Balliet
Research examining the relationship between the Big Five traits and forgivingness has focused primarily on the traits agreeableness and neuroticism. To date, there are mixed findings on the relationship between conscientiousness and forgivingness. This paper presents research and theory that predicts a positive relationship between conscientiousness and forgivingness, and in order to examine this hypothesis, conducts a quantitative review of 15 studies (n = 2285) reporting this relationship. This analysis results in a small positive effect size (r = .17). Implications and directions for future research are discussed.

Barnes
Given the weak and potentially tenuous association between religiosity and actual forgiveness reported in the literature, why is it that religious people consistently predict they would forgive interpersonal offenses? Using a newly devised method for testing multiple mediator models, two studies were conducted to examine the hypothesis that religious people’s forgiveness values mediate the relationship between religiosity and forgiveness forecasts, independent of self-perceived past forgiveness tendencies. The first study focused on predicted forgiveness of hypothetical offenders, and the second examined forecasted forgiveness of those responsible for the terrorist attacks against the United States on September 11, 2001. In both studies, the mediating role of forgiveness values (independent of past forgiveness tendencies) was established, suggesting a value-congruent bias in religious people’s forgiveness forecasts.

Jacinto
This study explores the relationship of self-forgiveness and adaptive coping, religious/spiritual practices, social support, decreased grief, and mental well-being. 133 caregivers were surveyed. Bivariate analysis and stepwise regression models revealed that decreased grief, adaptive coping, and social support were significant in explaining the variation in self-forgiveness. This is one of the first studies to address self-forgiveness as part of the grieving process of Alzheimer’s caregivers. Future directions are explored supporting inclusion of self-forgiveness as an aspect of grief and adaptive coping; which is further enhanced by the level of social support experienced by the caregiver.

Johnson
We examined how the behavioral inhibition system (BIS) and behavioral activation systems (BAS) predict vengefulness and forgiveness. Participants (N=159) completed measures of BIS, BAS, vengefulness, and forgiveness of self, others, and situations. Initial regression analyses indicated that both BIS and BAS predicted vengefulness. Based on this finding, we examined whether Anxiety and Fear—components of the BIS—and three BAS subscales—Reward Responsiveness, Drive, and Fun-seeking—predicted vengefulness. Only BAS-Drive demonstrated statistically significant ability to predict vengefulness. Higher levels of BIS also predicted lower levels of self- and situational-forgiveness while BAS was not predictive. BIS and BAS did not predict other-forgiveness. The importance of modeling vengefulness and forgiveness within the context of the BIS/BAS distinction is discussed.
**Lawler-Row**

Forgiveness is proposed to be an important pathway through which the effects of religion on health are mediated. Three separate studies were conducted to examine this hypothesis. In Study 1, older adults (n = 605) completed measures of forgiveness, religiosity, and health. Feeling forgiven by God fully mediated associations between frequency of attendance, frequency of prayer, and belief in a watchful God with successful aging. Self-forgiveness and forgiveness of others partially mediated the religion–health relationships. In Study 2, 253 older adults completed measures of trait forgiveness, religiosity, and health. Trait forgiveness fully mediated associations between prayer and intrinsic religiosity with illness symptoms and 5 dimensions of successful aging. In Study 3, 80 middle-aged men and women completed state and trait forgiveness measures, as well as religiosity and health measures. State forgiveness fully mediated the relationships between existential well-being and both symptoms and medications, and trait forgiveness fully mediated the relationship between religious well-being and both intrinsic religiosity and quality of sleep. State forgiveness partially mediated the relationships between spirituality and both sleep and depression. Within adults, unselected with regard to religious affiliations or beliefs, a variety of religious variables, health outcomes, and forgiveness measures were interrelated. In the majority of cases, forgiveness either partially or fully mediated the religion–health relationships.

**Keifer**

Teaching parents how to forgive transgressions of parenting partners may reduce negative emotions, increase positive emotions, and, thus, decrease parenting stress. We implemented a waiting-list design to investigate the efficacy of a 9-hour psychoeducational group intervention, Forgiveness and Reconciliation through Experiencing Empathy (FREE), presented to 27 parents and caregivers of children 0–9 years old. Participants receiving FREE exhibited increased forgiveness of a target offense by the parenting partner and increased forgiveness of all parenting offenses. This study offers initial evidence that an intervention to promote forgiveness and reconciliation in parents could be beneficial and might improve parenting relations.

**Pronk**

To establish what it takes to forgive, the present research focused on the cognitive underpinnings of the forgiveness process. We conducted four studies that examined and supported the prediction that executive functioning (a set of cognitive control processes) facilitates forgiveness. First, a correlational study revealed a positive relation between executive functioning and dispositional forgiveness (Study 1). Second, a longitudinal study demonstrated that executive functioning predicts the development of forgiveness over a period of 5 weeks after the offense (Study 2). Finally, two experiments examined when and why executive functioning facilitates forgiveness. Specifically, and in line with predictions, Studies 3 and 4 showed that executive functioning facilitates forgiveness only in the case of relatively severe (as compared with mild) offenses. Furthermore, Study 4 provided evidence for a psychological mechanism underlying the relation between executive functioning and forgiveness by demonstrating the mediating role of rumination about the offense. Implications of these findings for the literature on forgiveness and the role of executive functioning in interpersonal relationships more generally are discussed.
Undergraduate student volunteers (N=97) were randomly assigned to one of two six-hour forgiveness psychoeducational seminars or to a wait-list control group. Based on attachment theory, forgiveness was conceptualized in relation to the care-giving behavioral system (Mikulincer & Shaver, 2007). Both the Empathy Forgiveness Seminar and the Self-enhancement Forgiveness Seminar facilitated forgiveness to a greater degree than the wait-list control group at post-test and six-week follow-up. Empathy mediated changes in participants' forgiveness scores regardless of seminar condition. Shame-proneness was negatively related to post-test forgiveness scores and guilt-proneness was positively related to forgiveness at post-test and follow-up. Implications for interventions are discussed.

Psychological group interventions to promote forgiveness have been studied mainly with college students who are struggling to forgive. Mental health counselors must tailor interventions to different populations. It is important to investigate whether forgiveness interventions generalize to different contexts. In the present study, we provide a rigorous test for adaptation of one evidence-based psychoeducational group intervention. Five pre-test/post-test interventions were conducted in the Philippines adapting a five-step forgiveness model for both religion and culture. Groups were conducted at three Christian churches (n = 5 for individuals; and n = 8 and n = 7 for couples participating individually); one Christian retreat center (n = 8); and one college dormitory (n = 4). Participants reported a decrease in unforgiving motivations toward their offenders and an increase in forgiveness of the offenders. Adapting the Christian-oriented forgiveness model to both Filipino culture and religious terminology was generally effective, suggesting robust application in practice.