Allemand
Given the positive individual and relationship benefits associated with interpersonal forgiveness, the present study examines the association of trait forgiveness and relationship satisfaction with episodic forgiveness. One hundred and eighty participants in romantic relationships answered questions about forgiving the most serious transgression in their relationship. Both trait forgiveness and relationship satisfaction were related to forgiveness of the transgression. For participants in the process of forgiving, relationship satisfaction moderated the link between trait forgiveness and episodic forgiveness. At relatively higher levels of relationship satisfaction, trait forgiveness and episodic forgiveness were positively related whereas they were negatively related at lower levels of relationship satisfaction. Results are discussed in terms of the roles that trait forgiveness and relationship satisfaction play in regard to episodic forgiveness in romantic relationships.

Anderson
Through qualitative research based on interviews, I describe how psychoanalytic practitioners perceive forgiveness, a complex subject with cultural, religious and political associations. They see it as important, and sometimes at the heart of the psychoanalytic endeavor. Analytic thinking has enriched what is essentially a concept determined by religions and cultures. The development of the capacity to forgive requires consciousness and empathy, for both self and other, and the need for appropriate metabolizing of aggression.

Brown
Two studies investigated the associations between religious fundamentalism (RF) and aspects of dispositional forgiveness: pro-forgiveness attitudes and the tendency to forgive others. In Study 1, a direct self-report measure of RF was significantly associated with pro-forgiveness attitudes, but not with the tendency to forgive. In Study 2, we conceptually replicated these results by combining a measure of religiosity and a measure of need for structure, a cognitive style variable related to rigid, categorical thinking. A significant interaction between religiosity and need for structure revealed that the positive association between religiosity and pro-forgiveness attitudes was higher among respondents who were also high in need for structure. As expected, this pattern did not occur with the tendency to forgive, which was positively related to religiosity but negatively related to need for structure.

Burnette
Integrating theories of attachment and forgiveness, we predicted that secure attachment reduces angry rumination and promotes forgiveness. To examine this prediction, in Study 1 (n = 213), participants completed the Experience in Close Relationships Scale (ECR; Brennan, Clark, & Shaver, 1998) and the Trait Forgiveness Scale (TFS; Berry, Worthington, O'Connor, Parrott, & Wade, 2005). Individuals who were classified as securely attached displayed greater dispositional forgivingness than did insecurely attached individuals. In Study 2 (n = 218) we included the Dissipation-Rumination Scale (DRS; Caprara, 1986). Results from Study 2 replicated the association between attachment security and greater dispositional forgivingness and confirmed the mediating role of angry rumination in the attachment-forgivingness relation.
**Cardi**
The present study examined whether self-esteem would moderate women's affect after being exposed to brief instructional interventions tapping into two dimensions of forgiveness: an interpersonal dimension focusing on forgiving the offender, and an intrapersonal dimension focusing on letting go of one's negative affect toward the offender. The positive and negative affect of 79 women with a history of victimization was assessed after they listened to instructions for either granting forgiveness, letting go of their negative affect, or relaxation (control). Results indicated differential effects of the instructions on emotions directed toward themselves versus toward the offender. Women had more negative emotions about themselves when they received the granting forgiveness instructions, but they had greater positive emotions toward their offenders. Women's responses were moderated by self-esteem in that there was no differential effect of the instructions among women low in self-esteem, but women high in self-esteem had a relatively positive response to the letting-go instructions and a generally negative reaction to the traditional forgiveness instructions.

**Exline**
Why do people choose to apologize or withhold apology, and what are the consequences of these decisions? We addressed these questions in two within-participants studies of undergraduates. Participants consistently reported more regret about non-apology than apology. Regrets about apology were linked with mutual grudges, protests of innocence, unsafe relationships, and apologies seen as insincere, premature, or fear-based. Regrets about non-apology were linked with persistent remorse, self-punishing attitudes, and seeing the offended party as innocent of wrongdoing. Theoretical and clinical implications are discussed.

**Fincham & Beach**
To examine potential causal relations between forgiveness and marital quality a sample of married couples (N=91) provided data regarding forgiveness and marital quality on two occasions separated by a 12-month interval. Structural equation modeling was used to examine direction of effects. For women, paths emerged from forgiveness to marital quality and vice versa. For men, the direction of effect was from marital quality to forgiveness. The concurrent association between the two constructs mediated the longitudinal relationship between them for wives but not for husbands. These results are discussed in relation to an emerging body of theory and research on the role of forgiveness in marriage.

**Fincham, Beach, & Davila**
Does forgiveness predict later conflict resolution in married couples? Twelve-month follow-up data on conflict resolution were collected from the couples studied by F. D. Fincham, S. R. Beach, and J. Davila (see record 2004-11293-007), who had provided earlier reports of forgiveness and conflict resolution. For wives, the positive dimension of forgiveness or benevolence predicted husbands' later reports of better conflict resolution controlling for initial levels of conflict resolution. This finding was independent of wives' marital satisfaction and the degree of hurt engendered by husbands' transgressions. For husbands, the only predictor of wives' reports of later conflict resolution was initial level of conflict resolution. The findings are discussed in terms of the direction of effect between forgiveness and conflict resolution and of the mechanisms that might link them.
**Finkel**

Two studies examined how destiny beliefs (that potential relationships are or are not "meant to be") interact with state attachment anxiety to predict forgiveness tendencies. In Study 1, participants experienced an experimental manipulation of attachment anxiety (vs. security) before indicating the degree to which they would forgive a series of hypothetical partner offenses. In Study 2, participants reported every 2 weeks for 6 months (14 waves in total) on offenses enacted by their partner and indicated the degree to which they forgave the partner, both concurrently and 2 weeks later. Consistent with predictions, results revealed Destiny Beliefs × State Attachment Anxiety interaction effects: Strong (relative to weak) destiny beliefs predicted reduced forgiveness tendencies for individuals experiencing state attachment anxiety, but such beliefs were not associated with forgiveness for individuals experiencing state attachment security. Results from Study 2 suggest that this interaction effect was significantly mediated through trust in the partner.

**Friedburg**

The current study investigated the relationship between trait forgiveness and cardiovascular reactivity (CVR) and recovery in 99 normotensive participants (mean age = 33.8). Cardiovascular parameters were obtained at 2-minute intervals during a 10-minute baseline period and a 20-minute recovery period, and at 1-minute intervals during a 4-minute anger recall task and a 4-minute serial subtraction task without harassment. Participants filled out a self-report measure of forgiveness prior to the laboratory procedure. Although forgiveness was not related to CVR, higher levels of trait forgiveness were predictive of lower diastolic blood pressure (DBP) at baseline (p < .02) and faster DBP recovery (p < .003). Findings suggest that forgiveness may be related to overall reductions in blood pressure levels and may aid in cardiovascular recovery from stress. The results also provide preliminary evidence that forgiveness may impact cardiovascular health not through a myocardial or vascular pathway, but through another mechanism.

**Friesen**

Four studies employing a prototype approach tested the convergent and discriminant validity of a lay forgiveness representation. In Study 1, participants nominated a wide range of forgiveness features. In Study 2, participants rated the centrality of forgiveness features, which created a reliable graded structure from central to peripheral features. Study 3 tested the convergent validity of this lay forgiveness representation while controlling for several confounding variables. In Study 4, the discriminant validity of this lay forgiveness representation was tested through a categorization procedure. The findings replicate and extend prior research on forgiveness (Kearns & Fincham, 2004), and support the psychological reality of a lay forgiveness representation distinct from other victim responses.
**Karremans**

Hitherto, the literature on forgiveness has almost exclusively focused on the role of deliberative processes (e.g., attribution processes) in determining forgiveness. However, in the present article, we argue that in the context of close relationships, the inclination to forgive can be relatively automatically evoked in response to an offense. Four studies provide evidence relevant to this general hypothesis. Studies 1 and 2 demonstrate that the subliminal presentation of close others (versus non-close others or a control word) induces a relatively strong inclination to forgive various offenses. Study 3 provides insight into the cognitive processes that underlie the closeness-forgiveness link, demonstrating that thinking of (a transgression of) a close other (compared to a non-close other) leads to enhanced accessibility of the construct of forgiveness. Finally, Study 4 demonstrates that forgiving responses toward a close offender are less dependent on cognitive resources than are forgiving responses toward a non-close offender, suggesting that, in close relationships, the inclination to forgive arises in a relatively effortless, habitual manner. Implications for theorizing on how people forgive are being discussed.

**Koutsos**

This study examined a multi-factorial model of forgiveness in which personality of the offended party, disposition to forgive, and context-specific factors were examined as predictors of forgiveness in a specific situation. A community sample of adults (N = 128) was recruited from Australia and New Zealand. Regression analyses indicated that individuals scoring higher on agreeableness and spirituality, and lower on neuroticism, reported a greater disposition to forgive. Disposition to forgive mediated the relationship between individuals' agreeableness and their reported forgiveness in a specific situation. Factors that predicted unique variance in forgiveness of a specific offence were the offended party's disposition to forgive, the value they placed on the relationship with the transgressor, positive offender actions (e.g., listening, apologising, providing compensation), and expecting the transgressor to repeat the offence. The findings support the idea that interpersonal forgiveness involves the interplay of factors that are both intrinsic and extrinsic to individuals.

**Legaree**

This article is a critical review of how forgiveness is conceptualized in the family therapy, counseling, and clinical psychology literature. A systematic analysis of themes in a fairly comprehensive set of texts was carried out. Three main dimensions emerged along which therapist authors' viewpoints can be located: essentiality, intentionality, and benevolence. Therapy practices and values that correspond with positions along these dimensions are presented. The analysis reveals that greater exploration is needed regarding how forgiveness is related to diversity (e.g., gender, culture, religion, etc.), marginalization, and relations of power. Our objective is to provide a conceptual map for clinicians so that they might locate their own thinking about forgiveness and be better equipped to work sensitively with the forgiveness views and values of their clients.
Little
The health of an organization's leader has profound implications not only for the leader, but also for the organization itself and for its members. This study focused on three indicators (positive affect, engagement, forgiveness behaviors) of stress, the positive stress response, and three indicators (negative affect, burnout, revenge behavior) of distress, the negative stress response, in relation to the health of pastors, whose jobs closely parallel those of leaders in all types of organizations. Results indicated that both positive affect and revenge behavior were significantly related to health. A post-hoc analysis indicated that work-family conflict was negatively related to revenge behavior, while family-work conflict was positively related to revenge behavior, and that engagement was negatively related to revenge behavior. These results are discussed in terms of their implications for future studies of leader health, and their practical applications for promoting leader health while preventing distress.

Neto
Recent evidence indicates that personality plays a role in the study of forgiveness, but the literature has been limited. This study sought to determine whether gratitude accounted for a significant portion of the variance beyond that of personality in the study of dispositional forgiveness (enduring resentment, sensitivity to circumstances, and overall propensity to forgive). One hundred and fifty-two Portuguese college students (51% females and 49% males, mean = 21.10 years) participated in the study. The results confirmed that personality, particularly agreeableness and neuroticism correlate with enduring resentment and overall tendency to forgive. Additionally, results using multiple regression models indicated that gratitude explained a significant amount of variance of overall propensity to forgive.

Maltby
The present study investigated forgiveness in a traditional cognitive model of stress appraisal and coping and in a more recent model that includes the construct of low control stressors. One-hundred sixty six men and 168 women completed measures of forgiveness, primary stress appraisals, and coping strategies. For men, forgiveness was found to be positively associated with the use of challenge appraisals, and negatively associated with the use of loss appraisals and emotion-focused coping. For women, forgiveness was found to be positively associated with emotion-focused coping and acceptance, and negatively associated with avoidance. The results for women indicate that when forgiveness situations are conceptualized as low-control stressors, we are able to explain the relationships between forgiveness, appraisal, and coping. The results for men are broadly in line with a more traditional model of coping, which does not consider the construct of low control. Crucial differences in the ways that men and women appraise and cope with situations involving forgiveness are discussed.
McCullough
In 3 studies, the authors investigated whether within-persons increases in rumination about an interpersonal transgression were associated with within-persons reductions in forgiveness. Results supported this hypothesis. The association of transient increases in rumination with transient reductions in forgiveness appeared to be mediated by anger, but not fear, toward the transgressor. The association of rumination and forgiveness was not confounded by daily fluctuations in positive affect and negative affect, and it was not moderated by trait levels of positive affectivity, negative affectivity, or perceived hurtfulness of the transgression. Cross-lagged associations of rumination and forgiveness in Study 3 more consistently supported the proposition that increased rumination precedes reductions in forgiveness than the proposition that increased forgiveness precedes reductions in rumination.

Mullet
Experiment 1 compared the cognitive processes involved in blame and forgiveness judgments under identical experimental conditions. Experiment 2 was a replication of Experiment 1 with 4 judgment scales: willingness to prosecute, willingness to avenge, resentment level, and willingness to make up. Participants were presented with 32 scenarios in which a doctor made a medical error. These situations contained 5 items: the degree of proximity with the doctor (e.g., a family doctor known since childhood), the degree of negligence, the severity of consequences, apologies or contrition, and cancellation of consequences. Functional cognitive analysis grouped judgments into 2 categories: blame-like judgments (blame, prosecution, and revenge) and forgiveness-like judgments (resentment, forgiveness, and reconciliation). Blame-like judgments were characterized by additive integration rules, with negligence followed by apologies as the 2 main cues. Forgiveness-like judgments were characterized by an interactive integration rule, with apologies followed by negligence as the 2 main cues.

Person
All relationships are subject to hurts, some unintentional, some intentional. If unaddressed, these hurts fester and destroy relationships. The primary mode of resolution for such difficulties is forgiveness, sometimes freely proffered, sometimes in response to being asked for an apology. In contrast to forgiveness, the psychoanalytic literature has long focused on discussions of guilt. Perhaps the subject of forgiveness seemed more integral to a religious dialogue than to a psychological one. Forgiving or being forgiven has different meanings for different people. Some, priding themselves as being virtuous victims of an aggressor, forgive too easily, only to discover that the aggressor reinstates the abuse. Forgiveness may then prove less useful than struggling to find a way to restore moral order to their lives.
Recine
This paper is a report of a concept analysis of forgiveness. Background. Worldwide interest in and funding for forgiveness research has brought about a body of knowledge from many disciplines that could be clinically useful to nursing. At this time, nurse scholars are beginning to challenge one another to focus on this important area of inquiry. To date, however, most scholarship on forgiveness has been conducted in related disciplines, rather than in nursing. Conceptual and theoretical work is needed in nursing to promote knowledge development in this area. Method: The CINAHL, Medline and PsycInfo databases were searched for papers published between 1990 and 2007 using the keywords, forgiveness, forgive, or reconciliation in the title or abstract. The non-linear evolutionary process of concept analysis was used to identify the concept of interest, its origins, realm, attributes and context, characteristics, and implications. Forgiveness was also explored from an international multi-cultural perspective. An exemplar is included to illuminate the concept. A total of 34 scholarly works from a variety of disciplines were included in the analysis. Findings: A definition of forgiveness emerged from the analysis, as well as a multicultural understanding of the concept. Three important attributes of forgiveness are that it is the relinquishing of a negative response, replacing the negative response with a benevolent response, and a process that occurs over time. Multi-cultural attributes centre on group harmony, re-establishing harmonious connections between people, and the morality of considering others as worthy of love and understanding. Conclusion: A multi-cultural understanding of forgiveness may provide the impetus for further theory development and research in nursing, and could be used to educate nurses on beginning interventions in this area.

Risen
Do people distinguish between sincere and insincere apologies? Because targets and observers face different constraints, we hypothesized that observers would differentiate between spontaneous and coerced apologies but that targets would not. In Studies 1 and 2 participants either received or observed a spontaneous apology, a coerced apology, or no apology, following a staged offense, and the predicted target-observer difference emerged. Studies 3-5 provided evidence in support of 3 mechanisms that contribute to this target-observer difference. Studies 3 and 4 indicate that this difference is due, in part, to a motivation to be seen positively by others and a motivation to feel good about oneself. Study 5 suggests that social scripts constrain the responses of targets more than those of observers.

Robb
Forgiving, long encouraged by practitioners of Rational Emotive Behavior Therapy (REBT), is shown to be an elegant antidote to anger requiring recognition of two things. First, what happened was bad, or wrong. Second, the author of the bad or wrong occurrence is responsible for having done it. After reviewing some basic REBT points, an analysis of self-forgiveness underlines the importance of receiving as well as issuing forgiveness and the relationship of forgiving to depression and guilt. The importance of reconciling when forgiving self, the world-in-general and, for believers, omnipresent supernatural beings is presented. Reconciliation as finding enjoyment with that which also blocks, or has blocked, the fulfillment of our desires is also discussed.
Strelan
The relationship between belief in a just world (BJW) and forgiveness was examined in 275 participants. Personal BJW was positively related, and unjust world beliefs negatively related, to forgiveness of others. Personal and general BJW were each positively related to self-forgiveness. Gratitude mediated the relationships between personal BJW and forgiveness of others, and unjust world beliefs and forgiveness of others. Self-esteem mediated the relationships between personal BJW and self-forgiveness, and general BJW and self-forgiveness. It appears that BJW reflects a general disposition to respond to transgressions in a prosocial and adaptive manner, suggesting that the relationship between justice and forgiveness may not be as incompatible as what a first glance suggests. That is, people who are motivated by a concern for justice may also be more likely to possess a forgiving disposition.

Stubbs
The virtues claimed for restorative justice include its emotional engagement with crime and the opportunities afforded to participants by its discursive character. Yet these issues are rarely explored from a perspective that is attentive to gendered or other asymmetrical forms of social relations. This article explores key issues that remain under-developed in the restorative justice literature from a feminist perspective, taking domestic violence as a focus. Central to this analysis are questions of victims' interests and safety, expectations about the victim's role and the appeal to apology and forgiveness in much of the restorative justice literature. It is argued that the challenge of taking gendered harms seriously may require an approach that differs from common restorative justice practices such as the development of hybrid models that draw from both conventional criminal justice and restorative justice.

Sutton
We examined the relationship of gender, forgiveness, and spirituality to restoration attitudes expressed toward pastors who committed a transgression. In Study 1, participants' restoration responses favored the opposite gender. In Study 2, men and women responded differently depending on the offense. Dispositional forgiveness was significantly associated with pastoral restoration following offenses of infidelity, anger, child abuse, and substance abuse. Measures of spirituality were primarily associated with forgiveness but explained little of the variance in restoration attitudes.

Tripp
Once a working relationship is damaged through an act of injustice, how do the victim and offender repair their relationship? What causes the victim to let go of the anger and resentment and then reconcile with the offender? We propose a theory that the likelihood of forgiveness and reconciliation is greatly enhanced, and revenge and avoidance greatly decreased, if justice is first served. That is, forgiveness follows justice; without justice, forgiveness is much less likely. Justice may be served one of three ways: (1) by the victim evening the score; (2) by the organization punishing the offender; or (3) by the offender repenting. We recommend that managers establish a procedurally just climate so that victims of offense seek distributive justice through formal channels rather than seeking it themselves through revenge.
Tsang
We examined victim and offender correlates of forgiveness for intimate partner violence. Participants were from couples (132 women, 75 men) in which males were convicted of intimate partner violence and court-ordered into an intervention program. In women, empathy and general religiousness positively related to forgiveness, but attributions of blame were unrelated to forgiveness. Several dispositional variables in men were associated with forgiveness in women. Men who were more dominant were more likely to be forgiven, but men with more psychological problems were less likely to be forgiven. Many offender effects were mediated by women's state empathy.

Williamson
Three studies examined the subjective experience of forgiveness. Studies 1 and 2 revealed the affective, cognitive, and behavioral consequences of transgressions, and revealed that the forgiveness experience comprises relief from psychological pain, increased empathy and positive regard for offenders, the actualization of religious values, the discovery of new meaning, and movement toward reconciliation with offenders. Study 3, an experiment, revealed that those who have forgiven experience more of these benefits of forgiveness than those who have yet to forgive or than those who reflect on their experiences prior to forgiveness. Study 3 also demonstrated the differential impact of offense severity, victim-offender closeness, and victim religiosity on the five underlying dimensions of the forgiveness experience. Implications of the forgiveness experience for counseling and therapy are also discussed.

Witvliet
This experiment assessed the emotional self-reports and physiology of justice outcomes and forgiveness responses to a common crime, using a three Justice (retributive, restorative, no justice) × 2 Forgiveness (forgiveness, none) repeated-measures design. Participants (27 males, 29 females) imagined their residence was burglarized, followed by six counterbalanced justice-forgiveness outcomes. Imagery of justice—especially restorative—and forgiveness each reduced unforgiving motivations and negative emotion (anger, fear), and increased prosocial and positive emotion (empathy, gratitude). Imagery of granting forgiveness (versus not) was associated with less heart rate reactivity and better recovery; less negative emotion expression at the brow (corrugator EMG); and less aroused expression at the eye (lower orbicularis oculi EMG when justice was absent). When forgiveness was not imagined, justice-physiology effects emerged: signs of cardiovascular stress (rate pressure products) were lower for retributive versus no justice; and sympathetic nervous system responding (skin conductance) was calmer for restorative versus retributive justice.
Ysseldyky
It was argued in the present investigation that dispositional forgiveness and vengeance would be
differentially related to components of rumination, and thus the mediating role of rumination in
their relations with psychological health would also vary. Male and female undergraduates (N =
183) completed questionnaires assessing predispositions toward forgiveness, vengefulness,
rumination, depressive affect, and life satisfaction. Regression analyses revealed that higher
forgiveness and lower vengefulness were associated with greater psychological health (lower
depressive affect; higher life satisfaction). Moreover, the relations between forgiveness (but not
vengefulness) and psychological health were partially mediated by the decreased propensity of
high forgivers to endorse ruminative brooding. These findings suggest that, although forgiveness
and vengeance may be related, their impacts on psychological health reflect distinct ruminative
tendencies.