencies</i>. Open individuals have an active imagination, aesthetic sensitivity, attentiveness to inner feelings, preference for variety, intellectual curiosity and independence of judgment.</p> <p>They are willing to entertain novel ideas and unconventional values, and they experience both positive and negative emotions more keenly than do closed individuals.</p>	<p style="text-align: center;">NEO PI-R Openness to Experience Scale</p> <p>The Openness Scale consists of the following Facet Scales:</p> <ul style="list-style-type: none"> ▪ Fantasy ▪ Aesthetics ▪ Feelings ▪ Actions ▪ Ideas ▪ Values 	<p>The six raw Facet Scale scores are summed to yield a total raw Openness to Experience Scale Score:</p> <p style="text-align: center;"> Fantasy Facet Scale + Aesthetics Facet Scale + Feelings Facet Scale + Actions Facet Scale + Ideas Facet Scale + Values Facet Scale = Total Openness Score </p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">TRUST</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Those with high scores on this scale have a disposition to believe that others are honest and well-intentioned.</p> <p>Low scorers tend to be skeptical and cynical and assume that others may be dishonest or dangerous.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Trust Facet Scale Score</p> <p>(Item 4) I tend to be cynical and skeptical of others' intentions.</p> <p>(Item 34) I believe that most people are basically well-intentioned.</p> <p>(Item 64) I believe that most people will take advantage of you if you let them.</p> <p>(Item 94) I think most of the people I deal with are honest and trustworthy.</p> <p>(Item 124) I'm suspicious when someone does something nice for me.</p> <p>(Item 154) My first reaction is to trust people.</p> <p>(Item 184) I tend to assume the best about people.</p> <p>(Item 214) I have a good deal of faith in human nature.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 4, 64, and 124 are reverse scored items. The sum of the eight items yields a facet scale raw score from 0 to 32. This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>STRAIGHT (Straight-forwardness)</p>	<p>This concept is defined in terms of one’s personality traits.</p> <p>Those with high scores on this scale are frank, sincere, and ingenuous.</p> <p>Low scorers are more willing to manipulate others through flattery, craftiness, or deception. They view those tactics as necessary social skills and may regard more straightforward people as naïve.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Straightforwardness Facet Scale Score</p> <p>(Item 9) I’m not crafty or sly.</p> <p>(Item 39) If necessary, I am willing to manipulate people to get what I want.</p> <p>(Item 69) I couldn’t deceive anyone even if I wanted to.</p> <p>(Item 99) Being perfectly honest is a bad way to do business.</p> <p>(Item 129) I would hate to be thought of as a hypocrite.</p> <p>(Item 159) Sometimes I trick people into doing what I want.</p> <p>(Item 189) At times I bully or flatter people into doing what I want them to do.</p> <p>(Item 219) I pride myself on my shrewdness in handling people.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 39, 99, 159, 189 and 219 are reverse scored items. The sum of the eight items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>ALTRUISM</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>Those with high scores on this scale have an active concern for others' welfare as shown in generosity, consideration of others, and a willingness to assist others in need of help.</p> <p>Low scorers are somewhat more self-centered and are reluctant to get involved in the problems of others.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Altruism Facet Scale Score</p> <p>(Item 14) Some people think I'm selfish and egotistical.</p> <p>(Item 44) I try to be courteous to everyone I meet.</p> <p>(Item 74) Some people think of me as cold and calculating.</p> <p>(Item 104) I generally try to be thoughtful and considerate.</p> <p>(Item 134) I'm not known for my generosity.</p> <p>(Item 164) Most people I know like me.</p> <p>(Item 194) I think of myself as a charitable person.</p> <p>(Item 224) I go out of my way to help others if I can.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 14, 74 and 134 are reverse scored items.</p> <p>The sum of the eight items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>COMPLIANCE</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>This scale concerns characteristic reactions to interpersonal conflict. The high scorer tends to defer to others, to inhibit aggression, and to forgive and forget. Compliant people are meek and mild.</p> <p>Low scorers are aggressive and prefer to compete rather than cooperate – they have no reluctance to express anger when necessary.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Compliance Facet Scale Score</p> <p>(Item 19) I would rather cooperate with others than compete with them.</p> <p>(Item 49) I can be sarcastic and cutting when I need to be.</p> <p>(Item 79) I hesitate to express my anger even when it's justified.</p> <p>(Item 109) If I don't like people, I let them know.</p> <p>(Item 139) When I've been insulted, I just try to forgive and forget.</p> <p>(Item 169) If someone starts a fight, I'm ready to fight back.</p> <p>(Item 199) I'm hard headed and stubborn.</p> <p>(Item 229) I often get into arguments with my family or co-workers.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 49, 109, 169, 199 and 229 are reverse scored items. The sum of the eight items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>MODESTY</p>	<p>This concept is defined in terms of one’s personality traits.</p> <p>Those with high scores on this scale are humble and self-effacing although not necessarily lacking in self-confidence or self-esteem.</p> <p>Low scorers believe they are superior people and may be considered conceited or arrogant by others. A pathological lack of modesty is part of the clinical conception of narcissism.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Modesty Facet Scale Score</p> <p>(Item 24) I don’t mind bragging about my talents and accomplishments.</p> <p>(Item 54) I’d rather not talk about myself and my achievements.</p> <p>(Item 84) I’m better than most people, and I know it.</p> <p>(Item 114) I try to be humble.</p> <p>(Item 144) I have a very high opinion of myself.</p> <p>(Item 174) I feel that I am no better than others, no matter what their condition.</p> <p>(Item 204) I would rather praise others than be praised myself.</p> <p>(Item 234) I’m a superior person.</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 24, 84, 144 and 234 are reverse scored items. The sum of the eight items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p>TENDER (Tender-Mindedness)</p>	<p>This concept is defined in terms of one's personality traits.</p> <p>This scale measures attitudes of sympathy and concern for others.</p> <p>High scorers are moved by others' needs and emphasize the human side of social policies.</p> <p>Low scorers are more hardheaded and less moved by appeals to pity. They would consider themselves realists who make rational decisions based on cold logic.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale Tender-Mindedness Facet Scale Score</p> <p>(Item 29) Political leaders need to be more aware of the human side of their policies.</p> <p>(Item 59) I'm hard-headed and tough-minded in my attitudes.</p> <p>(Item 89) We can never do too much for the poor and elderly.</p> <p>(Item 119) I have no sympathy for panhandlers.</p> <p>(Item 149) Human need should always take priority over economic considerations.</p> <p>(Item 179) I believe all human beings are worthy of respect.</p> <p>(Item 209) I have sympathy for others less fortunate than me.</p> <p>(Item 239) I would rather be known as "merciful" than as "just."</p>	<p>The subject responds to each item by means of a Likert-scale, as follows:</p> <p>SD = Strongly Disagree D = Disagree N = Neutral A = Agree SA = Strongly Agree</p> <p>These responses are then converted to numeric responses, as follows:</p> <p>SD = 0 D = 1 N = 2 A = 3 SA = 4</p> <p>Except for reverse-scored items, which are converted according to this scale:</p> <p>SD = 4 D = 3 N = 2 A = 1 SA = 0</p> <p>Items 59 and 119 are reverse scored items. The sum of the eight items yields a facet scale raw score from 0 to 32.</p> <p>This is assumed to be an exact interval scale.</p>

Table 2 – Continued.

Variable Name	Conceptual Definition	Instrumental Definition	Operational Definition
<p style="text-align: center;">AGREE (Agreeableness)</p>	<p>This concept is defined in terms of one’s personality traits.</p> <p>Agreeableness is primarily a dimension of <i>interpersonal tendencies</i>. The agreeable person is fundamentally altruistic, sympathetic to others, eager to help, and believes that others will be equally helpful in return.</p> <p>The disagreeable or antagonistic person is egocentric, skeptical of others’ intentions, and competitive rather than cooperative.</p>	<p style="text-align: center;">NEO PI-R Agreeableness Scale</p> <p>The Agreeableness Scale consists of the following Facet Scales:</p> <ul style="list-style-type: none"> ▪ Trust ▪ Straightforwardness ▪ Altruism ▪ Compliance ▪ Modesty ▪ Tender-Mindedness 	<p>The six raw Facet Scale scores are summed to yield a total raw Agreeableness Scale Score:</p> <p style="text-align: center;"> Trust Facet Scale + Straightforwardness Facet Scale + Altruism Facet Scale + Compliance Facet Scale + Modesty Facet Scale + Tender-Mindedness Facet Scale = Total Agreeableness Score </p>

APPENDIX B
STUDY INFORMATION SHEET

**INDIANA UNIVERSITY SOUTH BEND
STUDY INFORMATION SHEET
Empathy & Cognitive Flexibility
as Correlates of Forgiveness**

You are invited to participate in a research study. The purpose of this study is to gather information regarding the relationship between forgiveness and the constructs of empathy and cognitive flexibility.

INFORMATION

You will be asked to complete three questionnaires which will measure the variables of forgiveness, empathy, and cognitive flexibility. The packet you receive will include a Demographic Survey along with three questionnaires titled Attitude Scale, Interpersonal Reactivity Index, and NEO PI-R. Written instructions are provided on each questionnaire. You may approach the researcher with any questions regarding the written instructions. The questionnaires should take approximately one hour to complete.

BENEFITS

While there are no direct benefits to you, results of this study will help researchers and clinicians in the mental health field to better understand the dynamics of forgiveness.

RISKS

While there are no anticipated risks associated with this research, re-living a past wrong, perceived or actual, may cause some discomfort. If you feel uncomfortable at any time you may stop your participation in this study.

CONFIDENTIALITY

The questionnaires are anonymous but we will be collecting basic demographic information. Please do not write your name anywhere on the forms.

COMPENSATION

For participating in this study you will receive 10 extra credit points in your general psychology class. Other ways to earn the same amount of credit are completing computer exercises or watching psychology related videos as described in the syllabus you received at the beginning of the semester. If you did not receive this information regarding other options, please contact the Psychology Lab at 520-4269 or DW2108, to obtain this information. If you withdraw from the study prior to its completion, you will still receive credit.

CONTACT

If you have questions at any time about the study or the procedures, you may contact the researcher, Rebecca B. Katovsich, at Andrews University, Department of Educational & Counseling Psychology, 269-471-6210, or the IUSB faculty sponsor of the research Dr. John McIntosh, DW2127, 574-520-4343.

If you feel you have not been treated according to the descriptions in this form, or your rights as a participant in research have been violated during the course of this project, you may contact the Indiana University South Bend Institutional Review Board for the Protection of Human Research Subjects, 1700 Mishawaka Ave., A247, South Bend, IN 46634, 574-520-4181, by e-mail at sbirb@iusb.edu.

PARTICIPATION

Your participation in this study is voluntary; you may refuse to participate without penalty. If you decide to participate, you may withdraw from the study at any time without penalty. If you decide to withdraw from the study please return the survey to the researcher and it will be destroyed. You may submit a partially completed or completely blank questionnaire.

APPENDIX C
SPSS OUTPUT

IRI and NEO scales as predictors of EFI subscales

 The default error term in MANOVA has been changed from WITHIN CELLS to WITHIN+RESIDUAL. Note that these are the same for all full factorial designs.

***** Analysis of Variance *****

208 cases accepted.
 0 cases rejected because of out-of-range factor values.
 2 case rejected because of missing data.
 1 non-empty cell.

 1 design will be processed.

 ***** Analysis of Variance -- design 1 *

EFFECT .. WITHIN CELLS Regression
 Multivariate Tests of Significance (S = 6, M = -1/2, N = 97)

Test Name	Value	Approx. F	Hypoth. DF	Error DF	Sig. of F
Pillais	.27153	1.58790	36.00	1206.00	.016
Hotellings	.29632	1.59960	36.00	1166.00	.014
Wilks	.75312	1.59968	36.00	859.07	.015
Roys	.10860				

Eigenvalues and Canonical Correlations

Root No.	Eigenvalue	Pct.	Cum. Pct.	Canon Cor.	Sq.Cor
1	.122	41.115	41.115	.330	.109
2	.088	29.578	70.694	.284	.081
3	.068	23.021	93.715	.253	.064
4	.010	3.282	96.997	.098	.010
5	.007	2.262	99.259	.082	.007
6	.002	.741	100.000	.047	.002

Dimension Reduction Analysis

Roots	Wilks L.	F	Hypoth. DF	Error DF	Sig. of F
1 TO 6	.75312	1.59968	36.00	863.46	.015
2 TO 6	.84488	1.36164	25.00	733.32	.112
3 TO 6	.91893	1.06196	16.00	602.48	.389
4 TO 6	.98162	.41192	9.00	482.03	.929
5 TO 6	.99117	.44468	4.00	398.00	.776
6 TO 6	.99781	.44145	1.00	200.00	.507

 EFFECT .. WITHIN CELLS Regression (Cont.)
 Univariate F-tests with (6,200) D. F.

Variable	Sq. Mul. R	Adj. R-sq.	Hypoth. MS	Error MS	F
NA	.05712	.02898	367.86918	181.25878	2.02952
NC	.07323	.04556	387.23618	146.29890	2.64688
NB	.06171	.03370	309.75501	140.59591	2.20316
PA	.04048	.01183	259.09528	183.34175	1.41318
PC	.07224	.04455	334.15114	128.09537	2.60861
PB	.06169	.03368	350.83910	159.29047	2.20251

* * * * * A n a l y s i s o f V a r i a n c e -- design 1 *

EFFECT .. WITHIN CELLS Regression (Cont.)
 Univariate F-tests with (6,200) D. F. (Cont.)
 Variable Sig. of F

NA	.063
NC	.017
NB	.044
PA	.211
PC	.019
PB	.044

 Raw canonical coefficients for DEPENDENT variables
 Function No.

Variable	1	2	3	4	5	6
NA	-.024	-.051	-.125	-.022	.035	-.084
NC	.076	.011	.078	.012	.106	-.042
NB	.114	.024	.007	.009	-.138	.039
PA	.000	.063	.035	.146	.015	.071
PC	-.030	-.099	-.053	-.089	-.003	.152
PB	-.110	-.026	.076	-.030	-.028	-.128

 Standardized canonical coefficients for DEPENDENT variables
 Function No.

Variable	1	2	3	4	5	6
NA	-.327	-.700	-1.711	-.303	.476	-1.146
NC	.943	.137	.966	.149	1.315	-.523
NB	1.375	.284	.087	.106	-1.660	.471
PA	.001	.852	.477	1.990	.211	.963
PC	-.346	-1.147	-.617	-1.029	-.030	1.755
PB	-1.408	-.332	.975	-.384	-.363	-1.649

 Correlations between DEPENDENT and canonical variables
 Function No.

Variable	1	2	3	4	5	6
NA	.180	-.767	-.237	.510	-.033	-.251
NC	.419	-.758	.325	.285	.217	-.128
NB	.401	-.711	.122	.379	-.397	-.128
PA	-.014	-.654	.095	.747	-.060	.040
PC	.056	-.925	.183	.262	-.031	.193
PB	-.093	-.797	.347	.379	-.228	-.199

* * * * * Analysis of Variance -- design 1 *

Variance in dependent variables explained by canonical variables

CAN. VAR.	Pct Var DE	Cum Pct DE	Pct Var CO	Cum Pct CO
1	6.355	6.355	.690	.690
2	59.807	66.161	4.819	5.510
3	5.658	71.819	.361	5.871
4	20.905	92.724	.201	6.072
5	4.373	97.098	.029	6.101
6	2.902	100.000	.006	6.108

 Raw canonical coefficients for COVARIATES
 Function No.

COVARIATE	1	2	3	4	5	6
PT	.138	.083	.094	.171	-.039	.011
PD	-.037	.031	.091	.031	.098	.132
EC	-.192	.036	.109	-.064	-.130	-.089
FS	.155	.073	-.011	-.150	-.024	.024
OPEN	-.025	.007	-.005	.012	.044	-.033
AGREE	.018	-.052	.007	-.017	.023	-.004

 Standardized canonical coefficients for COVARIATES
 CAN. VAR.

COVARIATE	1	2	3	4	5	6
PT	.636	.384	.432	.787	-.181	-.049
PD	-.198	.165	.484	.166	.524	.704
EC	-.857	.160	.487	-.288	-.582	-.398
FS	.835	.395	-.058	-.807	-.131	.130
OPEN	-.479	.126	-.098	.224	.843	-.619
AGREE	.350	-.990	.142	-.321	.439	-.070

 Correlations between COVARIATES and canonical variables
 CAN. VAR.

Covariate	1	2	3	4	5	6
PT	.469	.109	.646	.442	-.076	-.386
PD	-.192	.194	.566	-.112	.428	.640
EC	-.261	.043	.792	-.325	-.247	-.368
FS	.397	.503	.252	-.665	.220	-.186
OPEN	-.035	.366	.070	-.073	.676	-.630
AGREE	.262	-.682	.582	-.175	.176	-.257

* * * * * Analysis of Variance -- design 1 *

Variance in covariates explained by canonical variables

CAN. VAR.	Pct Var DE	Cum Pct DE	Pct Var CO	Cum Pct CO
1	1.001	1.001	9.214	9.214
2	1.213	2.214	15.056	24.270
3	1.888	4.102	29.570	53.840
4	.127	4.229	13.195	67.035
5	.187	4.317	13.105	80.140
6	.044	4.360	19.860	100.000

 Regression analysis for WITHIN CELLS error term
 --- Individual Univariate .9500 confidence intervals

Dependent variable .. NA

EFI ~ Negative Affect

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	-.09210	-.03111	.239	-.385	.701
PD	-.19972	-.07789	.184	-1.085	.279
EC	-.37624	-.12305	.263	-1.430	.154
FS	-.18920	-.07448	.216	-.875	.382
OPEN	-.02425	-.03371	.058	-.416	.678
AGREE	.15169	.21125	.059	2.586	.010

COVARIATE	Lower -95%	CL- Upper
PT	-.564	.380
PD	-.563	.163
EC	-.895	.142
FS	-.615	.237
OPEN	-.139	.091
AGREE	.036	.267

Dependent variable .. NC EFI ~ Negative Cognition

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	.16074	.05992	.215	.748	.456
PD	-.03084	-.12889	.165	-1.511	.132
EC	-.35712	-.12889	.236	-1.525	.129
FS	.00020	.00010	.194	-.001	.999
OPEN	-.04975	-.07633	.052	-.950	.343
AGREE	.17698	.27199	.053	3.358	.001

COVARIATE	Lower -95%	CL- Upper
PT	-.263	.585
PD	-.357	.295
EC	-.823	.109
FS	-.383	.383
OPEN	-.153	.053
AGREE	.073	.281

Dependent variable .. NB EFI ~ Negative Behavior

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	.14482	.05541	.211	.687	.493
PD	-.13463	-.05947	.162	-.831	.407
EC	-.32425	-.12011	.232	-1.400	.163
FS	.00510	.00227	.190	.027	.979
OPEN	-.06796	-.10702	.051	-1.324	.187
AGREE	.14246	.22472	.052	2.758	.006

COVARIATE	Lower -95%	CL- Upper
PT	-.271	.560
PD	-.454	.185
EC	-.781	.133
FS	-.370	.380
OPEN	-.169	.033
AGREE	.041	.244

Dependent variable .. PA EFI ~ Positive Affect

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	-.01597	-.00541	.241	-.066	.947
PD	-.01812	-.00709	.185	-.098	.922
EC	-.10050	-.03297	.265	-.380	.704
FS	-.34712	-.13706	.217	-1.597	.112
OPEN	-.00880	-.01227	.059	-.150	.881
AGREE	.11430	.15966	.059	1.937	.054

COVARIATE	Lower -95%	CL- Upper
PT	-.491	.459
PD	-.383	.347
EC	-.622	.421
FS	-.776	.081
OPEN	-.124	.107
AGREE	.002	.231

Dependent variable .. PC

EFI ~ Positive Cognition

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	-.12263	-.04888	.201	-.610	.543
PD	-.03284	-.01511	.155	-.212	.832
EC	-.11585	-.04471	.221	-.524	.601
FS	-.23786	-.11048	.182	-1.309	.192
OPEN	-.02946	-.04832	.049	-.601	.548
AGREE	.16000	.26292	.049	3.245	.001

COVARIATE	Lower -95%	CL- Upper
PT	-.519	.274
PD	-.338	.272
EC	-.552	.320
FS	-.596	.120
OPEN	-.126	.067
AGREE	.063	.257

Dependent variable .. PB

EFI ~ Positive Behavior

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
PT	-.09829	-.03533	.224	-.438	.662
PD	.00279	.00116	.173	.016	.987
EC	.10495	.03652	.247	.426	.671
FS	-.35553	-.14893	.203	-1.755	.081
OPEN	-.01620	-.02397	.055	-.297	.767
AGREE	.13921	.20630	.055	2.532	.012

COVARIATE	Lower -95%	CL- Upper
PT	-.541	.344
PD	-.337	.343
EC	-.381	.591
FS	-.755	.044
OPEN	-.124	.092
AGREE	.031	.248

 * * * * * A n a l y s i s o f V a r i a n c e -- design 1 * *

EFFECT .. CONSTANT

Multivariate Tests of Significance (S = 1, M = 2 , N = 96 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.19059	7.69219	6.00	196.00	.000
Hotellings	.23548	7.69219	6.00	196.00	.000
Wilks	.80941	7.69129	6.00	196.00	.000
Roys	.19059				

Note.. F statistics are exact.

 Eigenvalues and Canonical Correlations

Root No.	Eigenvalue	Pct.	Cum. Pct.	Canon Cor.
1	.235	100.000	100.000	.437

 EFFECT .. CONSTANT (Cont.)

Univariate F-tests with (1,200) D. F.

Variable	Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig. of F
NA	4433.14405	36433.0157	4433.14405	181.25878	24.45754	.000
NC	4085.39089	29406.0781	4085.39089	146.29890	27.92496	.000
NB	4822.65923	28259.7776	4822.65923	140.59591	34.30156	.000
PA	3046.76725	36851.6927	3046.76725	183.34175	16.61797	.000
PC	4528.95273	25747.1701	4528.95273	128.09537	35.35610	.000
PB	3340.40522	32017.3837	3340.40522	159.29047	20.97053	.000

 EFFECT .. CONSTANT (Cont.)

Raw discriminant function coefficients

Function No.

Variable	1
NA	-.016
NC	.004
NB	-.064
PA	.043
PC	-.096
PB	.043

* * * * * A n a l y s i s o f V a r i a n c e -- design 1 *

EFFECT .. CONSTANT (Cont.)

Standardized discriminant function coefficients
Function No.

Variable	1
NA	-.214
NC	.051
NB	-.763
PA	.577
PC	-1.091
PB	.549

Estimates of effects for canonical variables
Canonical Variable

Parameter	1
1	-4.096

Correlations between DEPENDENT and canonical variables
Canonical Variable

Variable	1
NA	-.719
NC	-.768
NB	-.851
PA	-.593
PC	-.864
PB	-.666

EFI subscales as predictors of IRI and NEO scales

 The default error term in MANOVA has been changed from WITHIN CELLS to WITHIN+RESIDUAL. Note that these are the same for all full factorial designs.

***** Analysis of Variance *****

208 cases accepted.
 0 cases rejected because of out-of-range factor values.
 2 case rejected because of missing data.
 1 non-empty cell.

 1 design will be processed.

 ***** Analysis of Variance -- design 1 *

EFFECT .. WITHIN CELLS Regression
 Multivariate Tests of Significance (S = 6, M = -1/2, N = 97)

Test Name	Value	Approx. F	Hypoth. DF	Error DF	Sig. of F
Pillais	.27153	1.58790	36.00	1206.00	.016
Hotellings	.29632	1.59960	36.00	1166.00	.014
Wilks	.75312	1.59968	36.00	859.07	.015
Roys	.10860				

Eigenvalues and Canonical Correlations

Root No.	Eigenvalue	Pct.	Cum. Pct.	Canon Cor.	Sq. Cor
1	.122	41.115	41.115	.330	.109
2	.088	29.578	70.694	.284	.081
3	.068	23.021	93.715	.253	.064
4	.010	3.282	96.997	.098	.010
5	.007	2.262	99.259	.082	.007
6	.002	.741	100.000	.047	.002

Dimension Reduction Analysis

Roots	Wilks L.	F	Hypoth. DF	Error DF	Sig. of F
1 TO 6	.75312	1.59968	36.00	863.46	.015
2 TO 6	.84488	1.36164	25.00	733.32	.112
3 TO 6	.91893	1.06196	16.00	602.48	.389
4 TO 6	.98162	.41192	9.00	482.03	.929
5 TO 6	.99117	.44468	4.00	398.00	.776
6 TO 6	.99781	.44145	1.00	200.00	.507

 EFFECT .. WITHIN CELLS Regression (Cont.)
 Univariate F-tests with (6,200) D. F.

Variable	Sq. Mul. R	Adj. R-sq.	Hypoth. MS	Error MS	F
PT	.05378	.02554	39.52314	20.75582	1.90420
PD	.02975	.00079	29.14166	28.37149	1.02715
EC	.04937	.02099	34.00740	19.54733	1.73975
FS	.04627	.01780	46.16857	28.40998	1.62508
OPEN	.01523	.00000	189.59352	365.92172	.51813
AGREE	.06721	.03937	839.48434	347.77506	2.41387

* * * * * A n a l y s i s o f V a r i a n c e -- design 1 *

EFFECT .. WITHIN CELLS Regression (Cont.)
 Univariate F-tests with (6,200) D. F. (Cont.)

Variable	Sig. of F
PT	.082
PD	.409
EC	.113
FS	.142
OPEN	.749
AGREE	.028

 Raw canonical coefficients for DEPENDENT variables
 Function No.

Variable	1	2	3	4	5	6
PT	.138	-.083	-.094	.171	.039	.011
PD	-.037	-.031	-.091	.031	-.098	-.132
EC	-.192	-.036	-.109	-.064	.130	.089
FS	.155	-.073	.011	-.150	.024	-.024
OPEN	-.025	-.007	.005	.012	-.044	.033
AGREE	.018	.052	-.007	-.017	-.023	.044

 Standardized canonical coefficients for DEPENDENT variables
 Function No.

Variable	1	2	3	4	5	6
PT	.636	-.384	-.432	.787	.181	.049
PD	-.198	-.165	-.484	.166	-.524	-.704
EC	-.857	-.160	-.487	-.288	.582	.398
FS	.835	-.395	.058	-.807	.131	-.130
OPEN	-.479	-.126	.098	.224	-.843	.619
AGREE	.350	.990	-.142	-.321	-.439	.070

 Correlations between DEPENDENT and canonical variables
 Function No.

Variable	1	2	3	4	5	6
PT	.469	-.109	-.646	.442	.076	.386
PD	-.192	-.194	-.566	-.112	-.428	-.640
EC	-.261	-.043	-.792	-.325	.247	.368
FS	.397	-.503	-.252	-.665	-.220	.186
OPEN	-.035	-.366	-.070	-.073	-.676	.630
AGREE	.262	.682	-.582	-.175	-.176	.257

* * * * * Analysis of Variance -- design 1 *

Variance in dependent variables explained by canonical variables

CAN. VAR.	Pct Var DE	Cum Pct DE	Pct Var CO	Cum Pct CO
1	9.214	9.214	1.001	1.001
2	15.056	24.270	1.213	2.214
3	29.570	53.840	1.888	4.102
4	13.195	67.035	.127	4.229
5	13.105	80.140	.087	4.317
6	19.860	100.000	.044	4.360

 Raw canonical coefficients for COVARIATES
 Function No.

COVARIATE	1	2	3	4	5	6
NA	-.024	.051	.125	-.022	-.035	.084
NC	.076	-.011	-.078	.012	-.106	.042
NB	.114	-.024	-.007	.009	.138	-.039
PA	.000	-.063	-.035	.146	-.015	-.071
PC	-.030	.099	.053	-.089	.003	-.152
PB	-.110	.026	-.076	-.030	.028	.128

 Standardized canonical coefficients for COVARIATES
 CAN. VAR.

COVARIATE	1	2	3	4	5	6
NA	-.327	.700	1.711	-.303	-.476	1.146
NC	.943	-.137	-.966	.149	-1.315	.523
NB	1.375	-.284	-.087	.106	1.660	-.471
PA	.001	-.852	-.477	1.990	-.211	-.963
PC	-.346	1.147	.617	-1.029	.030	-1.755
PB	-1.408	.332	-.975	-.384	.363	1.649

 Correlations between COVARIATES and canonical variables
 CAN. VAR.

Covariate	1	2	3	4	5	6
NA	.180	.767	.237	.510	.033	.251
NC	.419	.758	-.325	.285	-.217	.128
NB	.401	.711	-.122	.379	.397	.128
PA	-.014	.654	-.095	.747	.060	-.040
PC	.056	.925	-.183	.262	.031	-.193
PB	-.093	.797	-.347	.379	.228	.199

* * * * * A n a l y s i s o f V a r i a n c e -- design 1 *

Variance in covariates explained by canonical variables

CAN. VAR.	Pct Var DE	Cum Pct DE	Pct Var CO	Cum Pct CO
1	.690	.690	6.355	6.355
2	4.819	5.510	59.807	66.161
3	.361	5.871	5.658	71.819
4	.201	6.072	20.905	92.724
5	.029	6.101	4.373	97.098
6	.006	6.108	2.902	100.000

 Regression analysis for WITHIN CELLS error term
 --- Individual Univariate .9500 confidence intervals

Dependent variable .. PT		IRI ~ Perspective-Taking Scale			
COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.11722	-.34702	.053	-2.227	.027
NC	.11766	.31563	.050	2.340	.020
NB	.09261	.24204	.059	1.583	.115
PA	.05826	.17196	.056	1.033	.303
PC	-.10594	-.26580	.067	-1.587	.114
PB	-.01923	-.05349	.061	-.317	.751

COVARIATE	Lower -95%	CL- Upper
NA	-.221	-.013
NC	.019	.217
NB	-.023	.208
PA	-.053	.169
PC	-.238	.026
PB	-.139	.100

Dependent variable .. PD

IRI ~ Personal Distress Scale

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.10808	-.27713	.062	-1.757	.081
NC	.04938	.11474	.059	.840	.402
NB	-.04587	-.10385	.068	-.671	.503
PA	.05063	.12942	.066	.768	.444
PC	-.03073	-.06678	.078	-.394	.694
PB	.06328	.15247	.071	.893	.373

COVARIATE	Lower -95%	CL- Upper
NA	-.229	.013
NC	-.067	.165
NB	-.181	.089
PA	-.079	.181
PC	-.185	.123
PB	-.076	.203

Dependent variable .. EC

IRI ~ Empathic Concern Scale

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.09920	-.30331	.051	-1.942	.054
NC	.03316	.09187	.049	.679	.498
NB	-.02792	-.07536	.057	-.492	.623
PA	.00708	.02158	.055	.129	.897
PC	-.04048	-.10490	.065	-.625	.533
PB	.12534	.36013	.059	2.131	.034

COVARIATE	Lower -95%	CL- Upper
NA	-.200	.002
NC	-.063	.129
NB	-.140	.084
PA	-.101	.115
PC	-.168	.087
PB	.009	.241

Dependent variable .. FS

IRI ~ Fantasy Scale

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.08404	-.21349	.062	-1.365	.174
NC	.09687	.22300	.059	1.647	.101
NB	.08267	.18541	.068	1.208	.229
PA	.00696	.01763	.066	.105	.916
PC	-.09153	-.19706	.078	-1.172	.242
PB	-.05737	-.13695	.071	-.809	.420

COVARIATE	Lower -95%	CL- Upper
NA	-.205	.037
NC	-.019	.213
NB	-.052	.218
PA	-.123	.137
PC	-.245	.062
PB	-.197	.082

Dependent variable .. OPEN

NEO PI-R ~ Openness Total

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.05164	-.03714	.221	-.234	.815
NC	.16495	.10752	.211	.781	.436
NB	-.14297	-.09079	.246	-.582	.561
PA	.09213	.06607	.237	.389	.698
PC	-.28284	-.17241	.280	-1.009	.314
PB	.04437	.02999	.255	.174	.862

COVARIATE	Lower -95%	CL- Upper
NA	-.487	.384
NC	-.251	.581
NB	-.627	.341
PA	-.375	.559
PC	-.835	.270
PB	-.458	.546

Dependent variable .. AGREE

NEO PI-R ~ Agreeableness Total

COVARIATE	B	Beta	Std. Err.	t-Value	Sig. of t
NA	-.16561	-.11892	.215	-.769	.443
NC	.33776	.21978	.206	1.641	.102
NB	.07167	.04544	.239	.299	.765
PA	-.19174	-.13727	.231	-.830	.407
PC	.15995	.09734	.273	.586	.559
PB	.15897	.10727	.248	.641	.522

COVARIATE	Lower -95%	CL- Upper
NA	-.590	.259
NC	-.068	.744
NB	-.401	.544
PA	-.647	.264
PC	-.379	.699
PB	-.330	.648

 * * * * * A n a l y s i s o f V a r i a n c e -- design 1 *

EFFECT .. CONSTANT

Multivariate Tests of Significance (S = 1, M = 2 , N = 96 1/2)

Test Name	Value	Exact F	Hypoth. DF	Error DF	Sig. of F
Pillais	.77523	112.66395	6.00	196.00	.000
Hotellings	3.44890	112.66395	6.00	196.00	.000
Wilks	.22477	112.66395	6.00	196.00	.000
Roys	.77523				

Note.. F statistics are exact.

 Eigenvalues and Canonical Correlations

Root No.	Eigenvalue	Pct.	Cum. Pct.	Canon Cor.
1	3.449	100.000	100.000	.880

 EFFECT .. CONSTANT (Cont.)

Univariate F-tests with (1,200) D. F.

Variable	Hypoth. SS	Error SS	Hypoth. MS	Error MS	F	Sig. of F
PT	2536.26522	4171.91885	2536.26522	20.75582	122.19540	.000
PD	1460.06148	5702.66925	1460.06148	28.37149	51.46228	.000
EC	4361.14031	3929.01331	4361.14031	19.54733	223.10670	.000
FS	3628.42890	5710.40684	3628.42890	28.40998	127.71668	.000
OPEN	153223.299	73550.2658	153223.299	365.92172	418.73245	.000
AGREE	92593.2166	69902.7862	92593.2166	347.77506	266.24456	.000

 EFFECT .. CONSTANT (Cont.)

Raw discriminant function coefficients

Function No.

Variable	1
PT	.004
PD	-.042
EC	-.056
FS	.027
OPEN	-.040
AGREE	-.023

EFFECT .. CONSTANT (Cont.)

Standardized discriminant function coefficients
Function No.

Variable	1
PT	.018
PD	-.224
EC	-.249
FS	.145
OPEN	-.770
AGREE	-.434

Estimates of effects for canonical variables
Canonical Variable

Parameter	1
1	-8.260

Correlations between DEPENDENT and canonical variables
Canonical Variable

Variable	1
PT	-.420
PD	-.272
EC	-.567
FS	-.429
OPEN	-.777
AGREE	-.620

REFERENCE LIST

REFERENCE LIST

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Education

Andrews University: 1997 – 2007

PhD in Counseling Psychology; Degree conferral August 2007

Western Michigan University: 1995 – 1997

Master of Social Work Degree, Graduated April 1997

Indiana University South Bend: 1990 – 1994

Bachelor's Degree in Psychology, Graduated December 1994

Professional Experience

Shepard House Counseling & Psychological Services, P.C.: October 2003 – present

Licensed Master Social Worker & Clinical Director

- Provision of individual, marital, and family therapy to all age groups
- Management of clinical staff, practices, and programs

Pine Rest Christian Mental Health Services: September 2003 – September 2004

Certified Social Worker/Outpatient Therapist

- Provided DSM-IV diagnostic evaluation
- Provided individual, marital, and family therapy to adolescents and adults

Pine Rest Christian Mental Health Services: September 2002 – August 2003

Completed 2000 hour APA Accredited Doctoral Psychology Internship Program

- Provided psychotherapy to adults and adolescents
- Completed psychological testing and assessment

Lifeworks Center, PLC: August 1999 – August 2003

Certified Social Worker

- Provided individual, marital, and family therapy to adolescents and adults
- Completed psychological evaluations, including parenting, substance abuse, and child/adolescent psychological assessments

Oaklawn Psychiatric Center (CMHC): May 1997 – August 2002

Licensed Clinical Social Worker on Adult Outpatient Team

- Completed psychosocial assessments and DSM-IV diagnostic evaluation
- Provided individual, marital, family, and group psychotherapy to adults
- Provided clinical supervision to master's level clinicians

Charter Behavioral Health System: September 1996 – April 1997

Practicum placement as second year MSW student

- Completed psychosocial assessments
- Provided therapy services to clients in the inpatient chemical dependency program

Madison Center and Hospital: September 1995 – April 1996

Practicum placement as first year MSW student

- Completed psychosocial assessments and DSM-IV diagnostic evaluation
- Provided outpatient psychotherapy to individuals and families