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SELF-FORGIVENESS SCALE:
A VALIDATION STUDY

A dissertation

SUBMITTED TO THE GRADUATE FACULTY

in partial fulfillment of the requirements for the

degree of

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By

REBEKAH LYNN WAHKINNEY

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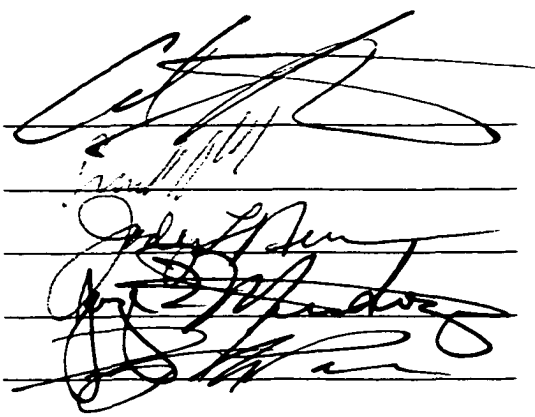
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SELF-FORGIVENESS SCALE: A VALIDATION STUDY

A dissertation APPROVED FOR THE DEPARTMENT OF EDUCATIONAL PSYCHOLOGY

BY



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Finally, it seems appropriate to close with a quote from "A Course In Miracles," the book that first inspired my interest in the topic of self-forgiveness: "When I have forgiven myself and remember who I am, I will bless everyone and everything I see."

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Abstract

The topic of forgiveness is defined, presented in models, and reviewed in the present literature. Additionally, the existing measures of and research on forgiveness are discussed. The topic of self-forgiveness is presented through definitions and models, followed by an exhaustive presentation of self-forgiveness research. No measurements of self-forgiveness currently exist. This dissertation fills that void, by describing the development and validation of the 26 item Self-Forgiveness Scale. There were 113 participants, 40 were males, and 73 were females, all between the ages of 18 - 38 years. Convergent validity was examined through the use of the Unconditional Self-Regard Scale, while discriminant validity was examined utilizing the Balanced Inventory of Desirable Responding. Scree plot results indicated two factors. Internal consistency was found to be .90.

Chapter 1

Introduction

"Without forgiveness there is no future," forewarns Archbishop Desmond Tutu in Enright and North (1998). Humans do things that are wrong. This fact is as old as humanity, and it is a part of everyday life. Along with these wrongdoings comes the possibility of forgiveness. The choice of whether to forgive another or to accept the forgiveness of someone else is ours to make, as is forgiveness of oneself.

Forgiveness is a global topic transcending both psychology and most major world religions. For some, forgiveness has historically been an integral part of everyday existence. For instance, the Northern Plains Native American tribes asked for the forgiveness of the buffalo before killing it (Glacier National Park; 2000). This spiritual ritual was part of their ongoing connection to the Earth.

For others, forgiveness has been used in cruel circumstances, including the Holocaust and apartheid of South Africa. One example of this comes from the story of Corrie Ten Boom, a Dutch woman who helped to hide and smuggle hundreds of Jews from Holland during World War II. Because of their efforts to help the Jews, she and her entire family were imprisoned, and most of her family members died there. But as she tells it in The Hiding Place, hers is not a story of tragedy and despair (Ten Boom, 1974), rather it is one of triumph over adversity. Amid the cruelty of the Nazi's, she was able to find peace through her faith in God and by forgiving her oppressors. Even though she was sometimes angry at them for their wrongdoing she overcame this, seeing forgiveness as "an act of the will, and the will can function regardless of the temperature of the heart" (p. 97).

A more recent example of forgiveness came from a speech at Cornell University in April of 2000, as Nobel Peace Prize winner Desmond Tutu called upon listeners to forgive those guilty of murder during the days of apartheid in South Africa (Cornell University; 2000, April 13). He spoke of forgiveness as a type of justice that is different from the kind

that imprisons people for wrongdoings. Viewing forgiveness of others as being good for both the perpetrator and the victim, he stated, "We need a healing."

Another example of a leader expounding the virtue of forgiveness came from the Vatican City. Only this time, it was in asking for forgiveness. During a prayer offered on March 12, 2000, the International Day of Forgiveness, Pope John Paul II made history. In an unprecedented move, the Leader of the Catholic Church publicly prayed for forgiveness for what he called "seven categories of sin," (Bitterman, 2000, March 12). The Pope specifically asked God to forgive the Catholic Church for sins against Israel, the treatment of heretics during the Inquisition, the Crusades, women, minorities, and the forced conversion of native peoples. The Pope called this pursuit of forgiveness a "purification of memory", and said that it is necessary for the church to move forward.

It may be tempting to conclude that forgiveness is important only to the religiously devout. But the most recent Gallup Poll showed that nine out of 10 Americans say that they pray, with three in four reporting that they pray on a daily basis (Gallup; Retrieved March 11, 2001). Praying for forgiveness and praying for help in forgiving another were noted to be among the things that Americans pray about, and they rated the effects of these prayers as profound. Therefore, it is not just religiously devout people for whom this is a salient issue. Instead, forgiveness is an issue that most Americans deal with on a regular basis. It would be reasonable to conclude that mental health professionals would address an issue so important to clients, most especially if addressing this issue would prove to be beneficial to clients.

In a discussion of the use of forgiveness in psychotherapy, Fitzgibbons (1986) explained that forgiveness helps one process angry feelings without inflicting harm on others. He goes on to discuss that forgiveness can aide in reducing misdirected anger in future relationships, reconciliation with the wrongdoer, and freeing the person from the control of past events and individuals as well as forgetting hurtful experiences.

As important as this is, forgiveness is more than a method for dealing with negative emotions. It involves the whole person (McCullough, Sandage, & Worthington, 1997). It requires the development of a forgiving character. This is not accomplished through reading information, hearing stories, or completing paper and pencil exercises. Instead it requires a multifaceted approach that includes forgiveness as part of one's philosophy of life. As such, forgiveness is a value. But it is not just a value for the individual; it is universal. Certain value laden rules or morals cross cultures. Among these are fairness, duty, self-control and forgiveness. These morals are important because communities rest on a foundation of these rules of behavior. As a part of this foundation, forgiveness is important not just to the individual, but to the community at large.

The investigation of forgiveness in the field of psychology, however, is very limited. Enright and North (1999a) report only 110 works addressing forgiveness completed during the period from the Fifth century to 1970. That is an average of one document roughly every decade. Even more limited is the research and theory on the topic of self-forgiveness. McCullough, Worthington, and Rachal (1997) described this neglect of the research of forgiveness as whimsical, especially when positive attitudes toward forgiveness exist within mental health professions and the majority of the American population.

Theology and religion seem to have focused much attention on forgiveness, while the topic has been largely overlooked in psychology (Enright & Zell, 1989). These same researchers asserted that little literature exists, especially exploring the use of forgiveness interventions in psychotherapy. Kaminer, Stein, Mbanga, and Zungu-Dirwayi (2000) noted that only recently has forgiveness theory been presented in psychology. These authors indicated that in order to complete their research on the topic, they had to delve into journals focusing both on religious and psychological concerns. It is noteworthy that many journals of a religious and psychological background were used in writing this paper. Another researcher (Kirkpatrick, 1995) explained that the reluctance of delving too deeply

into the area of religion has turned some mental health professionals away from focusing on forgiveness. Thus, throughout the history of psychology, especially earlier in the twentieth century, very little focus was placed on such an important factor in mental health.

In the following document, forgiveness of others is presented in a broad context, including definitions, models, research, and instruments of measure. Self-forgiveness is presented through definitions, models, and the existing research, as well as an exhaustive presentation of all current research on self-forgiveness. While there are several instruments measuring the forgiveness of others, there is no instrument measuring self-forgiveness.

The Self-Forgiveness Scale (SFS) fills this void. It is based on the theoretical model of self-forgiveness purported by Enright and the Human Development Study Group (1996). The format of the instrument is like that of the Enright Forgiveness Inventory (EFI), a scale that measures forgiveness of others, in that it is structured with three subscales (feeling, acting and thinking) as well as a final question regarding total achieved forgiveness (Hebl & Enright, 1993). As such, it is hypothesized that three factors will emerge, corresponding to the three subscales.

Chapter 2

Literature Review

The next section will include a review of both forgiveness of others and self-forgiveness in terms of definitions, models, measurements, research and interventions. Forgiveness of others will be discussed first and self-forgiveness will be covered second. This section will close with a statement regarding the need for a self-forgiveness instrument.

Forgiveness and Psychotherapy

Psychologists have historically been wary of discussing forgiveness with clients because it is a value, and a religiously laden one at that (Enright, Eastin, Goldin, Sarinopoulos & Freedman, 1992; Gartner, 1988; Hope, 1987; McCullough &

Worthington, 1994). However, research has shown that therapists can not leave their values out of therapy (Bergin, 1980; Beutler, 1979; Strupp, 1977; Weisskopf-Joelson, 1980). Interestingly, Maio and Olson (1998) contend that values are typically non-controversial and commonly held. For instance, one commonly held value is that regular medical check-ups are a good idea. This notion of commonly held values seems to hold true for forgiveness, as most Americans report that forgiveness is important to them (Gorsuch & Hao, 1993). Additionally, the realization that therapy is not a value-free endeavor has developed to the point that clinicians now report intentions to increase the presence of values in their clients (Bergin, 1991).

Values in the Therapeutic Process

A survey of 800 mental health professionals was conducted, in which clinical psychologists, clinical social workers, marriage and family therapists, and psychiatrists were asked to rate which of a list of values they attempt to develop in their clients (Bergin, 1991). Factor analysis showed that 8 themes weighted heavily on a factor that was labeled Positive Mental Health. This factor included independence, having a sense of worth, being honest, being responsible, having a high degree of commitment to relationships, self-awareness, having a sense of purpose in life, and the capacity to forgive others and oneself. Therapists in the survey saw these as being vital to mental health, with a consensus of 90%. The themes of sexuality and spirituality loaded on factor 2, but it did not yield a high consensus. While noting that an overemphasis on values can be problematic, especially during the early stages of therapy when other issues are more critical, the authors contended that therapy can not be a value-free endeavor.

In recent years, therapists have begun to realize the importance of forgiveness as a value to their clients. A review of the literature by Sells and Hargrave (1998) revealed that marriage and family therapists tend to have increasingly more favorable views on utilizing forgiveness interventions with clients with the advancing age of the client. Further, religious and non-religious clinicians were shown to be equivalent in their views of

forgiveness as important to the therapeutic process. This review did not discuss specifics regarding the implementation of forgiveness interventions.

Forgiveness of Others

The discussion of forgiveness within the context of therapy has grown over the past two decades (Benson, 1992; Fisher, 1985; Fitzgibbons, 1986; Flanigan, 1987; Hope, 1987; Joy, 1985; McCullough, Sandage & Worthington, 1995; McCullough & Worthington, 1994b; McCullough, Sandage & Worthington, 1997; Worthington & DiBlasio, 1990). Most of this has focused on the forgiveness of others, with little being written on forgiveness of the self. The forgiveness of others will now be discussed, and the forgiveness of the self will be reviewed later in this paper.

Presently, one of the more exhaustive texts on forgiveness is a compilation of twelve essays on forgiveness complied by Enright and North, which is referenced numerous times in this document. One of the contributors, Fitzgibbons (1999) expressed optimism that forgiveness will eventually be accepted in mainstream psychology through their book and future work on this very important topic.

Contrary to the aforementioned positive views of forgiveness, a few authors viewed forgiveness as unnecessary or impossible. Safer (1999) posited that some injustices such as marital infidelity may be unforgivable and that closure can be accomplished without forgiveness. She explained that courageous self-examination could create resolution of a wrong without the need for forgiveness. Additionally, North (1999) postulates that forgiveness may in fact be impossible under two notable conditions. The first condition is that of "horrific crimes," such as the genocide of races and the murder and/or torture of children. In the other condition, it is the nature of the wrongdoer, the "personhood", that may prevent forgiveness from being possible. Such would be the case when a person knowingly adopts as his or her basic motivation in life evil over good. In such a case, North postulates that the person is unforgivable because he or she is "not one of us, not a person, but a monster," (p. 28).

Through recent years, many definitions of the forgiveness of others have been proposed (Ciaramicoli & Ketcham, 2000; Enright & Fitzgibbons, 2000; Enright & the Human Development Study Group, 1996; Enright & Zell, 1989; Fitzgibbons, 1998; Kaufman, 1984; McCullough, et al., 1997; North, 1987; Pingleton, 1989; Thoreson, 2001; Yandell, 1998). The common element among all of these definitions is a releasing or letting go that occurs over time.

Definitions of Forgiveness

Perhaps the most simple definition of forgiveness came from Kaufman (1984) who explained it as the giving up of resentment. North (1987) expanded this to include a new stance of benevolence towards the offender. Pingleton (1989) further explained that forgiveness, as a relinquishment of the right to retaliate, is actually the antithesis of the person's normal and predictable response to victimization.

Enright and the Human Development Study Group (1996) defined forgiveness as the desire to surrender the right to deserved emotions of resentment and negative judgment and the right of indifferent behavior to a person who has committed a wrong. At the same time, the offender is shown unwarranted compassion, generosity, and in some cases even love. They further posited that true forgiveness can only occur when there has been an unjust and profound hurt in which the offended party volunteers to forgive. Additionally, forgiveness includes behavioral, cognitive, and affective factors and is not contingent on the current attitude of the offender. Forgiveness is not forgetting, contrary to the popular cliche to "forgive and forget." It is not excusing nor granting pardon nor license to complete the offense again. Forgiveness also does not mean that reconciliation will follow as reconciliation is based on an interaction between two people. Forgiveness of others is an internal mechanism.

Fitzgibbons (1998) agreed with the above definition, adding that forgiveness does not guarantee that all the emotional pain, including anger, resentment, and the like has been completely processed. An opposing viewpoint of the emotionality of forgiveness was

offered by Yandell (1998). He asserted that in order for forgiveness to be successful, all negative emotions must be eliminated, even if the detrimental actions and injustices are continued.

Enright and Fitzgibbons (2000) presented several dynamic and comprehensive refinements of the initial definition of forgiveness. These refinements included the dimensions of unstable vs. stable and superficial vs. deep. Forgiveness was presented as a developmental person-centered continuum, in which the expression of forgiveness is influenced by culture, ritual, and religion and the expression could be cognitive, emotional, or spiritual. Contrary to the prior definition in which a deep, profound wrong was perpetrated, the new definition described the wrongful act as varying in quality and depth. Also, the wrong was objective and based on rational determination. Rational determination was defined as a realistic view of the reality of the wrong by the offended. Finally, forgiveness occurred independent of a belief in the principle of unconditional worth of the offender.

Speaking more to the role of empathy in forgiveness, Ciaramicoli and Ketcham (2000) asserted that empathy caused a wider and expanded view of the world in which one can find the ability to forgive oneself and others. They proceeded to explain that forgiveness was a process with a starting point at empathy. Forgiveness was not commanded into being but resulted from a new enlightened and different view of the world.

To add to the above definitions, Thoresen (2001) pointed out that forgiveness is difficult, courageous and demanding. Forgiveness is not for the weak and dependent as some may postulate. Forgiveness reduces the burden of not forgiving, which can have substantial negative effects on the individual both psychologically and physically. Other researchers have defined forgiveness as a process that occurs slowly over time (Enright and Zell, 1989).

Forgiveness is not easy; it is a time and energy consuming process (Enright, et al., 1991; Fitzgibbons, 1986; Hope, 1987). It includes more than simply tolerating mistreatment or no longer feeling angry (Enright, Gassin, Longinovic & Loudon, 1994). Further, it is not excusing the wrongdoing, nor does it require reconciliation (Enright et al.) It is a process of letting go of negative feelings, which leads to eventual healing (Gentilone & Regidor, 1986; Worthington & DeBlasio, 1990).

Models of Forgiveness

According to McCullough and Worthington (1994b), models of interpersonal forgiveness vary in quantity and utility and have not successfully guided practice or research successfully to this point. Luckily, since the time that article was published, many more comprehensive models of interpersonal forgiveness have been adopted and have guided research efforts. The following models of forgiveness will be reviewed in the subsequent section: basic model, motivational model, phase model, typology model, structural model, process model, Piagetian model, identity model, integration model, and the process model-revised.

Basic Model. Perhaps the most basic model of interpersonal forgiveness is that of Rosenak and Hamden (1992) in which forgiveness is discussed in terms of Judeo-Christian ethics. This theoretical model recognized the process involved in the work of forgiveness and set forth various components of forgiveness with mediating external factors. The components prior to the forgiving process include the offensive event with the negative emotions of hurt and anger and information gathering about the offense. The forgiveness process starts after the information gathering stage and includes reframing, releasing the desire to retaliate or seek revenge and culminates with wishing the offender well. The ability to wish the wrongdoer well was determined by the researchers to be the standard by which a person knows that he or she has forgiven another. The above authors also noted the interactional offender factors of severity of the hurt, acknowledgement of the offender's wrong, intentionality of the wrong, and the frequency of the wrong all as

intervening in the process prior to forgiveness. In addition, the authors asserted that internal factors influencing the offended person were influential throughout the pre-forgiveness process as well as during the forgiveness process itself. These factors included the commitment to the relationship with the offender, ego-strength, decision to forgive and the personal history of giving and receiving forgiveness. The greatest factor in the determination of the forgiving process was that of the severity of the wrong. Ironically, the researchers indicated that intentionality may have a more complex influence on the ease of the forgiveness process. For example, it may cause more anger and hurt feelings when a person discovers that the mistake was unintentional--in the case of a car accident in which a loved one may have been killed by an intoxicated driver with the driver explaining that he or she did not mean to kill anyone. Another noteworthy point was that the researchers thought that a person may forgive easier if he or she has been forgiven in the past, thereby returning a favor for the common good of others. The authors note the importance of the person expressing 'enough' anger and hurt, but do not state how the therapist may know when this has been achieved. Information-seeking also includes understanding the short comings of the offender.

Motivational Model. Two studies examined forgiving in close interpersonal relationships from the standpoint of prosocial motivation and human strength. In both studies, forgiveness was measured using five questions from the EFI as well as Conciliatory Behaviors Toward the Offender (CBTO) and Avoidance Behaviors Toward the Offender (ABTO). These three measurements were found to have Cronbach's alpha at .87, .74, and .90 respectively. First, McCullough et al., (1997) found that forgiveness is a motivational phenomenon with an empathy-forgiving link. In a further study of the topic, McCullough, Rachal, Sandage, Worthington, Brown, and Hight (1998) explored various correlates of forgiveness including internal factors of: empathy and perspective taking; rumination and suppression; relational closeness; commitment and satisfaction; and the situational factor of an apology. In conducting this study, they found correlational

evidence that empathy is an important determinant in the forgiveness of another person. Further, it was found that the closer the relationship, the more likely it was that empathy would develop, and that close relationship proximity inhibits avoidant behaviors that might thwart forgiveness. McCullough et al. proposed that this fact may be due to individuals being more likely to sacrifice themselves in a relationship in which the members of the relationship are close, committed, and happy. The final external correlate of forgiveness was an apology. In the motivational model of forgiveness, it was affirmed that an apology would have great impact on a wrongdoer's chance of attaining forgiveness.

Typology Model. Three typologies of forgiveness were proposed by Trainer in a 1981 doctoral dissertation, and were explored later by McCullough and Worthington (1994a). The three types of forgiveness were role-expected, expedient, and intrinsic forgiveness. Role-expected is the manifestation of anxiety, resentment, and fear of reprisal if forgiveness was not granted. Expedient forgiveness is marked by condescension and hostility and is always the means to another end. Finally, intrinsic forgiveness is considered true forgiveness and is characterized by a positive change in attitude towards the offender and behaviors denoting goodwill.

In the same article, McCullough and Worthington (1994a) quoted another doctoral dissertation study by Nelson in 1992. Nelson presented three types of forgiveness: detached, limited and full forgiveness. In detached forgiveness, there is a decrease in negative emotions but no relationship restorative measures. Limited forgiveness is marked by decreased negative affect, partial restoration of the relationship but also decreased emotional investment. Finally, in the highest form of forgiveness, full forgiveness, there is total elimination of negative affect with full restoration and growth of the relationship.

These researchers found empirical support for the purported typologies in that the types of forgiveness were distinguishable from one another based on the motivation of the forgiver. Both studies found that changes in cognition and affect resulted in decreased anger and increased relationship adjustment.

Typologies may be useful in terms of identifying the motives and subsequent consequences of various types of forgiveness. For instance, role-expected forgiveness may be motivated by self-righteousness. Thus, encouraging a change of motivation may bring about a more positive experience for the client.

Phase Model. Enright et al., (1992) postulated another model of forgiveness. This model consisted of four consecutive phases with corresponding variables. Uncovering, Decision, Work, and Deepening phases comprised this model. Specific guidelines for forgiving in therapy were considered. These principals included: allowing a client to freely forgive without external coercion; distinguishing forgiveness and reconciliation; realizing that forgiveness is interpersonal; clarify the meaning of self-forgiveness; challenging the client to imagine the ideal reality; and determining what other work would be needed for the individual to complete forgiveness.

Structural Model. Enright and the Human Development Study Group (1994) presented a variety of forgiveness models including the structural model, process model, the Piagetian model, and finally an identity model. To begin, the structural model was highly correlated with the developmental stages of Kohlberg. Two dilemmas from Rest's Defining Issues Test (RDIT) were used. The method of measuring forgiveness was not reported. The lower stages of forgiveness occurred at a lower period of development. These stages of forgiveness are referred to as "soft" stages rather than stepwise. They are: revengeful forgiveness in which forgiveness only occurs with punishment equivalent to the pain that the offended suffered; restitutional forgiveness in which the offended forgives only after restitution was made; expectation forgiveness results from other people coercing an individual to forgive; lawful expectation is forgiveness required by religion or a similar institution; forgiveness as social harmony is done to reduce friction and to maintain and control society; forgiveness as love is the highest level of forgiveness, resulting from a true sense of love, release of the offender, and the possibility of reconciliation. Results showed a positive relationship between age and forgiveness (r =

.72) and a moderate relationship between forgiveness and Kohlbergian justice reasoning (r = .54). Significance levels were not reported in the article.

Process Model. The examiners also purported a process model of forgiving in which there are three stages of forgiveness with corresponding psychological variables. The first process is that of pre-forgiving. The psychological variables were: examination of the psychological defenses, releasing rather than harboring anger, cathexis, cognitive rehearsal of the event, insight of comparisons of the injured with the injurer, and envisioning a changed world view. In the second stage, awareness, the following psychological variables were present: new insight into ineffective previous strategies, exploration of the possibility of forgiveness, and the commitment to forgive the offender. The final phase was the processes towards forgiveness and included many factors: viewing the offender in context, feeling empathy toward the offender, having awareness of compassion towards the offender, absorbing of the pain of the offense, realizing that the individual has needed other's forgiveness in the past, comprehending the possible permanent change by the negative experience, reduced negative feelings and increased positive feelings towards the offender, and finally realizing the emotional release. In this process model feed-back and feed-forward loops are included to accommodate the difficulty inherent in the stages of forgiveness. The authors also believe that the structural model and the process model interact resulting in more sophisticated reasoners being able to go through the steps quicker than those who have little maturity in terms of forgiveness.

Piagetian Model. The researchers also investigated the Piagetian view on forgiveness. According to Piaget, forgiveness emerged only late in childhood when reciprocity as an ideal was comprehended. The motto for this stage of reasoning can be expressed as 'do as you would be done by' (p.68). Piaget asserted forgiveness to be supererogatory, meaning that forgiveness is not an obligation and goes beyond what can reasonably be expected of a person. To further clarify, forgiveness is an action that would cause praise if completed, but not blame if undone. It does not include expecting the

identical behavior of forgiveness from others and actually seeking nothing from the offender, even in terms of restitution. In other words, forgiveness is charity as an answer to injustice.

Identity Model. Out of the above (structural, process and Piagetian) models of forgiveness, the researchers created an identity model. This model was based on the underlying cognitive operation of abstract identity (Abstract application of "If A + O = A then O does not change A"). It also places importance on the unconditional social concept in that a person was forgiven in part because he or she is a human being and therefore worthy of respect and love: no behavior can change that. This view of forgiveness presupposes justice principles. It focused on the inherent equality of humans (regardless of behavior) and culminates in forgiveness as a charitable act.

Process Model-Revised. The phase model and process model were used as the basis for a comprehensive model developed by Enright and the Human Development Study Group (1996). This four phase, 20 unit model for the process of forgiveness includes the uncovering, decision, work and outcome Phases. This model of forgiveness was developed from definitions of forgiveness in the literature and "philosophical discourse." Empirical support for this model has been established and will be discussed later in this paper. The uncovering Phase includes denial about the impact of the offense, a sense of public humiliation and feelings of anger. Next, the person realizes that he or she is spending a lot of energy on this situation, and becomes aware of cognitive rehearsal of the event and that he or she is comparing the unfortunate state of the self with the supposed more comfortable state of the offender. This is followed by the realization that one may be forever changed by the course of events and believes this to be unfair. During the decision Phase, the person realizes that a preoccupation with the offense and the offender is not healthy and the notion of forgiveness is considered. Finally, a commitment to forgive is made, although full forgiveness is not yet realized. A reframing of the offender marks the work Phase. First, the person tries to see the wrongdoer in the context of personal history

and current circumstances. This allows the person to develop empathy for the offender and to feel compassion for him or her. The person then accepts the pain, so that the original offense will not bring on a cycle of revenge that will cause harm to the offender, victim and others. During the outcome Phase of forgiving, the person may find deep meaning. Additionally, one's own wrongdoings may come to mind as one remembers times when he or she needed the forgiveness of others. Further, through this experience, the person may realize the value of a support network, and a new purpose in life may emerge. Finally, the person realizes that a decrease in negative affect has occurred. It is in this unit that the paradox of forgiveness is easily seen; showing compassion and offering forgiveness of another leads to personal healing. In essence, when a person gives compassion and forgiveness he or she receives what was most desired from the beginning: a release from negative feelings.

This model purports that the benefits of forgiveness include a shift to a more healthy perspective as the individual stops being preoccupied with the negative event and the offender, a rich meaning in the event, the realization of the value of an existing network of support and a newfound purpose in life may emerge. These benefits have not been studied empirically, but such research would add significantly to the state of the literature.

In summary, there is disagreement regarding the depth of the pain that is required for forgiveness to occur and whether emotional pain should be completely eliminated by forgiveness. However, there is agreement that the relinquishment of judgment and a reduction in negative feelings will occur. The process of making the decision to forgive and reframing is followed by the desired outcome: healing.

No matter what the presenting problem is, clients most often come into therapy because they desire a healing. Whatever theoretical orientation is utilized, that is the overarching goal of the professional, and he or she will strive to create a safe place where

the client can explore issues and solutions. As such, forgiveness has a place in therapy because it can be used to help bring about healing and restore a sense of well-being.

Process Model-Revised: Empirical Evaluation. This model has been empirically evaluated in several studies. One study by Freedman and Enright (1996) utilized this model in weekly didactic interventions with female incest survivors. During the individual sessions, units were discussed at each individual participant's pace, for an average of one year. Participants in the experimental group showed significantly greater forgiveness and hope, as measured by the Psychological Profile of Forgiveness Scale (PPFS; alpha = .92) and the Hope Scale (HS; alpha = .93). The control group was administered the program after the wait period with similar results. Effects were maintained for both groups at one year follow-up.

Al-Mabuk, Enright and Cardis (1995) utilized the model with love-deprived youth. Male and female college students (group 1, N = 48; group 2, N = 45) were randomized into either a 4 day workshop centering on commitment to forgive or a 6 day manualized workshop based on the process model. The scale measuring attitude towards parent was written for the experiment, and showed reliability ratings from .91 to .95. Other measurements used were the State-Trait Anxiety Inventory (STAI), the HS, the Beck Depression Inventory (BDI), and the Coopersmith Self-Esteem Inventory (CSEI); validity and reliability for these measurements were not individually cited in this article, but were reported to be adequate. Significant results were found for the experimental group, with decreased trait anxiety, increased hope, more positive attitude towards father, and more positive attitude towards mother. There was no significant difference found for state anxiety. In post test, the experimental group showed significant differences with a decrease in depression and increase in self-esteem. Twenty three experimental study participants signed a "commitment to forgive" document at post-test, with 10 control group participants signing.

Hebl and Enright (1993) also used the model with elderly females. Twenty four participants were randomized into a control group and experimental group. The control group participants selected topics to be discussed, while manualized treatment protocol was utilized in the experimental group. All participants were administered the Willingness to Forgive Scale (WFS), the CSEI, the STAI and the BDI. Each group lasted eight sessions. Significant differences were found between groups for trait anxiety, state anxiety, and willingness to forgive. The WFS is reported to have a moderate relationship with self-esteem ($r = .54$) and negative relationship relationship with depression ($r = -.41$). Significance levels were not reported. No other analysis of this instrument was reported.

Another study by Coyle and Enright (1997) utilized the model with 10 post abortion men. The experimental group received 12-week manualized individual sessions, in which each of the 20 units was addressed individually. The control group received treatment after the experimental group. Treatment fidelity was assessed and the rater found 100% reliability across sessions and participants. All participants experienced a significant increase in forgiveness after treatment, as measured by the EFI. The first group showed a significant decrease in anger as measured by the State Anger Scale (SAS). Gains were maintained at 12 week follow-up for both groups.

Measurement of Forgiveness

In the review of measures of forgiveness, note that no measures are documented in the Mental Measurements Yearbook. The following measurements have all been documented in various journal articles. It is noteworthy that all of the following instruments assess self-reports of forgiveness through questioning. At this point, the author has been unable to locate non-self-report or behavioral measures of forgiveness. As recommended by McCullough (2000), methods other than self report should be utilized to more fully assess the construct of forgiveness.

Transgressions Related Interpersonal Motivations Inventory (TRIM; McCullough et al., 1998). The TRIM was created as an instrument to measure the two-component

motivational system underlying forgiveness: avoidance and revenge. In their original research consisting of four elaborate studies investigating the TRIM, it demonstrated desirable psychometric properties such as adequate internal consistency, a robust two factor structure, and a moderate temporal stability. The TRIM also exhibits a strong correlation with a single item measure of forgiveness. Additionally, the TRIM demonstrated discriminant validity through minor correlations with measures of negative affectivity, positive affectivity, and social desirability. The subscales are correlated with relationship specific variables such as relational satisfaction, commitment, and closeness, offense specific variables of degree of apology as well as social cognitive variables including empathy and rumination. Additionally, this investigation of the TRIM found theoretically relevant results that may be helpful in more global investigations of forgiveness. First, empathy is one of the best determinants of the capacity to forgive and is more likely when the relationship between the offender and offended is close, committed and satisfactory. Next, rumination is negatively related to forgiveness and a predicator of revenge seeking. Finally, forgiving can be a regulating and reconciling force in damaged relationships.

The TRIM was also investigated in a doctoral dissertation study by Brenneis (2000) on clergy who had completed residential psychiatric treatment at the recommendation of their superiors. The TRIM is based on the definition of forgiveness as the ability to eliminate vengeful attitudes towards an offender, replacing these with positive attitudes. The TRIM measures scores on three scales: avoidance, revenge, and generally positive feelings. Comparisons were made with scores on the MMPI-2 such that the anger scale correlated positively with the revenge scale of the TRIM whereas the generally positive feelings score negatively correlated with the low self-esteem scale.

Family Forgiveness Scale (FFS; Pollard, Anderson, Anderson & Jennings, 1998). This scale was developed to measure intergenerational family forgiveness. Through various steps in the construction of the measure, face validity, construct validity, and

content validity were established. The final scale included the constructs of honesty, caring, responsibility, sincerity, and goodwill. The FFS has a high level of reliability (alpha = .93). The scale produced predictive validity in high and low forgiveness.

Interpersonal Relationship Resolution Scale (IRRS; Hargrave & Sells, 1997). The IRRS is a self-report measure of the perspective of pain resulting from a violation in a relationship and the movement towards forgiveness of the offender. Cronbach's alpha was reported to be .93 and .95 for the subscales of forgiveness and pain, respectively. The factors were reported as follows: insight (alpha = .85); understanding (alpha = .78); giving opportunity for compensation (alpha = .86); overt act of forgiving (alpha = .63); shame (alpha = .74); rage (alpha = .87); control (alpha = .78) and chaos (alpha = .82). The developers compared the measure to the Fundamental Interpersonal Relations Orientation-Behavior (FIRO-B) Scales, the Personal Authority Scale in the Family System Questionnaire (PAFS-Q), the Relational Ethics Scale (RES) and the Burns Depression Checklist (BDC). The pain subscale was found to significantly correlate with several subscales of the PAFS-Q. With regard to the RES, the factors of understanding and overt act of forgiving had negative correlations with vertical entitlement on the RES, suggesting that higher scores on the forgiveness constructs indicate less feelings of violation from the family. A high correlation was found between the IRRS construct of control and the expressed control subscale of the FIRO-B. The shame, rage and chaos constructs of the IRRS had significant correlations with the BDC, indicating that these types of pain as they relate to unforgiveness are also accompanied by depression. Interestingly, a negative correlation was found between the understanding construct and the BDC, indicating that depression is not present when the one who was hurt understands the offender.

Wade's Forgiveness Scale (WFS). This instrument was constructed as a doctoral dissertation research study in 1989 and reported by McCullough et al. (1997) and compared to a five-item forgiveness measurement written for the study. The author conducted interviews with 20 clinicians, academicians and pastors on the nature of

forgiveness. Based on these interviews, 600 items were generated. This was reduced to a smaller set that was administered to 282 college students. Half of the students were directed to answer the items as they considered an offending partner whom they had forgiven, and the other half was asked to consider an offending partner whom they had not forgiven. Eighty-three of these items significantly distinguished between the two groups. The article does not describe the procedure, but 20 of the 83 items were selected for the final version of the scale. Internal consistency was found to be alpha = .94. No correlation was found with Batson's Empathy Scale (BES; $r = .00$, $p < .001$), while a weak relationship was found with the five-item forgiveness scale written by McCullough et al. ($r = .23$, $p < .001$).

The Forgiveness Scale (FS; Muager, Perry, Freeman, Grove, McBride, & McKinney, 1992). The FS was developed as a personality inventory to sample behavior related to personality disorders. It is comprised of two subscales: Forgiveness of Others which will be described in this section and Forgiveness of Self which will be reviewed later in this document. The Forgiveness of Others subscale illustrated promise in measuring the construct of forgiving others. The 15 item True-False subscale was found to have an internal consistency of .79 and test-retest reliability of .94 across a two week period. The low correlation of .37 between the Forgiveness of Others and Forgiveness of Self subscales indicates that the subscales measure independent constructs, which are only slightly related. When compared with the MMPI, difficulty in forgiving others was related to higher degrees of psychopathology. The factors of the Forgiveness of Others subscale were reported to be alienation from others, cynicism, negative attitude towards others, and passive aggressive behavior. The article in which the results were reported did not indicate which items fell into which factors. However, consisting of 15 items and four factors it is possible that some or all of the Forgiveness of Others subscale factors do not adequately assess the areas they are intended to assess. Further, an examination of the items reveals that many of them appear to be about revenge ("If another person hurts you first it is all

right to get back at him or her," "If a person hurts you on purpose you deserve to get whatever revenge you can," e.g.). Therefore, this instrument may be most helpful if it is determined that the relinquishment of revenge is a principal component of forgiveness.

Enright Forgiveness Inventory. The first reference to the EFI is found in Hebl and Enright (1993). However, the validation study, authored by Subkoviak, Enright, Wu, Gassin, Freedman, Olson, and Sarinopoulos was published in 1995. The EFI items were generated by a panel of students and faculty, with attention given to the domains of affect, cognition, and behavior. Also included in the measure are a pseudo-forgiveness subscale and a total forgiveness score. The EFI begins with the subjects recalling a specific incident during which they were profoundly hurt in a close relationship due to an unjust act on the part of the other person. From this point, the subjects relay the incident, the hurt, thought, and actions toward the offender as well as the extent to which they have forgiven the offender. The Speilberger State-Trait Anxiety Scale (SS-TAS), BDI, Religiosity Scale (RS) and the Marlowe-Crowne Social Desirability Scale (MCSDS) were used in the validation study. The questionnaires were randomly ordered for the 197 college students and 197 of their same-gender parents. The final version of the affect, cognition and behavior subscales was obtained by retaining items with a high correlation with the corresponding subscale score and a low correlation with the MCSDS. Twenty items were retained for each subscale, with ten positive and ten negative in each subscale. The internal consistency coefficient for the EFI was found to be .98. Cronbach alpha for the subscales are as follows: affect (alpha = .97), behavior (alpha = .97), cognition (alpha = .97). Correlations among the three subscales of the EFI are reported from .80 to .87, but the significance levels were not reported. The correlations between the subscales and the total EFI at a four week interval were found to be: affect ($r = .81$), behavior ($r = .79$), cognition ($r = .91$) and total ($r = .86$). Although the authors did not report the findings for the two groups separately (student and parent), the EFI total score was found to have a near zero correlation with the MCSDS ($r = -.001$, significance level not reported). The EFI was

found to have a negative relationship with state anxiety for both students ($r = -.54$, $p < .01$) and parents ($r = -.3$, $p < .01$).

There were no statistically significant findings for depression, which the authors note is not surprising as the population was not clinical. Also, no relationship was found between forgiveness and religiosity. It is noteworthy that caution should be used due to the high number of correlations run and the strong correlations between the subscales.

Enright Forgiveness Inventory in Research on Forgiveness. Coyle and Enright (1997) investigated the effectiveness of a forgiveness intervention compared with a control (waiting list) group of post-abortion men. All subjects experienced some form of psychological distress prior to the intervention. Post-intervention, benefits were cited. A significant reduction in anger was present, even after a twelve-week follow-up, benefits were illustrated. Additionally those subjects who increased in forgiveness (as evidenced by the results on the EFI) demonstrated significant reductions in grief, anger, and anxiety. The researchers believe that the results are genuine and not influenced by the desire to please the examiners as the subjects scored low on social desirability ratings.

Geoghegan (2000) investigated the effects of psychological and religious issues in women who were experiencing the long-term effects of abortion. Seventy-three subjects from New England Christian churches were administered the EFI, Religious Problem Solving Style Scale (RPSSS), the Short Orthodoxy Scale (SOS), the Religious Coping Activities Scale (RCAS), the Perinatal Grief Scale (PGS), and a demographic questionnaire. Results indicated that significant relationships existed between grief and the independent variable of religious problem solving styles, religious coping activities and forgiveness: women who used a self-directing religious problem solving style experienced lower grief, those who used a deferring style experienced higher grief, while women who practiced religious avoidance, discontent and plead activities experienced higher grief. It was also found that as forgiveness increased, grief decreased.

Research on Forgiveness in Psychotherapy

A growing body of research has examined forgiveness in psychotherapy. This includes research on the attitudes of therapists, forgiveness interventions, the mediating factor of age of the client, effects of apologies and seeking forgiveness. These issues will be reviewed in the next section of this paper.

Use of Forgiveness in Psychotherapy. DiBlasio and Benda (1991) investigated therapists' use of forgiveness. In this study, 167 Marital and Family Therapists (selected from the American Association of Marital and Family Therapists) answered a questionnaire regarding the use of forgiveness as an intervention. The number of questionnaires mailed out was not given. Independent t-tests were computed, with results indicating that the therapists in the study believe forgiveness to be important in therapy ($p < .034$), use forgiveness techniques ($p < .001$), and utilize forgiveness in the reduction of depression ($p < .001$). In a later study, DiBlasio (1992) determined that older therapists are more likely to utilize forgiveness as an intervention than younger therapists.

Another study assessed psychotherapists' attitudes and perceptions of forgiveness in psychotherapy (Halling, 1994). Fourteen outpatient therapists participated in three semi-structured interviews concerning forgiveness in therapy. It was noted that spiritual orientation had a tremendous impact on the psychotherapist's view of forgiveness. The orientations of the subjects were: Christian, Jewish, self-spirituality with a Christian foundation, and Unitarian. It was also noted that Christians were most likely to use the vernacular of "forgiveness" than were the other spiritual orientations.

Kirkpatrick (1995) used open-ended surveys to examine the commonality of definitions of forgiveness among a population of clinical psychologists and pastoral counselors. A common theme that emerged was that the benefits of forgiveness are not contingent upon the actions of the other. Forgiveness was comprised of the following dynamic domains: emotional and cognitive release, continuation of relationship, commonality with humankind, understanding and acceptance, healing, taking responsibility

and action, and spiritual aspects. It is noteworthy that the pastoral counselors placed more importance on the last domain of spirituality.

Research on Forgiveness as an Intervention. While there is a growing discourse on forgiveness, including definitions and models, the literature is notably lacking in terms of specific forgiveness interventions. The exception to this is the revised process model of forgiveness, which has been examined using manualized treatment as was discussed in the previous section (Al-Mabuk, et al., 1995; Coyle and Enright, 1997; Freedman and Enright, 1996; Geoghegan, 2000; Holeman, 1995; McKenzie, 1998; Park, 1999: Rique, 2000; Subkoviak et al, 1995).

Research on Forgiveness and Age as a Factor. A study by Mullet, Houdbine, Laumonier, and Giard (1998) analyzed factors in forgiveness across age groups. The subjects of this study were young, middle-aged, and elderly adult volunteers from the central region of France. The measurements include a questionnaire about forgiveness attitudes and religious involvement that were created for the study. Internal consistency was reported to be adequate. Results indicated that the elderly subjects were more willing to forgive than were the younger subjects. Additionally, a forgiveness "block" was evident, a result that was not anticipated. This block was characterized by the statements: "the way I see the world brought me to never forgive and I do not feel able to forgive even if the offender has apologized." This forgiveness block was linked with low educational level; however, not with age, gender or belief. The forgiveness block was a true indicator of everyday forgiveness practice.

Research on Forgiveness and the Effects of Apologies. McCoullough et al., (1997) investigated the link between apology, forgiving and empathy, as has been previously discussed. Their research consisted of two studies. In the first study, university students who had suffered a hurt were the subjects. Subjects were assessed on demographics and the relationship with the offender. The amount of time since the offense, the level of hurt of the offense, and the perception of an apology were measured using 5-point Likert

questions. The Conbach's alpha for the two item apology scale was .79. Batson's Empathy Adjectives (BEA) was utilized (internal consistencies have ranged from .79 to .95). Wade's Forgiveness Scale (WFS), a scale written in a doctoral dissertation project, was also utilized. This scale has an internal consistency reliability of .94. A 5-item forgiveness scale written for this project was also utilized. Results indicated that an apology from an offender elicits increased empathy. It was hypothesized that the relationship between apology and forgiveness is largely mediated by empathy. This was tested using two series of three nested structural equations models.

Results suggested that the causal order of forgiveness is apology-empathy-forgiving. In the second study, volunteer university students were included in two experimental groups (empathy seminar or general forgiveness seminar, both manualized) and were compared with a control waiting-list group. Fidelity of the seminars was found to be 93%. The measurements used were a demographic survey, BEA, the Self-Dyadic Perspective-Taking Scale (SDPTS), short descriptions of the wrong suffered and the same five-item forgiveness measure mentioned above. A series of 3 X 2 ANCOVAs were used to analyze the effects of the seminars. Results rendered that the empathy seminar was more effective in inducing forgiving and affective empathy of the offender. The general forgiveness seminar group did not differ on rates of forgiveness when compared with the control group. It is interesting to note that at a six-week follow-up assessment, the comparison group made significant gains in forgiving.

Research on Seeking Forgiveness. Some researchers have measured the dynamic of seeking forgiveness (Sandage, Worthington, Hight, & Berry, 2000). Undergraduate students reporting a transgression against a partner in the past year, were given questionnaires evaluating age, developmental age of reasoning of forgiveness, religiosity, narcissism, self-monitoring, and the level at which forgiveness was sought. Results indicated that in prediction of seeking forgiveness, neither age nor religiosity had been an

influence. The factors that most impacted positively on the search for forgiveness were narcissism and self-monitoring.

Suggested Forgiveness Interventions

Hunter (1978) postulates that therapists teach clients to forgive through the non-judgmental environment of the clinical setting. Rosenak and Harnden (1992) offer a more structured intervention, in that they encourage letter writing as a method of forgiving another. As noted in the phase model, Enright et al. (1992) recommend the following interventions: distinguishing between reconciliation and forgiveness; assisting the client with the realization that forgiveness is interpersonal; defining forgiveness clearly; encouraging the client to imagine the ideal reality; and helping the client to determine what work, if any, is required before forgiveness can occur. In counseling families of persons with disabilities, Hulnick and Hulnick (1989) suggest strategies for personal healing and empowerment including forgiveness of the disabled person and self-forgiveness. This is accomplished through encouraging the expression of anger in order to reach the underlying pain. When the client reaches the point of feeling the pain, the therapist should introduce the possibility of forgiveness. McCullough et al, (1997) gave an eloquent description of changing the actual memory. This is accomplished through recalling the memory in detail, then imagining how forgiveness might change the scenario. Empathy for the offender is encouraged, as the client is asked to envision the neediness of the other and how their evil weighs him or her down. Finally, forgiveness is offered as a choice, with the caveat that it is a process that takes time.

Research on forgiveness consistently reveals that such interventions yield a decrease in trait anxiety and anger, with mixed results for state anxiety. Self-esteem and hope were consistently found to increase.

Self-Forgiveness

Self-forgiveness is necessary because of the damaging effects of shaming thoughts, pefectionism, memories of parents teaching shame, and negative thoughts (McCullough et

al., 1997). While the literature on the forgiveness of others has grown over the last two decades, there remains a dearth of attention on self-forgiveness. It is mentioned only a few times, and then in passing (Beck, 1992; Enright et al., 1992; Hope, 1987; Joy, 1985). As the next few sections reveal, definitions of and models of self-forgiveness are small in number and treatment by the field of psychology. The author was unable to identify any formal measures of self-forgiveness. At best, the construct is included only rarely in other measures of forgiveness.

Definitions of Self-Forgiveness

Rutledge (1997) wrote one of the few texts outlining self-forgiveness and interventions on a self-help scale. He posited that self-forgiveness could be likened to the regular maintenance that one would perform on one's car. He warned against the belief that self-forgiveness is selfish and excuses the individual of responsibility for his or her actions. Further, he explained that human growth progresses internally to externally. Therefore, if an individual forgives the self, the others around that person will benefit from the transfer of this positive energy. Moreover, he explained that self-forgiveness, self-respect, and self-responsibility are all inseparable.

Another author, Burton-Nelson (2000) agreed with some of the above points of self-forgiveness. Burton-Nelson explained that self-forgiveness is the responsibility to love oneself regardless of what one has done. She equated self-forgiveness to a gift to oneself. Some of the positive results of self-forgiveness purported by the author include reduction of defensiveness, reduced judgment of oneself, reduced self-pity, increased compassion, and more kindness towards others.

Self-forgiveness has also been defined as the acceptance of those parts of oneself that have been previously assigned as unacceptable and to be altered by the person (Halling 1994). Additionally, Conran (1993) asserted that the propensity for self-forgiveness defines the propensity for admitting guilt and in turn reducing psychological defenses such as denial, dissociation, and projection.

Finally, Enright and the Human Development Study Group (1996) postulated a triad of forgiveness: forgiving, receiving forgiveness and self-forgiveness. Their model of forgiving another has already been examined in this paper. They defined self-forgiveness as facing one's wrong while abandoning self-resentment and replacing this emotion with compassion, generosity, and love. The authors explained more fully that self-forgiveness drastically differs from forgiveness in that self-forgiveness must also mean reconciliation with oneself. Self-forgiveness and self-reconciliation were considered synonymous. In other words, it is impossible to remain alienated from oneself in the face of self-forgiveness. It is also explained that self-forgiveness can be linked to self-esteem in that the outcome is similar but the context of self-forgiveness is more narrow. As in the case of forgiveness, self-forgiveness does not excuse behavior nor does it pardon the behavior in the sense of a legal pardon, but it looks at the unjust behavior rationally. It is also suggested that self-forgiveness not be mistakenly construed as leading to guiltlessness and narcissism. Indeed the opposite is the case as self-forgiveness causes acceptance of one's responsibility and pain in processing the emotions of remorse. Additionally, self-forgiveness prepares the individual to either seek forgiveness from another or accept another's forgiveness of them. Finally, the authors pointed out that self-forgiveness may be the most difficult of the forgiving triad, noting that individuals always seem to be harder on themselves and actually more forgiving of others.

In sum, self-forgiveness is defined as including self-respect, self-responsibility, acceptance, and compassion. It is necessary for mental health and psychological growth, and benefits the individual as well as those other people around him or her through reduction in negative defenses.

Models of Self-Forgiveness

Self-forgiveness is presented in a theoretical model that is "morally regenerative" by North (1999). North delineates a three-step process of self-forgiveness. The first step is repentance of the wrong and an acceptance of the responsibility. Note that this repentance

is to oneself and need not be a public display. The next step is recognizing and processing feelings of remorse and regret beyond the point of self-pity. The final step is the resolution that one will never do this wrong again and will therefore become a better person.

Rutledge (1997) proposed a seven-component model of self-forgiveness. This model included: acknowledging the various opinions and personalities one has, identifying the negative "shoulds, oughts, and if onlys," understanding the source of these negatives, or the "Should Monster," as Rutledge terms it, deciding on who the person is, building power to be the very best person, learning to succeed, and practicing all of the above. Overall, Rutledge placed great emphasis on discovering new factors about oneself through the process of self-forgiveness.

Burton-Nelson (2000) also discussed a stepwise model of self-forgiveness that is in some ways a simpler version of the above model. The four steps she presented are awareness, validation, compassion, and humility. She added a qualifier that one should not be discouraged if one cannot forgive oneself. In fact, one should forgive oneself if unable to self-forgive.

A model of forgiveness is discussed by Enright and the Human Development Study Group (1996). The phases were uncovering, decision, work, and outcome. The uncovering phase includes denial, followed by guilt, self-hatred and shame. A great deal of energy is consumed as the person engages in replaying the incident in one's mind, comparison of the current state of the self to the state prior to the incident, realization of the hurt caused and a changed sense of self. In the decision phase, the individual decides that a new course of action is needed and creates a mental discourse on the meaning of self-forgiveness along with a new commitment to forgive the self and reduce the negative emotions related to oneself. During the work phase, even more psychic energy may be used as the individual reframes the situation, becomes aware of his or her own suffering, demonstrates compassion to oneself and accepts the pain caused by one's own actions. The final stage builds on the work that has been completed in the prior phases. The phase

includes finding meaning in the suffering, offering forgiveness to the self as others have offered in the past and the realization that the individual is not singular in this experience. As a result, a change in life may occur. This last stage culminates with release of excessive remorse and guilt.

Congruence with Social Learning Theory

A discussion of self-forgiveness may be best conducted in the context of social learning theory. This theory includes the individual's personality and behavior repertoire as well as the reinforcement value of the behavior in question and the situational context. This theory can help us predict whether a person will act in a certain manner in a particular situation, based on the variables of expectancy and reinforcement value. This may be best expressed by the following formula, as formulated by Rotter in 1967: $BPx,s1,Ra = f(Ex,Ra,s1 \ \& \ RVa,s1)$. The Behavior Potential (BP) is the likelihood that one will act in a particular manner, compared to available alternatives. The situational context (s) of this formula is particularly serviceable in that it takes into account the variability of human life. Reinforcement (Ra) is the potential for the reinforcer to occur. The likelihood that a particular reinforcement will occur as a function of a particular behavior in a specific situation is Expectancy (E). Reinforcement Value (RV) can best be understood as a preference that one has for one thing over something else.

Using this formula, the act of self-forgiveness (BP) is motivated (E) by the person's belief that it will cause a reduction in subjective discomfort and the value (RV) the person places on forgiveness. This researcher proposes that the situational context (s) of self-forgiveness may include factors such as whether or not the person intended to cause harm (intentionality), the level of harm inflicted (severity) and the degree of closeness or intimacy one has with the person who was hurt (proximity). The reinforcement (Ra) will vary across individuals and could include spiritual, moral, religious, or self-improvement factors.

Therefore, the potential for forgiveness (BPx) to occur in a situation (s1) given the

person's conceptualization of the reason to forgive (a) can be predicted. It is a function of the person's expectation (Ex) that a reduction in discomfort will occur in relation to the potential reinforcement of forgiveness (a) in a particular situation (s1) and the value the person places on forgiveness (RVa) in the situation (s1).

The situational aspect of this formula is very important. This explains why, given the person's reason to forgive (spiritual, moral, religious, or self-improvement) and his or her expectation about and valuing of forgiveness, it is harder to forgive in certain situations than it is in others. Reasons for this may be explained by the findings of Girard and Mullet (1997) in a study in which these French researchers examined potential forgiveness situations. The scenarios presented to participants included six variables: attitude of the offender, intentionality of inflicted harm, closeness of relationship, severity of the consequences, presence or absence of apology, and cancellation of consequences (whether or not there are lingering effects of the offense.) Each variable consisted of two levels for a total of 64 scenarios. Using an analogue scale, participants rated the appropriateness of forgiveness for each scenario. An eight-way analysis of variance was used to analyze the data, which included the six variables, age and gender. Further, the researchers concluded that the factors important in forgiveness include proximity, intentionality, presence or absence of an apology and cancellation of consequences.

Although this research is on forgiveness of others, the author purports that these same situational aspects may be present in self-forgiveness. It is easier to forgive the self in a situation involving low intent, the presence of an apology, a cancellation of effects, and high proximity. For example, if one accidentally causes harm (low intentionality), apologizes, and there are no lingering effects of the offense self-forgiveness is relatively easy. On the other hand, if the offense is committed on purpose (high intentionality), no apology is offered and the effects of the offense are long-standing self-forgiveness is more difficult. The issue of proximity in self-forgiveness is interesting. Although no research exists, the author postulates that self-forgiveness may "restore harmony in relationships"

as its counterpart (forgiveness of others) has been found to do (McCullough et al., 1998). It is plausible that not forgiving oneself in such a situation could cause a psychological distancing in the relationship due to feelings of guilt on the part of the offender. As such, self-forgiveness would free the person's energies to be used to restore the relationship. Therefore, proximity may be a variable in self-forgiveness. Given this, it is important for the therapist to carefully assess the areas of intentionality, proximity, presence/absence of an apology and cancellation of consequences before engaging in a forgiveness intervention.

Research on Self-Forgiveness

Again, no research measures were identified that directly gauge the level of self-forgiveness of an individual. The treatment of self-forgiveness exists only in studies of other constructs.

In an investigation of obsessive-compulsive disorder, Anonymous and Tiller (1989) assert that sufferers suffered self-blame and feelings of guilt while possessing no self-forgiveness. Although this is reported to be a case study, no data was reported in the article. It is not reported how self-forgiveness was measured.

In work by Gerber (1990), twenty cancer or cardiac surgeons were questioned concerning their reactions toward patients who were treated unsuccessfully by them and as a result would probably die within the next year. Two patients were selected from the surgeons' case load; one received postoperative follow-up, while the other was sent back to the referring physician for follow-up. Physician were asked to make a tape recording after seeing such patients. They were provided with a list of questions including "How did you feel as you were about to see this patient?" Fifteen reported feelings of guilt, shame and self-punishment. In cases where the relationship was maintained all surgeons discussed the need for self-forgiveness and forgiveness from the patient. The majority of the subjects report a transformational experience in which they have a heightened sense of self-understanding, increased human connectedness, and increased self-forgiveness.

Maltby, Macaskill, and Day (2001) assessed self-forgiveness, forgiveness, and its relation to general health. The 324 subjects of the experiment were undergraduate students who were administered an abbreviated form of the Revised Eysenck Personality Questionnaire (REPQ), the FS and the General Health Questionnaire-28 (GHQ-28). Results indicated that participants who failed to forgive themselves exhibited significantly higher levels of pathology than their forgiving counterparts. Specifically, scores for females and males were higher in anxiety ($r = .22, p < .01$; $r = .22, p < .05$), depression ($r = .27, p < .001$; $r = .32, p < .01$), and neuroticism ($r = .41, p < .001$; $r = .53, p < .001$). Gender differences were found in subjects who were unable to forgive others. For the female subjects, more social dysfunction ($r = .37, p < .001$) and psychoticism ($r = .17, p < .05$) were shown while the males exhibited social introversion ($r = .17, p < .05$).

Suggested Self-Forgiveness Interventions

Carter (1971) recommended that self-forgiveness is paramount in cases in which a client commits suicide under the treatment of a therapist. Carter indicated that self-punitive behavior should be minimized through acceptance of one's fallibility and one's limitation of power. The phases he suggested were initial (gathering information and seeking help) and resolution (grief, guilt, and punishment). The author states that self-forgiveness is especially beneficial when coupled when learning from one's mistakes occurs.

Measurement of Self-Forgiveness

As is the case in the measurements of forgiveness, there are no measurements of self-forgiveness listed in the Mental Measurements Yearbook. Presently, the only mention in the literature of a measure of self-forgiveness is the Forgiveness of Self Scale subscale (Mauger et al., 1992). One of two subscales of the FS, the Forgiveness of Others subscale is the counterpart to the Forgiveness of Others subscale mentioned previously in this paper. The Forgiveness of Self subscale was found to have an alpha of .82 and a test-retest reliability of .67. The primary factor was reported to be neurotic immaturity. As

in the case of the Forgiveness of Others subscale, many of the 15 items of the Forgiveness of Self subscale may not measure the construct they were intended to measure ("I often get into trouble for not being careful to follow the rules," "It is easy for me to admit that I am wrong," e.g.).

Statement of the Problem

This literature review surveyed the concepts of forgiveness and self-forgiveness. Models, definitions, instruments of measure, and research on both of the constructs were introduced and discussed. The topic of self-forgiveness was presented in the entirety of all the information published in the present literature. In sum, self-forgiveness is important to maintenance of mental health, with the key issues being accepting responsibility and offering compassion to oneself. There is no independent measure of self-forgiveness. In light of the importance of the topic of self-forgiveness, it is believed that an instrument to measure it would be of benefit to the field of psychology and to clients.

Chapter 3

Methods

Phase I: Instrument Development

As a precursor to the current project, an instrument was designed to measure self-forgiveness. It is called the Self-Forgiveness Scale (SFS). This project started in 1998, when many of the definitions, models and research projects on self-forgiveness just reviewed were not yet in print. Therefore, the definition and model used in the construction were chosen from the ones available. The primary goal of this phase of the study was to create a valid measure of the underlying construct. To that end, the definition and model along with the underlying psychological theory (Social Learning Theory) were used to create variables closely related to the construct. This process will be described more later in this paper. Content, convergent and discriminant validity were analyzed. It was predicted that this measure would have a moderate correlation with a measure of

non-contingent self-evaluation. It also was predicted that this instrument would have a weak relationship with a measure of social desirability.

The SFS was rationally constructed using the model and definition of self-forgiveness by Enright and the Human Development Study Group (1996), as described above. Care was taken to use simple, straightforward language at a reading level low enough so that the majority of the general population would be able to understand it (Clark & Watson; 1995). The format used was similar to that in the EFI by Hebl and Enright (1993). The first published measurement of the forgiveness of others, the EFI measures the person's feelings, actions and thoughts about the offender with regard to forgiveness. One section measures pseudo-forgiveness. If the mean for the pseudo-forgiveness section is higher than the mean for the scores on the rest of the instrument, then Enright believes this means that the person is pretending to have forgiven more than he or she actually has accomplished forgiveness. Enright's instructions for use of this instrument in research indicate that when an individual has a high score on this section, the person's data should be removed from the analysis. The final question on the EFI asks, "To what extent have you forgiven the person you rated on the Attitude Scale?" The instructions indicate that this item should be correlated with the rest of the instrument (except the pseudo-forgiveness section) as a validity check.

The SFS is divided into subscales (feeling, thinking, and acting) and has a final question regarding achieved forgiveness. A pseudo-forgiveness section was not included because the researcher believed that some of the pseudo-forgiveness items on the EFI may not be fake forgiveness. In fact, it is possible that they may reflect a true reframing of the event by the person ("There really was no problem now that I think about it," "what the person did was fair," e.g.). Since forgiveness culminates in a reframing of the incident and the offender, it is logical to conclude that person who was hurt may come to view these statements as true after forgiveness has occurred. Discriminate validity will be discussed in a later section. The final question on the SFS is, "As I consider what I did that was wrong,

I have forgiven myself ____." The options given include "not at all," " a little," "mostly," and "completely."

As is the case on the EFI (Hebl & Enright, 1993) the participant is instructed to remember an incident of wrongdoing from his or her personal life; on the EFI the wrongdoing is by another person, while on the SFS the participant remembers his or her own wrongdoing. However, unlike the EFI, on the SFS the person is asked to remember an incident that occurred more than six months ago. The rationale was that this instruction would likely elicit a substantial wrongdoing, while if the person merely thought of the most recent wrongdoing it might not be a substantial error. In addition, the greater the magnitude of the wrongdoing, the greater is the potential for self-forgiveness, while a minor wrongdoing might preclude the conscious processing of self-forgiveness.

The first version of the SFS had 30 items (see Appendix A). The first section of the SFS clearly asks the person to answer based on how he or she feels about the self right now regarding the wrongdoing. This section has nine questions, six of which are reversed. In the second section, the person is instructed to answer based on his or her behavior toward the self, and includes seven items (four are reversed). The third section has 13 items, with nine being reversed. The instructions for this section ask the person to answer based on how he or she thinks about the self regarding the wrongdoing. The final question concerns total achieved forgiveness.

The instructions on the SFS state that the instrument measures attitudes towards the self; the words "self-forgiveness" are not used, as this would be a confound. Originally having 30 items, the SFS items are on a Likert scale. The Likert scale used throughout the instrument (with the exception of the question on achieved self-forgiveness) ran from 0 through 5, with the following anchors: Strongly Disagree, Disagree, Slightly Disagree, Slightly Agree, Agree, and Strongly Disagree.

For each of the three subscales (feeling, thinking and acting) and the final question a sentence stem is given. Each item is a word or a few words, which the person places

mentally at the end of the sentence stem. Then the person is instructed to circle the number (0 - 5) that best describes how he or she is feeling, thinking or behaving towards the self at this time regarding the wrongful event. For example, the sentence stem for the first section is: "As I consider what I did that was wrong, I feel _____." The word provided in the first item of this section is "guilty." The person would circle the number that best indicates his or her agreement with this statement.

The investigator of this project decided that the use of the basic format of the EFI (Hebl & Enright, 1993) would be appropriate, but that simply reframing the instructions from a focus on forgiveness of another to self-forgiveness would not constitute an original work. Therefore, the items of the SFS do not exactly duplicate the items found on the EFI. Several sources were used in the construction of the items on the SFS. These include the EFI, Enright's definition and model of self-forgiveness (1996), a thesaurus (Princeton Language Institute, 1994) and discussions with the investigator's advisor. The thesaurus had one section that includes synonyms for words, and another section that is a concept index. The concepts used in this project include "behavior" and "cognitive," which were used in the behavior and thinking sections of the SFS, respectively. These concepts were used because they are referred to in the section of the book that contains the word forgiveness. Items on the EFI that were used on the SFS include" (feel) positive about myself," "am loving towards myself," "(believe I am) a good person," "(believe I am) a bad person," and "(believe I am) a horrible person." Also, the definition of self-forgiveness as purported by Enright was used in the construction of the following items on the SFS: "(I feel) compassionate towards myself," "show myself compassion," "am loving to myself." And "(I believe I am) worthy of love." Additionally, the model of self-forgiveness as described in a previous section of this paper was used to guide the construction of the following items: "(I feel) guilty," and "(I feel) ashamed of myself." The items on the SFS that were constructed using the thesaurus are "show myself acceptance," "am uncaring toward myself," "am unsympathetic to myself," "(I believe I am) okay," "(I believe I am)

decent," "(I believe I am) rotten," "(I believe I am) offensive" and "(I believe I am) shameful." Finally, items were constructed through discussions held with the advisor of the investigator of this project. These items were believed by the investigator and/or her advisor to be rationally associated with self-forgiveness or the lack thereof. These items include "(I feel) miserable," "(I feel) rejecting of myself," "(I feel) accepting of myself," "(I feel) dislike towards myself," "punish myself," "(I believe I am) acceptable," "(I believe I am) distasteful," "(I believe I am) awful," and "(I believe I am) terrible." Some of the items on the SFS appear to be redundant, such as "(I feel) accepting toward myself" and "(I believe I am) acceptable." However, the researcher believes that there is a difference between feeling accepting and thinking one is acceptable.

Phase II: Content Validity

Content validity concerns items sampling adequacy, or the extent to which a set of items reflects a content domain. That is, a scale has content validity when the items are randomly chosen from a population of potential items that measure the construct of interest. (DeVellis, 1991; Kazdin, 1992). In this study, content validity was examined through the use of expert raters. The panel of judges consists of clinicians and academicians who have published in peer-reviewed journals on the topic of forgiveness. A packet was sent to each of 10 raters, with the expectation that packets would continue to be sent out until three packets were returned. The packets included an informed consent (see Appendix B), written instructions (Appendix C), a form that asked for demographic information as well as advice from the raters on how to change the instrument (see Appendix D), a self-addressed stamped envelope, and the SFS. In the written instructions the participants were asked to read the questionnaire, while considering how the "ideal self-forgiving" person would answer the items, based on the definition of self-forgiveness offered by Enright and the Human Development Study Group (1996). The definition as provided on the instruction sheet and was added to the SFS (for this portion of the project only). Participants were asked to consider a significant misdeed that is not uncommon in

everyday life. Examples were given, including lying, saying something hurtful to a person to whom one is close, or stealing an inexpensive item, such as office products from work. Once the packets were completed and returned by the participants, the items were examined and reverse items were corrected. It was determined before the packets were sent out that any item receiving a score of four or five (on a scale of zero to five) would be retained, and that all other items would be dropped from the scale

Four packets were returned, with all four participants being Caucasian females. With a mean of 44.3, the age range was from 33 to 57 years old. All four participants held a Ph.D., with two in Clinical Psychology and two in Educational Psychology. The mean number of years in the field was 18.25, with a range from 5 to 35 years.

Four of the 30 items on the SFS received a score of less than four, and were removed from the instrument. Two items that received a lower score than expected were "(As I consider what I did that was wrong, I feel) guilty" and "(As I consider what I did that was wrong, I feel) ashamed of myself." These results were surprising, as these two items were taken directly from the self-forgiveness model. The next item that was removed was "(As I consider what I did that was wrong, I feel) positive about myself." This item was taken from the definition of self-forgiveness. Finally, "(As I consider what I did that was wrong, I feel) disappointed with myself" was removed. This item is one that was constructed based on conversations between the investigator and her advisor. Another item was changed based on a suggestion by one of the expert raters. "(As I consider what I did that was wrong, I believe I am) a good person" was changed to 'capable of doing good." The rater suggested that Christians, who believe in the notion of "original sin" might hesitate to label themselves as "good." The rater suggested two options for this item: "worthy of doing good in spite of my failures" and "capable of doing good." The latter was chosen, because it was judged by the investigator to more precisely measure the aspect of "goodness."

The expert raters also were asked to note what "if anything" they would add to the scale. One rater suggested changing the definition of self-forgiveness from "in the face of one's acknowledged objective wrong" to "while recognizing/admitting one's moral failure." However, since the definition was not going to be provided on the final version of the SFS, but was only provided during the content validity portion of the study, this was a moot point.

The participants were asked how well they believe the SFS assesses areas that are relevant to the area of self-forgiveness, according to the definition provided. The ratings were on a Likert scale from 1 to 4, with options of "did not assess the area at all," "assessed the area somewhat," "mostly assessed the area," and "assessed the area very well." The range of scores was 3 to 4 with a mean of 3.5 (see Appendix E, Table 1 for scores). Additionally, participants were asked to indicate using a Likert scale (from 1 to 4) how much does their own definition of self-forgiveness correspond to the one provided. Options were "does not correspond at all," "corresponds somewhat," "mostly corresponds," and "corresponds very well." The response mean was 3.75.

Phase III: Data Collection

The next phase of this project included the collection of data to examine convergent and discriminant validity. Convergent validity was examined through the use of a scale measuring positive self-regard, while discriminant validity was examined using a measure of self deception and impression management.

Participants. The participant pool for the third phase of this project consisted of students at a state university in the southwest. Students received extra credit in their class for participation in this study. Participants were given the SFS, an informed consent (see Appendix F), a demographic information sheet (see Appendix G), and the instruments used to examine convergent and discriminant validity that will be discussed in detail later in this document. With a total of 113 participants, 40 were males and 73 were females. All participants were undergraduates: 43.4% freshman, 31.9% sophomore, 14.2% junior, and

10.6% senior. The mean age was 19.9, with a range from 18 - 38 years old. The majority were single, living alone (92.9%), with 5.3% cohabiting, and 1.8% married or with a life partner. The participant pool was mostly Caucasian (79.6%), with the remaining consisting of 7.1% American Indian, 7.1% African American, 5.3% Asian American, and .9% indicating an ethnicity other than those listed above.

The participants were asked several questions regarding religion and spirituality. When asked, 77.% indicated regarding himself or herself as a religious person, and 23.%, indicating that he or she does not. There were similar findings regarding spirituality, with 74.3% indicating that he or she thinks of himself or herself as a spiritual person, 19.5% indicating he or she does not, and 6.2% giving no response. When asked if he or she feels supported by his or her faith, 91.9% gave an answer of " yes" and 8.1% reported "no." This is particularly interesting given that only 77.% regard themselves as religious. Religious affiliation was reported as follows: 31.0% Baptist, 16.% Catholic, 20.2% Methodist, 2.1% Lutheran, 2.1% Episcopalian, 8.5% Church of Christ, and 19.1% other. Church attendance was reported at 13.3% never, 52.2% occasionally, 23.% frequently, and 11.5% always.

Convergent and Discriminant Validity. Convergent validity is shown by evidence of a moderate correlation between two measures that assess similar constructs (Kazdin, 1992). A measure is considered to have validity if it correlates with a measure of a similar construct. The Unconditional Self-Regard Scale (USRS; see Appendix H) by Betz, Wohlgemuth, Serling, Harshbarger, and Klein (1995) was used to determine convergent validity. The USRS is a measure of non-contingent self-evaluation, based on the Rogerian theory of unconditional self-regard. Viewing the self as a person of worth, internal standards of self-evaluation, non-contingent valuing and accepting of oneself are salient features of unconditional self-regard. The 20-item scale contains 9 positively and 11 negatively stated items, and agreement is rated from 1 to 5. The range of possible scores is 20-100, with higher scores associated with higher levels of self-esteem. Internal

consistency for this scale is reported to range from .87 to .90. Convergent validity has been shown in studies comparing it with other measure of self-esteem. Correlations with the Rosenberg Self-Esteem Inventory (RSEI) were reported at .77 and .78, while the correlation with the CSEI was reported at .64. Discriminant validity of the USRS was investigated using the Self-Consciousness Scale (SCS), which was designed to measure public self-consciousness and private self-consciousness. The correlation between unconditional self-regard and self-consciousness were -.22 (private self-consciousness) and -.21 (public self-consciousness).

Discriminant validity is indicated by a weak relationship between two measures of constructs that are not expected to be strongly related to each other (Kazdin, 1992). The validity of a measure is suggested if the measure shows little or no correlation with a measure with which it is not expected to correlate. The Balanced Inventory of Desirable Responding (BIDR; Paulhaus, 1988; see Appendix I) was used to determine discriminant validity. This 40 item measure consists of two constructs. Self-Deceptive Positivity (SDP) refers to the tendency to give self-reports that are honest but positively biased. The items for the BIDR-SDP subscale were rationally derived based on the assumption that subjects would tend to make ego-enhancing statements. Impression Management (IM) refers to one's deliberate self-presentation to an audience. The BIDR-IM subscale was rationally developed on the assumption that some individuals will systematically exaggerate their more desirable behaviors, while underreporting less desirable behaviors. Since these reports are based on overt behavior ("I always pick up litter.") they are presumed to be a conscious lie. The measure of impression management and self-deception show discriminant validity in that they formed separate factors in factor analysis. The correlations of BIDR-SDP and BIDR-IM subscales to range between .05 to .40. Alpha values have been reported to range from .68 to .80 for BIDR-SDP and .75 to .86 for BIDR-IM. When all 40 items are summed the alpha was .84. Test-retest correlations of .69 and .65 for a 5-week period were found for the BIDR-SDP and BIDR-IM,

respectively. The sum of all items on the BIDR shows convergent validity, correlating .71 with the MCSDS and .80 with the Multidimensional Social Desirability Inventory (MSDI).

Results. An analysis of the data included Cronbach alpha, which is a measure of internal consistency. The alphas for Feeling (r = .81), Acting (r = .83), Thinking (r = .90) and Total SFS (r = .90) were all high. Pearson correlation coefficients were computed between each of the subscales and the final question (achieved forgiveness), with the results indicating moderate relationships in each instance (see Table 2, Appendix J). The strongest relationship was found between Feeling and Acting (r = .7, $p < .02$). The correlations between Acting and Thinking was r = .66 ($p < .02$), and Feeling and Thinking were correlated r = .55 ($p < .02$). Achieved Forgiveness was significantly correlated with all three subscales: Feeling, r = .54; Acting, r = .55; and Thinking r = .47, all $p < .02$. Additionally, a Pearson Correlation was run between the Achieved Forgiveness and the total of all scales, with a result of .61 ($p < .01$).

An analysis of the SFS, BIDR, and USRS showed no skewness, no kurtosis, and no outliers for any of the instruments. As predicted, the SFS was shown to correlate moderately with the USRS (r = .59, $p < .003$). Also as predicted the SFS was shown to have a weak relationship with the BIDR (r = .28, $p < .003$) and its subscales, the BIDR-SDP (r = .23, $p < .017$) and the BIDR- IM (r = .21, $p < .028$; see Table 3, Appendix K).

These results support the content, convergent and discriminant validity of the SFS, a measurement of self-forgiveness. Expert raters, with four of the original 30 items removed and one item changed supported content validity. Regarding convergent validity, the SFS was moderately correlated with a measure of non-contingent self-evaluation. Evidence for discriminant validity was provided as well. The SFS was shown to have a weak relationship with a measure of social desirability, including both positive self-deception and impression management. An exploratory factor analysis is needed to determine whether the SFS consists of three factors as expected. Further, factor loadings should be examined so that weak items may be removed.

Current Study

The purpose of the current study was to determine the factor structure and reliability of the SFS. It was expected that three factors corresponding with the three subscales will be found. An exploratory factor analysis and scree plot was utilized to determine the number of factors in the scale. Because the results of the exploratory factor analysis and scree plot were in disagreement, a confirmatory factor analysis was conducted based on the results of the scree plot. Because the subscales are correlated, a maximum-liklihood method of factor analysis with direct oblimin method of rotation was conducted. Since three factors were not found, the items within each factor were examined to determine what the construct is, so that factors could be labeled appropriately. Additionally, items that loaded .4 or less were removed from the scale. The original cut-off was set at .3, but was changed to .4 to improve the overall factor solution.

Once weak items were removed, a step-wise regression was conducted using the SFS as the dependent variable and the BIDR and USRS as the predictors. This determines the amount of variance of self-forgiveness that is explained by these two constructs. The reliability of the SFS was analyzed using Cronbach's alpha.

Adequacy of Sample Size. The literature regarding factor analysis and sample size was reviewed to determine whether the sample size was adequate for such an analysis. The results of this review indicate that the present sample size is adequate. The points of the review will now be examined. According to Reise, Waller and Comrey (2000), inconsistent rules regarding sample size have been put forth by quantitative methodologists. Floyd and Widaman (1995) emphasize the need for theoretical rationale and empirical evidence when making a decision about the adequacy of sample sizes. Additionally, MacCallum, Widaman, Zhang and Hong (1999) state that, while sample size is important, there is no agreement on how large is large enough, with recommendations ranging from three to 10 subjects per item. They further point out that important references on factor analysis make no specific recommendations on sample size.

MacCallum et al. (1999) report that empirical evidence and theoretical rationale exist by which a researcher may determine the adequacy of a sample size, and that this is based on the function of several things, including communality and overdetermination. They base their statements on a Monte Carlo study by Velicer & Fava in 1998 (as cited in MacCallum et al.) and another Monte Carlo study the authors conducted. Briefly, a Monte Carlo study is a simulation in which a computer program is written, setting up a certain population configuration. The program specifies population characteristics, such as the correlations among factors, the variances, the communalities, and other aspects that could influence the statistics being examined. With a factor analysis Monte Carlo, the program takes a random sample, computes a factor analysis, and records the results so that one can determine whether the factor analysis performed the way it was created to perform. In applied research, one cannot be certain how many factors underlie the data, but in a Monte Carlo program, the number can be specified to examine whether the factor analysis performs correctly. This is typically performed a large number of times to see how the factor analysis performs over the long run. This is beneficial in that it allows the researcher to determine the optimal sample size: not so few that the model could not be specified, and not so many that one was wasted the time of recruited participants.

Adequate sample size has to do with communality and overdetermination (MacCallum et al., 1999). Communality is the portion of the variance of a variable that is accounted for by the common factors. As the communalities increase, the impact of the sample size on the quality of solutions will decline. Specifically, loadings of at least .60 on at least 4 variables per factor is adequate. The SFS meets this expectation. Further, well defined factors will have large loadings. (Reise et al., 2000). The loadings on the SFS exceed this expectation. MacCallum et al. also explain that with communalities in the .5 range, it is not difficult to achieve good recovery of the population factors, but the factors must be well determined (meaning few factors). The SFS has been found to have two

factors. Further, with few factors and communalities in the .5 range, the suggested N is between 100 – 200. (MacCallum et al.).

Overdetermination is the degree to which a small number of factors are clearly represented by a sufficient number of variables, and in part, it is few factors. (MacCallum et al., 1999). This interacts with sample size, in that a component of this is the p:r ratio (p = variables; r = factors). Further, at least 5 times the number of variables to factors is suggested. The SFS meets this expectation.

The interaction between N and p:r ratio is difficult to predict. In a Monte Carlo study conducted by Velicer and Fava in 1998, (cited in MacCallum et al., 1999) r was held constant while p was varied. The researchers found a modest positive effect of increasing p, but no interaction with N. Further, overdetermination decreases sampling error, and this corrects for small N.

Chapter 4

Results

The results of the Kaiser-Meyer-Olkin measure of sampling adequacy (KMO) (r=.85) indicate that the sample is adequate to produce a good factor model. Also, power was determined to be .99, which means that the probability of correctly rejecting a false null hypothesis is very high. An alpha level of .05 was set for all analyses in this study.

Evaluating Fit of the Factor Model

The chi-square test of close fit was utilized because it has been suggested by Floyd and Widaman (1995) as the best analysis to make a determination regarding the correlation of the factor model. The results were significant (325, N = 113) = 1665.33, p <.00001. This means that sufficient correlation was found in the factor model to create a valid factor model.

Internal Consistency

First, the SFS was found to possess adequate internal consistency reliability, with alphas of .91 .89 and .89 for Factor 1, Factor 2 and the Total SFS, respectively.

Additionally, Pearson product-moment was utilized to determine that the two factors that emerged from the factor analysis were correlated ($r = .46$, $p < .0001$) as expected. The results indicate that the two scales found have a moderate relationship, which indicates that they are related yet distinct concepts.

Factor Analysis

Bartlett's test of sphericity was utilized to determine whether there was enough correlation in the factor to create a valid factor with significant results ($p<.0001$). An oblique rotation method was utilized because the factors are related. First, an exploratory factor analysis was performed. The results indicated seven factors, with rotations converging in 89 iterations. This solution was determined to be insufficient because of too few variables per factor (Floyd & Widaman, 1995; MacCallum et al., 1999; see Table 3, Appendix L). Further, the loadings for this model were insufficient for an adequate solution (MacCallum et al, 1999; Reise et al., 2000). The percentage of variance explained by this factor solution was found to be 71.4%.

A scree plot was performed to determine the number of factors in the solution (Floyd & Widaman, 1995; Reise et al., 2000; see Appendix M, Graph 1). Two factors were indicated (see Table 5, Appendix N for loadings). A confirmatory factor analysis using oblique factor rotation converged in 8 iterations. The total variance explained by the factors in this solution was 47.%. Although items with loadings lower than .4 can be meaningful (Floyd & Widaman, 1995) the researcher determined a cut-off of .4 to improve the overall factor solution. Items SFS14R and SFS22R, with loadings of .40 and .36 respectively were deleted, and the retained items with loadings are shown in Table 6, Appendix O. This brought the cumulative variance explained to 49.1%. The final version of the SFS is shown in Appendix P (see Appendix Q, Table 7 for inter-item correlations).

Although this factor solution had a lower percentage of variance explained than the seven factor solution (71.4%), the researcher determined that the trade off was merited by the improved factor loadings on the two factor solution. Further, the large difference

between the iterations in which the factors converged is further support for the two factor solution.

Factor Loadings. First it should be noted that the loading are all adequate. Second, it is clear that the factors are not what was expected. The researcher expected the factors to correspond to the three subscales (feeling: SFS1 - SFS5; acting: SFS6 - SFS12; and thinking: SFS13 - SFS25). Instead, the subscales of feeling and acting are in Factor 1, and Factor 2 consists of the thinking subscale, almost without exception. The two exceptions to this are SFS23 and SFS26 both of which loaded on Factor 1.

The content of the items loading on each factor were examined to determine an appropriate label for the factor. Reading the items that compose the SFS revealed that the first factor sounded affective. This makes sense in terms of the model of self forgiveness by Enright and the Human Development Study Group (1996) that was used in this research. According to the model, self-forgiveness is completed through demonstrating compassion to the self, reducing negative emotions, and culminating in a release of excessive remorse and guilt. Additionally, the definition of self-forgiveness used by the above authors states that self-forgiveness includes admitting to oneself the wrong committed, while abandoning self-resentment and putting in its stead compassion, generosity, and love. This definition has a very affective quality to it.

A reexamination of the items of the second factor resulted in a description of personal qualities. This fits with the definition used in this study, in that self-reconciliation was stated to be synonymous with self-forgiveness. In other words, it is impossible to remain alienated from oneself after self-forgiveness has occurred. This self-alienation and self-reconciliation was further explored in the model by the same above authors. It states that in the first stage of self-forgiveness one has a changed sense of self after realizing the wrongfulness of the act, while during the last stage a life change occurs. Factor 2 of the SFS accesses this, as the items appear to measure the degree to which the person has

achieved the state of self-reconciliation discussed in the model. In other words, a person who has achieved a high level of self-reconciliation will have a high score on Factor 2.

What the SFS does not appear to measure is the cognitive processes involved in self-forgiveness. The model of self-forgiveness by Enright and the Human Development Study Group (1996) includes such cognitive functions as rehearsal of the incident in one's mind, assessment of the state of the self before and after the incident, realization of the hurt caused, mental discourse on self-forgiveness, decision to forgive and reframing of the situation. The failure of the SFS to measure cognitions involved in self-forgiveness is likely due to an attempt to create a self-forgiveness scale consistent with the EFI. The wording of the thinking subscale of the EFI was closely adhered to in the creation of the SFS. Additionally, the acting subscale did not prove to be independent, as all of the items loaded on Factor 1. Therefore, the SFS did not prove to measure behaviors involved in self-forgiveness. This is likely due to the same reason the SFS did not prove to measure cognitions involved in self-forgiveness. Either cognitions and behavior are not involved in self-forgiveness or the SFS did not measure these aspects. It is believed by the researcher that the latter is the case.

Multiple Regression

A stepwise regression using the SFS, BIDR-IM, BIDR-SDP, and USRS was computed using the SFS as the criterion variable. In a stepwise regression, the computer determines the variable that contributes most to the solution and enters that one first. The computer will keep adding predictor variables until there are none left. Therefore, the results of this stepwise regression would determine how much of the variance in self-forgiveness can be explained by positive self regard, impression management and self-deception. The results yield that only the USRS significantly added to the predictability of the model, accounting for 27.9% of the variance in self-forgiveness ($p<.000$). The BIDR subscales did not add to the significant predictability of the model,

with the BIDR-IM subscale and BIDR-SDP accounting for 4.3% (p=.07) and 5.0% (p=.07) of the variance respectively.

Relationship Between SFS Factors and Convergent and Discriminant Validity Scales

Factor 1 and factor 2 of the SFS were shown to correlate moderately with the USRS ($r = .43, p < .0001$; $r = .48, p < .0001$). Also, factor 1 and factor 2 of the SFS were shown to have weak relationships with the BIDR ($r = .22, p < .03$; $r = .32, p < .001$; see Table 8, Appendix R).

Gender Comparison

Males and females were compared on self-forgiveness. Results indicated no significant differences between males ($M = 76.58$, $SD = 19.16$) and females ($m = 77.34$, $SD = 19.22$), $t(110) = -.20, p = .97$.

In the prospectus document, the researcher stated that a stepwise regression using SFS as the criterion variable and the two SFS factors as the predictors would be computed. However, further study on the matter revealed that this analysis would result in a circular explanation. Therefore, this analysis was omitted.

Chapter 5

Discussion

The results of this study support the convergent and discriminant validity of a measure of self-forgiveness. A stepwise regression revealed that 27% of the variance of self-forgiveness can be explained by positive self-regard, while impression management and self-deception accounted for only 4.3% and 5% respectively. Internal consistency was found to be adequate with alphas of .91 and .89 for factors 1 and 2, respectively and an overall alpha of .89. Further, Pearson Product-moment correlation was used to determine that the two factors are moderately related yet distinct concepts.

An oblique rotation method was utilized in the factor analysis because the factors are related. The factor structure did not support a three factor solution that was expected. An initial factor analysis indicated seven factors. However, the solution was determined to

be insufficient because of too few items per factor. A scree plot was then performed, which indicated a two factor solution. A confirmatory factor analysis was conducted. With loadings of .40 and .36, the two weakest items were cut, leaving 24 items in the final version of the SFS. An examination of the items loading on the two factors indicated that he factors are affective and personal qualities. As such, the SFS does not measure cognitions nor behaviors of self-forgiveness.

The topic of self-forgiveness has not received as much attention as its counterpart: forgiveness of others. Interestingly, in articles on forgiveness the specifiers "of others" and "of self" are only used when the article addresses both targets of forgiveness. Articles on the forgiveness of others do not contain the specifier, and one can only guess that the reason for this is because the issue of self-forgiveness has either not been thought of by the author or is not considered to be important enough to warrant such a distinction. However, those who have written on the topic of self-forgiveness have stated that it is important for the mental well-being and psychological growth of the individual. As such, it is a topic that deserves the attention of mental health professionals and researchers. Therefore, the validation of the SFS is an important contribution to the field of psychology. As the only instrument that measures self-forgiveness, it fills a void.

Social learning theory has provided an excellent foundation for the discussion of self-forgiveness because it can help us make a prediction regarding how a person will act in a given situation, based on the variables of expectancy and reinforcement value. Rotter's(1967) formula for this is: BPx,s1,Ra = f(Ex,Ra,s1 & RVa,s1). This formula takes into account the variability among individuals as well as the variability of the individual's daily life. It includes personality, behavior and the reinforcement value of the behavior as well as the context of the situation. As has been stated earlier in this document, self-forgiveness (BP) is motivated (E) by the individual's belief that doing so will cause a decrease in pain and the value (RV) the person places on forgiveness in the context of the situation. The context of the situation may include intentionality of the harm inflicted, the

level of the harm, severity, and the degree of closeness the person has with the person who was hurt. The reinforcement (Ra) will also vary across individuals and might include spiritual, religious, moral or self-improvement factors.

Other theories that would prove helpful in the examination of self-forgiveness include Stage of Change theory and Humanistic theory. Stage of Change theory is more parsimonious than the one proposed by Enright and the Human Development Study Group (1996), and therefore may prove to be more valid. Humanistic theory may also prove to be beneficial in light of the fact that 28% of the variance of self-forgiveness is explained by self acceptance.

Implications

The issue of self-forgiveness may be important for survivors of abuse, both physical and sexual. An investigation of the degree of self-forgiveness "achieved" may shed light on how far along the person is in the process of healing. Initially, many abuse survivors blame themselves for the abuse. It is likely that a person will feel responsible and even guilty for the abuse. Therefore, a person in the early stages of recovery may falsely believe that self-forgiveness is necessary, and score low on the SFS regarding the abuse.

The issue of self-blame is also relevant, and usually more warranted, in the case of divorce. Use of the SFS would help to provide the mental health worker and client with a greater understanding of how much self-forgiveness has been achieved and how much work in that area remains to be done.

Blended families experience a great deal of stress, as the individuals strive to find a place in the new family constellation. The initial phase of adjustment (which can take two to three years) is often rife with disagreements, turmoil, and hurt feelings. A person in a difficult blended family situation may initially believe that forgiveness of others is more necessary than forgiveness of the self, because he or she may blame someone else for the difficulties being experienced by the family and the self. However, a mental health worker would do well to recognize that each individual in the family also needs to look at his or

her own behavior to determine what might be done differently to improve the situation. When such a self-examination occurs, it is likely that the individual will find that he or she has made mistakes. When this is realized and self-blame ensues for the problems such behavior has caused the family, self-forgiveness becomes grist for the therapy mill. Use of the SFS by a mental health worker involved in such a case would provide valuable information regarding the level of forgiveness the person has achieved and how much healing is yet required.

Therapeutic work with substance abusers would also benefit from the SFS. Prior to the individual taking responsibility for the problems inherent in substance abuse, the individual's score on the SFS would likely be low. Since the person would not believe he or she has a problem, there would be nothing for which to forgive the self. However, once the person has accepted responsibility for his or her behavior and realized the problems cause to the self and others by substance abuse, self-forgiveness is an issue.

Limitations

This instrument appears to have promise, both in terms of research and use in therapy. However, this study represents the first effort to validate this instrument. Further research with different samples is required. A study using different age groups is warranted. Finally, self-forgiveness is viewed by the researcher as having a wide band. As such, the SFS does not likely measure the entirety of this band. Instead it measures two aspects of self-forgiveness: the affective component of self-forgiveness and the personal qualities involved in the process. Other aspects of self-forgiveness might include cognition and behavior, as has been mentioned previously. In addition, one's motivation for self-forgiveness and willingness to forgive the self are other likely aspects of self-forgiveness.

Future Research

The study of self-forgiveness would benefit from an examination of the topic across ethic groups, religions, social economic status and education level. It is possible

that ethnic groups may vary concerning the value of self-forgiveness. Further, religions that include the concept of karma do not espouse the necessity of forgiveness of others, as it is considered unnecessary and possibly prideful. However, no studies to date have examined forgiveness of others or self in these groups. While an examination of both is warranted, a study of the value of self-forgiveness among Buddist and Hindu believers may prove to be particularly informative. It would provide information to mental health professionals regarding the appropriateness of self-forgiveness interventions with these populations.

Additionally, future research including test-retest of the instrument would likely further support the reliability of the instrument. Also, standardization of the instrument would be beneficial. This could be accomplished by providing a scenario requiring self-forgiveness to participants.

Further, research examining whether Factor 2 is consistent with self-reconciliation as described in the model of self-forgiveness as described by Enright and the Human Development Study Group (1996) is warranted. This could be conducted using the Neuroticism, Extraversion, Openness to Experience Personality Inventory-Revised (NEO-PI-R). Specifically, the Neuroticism scale's facet subscale of self-consciousness would be appropriate for such a study.

Additionally research concerning the stability of self-forgiveness would be beneficial. This would determine whether the concept of self-forgiveness remains stable across situations.

Finally, generation of items to assess cognition and behavior involved in self-forgiveness would significantly add to the current state of the literature.

In closing, the author would like to point out once more that in the words of Archbishop Desmond Tutu that without forgiveness, there is no future. It seems that, in these very tragic times following terrorist attacks on the United States, forgiveness may be the only hope for peace and prosperity in this country and internationally. In order move

forward, to heal and to grow as individuals and a nation we must forgive those who took the lives of innocent people, as difficult as that may be to do. We must also forgive ourselves individually and collectively for whatever we believe our part in this tragedy ahs been, whether that be complacency, ignorance or neglect.

Enright (1998) implored that the study of forgiveness is needed to help those injured by injustice and can transcend the bounds of disciplines through uniting efforts of the social sciences, medicine, psychology, political sciences, theology, and education. It is in this spirit he created the International Forgiveness Institute (IFI). It is his hope that eventually, the IFI would be the voice of peace and reason persuading those acting unjustly and those hurt by injustice to come together and heal their wounds.

May we all forgive and be forgiven. Through forgiveness may we all be released from pain and in that release find happiness and peace. For the sake each of us, our community, our nation and our world, may this be so.

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Appendix A

SFS

Sometimes we do things that we believe are wrong, or that we later come to believe are wrong. These things may have been hurtful to someone else, something or ourselves. At this time, think of the *most significant* experience in which you did something you believe to have been wrong. This should be something that happened more than 6 months ago. Take a moment now to consider the circumstances of that event, and try to recall all of the details about what you did that was wrong.

The questions on this form should be answered according to your current attitudes about yourself in relation to the wrongdoing. Do not skip any questions. All answers will remain confidential.

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you **feel** about yourself right now regarding the wrongful event.

Reminder to research participants: please complete this measure as you believe an ideally self-forgiving person would according to the definition of self-forgiveness provided. This definition is: *"a willingness to abandon self-resentment in the face of one's own acknowledged objective wrong, while fostering compassion, generosity, and love toward oneself."* Also recall that the experience you have in mind may be any significant wrongdoing that is not uncommon in everyday life and that the person did 6 months ago or more.

As I consider what I did that was wrong, I feel _____ .

	Strongly Disagree		Slightly Disagree	Slightly Agree		Strongly Agree
1. guilty	0	1	2	3	4	5
2. miserable	0	1	2	3	4	5

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
3. positive about myself	0	1	2	3	4	5
4. disappointed with myself	0	1	2	3	4	5
5. compassionate towards myself	0	1	2	3	4	5
6. rejecting of myself	0	1	2	3	4	5
7. accepting of myself	0	1	2	3	4	5
8. ashamed of myself	0	1	2	3	4	5
9. dislike towards myself	0	1	2	3	4	5

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you act toward yourself right now regarding the wrongful event.

As I consider what I did that was wrong, I _____ .

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
10. show myself acceptance	0	1	2	3	4	5
11. show myself compassion	0	1	2	3	4	5

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
12. am uncaring toward myself	0	1	2	3	4	5
13. am loving to myself	0	1	2	3	4	5
14. am unsympathetic to myself	0	1	2	3	4	5
15. punish myself	0	1	2	3	4	5
16. put myself down	0	1	2	3	4	5

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you **think** about yourself right now regarding the wrongful event.

As I consider what I did that was wrong, I believe I am _____.

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
17. acceptable	0	1	2	3	4	5
18. distasteful	0	1	2	3	4	5
19. okay	0	1	2	3	4	5
20. awful	0	1	2	3	4	5
21. terrible	0	1	2	3	4	5
22. a good person	0	1	2	3	4	5
23. decent	0	1	2	3	4	5
24. rotten	0	1	2	3	4	5
25. worthy of love	0	1	2	3	4	5
26. offensive	0	1	2	3	4	5
27. shameful	0	1	2	3	4	5

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
28.a bad person	0	1	2	3	4	5
29. horrible	0	1	2	3	4	5

30. As I consider what I did that was wrong, I have forgiven myself _____.

not at all	a little	mostly	completely
1	2	3	4

Appendix B

Informed Consent

For Participation in Research

University of Oklahoma

Norman, OK

This study constitutes the first phase of the validation of the Self-Forgiveness Scale. The study is being conducted by Rebekah L. Lorinesque, M.A., a doctoral student in the Counseling Psychology program at the University of Oklahoma, Norman, OK.

The purpose of this study is to determine the content validity of the items in the Self-Forgiveness Scale. This is a new instrument that is purported to measure a person's level of self-forgiveness regarding a particular incident in which he/she committed a wrongful act against another person or the self. It is believed that the examination and processing of areas of self-unforgiveness may help a person accept personal frailties and offer compassion toward the self, leading to an enhanced sense of self worth. You will be asked to fill out the instrument as you believe the "ideal" self-forgiving person would, based on a specific definition of forgiveness, which is outlined in the directions. It is **not** the intent of this study that you fill out the questionnaire according to events in your life. However, you should be aware that your participation in this study might include remembering an event(s) in your life in which you caused harm to someone else or yourself, and that remembering this could cause you pain or discomfort.

Your participation in this study is voluntary. You may decide against further participation at any point in the study. Should you decide to not participate, there will be no negative repercussions. Further, your participation in this study is completely confidential. Please **do not** put your name or any other identifying information on the questionnaire. Should the results of this study be published, no information by which you could be identified will be given. However, descriptive information about raters will be reported in a group format. **Your participation will take about 25 minutes.**

Should you have any questions about the research project, you may call me, Rebekah L. Lorinesque, M.A., at 405/325-2914. If you have questions regarding your rights as a research participant, you may call the Office of Research Administration at 405/325-4757. Thank you!

_____ _____

Signature of participant **Date**

Appendix C

Instructions to Participants

Thank you for your participation in this study on self-forgiveness. Along with this letter of instruction, you will find 2 copies of the Informed Consent form, the Self-Forgiveness Scale (SFS) and a self addressed stamped envelope.

The instructions for your participation are as follows:

1. Please read carefully the Informed Consent (green sheet). If you have any questions, please feel free to call me, Rebekah L. Lorinesque, M.A., at 325-2914. I will be happy to answer any questions as best I can.

2. If you have decided to participate in the study, sign one copy of the Informed Consent form now. The other copy is for you to keep.

3. Before you begin to read the questionnaire, please consider that it is based on the following description of self-forgiveness: *"a willingness to abandon self-resentment in the face of one's own acknowledged objective wrong, while fostering compassion, generosity, and love toward oneself."* 1. Please hold this definition in mind.

4. Think of a wrongful deed that a person might commit. This could be an act that would cause harm to the self or another person. It is important to consider a significant misdeed, but one that is not uncommon in everyday life. Examples might include lying, saying something hurtful to a person to whom one is close, or stealing an inexpensive item, such as office products from work.

5. Now try to imagine the "ideal" self-forgiving person. This ideal person would be self-forgiving in the manner described in the definition given above.

6. Answer the questions on the SFS questionnaire as you believe the ideal self-forgiving person would, beginning with question #1. Begin answering the questions starting with question # 1 and go through #30.

7. **Put the questionnaire and the signed copy of the Informed Consent form (green sheet) into the envelope provided and drop it in any U.S. mailbox. As soon as the package is received, the survey will be seperated from the consent form.**

Thank you again for taking the time to participate in this study!

1. Enright, R.D. (1996). Counseling within the forgiveness triad: On forgiving, receiving forgiveness, and self-forgiveness. Counseling and Values, 40, 107-126

Appendix D

Please fill out the following demographic information. This information will not be used to identify you in any publication, but may be reported in a group format.

Age_____ Sex _____ Ethnicity: _____

Highest degree held: _____Field of study of your highest degree_____

Number of years in the field: _____

Professional role: _____ Clinician, _____ Academician, _____ Both

What license do you currently hold? _____

How well do you believe the SFS assesses areas that are relevant to the area of self-forgiveness, according to the definition provided?

1 did not assess the area at all

2 assessed the area somewhat

3 mostly assessed the area

4 assessed the area very well

If you believe that the SFS is not at all or barely adequate, what would you add to ensure that the instrument thoroughly covers the domain as defined?

_____

_____

_____

How much does your own definition of self-forgiveness correspond to the one provided?

1 does not correspond at all

2 corresponds somewhat

3 mostly corresponds

4 corresponds very well

What items would you add based on your own definition?

Thank you for all of your assistance!

Appendix E

Table 1

Assessment of Fit Between SFS and Definition of Self-Forgiveness Provided

N = 4

Raters	1	2	3	4
Rating	3	4	4	3

Appendix F

Informed Consent

For Participation in Research

University of Oklahoma

Norman, OK

This study constitutes the second phase of the development of a scale about attitudes. The study is being conducted by Rebekah L. Lorinesque, M.A., a doctoral student in the Counseling Psychology program at the University of Oklahoma, Norman, OK.

The purpose of this study is to determine the construct validity and discriminant validity of the items in the scale. You should be aware that your participation in this study might include remembering an event(s) in your life, which might cause you discomfort.

You must be 18 years old or older to participate. Your participation in this study is voluntary. You may decide against further participation at any point in the study. Should you decide to not participate, there will be no negative repercussions. Further, your participation in this study is completely confidential. Please **do not** put your name or any other identifying information on the questionnaire. Should the results of this study be published, no information by which you could be identified will be given. **Your participation will take about 25 minutes.**

Should you have any questions about the research project, you may call me, Rebekah L. Lorinesque, M.A., at 405/325-2914. If you have questions regarding your rights as a research participant, you may call the Office of Research Administration at 405/325-4757. Thank you!

_____ _____

Signature of participant **Date**

Appendix G

Do NOT put your name on this sheet!

Please provide the following information.

Age: _____

Sex: _____

Marital status: _____ Married or have Life Partner

_____Single (living alone)

_____ Co-habitate with Significant Other

Divorced.

Level of education: _____College Freshman

_____ College Sophmore

_____ College Junior

_____ College Senior

_____ Graduate Student

What is your parents' yearly income? _____ $0 - $20,000

_____ $21,000 - $35,000_____ $36,000 - $50,0000

_____ $51,000 and up

What is your ethnicity? _____ Caucasian _____ Hispanic

_____ American-Indian _____ African American _____Asian American

Do you consider yourself to be a: religious person ____Yes ____No

spiritual person ____ Yes ____ No

Do you have a religious affiliation? ____ Yes ____ No

If you have a religious or spiritual faith, do you feel supported by it? ____ Yes ____ No

If you answered "Yes," what is your religious affiliation?

_____ Judiasm _____ Baptist _____Catholic _____ Methodist

_____ Lutherian _____Episcopalian

_____ Nazarene _____ Church of Christ

_____ Other (Specify) _____

How often do you attend church?

_____ Never _____Occassionally _____ Frequently _____Always

Appendix H

USRS

ATTITUDE QUESTIONNAIRE

DIRECTIONS: The 20 questions below deal with the attitudes of college students towards themselves and others. Please read each statement carefully. Then decide how strongly you agree Ro disagree with each statement. In the blank to the right of each item, write the number that indicates your level of agreement. Your response number indicates how closely each statement describes you an your feelings at the present time. There are no right or wrong answers. Please use the following key and DO NOT make up any of your own numbers:

Strongly Disagree	Moderately Disagree	Aren't Sure or Neutral	Moderately Agree	Strongly Agree
1	2	3	4	5

1. I feel good about myself as a person. ____
2. I make time for relaxation activities. ____
3. I like who I am. ____
4. It is hard for me to remember the positive things people say about me. ____
5. I am very critical of myself. ____
6. I think I am a worthwhile person. ____
7. I argue a lot with my parents. ____
8. I enjoy spending time with my friends. ____
9. Even though I make mistakes, I still feel good about myself as a person. ____
10. I think of myself in negative terms (e.g., stupid, lazy). ____
11. It is easy for me to list 5 things I like about myself. ____
12. I like to spend the holidays with my family. ____
13. I can never quite measure up to my own standards. ____

14. I view myself in a positive light (intelligent, caring). ____
15. I like to be involved with team sports. ____
16. Even when I goof up, I basically like myself. ____
17. There are times when I doubt my worth as a person. ____
18. I tend to look at what I do badly rather than what I do well. ____
19. My sense of self-esteem is easily disturbed.
20. When I look in the mirror I like who I see. ____

Appendix I

BIDR

USING THE SCALE BELOW AS A GUIDE, WRITE A NUMBER BESIDE EACH STATEMENT TO INDICATE HOW MUCH YOU AGREE WITH IT.

1_____2_____3_____4_____5_____6_____7

NOT	SOMEWHAT	VERY
TRUE	TRUE	TRUE

____ 1. My first impression of people usually turns out to be right.

____ 2. It would be hard for me to break any of my bad habits.

____ 3. I don't care to know what other people really think of me.

____ 4. I have not always been honest with myself.

____ 5. I always know why I like things.

____ 6. When my emotions are aroused, it biases my thinking.

____ 7. Once I've made up my mind, other people can seldom change my opinion.

____ 8. I am not a safe driver when I exceed the speed limit.

____ 9. I am fully in control of my own fate.

____ 10. It's hard for me to shut off a disturbing thought.

____ 11. I never regret my decisions.

____ 12. I sometimes lose out on things because I can't make up my mind soon enough.

____ 13. The reason I vote is because my vote can make a difference.

____ 14. My parents were not always fair when they punished me.

____ 15. I am a completely rational person.

____ 16. I rarely appreciate criticism.

____ 17.I am very confident of my judgments.

____ 18. I have sometimes doubted my ability as a lover.

_____ 19. It's all right with me if some people happen to dislike me.

_____ 20. I don't always know the reasons why I do the things I do.

_____ 21. I sometimes tell lies if I have to.

_____ 22. I never cover up my mistakes.

_____ 23. There have been occasions when I have taken advantage of someone.

_____ 24. I never swear.

_____ 25. I sometimes try to get even rather forgive and forget.

_____ 26. I always obey laws, even if I am unlikely to get caught.

_____ 27. I have said something bad about a friend behind his or her back.

_____ 28. When I hear people talking privately, I avoid listening.

_____ 29. I have received too much change from a salesperson without telling him or her.

_____ 30. I always declare everything at customs.

_____ 31. When I was young I sometimes stole things.

_____ 32. I have never dropped litter on the street.

_____ 33. I sometimes drive faster then the speed limit.

_____ 34. I never read sexy books or magazines.

_____ 35. I have done things that I don't tell other people about.

_____ 36. I never take things that don't belong to me.

_____ 37. I have taken sick-leave from work or school even though I wasn't really sick.

_____ 38. I have never damaged a library book or store merchandise without reporting it.

_____ 39. I have some pretty awful habits.

_____ 40. I don't gossip about other people's business.

Appendix J

Table 2

Correlations Between Self-Forgiveness Scale Subscales and Final Question

	N = 113			
Subscale	1	2	3	4
1. Feeling	-	.7	.55	.54
2. Acting		-	.66	.55
3. Thinking			-	.47
4. Final Question				-

Appendix K

Table 3

Correlations Between SFS, USRS, BIDR, BIDR-SDP, and BIDR-IM

N = 113

	SFS
SFS	-
USRS	.59
BIDR	.28
BIDR-SDP	.21
BIDR-IM	.23

Note. SFS = SeLf-Forgiveness Scale, USRS = Unconditional Self Regard Scale, BIDR = Balanced Inventory of Desirable Responding, BIDR-SDP = Balanced Inventory of Desirable Responding-Self Deceptive Positivity, BIDR-IM = Balanced Inventory of Desirable Responding-Impression Management.

Appendix L

Table 4

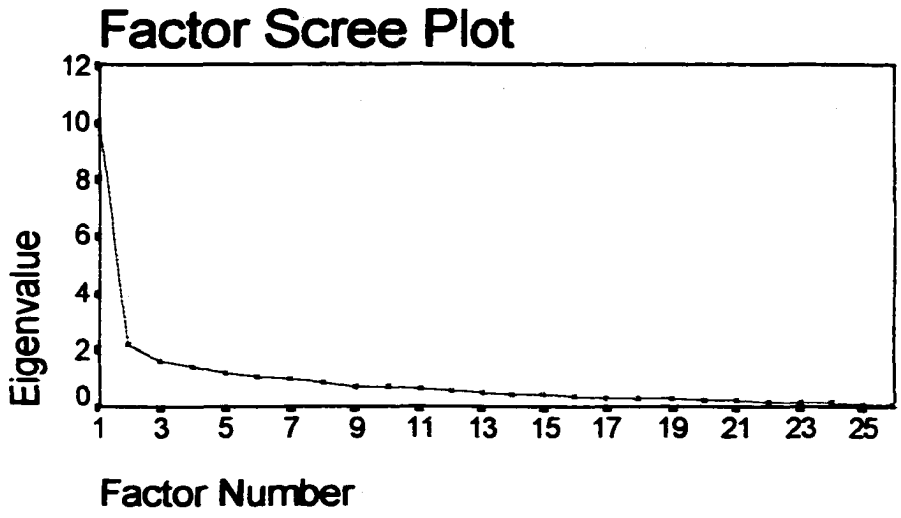
Pattern Matrix of Seven Factor Solution for Self-Forgiveness Scale

	1	2	3	4	5	6	7
SFS6	.74						
SFS7	.69						
SFS13	.68						
SFS2	.63						
SFS15	.63		.32				
SFS9	.43						
SFS18		.88					
SFS21		.72					
SFS19		.56					
SFS10R			.79				
SFS8R			.50				
SFS20R				-.82			
SFS25R				-.73			
SFS17R				-.71			
SFS16R				-.69			
SFS24R		.35		-.66			
SFS1R					-.78		
SFS3R					-.76		
SFS5R					-.59	.32	
SFS4	.38				-.40		
SFS26	.30		.30		-.39		
SFS11R						.88	
SFS12R						.87	
SFS22R							.73
SFS14R					-.36		.50
SFS23R							.35

Note. SFS = Self-Forgiveness Scale, SFSR = Self-Forgiveness Scale Reversed item.

Appendix M

Chart 1



Appendix N

Table 5

Pattern Matrix for Two Factor Solution for Self-Forgiveness Scale

	1	2
SFS5R	.83	
SFS4	.73	
SFS3R	.67	
SFS2	.66	
SFS9	.65	
SFS7	.62	
SFS26	.61	
SFS12R	.61	
SFS11R	.60	
SFS23R	.59	
SFS1R	.56	
SFS10R	.54	
SFS6	.52	
SFS8R	.52	
SFS19		.81
SFS18		.71
SFS13		.68
SFS24R		.66
SFS21		.66
SFS25R	.31	.66
SFS17R	.39	.57
SFS15		.55
SFS16R	.42	.54
SFS20R	.33	.51
SFS22R		.40
SFS14R		.36

Note. SFS = Self-Forgiveness Scale, SFSR = Self-Forgiveness Scale Reversed item.

Appendix O

Table 6

Pattern Matrix for Final Version of Two Factor Solution for Self-Forgiveness Scale

	1	2	Item
SFS5R	.82		*dislike toward myself
SFS4	.72		*accepting of myself
SFS3R	.67		*rejecting of myself
SFS9	.64		**am loving to myself
SFS2	.64		*compassionate towards myself
SFS12R	.63		**put myself down
SFS26	.61		****not at all, a little, mostly, or completely
SFS23R	.61		***shameful
SFS11R	.60		**punish myself
SFS7R	.60		**show myself compassion
SFS1R	.57		*miserable
SFS8R	.55		**am uncaring toward myself
SFS10R	.54		**am unsympathetic to myself
SFS6	.53		**show myself acceptance
SFS19		.80	***decent
SFS18		.71	***capable of doing good
SFS13		.70	***acceptable
SFS21		.66	***worthy of love
SFS24R		.65	***a bad person
SFS25R	.33	.65	***horrible
SFS15		.56	***okay
SFS17R	.41	.54	***terrible
SFS16R	.44	.52	***awful
SFS20R	.35	.50	***rotten

Note. SFS = Self-Forgiveness Scale, SFSR = Self-Forgiveness Scale Reversed item, * = "As I consider what I did that was wrong, I feel," originally believed to be in the Feeling subscale of the SFS, ** = "As I consider what I did that was wrong, I," originally beleived to be in the Acting subscale of the SFS, *** = "As I consider what I did that was wrong, I believe I am," originally beleived to be in the Thinking subscale of the SFS, **** = "As I consider what I did that was wrong, I have forgiven myself ,".

Appendix P

SFS

Sometimes we do things that we believe are wrong, or that we later come to believe are wrong. These things may have been hurtful to someone else, something or ourselves. At this time, think of the ***most significant*** experience in which you did something you believe to have been wrong. This should be something that happened more than 6 months ago. Take a moment now to consider the circumstances of that event, and try to recall all of the details about what you did that was wrong.

The questions on this form should be answered according to your current attitudes about yourself in relation to the wrongdoing. Do not skip any questions. All answers will remain confidential.

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you **feel** about yourself right now regarding the wrongful event.

As I consider what I did that was wrong, I feel _____ .

	Strongly Disagree		Slightly Disagree	Slightly Agree		Strongly Agree
1. miserable	0	1	2	3	4	5
2. compassionate towards myself	0	1	2	3	4	5
3. rejecting of myself	0	1	2	3	4	5
4. accepting of myself	0	1	2	3	4	5
5. dislike towards myself	0	1	2	3	4	5

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you **act** toward yourself right now regarding the wrongful event.

As I consider what I did that was wrong, I _____.

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
6. show myself acceptance	0	1	2	3	4	5
7. show myself compassion	0	1	2	3	4	5
8. am uncaring toward myself	0	1	2	3	4	5
9. am loving to myself	0	1	2	3	4	5
10. am unsympathetic to myself	0	1	2	3	4	5
11. punish myself	0	1	2	3	4	5
12. put myself down	0	1	2	3	4	5

When answering the following set of questions, place each word in the blank. Then circle the number that best describes how you **think** about yourself right now regarding the wrongful event.

As I consider what I did that was wrong, I believe I am _____.

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
13. acceptable	0	1	2	3	4	5
14. okay	0	1	2	3	4	5
15. awful	0	1	2	3	4	5
16. terrible	0	1	2	3	4	5

	Strongly Disagree	Disagree	Slightly Disagree	Slightly Agree	Agree	Strongly Agree
17. capable of doing good	0	1	2	3	4	5
18. decent	0	1	2	3	4	5
19. rotten	0	1	2	3	4	5
20. worthy of love	0	1	2	3	4	5
21. shameful	0	1	2	3	4	5
22.a bad person	0	1	2	3	4	5
23. horrible	0	1	2	3	4	5

24. As I consider what I did that was wrong, I have forgiven myself _____.

not at all	a little	mostly	completely
1	2	3	4

Appendix Q

Table 7

Inter-Item Correlation of Items in Final Version of SFS

	SFS1R	SFS2	SFS3R	SFS4	SFS5R
SFS1R	-				
SFS2	.26	-			
SFS3R	.47	.29	-		
SFS4	.37	.58	.54	-	
SFS5R	.41	.49	.53	.58	-
SFS6	.24	.58	.25	.58	.45
SFS7	.19	.73	.26	.50	.38
SFS8R	.33	.34	.41	.45	.34
SFS9	.29	.55	.41	.65	.53
SFS10R	.19	.32	.27	.23	.24
SFS11R	.30	.25	.33	.41	.39
SFS12R	.18	.24	.28	.33	.42
SFS13	.12	.34	.10	.40	.26
SFS15	.23	.33	.10	.29	.15
SFS16R	.45	.44	.40	.45	.42
SFS17R	.47	.43	.35	.47	.39
SFS18	.10	.10	.11	.20	.11
SFS19	.10	.27	.20	.29	.11
SFS20R	.24	.42	.31	.40	.28
SFS21	.16	.22	.27	.28	.17
SFS23R	.39	.41	.31	.47	.47
SFS24R	.20	.31	.29	.37	.22
SFS25R	.38	.42	.40	.48	.29
SFS26	.40	.44	.38	.44	.40

	SFS6	SFS7	SFS8R	SFS9	SFS10R
SFS6	-				
SFS7	.65	-			
SFS8R	.36	.36	-		
SFS9	.52	.57	.58	-	
SFS10R	.24	.38	.42	.38	-
SFS11R	.31	.34	.36	.39	.10
SFS12R	.29	.28	.51	.33	.24
SFS13	.56	.44	.31	.49	.16
SFS15	.41	.39	.26	.42	.22
SFS16R	.51	.42	.44	.50	.27
SFS17R	.51	.43	.42	.48	.25
SFS18	.22	.13	.26	.29	-.06

	SFS6	SFS7	SFS8R	SFS9	SFS10R
SFS19	.32	.22	.22	.31	.08
SFS20R	.42	.47	.48	.45	.27
SFS21	.36	.23	.41	.39	.10
SFS23R	.51	.38	.41	.54	.30
SFS24R	.27	.33	.47	.41	.22
SFS25R	.45	.45	.49	.53	.20
SFS26	.47	.44	.33	.52	.32

	SFS11R	SFS12R	SFS13	SFS15	SFS16R
SFS11R	-				
SFS12R	.66	-			
SFS13	.17	.17	-		
SFS15	.20	.13	.63	-	
SFS16R	.33	.29	.49	.45	-
SFS17R	.33	.29	.53	.48	.89
SFS18	.10	.09	.34	.23	.24
SFS19	.12	.14	.54	.36	.37
SFS20R	.42	.28	.46	.29	.63
SFS21	.21	.17	.33	.30	.38
SFS23R	.35	.36	.39	.31	.56
SFS24R	.36	.29	.35	.25	.57
SFS25R	.37	.31	.51	.42	.75
SFS26	.27	.32	.38	.24	.43

	SFS17R	SFS18	SFS19	SFS20R	SFS21
SFS17R	-				
SFS18	.21	-			
SFS19	.40	.47	-		
SFS20R	.63	.22	.39	-	
SFS21	.33	.52	.42	.29	-
SFS23R	.57	.08	.24	.43	.27
SFS24R	.54	.38	.47	.64	.55
SFS25R	.78	.32	.51	.66	.45
SFS26	.36	.12	.19	.30	.30

	SFS23R	SFS24R	SFS25R	SFS26
SFS23R	-			
SFS24R	.47	-		
SFS25R	.52	.69	-	
SFS26	.50	.39	.42	-

Note: SFS = Self-Forgiveness Scale; SFSR = Self-Forgiveness Scale Reversed

Appendix R

Table 8

Correlations Between SFS Factors, BIDR and USRS

N = 113

	BIDR	USRS	SFS Factor 1
BIDR	-		
USRS	.35	-	
SFS Factor 1	.22	.48	-
SFS Factor 2	.32	.43	.46

Note. SFS = SeLf-Forgiveness Scale, USRS = Unconditional Self Regard Scale, BIDR = Balanced Inventory of Desirable Responding.