

CONFIRMING A MODEL OF SELF-FORGIVENESS

A THESIS

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ABSTRACT

To date there has been no confirmation of Hall and Fincham's (2005) or (2008) models of self-forgiveness. The researcher reviews interrelationships among Hall and Fincham's (2005) proposed antecedents (i.e., attributions, severity of transgressions, empathy, guilt, shame, conciliatory behaviors, and perceived forgiveness), and ultimately how they contribute to self-forgiveness. The current study compared Hall and Fincham's (2005/2008) models with an alternative via structural equation modeling. The alternative model was the best fitting model, eliciting adequate to good model fit with all estimated parameters significant at the .001 level. Nonetheless, significant multivariate non-normality might have decreased its appropriateness and thus, it may actually approximate a great fitting model. The researcher also discusses a positive stance on self-forgiveness as well as theoretical, research, and therapeutic implications.

CHAPTER I

INTRODUCTION

There inevitably come moments when persons transgress by offending others, themselves, and/or their higher power by failing to uphold personal, others', or spiritual standards. When transgressors have empathy for their victims, take responsibility, and/or their transgressions are sufficiently severe, they often experience remorse as guilt and/or self-condemnation through shame. In other words, guilt and shame are painful intropunitive feelings focused on behaviors or characterological flaws, respectively (Fisher & Exline, 2006; Lewis, 1971; Mauger, Perry, Freeman, Grove, McBride, & McKinney, 1992; Tangney & Dearing, 2002). Living through these feelings often diminishes transgressors' self-worth and self-respect (Dillon, 2001), and, in order to resolve physiological and psychological guilt and/or shame, transgressors frequently become concerned with self-forgiveness (or intrapersonal forgiveness) (McConnell & Dixon, in press). To accomplish this, transgressors often apologize to and seek out expressions of forgiveness from their victims. Therefore, Hall and Fincham (2005) suggested that transgressors' various levels of attributions (e.g., internal vs. external cause), transgression severity, empathy, guilt, shame, conciliatory behaviors (e.g., apologies), and perceived interpersonal forgiveness all play important roles in the process of self-forgiveness.

What is Self-Forgiveness?

Theorists and researchers have agreed little on the exact nature of self-forgiveness. Some highlight its required (Holmgren, 1998), significant, and transformational (Dillon, 2001) qualities as well as its distinctiveness from interpersonal forgiveness (Ross, Hertenstein, & Wrobel, 2007; Ross, Kendall, Matters, Wrobel, & Rye, 2004). Further, others view self-forgiveness as more important than interpersonal forgiveness (Mills, 1995) and stress that transgressors may be able to achieve self-forgiveness independently of its counterpart (Holmgren, 1998). However, others have called attention to its unnecessary (Hughes, 1994), fused (Beiter, 2007; Bowman, 2005), dependent (Bauer et al., 1992; Griswold, 2007; Hall & Fincham, 2005), interdependent (Enright, 1996), facilitative (Halling, 1994; Mills, 1995; Worthington, 1999), or second-rate (Snow, 1993) role with forgiving others and receiving forgiveness. Additionally, some illuminate its possible antipathetic, inappropriate, and self-serving nature among other negative connotations (Fisher & Exline, 2006; Griswold, 2007; Hall & Fincham, 2005). Further confusing the matter is the fact that self-forgiveness may be achieved through acts (Hughes, 1994), linear processes (Hall & Fincham, 2008), or vacillated patterns (Bauer et al., 1992; Beiter, 2007; Enright, 1996) depending seemingly on various levels of Hall and Fincham's (2005) antecedents as well as relationship attributes (e.g., relationship closeness). Moreover, the process of self-forgiveness may be dispositional or one of many responses to transgressions that are (1) interpersonal (i.e., harm against others), (2) intrapersonal (i.e., offense against the self), and/or (3) spiritual (i.e., harm against higher power), which adds additional chameleon-like qualities to the construct (cf. Enright, 1996, Hall & Fincham, 2005; Hughes, 1994; McConnell & Dixon, in press).

Therefore, experiencing self-forgiveness does not represent just a mere facet of interpersonal forgiveness because it may take many unique forms depending on transgressors' personal characteristics, their transgression target(s), their core beliefs about self-forgiveness, and relationship determinants. For example, self-forgiveness in relation to self-inflicted transgressions may indeed be wholly intrapersonal at times (Hughes, 1994), but transgressors also may need unconditional positive regard from another in order to experience personal senses of forgiveness (Bauer et al., 1992; Bowman, 2005). Further, empathic feelings towards another, perceived forgiveness, and conciliatory behavior are not likely to play significant roles in forgiveness of self under wholly intrapersonal circumstances. As self-forgiveness continues to become an important topic in the research literature, we may begin to understand more fully its multifaceted nature.

In achieving true, or transformational, self-forgiveness, transgressors do not deny, excuse, externalize, or justify their actions. Instead, transgressors continue to respect themselves despite their limitations by taking full responsibility for their actions, making genuine compensatory or reconciliatory attempts, letting go of toxic intropunitive feelings, and accomplishing behavioral and/or characterological changes (Dillon, 2001; Enright, 1996; Fisher & Exline, 2006; Hall & Fincham, 2005; Snow, 1993; Weiner, Graham, Peter & Zmuidinas, 1991). It also is important to distinguish between accomplishing self-forgiveness and removing the burden of blame. Self-forgiveness calls for resolving appropriate amounts of guilt and/or shame, whereas removing the burden of blame involves recognizing that remorse or self-condemnation never even belonged. Some persons, such as victims of abuse (Coates, 1996; Flanigan, 1996; Turnage, Jacinto,

& Kirven, 2003), might mistakenly become concerned with self-forgiveness when they hold themselves responsible for the actions of others (Hall & Fincham, 2005). Further, some persons may accuse themselves even when they were powerless over the outcomes of events, such as a surgeon who believed, “I know that it was impossible to save this patient, but that doesn't stop me from blaming myself” (Gerber, 1990, p. 75).

Thus, self-forgiveness is not exoneration or removing inappropriate blame, but “a willingness to abandon self-resentment in the face of one’s own acknowledged objective wrong, while fostering compassion, generosity, and love toward oneself” (Enright, 1996, p. 115). Similarly, self-forgiveness is “a set of motivational changes whereby one becomes decreasingly motivated to avoid stimuli associated with the offense, decreasingly motivated to retaliate against the self, and increasingly motivated to act benevolently toward the self” (Hall & Fincham, 2005, p. 622). All together, self-forgiveness seems to be a conscious act, linear process, or vacillated procedure, through the replacement or removal of objective guilt and/or shame, in relation to transgressions that are interpersonal, intrapersonal, and/or spiritual by taking responsibility, attempting to make amends, valuing the self despite limitations, and altering behavioral and characterological defects (Bauer et al., 1992; Enright, 1996; Dillon, 2001; Fisher & Exline, 2006; Hall & Fincham, 2005, 2008; Hughes, 1994; McConnell & Dixon, in press). The current study is primarily concerned with self-forgiveness in relationship with interpersonal offenses in the context of Hall and Fincham’s (2005/2008) models.¹

1. Enright (1996) offers a stage model of self-forgiveness that seems to run parallel with Hall and Fincham’s (2005) model. According to Enright (1996), in order to acquire self-forgiveness, transgressors vacillate, jump, and/or progress through a stage model: an uncovering, a decision, a work, and an outcome stage. Through these stages, transgressors deny or recognize their responsibilities and impacts their actions had on their victims. Then, experiencing empathy, guilt, and/or shame, transgressors commit to and work towards self-forgiveness through apologies and seeking forgiveness from victims, and thus, hopefully experiencing release (see McConnell & Dixon, in press for a more extensive review of the parallel between Hall & Fincham, 2005 and Enright, 1996). Further, Flanigan (1996) and Worthington (2006) also offer stage models of self-forgiveness.

Rationale

Self-forgiveness remains a relatively unexplored, yet important, dimension of forgiveness. Theorists and researchers only recently have given attention to the important psychological construct of intrapersonal forgiveness (Bauer et al., 1992; Dillon, 2001; Enright, 1996; Gerber, 1990; Hall & Fincham, 2005, 2008; Horsbrugh, 1974; Snow, 1993). The lack of attention given to self-forgiveness is troublesome because when compared to interpersonal forgiveness, theorists often believe it is more difficult to accomplish (Dillon, 2001; Flanigan, 1996; Horsbrugh, 1974; Knower, 2003; Worthington, 2006) and it seems to be more strongly associated with psychological, physical, and social wellbeing (Avery, 2008). In fact, numerous studies support that life-satisfaction, self-esteem, warmth, and wellbeing are positively associated whereas anger, anxiety, depression, hostility, neuroticism, and eating disorder symptoms are negatively associated with self-forgiveness (Avery, 2008; Coates, 1996; Maltby, Macaskill, & Day, 2001; Mauger et al., 1992; Ross et al., 2004, 2007; Thompson et al., 2005; Watson, 2008; Wohl, DeShea, & Wahkinney, 2008). Moreover, Basset et al. (2008) found self-forgiveness improved participants' prognoses of victim-transgressor relational wellbeing.

Hall and Fincham (2005) made a significant advancement in the field of intrapersonal forgiveness when they proposed their theoretical model, yet researchers have published little confirming the model. Hall and Fincham (2008) however did find time might not heal all wounds: Severity of transgressions, guilt, conciliatory behaviors, and perceived forgiveness impacted self-forgiveness beyond the variance accounted for by time; attributions, empathy, and shame were unrelated to self-forgiveness above and beyond time. Further, they provided preliminary support that self-forgiveness unfolds

linearly over time, rather than a curvilinear or vacillated pattern (Bauer et al., 1992; Beiter, 2007; Enright, 1996). Nevertheless, researchers have failed to conduct any comprehensive confirmation of Hall and Fincham's (2005/2008) models.

Since each of Hall and Fincham's (2005/2008) proposed antecedents may act in synergistic ways, it is important to clarify their relationships not only with self-forgiveness, but also among each other (Hall & Fincham, 2008). Doing so, through structural equation modeling, would provide a holistic perspective on self-forgiveness, thereby clarifying its distal and proximal antecedents as well as their research and therapeutic implications. Further, viewing the model holistically may illuminate the confusing nature of attributions, empathy, and shame in previous literature (cf. Hall & Fincham, 2008; Macaskill, Maltby, & Day, 2002; Tangney & Dearing, 2002; Zechmeister & Romero, 2002). The researcher subsequently reviews philosophical thoughts on self-forgiveness, previous theory and research for each antecedents' contributions to self-forgiveness, as well as descriptions of Hall and Fincham's (2005/2008) models and an alternative. The researcher tests the models and offers research and therapeutic implications.

CHAPTER II

TOWARDS A POSITIVE STANCE ON SELF-FORGIVENESS

Self-forgiveness is a neglected topic in classical philosophical, psychological, and religious texts. In fact, we can borrow virtually no insight from literature before recent times. Theorists and researchers increasingly have been interested in the important psychological construct of intrapersonal forgiveness (Bauer et al., 1992; Dillon, 2001; Enright, 1996; Gerber, 1990; Hall & Fincham, 2005, 2008; Horsbrugh, 1974; Snow, 1993; Worthington, 2006), but the lack of attention given to self-forgiveness is troublesome given its difficulty (Dillon, 2001; Flanigan, 1996; Horsbrugh, 1974; Knower, 2003; Worthington, 2006) and positive relationship with psychological, physical, and social wellbeing (Avery, 2008; Bassett et al., 2008).

Yet, a major argument has emerged within the expanding self-forgiveness literature: When is it appropriate for transgressors to forgive themselves? It is often implicit, if not explicit, in discussions or circumstances of self-forgiveness whether transgressors even have the right to forgive themselves. In this sense, intrapersonal forgiveness remains an ethical and moral topic that is inseparable from value judgments. Positive, neutral, or negative stances on self-forgiveness are contingent on whether persons believe in the power of personal punishments or personal mercies. In other words, determining if self-forgiveness is appropriate relies heavily on whether persons

believe intropunitive or restorative justice deters future offenses.

Self-Forgiveness Emerges from the Culture of Punishment and Vengeance

The failure to address self-forgiveness until recently is not at all surprising when considering the role of prevailing cultural influences. Historical and contemporary cultural values, such as vengeance and punishment, are incompatible with the values necessary for self-forgiveness (Bauer et al., 1992; Bowman, 2005). Humans have a long history of associating justice with retribution and mercy with weakness (Bauer et al., 1992); thus, we continue to declare that transgressors should not forgive themselves. Merciless persons continue to stress that transgressors should ‘get what they deserve’ so they learn from and always remember their actions. In a culture stripped of grace, some paint negative pictures of self-forgiveness as antipathetic, cowardly, self-serving ploys that are disrespectful to victims. Yet, true self-forgiveness, as opposed to self-forgiveness that essentially ignores responsibility, may be anything but negative when it remains transformative (Dillon, 2001). Therefore, theorists and researchers have begun to shed new, positive lights on self-forgiveness (Dillon, 2001; Fisher & Exline, 2006; Holmgren, 1998; McConnell & Dixon, in press; Snow, 1993).

Despite the negative connotation often given to intrapersonal forgiveness, Horsbrugh (1974) began extensively discussing self-forgiveness while defining it as “a decision which one can implement by showing good-will toward oneself...set[ting] in motion a process which is only completed when one has cleared one’s mind of the feelings of self-hatred or self-contempt...” (p. 277). Even so, there was an extensive gap in the literature until the early 1990’s when philosophers and mental health workers brought attention to the underrepresented topic (see Bauer et al., 1992; Gerber, 1990;

Snow, 1993). The recent publications of philosophers and mental health workers implicitly (Enright, 1996; Dillon, 2001; Fisher & Exline, 2006; Hall & Fincham, 2005, 2008; McConnell & Dixon, in press), and sometimes, explicitly (Bauer et al., 1992), illuminate the clash between persons who desire and seek revenge and those who recognize the potential reformatory power of true self-forgiveness. Because of the persistent disagreement between these two cultural outlooks, philosophers and mental health workers have spent considerable efforts discussing self-forgiveness in relation to moral agency (i.e., the ability to know and make moral judgments) and the moral prerequisites of intrapersonal forgiveness.

Self-Forgiveness and Moral Agency

Snow (1993) brought self-forgiveness to the foreminds of philosophers by speculating that transgressors restore their moral agencies through self-forgiveness. In other words, when transgressors forgive themselves they regain their abilities to distinguish between and act in accordance with right and wrong. This process of letting go is rehabilitative only when transgressors accept their errors, make amends, and seek personal improvements (Snow, 1993). Acknowledging that transgressors cannot change the past, yet still need to know they are capable of making morally correct choices, Snow wrote, “forgiving ourselves for moral wrongs is an implicit acknowledgment of our finitude and an acceptance of the limitations which this finitude imposes on our ability to achieve moral goodness” (1993, p. 76).

Mills (1995) clarified that transgressors cannot lose their ability to act freely as moral agents. Rather, when transgressors commit actions that are contrary to their moral standards, they damage their self-concepts. This discrepancy between transgressors’

beliefs of what they did, whom they are, and what they would like to become is often emotionally demanding. Through the process of self-forgiveness, transgressors are able to make shifts from damaged self-concepts to ones that reflect persons who do in fact recognize their wrongs, take responsibilities, and commit to personal changes (Dillon, 2001). Nevertheless, just because transgressors can restore their broken self-concepts through the processes of self-forgiveness does not imply their personal mercies are always appropriate. The moral prerequisites of self-forgiveness, or conditions under which it is appropriately attainable, are a central foci of self-forgiveness theorists.

The Moral Prerequisites of Self-Forgiveness

Forgiveness from Victims

Certain transgressions are so grave that they might be intrinsically unforgivable and outside the scope of self-forgiveness (e.g., Hughes, 1994). Given that historical and contemporary cultural values run contradictory to values necessary for self-forgiveness (Bauer et al., 1992), it is not at all surprising that some perspectives on self-forgiveness remain cynical. As Griswold (2007) wrote, self-forgiveness “easily degenerates into self-interested condonation or excuse making” (p. 122). Victims may often find transgressors who forgive themselves as failing to take responsibility (Dillon, 2001). Those who tend to entertain ideas of revenge and punishment are likely to believe that they, not transgressors, hold the power of emotional liberations. Some may never exercise the self-imposed authority to release their transgressors and thus, continue to stress that transgressors cannot warrant their own personal mercies. In this sense, victims believe transgressors should remain under their cleansing emotional custodies. Along this line of reasoning, Griswold (2007) asserted self-forgiveness was disrespectful under conditions

in which victims were unwilling or unable to forgive their transgressors. Accordingly, obtaining self-forgiveness before seeking forgiveness from victims makes apologies into disrespectful formalities. Lending support to this position are findings that amidst severe transgressions, victims tend to stress punishments, higher reparations, and unforgiveness for their transgressors (see Zechmeister, Garcia, Romero, & Vas, 2004). Therefore, Snow (1993), shifting towards a more moderate viewpoint, theorized transgressors could use self-forgiveness as a second-best alternative if they could not obtain forgiveness and/or reconciliation. Yet, these perspectives do not reveal the entire story of self-forgiveness.

Acceptance of Responsibility

Placing merciful acts as privileges only for victims to oversee fails to illuminate what many theorists have written constitutes true self-forgiveness; that is, letting go by taking responsibility, genuine apologetic attempts, and committing to characterological and behavioral changes (Enright, 1996; Fisher & Exline, 2006; Hall & Fincham, 2005; Holmgren, 1998). Indeed, “morally successful self-forgiveness does not excuse, condone, or forget” (Griswold, 2007, p. 126) and “usually requires time and effort” (Fisher & Exline, 2006, p. 129). Pseudo-self-forgiveness, as Griswold alluded to, is the superficial process of essentially ignoring responsibility in order to avoid the painful intropunitive feelings of guilt and/or shame (Enright, 1996; Hall & Fincham, 2005). By clarifying the role of responsibility as an essential precondition to self-forgiveness, we can begin to gain perspective on more liberal, rehabilitative views of self-forgiveness.

Essentially shifting abilities to demonstrate benevolence into the hands of transgressors, Mills (1995) and Holmgren (1998) asserted that it was actually morally preferable for transgressors to forgive themselves before seeking forgiveness and/or

reconciliation. Transgressors who apologize to and seek forgiveness from their victims solely to relieve their own emotional disturbances diffuse their responsibilities (Mills, 1995) and are “self-centered, manipulative, and inherently disrespectful” (Holmgren, 1998, p. 83). In this context, transgressors who first seek interpersonal forgiveness may ignore internal changes if their guilt and/or shame are temporarily soothed through relational repairs. Transgressors may initiate the processes of pretending normality if they do not face the difficult trials necessary for lasting personal changes. Thus, seeking forgiveness and acceptance of responsibility are not the only necessary conditions for self-forgiveness. True self-forgiveness remains transformational (Dillon, 2001).

Transformational Self-Forgiveness

Transformational self-forgiveness is a process in which transgressors recognize they still deserve self-castigation because they cannot change or forget the past, but choose to continue to respect themselves by abandoning toxic, intropunitive feelings in order to change the future (Dillon, 2001). Transgressors may continually berate, rather than actually modify, themselves in attempting to change their self-concepts. Indeed, self-rebuke may allow transgressors to believe they are still good persons if they have high moral standards (Dillon, 2001). Importantly, guilt and/or shame remain adaptive when they continue to motivate transgressors to embark on behavioral and characterological changes. However, guilt and/or shame are no longer grist for the mill after transgressors have altered their behaviors and characters. In other words, if transgressors have made meaningful changes, but continue to berate their current selves for past behaviors, self-rebuke loses its purpose and may have detrimental, degenerative effects. Since transgressors are inclined to act in accordance with their self-concepts (Bem, 1967),

transformed persons who continue to beat themselves up for past offenses may even revert to old behaviors (McConnell & Dixon, in press). As Horsbrugh (1974) wrote, “the [person] who resolutely refuses to forgive [him/her]self is often launched on a course of utter self-destruction; and it is this which gives moral significance to the process of self-forgiveness (p. 278).

True healing begins when transgressors recognize their intrinsic worth as humans despite their limitations (Dillon, 2001). Only through this process of leaving behind self-criticisms may transgressors recognize they deserve to alter their self-concepts through characterological and behavioral changes, rather than holding on to the toxicity of remorse and/or self-condemnation (Dillon, 2001). In this context, transgressors do not use self-forgiveness as cowardly attempts to absolve themselves. Instead, self-forgiveness remains transformational only when transgressors recognize their self-worth is not equal to the sum of their actions. Therefore, self-forgiveness may always be appropriate regardless of interpersonal forgiveness, as well as other- and self-respectful, when it contains acceptance of responsibility, genuine compensatory or reconciliatory attempts, and alteration of behavioral and characterological defects (Dillon, 2001; Holmgren, 1998). Denying transgressors access to self-forgiveness under transformative conditions confounds the intrinsic worth of persons with their actions (Holmgren, 1998). Clarifying true self-forgiveness as transformational sheds a new, positive light on self-forgiveness and may allow persons to abandon their notions of personal mercy as egocentric. Reframing justice in terms of restoration, rather than vengeance and punishment, may be a new way of giving transgressors, their victims, and society ‘what they deserve.’

Towards a Positive Stance

Self-forgiveness may lead transgressors to behavioral changes, personal growth, and finding meaning in their transgressions, although, too much self-forgiveness or pseudo-self-forgiveness remain selfish ploys for transgressors to ignore the lasting changes they need (Wohl et al., 2008). Superficial self-forgiveness may continue the cycle of transgressions. However, true, or transformational, self-forgiveness may represent one of many restorative mechanisms on which transgressors rely to create better futures for themselves, and ultimately, their victims and society (Dillon, 2001; Fisher & Exline, 2006; Holmgren, 1998; McConnell & Dixon, in press). In this adaptive, rehabilitative context, we can begin to take a positive stance towards intrapersonal forgiveness. In other words, mercy, restorative justice, forgiveness, and self-forgiveness may not be able to change the past or equal the score, but they may provide us with better futures (cf. Dillon, 2001; Holmgren, 1998; McConnell & Dixon, in press; Staub, Pearlman, Gubin, & Hagengimana, 2005; Tutu, 1999). As research in the area of self-forgiveness accumulates, it “will earn the place it deserves in the forgiveness literature” (Hall & Fincham, 2008, p. 200) and we might clearly understand if transformational intrapersonal forgiveness deters repeat offenses similarly to forgiveness of others (see Wallace, Exline, & Baumeister, 2008).

CHAPTER III

SELF-FORGIVENESS PATH MODELS

Recognizing the lack of cohesiveness within the self-forgiveness literature, Hall and Fincham (2005) proposed a model of self-forgiveness by merging its philosophical thoughts, empirical research, and related determinants. The following are descriptions of Hall and Fincham's (2005) proposed antecedents of self-forgiveness (i.e., attributions, severity of transgressions, empathy, guilt, shame, conciliatory behaviors, and perceived forgiveness), their 2005 and 2008 models, and one alternative model. The researcher defines each antecedent, clarifies their relationships with self-forgiveness, and if applicable, their relationships among each other. The researcher then provides an overall picture of Hall and Fincham's (2005/2008) models and the alternative.

Proposed Antecedents of Self-Forgiveness

Attributions

Various attributions about transgressions, or the extent to which transgressors assume blame, are likely to impact the experiences of guilty and shameful feelings. External, unstable, global, uncontrollable, and/or prideful attributions are likely to superficially increase self-forgiveness because they diffuse transgressors' responsibilities (Fisher & Exline, 2006; Hall & Fincham, 2005; Tangney et al., 2005), thereby decreasing levels of guilt and/or shame. Indeed, narcissism and blaming victims were positively

correlated, while guilt and shame were negatively correlated, with self-forgiveness (Strelan, 2007; Zechmeister & Romero, 2002).

Taken all together, these attributions are likely to be indicative of pseudo-self-forgiveness (Enright, 1996; Hall & Fincham, 2005). In other words, transgressors may quickly ‘forgive’ themselves by essentially ignoring their culpabilities. For instance, rapists may place blame for their actions on their victims. Such internal dialogue might be, “It wasn’t my fault; they shouldn’t have dressed that way.” Placing blame on external, unstable, global, uncontrollable, and/or prideful attributions seems to be a self-serving mechanism to avoid the high energy costs that taking responsibility, guilt, shame, and self-forgiveness involves (Hall & Fincham, 2005). After all, “authentic self-forgiveness usually requires time and effort” (Fisher & Exline, 2006, p. 129) so persons are highly motivated to reduce cognitive dissonance through self-justifications (see Tavis & Aronson, 2007). If persons do not accept their responsibilities for objective wrongdoings, they are either denying their need for forgiveness or have forgiven themselves superficially. Pseudo-self-forgiveness may appear on the surface to have the same intrapersonal benefits of self-forgiveness (Hall & Fincham, 2005). However, it is unlikely to produce the same lasting transformational rewards as its more extensive counterpart.

As transgressors increasingly take ownerships of their faults, they are likely to experience increasing levels of guilt and/or shame. As attributed to William James, the statement “Acceptance of what has happened is the first step to overcoming the consequences of any misfortune,” stresses the importance of attributions in relation to achieving true, or transformational, self-forgiveness. However, attaining it might be especially difficult because internal, stable, specific, controllable, and/or humble

attributions are likely to inhibit forgiveness of self (Fisher & Exline, 2006; Hall & Fincham, 2005; Tangney et al., 2005). Transgressors often recognize that they cannot remove their blameworthiness by changing the past but might be able to reconcile the future. Through transgressors' struggles to relieve their emotional burdens, they often seek out forgiveness from their victims. Indeed, Fisher and Exline (2006) found when transgressors took responsibility and put forth efforts to resolve emotions, prosocial behaviors (e.g., apologies) correlated with self-forgiveness. However, Hall & Fincham (2008) found changes in attributions were not associated with self-forgiveness beyond the variance accounted for by time. Nonetheless, the difficulty in these processes might increase with more severe transgressions.

Severity of Transgressions

Severity of transgressions seems to impact transgressors' experiences of guilty and/or shameful feelings. Indeed, severe offenses seemed to lead to greater guilt (Fisher & Exline, 2006; Ingersoll-Dayton & Krause, 2005). Transgressors perhaps experience deeper feelings of guilt and/or shame due to their beliefs that they caused more harm to their victims. Further, they might identify their repetitive and intentional transgressions as more severe than their unique and unintentional ones (McConnell & Dixon, in press). In this sense, those who perceive their transgressions as too grave to permit self-forgiveness will likely have difficulty with personal mercies (McConnell & Dixon, in press). In light of this, Hughes (1994) introduced the role of transgression severity by discussing that self-forgiveness usually constitutes simple acts with mild wrongdoings, as opposed to processes amidst harmful, possibly unforgivable, transgressions. Therefore, Hall and Fincham (2005) theorized that more severe transgressions might negatively correlate with

transgressors' self-forgiveness. Indeed, Hall and Fincham (2008) found changes in perceptions of transgression severities impacted levels of self-forgiveness beyond the variance accounted for by time.

Transgressors' apologies tend to be more complex as the severity of transgressions increase (Schlenker & Darby, 1981). Also, victims increasingly desire apologies from transgressors when offenses are more severe, although these apologies ironically have diminished affects on victims' thoughts, emotions, and behaviors associated with transgressions (Ochbuchi, Kameda, & Agarie, 1989). In fact, amidst severe transgressions, victims tend to stress punishments, higher reparations, and unforgiveness for their transgressors (see Zechmeister et al., 2004), which clarifies the difficulty in achieving self-forgiveness under interpersonal stipulations.

Severity of transgressions represents the least explored construct within the self-forgiveness literature. In fact, researchers have yet to develop an empirically validated scale to assess transgression severity. Perceptions of the severity of transgressions are most likely composites of transgressors' opinions of the severity and the transgressors' estimations of how their victims view the severity. Therefore, in order to obtain preliminary data on severity of transgressions, the researcher created a transgression semantic differentiation scale. Subsequent research will continue to have methodological limitations unless researchers focus future efforts on validating a scale to quantify transgression severity.

Empathy

Empathy, a multidimensional construct (Davis, 1980, 1983), is the cognitive ability of transgressors to accurately perspective-take and to recognize their victims'

affective experiences combined with the ability to experience personally their victims' affective and cognitive experiences (Coke, Batson, & McDavis, 1978; Feshbach, 1975). Empathy appears to have four interrelated factors: (1) perspective taking (i.e., psychological viewpoint of others), (2) fantasy (i.e., transposition of self into the feelings and emotions of others), (3) empathic concern (i.e., feelings of sympathy and concern), and (4) personal distress (i.e., feelings of personal anxiety and unease) (Davis, 1980).

Empathic feelings may be an important tool for transgressors in first recognizing that they require self-forgiveness (Enright, 1996). Transgressors, knowing and feeling the true positions they put their victims in, may have strong feelings of guilt and/or shame associated with their transgressions. Yet, transgressors' levels of empathy appear more strongly to impact guilt than shame (see Tangney & Dearing, 2002). These higher levels of painful intropunitive feelings may cause transgressors to not feel or believe others have forgiven them, even if they have explicitly stated, "I forgive you." After all, if transgressors are continuously resenting themselves they may have little evidence to believe victims are not still harboring animosities. Transgressors may have special difficulty with self-forgiveness, if the causes for their conciliatory behaviors are excessive levels of empathy, guilt, and shame (Hall & Fincham, 2005; McConnell & Dixon, in press). In this case, they may desperately use continuous compensatory offers as mechanisms to soothe their own emotional pain when their high levels of empathy activate thoughts such as, "No one could ever forgive this type of hurt" (McConnell & Dixon, in press). Not surprisingly, given the negative cultural undertones of self-forgiveness (Bauer et al., 1992), some transgressors with high levels of empathy may

continue to believe self-forgiveness is not acceptable because it signals disrespect (Hall & Fincham, 2005).

Therefore, Hall and Fincham (2005) theorized that transgressors' empathy for their victims are negatively associated with self-forgiveness; indeed, empathy for others positively correlated with the inability to self-forgive (Zechmeister & Romero, 2002). Given that empathy has a long empirical history of facilitating other-forgiveness (McCullough, Rachal, Sandage, Worthington, Brown, & Hight, 1998; McCullough, Worthington, & Rachal, 1997), some may have difficulty believing empathic feelings do not play key roles in inhibiting self-forgiveness. However, researchers have provided evidence that empathy is unrelated or weakly related to forgiveness of self (Barbetta, 2002; Macaskill et al., 2002) beyond the variance accounted for by time (Hall & Fincham, 2008). Nevertheless, empathy may remain a distal antecedent to self-forgiveness, influencing transgressors' experiences of varying levels of guilt and/or shame, rather than directly impacting self-forgiveness.

Guilt and Shame

These three antecedents, attributions, severity of transgressions (Hall & Fincham, 2005), and empathy (Tangney & Dearing, 2002), all play synergistic roles in the experience of guilt and/or shame. Hall and Fincham (2005) theorized that greater levels of guilt and/or shame inhibit transgressors' intrapersonal forgiveness. Indeed, Strelan (2007) found guilt and shame negatively correlated with self-forgiveness. Persons who commit transgressions may experience guilt and shame through tensions, sorrows, or regrets (Tangney, 1995), although researchers have observed important differences between guilt and shame.

Contrary to anthropology's notion (Benedict, 1946 as cited in Tangney & Dearing, 2002), guilt and shame are not separate responses to transgressions related to private criticisms or public condemnations, respectively. Compared to guilt, shame is no more prevalent as a solitary emotion (Tangney, Marschall, Rosenberg, Barlow, & Wagner, 1994 as cited in Tangney & Dearing, 2002), nor is shame more prevalent as a public emotion (Tangney, Miller, Flicker, & Barlow, 1996). Further, there are no differences in experiences of guilt and shame related to separate types of transgressions (Tangney et al., 1994 as cited in Tangney & Dearing, 2002). Rather, transgressors are most likely to experience guilt in relation to specific behaviors, whereas they are more likely to experience shame in relation to some apparent character flaws (Lewis, 1971). Indeed, shame is associated with internal, stable, and global attributions, although contrary to expectations, internal, unstable, and specific attributions were uncorrelated with guilt (Tangney et al., 1992; Tangney et al., 2005). This inconsistency may be due to invalid measurement or transgressors downplaying the importance of transgressions with unstable and specific attributions (Tangney & Dearing, 2002).

Compared to shame, Hall and Fincham (2005) theorized that guilt might not have as much negative correlation with self-forgiveness because it is "other-oriented." Hall and Fincham (2005) theorized that the "other-orientation" of guilt is more likely than shame to lead to conciliatory behaviors. Indeed, Fisher and Exline (2006) found that guilt, but not shame, is indicative of conciliatory behaviors. The "other-orientation" of guilt motivates conciliatory behaviors because it is more empathic (Tangney & Dearing, 2002).

Shame may be unrelated or weakly related with self-forgiveness because it is naturally more “self-centered” (Hall & Fincham, 2005, 2008; Lewis, 1971; Tangney, 1995). The self-focus of shame is more likely to lead transgressors into destructive behaviors, especially when transgressors label their transgressions as character flaws (Tangney, 1995). Transgressors may display these destructive behaviors either as self-criticisms (Tangney, 1995) or by lashing out at those who pose threats to their character (Tangney, Barlow et al., 1996). This may be due to transgressors who are shameful focusing on personal distresses, rather than empathic concerns for their victims (Tangney & Dearing, 2002). Further, shameful transgressors may display avoidance responses in relation to transgressions (Tangney, 1995), perhaps inhibiting them from desiring or accomplishing self-forgiveness. Indeed, transgressors who exhibit shame are motivated to hide their flaws (Tangney, Barlow et al., 1996) and are less inclined to admit their wrongdoings (Tangney, Miller et al., 1996). Shameful transgressors may demonstrate avoidance responses because of shame’s “self-centered” nature combined with its focus on characterological flaws. In other words, transgressors are unlikely to attempt conciliatory behaviors because they believe changing themselves is improbable.

Several independent trait and state studies have exhibited this empathic concern of guilt and egocentric nature of shame (Tangney, 1991, 1995, see Tangney & Dearing, 2002). Therefore, transgressors who experience guilt may initiate healthy forms of reparative interactions, such as admissions, conciliatory behaviors, and reconciliations. On the other hand, transgressors who experience shame may be more likely to initiate maladaptive behaviors, such as denials and separations. This may shed an interesting light on why Hall and Fincham (2008) found decreases in guilt, but not shame, correlated

with higher levels of intrapersonal forgiveness beyond the variance accounted for by time. Transgressors, who on the surface, appear to be blameless and deny their need for self-forgiveness may actually be feeling great internal pains through shame. Paradoxically, shameful individuals who emerge uninterested in self-forgiveness are the very ones who are sinking deeper without it.

Conciliatory Behaviors

Transgressors conciliatory behaviors include apologies, compensations, gifts, or acts of service directed towards victims. Conciliatory behaviors, in the absence of high degrees of empathy, may positively correlate with self-forgiveness (Hall & Fincham, 2005; McConnell & Dixon, in press). Indeed, some researchers found conciliatory behaviors positively associated with self-forgiveness (Fisher & Exline, 2006) beyond the variance accounted for by time (Hall & Fincham, 2008). However, there has been inconsistent evidence for the role of conciliatory behaviors in self-forgiveness. Apology and self-forgiveness have both positively and negatively correlated in one study (Exline, DeShea, & Holeman, 2007). Further, evidence suggests conciliatory behaviors aimed at transgressors' higher power, rather than their victims, may act to inhibit their intrapersonal forgiveness (Hall & Fincham, 2008).

Transgressors may be compelled to use conciliatory behaviors in response to internal pressures, such as their empathic feelings, desires to restore their self-esteems, and their guilty and/or shameful feelings (Lazare, 2004). Indeed, Hall and Fincham (2005) stated that transgressors attempt to dissolve their guilt and/or shame by using conciliatory behaviors, but as discussed, shame is less likely to motivate conciliatory behaviors. When transgressors experienced guilt, pro-social behaviors such as humility,

atonements, and conciliatory behaviors positively correlated with self-forgiveness (Fisher & Exline, 2006). Yet, transgressors who fail to resolve their guilt and/or shame will likely regret their unsuccessful apologies (Exline et al., 2007).

On the other hand, external pressures also may compel transgressors to use conciliatory behaviors. For instance, transgressors may seek to avoid punishments of any kind, such as negative perceptions, rejections, reputation harms, retaliations, and stigmatizations (Lazare, 2004). Transgressors also may lack assertiveness and feel forced to apologize when they feel innocent. These transgressors are likely to later regret their apologies, especially if they seemed to produce little relational repair (Exline et al., 2007). However, transgressors may avoid apologizing because they may fear uncovering guilt, shame, or other perceptions about themselves. Transgressors also may lack awareness of their transgressions or even have pride in their behaviors or themselves (Lazare, 2004).

Further, researchers have debated considerably whether transgressors use prosocial behaviors (e.g., conciliatory behavior) as altruistic mechanisms to aid the sufferings of victims or as egoistic antidotes to soothe their own personal distresses (see Batson, Bolen, Cross, & Neuringer-Benefiel, 1986). Interestingly, Simpson and Willer (2008) found persons categorized as altruistic or egoistic *a priori* did not vary in prosocial behaviors within public circumstances. However, in private situations their similarities disappeared. Giving evidence to their true altruistic intentions, altruistic persons were much more likely than egoistic persons to enact prosocial behaviors within private conditions. Therefore, even though transgressors may have acted in egoistic ways through their blunders and wrongdoings, those who typically act in altruistic ways may

indeed apologize with victims' sole interests in mind. After all, apologizing can be very risky, humbling experiences for transgressors, which have considerable payoffs for victims (Ohbuchi, Kameda, & Agarie, 1989; Takaku, 2001).

Regardless of internal, external, egoistic, or altruistic pressures, effective apologies contain (1) acknowledgments/explanations of the transgressions, (2) expressions of guilt, remorse, and possibly even shame, (3) forbearances, or intentions not to commit transgressions again, and (4) compensations (Olshtain, 1989; Weiner et al., 1991). Transgressors who apologize without these components may imply to their victims that they are blameless. Consequently, victims who receive incomplete apologies are likely to perceive transgressors as unremorseful, prideful, and/or insincere. First, acknowledgments of transgressions allow the two parties to understand the entirety of the transgressions, parties at fault, harm done to the victims, and clarification of the social norm violations (Lazare, 2004). Further, explanations may diminish the seriousness of transgressions by clarifying the unintentional natures, uniqueness of circumstances, and situational behaviors (Lazare, 2004), which may increase self-forgiveness. Next, expressions of guilt, remorse, and possibly even shame, combined with forbearance allow the two parties to expect better futures (Lazare, 2004). Forbearances may increase transgressors' self-forgiveness due to their belief in future innocence. Finally, compensations, which may be symbolic or actual replacements, demonstrate transgressors' sincerities (Lazare, 2004). Compensations may allow transgressors to move past guilt and/or shame because of expressed sincerities and senses of closure.

Overall, apologies, especially when spontaneous under clearly guilty conditions, are likely to reduce victims' anger, verbal, and physical revenge as well as increase their

favorable impressions, benevolent attributions (e.g., unstable), and forgiveness towards transgressors (Ohbuchi et al., 1989; Takaku, 2001; Weiner et al., 1991). Alternatively, apologies following ambiguous transgressions may increase victims' anger and retaliatory behaviors (Zechmeister et al., 2004). In this sense, apologies may increase initial negative feelings if transgressions were unclear by being "a lightning rod for blame" (Zechmeister et al., 2004, p. 555). Further, apologies following accusations may have counterproductive, punitive effects on transgressors if they come off as insincere and manipulative (Skarlicki, Folger, & Gee, 2004; Weiner et al., 1991). Therefore, conciliatory behaviors are thought to increase perceived forgiveness from victims (Hall & Fincham, 2005), perhaps due to their ability to actually increase empathy and forgiveness from victims (e.g., McCullough et al., 1997, 1998).

Perceived Forgiveness

Perceived forgiveness from victims also is a factor that Hall and Fincham (2005) thought correlated with self-forgiveness. Transgressors accomplish perceived forgiveness when they believe that their victims have forgiven them; that is, remitted resentments, condemnations, and desires for revenge, alongside experiencing compassion, generosity, and/or love (Enright and the Human Development Study Group, 1991 as cited by Enright, 1996). Several studies have given support that transgressors' perceived forgiveness from victims or their higher power is positively associated with self-forgiveness (Martin, 2008; McConnell & Dixon, in press; Witvliet, Ludwig, & Bauer, 2002) beyond the variance accounted for by time (Hall & Fincham, 2008). Nevertheless, Layer, Roberts, Wild, and Walters (2004) found many transgressors had feelings of

forgiveness from their higher power, yet still struggled with the process of self-forgiveness.

As discussed, conciliatory behaviors may increase levels of perceived forgiveness. When transgressors demonstrate conciliatory behaviors, their victims can begin to positively associate with them because both parties may perceive reductions in the severity of transgressions and guilt assignments. These reductions are most likely when conciliatory behaviors are restorative. Perceived forgiveness may allow transgressors to remit their guilty and/or shameful feelings associated with their transgressions because their victims have freely chosen to abandon seeing them in negative ways. Consequently, transgressors may move past associated feelings by having senses of “being filled... and... forgiven” (Bauer et al., 1992, p. 157). One surgeon noted, “In all that process I had a sense that he forgave me. That was very powerful for me” (Gerber, 1990, p. 79). For transgressors, it may be a small jump from believing their victims have forgiven them to believing it is now okay to self-forgive.

General Descriptions

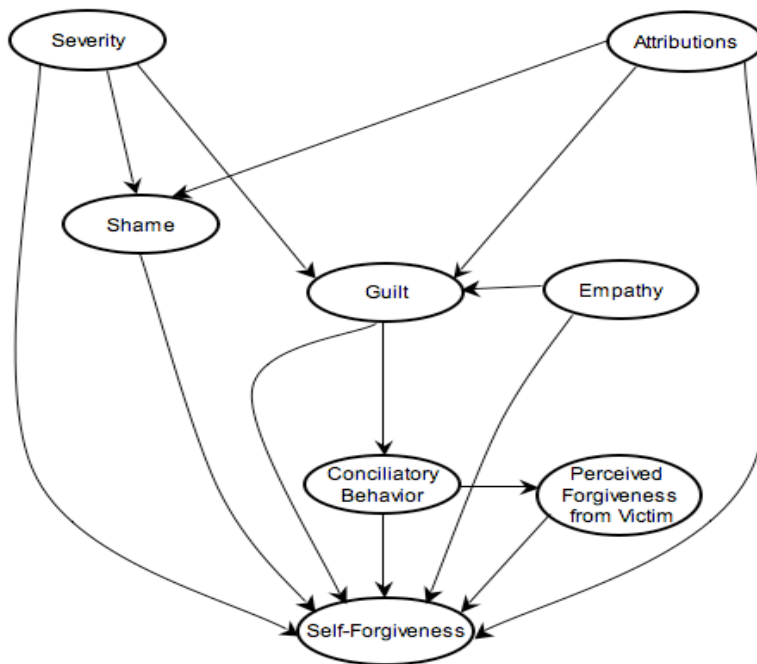
Model 1: Hall and Fincham’s (2005) Self-Forgiveness Model

The following is a description of Hall and Fincham’s (2005) model (Figure 1), modified slightly based on prior theory and research. In Hall and Fincham’s original model, they indicated a path from guilt to empathy, although it is unlikely that guilt produces empathy for victims. Rather, transgressors are unlikely to feel guilty unless they understand the impacts their actions have on their victims (Tangney & Dearing, 2002). Thus, a modification of Hall and Fincham’s (2005) model was necessary to accommodate this theoretical clarification. This creates a shift in the determinants of guilt and/or shame;

all other structural characteristics of the model will remain. This modification will minimally affect the overall fit of the model (Kline, 2005), while producing regression weights more aligned with current theory.

To be concerned with self-forgiveness, transgressors must commit actions against victims; for clarity, these actions will remain interpersonal, rather than intrapersonal or spiritual. The current study will not measure transgressions, as they are exogenous variables indicating that an interpersonal transgression has occurred. When transgressions occur, three antecedents, (1) attributions, (2) severity of transgressions, and (3) empathy, produce the experiences of transgressors' guilty, shameful, and/or self-forgiving feelings.

Figure 1
Hall & Fincham's (2005) Model of Self-Forgiveness



First, attributions that take responsibility increase transgressors' experiences of guilt and/or shame (Hall & Fincham, 2005;

Tangney, Wagner, & Gramzow, 1992).

Further, attributions that deny blame will be indicative of 'pseudo-

self-forgiveness,' while attributions that reflect taking responsibility will amplify the inability to self-forgive. Likewise, less severe transgressions will increase self-forgiveness, whereas more severe transgressions will increase guilt and/or shame (Hall &

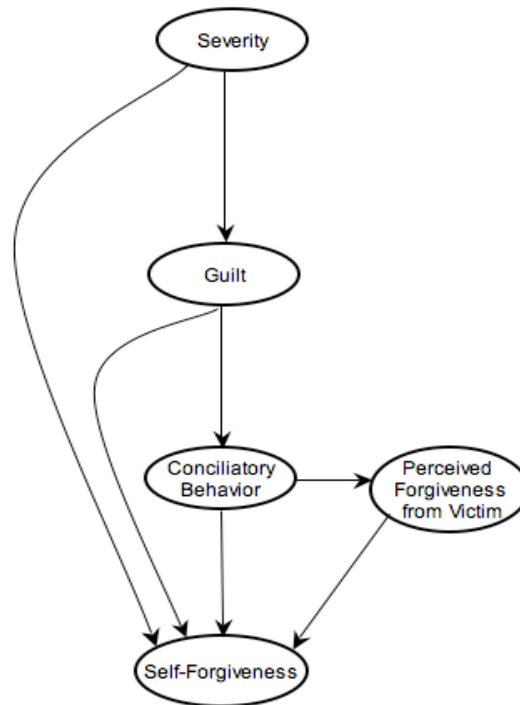
Fincham, 2005). Concurrently, empathic feelings will impact greater levels of guilt, but not shame (Tangney & Dearing, 2002), and may (Hall & Fincham, 2005; Zechmeister & Romero, 2002) or may not (Barbetta, 2002; Macaskill et al., 2002) negatively relate to self-forgiveness.

Subsequently, once guilt and/or shame are experienced they must be resolved for self-forgiveness to be accomplished (McConnell & Dixon, in press). Hall and Fincham (2005) did not clarify any mechanisms that resolve shame, as it is a more persistent emotion and is often associated with avoidance responses (Tangney, 1995). Therefore, lower levels of shame will be indicative of self-forgiveness, while higher levels of shame will intensify intrapersonal unforgiveness (Hall & Fincham, 2005). In the same way, lower levels of guilt will increase self-forgiveness, however higher levels of guilt will increase transgressors' use of conciliatory behaviors (Hall & Fincham, 2005). Subsequently, conciliatory behaviors will positively impact perceived forgiveness and self-forgiveness, while perceived forgiveness also increases the likelihood that transgressors will forgive themselves (Hall & Fincham, 2005).

Model 2: Hall and Fincham's (2008) Self-Forgiveness Model

As previously discussed, Hall and Fincham (2008) reported that severity of transgressions, guilt, conciliatory behaviors, and perceived forgiveness all play significant roles in the process of self-forgiveness above and beyond time. Therefore, attributions, empathy, and shame may be unrelated or weakly related to transgressors experiences of self-forgiveness. In order to test the model commensurate with Hall and Fincham (2008), the researcher removed attributions, empathy, and shame. For this alternative model (Figure 2), all other relationships remain unchanged.

Figure 2
Hall & Fincham's (2008) Model of Self-Forgiveness

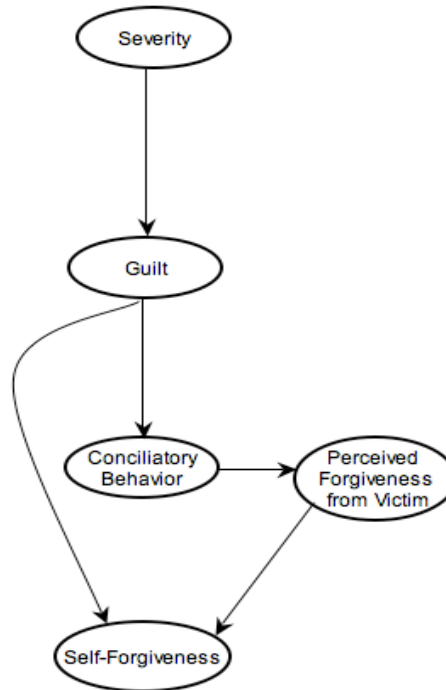


Model 3: Alternative Model

Mediation occurs when a third variable (e.g., perceived forgiveness) best explains the relationship between a predictor (e.g., conciliatory behavior) and an outcome (e.g., self-forgiveness), whereas moderation occurs when a third variable modifies the relationship directionally or strength (Frazier, Tix, & Barron, 2004). As discussed, some believe apologies and forgiveness from victims are prerequisites for self-forgiveness (e.g., Griswold, 2007; Hughes, 1994). Further, apologies from transgressors typically influence victims, through their empathic responses, to forgive their transgressors (McCullough et al., 1997, 1998). As victims make their forgiveness known to their transgressors, it is likely to increase transgressors' feelings of being forgiven, and thus,

increase self-forgiveness. Therefore, conciliatory behavior may mediate the relationship

Figure 3
Alternative Model of Self-Forgiveness



between perceived forgiveness and self-forgiveness, which may clarify the inconsistent role of apologies with intrapersonal forgiveness (cf. Exline et al., 2007; Fisher & Exline, 2006; Hall & Fincham, 2008). Further, since severity of transgressions appears more distally related to self-forgiveness in Hall and Fincham (2005/2008), the other antecedents in the model may mediate the relationship between transgression severity and self-forgiveness. To test this line of reasoning, the researcher created an alternative model (Figure 3) *a priori* by removing the paths between severity of transgressions/conciliatory behaviors and self-forgiveness. If model fit increases from Model 2 to Model 3, it would indicate that mediating relationships do exist. Finally, if relationships between predictor

and outcome variables were negligible in Model 2, it would indicate full, rather than partial, mediation (Frazier et al., 2004).

The Present Research

Empirical validation and clarification of an SEM model was important for several reasons. In particular, several researchers (e.g., Avery, 2008; Bassett et al., 2008) found self-forgiveness positively related to psychological, physical, and social wellbeing. Further, intrapersonal forgiveness research is in its infancy, and thus, qualitative and correlational in nature. Since each antecedent may act in synergistic ways, it was important to clarify their relationships not only with self-forgiveness, but also among each other (Hall & Fincham, 2008). Therefore, the researcher used structural equation modeling to illuminate their relationships among each other, and ultimately, self-forgiveness. The current study significantly advances self-forgiveness research by considering the exact nature of their synergistic roles, rather than fragmented, isolated determinants of self-forgiveness. Further, the present study sheds light on the confusing nature of attributions, empathy, shame, and conciliatory behaviors in previous literature. Via structural equation modeling (AMOS 16.0; Arbuckle, 2007), the current study sought to confirm Hall and Fincham's (2005/2008) proposed models and test them against an alternative self-forgiveness model. The researcher compared Hall and Fincham's (2005/2008) models and an alternative model.

CHAPTER IV

METHOD

Participants

Participants were an availability sample of 405 undergraduate students at a midwestern university who completed the questionnaires for partial fulfillment of a

Table 1
Summary Table of Demographics

<u>Gender</u>	<u>N</u>	<u>%</u>		<u>Race</u>	<u>N</u>	<u>%</u>
Male	148	36.5%		Caucasian	357	88.1%
Female	256	63.2%		African-American	24	5.9%
Unspecified	1	0.2%		Hispanic	4	1.0%
				Native-American	3	0.7%
				Asian	2	0.5%
				Bi-Racial	7	1.7%
				Mixed	5	1.2%
				Other	3	0.7%
<u>Religious Affiliation</u>	<u>N</u>	<u>%</u>		<u>Marital Status</u>	<u>N</u>	<u>%</u>
Protestant	146	35.7%		Single	362	89.4%
Catholic	97	24.0%		Married	16	3.9%
Non-Denominational	66	16.3%		Cohabiting	24	5.9%
Other Christian	16	4.0%		Divorced	2	0.5%
Jewish	1	0.2%		Widowed	1	0.2%
Buddhist	5	1.2%				
Agnostic	39	9.6%				
Undecided	9	2.2%				
Atheist	21	5.2%				
Other Non-Christian	5	1.2%				
	<u>Min</u>	<u>Max</u>	<u>X</u>	<u>SD</u>	<u>Skewness</u>	<u>Kurtosis</u>
Age	18	41	20.34	2.80	3.60*	19.13*
Semesters in College	0	15	3.19	3.10	.81*	.16

Note. *Indicates significant non-normality.

psychology course requirement. See Table 1 for a complete summary of participant demographics. The researcher discusses implications of these demographics in the limitations section.

Procedure

Data Collection

The researchers' university Institutional Review Board approved the current study as exempt (Appendix A). After viewing a posted recruitment letter, participants sent an email to the researcher indicating their interests in completing the research experiment. Complications in validity could have arisen if the priming of self-forgiveness prompted certain responses on the remaining scales, or visa-versa. Further, the sheer length of the questionnaires may have produced effects, such as participant fatigue. Thus, the researcher counterbalanced the administration of the scales to control for such demand characteristics. The researcher distributed hyperlinks (Appendix B) to interested participants, evenly distributed among six groups, directing them to one of six online modules (i.e., University InQsit System) with six different orders. The counterbalance procedure allowed the researcher to assume that order of presentation and participant fatigue was not an extraneous factor. The online modules provided participants cover letters (Appendix C), which allowed them to provide their names in order to receive credit for their psychology courses. After participants submitted their identifications, the online modules automatically redirected them to anonymous questionnaires.

The online modules instructed participants to recall an event (Appendix D), in the past two years, in which the participant offended someone by something they said or did. The event only needed to be one in which other persons felt that participants harmed them, regardless if participants believed they were innocent or at fault. Once participants recalled an event, they marked "yes" on a question asking them if they have recalled an event. If participants could not recall an event, they marked "no," were free to terminate

their participation, and still received credit. For situation specific (i.e., state) variables, the online modules instructed participants to indicate their responses in relation to their recalled event. For trait variables, the online modules instructed participants to answer, as they would typically respond, to the questionnaires. Further, participants completed demographic questionnaires. Online modules provided participants with debriefing forms (Appendix E) after they completed the questionnaires. The primary researcher obtained the data online and provided participants with their research credit. The researcher collected data from July 2008 through December 2008.

Determining and Comparing Model Fits

Model Chi-Square (χ^2) compares the difference in fit between the researcher's specified models with just-identified models (i.e., all parameters estimated). In this sense, good fitting models (i.e., $p > .05$) would allow the researcher to fail to reject the null hypothesis that the hypothesized models fit the data significantly worse than the perfect fitting baseline model (Kline, 2005). It has been demonstrated that high correlations among the observed variables and large sample sizes tend to inflate χ^2 , which often leads to erroneously rejecting true models (Kline, 2005). However, Normed Chi-Square (χ^2/df) is less sensitive to sample size than χ^2 . Some have offered several different cutoff values for χ^2/df (see Kline, 2005). Therefore, for the purpose of the current study, various cutoff values indicated great (< 2), good (2-3), adequate (3-5), and poor model fit (> 5).

The Comparative Fit Index (CFI) and the Tucker-Lewis Index (TLI) are both incremental fit indices, which compare increases in fit relative to independence models; that is, models assuming zero covariance matrices. TLI also penalizes model complexity

and therefore prefers models that are more parsimonious (Kline, 2005). Researchers have long sought a “golden-rule” cutoff value for interpreting incremental fit indices, but have experienced considerable difficulty (cf. Hu & Bentler, 1999; Marsh, Hau, & Wen, 2004). Some suggested conventional cutoff values (i.e., $\geq .90$) might even be too stringent (Marsh et al., 2004), whereas others proposed more rigorous values (i.e., $\geq .95$) (Hu & Bentler, 1999). Thus, values $\geq .90$ signify reasonably good fit, while values $\geq .95$ point to excellent fit (Kline, 2005). The Root Mean Square Error of Approximation (RMSEA), also a parsimony-adjusted index, is immune to sample size fluctuations because it computes the model-implied covariance matrix’s ability to reproduce the population covariance matrix. Values of $\leq .05$ evidenced close, $.05$ -. 08 indicated adequate, and $\geq .10$ represented poor approximate fit. Overall, these fit indices allow researchers to compare their specified models to perfect fitting models (i.e., χ^2 , χ^2/df), null-fitting models (i.e., CFI, TLI), or population models (i.e., RMSEA). However, they do not test the equal fit hypotheses of non-hierarchical models, as do predictive fit indices (Kline, 2005).

For non-hierarchical models (e.g., Model 1 vs. Model 2 or 3), the researcher used Akaike information criterion (AIC) and Bayesian information criterion (BIC). AIC and BIC are computed by recreating equally sized, hypothetically replicated samples (Kline, 2005). Both of these predictive fit indices are parsimony-adjusted, however BIC adjusts for model complexity more so than AIC (Kline, 2005). Unlike previously mentioned fit indices, AIC and BIC both have added advantages of not assuming multivariate normality, which is not always observed in psychological data (see Micceri, 1989). Although regression weights usually are fairly accurate under cases of multivariate non-normality, some indices are inappropriately inflated (e.g., χ^2 , χ^2/df , & RMSEA) or

deflated (e.g., CFI, TLI), leading to greater chances of rejecting true models (Kline, 2005). There are no set cutoff values for predictive fit indices, rather greater reduction in their numerical values are associated with an increased fit (Kline, 2005).

Materials

Attributions

State

The Causal Dimension Scale (CDS; Appendix F). To quantify the participants' perceived attributions about a specific event, the researcher used the Causal Dimension Scale (CDS; Russell, 1982). The scale consists of three separate sub-scales – causality (i.e., internal vs. external; $\alpha = .87$), stability (i.e., stable vs. unstable; $\alpha = .84$), and controllability (i.e., controllable vs. uncontrollable; $\alpha = .73$) - which all have demonstrated desirable levels of internal consistency reliabilities as well as discriminant validities as compared to each other (Russell, 1982). The scale had no significant differences between genders (Russell, 1982). All nine-items are quantified with a nine-point Likert-type scale.

Trait

Multidimensional Forgiveness Inventory (MFI; Appendix G). To quantify participants' propensity to externalization/internalization, the researcher used the Multidimensional Forgiveness Inventory (MFI): Propensity to Blame Others (BO) and Propensity to Blame Self (BS) sub-scales (Tangney, Boone, Dearing, & Reinsmith, 2002). The MFI consists of sixteen scenarios on which participants rate the degrees to which they believe they would forgive, ask for forgiveness, self-forgive, take time to forgive others, take time to self-forgive, blame others, blame self, be hurt, and be angry.

Cronbach's alpha for the MFI ranges from .73 to .85 (Tangney et al., 2002). Further, the MFI has demonstrated desirable levels of convergent and discriminant validities, compared to reports by family members and objective measures, respectively (see Tangney et al., 2002). All items are quantified on a five-point Likert-type scale (1: *Not at All*; 5: *Very Likely*), with the exception of the time scales, which are quantified on a six-point categorical scale (1: *Immediately*; 2: *Days*; 3: *Weeks*; 4: *Months*; 5: *Years*; 6: *Never*).

Test of Self-Conscious Affect-Version 3 (TOSCA-3; Appendix H). To quantify participants' levels of proneness to externalizations, the researcher used the Test of Self-Conscious Affect-Version 3 (TOSCA-3): Externalization (PE) sub-scales (Tangney, Dearing, Wagner, & Gramzow, 2000). The TOSCA-3 consists of sixteen scenarios (11 positive and 5 negative), on which participants rate the degrees to which they believe they would feel guilty, shameful, detached (i.e., unconcerned), alpha pride (i.e., in self), or beta pride (i.e., in behavior), as well as externalize (Tangney & Dearing, 2002). These emotions are rated on a five-point Likert-type scale; 1: *Not Likely*; 5: *Very Likely*. The PE sub-scale ($\alpha = .80$) has demonstrated desirable levels of internal consistency reliabilities (Tangney & Dearing, 2002). No known research has been conducted on its validity.

Severity of Transgressions

State

Transgression Semantic Differentiation (TSD; Appendix I). The researcher developed the Transgression Semantic Differentiation (TSD) scale to quantify participants' perceived severity of transgressions. The scale consists of two sub-scales – Transgressor Perception (TSD-TP) and Victim Perception (TSD-VP) – that have 12 items

each. The researcher developed these 24-items to quantify participants' beliefs about (1) how they view the transgressions (good vs. bad) and (2) the victims' view of the transgressions (good vs. bad). The researcher developed these items by using a thesaurus and had two experts review its face validity. The researcher gave participants each sub-scale rated separately from each perspective. Instructions for either scale were for participants to select the number that most applies to their beliefs, or beliefs about how their victims, view the event. The scale used a seven-point Likert-type scale between the adjectives (i.e., good-orientation) and antonyms (i.e., bad-orientation). The current study will report reliability and discriminant validity for the TSD.

Empathy

State

Communication Emotional Response Scale (CERS; Appendix J). To quantify participants' levels of empathy for the victim, the researcher used the Communication Emotional Response Scale (CERS; Batson et al., 1986). The CERS consists of six adjectives (i.e., sympathetic, compassionate, tender, softhearted, moved, and warm) embedded in a list of 16 distracter adjectives. The 22 adjectives are quantified on a seven-point Likert-type scale; 1: *Not at all*; 4: *Moderately*; 7: *Extremely*. The CERS has demonstrated a desirable level of internal consistency reliability ($\alpha = .82$) as well as convergent validity with other empathy scales (see Batson et al., 1986).

Trait

Interpersonal Reactivity Index (IRI; Appendix K). To quantify the participants' levels of empathy for others in general, the researcher used the Interpersonal Reactivity Index (IRI; Davis, 1980). The scale consists of four separate sub-scales, which are

believed to be important aspects of multidimensional empathy: perspective taking (PT), fantasy (FS), empathic concern (EC), and personal distress (PD) (Davis, 1980). Because of the complex multidimensional makeup of empathy (see Davis, 1983), the researcher used only EC and PT, which have high intercorrelations (Davis, 1983), to include both a cognitive and affective component. All have demonstrated desirable levels of internal consistency reliabilities, which range from .71 to .77 (Davis, 1980). Additionally, test-retest reliabilities range from .62 to .71 (Davis, 1980). The IRI has demonstrated desirable levels of convergent and discriminant validities when compared to objective measures (see Davis, 1983). All 28-items are quantified on a five-point Likert-type scale; 1: *Does not describe me well*; 5: *Describes me very well*.

Guilt and Shame

State

Personal Feelings Questionnaire-2 (PFQ-2; Appendix L). To quantify the participants' levels of guilt and shame in relation to the negative event, the researcher used the Personal Feelings Questionnaire-2 (PFQ-2; Harder & Zalma, 1990). The PFQ-2 consists of 22 adjectives – six guilt, ten shame, and six distracter adjectives – which are rated on a five-point Likert-type scale; 0: *you never experience the feeling*; 1: *you experience the feeling rarely*; 2: *you experience the feeling some of the time*; 3: *you experience the feeling frequently but not continuously*; 4: *you experience the feeling continuously or almost continuously*. The PFQ-2 has demonstrated desirable levels of internal consistency reliabilities for the guilt ($\alpha = .72$) and shame ($\alpha = .78$) scales, as well as desirable test-retest reliabilities (.85 & .91, respectively) (Harder & Zalma, 1990). Further, the PFQ-2 has demonstrated desirable levels of convergent and discriminant

validities when compared to objective measures (see Harder, Rockart, & Cutler, 1993; Harder & Zalma, 1990).

State Shame and Guilt Scale (SSGS; Appendix M). To quantify the participants' levels of guilt and shame in relation to the negative event, the researcher used the State Shame and Guilt Scale (SSGS): Guilt and Shame Sub-Scales (Marschall, Sanftner, & Tangney, 1994). The SSGS consists of 15-items assessing guilt, shame, and pride (five-items each) quantified on a five-point Likert-type scale; 1: *Not feeling this way at all*; 3: *Feeling this way somewhat*; 5: *Feeling this way very strongly*. The SSGS has demonstrated desirable levels of internal consistency reliabilities for Guilt ($\alpha = .82$) and Shame ($\alpha = .89$) (Tangney & Dearing, 2002). The SSGS was developed from a rich empirical and theoretical background (Tangney & Dearing, 2002), although no known research has been conducted on its validity.

Trait

TOSCA-3 (Appendix H). To quantify the participants' levels of guilt and shame proneness, the researcher used the Test of Self-Conscious Affect-Version 3 (TOSCA-3): Guilt and Shame sub-scales (Tangney et al., 2000). The Guilt ($\alpha = .83$) and Shame ($\alpha = .88$) scales have demonstrated desirable levels of internal consistency reliabilities (Tangney & Dearing, 2002). Both scales have demonstrated discriminant validity in non-clinical samples when compared to objective measures (Rüsch, Corrigan, Bohus, Jacob, Brueck, & Lieb, 2007).

Conciliatory Behaviors

State

Conciliatory Behaviors Scale (CBS; Modified; Appendix N). To quantify the degree that participants attempted reconciliation, the researcher modified the Conciliatory Behaviors Scale (CBS; McCullough et al., 1997). The scale consists of two items (“I tried to make amends or compensations” and “I took steps toward reconciliation: Wrote them, called them, expressed love, showed concern, etc.”) and demonstrated a desirable level of internal consistency reliability ($\alpha = .74$). Additionally, one item (“I attempted to say I was sorry”) from the three-item apology scale ($\alpha = .79$; McCullough et al., 1997) will be modified and added to the CBS. The underlined components of the item represent the modification. Further, two items (“I have expressed personal responsibility and guilt/shame for the offense” and “I have expressed my intentions to not repeat the offense”) in order to include the missing components of an effective apology (Olshtain, 1989; Weiner et al., 1991). The current study will report reliability and discriminant validity for the CBS. The five-item scale is quantified on a five-point Likert-type scale; 1: *Strongly Disagree*; 3: *Undecided*; 5: *Strongly Agree*. The researcher created two parcels from these items in order to provide the latent construct of conciliatory behaviors with a sufficient amount of observed variables. The researcher further discusses the controversial methodology of parceling in the results section.

Trait

MFI (Appendix G). To quantify participants’ propensity to ask for forgiveness, the researcher used the MFI: Propensity to Ask for Forgiveness (AF) sub-scale (Tangney et al., 2002). Cronbach’s alpha for the MFI ranges from .73 to .85 (Tangney et al., 2002).

The MFI has demonstrated desirable levels of convergent and discriminant validities (Tangney et al., 2002).

Perceived Forgiveness

State

The Heartland Forgiveness Scale (HFS; Modified; Appendix O). To quantify participants' levels of perceived forgiveness, the researcher modified the Heartland Forgiveness of Others sub-scale (HFSO; Thompson et al., 2005). The HFS sub-scales also has shown Cronbach's alpha ranging from .72 to .87 across three samples as well as test-retest reliabilities for a 3-week interval (.72-.77) and a 9-month interval (.68-.69) (Thompson et al., 2005). The Heartland Forgiveness Scale (HFS) has demonstrated desirable levels of convergent validity with other forgiveness measures (see Thompson et al., 2005). The current study will report reliability and discriminant validity for the modified HFSO.

For the focus of this study, the researcher modified all six items of the HFSO to assess transgressor's perception of the victims' forgiveness. The following are the original items with the underlined modified words from the HFSO. (1) The victim will continue to punish me. (2) With time the victim has been understanding of me for the mistake I made. (3) The victim will continue to be hard on me. (4) Although I have hurt him/her, he/she was eventually able to see me as a good person. (5) Since I mistreated him/her, he/she has continued to think badly of me. (6) Even though I disappointed him/her, he/she has eventually moved past it. All items were quantified with a seven-point scale; 1: *Definitely False*, 4: *Undecided*; 7: *Definitely True*. The researcher created

two parcels from these items in order to provide the latent construct of perceived forgiveness with a sufficient amount of observed variables.

Transgression-Related Interpersonal Motivations Inventory (TRIM; Appendix P).

To quantify the degree to which the participants' believe their victims forgave them, the researcher modified the Transgression-Related Interpersonal Motivations Inventory (TRIM; McCullough et al., 1998). The 12-item TRIM consists of two sub-scales – Avoidance (five-items) and Revenge (seven-items) – which have both demonstrated desirable levels of internal consistency reliabilities ($\alpha = .86$ & $\alpha = .90$, respectively), test-retest reliability, convergent and discriminant validity (McCullough et al., 1998). The current study will report reliability and discriminant validity for the modified HFSO. The TRIM is quantified on a five-point Likert-type scale; 1: *Strongly Disagree*; 2: *Disagree*; 3: *Neutral*; 4: *Agree*; 5: *Strongly Agree*.

For the focus of this study, the researcher modified all twelve-items of the TRIM to assess correctly the transgressors' perception of the victims' forgiveness. The following are the original items with the underlined modified words from the TRIM. (1) He/she will make me pay. (2) He/she wishes that something bad would happen to me. (3) He/she wants me to get what I deserve. (4) He/she is going to get even. (5) He/she wants to see me hurt and miserable. (6) He/she keeps as much distance between us as possible. (7) He/she lives as if I don't exist, isn't around. (8) He/she doesn't trust me. (9) He/she finds it difficult to act warmly toward me. (10) He/she avoids me. (11) He/she cut off the relationship with me. (12) He/she withdrawals from me.

Self-Forgiveness

State

HFS (Modified; Appendix O). To quantify different items relating to forgiveness of self, the researcher modified the HFS Self-Forgiveness sub-scale (HFSS; Thompson et al., 2005). The HFS sub-scales also has shown Cronbach's alpha ranging from .72 to .87 across three samples as well as test-retest reliabilities for a 3-week interval (.72-.77) and a 9-month interval (.68-.69) (Thompson et al., 2005). The Heartland Forgiveness Scale (HFS) has demonstrated desirable levels of convergent validity with other forgiveness measures (see Thompson et al., 2005). The current study will report reliability and discriminant validity for the modified HFSS.

For the focus of this study, the researcher modified all six items of the HFSS to assess correctly self-forgiveness in relation to a specific event. The following are the original items with the underlined modified words from the HFSS. (1) Although I felt bad when I messed up, over time I have given myself some slack. (2) I still hold grudges against myself for negative thing I did. (reverse score). (3) Learning from this helped me get over it. (4) It is really hard for me to accept myself after I messed up (reverse score). (5) With time I was understanding of myself for the mistake I made. (6) I can't stop criticizing myself for the negative thing I felt, thought, said, or did (reverse score). All items were quantified with a seven-point scale; 1: *Definitely False*, 4: *Undecided*, 7: *Definitely True*.

State Self-Forgiveness Scale (SSFS: Appendix Q). To assess participants' levels of self-forgiveness, the researcher used the State Self-Forgiveness Scale (SSFS; Wohl et al.,

2008). The SSFS consists of two sub-scales - Self-Forgiving Feelings and Actions (SSFA; $\alpha = .86$) and Self-Forgiving Beliefs (SFB; $\alpha = .91$) – which have demonstrated desirable levels of internal consistency reliabilities as well as convergent and discriminant validities when compared to objective measures (see Wohl et al., 2008). All items were quantified with a four-point scale; 1: *Not at all*; 4: *Completely*.

Trait

MFI (Appendix B). To quantify participants' propensity to self-forgive, the researcher used the MFI: Propensity to Forgive Self (PFS) sub-scale (Tangney et al., 2002). Cronbach's alpha for the MFI ranges from .73 to .85 (Tangney et al., 2002). The MFI has demonstrated desirable levels of convergent and discriminant validities (Tangney et al., 2002).

Other Relevant Items and Scales

The Marlowe-Crowne Social Desirability Scale (M-C SDS; Appendix R). To observe if any scales related to socially desirability, the researcher utilized the Marlowe-Crowne Social Desirability Scale (M-C SDS; Crowne & Marlowe, 1960). The M-C SDS contains 33-items that, if reporting in socially desirable ways, participants are expected to answer True (T) or False (F). Quantifying the M-C SDS involves assigning a value of one (T=T or F=F) or a value of zero (T≠T or F≠F) to the participants' responses. Therefore, higher scores on the M-C SDS represent higher levels of social desirability. The M-C SDS ($\alpha = .88$) has demonstrated desirable levels of internal consistency reliability and test-retest reliability (.89) (Crowne & Marlowe, 1960).

Attention Questions. Due to the large amounts of items necessary for this study, the researcher randomly added two items within the main scales to check for attention (e.g., “After reading this question please select the number 4”).

Demographic Questionnaire (Appendix S). To assess participants’ demographics, the researcher administered a demographic questionnaire that consisted of questions regarding age, gender, race, religious affiliation, marital status, and semesters in college.

CHAPTER V

RESULTS

Data Preparation

Excluding Cases

Because of the large amount of observed variables used in the current study and the use of an availability sample, the researcher expected that there would be a need to eliminate data collected from especially unmotivated participants. The researcher excluded participants based on (1) not recalling an event, (2) fully missing data, (3) incorrectly marking either of the two attention questions, or (4) completing the module in less than 25 minutes. To determine the minimum duration for valid participants, the researcher rank-ordered participants' durations in juxtaposition to their responses on the two attention questions. The researcher found the vast majority of participants who completed modules in less than 25 minutes also failed to correctly mark the attention questions. Based on these four criteria, the researcher eliminated 125 of 530 participants, leaving $n = 405$ for analyses.

Missing Data Imputation

AMOS 16.0 does not allow computations of multivariate normality if means and intercepts are estimated. Thus, missing data imputation was necessary to proceed with the analyses. The researcher visually inspected the raw data file and determined omitted data

(0.2%) was missing completely at random (MCAR). The researcher assumed MCAR because of the exceptionally low quantity of missing data, which appeared randomly dispersed among participants and individual items. Thus, assuming MCAR, the researcher replaced missing data with their means of the two nearest points. Although this type of data imputation can saturate means and minimize standard deviations, its use in the current study is most likely inconsequential given the low quantity of missing data.

Parceling

When there are not enough observed variables to sufficiently create a latent variable, as is the case within the newly developing field of self-forgiveness, researchers may choose to parcel, or distribute single items into several subset totals. Parceling is a controversial issue dating back to the 1950's, because it might mask multidimensionality and cause model misspecification at the measurement model level. However, it may actually pose fewer threats to validity if a structural model is of concern (Little, Cunningham, Shahar, & Widaman, 2002). Little et al. (2002) concluded, "If the exact relations among items are the focus of the modeling, one should not parcel. On the other hand, if the relations among constructs are of focal interest, parceling is more strongly warranted" (p. 169).

To parcel the CBS and HFSO, the researcher first checked for multidimensionality and then randomly assigned items to separate parcels, as recommended by Little et al. (2002). For both the CBS and the HFSO, the researcher performed a KMO (.846 & .862, respectively) and Bartlett's Test of Sphericity ($\chi^2 = 1039.85, df = 10, p < .000$ & $\chi^2 = 1430.37, df = 15, p < .000$, respectively), which

indicated that both correlation matrices were indeed factorable. For both the CBS and HFSO, the researcher performed exploratory factor analysis using Principal Axis Factoring with promax rotation ($Kappa = 4$). CBS elicited one factor with an eigenvalue over one ($\lambda = 3.39$), explaining 67.72% of the variance, with factor loadings of .766, .776, .842, .758, and .718. HFSO elicited one factor with an eigenvalue over one ($\lambda = 3.96$), explaining 65.99% of the variance, with factor loadings of .633, .743, .802, .804, .822, and .806. Thus, the researcher concluded that both the CBS and the HFSO were sufficiently unidimensional. Finally, the researcher randomly assigned individual items into two parcels for CBS and three parcels for HFSO.

Scale Properties

	α	X	SD	VIF	Skewness	Kurtosis
<i>Sev of Transgressions</i>						
TSD-TP	.89	59.50	11.58	3.18	-.21	.37
TSD-VP	.95	57.30	9.25	3.18	-.19	-.23
<i>Attributions</i>						
CDS	.45-.57	⊗	⊗	⊗	⊗	⊗
TOSCA-3:PE	.73	40.66	8.52	1.34	.32*	.39
MFI:BO	.82	18.35	6.34	1.34	.75*	.09
MFI:BS	.76	18.83	5.47	1.02	.42*	.17
<i>Empathy</i>						
IRI:EC	.70	27.67	4.02	1.26	-.42*	.02
IRI:PT	.78	24.67	4.94	1.22	-.17	-.14
CERS	.87	20.35	8.41	1.07	.19	-.65*
<i>Shame</i>						
SSGS: Shame	.88	12.92	5.44	1.70	.31*	-.83*
PFQ: Shame	.84	27.49	7.83	1.70	-.25	-.36*
TOSCA-3: Shame	.75	50.19	9.15	1.18	-.23	-.29
<i>Guilt</i>						
SSGS: Guilt	.83	16.59	5.00	1.99	-.33*	-.56*
PFQ: Guilt	.81	19.29	5.19	1.97	-.29*	-.31
TOSCA-3: Guilt	.73	65.68	6.82	1.03	-.74*	.88*
<i>Conciliatory Behaviors</i>						
(Parcel 1) CBS	.80	16.92	3.95	2.44	-1.25*	1.43*
(Parcel 2) CBS	.81	11.78	2.88	2.45	-1.66*	2.35*
MFI:AF	.76	32.91	5.45	1.02	-.70*	-.07
<i>Perceived Forgiveness</i>						
TRIM	.95	61.25	18.80	1.99	-.41*	-.95*
(Parcel 1) HFSO	.80	10.55	3.19	2.56	-1.04*	.49*
(Parcel 2) HFSO	.81	10.49	3.49	2.00	-.76*	-.41
(Parcel 3) HFSO	.80	10.74	3.16	3.34	-.85*	-.03
<i>Self-Forgiveness</i>						
MFI:FS	.70	22.65	5.07	1.14	.33*	.05
SSFA	.89	21.33	5.71	2.77	-.07	-.70*
SFB	.74	27.96	6.42	2.75	-.62*	-.39
HFSS	.74	30.39	6.52	1.60	-.19	-.43
<i>Social-Desirability</i>						
MC-SDS	.78 ^{KR}	14.30	5.20	-	.14	-.50*

Note. α = Cronbach's Alpha; KR = Kuder-Richardson-20 Alpha; X = Mean; SD = Standard Deviation; VIF = Multicollinearity. Items were parceled in all analyses in order to provide enough indicators for the latent variable. *Indicates significant non-normality. ⊗The researcher excluded CDS from all analyses due to poor internal consistency reliabilities.

See Table 2 for a summary of scale properties. The researcher conducted internal consistency reliabilities on all scales used in the current study. All scales elicited adequate internal consistencies ($\alpha = .70 - .95$) and were used for analyses, except CDS ($\alpha = .45 - .57$). The researcher performed multicollinearity diagnostics with variance inflation factors, which ranged from 1.02 to 3.18, indicating little redundancy among observed variables measuring similar constructs. The researcher discusses implications of these scale properties in the limitations section.

Intercorrelations

The researcher used raw data for all structural equation modeling analyses. Table 3 presents the intercorrelation matrix of the analyzed variables. For exploratory purposes, the researcher used the MC-SDS to observe if/what scales might relate to social desirability. Social desirability was most highly related to severity of transgressions (TSD-TP: $r = -.21$; TSD-VP: $r = -.21$), attributions (PE: $r = -.28$; BO: $r = -.24$), empathy (EC: $r = .19$; PT: $r = .33$), and guilt (TOSCA-3: $r = .27$) at the .01 level. These correlations suggest transgressors, who desire to appear socially favorable, may minimize their roles in impacting their victims, yet paradoxically inflate their capacities for guilt and empathy. Other variables were more weakly related, or unrelated, to social desirability (see Table 3). Although distal antecedents appeared more strongly related with favorable responses, social desirability's impact may be minimal, as it only accounted for small degrees of variability (3.61% - 10.89%). Additionally, these small or negligible relationships between social desirability and modified/created scales indicate discriminant validity for the CBS, TSD, HFSO, HFSS, and TRIM.

Table 3
Summary Table of Intercorrelations

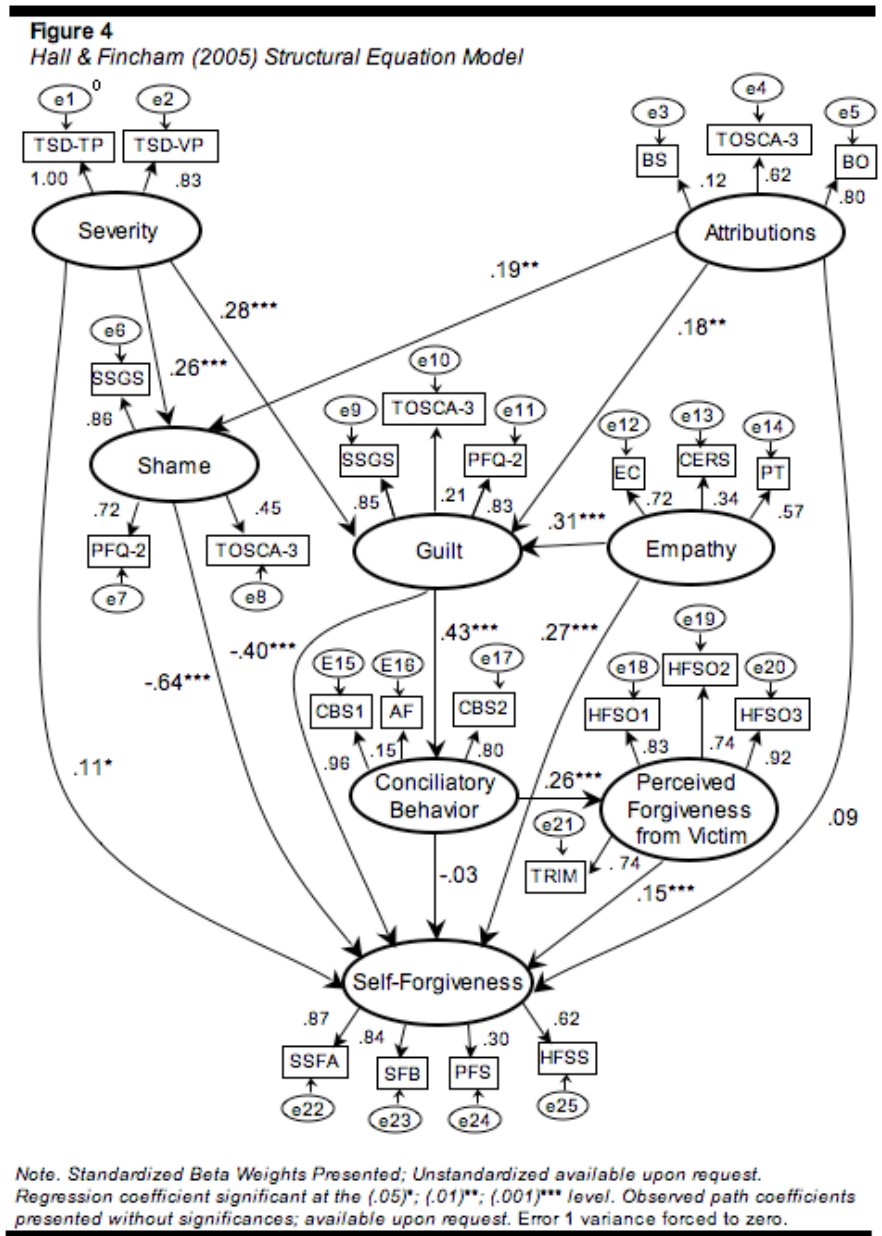
Sev of Transgressions	(1)	(2)	(3)	(4)	(5)	(6)	(7)	(8)	(9)	(10)	(11)	(12)	(13)	(14)	(15)	(16)	(17)	(18)	(19)	(20)	(21)	(22)	(23)	(24)	(25)	(26)
TSD-TP	1																									
TSD-VP	.83**	1																								
Attributions																										
TOSCA-3:PE	.01	-.03	1																							
MFI:BO	-.01	-.01	.50**	1																						
MFI:BS	-.05	-.01	.12*	.11*	1																					
Empathy																										
IRI:EC	.01	-.03	-.24**	-.20**	-.30**	1																				
IRI:PT	.02	-.01	-.17**	-.26**	-.15**	.42**	1																			
CERS	-.13**	-.13**	.05	.02	-.17**	.27**	.16**	1																		
Shame																										
SSGS: Shame	.25**	.13*	.05	.06	-.26**	.06	.00	.08	1																	
PFO: Shame	.13**	.05	.15**	-.15**	-.22**	.04	.03	.28**	.63**	1																
TOSCA-3: Shame	.13*	.11*	.11*	.09	-.40**	.17**	.03	.09	.35**	.35**	1															
Guilt																										
SGGS: Guilt	.25**	.11*	.01	.06	-.24**	.13*	.06	.20**	.73**	.52**	.26**	1														
PFO: Guilt	.13**	.10	.00	.12*	-.24**	.09	.07	.21**	.61**	.63**	.22**	.70**	1													
TOSCA-3: Guilt	.05	.03	-.30**	-.31**	-.39**	.43**	.37**	.07	.09	.03	.42**	.17**	.12*	1												
Conciliatory Behaviors																										
(Parcel 1) CBS	.10	.05	-.16*	-.09	-.15**	.19**	.16**	.26**	.25**	.27**	.10*	.35**	.32**	.24**	1											
(Parcel 2) CBS	.23	.01	-.04	-.06	-.09	.21**	.15**	.30**	.17**	.17**	.08	.27**	.24**	.23**	.77**	1										
MFI:AF	.17	.01	-.15**	-.15**	-.10*	.30**	.19**	.09	-.07	-.07	-.09	.02	-.02	.27**	.14**	.14**	1									
Perceived Forgiveness																										
TRIM	-.20**	-.28**	-.10*	-.11*	-.04	.02	.04	.05	.01	-.05	-.03	.07	.08	.13**	.17**	.16**	.70**	1								
(Parcel 1) HFSSO	-.17**	-.31**	.02	.03	.03	.09	.05	.18**	.05	.06	-.06	.18**	.14**	.08	.27**	.27**	.14**	.60**	1							
(Parcel 2) HFSSO	-.25**	-.33**	-.13*	-.08	.02	.04	.00	.10*	-.14**	-.08	-.14**	.01	-.02	.07	.12*	.13**	.11*	.59**	.60**	1						
(Parcel 3) HFSSO	-.22**	-.34**	-.05	-.07	.00	.06	.04	.08	-.02	-.03	-.09	.11*	.09	.12*	.21**	.18**	.12*	.68**	.77**	.68**	1					
Self-Forgiveness																										
MFI:FS	-.08	.00	.07	.18**	.52**	.13*	.04	.05	.27*	-.20**	.37**	.16**	-.16**	.24**	-.01	.01	.05	.031	.12*	.08	.12*	1				
SSFA	-.16**	-.08	-.05	-.02	.26**	.03	.09	-.12*	-.60**	-.47**	-.32**	-.54**	-.52**	-.05	-.23**	-.17**	.02	.04	.06	.13**	.02	.32**	1			
SFB	-.14**	-.08	-.13*	-.12*	.18**	.11*	.11*	-.13**	-.57**	-.45**	-.28**	-.46**	-.46**	.05	-.16**	-.09	.13**	.03	.19**	.12*	.21*	.78**	.78**	1		
HFSS	-.20**	-.14**	-.15**	-.10*	.22**	.06	.08	-.04	-.46**	-.36**	-.23**	-.34**	-.39**	.05	-.08	.03	.13**	.27**	.17**	.32**	.22**	.28**	.56**	.58**	1	
Social-Desirability																										
MC-SDS	-.21**	-.20**	-.28**	-.24**	-.08	.19**	.33**	.09	-.12*	-.11*	-.05	-.12*	-.08	.27**	.19*	.09	.08	.12*	.08	.14**	.12*	-.03	.18**	.13**	.13**	1

Note. *Correlation is significant at the .05 level (two-tailed). **Correlation is significant at the .01 level (two-tailed).

Structural Equation Modeling
Individual Structural Models

Model 1: Hall and Fincham (2005)

The researcher conducted structural equation modeling with Maximum Likelihood Estimation (MLE). Initial computation of Hall and Fincham’s (2005) SEM elicited a negative error variance associated with TSD-TP’s error term. However, the negative value was not significantly different from zero ($V = -25.25, SE = 18.11, p < .16$).



Therefore, the researcher appropriately computed an admissible solution by fixing its variance to zero. Unexpectedly, more externalizing attributions were positively, not negatively, related with guilt ($\beta = .18, p < .01$) as well as shame ($\beta = .19, p < .01$); empathy ($\beta = .27, p < .001$) was positively, not negatively, related to self-forgiveness; and attributions ($\beta = .09, p < .09$) along with conciliatory behaviors ($\beta = -.03, p < .63$) were unrelated to self-forgiveness. All other predicted relationships were maintained or weakly maintained (see Figure 4). Nonetheless, these predicted relationships should not be entirely trusted because of poor model fit [$\chi^2 = 1557.62, df = 262, p < .000; \chi^2/df = 5.95$; CFI = .729; TLI = .690; RMSEA = .111 (CI = .105-.116); AIC = 1683.62; BIC = 1932.87]; however, significant multivariate non-normality (see Table 4) might have increased the chance of rejecting a true model.

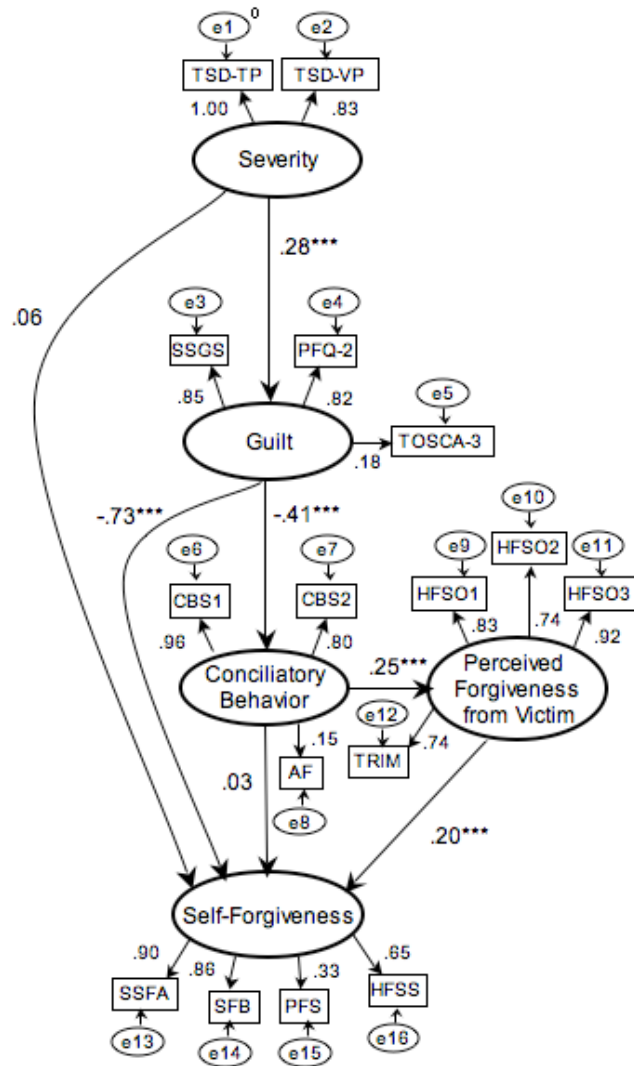
Model 2: Hall and Fincham (2008)

The researcher conducted structural equation modeling with MLE. Initial computation of Hall and Fincham's (2008) SEM elicited a negative error variance associated with TSD-TP's error term. However, the negative value was not significantly different from zero ($V = -126.81, SE = 79.73, p < .11$). Therefore, the researcher appropriately computed an admissible solution by fixing its variance to zero.

Unexpectedly, severity of transgressions ($\beta = .06, p < .17$) and conciliatory behaviors ($\beta = .03, p < .59$) were unrelated with self-forgiveness. All other predicted relationships were maintained or weakly maintained (see Figure 5). Model 2 elicited adequate to good model fit [$\chi^2 = 355.53, df = 98, p < .000; \chi^2/df = 3.63$; CFI = .918; TLI = .900; RMSEA = .081 (CI = .072-.09); AIC = 431.53; BIC = 583.68]. Nevertheless, multivariate non-

normality (see Table 4) may have decreased model fit and thus, Hall and Fincham (2008) might truly approximate a great fitting model.

Figure 5
Hall & Fincham (2008) Structural Equation Model



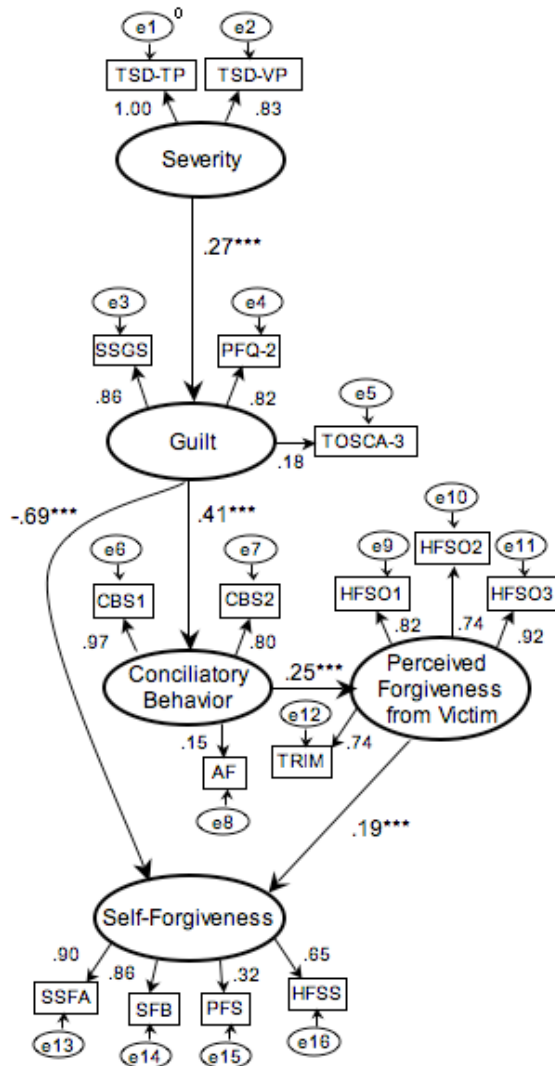
Note. Standardized Beta Weights Presented; Unstandardized available upon request. Regression coefficient significant at the (.05)*; (.01)**; (.001)*** level. Observed path coefficients presented without significances; available upon request. Error 1 variance forced to zero.

Model 3: Alternative Model

The researcher conducted structural equation modeling with MLE. Initial computation of the alternative model elicited a negative error variance associated with

TSD-TP's error term. However, the negative value was not significantly different from zero ($V = -138.64, SE = 90.80, p < .13$). Therefore, the researcher appropriately computed

Figure 6
Alternative Structural Equation Model



Note. Standardized Beta Weights Presented; Unstandardized available upon request. Regression coefficient significant at the (.05)*; (.01)**; (.001)*** level. Observed path coefficients presented without significances; available upon request. Error 1 variance forced to zero.

an admissible solution by fixing its variance to zero. All predicted relationships were strongly maintained at the .001 level (see Figure 6). The alternative model elicited adequate to good model fit [$\chi^2 = 357.57, df = 100, p < .000; \chi^2/df = 3.58; CFI = .918; TLI =$

.902; RMSEA= .080(CI= .071-.89); AIC= 429.57; BIC= 573.71]. Nevertheless, multivariate non-normality (see Table 4) may have decreased model fit and thus, the alternative model might truly approximate a great fitting model.

Comparing Structural Models

Because Model 1 vs. Model 2 or 3 are non-hierarchical comparisons, the researcher could use only AIC and BIC to directly test the equal fit hypotheses. When comparing Model 1 with Model 2/3, both AIC ($\Delta 1252.53/\Delta 1254.05$) and BIC ($\Delta 1352.19/\Delta 1362.16$) had large value decreases, suggesting that Hall and Fincham (2008) and the alternative

Table 4
Summary Table of Goodness-of-Fit Indices

	χ^2	df	p	χ^2/df	CFI	TLI	RMSEA	RMSEA(CI)	AIC	Δ AIC	BIC	Δ BIC	Multivariate Normality
H&F (2005)	1557.82	262	.000	5.95	.729	.890	.111	.105-.116	1683.82	-	1935.87	-	51.15*
H&F (2008)	355.53	98	.000	3.63	.918	.900	.081	.072-.090	431.53	-1252.09	583.88	-1352.19	33.76*
Alternative	357.57	100	.000	3.58	.918	.902	.080	.071-.089	429.57	-1.96	573.71	-9.97	33.76*

Note. *Indicates significant non-normality.

are more preferred over Hall and Fincham (2005). The alternative model was only slightly better fitting than Hall and Fincham (2008) (see Table 4). Since the alternative is more parsimonious and supports full mediating relationships, the alternative model is more preferred than Hall and Fincham (2008).

CHAPTER VI

DISCUSSION

The results of the current study indicated that transgression severity, guilt, conciliatory behaviors, and perceived forgiveness all play important roles in self-forgiveness. In line with Hall and Fincham (2008), attributions, empathy, and shame appeared unrelated to self-forgiveness because their absences created a significantly more preferable model. Thus, Hall and Fincham (2008) is a more favored model over Hall and Fincham (2005). However, the current study provided preliminary support that an alternative model (see Figure 6) is the most preferred, and parsimonious, model of self-forgiveness. The alternative model supported full mediation, and thus, partial mediation is not likely the case. Although the alternative model elicited an adequate to good model fit, it may have approximated a great fitting model had multivariate non-normality not decreased its appropriateness.

Thus, in the processes of self-forgiveness, transgressors judge the severity of their transgressions and this may influence their levels of guilt. Then, transgressors may dissolve their guilt through conciliatory behaviors and perceived forgiveness from their victims. Conciliatory behaviors do not directly impact self-forgiveness, rather perceived forgiveness fully mediates their relationships. However, guilt, accounting for 47.61% of the variance in self-forgiveness, appears to impact self-forgiveness most strongly.

Therefore, transgressors conciliatory behaviors and perceived forgiveness may partially mediate the relationships between guilt and self-forgiveness. Alternatively, there also may be other mechanisms unaccounted for in the alternative model that dissolve guilt, such as relationship closeness, beliefs surrounding the appropriateness of self-forgiveness, self-respect, or existential variables. Future studies should pay close attention to the possible indirect or direct relationships between guilt and self-forgiveness. Researchers also may investigate possible mediating and moderating relationships with other SEM and/or regression techniques (see Frazier et al., 2004).

Limitations

An uneven distribution of ages, relationship statuses, religious affiliations, races, and genders limits generalizability. Thus, the results of the current study may apply mostly to young, single, Christian, Caucasian Females. Further, the use of undergraduate students as participants for partial fulfillment of a psychology course requirement also limits external validity. The use of self-report measures may have compromised validity if participants distorted the accuracy of their responses. However, social desirability appeared to minimally affect scales in the current study. The validity of conciliatory behaviors, perceived forgiveness, severity of transgressions, and self-forgiveness are questionable due to modified (i.e., CBS, HFSO, HFSS, TRIM) or created (i.e., TSD-TP, TSD-VP) scales. However, these scales did have small or negligible relationships with social desirability, which gives preliminary evidence to their divergent validity. Nevertheless, replication is important when validated scales become available within the newly developing field of self-forgiveness. Further, conclusions surrounding severity of transgressions should remain cautious due to the researcher forcing TSD-TP's negative

error variance to zero. Unfortunately, the researcher removed the CDS sub-scales due to poor internal inconstancies and consequently limited the scope of attributions significantly. Thus, the current study was only able to assess the internalization/externalization dimension of attributions at the trait level. Further, pseudo-self-forgiveness may have been minimally present in the current study, however the researcher took no measures to assess the degrees to which participants were reporting true self-forgiveness or removing the burden of blame. However, removing the burden of blame may be a difficult construct to differentiate from self-forgiveness because it is subject to alternative interpretations from transgressors, victims, and society. If researchers are able to tease apart these two constructs, they might provide interesting results.

The researcher determined that several corrective measures for multivariate non-normality offered by Kline (2005) were inappropriate for the current study. The most applicable corrective measure was the corrected normal theory method (i.e., Satorra-Bentler), yet it produced improbable, perfect fitting models. Therefore, the researcher decided to accept multivariate non-normality as a limitation. Consequently, the current study cannot conclude the exact appropriateness of the given models, but it can conclude that the alternative model is the most suitable. Of course, the current study cannot conclude that variables measured represent real, concrete entities, nor can it rule out equal competing models. Further, because of the non-experimental nature of the current study, assuming any causal relationship is problematic. Finally, circa 50% of the variability in self-forgiveness is unaccounted for in the alternative model and thus, there may be better fitting, yet less parsimonious, models of intrapersonal forgiveness.

Theoretical and Research Implications

Theorists and researchers have proposed that true, or transformational, self-forgiveness must include taking responsibility (e.g., Dillon, 2001; Enright, 1996; Fisher & Exline, 2006; Hall & Fincham, 2005), but Hall and Fincham (2008) and the current study provide preliminary support that attributions do not play significant roles in self-forgiveness. Further, the small variability observed between attributions ($\leq 7.84\%$) and self-forgiveness ($\leq 3.24\%$) vs. social desirability indicated that pseudo-self-forgiveness may not have played a significant role in the current study (see Table 3). Perhaps assuming responsibility is uninvolved with the difficulty in letting go of self-rebuke, yet still remains a permitting mechanism allowing society and transgressors to feel it is okay to begin the process of self-forgiveness.

Future cross-cultural replication studies may clarify generalizability. Importantly, to optimize future structural equation modeling studies, researchers should focus on developing several more validated scales at the state and trait levels to assess Hall and Fincham's (2005) proposed antecedents. Researches should pay special attention to validating scales to assess conciliatory behaviors, perceived forgiveness, severity of transgressions, and removing the burden of blame. Also, future research may be able to revisit the role of attributions by also including the causality, stability, controllability, specificity, and humility dimensions at the state level. Additionally, future research using normal data or appropriate corrective measures may produce results that are more conclusive. Since the current study provides support to similar findings by Hall and Fincham (2008), future investigations in the area of self-forgiveness may prove valuable by focusing more, but not exclusively, on transgression severity, guilt, conciliatory

behaviors, and perceived forgiveness. Researchers also should investigate possible links between unexplored variables, such as relationship closeness or self-respect, and self-forgiveness. Exploring other variables may clarify alternative mediating and moderating relationships.

Some questions remain: Are cases of transformational self-forgiveness always unwarranted when victims do not forgive especially severe transgressions (Griswold, 2007) or do they represent healthy, adaptive, self-respecting responses to unforgiveness from victims (Dillon, 2001)? Are transgressors who forgive themselves in contexts isolated from interpersonal forgiveness inherently disrespectful (Griswold, 2007) or are they attempting to replace paths headed for self-destruction with roads to rehabilitation (Dillon, 2007; Holmgren, 1998; Horsbrugh, 1974; McConnell & Dixon, in press)? Researchers should pay close attention to these questions as they begin to understand more clearly the interface between punishment, forgiveness, reconciliation, and self-forgiveness. Providing empirical evidence that supports the deterring powers of either intropunitive or restorative justice may prove helpful in diminishing value judgments when discerning the appropriateness of self-forgiveness. Further, can self-forgiveness be an act (Hughes, 1994)? Or is self-forgiveness a linear, curvilinear, or vacillated pattern (cf. Bauer et al., 1992; Beiter, 2007; Enright, 1996; Hall & Fincham, 2008)? How does self-forgiveness differ across interpersonal, intrapersonal, and/or spiritual transgressions? Is self-forgiveness best conceptualized as a path or a stage model? Future research might be able to clarify the apparent multifaceted nature of self-forgiveness.

Therapeutic Implications

The results of the current study, alongside Hall and Fincham (2008), suggest therapists may aid clients in forgiving themselves by focusing on dissolving guilt, perhaps with Cognitive-Behavioral Therapy (Meichenbaum, 1977). For instance, clients might soften their guilt by exploring the possibility of unrealistic beliefs about transgression severity. In this sense, transgressors may catastrophize the extent to which their actions impacted their victims. They also may resolve their guilt by utilizing conciliatory behaviors, real or symbolic, in attempts to make amends and/or expect better futures. Through this process, clients may experience senses of being restored by their victims and consequently their journeys toward self-forgiveness could be accelerated. On the other hand, even if their victims forgave them, they still could hold feelings of unforgiveness. Therapists are in key positions to challenge their clients' maladaptive beliefs while also providing empathic, safe environments for their clients learning to let go. Further, as discussed, some clients may experience shame and appear uninterested in self-forgiveness. Therapists could perhaps aid their clients in shifting from experiencing shame to feeling guilt by changing foci from unchangeable character flaws to unfixed behavioral errors. Mental health workers also may find Enright's (1996), Flanigan's (1996), and Worthington's (2006) stage models of self-forgiveness helpful in treating clients who desire to forgive themselves.

The culture of punishment and vengeance often places transgressors struggling with guilt and/or shame in double binds. On one shackle: To not forgive themselves would require them to continue to harbor painful intropunitive feelings that often decrease their overall physical, psychological, social functioning. On the other: Self-

forgiveness often brings up thoughts of inappropriateness that frequently bring upon self-, other-, and societal-rebuke, which is cause for further guilt and/or shame. Clients struggling with intrapersonal forgiveness may be simply unaware of the distinction between pseudo- and transformational self-forgiveness. Mental health workers may facilitate greater clarity for their clients by distinguishing between true and pseudo-self-forgiveness. Simply freeing clients from their confusion may allow them to forgive themselves within the limits of their own ethical and moral principles.

However, mental health workers may apply undue social influences on their clients if they are not continually aware of their own and their clients' personal value systems. Mental health workers who are unconscious of their own biases surrounding restorative and/or intropunitive justice are likely to allow their prejudices to seep into their therapy sessions (Sue & Sue, 2007). Mental health workers who lack concrete knowledge of their partiality may subtly, or deliberately, coerce their clients into believing they should forgive or punish themselves. This is important because mental health workers often hold socially powerful roles for their clients. Because mental health workers are not in ethical positions to decide what is best for their clients, therapeutic power differentials must remain minimal when counseling within the moral and ethical ambiguity of self-forgiveness. Clients should remain experts on their own lives, deciding only for themselves to forgive or harbor self-resentments. Mental health workers' roles in therapeutic relationships should not be persuasive or coercive, but supportive or facilitative in the processes of self-punishment or self-forgiveness, respectively. Thus, mental health workers must first assess their clients' personal, cultural, and religious value systems surrounding punishment and self-forgiveness (Sue & Sue, 2007). Mental

health workers may be able to facilitate new understandings for their clients by clarifying clients' personal, cultural, and religious values. If clients have greater awareness of their value and belief systems, they will be in better positions to decide to forgive or punish themselves. However, it may be especially difficult for clients to decide between forgiveness and punishment if personal, cultural, and/or religious values conflict. Clients will find it easier to move past their double binds if they resolve these value conflicts. Mental health workers dealing with clients' struggling value conflicts are in key positions to play supportive, reflective, and facilitative roles.

Mental health workers may use card sorts (e.g., compassion/cruelty or mercy/penance) to aid clients in understanding their value systems. When clients literally see their beliefs categorized in front of them, they may clearly understand which values are most important. In this way, clients who value restorative justice above intropunitive justice may be able to move beyond their double binds. For example, if clients come to the knowledge that they value mercy and restoration above punishment and penance, they are likely to decide and move towards accomplishing self-forgiveness. However, accomplishing self-forgiveness (Dillon, 2001; Flanigan, 1996; Horsbrugh, 1974; Knower, 2003; Worthington, 2006) or behavioral and characterological changes may be a difficult process. Clients may become frustrated and surrender due to the psychological energy necessary to accomplish transformations. In these circumstances, mental health workers may foster encouragement through Motivational Interviewing, a technique used to foster internal motivations (Miller & Rollnick, 2002). Mental health workers also may help their clients struggling with self-forgiveness through Cognitive (Beck, 1976), Cognitive-Behavioral (Meichenbaum, 1977), Person-Centered (Rogers, 1951), or Logotherapy

(Frankl, 1959) as well as other technical eclectic techniques. These therapy modalities are rich in diverse techniques to address clients' desired cognitive, emotional, behavioral, characterological, and existential challenges. Self-forgiveness is perhaps deeply rooted in existentialism. As Halling suggested, "In a very profound sense, letting go is an appropriation of freedom and responsibility, or one's own finitude, and of hope. We are beings who must acknowledge our finitudes to recognize our freedoms" (1994, p. 110).

Clients who value intropunitive justice above restorative justice may choose self-reproach as their preferred method of treatment. Mental health workers should remain supportive of their clients as they struggle with the psychological correlates of guilt, shame, and self-rebuke. Clients who continue to struggle with their self-concepts may benefit from humanistic therapies, such as Person-Centered or Logotherapy. Clients, who deny themselves forgiveness, yet receive unconditional positive regard from mental health workers, might increasingly approximate self-acceptance. In addition, an existential framework in therapy may promote clients to find new meanings in the unchangeable nature of past transgressions. Further, Motivational Interviewing may be helpful in encouraging self-rebuking clients to still address behavioral and/or characterological changes.

Conclusion

There has been a long history of negative associations with self-forgiveness. Recently, theorists and researchers have begun to clarify the separate natures of transformational and pseudo-self-forgiveness. As it turns out, persons often base their negative views of self-forgiveness on pseudo-self-forgiveness, or self-forgiveness that essentially ignores responsibilities. In achieving true, or transformational, self-

forgiveness, transgressors do not deny, excuse, externalize, or justify their actions. Instead, transgressors continue to respect themselves despite their limitations by taking full responsibility for their actions, making genuine compensatory or reconciliatory attempts, letting go of toxic intropunitive feelings, and accomplishing behavioral and/or characterological changes (Dillon, 2001; Enright, 1996; Fisher & Exline, 2006; Hall & Fincham, 2005, Snow, 1993; Weiner et al., 1991).

With the recent expansion of self-forgiveness literature, researchers identified a number of variables believed to play roles in the process of self-forgiveness (see Hall & Fincham, 2005). The researcher found several of these proposed antecedents – severity of transgressions, guilt, conciliatory behaviors, and perceived forgiveness - appeared to represent the best fitting model of self-forgiveness. Moreover, each of the proposed paths elicited highly significant and/or strong relationships (see Figure 3 & 6). Thus, by counseling within the researchers' proposed model of self-forgiveness, therapists may aid clients in accomplishing the difficult process of forgiving themselves. By illuminating a fresh outlook on true self-forgiveness, persons may be able to transcend their condemnations of intrapersonal forgiveness. Nonetheless, researchers and mental health workers should remain cautious in assuming self-forgiveness is appropriate because it still holds ethical and moral ambiguity in western culture. Further cross-cultural research in this area, specifically in the area of repeat offenses (see Wallace et al., 2008), will further clarify if positive stances on self-forgiveness remain idealistic at best.

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APPENDIX A

INSTITUTIONAL REVIEW BOARD APPROVAL



ACADEMIC AFFAIRS
OFFICE OF ACADEMIC RESEARCH AND SPONSORED PROGRAMS

Muncie, Indiana 47306-0155
Phone: 765-285-1600
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INSTITUTIONAL REVIEW BOARD

DATE: May 14, 2008
TO: John McConnell
FROM: Institutional Review Board
Leonard Kaminsky, Chair
R.E: IRB protocol # 84487-2
TITLE: Hurting Others in the Past
SUBMISSION TYPE: Revision
ACTION: APPROVED
APPROVAL DATE: 05/14/2008
EXPIRATION DATE: 05/13/2009
REVIEW TYPE: Expedited

The Institutional Review Board has approved your revision for the above protocol, effective May 14, 2008 through May 13, 2009. All research under this protocol must be conducted in accordance with the approved submission.

As a reminder, it is the responsibility of the P.I. and/or faculty sponsor to inform the IRB in a timely manner:

- when the project is completed,
- if the project is to be continued beyond the approved end date,
- if the project is to be modified,
- if the project encounters problems, or
- if the project is discontinued.

Any of the above notifications should be addressed in writing and submitted electronically to the IRB (<http://www.bsue.edu/irb>). Please reference the IRB protocol number given above in any communication to the IRB regarding this project. Be sure to allow sufficient time for review and approval of requests for modification or continuation. If you have questions, please contact Research Compliance at (765) 285-5070 or irb@bsue.edu.

cc: David Dixon

APPENDIX B

EMAIL CONTAINING EXAMPLE HYPERLINK

Dear Prospective Research Participant,

Thank you for your interest in participating in “Hurting Others in the Past.” Your participation will take approximately 30 minutes to an hour (or possibly two hours) to complete. You will receive two hours of CPSY research credit for your participation. Once you complete your participation, please email me about receiving your credit. **Please take your time to follow the directions and to answer each and every question honestly.**

Attached to this email is a link to the informed consent. Once you complete the informed consent, you will be directed to a page with the word “Link Text.” Please click the word “Link Text” to continue with your participation. Your responses will be kept strictly anonymous and separate from your informed consent.

Please click or copy the following link into your email browser to continue.

<http://inqsit.bsu.edu/inqsit/inqsit.cgi/dixon/mcconnell?Informed+Consent>

John M. McConnell, Graduate Student
Counseling Psychology
Ball State University
Muncie, IN 47306
Telephone: (765) 285-8040
Email: jmmcconnell@bsu.edu

APPENDIX G

COVER LETTER

For this research project, you will be asked to fill out some questionnaires related to an event, in the past two years, in which someone was offended/hurt by your actions/words. This will take approximately 1-2 hours to complete. You will receive 2 hours of CPSY class credit for your participation. You will also be asked some demographic questions such as age, sex, race, year in school, and religious affiliation.

Your responses to the questionnaires will remain strictly anonymous. Your name will not be affiliated with any of your responses. Only the principal investigator and faculty supervisor, will have access to the data, which will indefinitely remain locked in the principal investigators office.

The foreseeable risks or ill effects from participating in this study are minimal. There is a remote possibility that answering some of the questions on the questionnaires may evoke some feelings of guilt and/or shame. Should you experience any adverse feelings, there are counseling services available to you through the Ball State University Counseling Center in Lucina Hall, (765) 285-1736.

Your participation in this study is completely voluntary and you are free to withdraw from the study at any time for any reason without penalty or prejudice from the investigator. Please feel free to email any questions or comments to the principal investigator before beginning the questionnaires or after completion.

For one's rights as a research subject, the following person may be contacted: Melanie Morris, Coordinator of Research Compliance, Office of Academic Research and Sponsored Programs, Ball State University, Muncie, IN 47306, (765) 285-5070.

If you choose to participate, thank you, as your participation is invaluable.

1. If you agree to participate, please enter your name and press the continue button.

Principal Investigator:

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APPENDIX D

INSTRUCTIONS

Please take a moment to recall any significant event in the past two years in which someone made it clear to you that they were offended/hurt by your words/actions. This event may or may not have been a time in which you felt that you were at fault. All that matters is that another person was offended/hurt by what you did. Some questionnaires are marked "For this page, keep the event in mind." Answer all these questionnaires while keeping the event you recalled in mind. Also, there will be some other questionnaires that are scenario based and are not marked with "For this page, keep the event in mind."; please do not keep the event you recalled in mind during these. Please take your time on all of the following questions.

1. If you have recalled a significant event in the past two years in which someone made it clear to you that they were offended/hurt by your words/actions, please select "True."

a.true

b.false

APPENDIX E

HURTING OTHERS IN THE PAST DEBRIEFING

Thank you for your participation. Your participation will prove invaluable in the study of how persons tend to forgive themselves. An email will be sent to you containing a form to turn into your professor for course credit. Please know that your responses will remain strictly anonymous. Please refrain from discussing this study with any other potential participants, as it may decrease the authenticity of their responses.

Hall and Fincham (2005) proposed that various levels of attributions, severity of transgressions, empathy, guilt, shame, apologies, and perceived forgiveness all play important roles in the process of self-forgiveness. The purpose of this study was to confirm Hall and Fincham's (2005) proposed model or clarify an alternative model that better describes self-forgiveness. Specifically, each of these proposed variables are thought to act together to produce transgressors' experiences of self-forgiveness. If you would like more information, please feel free to read about self-forgiveness in Hall and Fincham (2005). You may find this document online through PSYCHINFO on the Ball State Library webpage. Further, if at any time you would like results of the study, please contact the principal investigator.

There is a remote possibility that answering some of the questions on the questionnaires may evoke some excessive feelings of guilt and/or shame. Should you experience any adverse feelings, there are counseling services available to you through the Ball State University Counseling Center in Lucina Hall, (765) 285-1736.

Principal Investigator:

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Hall, J. H., & Fincham F. D. (2005). Self-forgiveness: The stepchild of forgiveness research. *Journal of Social and Clinical Psychology, 24*(5), 621-637.

APPENDIX F

CAUSAL DIMENSION SCALE (CDS)

Think about the reason or reasons you acted the way you did in relation to the event you recalled. The items below concern your impressions or opinions of the cause or causes. Circle one number for each of the following scales.

1. Is the cause(s) something that:

1	2	3	4	5	6	7	8	9
Reflects an aspect of the situation								Reflects an aspect of yourself

2. Is the cause(s):

1	2	3	4	5	6	7	8	9
Uncontrollable by you or other people								Controllable by you or other people

3. Is the cause(s) something that is:

1	2	3	4	5	6	7	8	9
Temporary								Permanent

4. Is the cause(s) something:

1	2	3	4	5	6	7	8	9
Unintended by you or other people								Intended by you or other people

5. Is the cause(s) something that is:

1	2	3	4	5	6	7	8	9
Outside of you								Inside of you

6. Is the cause(s) something that is:

1	2	3	4	5	6	7	8	9
Variable over time								Stable over time

7. Is the cause(s):

1	2	3	4	5	6	7	8	9
Something about others								Something about you

8. Is the cause(s) something that is:

1	2	3	4	5	6	7	8	9
Changeable								Unchanging

9. Is the cause(s) something for which:

1	2	3	4	5	6	7	8	9
No one is responsible								Someone is responsible

APPENDIX G

MULTIDIMENSIONAL FORGIVENESS INVENTORY (MFI)

Please indicate your response for each of the following items. Each number has several (a, b, c, etc.) items; please respond to each item. Thank you.

1. Imagine that your long-term boyfriend/girlfriend/spouse finds that you cheated on him/her.

- a) How likely would you be to ask him/her to forgive you?

not at all	very likely
1-----2-----3-----4-----5	

- b) How likely would you be to forgive yourself?

not at all	very likely
1-----2-----3-----4-----5	

- c) How long would it take for you to forgive yourself?

immediately	days	weeks	months	years	never
1-----2-----3-----4-----5-----6					

- d) How likely would you be to try to blame someone or something else for the event?

not at all	very likely
1-----2-----3-----4-----5	

- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done?

not at all	very likely
1-----2-----3-----4-----5	

2. Imagine that three times in the last month your friend stood you up for lunch appointments.

- a) How hurt would you be?

not at all	extremely
1-----2-----3-----4-----5	

- b) How angry would you be?

not at all	extremely
1-----2-----3-----4-----5	

- c) How likely would you be to forgive him/her?

not at all	very likely
1-----2-----3-----4-----5	

- d) How long would it take you to forgive him/her?

immediately	days	weeks	months	years	never
1-----2-----3-----4-----5-----6					

APPENDIX G

MFI, CONTINUED

3. Imagine that your brother or sister tells you a secret, and specifically asks you not to tell anyone. The very next day, you let the secret slip out.

- a) How likely would you be to ask him/her to forgive you?

not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself?

not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself?

immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to try to blame someone or something else for the event?

not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done?

not at all very likely
1-----2-----3-----4-----5

4. Imagine that your dentist misreads his own notes and pulls out the wrong tooth.

- a) How hurt would you be?

not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be?

not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him/her?

not at all very likely
1-----2-----3-----4-----5
- d) How long would it take for you to forgive him/her?

immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

5. Imagine that you bring your new dog to your friend's house. While running around the house, the dog breaks an antique lamp that belonged to your friend's grandmother.

- a) How likely would you be to ask him/her to forgive you? not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself? not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself? immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to blame someone or something else for the event? not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
1-----2-----3-----4-----5

6. Imagine that a friend borrows your car, runs a red light, and causes a car accident. Your friend is okay, but the car is severely damaged.

- a) How hurt would you be? not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be? not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him/her? not at all very likely
1-----2-----3-----4-----5
- d) How long would it take you to forgive him/her? immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

7. Imagine that you have sex with you best friend's boyfriend/girlfriend/spouse.

- a) How likely would you be to ask your best friend to forgive you? not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself? not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself? immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to try to blame someone or something else for the event? not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
1-----2-----3-----4-----5

8. Imagine that your cousin borrows a large sum of money from you to pay bills. The next day, you find out he spent the money on an expensive CD player.

- a) How hurt would you be? not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be? not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him? not at all very likely
1-----2-----3-----4-----5
- d) How long would it take to forgive him? immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

9. Imagine that your friend is fired from her job for something she did not do. Even though you actually committed the act, you do not speak up to take the blame.

- a) How likely would you be to ask her to forgive you? not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself? not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself? immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to try to blame someone or something else for the event? not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
1-----2-----3-----4-----5

10. Imagine that you let a friend borrow a very expensive watch that your grandparents gave you as a gift, and your friend loses the watch.

- a) How hurt would you be? not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be? not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him/her? not at all very likely
1-----2-----3-----4-----5
- d) How long would it take for you to forgive him/her? immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

11. Imagine that during an argument, you do something in anger that hurts your parent deeply.

- a) How likely would you be to ask him/her to forgive you? not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself? not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself? immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to try to blame someone or something else for the event? not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
1-----2-----3-----4-----5

12. Imagine that you and a friend decide to rent an apartment together. At the last minute, the friend backs out and you end up losing money from the security deposit and the first month's rent you already paid.

- a) How hurt would you be? not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be? not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him/her? not at all very likely
1-----2-----3-----4-----5
- d) How long would it take you to forgive him/her? immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

13. Imagine that your friend finds out that you copied their work and turned it in as your own.

- a) How likely would you be to ask him/her to forgive you? not at all very likely
1-----2-----3-----4-----5
- b) How likely would you be to forgive yourself? not at all very likely
1-----2-----3-----4-----5
- c) How long would it take for you to forgive yourself? immediately days weeks months years never
1-----2-----3-----4-----5-----6
- d) How likely would you be to try to blame someone or something else for the event? not at all very likely
1-----2-----3-----4-----5
- e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
1-----2-----3-----4-----5

14. Imagine that you find out that your best friend has been gossiping about you to mutual friends.

- a) How hurt would you be? not at all extremely
1-----2-----3-----4-----5
- b) How angry would you be? not at all extremely
1-----2-----3-----4-----5
- c) How likely would you be to forgive him/her? not at all very likely
1-----2-----3-----4-----5
- d) How long would it take you to forgive him/her? immediately days weeks months years never
1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

15. Imagine that you return from a one-month trip and make plans to meet your boyfriend/girlfriend/spouse for dinner. It turns out that you forgot about the dinner plans and stand him or her up.

a) How likely would you be to ask him/her to forgive you? not at all very likely
 1-----2-----3-----4-----5

b) How likely would you be to forgive yourself? not at all very likely
 1-----2-----3-----4-----5

c) How long would it take for you to forgive yourself? immediately days weeks months years never
 1-----2-----3-----4-----5-----6

d) How likely would you be to try to blame someone or something else for the event? not at all very likely
 1-----2-----3-----4-----5

e) How likely would you be to think about the situation over and over, blaming yourself for the damage done? not at all very likely
 1-----2-----3-----4-----5

16. Imagine that on your way home from work, a driver runs a stop sign and totals your new car.

a) How hurt would you be? not at all extremely
 1-----2-----3-----4-----5

b) How angry would you be? not at all extremely
 1-----2-----3-----4-----5

c) How likely would you be to forgive him/her? not at all very likely
 1-----2-----3-----4-----5

d) How long would it take for you to forgive him/her? immediately days weeks months years never
 1-----2-----3-----4-----5-----6

APPENDIX G

MFI, CONTINUED

Scoring the MFS

Propensity to Forgive Others (FO)

2C, 4C, 6C, 8C, 10C, 12C, 14C, 16C

Propensity to Ask for Forgiveness (AF)

1A, 3A, 5A, 7A, 9A, 11A, 13A, 15A

Propensity to Forgive Self (FS)

1B, 3B, 5B, 7B, 9B, 11B, 13B, 15B

Time to Forgive Others

2D, 4D, 6D, 8D, 10D, 12D, 14D, 16D

Time to Forgive Self

1C, 3C, 5C, 7C, 9C, 11C, 13C, 15C

Propensity to Blame Others (Externalization)

1D, 3D, 5D, 7D, 9D, 11D, 13D, 15D

Propensity to Blame Self

1E, 3E, 5E, 7E, 9E, 11E, 13E, 15E

Sensitivity to Hurt Feelings

2A, 4A, 6A, 8A, 10A, 12A, 14A, 16A

Anger-Proneness

2B, 4B, 6B, 8B, 10B, 12B, 14B, 16B

APPENDIX H

TEST OF SELF-CONSCIOUS AFFECT-VERSION 3 (TOSCA-3)

Below are situations that people are likely to encounter in day-to-day life, followed by several common reactions to those situations.

As you read each scenario, try to imagine yourself in that situation. Then indicate how likely you would be to react in each of the ways described. We ask you to rate all responses because people may feel or react more than one way to the same situation, or they may react different ways at different times.

For example:

A. You wake up early one Saturday morning. It is cold and rainy outside.

a) You would telephone a friend to catch up on news. 1---2---3---4---5
 not likely very
 likely

b) You would take the extra time to read the paper. 1---2---3---4---5
 not likely very
 likely

c) You would feel disappointed that it's raining. 1---2---3---4---5
 not likely very
 likely

d) You would wonder why you woke up so early. 1---2---3---4---5
 not likely very
 likely

In the above example, I've rated ALL of the answers by circling a number. I circled a "1" for answer (a) because I wouldn't want to wake up a friend very early on a Saturday morning -- so it's not at all likely that I would do that. I circled a "5" for answer (b) because I almost always read the paper if I have time in the morning (very likely). I circled a "3" for answer (c) because for me it's about half and half. Sometimes I would be disappointed about the rain and sometimes I wouldn't -- it would depend on what I had planned. And I circled a "4" for answer (d) because I would probably wonder why I had awakened so early.

Please do not skip any items -- rate all responses.

APPENDIX H

TOSCA-3, CONTINUED

1. You make plans to meet a friend for lunch. At 5 o'clock, you realize you stood him up.

- | | |
|--|--|
| a) You would think: "I'm inconsiderate." | 1---2---3---4---5
not likely very likely |
| b) You would think: "Well, they'll understand." | 1---2---3---4---5
not likely very likely |
| c) You'd think you should make it up to him as soon as possible. | 1---2---3---4---5
not likely very likely |
| d) You would think: "My boss distracted me just before lunch." | 1---2---3---4---5
not likely very likely |

2. You break something at work and then hide it.

- | | |
|--|--|
| a) You would think: "This is making me anxious. I need to either fix it or get someone else to." | 1---2---3---4---5
not likely very likely |
| b) You would think about quitting. | 1---2---3---4---5
not likely very likely |
| c) You would think: "A lot of things aren't made very well these days." | 1---2---3---4---5
not likely very likely |
| d) You would think: "It was only an accident." | 1---2---3---4---5
not likely very likely |

3. You are out with friends one evening, and you're feeling especially witty and attractive. Your best friend's spouse seems to particularly enjoy your company.

- | | |
|---|--|
| a) You would think: "I should have been aware of what my best friend is feeling." | 1---2---3---4---5
not likely very likely |
| b) You would feel happy with your appearance and personality. | 1---2---3---4---5
not likely very likely |
| c) You would feel pleased to have made such a good impression. | 1---2---3---4---5
not likely very likely |
| d) You would think your best friend should pay attention to his/her spouse. | 1---2---3---4---5
not likely very likely |
| e) You would probably avoid eye-contact for a long time. | 1---2---3---4---5
not likely very likely |

APPENDIX H

TOSCA-3, CONTINUED

4. At work, you wait until the last minute to plan a project, and it turns out badly.
- a) You would feel incompetent. 1---2---3---4---5
not likely very likely
- b) You would think: "There are never enough hours in the day." 1---2---3---4---5
not likely very likely
- c) You would feel: "I deserve to be reprimanded for mismanaging the project." 1---2---3---4---5
not likely very likely
- d) You would think: "What's done is done." 1---2---3---4---5
not likely very likely
5. You make a mistake at work and find out a co-worker is blamed for the error.
- a) You would think the company did not like the co-worker. 1---2---3---4---5
not likely very likely
- b) You would think: "Life is not fair." 1---2---3---4---5
not likely very likely
- c) You would keep quiet and avoid the co-worker. 1---2---3---4---5
not likely very likely
- d) You would feel unhappy and eager to correct the situation. 1---2---3---4---5
not likely very likely
6. For several days you put off making a difficult phone call. At the last minute you make the call and are able to manipulate the conversation so that all goes well.
- a) You would think: "I guess I'm more persuasive than I thought." 1---2---3---4---5
not likely very likely
- b) You would regret that you put it off. 1---2---3---4---5
not likely very likely
- c) You would feel like a coward. 1---2---3---4---5
not likely very likely
- d) You would think: "I did a good job." 1---2---3---4---5
not likely very likely
- e) You would think you shouldn't have to make calls you feel pressured into. 1---2---3---4---5
not likely very likely

APPENDIX H

TOSCA-3, CONTINUED

7. While playing around, you throw a ball and it hits your friend in the face.
- | | |
|---|--|
| a) You would feel inadequate that you can't even throw a ball. | 1---2---3---4---5
not likely very likely |
| b) You would think maybe your friend needs more practice at catching. | 1---2---3---4---5
not likely very likely |
| c) You would think: "It was just an accident." | 1---2---3---4---5
not likely very likely |
| d) You would apologize and make sure your friend feels better. | 1---2---3---4---5
not likely very likely |
8. You have recently moved away from your family, and everyone has been very helpful. A few times you needed to borrow money, but you paid it back as soon as you could.
- | | |
|--|--|
| a) You would feel immature. | 1---2---3---4---5
not likely very likely |
| b) You would think: "I sure ran into some bad luck." | 1---2---3---4---5
not likely very likely |
| c) You would return the favor as quickly as you could. | 1---2---3---4---5
not likely very likely |
| d) You would think: "I am a trustworthy person." | 1---2---3---4---5
not likely very likely |
| e) You would be proud that you repaid your debts. | 1---2---3---4---5
not likely very likely |
9. You are driving down the road, and you hit a small animal.
- | | |
|---|--|
| a) You would think the animal shouldn't have been on the road. | 1---2---3---4---5
not likely very likely |
| b) You would think: "I'm terrible." | 1---2---3---4---5
not likely very likely |
| c) You would feel: "Well, it was an accident." | 1---2---3---4---5
not likely very likely |
| d) You'd feel bad you hadn't been more alert driving down the road. | 1---2---3---4---5
not likely very likely |

APPENDIX H

TOSCA-3, CONTINUED

10. You walk out of an exam thinking you did extremely well. Then you find out you did poorly.
- a) You would think: "Well, it's just a test." 1---2---3---4---5
not likely very likely
- b) You would think: "The instructor doesn't like me." 1---2---3---4---5
not likely very likely
- c) You would think: "I should have studied harder." 1---2---3---4---5
not likely very likely
- d) You would feel stupid. 1---2---3---4---5
not likely very likely
11. You and a group of co-workers worked very hard on a project. Your boss singles you out for a bonus because the project was such a success.
- a) You would feel the boss is rather short-sighted. 1---2---3---4---5
not likely very likely
- b) You would feel alone and apart from your colleagues. 1---2---3---4---5
not likely very likely
- c) You would feel your hard work had paid off. 1---2---3---4---5
not likely very likely
- d) You would feel competent and proud of yourself. 1---2---3---4---5
not likely very likely
- e) You would feel you should not accept it. 1---2---3---4---5
not likely very likely
12. While out with a group of friends, you make fun of a friend who's not there.
- a) You would think: "It was all in fun; it's harmless." 1---2---3---4---5
not likely very likely
- b) You would feel small...like a rat. 1---2---3---4---5
not likely very likely
- c) You would think that perhaps that friend should have been there to defend himself/herself. 1---2---3---4---5
not likely very likely
- d) You would apologize and talk about that person's good points. 1---2---3---4---5
not likely very likely

APPENDIX H

TOSCA-3, CONTINUED

13. You make a big mistake on an important project at work. People were depending on you, and your boss criticizes you.

- | | |
|--|--|
| a) You would think your boss should have been more clear about what was expected of you. | 1---2---3---4---5
not likely very likely |
| b) You would feel like you wanted to hide. | 1---2---3---4---5
not likely very likely |
| c) You would think: "I should have recognized the problem and done a better job." | 1---2---3---4---5
not likely very likely |
| d) You would think: "Well, nobody's perfect." | 1---2---3---4---5
not likely very likely |

14. You volunteer to help with the local Special Olympics for handicapped children. It turns out to be frustrating and time-consuming work. You think seriously about quitting, but then you see how happy the kids are.

- | | |
|---|--|
| a) You would feel selfish and you'd think you are basically lazy. | 1---2---3---4---5
not likely very likely |
| b) You would feel you were forced into doing something you did not want to do. | 1---2---3---4---5
not likely very likely |
| c) You would think: "I should be more concerned about people who are less fortunate." | 1---2---3---4---5
not likely very likely |
| d) You would feel great that you had helped others. | 1---2---3---4---5
not likely very likely |
| e) You would feel very satisfied with yourself. | 1---2---3---4---5
not likely very likely |

15. You are taking care of your friend's dog while they are on vacation and the dog runs away.

- | | |
|--|--|
| a) You would think, "I am irresponsible and incompetent." | 1---2---3---4---5
not likely very likely |
| b) You would think your friend must not take very good care of their dog or it wouldn't have run away. | 1---2---3---4---5
not likely very likely |
| c) You would vow to be more careful next time. | 1---2---3---4---5
not likely very likely |
| d) You would think your friend could just get a new dog. | 1---2---3---4---5
not likely very likely |

APPENDIX H

TOSCA-3, CONTINUED

16. You attend your co-worker's housewarming party and you spill red wine on their new cream-colored carpet, but you think no one notices.

- | | |
|---|--|
| a) You think your co-worker should have expected some accidents at such a big party. | 1---2---3---4---5
not likely very likely |
| b) You would stay late to help clean up the stain after the party. | 1---2---3---4---5
not likely very likely |
| c) You would wish you were anywhere but at the party. | 1---2---3---4---5
not likely very likely |
| d) You would wonder why your co-worker chose to serve red wine with the new light carpet. | 1---2---3---4---5
not likely very likely |

APPENDIX I

TRANSGRESSION SEMANTIC DIFFERENTIATION (TSD)

How do you view the event? Below are a list of descriptors and their opposites. The number 4 indicates a point midway between the two descriptors, while a number closer to a descriptor indicates more agreement with that descriptor. For each line, indicate your response by circling the number that best describes how you view the event.

AND

How does the victim view the event? Below are a list of descriptors and their opposites. The number 4 indicates a point midway between the two descriptors, while a number closer to a descriptor indicates more agreement with that descriptor. For each line, indicate your response by circling the number that best describes your concept of how you believe the victim views the event.

Mild	1	2	3	4	5	6	7	Harsh
Harmless	1	2	3	4	5	6	7	Harmful
Inoffensive	1	2	3	4	5	6	7	Offensive
Cruel	7	6	5	4	3	2	1	Kind
Pleasant	1	2	3	4	5	6	7	Unpleasant
Soft	1	2	3	4	5	6	7	Hard
Good	1	2	3	4	5	6	7	Bad
Horrible	7	6	5	4	3	2	1	Not that bad
Not Disruptive	1	2	3	4	5	6	7	Disruptive
Constructive	1	2	3	4	5	6	7	Damaging
Moral	1	2	3	4	5	6	7	Immoral
Unethical	7	6	5	4	3	2	1	Ethical

APPENDIX J

COMMUNICATION EMOTIONAL RESPONSE SCALE (CERS)

Please indicate by circling a number the degree to which you experience each of these emotional reactions in relation to the person. Do not worry if you were not feeling many of these emotions; only a few may apply to the event. Be sure to circle a response for each item.

	not at all		moderately			extremely	
	1	2	3	4	5	6	7
1. alarmed	1	2	3	4	5	6	7
2. grieved	1	2	3	4	5	6	7
3. sympathetic	1	2	3	4	5	6	7
4. intent	1	2	3	4	5	6	7
5. softhearted	1	2	3	4	5	6	7
6. troubled	1	2	3	4	5	6	7
7. warm	1	2	3	4	5	6	7
8. concerned	1	2	3	4	5	6	7
9. distressed	1	2	3	4	5	6	7
10. low-spirited	1	2	3	4	5	6	7
11. intrigued	1	2	3	4	5	6	7
12. compassionate	1	2	3	4	5	6	7
13. upset	1	2	3	4	5	6	7
14. disturbed	1	2	3	4	5	6	7
15. tender	1	2	3	4	5	6	7
16. worried	1	2	3	4	5	6	7
17. moved	1	2	3	4	5	6	7
18. disconcerted	1	2	3	4	5	6	7
19. feeling low	1	2	3	4	5	6	7
20. perturbed	1	2	3	4	5	6	7
21. heavy-hearted	1	2	3	4	5	6	7
22. sorrowful	1	2	3	4	5	6	7

APPENDIX K

INTERPERSONAL REACTIVITY INDEX (IRI)

The following statements inquire about your thoughts and feelings in a variety of situations. For each item, indicate how well it describes you by choosing the appropriate letter on the scale at the top of the page: A, B, C, D, or E. When you have decided on your answer, fill in the letter on the answer sheet next to the item number. **READ EACH ITEM CAREFULLY BEFORE RESPONDING.** Answer as honestly as you can. Thank you.

All items quantified as:

1	2	3	4	5
Does not describe me well				Describes me very well

1. I daydream and fantasize, with some regularity, about things that might happen to me. (FS)
2. I often have tender, concerned feelings for people less fortunate than me. (EC)
3. I sometimes find it difficult to see things from the "other guy's" point of view. (PT) (-)
4. Sometimes I don't feel very sorry for other people when they are having problems. (EC) (-)
5. I really get involved with the feelings of the characters in a novel. (FS)
6. In emergency situations, I feel apprehensive and ill-at-ease. (PD)
7. I am usually objective when I watch a movie or play, and I don't often get completely caught up in it. (FS) (-)
8. I try to look at everybody's side of a disagreement before I make a decision. (PT)
9. When I see someone being taken advantage of, I feel kind of protective towards them. (EC)
10. I sometimes feel helpless when I am in the middle of a very emotional situation. (PD)
11. I sometimes try to understand my friends better by imagining how things look from their perspective. (PT)
12. Becoming extremely involved in a good book or movie is somewhat rare for me. (FS) (-)
13. When I see someone get hurt, I tend to remain calm. (PD) (-)
14. Other people's misfortunes do not usually disturb me a great deal. (EC) (-)

APPENDIX K

IRI, CONTINUED

15. If I'm sure I'm right about something, I don't waste much time listening to other people's arguments. (PT) (-)
16. After seeing a play or movie, I have felt as though I were one of the characters. (FS)
17. Being in a tense emotional situation scares me. (PD)
18. When I see someone being treated unfairly, I sometimes don't feel very much pity for them. (EC) (-)
19. I am usually pretty effective in dealing with emergencies. (PD) (-)
20. I am often quite touched by things that I see happen. (EC)
21. I believe that there are two sides to every question and try to look at them both. (PT)
22. I would describe myself as a pretty soft-hearted person. (EC)
23. When I watch a good movie, I can very easily put myself in the place of a leading character. (FS)
24. I tend to lose control during emergencies. (PD)
25. When I'm upset at someone, I usually try to "put myself in his shoes" for a while. (PT)
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. (FS)
27. When I see someone who badly needs help in an emergency, I go to pieces. (PD)
28. Before criticizing somebody, I try to imagine how I would feel if I were in their place. (PT)

NOTE:(-) denotes item to be scored in reverse fashion

PT = perspective-taking scale

FS = fantasy scale

EC = empathic concern scale

PD = personal distress scale

APPENDIX L

PERSONAL FEELINGS QUESTIONNAIRE-2 (PFQ-2)

For each of the following listed feelings, please circle a number from 0 to 4, reflecting how common the feeling is for you in relation to the event.

4 = you experience the feeling continuously or almost continuously

3 = you experience the feeling frequently but not continuously

2 = you experience the feeling some of the time

1 = you experience the feeling rarely

0 = you never experience the feeling

1. embarrassment	0	1	2	3	4
2. mild guilt	0	1	2	3	4
3. feeling ridiculous	0	1	2	3	4
4. worry about hurting or injuring someone	0	1	2	3	4
5. sadness	0	1	2	3	4
6. self-consciousness	0	1	2	3	4
7. feeling humiliated	0	1	2	3	4
8. intense guilt	0	1	2	3	4
9. euphoria	0	1	2	3	4
10. feeling "stupid"	0	1	2	3	4
11. regret	0	1	2	3	4
12. feeling "childish"	0	1	2	3	4
13. mild happiness	0	1	2	3	4
14. feeling helpless, paralyzed	0	1	2	3	4
15. depression	0	1	2	3	4
16. feelings of blushing	0	1	2	3	4
17. feeling you deserve criticism for what you did	0	1	2	3	4
18. feeling laughable	0	1	2	3	4
19. rage	0	1	2	3	4
20. enjoyment	0	1	2	3	4
21. feeling disgusting to others	0	1	2	3	4
22. remorse	0	1	2	3	4

APPENDIX M

STATE SHAME AND GUILT SCALE (SSGS)

The following are some statements, which may or may not describe how you are feeling in relation to the event. Please rate each statement using the 5-point scale below.

	Not feeling this way at all			Feeling this way very strongly	
1. I feel good about myself.	1	2	3	4	5
2. I want to sink into the floor and disappear.	1	2	3	4	5
3. I feel remorse, regret.	1	2	3	4	5
4. I feel worthwhile, valuable.	1	2	3	4	5
5. I feel small.	1	2	3	4	5
6. I feel tension about what I did.	1	2	3	4	5
7. I feel capable, useful.	1	2	3	4	5
8. I feel like I am a bad person.	1	2	3	4	5
9. I cannot stop thinking about what I did.	1	2	3	4	5
10. I feel proud.	1	2	3	4	5
11. I feel humiliated, disgraced.	1	2	3	4	5
12. I feel like apologizing, confessing.	1	2	3	4	5
13. I feel pleased about what I did.	1	2	3	4	5
14. I feel worthless, powerless.	1	2	3	4	5
15. I feel bad about what I did.	1	2	3	4	5

APPENDIX N

CONCILIATORY BEHAVIORS SCALE (CBS)

Please indicate how you most typically feel about the following questions using the scale below. Please indicate your response in relation to the event. Please circle your response (1-5) for each item.

	Strongly Disagree		Undecided			Strongly Agree	
	1	2	3	4	5	6	7
1. I tried to make amends or compensations.							
2. I took steps toward reconciliation: Wrote them, called them, expressed love, showed concern, etc.							
3. I attempted to say I was sorry.							
4. I have expressed personal responsibility and guilt/shame for the offense							
5. I have expressed my intentions to not repeat the offense.							

APPENDIX O

HEARTLAND FORGIVENESS SCALE (HFS; MODIFIED)

Please indicate how you feel about the following questions using the scale below. Please indicate your response in relation to the event. Please indicate your response (1-7) for each item.

All items quantified as:

1	2	3	4	5	6	7
Definitely False			Undecided			Definitely True

1. Although I felt bad when I messed up, over time I have given myself some slack.
2. I still hold grudges against myself for the negative thing I did. (Reverse Score)
3. Learning from this helped me get over it.
4. It is really hard for me to accept myself after I messed up. (Reverse Score)
5. With time I was understanding of myself for the mistake I made.
6. I can't stop criticizing myself for the negative thing I felt, thought, said, or did. (Reverse Score)
7. The victim will continue to punish me. (Reverse Score)
8. With time the victim has been understanding of me for the mistake I made.
9. The victim will continue to be hard on me. (Reverse Score)
10. Although I have hurt him/her, he/she was eventually able to see me as a good person.
11. Since I mistreated him/her, the victim has continued to think badly of me. (Reverse Score)
12. Even though I disappointed him/her, he/she eventually moved past it.
13. When things go wrong for reasons that can't be controlled, I get stuck in negative thoughts about it. (Reverse Score)
14. With time I can be understanding of bad circumstances in my life.
15. If I am disappointed by uncontrollable circumstances in my life, I continue to think negatively about them. (Reverse Score)
16. I eventually make peace with bad situations in my life.
17. It's really hard for me to accept negative situations in my life. (Reverse Score)
18. Eventually I let go of negative thoughts about bad circumstances that are beyond anyone's control.

APPENDIX P

TRANSGRESSION-RELATED INTERPERSONAL INVENTORY (TRIM; MODIFIED)

Please indicate how you would most typically feel about the following questions using the scale below. Please indicate your response in relation to the event. Please circle your response (1-7) for each item.

All items quantified as:

1	2	3	4	5	6	7
Definitely			Undecided			Definitely
False						True

1. He/she will make me pay. (Reverse Score)
2. He/she wishes that something bad would happen to me. (Reverse Score)
3. He/she wants me to get what I deserve. (Reverse Score)
4. He/she is going to get even. (Reverse Score)
5. He/she wants to see me hurt and miserable. (Reverse Score)
6. He/she keeps as much distance between us as possible. (Reverse Score)
7. He/she lives as if I don't exist, isn't around. (Reverse Score)
8. He/she doesn't trust me. (Reverse Score)
9. He/she finds it difficult to act warmly toward me. (Reverse Score)
10. He/she avoids me. (Reverse Score)
11. He/she cut off the relationship with me. (Reverse Score)
12. He/she withdrawals from me. (Reverse Score)

APPENDIX Q

STATE SELF-FORGIVENESS SCALE (SSFS)

Please indicate how you most typically feel about the following questions using the scale below. Please indicate your response in relation to the event. Please indicate your response (1-7) for each item.

All items quantified as:

1	2	3	4
Not at all			Completely

1. As I consider what I did that was wrong, I feel compassionate toward myself.
2. As I consider what I did that was wrong, I feel rejecting of myself.
3. As I consider what I did that was wrong, I feel accepting of myself.
4. As I consider what I did that was wrong, I feel dislike of myself.
5. As I consider what I did that was wrong, I show myself acceptance.
6. As I consider what I did that was wrong, I show myself compassion.
7. As I consider what I did that was wrong, I punish myself.
8. As I consider what I did that was wrong, I put myself down.
9. As I consider what I did that was wrong, I believe I am acceptable.
10. As I consider what I did that was wrong, I believe I am okay.
11. As I consider what I did that was wrong, I believe I am awful.
12. As I consider what I did that was wrong, I believe I am terrible.
13. As I consider what I did that was wrong, I believe I am decent.
14. As I consider what I did that was wrong, I believe I am rotten.
15. As I consider what I did that was wrong, I believe I am worthy of love.
16. As I consider what I did that was wrong, I believe I am a bad person.
17. As I consider what I did that was wrong, I believe I am horrible.

APPENDIX R

THE MARLOWE-CROWNE SOCIAL DESIRABILITY SCALE (M-C SDS)

Listed below are a number of statements concerning personal attitudes and traits. Read each item and decide whether the statement is *true* or *false* as it pertains to you personally.

1. Before voting, I thoroughly investigate the qualifications of all the candidates. (T)
2. I never hesitate to go out of my way to help someone in trouble. (T)
3. It is sometimes hard for me to go on with my work if I am not encouraged. (F)
4. I have never intensely disliked anyone. (T)
5. On occasion I have had doubts about my ability to succeed in life. (F)
6. I sometimes feel resentful when I don't get my way. (F)
7. I am always careful about my manner of dress. (T)
8. My table manners at home are as good as when I eat out in a restaurant. (T)
9. If I could get into a movie without paying and be sure I was not seen, I would probably do it. (F)
10. On a few occasions, I have given up doing something because I thought too little of my ability. (F)
11. I like to gossip at times. (F)
12. There have been times when I felt like rebelling against people in authority even though I knew they were right. (F)
13. No matter who I'm talking to, I'm always a good listener. (T)
14. I can remember "playing sick" to get out of something. (F)
15. There have been occasions when I took advantage of someone. (F)
16. I'm always willing to admit it when I make a mistake. (T)
17. I always try to practice what I preach. (T)
18. I don't find it particularly difficult to get along with loud mouthed, obnoxious people. (T)
19. I sometimes try to get even rather than forgive and forget. (F)
20. When I don't know something I don't at all mind admitting it. (T)
21. I am always courteous, even to people who are disagreeable. (T)
22. At times I have really insisted on having things my own way. (F)
23. There have been occasions when I felt like smashing things. (F)
24. I would never think of letting someone else be punished for my wrongdoings (T)
25. I never resent being asked to return a favor. (T)
26. I have never been irked when people expressed ideas very different from my own. (T)
27. I never make a long trip without checking the safety of my car. (T)
28. There have been times when I was quite jealous of the good fortune of others. (F)
29. I have almost never felt the urge to tell someone off. (T)
30. I am sometimes irritated by people who ask favors of me. (F)
31. I have never felt that I was punished without a cause. (T)
32. I sometimes think when people have a misfortune they only got what they deserved. (F)
33. I have never deliberately said something that hurt someone's feelings. (T)

APPENDIX S

DEMOGRAPHIC QUESTIONNAIRE

1. Please indicate your age. _____
2. Please indicate your gender.
 - A. Male
 - B. Female
 - C. Intersexed
3. Please indicate your race or ethnic group.
 - A. Caucasian
 - B. African-American
 - C. Hispanic
 - D. Asian
 - E. Pacific-Islander
 - F. Native American
 - G. Bi-Racial
 - H. Mixed
 - I. Other
4. If "other" race, please specify. _____
5. Please indicate your religious affiliation.
 - A. Catholic
 - B. Protestant
 - C. Lutheran
 - D. Jewish
 - E. Muslim
 - F. Hindu
 - G. Buddhist
 - E. Agnostic
 - F. Atheist
 - G. Other
6. If "other" religion, please specify. _____
7. Please indicate the number of semesters of college and/or post-graduate college you have completed (If this is your first semester of college, please type in 0). _____
8. Please indicate your current marital status:
 - A. single
 - B. married, living with spouse
 - C. married, not living with spouse
 - D. unmarried living with partner
 - E. separated
 - F. divorced
 - G. widowed
9. Current College Major, please specify. _____