Auerbach
The Reconciliation Pyramid is suggested in this article as a heuristic tool for exploring accomplished or burgeoning reconciliation processes, as well as cases such as the Middle East, where only tentative and mostly failed steps have been taken towards reconciliation. The first part proposes a terminological framework indicating the relationship between meta-narratives, national meta-narratives, and national narratives. This terminology is used to analyze national narratives and their role in conflict evolution and termination. The second part elaborates the seven stages of the Reconciliation Pyramid: Narrative acquaintance; narrative acknowledgement; expressing empathy; assumption of responsibility; readiness for restitution; asking and granting forgiveness and narrative integration. The article concludes with a short case study of the Camp David negotiations and reflects upon the suitability and contribution of the Reconciliation Pyramid to theoretical and empirical reconciliation research.

Balkin
The professional literature diverges in defining the role of forgiveness and reconciliation in counseling regarding how forgiveness and reconciliation are conceptualized from a professional and secular perspective. The Jewish conceptualization of forgiveness is multifaceted; mechila the forgiveness of debt, is particularly important in providing a framework for forgiveness when the issue of reconciliation is involved. The authors offer an explanation of the Jewish conceptualization of forgiveness and discuss a way to infuse the concept of mechila into counseling practice on a broader level with all clients.

Ballester
The relationships between conceptualizations of forgiveness and general propensity to forgive were assessed. A positive association was found between unconditional forgiveness and the beliefs that (a) forgiveness corresponds to a decrease in negative feelings and to an increase in positive feelings towards the offender and (b) forgiveness is a broad process that is not limited to the victim-offender dyad. A positive association between the view that forgiveness is immoral and propensity to lasting resentment was also found. These associations were evidenced beyond the associations already found with educational level, religious involvement, and personality variables. Overall, lasting resentment was the construct that was most associated with personality and demographic factors, and unconditional forgiveness was the construct that was most associated with conceptualizations factors (acquired positive conceptions about forgiveness).

Brown
We investigated the hypothesis that a sociocultural variable known as the culture of honor would be uniquely predictive of school-violence indicators. Controlling for demographic characteristics associated in previous studies with violent crime among adults, we found that high-school students in culture-of-honor states were significantly more likely than high-school students in non-culture-of-honor states to report having brought a weapon to school in the past month. Using data aggregated over a 20-year period, we also found that culture-of-honor states had more than twice as many school shootings per capita as non-culture-of-honor states. The data revealed important differences between school violence and general patterns of homicide and are consistent with the view that many acts of school violence reflect retaliatory aggression springing from intensely experienced social-identity threats.
**Buechler**

Since an analytic hour presents infinite choices, it also provides infinite possibilities for retrospective regret. The analyst's work furnishes opportunities to regret acts of commission and omission. Missteps that seem like consequences of our personal character issues are likely to evoke shame and/or guilt, which can further complicate our feelings of regret. But genuine compassion and curiosity about ourselves can facilitate finding ways to atone. Atonement can be understood as a movement toward integration of all parts of oneself, or, more globally, a movement toward the inclusion of all human beings into the human community. For the analyst, atonement can mean becoming “at one” by finding a positive expression for what we have learned from our regrets. The challenge atonement poses is to face our shortcomings, yet retain self-respect and self love.

**Burnette**

The authors investigated the associations between attachment, empathy, rumination, forgiveness, and depressive symptoms via the framework of attachment theory. Participants (N = 221; 141 F and 80 M) completed a battery of questionnaires. We hypothesized that (a) anxious and avoidant attachment would be negatively linked to dispositional forgiveness; (b) the anxious attachment-forgiveness link would be mediated through excessive rumination; (c) the avoidance attachment-forgiveness link would be mediated through lack of empathy; and (d) the insecure attachment-depression relation would, in turn, be partially mediated by the forgiveness process. SEM modeling confirmed these propositions, revealing the potential deleterious outcomes associated with insecure attachment and unforgiving responses to offenses.

**Burnette & Franiuk**

Extending past research on implicit theories of relationships (ITRs), we investigated how the role played by partner fit in predicting forgiveness varies as a function of individual differences in beliefs about the nature of relationships. We focused on developing relationships (M_P = 2 months) to examine our proposed hypothesis that strong soulmate theorists, relative to weak soulmate theorists, rely heavily on information about partner fit in deciding whether to forgive. In contrast, work-it-out theorists’ decisions about forgiveness do not vary as a function of partner fit. Results supported predictions. Soulmate beliefs, but not work-it-out beliefs, moderated the relation between partner fit and forgiveness. This research suggests that in developing relationships, individual differences in soulmate theories influence the role played by partner evaluations in the forgiveness process. Implications for relationship satisfaction and longevity are discussed.

**David**

This article examines the effect that different policy interventions of transitional justice have on the desires of the victims of human rights violations for retribution. The retributive desires assessed in this article are conceptualized as individual, collective, and abstract demands for the imposition of a commensurate degree of suffering upon the offender. We suggest a plausible way of reducing victims’ retributive desires. Instead of “getting even” in relation to the suffering, victims and perpetrators may “get equal” in relation to their respective statuses, which were affected by political crimes. The article hypothesizes that the three classes of transitional justice: (1) reparation that empowers victims by financial compensation, truth telling, and social acknowledgment; (2) retribution that inflicts punishment upon perpetrators; and (3) reconciliation that renews civic relationship between victims and perpetrators through personal contact, apology, and forgiveness; each contributes to restoring equality between victims and perpetrators, and in so doing decreases the desires that victims have for retribution. In order to test our hypotheses, we conducted a survey of former political prisoners in the Czech Republic. Results from the regression analysis reveal that financial compensation, social acknowledgement, punishment, and forgiveness are likely to reduce victims’ retributive desires.
**Davis, Worthington, et al., 2009**

We present a model of relational spirituality and forgiveness that considers how a victim’s spirituality affects his or her experience of and response to a transgression. In 2 studies, we investigate the psychometric properties of the Similarity of the Offender’s Spirituality Scale (SOS), which assesses the extent to which the victim sees the offender as spiritually similar. Results suggest the SOS has 2 factors that assess the offender’s spiritual and human similarity. The SOS showed initial evidence of construct validity, being related to other measures of spirituality and to measures of the victim’s response to a transgression. The overall model was found to offer incremental validity beyond known predictors of forgiveness. We suggest directions for future research.

**Egan**

In recent decades, school bullying has come to be recognized as a serious problem for students across the world. A substantial body of research has demonstrated that school bullying leads to significant negative outcomes for its targets. Bullying is also difficult to combat, with even the best interventions achieving only limited success. Thus, it is inevitable that some students will be bullied. This is why many researchers have investigated various coping strategies by which students might deal with the harmful effects of bullying. It is proposed that the process of forgiveness could act as an effective coping resource, allowing students to replace bullying-induced negative emotions with other-focused positive emotions. Indeed, bullying is characterized by interpersonal transgressions, and forgiveness has been conceptualized as a coping response to precisely such offenses. This paper explores the links between bullying and forgiveness, presents a new model of the pathways linking forgiveness and coping, and discusses how forgiveness could be applied within school-based initiatives. Theoretical issues and directions for future research are also discussed.

**Eckstein**

Forgiveness is one of the most frequently cited virtues that philosophers, spiritual teachers, and counselors use in their healing practices. Following a brief overview to the importance of forgiveness, a series of experiential activities between you and your partner will explore the following topics: (a) your past history on the concept of forgiveness; (b) your own personal history with forgiveness before your current significant relationship; and (c) forgiveness in your present relationship. Next, we address professional and spiritual resources concerned with spiritual forgiveness and self-forgiveness. The article concludes with additional forgiveness theory, a forgiveness checklist, and a quote from the movie Smoke Signals.

**Greene**

This article reports preliminary results of a Templeton Foundation-funded research project on the role of resiliency and forgiveness in 133 elderly Holocaust survivors. We use resilience theory to explore how individuals heal following exposure to an adverse event. We present preliminary findings on survivors' perceptions of their resiliency before, during, and after the Holocaust and suggest a paradigm shift to one in which maintaining competence is primary. In subsequent publications, we will synthesize the frameworks that comprise survivorship to create a model. These findings inform mental health care practitioners' understanding of factors that buffer against the effects of adverse events.
**Gordon**
This study examined relations between aspects of family functioning and positive and negative dimensions of forgiveness. Increased understanding of one's partner and decreased anger about betrayal characterize positive forgiveness, whereas experiences such as holding a grudge and desiring revenge indicate negative forgiveness. The sample included 87 wives and 74 husbands who reported experiencing a significant betrayal, their partners, and their adolescent children. Analyses of reported forgiveness revealed that more negative forgiveness was associated with lower marital satisfaction for husbands and wives; trust partially mediated this relationship for husbands and wives. Greater positive forgiveness reported by husbands and wives predicted their own reports of a stronger parenting alliance, whereas greater negative forgiveness reported by husbands and wives predicted their spouses' reports of a weaker parenting alliance. For wives, more negative forgiveness also predicted higher levels of children's perceived parental conflict, and parents' reported conflict mediated this association for wives. Findings suggest that forgiveness of a marital betrayal is significantly associated with marital satisfaction, the parenting alliance, and children's perceptions of parental marital functioning.

**Hernandez**
To examine the relation between hostility and cardiovascular reactivity to stress, 42 undergraduate men were categorized into high and low hostile groups based on responses to the Cook Medley Hostility Scale. Participants engaged in two laboratory tasks: a Cognitive Task (mental arithmetic) and a Social Task (confrontation role-play). Cardiovascular measures of heart rate and blood pressure were obtained throughout rest and task periods and participants provided ratings of state anger and forgiveness following task completion. Results revealed that low hostile participants exhibited greater systolic blood pressure (SBP) responses to both tasks than high hostile participants (p < .05), but no significant group differences were observed for heart rate or diastolic blood pressure. High hostile men reported greater state anger during resting conditions and less forgiveness following completion of tasks than low-hostile counterparts, but neither of these findings moderated the relation between hostility and SBP reactivity. Higher ratings of forgiveness were associated with lower SBP reactivity. These findings show that hostility is not always associated with exaggerated cardiovascular reactivity to stress, and the influence of various moderating factors should be considered in elucidating this relation.

**Hook**
Existing models of forgiveness and the strategies to promote forgiveness that draw from them are predominantly individualistic. As the United States becomes more diverse and counseling psychology becomes a more global field, counseling psychologists are increasingly likely to encounter clients who have a collectivistic worldview. The authors propose a theoretical model that clarifies the relationship between collectivism and forgiveness. The importance of maintaining social harmony in collectivistic cultures is central to this relationship. The model has two propositions. First, collectivistic forgiveness occurs within the broad context of social harmony, reconciliation, and relational repair. Second, collectivistic forgiveness is understood as primarily a decision to forgive but is motivated largely to promote and maintain group harmony rather than inner peace (as is more often the case in individualistically motivated forgiveness). Finally, the authors suggest a research agenda to study collectivistic forgiveness and provide guidelines for addressing forgiveness with collectivistic clients.
**Hui**
This study investigated the effects of a small group process-based forgiveness intervention with Hong Kong Chinese children who judged themselves to have been hurt and chose not to forgive their offenders. An experimental versus control group, with pre-test/post-test design was used. The quantitative and qualitative findings revealed that the forgiveness participants out-performed their counterparts in forgiveness attitudes, psychological well-being and conceptual understanding of forgiveness. The forgiveness intervention had an impact on their decision and emotion to forgive. Empathy was considered a key strategy in forgiveness. Implications of these findings for future forgiveness intervention in school guidance were discussed.

**Hunter**
Human beings are uniquely created with varying degrees of biological, psychological, sociological, and spiritual differences. Research suggests that many clients bring spiritual issues and concerns to counseling and request religiously accommodating interventions often in the form of prayer, scripture reading or referral to scripture, assurances of forgiveness by God, or forgiveness of self or others. These heightened requests from clients for religiously accommodating interventions must be matched by the clinician's heightened sensitivity to the disclosure of religious views, cultural diversity, and religious diversity through use of an advanced informed consent. This article will examine the ethical considerations in the use of religiously-congruent interventions through a more in-depth analysis of one specific approach to religiously accommodating interventions, i.e., Theophostic Prayer Ministry. It closes with suggestions for expanded informed consent when assisting clients requesting religiously accommodating interventions.

**Johnstone**
Objective: To determine relationships among spiritual beliefs, religious practices, congregational support and health for individuals with traumatic brain injury (TBI). Design: A cross-sectional analysis of 61 individuals with TBI evaluated in an outpatient clinic using the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS) and the Medical Outcomes Scale-Short Form 36 (SF-36). Results: For persons with TBI the BMMRS Meaning and Values/Beliefs sub-scales were significantly correlated with the SF-36 General Health Perception sub-scale and the BMMRS Religious Support sub-scale was significantly correlated with the SF-36 General Mental Health sub-scale. Hierarchical regressions indicated that the BMMRS Values/Beliefs and Forgiveness sub-scales accounted for 16% additional variance in SF-36 General Health Perception scores beyond that accounted for by demographic variables (i.e. age, income); no BMMRS sub-scales accounted for additional variance in predicting the SF-36 General Mental Health sub-scale beyond that accounted for by demographic variables (i.e. age, income). Conclusions: The physical health of individuals with TBI is associated with spiritual beliefs but not religious practices or congregational support. Better mental health is associated with increasing congregationally based social support for persons with TBI. Religious practices (i.e. praying, etc.) are not related to either physical or mental health, as some persons with TBI may increase prayer with declining health status.
**Johnstone & Yoon**

Purpose: To determine relationships between the Brief Multidimensional Measure of Religiousness/Spirituality (BMMRS; i.e., positive/negative spirituality, forgiveness, religious practices, positive/negative congregational support) and physical and mental health (Medical Outcomes Scale-Short Form 36; SF-36) for individuals with chronic disabilities. Research Method: A cross-sectional analysis of 118 individuals evaluated in outpatient settings, including 61 with traumatic brain injury (TBI), 32 with cerebral vascular accidents (CVA), and 25 with spinal cord injury (SCI). Results: Three of 6 BMMRS factor scores (i.e., positive spiritual experience, forgiveness, negative spiritual experience) were significantly correlated with the SF-36 General Health Perception (GHP) scale, and only 1 of 6 BMMRS factor scores (i.e., negative spiritual experience) was significantly and negatively correlated with the SF-36 General Mental Health (GMH) scale. BMMRS scales did not significantly predict either physical or mental health in hierarchical multiple regressions. Conclusions: Positive spiritual experiences and willingness to forgive are related to better physical health, while negative spiritual experiences are related to worse physical and mental health for individuals with chronic disabilities. Future research using the BMMRS will benefit from using a 6-factor model that evaluates positive/negative spiritual experiences, religious practices, and positive/negative congregational support. Interventions to accentuate positive spiritual beliefs (e.g., forgiveness protocols, etc.) and reduce negative spiritual beliefs for individuals with chronic disabilities are suggested.

**Kato**

In the present article, "forgiveness" is defined as an intrapersonal process of change in one's negative emotion, cognition, motivation, or behavior toward a perceived transgressor, from negative into neutral or positive. The Forgiveness of Others Scale (FOS) was developed in order to be able to assess individuals' forgiveness in a variety of relationships across multiple interpersonal offenses. In Study 1, factor analysis of data from 691 undergraduates identified forgiveness and "unforgiveness" components of the Forgiveness of Others Scale. When the test was completed by 192 undergraduates, the test-retest reliability coefficients ranged from .76 to .82, confirming the test's reliability. In Study 2, concurrent validity of the Forgiveness of Others Scale was assessed with data from 331 respondents, comparing it to measures of aggression, trait anger, empathy, and Big Five. The results suggested that the Forgiveness of Others Scale had high validity. Study 3, which examined the relationship between the Forgiveness of Others Scale and a single-item measure of forgiveness, provided evidence for the validity of the Forgiveness of Others Scale.

**Kira**

Research on forgiveness on the interpersonal level has found evidence of its positive health and mental health effects. However, there is no research on the health and mental health benefits of forgiveness in political conflicts. The removal of the dictator and the war in Iraq has provided researchers with opportunities to answer some questions about the effects of forgiveness in political conflicts. This study used a modified measure of forgiveness and measures of posttraumatic stress disorder (PTSD), cumulative trauma disorder (complex PTSD), health, and religiosity with a sample of 501 Iraqi refugees in Wayne County, Michigan. Results indicated that forgiveness of the collaborators has some positive mental health benefits and is associated with religiosity, whereas not forgiving them has serious health and mental health consequences. However, counter to predictions, un-forgiveness of the dictator was found to be associated with positive health and mental health. Health mediated the effects of un-forgiveness on PTSD. The significance of these results to working with victims of political violence and reconciliation is discussed.
**Klatt**

This article examines the place of forgiveness within the Positive Youth Development (PYD) paradigm. We suggest knowledge of forgiveness can be advanced by understanding it from a developmental perspective. We review research indicating that forgiveness can contribute to positive developmental outcomes during adolescence and we explore theoretical relationships between forgiveness and three important components of the PYD perspective: the development of a moral identity, developmental assets and adolescents as co-producers of their development. These particular PYD concepts are discussed because of their relation to scholarly work on forgiveness and because they can provide a developmental perspective that may advance our understanding of forgiveness. Finally, we discuss the implications of conceptualizing forgiveness from a PYD perspective for research on forgiveness and for forgiveness education. Research implications include examining how youth move from one point in the forgiveness process to the next, investigating forgiveness across transgressors and contexts and exploring individual differences in forgiveness. Implications for education include integrating forgiveness education into youth programs, developing models of forgiveness and teaching youth strategies to gain self-awareness and increase intentional action.

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**Kumar**

The structure of the Rye et al.’s Forgiveness Likelihood Scale was evaluated using the principal components analysis and Guttman’s Smallest Space Analysis. Participants (n = 98) were students in Introduction to Psychology classes. While the former suggested a one-factor solution, the latter suggested differentiating the items based on the facet of ease of forgiving with three subsets: easy, medium, and difficult items. Unexpectedly, the Total Forgiveness Likelihood Scale score and the subscale based on just difficult items correlated significantly with the Fantasy subscale of the Interpersonal Reactivity Index. A mapping sentence is offered with four facets and their putative constituent elements as a way to conceptualize the development of new, or to improve upon current, forgiveness likelihood scales.

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**Lansky**

This article presents a psychoanalytic formulation of forgiveness seen as the resolution of splitting underlying manifest and vehement retributive states of mind such as resentment, vengefulness, grudge, envy, bitterness, blame, and spite. Clinical examination suggests that these states of mind that are indicative of the presence of splitting are not always in ascendancy. They wax and wane in consciousness, depending on whether or not a shame-filled state of mind is present. Their appearance in consciousness is due to the instigatory role of shame before onlookers and the powerful role of hidden shame dynamics that do not always appear as overt shame. Examples illustrate a clinical impasse posed by the workings of intense splitting, the transformation of a shame experience into a dynamic of guilt in the firing of a very successful football coach after a disappointing defeat, and the working through of splitting in a patient pari passu with his increased bearability of shame. Working through of the splitting underlying the retributive emotions involves the increased bearability of shame, often with the help of an identification with the analyst. Vistas for future investigation include the role of the working through of resentment of the analyst in the analytic process and the relation of that resentment to instigating shame dynamics.
Lafarge
Psychoanalysts have often rejected the concept of forgiveness as unanalytic, but the capacity for forgiveness remains a quality that is valued by our patients and by society at large. Deeper forms of forgiveness require a reworking of the superego, recognition of the damage that injury has caused, and an accompanying process of self-forgiveness. Some injuries can never be entirely forgiven; with these, forgiveness is at best partial, and some elements of the injury are liable to be revived at times of anger and disappointment. The childhood of Charles Dickens was marked by an early experience of abuse and neglect, when his parents sent him, at age 12, to work in a blacking factory. Dickens later included a thinly disguised account of this experience in his autobiographical novel, David Copperfield. I explore the ideas about childhood trauma, and the way that it may be forgiven that emerge in the novel and argue that the writing of the novel facilitated a process of partial forgiveness for Dickens, which deepened his work but left him vulnerable to the return of vengeful wishes in his later life.

Miller & Worthington
Using self-report assessments, from a positive psychology framework, we examined recently-married couples for potential sex-related differences in (1) overall marital forgiveness, (2) perceptions of partner's forgiveness, and (3) relationships between sex, marital satisfaction, marital forgiveness, and self-reported mental health. Participants were 311 community-based couples married less than a year. Men reported more marital forgiveness in the marriage and more empathy toward their spouse after a still-troublesome transgression than did females. Furthermore, females perceived their male partners as being more forgiving of them than male partners perceived their female partners' forgiveness. Marital satisfaction, severity of hurts, and sex accounted for variance in marital forgiveness. Sex, severity of hurts, frequency of transgressions, marital satisfaction, and marital forgiveness accounted for variance in mental health symptoms.

Miller, Worthington, & McDaniel
A meta-analysis was conducted with 53 articles reporting 70 studies that addressed gender and forgiveness. The mean d was .28 indicating that females are more forgiving than males. Potential methodological moderators were examined: (a) type of sample, (b) target of forgiveness, (c) trait, state, or familial/marital forgiveness, (d) actual versus hypothetical transgressions, (e) measurement modalities (i.e., questionnaire, experiment, or survey), (f) type of forgiveness measure, (g) published or not published, (h) validated measures versus non–validated measures, and (i) culture. No methodological variables moderated the relationship between gender and forgiveness. However, there were larger gender differences on vengeance than any other forgiveness–related measure. Other potential moderators were suggested as possibly influencing the gender difference including functional differences processing forgiveness, differences in dispositional qualities, and situational cues.

Myers
The aim of the present research was to investigate the mediating role of group-level forgiveness and guilt in the relationship between victimhood (the extent to which the conflict affected an individual’s life), exposure to violence (the level of violence in their area of residence), and group identity on the one hand, and mild psychiatric morbidity on the other. Specifically the study focused on the psychological impact of the ethnopolitical conflict in Northern Ireland, utilizing people’s identification with either the Catholic or Protestant community. Our results revealed that intergroup forgiveness mediated the relationship between both victimhood and group identification, as predictors, and mild psychiatric morbidity. Collective guilt, on the other hand, mediated the relationship between both exposure to violence and group identification, as predictors, and intergroup forgiveness. Overall this study shows that forgiveness and collective guilt can act as mediators in the relationship between impact of ethnopolitical conflict and mental health, at the group level, and thus demonstrates their centrality to the reconciliation process. Implications for intergroup reconciliation initiatives in Northern Ireland are discussed.
**Olivett**

In response to the growing importance focused on forgiveness in clinical work (R. D. Enright, 2000), the relevance of forgiveness to 54 clients receiving inpatient psychiatric treatment was examined. The authors used a reflective questionnaire developed by M. J. Brenneis (2002) to gain a qualitative understanding of forgiveness in the sample. Results indicated that participants primarily defined forgiveness in affective terms, but a sizeable number included behavioral and cognitive components. Some respondents included motivations to forgive and not to forgive as well as the positive impact of forgiveness on relationships. Results are contrasted with the results of M. J. Brenneis's study on clergy. Implications for treatment are discussed.

**Olmstead**

The purpose of this qualitative study was to explore how therapists treat infidelity and work toward forgiveness with couples presenting with extramarital involvement. Ten licensed marital and family therapists were interviewed. Major categories, themes, and subthemes were generated from open, axial, and selective coding analyses. Participating therapists described treating marital infidelity and incorporating forgiveness sequentially. Infidelity treatment included assessing family of origin and relationship history, and discussing mutual acceptance of responsibility. When working toward forgiveness, therapists described: (a) assessing client understanding, (b) psychoeducation, (c) clarification, (d) client languaging, and (e) time. Implications for research and treatment are discussed.

**Paleari**

Three studies involving 328 married couples were conducted to validate the Marital Offence-Specific Forgiveness Scale, a new measure assessing offence-specific forgiveness for marital transgressions. The studies examined the dimensionality; internal consistency; and discriminant, concurrent, and predictive validity of the new measure. The final scale comprised 2 distinct correlated dimensions, 1 positive (Benevolence) and 1 negative (Resentment–Avoidance), both of which had adequate internal consistency. The 2 dimensions discriminated marital forgiveness from affective empathy, rumination, attributions, and marital quality. Convergent validity of the new scale was indicated by significant relationships between its underlying dimensions and a host of predicted sociocognitive, relationship, trait, and well-being correlates of forgiveness. Providing evidence for predictive validity, forgiveness dimensions accounted for variability in relationship variables over a 6-month period.

**Pearson**

Psychiatric nurses around the world deal with clients who have been politically victimized in cruel ways. Nurses, as caregivers, are susceptible to traumatic stress symptoms after treating patients who have been victimized by politically motivated violence. A huge theoretical question is this: Should forgiveness be integral to resolution, or is the very nature of forgiveness spiritual and thus different from traditional psychotherapy? The concept of forgiveness implies a spiritual component. Nurses know that understanding spirituality, the very essence of being human, is an essential component of providing nursing care. Spirituality is linked with care of traumatized patients.


**Rosen**
In an effort to assuage the dystonicities of guilt and anxiety, the atoner forms an identification with his victim. Such an identification is, for the most part, unconscious and, to follow Racker's categorization, is either a concordant or a complementary one, with each pattern generating a distinct atonement narrative. Atonement is synonymous with neither reparation nor guilt, although each of them contributes to its formation and vicissitudes. Prominent in relational scenarios within the work of atonement is the search for a punitive “bad-enough object,” an external, self-recruited gratifier of the internal need for punishment. Later atonement scenarios are often thematically linked to earlier fantasies of destruction of the maternal breast (in Kleinian theory) or to the unfolding of the classical Oedipal tragedy. Atonement and forgiveness are constructed between the people involved, rather than being granted by one or attained by the other. Atonement wishes shape a number of partial identificatory processes that, when activated, form the ambience of the atoner-forgiver dyad. These include elements of repair, reconciliation, and repentance. The plotlines of Crime and Punishment and The Brothers Karamazov reflect Dostoyevsky's emerging understanding of the atonement process, from an earlier focus on Raskolnikovian self-torment to an Alexian (Karamazov) vision of reparative benevolence. Revenge and atonement are closely linked, with atonement often representing revenge against the self, taken on behalf of a complementarily-identified-with victim. This article provides some clinical manifestations of atonement, representing a continuum of greater or lesser psychopathology.

**Santelli**
Three studies, using diverse methodologies and measures, were conducted to examine the role that the regulatory focus of an injured party and of a transgressor (E. T. Higgins, 1997, 2000) plays in explaining the relationship between repentance and forgiveness. The authors predicted that when a victim's regulatory focus (i.e., promotion vs. prevention) was congruent (i.e., fit) with the regulatory focus of a transgressor's repentance (i.e., promotion vs. prevention), there would be greater forgiveness compared with when there was incongruence (i.e., mismatch). Three studies supported these predictions. The results also confirmed one potential explanation for why apologies are not always successful at eliciting forgiveness, namely, feeling right. This research suggests that regulatory focus theory can help inform the scientific study of forgiveness and its related processes.

**Stouten**
In organizations, leaders are often paid more than lower entry employees. Social dilemma research also showed that leaders feel entitled to earn more, and because of this, are more inclined to defect by violating equality norms by appropriating more than others. In two experiments we address how group members react when either a leader or a follower violated equality in social dilemmas. Moreover, we argue that asking for forgiveness may be important for people’s reactions with regard to equality violations. Results show that asking for forgiveness attenuates negative emotions, retribution, and non-cooperation, but more so if followers, relative to leaders, violated equality. In fact, leaders are less likely to be seen as even violating rules, showing not only that leaders feel entitled to more, but also that group members perceive leaders to be entitled.

**Strelan, Acton, Patrick**
This study examined the extent to which disappointment with God influenced the psychological and spiritual well-being of 160 churchgoers, and the potential mediating influences of relationship quality (spiritual maturity and relationship commitment) and dispositional forgiveness. Disappointment with God was positively related to depression and stress and negatively related to spiritual well-being, dispositional forgiveness, spiritual maturity, and relationship commitment. The latter 3 were negatively related to depression and stress and positively associated with spiritual well-being. The results suggest an explanation for why religious individuals disappointed with God tend to experience reduced well-being outcomes. Counseling implications are discussed.
Strelan
This study provides a preliminary empirical test suggesting a coping framework that describes the behavioral, cognitive, and emotion-focused activities related to the process that may lead to forgiveness. Among 170 participants, the study explored the coping strategies people use when they respond to an interpersonal hurt and also the general use of coping strategies: After controlling for dispositional forgiveness, results indicated that people use similar coping techniques both for general stressors and for interpersonal hurt. They prefer avoidance coping strategies early in the forgiveness process and approach strategies in the middle and later stages. Applied implications are discussed.

Tse
Interpersonal conflicts are unavoidable. Dispositional forgiveness of others may help people deal with the negative consequences that arise from conflicts and facilitate meaningful social relationships and psychological well-being. The present study examined the view that forgiveness of others effects psychological well-being through interpersonal adjustment. One hundred and thirty nine volunteers (80 females) provided measures of dispositional forgiveness, interpersonal adjustment and psychological well-being. Forgiveness of others was associated with interpersonal adjustment (r = .28, p < .001) and psychological well-being (r = .17, p = .04). Structural equation modeling revealed that interpersonal adjustment acts as a mediator between the disposition of forgiveness of others and psychological well-being. Dispositional forgiveness of others improves interpersonal adjustment and psychological well-being and may protect against negative interpersonal experiences and perceptions relating to depression.

Wade & Myer
Helping clients come to terms with past hurts such as sexual, physical, or verbal abuse is often an important goal of therapy. Research suggests that specific treatments to help people forgive their offenders can be effective. However, these treatments have not been systematically compared with other treatments that are typically offered in real-world settings. The aim of this study was to compare a group-based explicit forgiveness intervention with process-oriented group therapy. Analyses indicated that both group formats were more effective than no treatment, resulting in less revenge, less negative reactions toward the offender, and fewer psychological symptoms. The two treatments did not differ from each other on any of the outcome variables.

Wade, Worthington, & Haake
Forgiveness interventions can help people forgive past offenses. However, few studies have compared forgiveness interventions with genuine alternative treatments. The authors compared forgiveness interventions with a therapeutic alternative treatment. Participants reduced unforgiveness and increased forgiveness regardless of treatment condition. Trait forgivingness was not related to change in forgiveness, whereas greater offender contrition was related to greater reductions in unforgiveness. The type of treatment may not be as important as factors common to the interventions.

Wohl
We examine the consequences of threat to the ingroup for emotional reactions to ingroup harm doing. It was hypothesized that reminders of a past threat to the ingroup would induce collective angst, and this emotional reaction would increase forgiveness of the ingroup for its harmful actions toward another group. In Experiment 1, Americans read an article about the war in Iraq that implied Americans would soon experience another attack or one where such implied future threat to the ingroup was absent. When the ingroup's future was threatened, forgiveness for the harm Americans have committed in Iraq was increased, to the extent that collective angst was induced. In Experiment 2, Americans experienced more collective angst and were more willing to forgive their ingroup for their group's present harm doing in Iraq following reminders of either the terrorist attacks on September 11, 2001, or the 1941 Japanese attack on Pearl Harbor compared to when the victimization reminder was irrelevant to the ingroup. We discuss why ingroup threat encourages ingroup forgiveness for current harm doing.
Wurmser
Clinical work shows again and again what large role the affect of resentment (alias unforgiveness) plays in psychopathology. It is not a simple affect and can be recognized as one important way of trying to solve early and late conflicts, but one that leads to a constant renewal of such conflicts. It has therefore a peculiar and special relationship to repetition compulsion. It is not only with patients that we encounter its intense and drive-like power of motivation, but we hit upon its presence in families and in social institutions. Political leaders owe their power of persuasion often, maybe mostly, to the skillful play on widespread and sometimes contradictory resentments; their own often palpably burning resentment may serve as a magnetically sensitive instrument resonating to the popular and multiply caused sense of resentment. Furthermore, it was Nietzsche and Scheler who drew attention to the degree of resentment which animates the morality of the West, particularly that of Christianity. Antisemitism represents a particularly virulent form of resentment. The connection of morality and resentment is also clinically confirmed over and over again. In our analytic work, we keep observing how the value judgments and the underlying value attitudes are many times permeated by a spirit of resentment. This may not only hold true for the patients themselves, but we often notice how a deep resentment has dictated the value feelings which were transmitted from generation to generation in the family and how it has dominated entire religious and ethnic communities. In the inner life of the patients, this resentment shows itself in a double form: on the one side as a yelling inner voice of self-beratement and self-condemnation, on the other side in the enduring bitterness, in the simmering indignation that suddenly breaks out in impulsive actions and in defiance against the expected or perceived condemnation from without.

Xie
The purpose of the comprehensive model presented here is to explain the underlying mechanism by which corporations can repair customer trust after negative publicity. The study sets out to examine corporate informational, affective, and functional initiatives managers take to influence three trustworthiness factors—competence, benevolence, and integrity—and to elicit forgiveness. A scenario-based experiment conducted to test the conceptual model found support for most hypotheses. According to the results, rebuilding a trustworthy image and earning consumer forgiveness are crucial steps in repairing consumer trust. A clear pattern of influential factors for different trustworthiness aspects was found, indicating that affective initiatives are the most effective strategy in shaping a corporate image of integrity and benevolence, and that providing sufficient information is a key activity for enhancing consumers' judgment about the firm's competence.

Yaben
The aim of this work is to explore the place of forgiveness in the dynamics of divorce and the relation among forgiveness, demographics (gender, age and income, length of marriage, time passed since divorce, and the capacity to rebuild one’s life), initiative and attitudes toward divorce, and attachment style and loneliness in a sample of divorced persons. A total of 40 divorced persons (18 men and 22 women) participated in this study. No differences in participants' attachment style, forgiveness (yes–no), or forgiveness level related to gender were found. Forgiveness was related to age, years married, years divorced, income level, secure attachment, and romantic loneliness. Level of forgiveness was related to having remarried or lived with someone after the divorce, secure attachment, romantic loneliness, and unfavorable attitudes toward divorce. We found a negative association between initiative in the divorce and forgiveness and forgiveness level, and none with dependence—emotional or instrumental. Linear regression analysis showed that, in our sample, 37.4% of the variance of forgiveness was explained by security of attachment and age. Level of forgiveness was explained in 28.3% of its variance by initiative (negatively), secure attachment, and romantic loneliness.
Young
Contemporary moral psychology often emphasizes the universality of moral judgments. Across age, gender, religion and ethnicity, people’s judgments on classic dilemmas are sensitive to the same moral principles. In many cases, moral judgments depend not only on the outcome of the action, but on the agent’s beliefs and intentions at the time of action. For example, we blame agents who attempt but fail to harm others, while generally forgiving agents who harm others accidentally and unknowingly. Nevertheless, as we report here, there are individual differences in the extent to which observers exculpate agents for accidental harms. Furthermore, we find that the extent to which innocent intentions are taken to mitigate blame for accidental harms is correlated with activation in a specific brain region during moral judgment. This brain region, the right temporo-parietal junction, has been previously implicated in reasoning about other people’s thoughts, beliefs, and intentions in moral and non-moral contexts.