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Gender and Forgiveness in Early Married Couples

A thesis proposal submitted in partial fulfillment of the requirements for the degree of
Master of Science at Virginia Commonwealth University

by

Andrea J. Lerner
B.S., Austin College, 2003

Director: Everett L. Worthington, Jr., Ph.D.
Professor, Department of Psychology

Virginia Commonwealth University
Richmond, VA
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Abstract

Gender and Forgiveness: A Qualitative Review of 20 Years of Empirical Literature

By Andrea J. Lerner, B. A.

A thesis submitted in partial fulfillment of the requirements for the degree of Master of Science at Virginia Commonwealth University

Virginia Commonwealth University, 2006

Major Director: Everett L. Worthington, Jr., Ph.D., Professor, Department of Psychology

Ninety-five studies that addressed the possibility of gender differences in forgiveness literature are reviewed. Gender differences were examined with respect to predictor variables and outcome variables. Participants were 314 couples from the community who had been married less than one year. Participants filled out questionnaires. Males were more forgiving and were more committed to the marriage. However, females were more successful at granting forgiveness. In addition, females were more religious and reported more symptoms of depression, anxiety, and hostility. Four structural equation models were tested in order to test for gender differences. Structural models including the latent variables of marital satisfaction, marital commitment, marital forgiveness, and mental health fit the data better for males than for females. Results support the conclusion that there are gender differences in forgiveness in recently married couples.

Chapter 1

Introduction

Marriage is important to individuals. Marriage has been associated with better physical and mental health (reducing personal and societal costs) and with increased economic efficiency (increasing net worth and earning power). Conflict resolution and communication skills affect marital satisfaction and stability (Fincham, Beach, & Davilia, 2004), but to fully predict marital adjustment, recent investigators suggest that communication variables should be supplemented by repair of the affective bond in the event of almost inevitable transgressions (Jacobson & Christensen, 1996; Kelly, Fincham, & Beach, 2003).

Forgiveness can help couples repair damaged emotional bonds. Some researchers have empirically found gender differences in forgiveness in married couples (for a review, see Fincham et al., 2005). Almost no theory explains why gender differences in forgiveness might occur. I investigate several possible theoretical explanations. First, men and women may differ in style of moral reasoning. Transgressions are usually perceived as injustices (Exline et al., 2003). Kohlberg and Gilligan, two psychologists who have theorized about moral reasoning, focused on gender differences in moral reasoning. Kohlberg (1969) emphasized justice-based morality; Gilligan (1981), relationship-based morality. These orientations are likely to show up as contractual versus covenantal views of marriage (Ripley et al., 2005). Second, men and women typically differ in religious commitment. Religion predicts forgiveness (McCullough & Worthington, 1999). Thus, gender differences in forgiving might be a result of male-

female differences in religious commitment. Third, men and women have been found to differ in dispositional forgivingness, which might affect forgiveness in marriage and mental health. Fourth, men and women might treat transgressions differently within the marriage. Thus, one gender might act more hurtfully, experience more emotion, or forgive more.

If gender differences do exist, then it is important to study what the gender differences are in order to help maximize the effectiveness of forgiveness interventions for married couples. In this thesis, I review the literature on gender and forgiveness in Chapter 2. In Chapters 3, 4, 5, and 6, I report a study to test whether gender differences in forgiveness exist within early married couples who volunteered from the community to participate in a funded research study. I use data from that project to investigate hypotheses bearing on gender differences and potential reasons for them.

Chapter 2

Review of the Literature

Gender and Forgiveness: A Qualitative Review of 20 Years of Empirical Research

Research on forgiveness has become a prevalent topic of study in the past 20 years. Forgiveness has been studied from many different perspectives. For example, investigators have studied religious causes and effects of forgiving (e.g., Applegate, Cullen, Fisher, & Vander Ven, 2000; Azar & Mullet, 2002; Krause & Ellison, 2003; Mullet et al., 2003; Wuthnow, 2000), interventions promoting forgiveness (e.g., Van Loon, 1997; Worthington, Kurusu et al., 2000; Worthington, Sandage, & Berry, 2000), marital forgiveness (e.g., Fincham & Beach, 2002; Fincham et al., 2004; Fincham, Paleari, & Regalia, 2002; Gordon & Baucom, 2003), adolescents' forgiveness (e.g., Enright, Santos, & Al-Mabuk, 1989; Girard & Mullet, 1997; Lukasik, 2000; Middleton, 1997; Paleari, Regalia, & Fincham, 2003), personality and forgiveness (e.g., Ashton, Paunonen, Helmes, & Jackson, 1998; Brown, 2003; Maltby, Macaskill, & Day, 2001), and forgiveness of betrayal/infidelity (e.g., Finkel, Rusbult, Kumashiro, & Hannon, 2002; Gordon & Baucom, 2003; Mongeau, Hale, & Alles, 1994; Shackelford, Buss, & Bennett, 2002).

One issue that forgiveness research has acknowledged in passing, but neglected in terms of explicit focus of study is the relationship between gender and forgiveness. Many people assume women are usually more forgiving than men. Some investigators have tested for gender differences, but the tests have often been buried as almost an

afterthought in the results and not even discussed. Out of the 267 articles that I found addressing forgiveness, only 76 articles even acknowledged gender.

Results from research on forgiveness have revealed several benefits of forgiving. These include benefits to physical health, (e.g., Lawler et al., 2003; Maltby et al., 2001; Toussaint, Williams, Musick, & Everson, 2001; for reviews see Harris & Thoresen, 2005; Worthington & Scherer, 2004), mental health (for reviews see Enright & Fitzgibbons, 2000; Toussaint & Webb, 2005), and life satisfaction (e.g., Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003; Krause & Ellison, 2003). Although these findings need to be explored in more depth (for example, see the critique by Harris & Thoresen, 2005), it does seem that forgiving has the potential to produce positive effects. However, conditions for experiencing such benefits are nuanced. Even the establishment of these benefits rests on a thin foundation at present. The more that is learned about forgiveness, the better these benefits can be explained and promoted.

The variables relating to forgiveness that might produce such benefits are not well understood. Gender and its relation to forgiveness is one of the areas lacking in research. If gender is directly studied, a more complete picture of forgiveness may be uncovered. If real gender differences do exist in the variables leading to forgiveness, the process of experiencing forgiveness, the consequences of forgiving, and the responses to the promotion of forgiveness, then understanding those differences could (if they wish to do so) help people better forgive, seek forgiveness, or be responsive to interventions to promote forgiveness. People might also better understand whether forgiveness is desirable, or perhaps harmful, for men or women in different contexts. Gender

differences in forgiveness might also suggest different implications for men's and women's physical health, mental health, and life satisfaction.

Questions Addressed in This Review

In this present review, I examine three fundamental questions regarding gender and forgiveness. (a) Do men and women forgive differently? (b) If so, how? (c) And if so, why?

The *why* might turn out to depend on how men and women differ. Alternatively, gender differences in forgiveness might simply reside in the methods by which investigations have been made.

Men and women clearly differ in numerous ways. Personality characteristics may moderate gender-forgiveness connections. This might be because forgiveness is associated with differences in whether people rely on their valuing of relationships or on justice as a basis for moral reasoning (women might be more relationship-oriented); conscientiousness-based virtues versus warmth-based valuing of virtues (women might value warmth-based virtues more); religious commitment (women are in general more religious); emotional experience of the tender emotions of empathy, sympathy, compassion, and love (women may experience more of each); rumination (women often show more depressive rumination; men may show more angry rumination); vengeance (men show more vengeance); value on responsibility (women may expect less and feel more responsibility); responsiveness to excuses and concessions (women seem to react more positively); reactivity to denial and justifications (women react less vengefully); power (women are often in lower power positions); and Big Five agreeableness or

neuroticism (women might be higher in both; forgiveness has been positively associated with agreeableness and negatively associated with neuroticism).

Methodological considerations may tend to uncover or obscure gender effects. Often, gender effects might occur because a particular methodological choice heightens or minimizes gender stereotypes. For example, one might hypothesize that measures of trait forgivingness tend to pull for gender stereotypes because they ask people what they *usually* are like. Measures of state forgiveness tend to ask people about a particular (usually hurtful) interaction; thus, people are not encouraged to generalize. As an additional example, one might hypothesize that measuring forgiveness using a hypothetical scenario might again pull more for a gender-stereotyped response related to rating a response to an actual transgression. Other methodological moderators could potentially include measures of unforgiveness, vengeance, or forgiveness; type of measure (self-report; physical index; behavior; observations by an observer; peer ratings); questionnaires versus experiments; and type of relationships assessed (close ongoing relationships or stranger dyads). In ongoing relationships interactional and communication styles matter. Males may not forgive similarly to females because males and females often differ in communication styles. However, in stranger dyads or ended/ending relationships, communication does not occur (or at least not much communication), and thus gender differences might be minimized.

Theoretical Perspectives

The posing of these questions regarding gender is informed by a theoretical perspective on gender and a theoretical perspective on forgiveness. For gender, I suggest

gender differences are possibly informed by theoretical perspectives on justice and injustice (Gilligan, 1981; Kohlberg, 1978). For forgiveness, I suggest that Worthington and Wade's (1999) emotional replacement hypothesis provides a basis for theorizing.

Theories of Moral Reasoning

Commonly, many people seem to believe that women experience forgiveness more than men. This might reflect gender stereotyping of emotional expression (see Plant, Hyde, Keltner, & Devine, 2000). This belief is likely based, at least in part, on common assumptions about gender arising from theorizing by Gilligan (1981). Theorizing and studies of gender differences have often shown that women are more attuned to close relationships than are men, whereas men are more attuned to justice. Gilligan (1981) proposed this hypothesis in response to Kohlberg's (1969) stages of reasoning about justice. She criticized Kohlberg for assuming that justice was the primary basis of morality. Because men tended to be oriented more toward justice, Kohlberg's theory favored men as being in a more advanced stage of moral reasoning. In a meta-analysis and review, Jaffee and Hyde (2000) showed some widespread but modest support for Gilligan's (1981) hypothesis. Overall, the effect size of gender was about .2. Nevertheless, there was consistent support of Gilligan's hypothesis.

This might suggest a difference in reasoning and associated experiences of forgiveness. Normally forgiveness is considered within a context of injustice under most circumstances. If – as Gilligan (1981) theorized and Jaffee and Hyde (2000) supported – men focus more on justice issues (and thus might be less willing to forgive) and women

focus more on relationship issues (and thus might be more willing to forgive), then I hypothesize that there will be gender differences in forgiving.

Certainly, this will be nuanced by situational differences. For instance, in stranger dyads injustices do not involve ongoing relationships, minimizing women's focus on relationships and highlighting men's focus on justice (as it does also with women). In close ongoing relationships, perhaps both partners focus on the relationship. Perhaps it is relationships such as friendships, work relationships, and acquaintances where the gender differences in forgiveness or justice might be highlighted.

Theory of Forgiveness

Forgiveness often occurs (a) between potential forgiver and a stranger or a person with whom the forgiver might not wish to be in a relationship any longer (called *unilateral forgiveness* by McCullough, Worthington, & Rachal, 1997) or (b) in the context of close social relationships (called *interpersonal forgiveness* by McCullough et al., 1997). What people consider complete forgiveness differs in the context of these two types of relationships. For example, in a relationship between a stranger who hurts or offends a person and the potential forgiver, the forgiver will describe complete forgiveness as occurring if the negative emotions, motivations, and thoughts are reduced to negligible (Worthington, 2005). However, in a close personal relationship, if the partner offends, the person will not typically describe forgiveness as complete if nothing but the cessation of negative thoughts, feelings, and motivations occurs. Usually, the person wishes to repair the relationship. His or her feelings toward the person are such

that, if possible, complete forgiveness will involve healing of all negativity and perhaps even a net positive gain in relational quality.

Worthington and Wade (1999) argue that experiences of *emotional forgiveness* occur as people experience positive other-oriented emotions (i.e., empathy, sympathy, compassion, and love) or even positive non-self-focused emotions such as gratitude, humility, contrition, or hope (see Worthington, 1998) while they think about or imagine the transgression. It is hypothesized that relatively low levels of negative unforgiving emotions are neutralized by the positive emotions (which is Worthington & Wade's, 1999, emotional replacement hypothesis). In the event of stranger or non-continuing relationships, the negative unforgiving emotions are eliminated. In the event of close relationships, the unforgiving emotions are eliminated and the positive emotions (and positive affective context) are strong enough to result in (perhaps) a net positive emotional gain.

Exline et al. (2003) have argued that emotional forgiveness is distinct from *decisional forgiveness*. Decisional forgiveness is deciding to (a) control one's own behavior in interactions, (b) not seek revenge, (c) not express resentment, (d) and release the offender from any social debt incurred by the transgression (see Exline & Baumeister, 2000).

I have two main purposes in the following review of literature. I hope to provide up-to-date information of forgiveness literature addressing gender. I also hope to encourage research on forgiveness that directly studies and addresses gender, instead of research that only passively or indirectly acknowledges gender issues.

Method of the Review

I reviewed empirical journal articles focusing on forgiveness between 1983 and August of 2004. I further confined my review to those studies that investigated gender differences. First, I examined all empirical articles systematically in a hardcopy collection ($N=173$, Worthington, 2004). Of the 173 articles, 56 discussed forgiveness and gender issues. Second, on August 3, 2004, I searched *PsycINFO* (Psychological Abstracts) pairing the key words forgive, forgiveness, forgiving, or forgivingness with gender and sex. Of 37 previously unidentified articles (mainly dissertation abstracts) addressing forgiveness, that were uncovered in the search of *PsycINFO*, I found an additional eight that studied gender. Third, on August 15, 2004, I searched the *Dissertation Abstracts International* database pairing the same key words in the search of *PsycINFO*. I found 39 previously unidentified dissertations discussing forgiveness in which eight studied gender. Fourth, on August 18, 2004, I identified articles by consulting *Social Sciences Citation Index (SSCI)*. I searched for the most cited empirical articles dealing with forgiveness from 1983 to 2004. Of the 12 previously unidentified empirical articles, none addressed gender. Fifth, articles were obtained by reviewing the discussion sections and reference lists of all hardcopy empirical articles to find cited articles referring to gender findings. Out of the two additional empirical forgiveness articles mentioning gender, no previously unidentified articles that dealt with both forgiveness and gender were found. Sixth, I examined the table of contents of the most recent two years, 2002 through August 2004, for the top three journals that contained the most frequent sources of articles on forgiveness and gender (*Journal of Personality and*

Social Psychology, American Journal of Family Therapy, and Personality and Social Psychology Bulletin). I found one previously unidentified article addressing gender differences in forgiveness. I found the last three articles through personal correspondence with Fincham, because citations were discovered for several articles that he and colleagues had submitted for publication or were in press.

Thus, altogether I found a total of 76 articles in the forgiveness literature mentioning gender. Because some articles reported multiple studies, the 76 articles consisted of 95 different studies. Sometimes a study would compare men and women on several variables. I found a total of 209 gender comparisons. More specifically, there were 54 comparisons with gender differences, 43 comparisons with no gender difference comparisons, and 32 comparisons of gender predictors of forgiveness. In addition, there were two comparisons with gender differences in self-forgiveness and three comparisons with no gender differences in self-forgiveness. Also, there were four comparisons with gender differences in unforgiveness and one comparison with no gender differences in unforgiveness. There were five predictors of unforgiveness. In addition, forgiveness-related issues from the offender's point of view were addressed. There were 10 comparisons of gender differences in offender point of view and there were two comparisons of no gender differences in offender point of view. Lastly, gender-related findings that were not directly related to forgiveness were addressed (e.g., personality characteristics, attitudes, reporting of betrayals etc). There were 40 comparisons with gender related differences and 13 comparisons with no gender related differences. The articles considered in the present review are listed in Table 1a, 1b, 1c, and 1d

Table 1a Gender Differences in Forgiveness, Gender-Related Differences in Forgiveness Studies, and Gender Differences in Unforgiveness

Author (Date)	Participants	Instruments	M > F M = F F > M In Forgive- ness	Measure of Forgiveness	Trait or State	Actual or Hypo- thetical	Type of Study	Gender- Related Findings	Unforgive- ness Findings	Additional Findings
Applegate, et al. (2000)	Randomly selected statewide sample of Ohio residents with 559 respondents out of 1,000	Religious views on a 6 pt. Likert scale; forgiveness with three themes from the Bible including (forgiveness is required, forgiveness is limitless as long as offender repents, and we should hate the sinner); Biblical Literalism of 4- item scale by Grasmick & Evans et al. (1995); Item Index with only 3 items used; 4-item scale by Grasmick for Religious Salience	F > M F > M M = F	Males favor Capital Punishment more than females Males favor harsher courts than females Favor punitiveness	State	Actual	Survey			Sample over represents males, whites, older adults, participants with college educations, and participants with higher household incomes (according to 1990 census data)
Ashton et al. (1998)	118 intro psychology students (17-30 yrs) 49 M, 69 F	Adjective Mini- Markers of Big 5 Form; 16 personality items measuring empathy/attachment forgiveness/non- retaliation; JPI-R, Kin-Altruistic and Reciprocal-Altruistic Personality measure; Responsibility Scale; two versions of the money allocation task	F > M M = F	Empathy/ attachment (emotional forgiveness) Forgiveness of non-retaliation	Trait	Hypothetic al	Questionnaire	F >> M (.950) high agreeability/l ow neuroticism; M = F high agreeability/ high neuroticism		

Table 1a Continues

Azar & Mullet (2002)	397 participants from six different communities in Lebanon (199 M, 198 F) with 196 Muslims and 201 Christians with a mean age of 40	15 item questionnaire of political assertions from the Lebanese press with a 17-pt. response scale of "completely disagree" to "completely agree"	M = F	Views (including forgiveness) regarding attitudes towards Syria, Palestinians, and Lebanon and its institutions	Trait	Actual	Questionnaire			
Azar & Mullet (2001)	96 participants (48 Muslims, 48 Christians) from Beirut	24 cards showing a short story six lines long and a response scale	M = F	Willingness to forgive	State	Hypothetical	Experiment			
Azar, Mullet, & Vinsonneau (1999)	48 (24 M, 24 F) from Beirut	24 cards showing a story of a few lines and a response scale	M = F	Propensity to forgive	State	Hypothetical	Experiment			
Barros (2002)	387 participants	Forgiveness measures	M = F	Forgiveness	Trait	Actual	Questionnaire			Abstract originally printed in Portuguese
Barros (2003)	Students from Angola, Sao Tome and Portugal	Forgiveness and happiness measures	M = F	Forgiveness	Trait	Actual	Questionnaire			Exploratory fieldwork; Abstract originally printed in Portuguese
Berry, Worthington, Parrott, O'Connor, & Wade (2001)	467 participants from two large urban Mid-Atlantic public universities, two small Pacific Northwest private Christian universities, and one large San Francisco public	TNTF	M = F	For each of 5 items on the TNTF (Study 5)	Trait	Hypothetical	Questionnaire			

Table 1a Continues

	university									
Boon & Sulsky (1997)	56 undergraduate students at a university in Western Canada (18 M, 38 F)	40 hypothetical profiles with transgressions presenting three pieces of background information of avoidability, partner intent, and offense severity followed by a seven pt. Likert scale of "not at all blameworthy" to "entirely blameworthy" and judgment from "not at all likely" to "extremely likely"			State	Hypothetical	Experiment (Policy – capturing Study)	M=F Differences in the way participants used cues (various pieces of information)		
Brown (2003)	47 dating couples from a small, liberal arts college in New England (Study 1); 69 (21 M, 48 F) undergraduates at a small liberal arts college in the Northeast; (Study 2) 70 students (37 M, 32 F, 1 unidentified) from a large Midwestern university with a mean age of 22. (Study 3); 101 undergraduates	TTF (Tendency to Forgive) 4-item (Study 1); TTF, listing interpersonal offenses followed by rating hurtfulness of each recalled offense (Study 2); TTF, Attitudes Toward Forgiveness, Vengeance Scale (Stuckless & Goranson, 1992), and CES Depression Scale (Radloff, 1977) (Study 3); TTF, ATF, Vengeance Scale, TNTF, two relevant subscales from Davis's (1983)	M=F M > F F > M M = F F > M	TTF (Study 1) TTF (Study 2) Males scored higher on vengeance (Study 3) TTF (Study 4) TNTF (Study 4)	Trait	Actual	Questionnaire (Study 1,3,4) Experiment (2)	F > M Number of offenses recalled (Study 2); F > M Average recalled offense as being hurtful (Study 2)		

Table 1a Continues

	(37M, 64 F) from a large Midwestern university (Study 4)	Interpersonal Reactivity Inventory, and the Big Five Inventory (Study 4)								
Cohen, Malka, Rozin, & Cherfas (in press)	Intro psychology students at the University of Pennsylvania, 71 Jews (26 M, 44 F) and 43 Protestants (14 M, 29 F) (Study 1); 49 Protestants (27 M, 22 F) and 52 Jews (24 M, 28 F) from the University of Pennsylvania (Study 2); students from the University of California, Berkeley, the University of Pennsylvania, and with 60 Jews (11 M, 49 F), 77 Protestants (29 M, 48 F) who posted their answers on the internet (Study 3)	Religious culture and religious commitment, dispositional forgiveness, belief in unforgivable offenses (Study 1, 2); Religious commitment, plagiarism scenario, Holocaust scenario, theologically prescribed reasons for non-forgiveness (Severity, No Right, and Repent subscales (Study 3)	M = F	Forgiveness measures (Study 1,2,3)	Trait (Study 1,2) State (Study 3)	Actual	Experiment			
Cohen, Rozin, Cherfas, &	400 participants submitted answers online:	TRIM (Study 1) Empathy and negativity dominance	F > M	Males had more revenge motivations than	Trait	Hypothetical (Study 1)	Questionnaire	M = F Avoidance motivations	M = F Unforgivability	Cohen, Rozin, Cherfas, &

Table 1a Continues

Davidson (unpublished study)	94 Catholics (16M, 78 F), 95 Jews (34 M, 61 F), 120 Protestants (32 M, 88 F), 60 of no religion (23 M, 35 F) (Study 1); intro psychology students from the University of Pennsylvania with 38 Catholics (10 M, 27 F), 71 Jews (26 M, 44 F), 44 Protestants (14 M, 29 F) 35 atheist/agnostic/no religion (12 M, 20 F) (Study 2); 130 intro psychology students from the University of Pennsylvania with 28 Catholics (11 M, 17 F), 40 Jews (21 M, 19 F), 31 Protestants (19 M, 12 F), 31 atheist/agnostic (21 M, 10 F) (Study 3)	(Rozen & Royzman, 2001) (Study 2) TNTF (Study 3)	M = F M > F F > M F > M	females (Study 1) Private forgiveness (Study 2) Public forgiveness (Study 2) Private forgiveness without public forgiveness (Study 2) TNTF (Study 3)		Actual (Study 2) Hypothetical (Study 3)		(Study 1)	(Study 2)	Davidson (in preparation)
Cole, Yali,	186 faculty,	Political orientation	M > F	Females were	State	Actual	Questionnaire			Authors

Table 1a Continues

& Magyar (unpublished study)	staff, and undergraduates at a mid-western university during the three weeks preceding the House of Representative's vote on Bill Clinton's impeachment	on a five point bipolar scale; right wing authoritarianism scale of 10 items on a three point. Scale; religious and spiritually on a four point Likert-type scale; forgiveness likelihood scale of 10 items; adjective ratings of God scale: kindly and wrathful, attendance at religious services and frequency of prayer; affair-self and affair-partner scale; extent of wrongfulness five point bipolar scale; uncontrollability scale; voting behavior of a single item; repentance scale created for this Study with five items assessing aspects of repentance: Clinton's apology and likelihood of re-offending; Leather's Personal Credibility scale of five points. anchored by bipolar adjectives in which participants described the president	M > F	more Punitive towards President Clinton Likeliness to forgive President Clinton						suggests the importance of recognizing context-specific forgiveness differences; post-hoc analysis showed women consistently rated the degree of wrong done significantly higher than men, suggesting that women are more sensitive to wrongdoing
Cornock,	128 (60 M, 68	Six vignettes	M not =	Significant	Trait	Hypothetic	Experiment			Dissertation

Table 1a Continues

(2002)	F) university students	(academic, employment/nepotism, family, body image, romantic relationship, and destruction of personal property/car)	F	gender differences in two gender-stereotyped forgiveness vignettes (Significant differences in overall forgiveness ratings across situations)		al				Abstract
Denton & Martin (1998)	101 clinical social workers with 87% female and 99% Caucasian with a mean experience of 14 years	Ranking 4 items representing the four stages of the forgiveness process; 18 Likert-type scale following the operational forgiveness definition; Therapeutic Use of Forgiveness Scale			Trait	Actual	Questionnaire	M > F Agreement with the operational definition of forgiveness		Defined forgiveness as involving two people, one of whom has received a deep and long-lasting injury that is either psychological, emotional, physical, or moral in nature; as an inner process by which the person who has been injured is released from anger, resentment, and fear and does not

Table 1a Continues

										wish for revenge; as slow in coming; and as not necessarily eradicating all the painful memories
DiBlasio & Proctor (1993)	128 certified clinical members of the American Association of Marital and Family Therapists in the Maryland area	Level of development of techniques to assist clients in forgiving themselves, forgiving others, and seeking forgiveness for wrongdoing	M = F	Forgiveness	State	Actual	Questionnaire			55% of the respondents indicated strong religious beliefs
Dorn, T. J. (1998)	185 participants	Test of Self-Conscious Affect and Enright Forgiveness Inventory			Trait	Actual	Questionnaire	F > M Shame-proneness		Dissertation Abstract
Enright, et al. (1989)	59 participants from the Midwestern U.S., predominantly Catholic adults, parochial schools (grades, 4, 7, and 10), and a parochial college (Study 1); 60 participants predominantly Catholic from grades 4, 7, 10, and college	Rest's Defining Issues Test (DIT, 1974) for justice reasoning; two revised dilemmas from DIT followed by questions for forgiveness reasoning; 10-item modification of Religious Belief Scale	M = F M = F	Forgiveness reasoning (Study 1, 2) Adolescent willingness to forgive (Study 1, 2)	Trait	Hypothetical	Questionnaire			

Table 1a Continues

	students (Study 2)									
Exline, Yali, & Lobel (1999)	200 undergraduates (60 M, 140 F) at a public university in the northeastern U.S. with a mean age of 19.7 years, 51% Caucasian, 23% Asian, 16% African American, 7% Hispanic, 6% other, 69%	Beck Depression Inventory (20 of 21 items); Beck Anxiety Inventory; State Trait Anger Scale; Religious Belief Salience (Blain & Crocker, 1995); religious participation with 17 item scale designed for this study; feelings of alienation from God with five items designed for this study; difficulty forgiving God with three item on 6 point scale; forgiving God for a specific incident with a powerful representative incident recalled by participant; difficulty forgiving self and others of two items	M = F M = F	Measures of negative emotion, forgiveness-related difficulty Difficulty forgiving God	Trait	Actual	Questionnaire	F > M religious belief Salience; M > F feelings of alienation from God;; M = F anxious depressed mood		
Fincham & Beach (2002)	44 couples in South Wales during their first year of marriage (Study 1); 66 British couples (Study 2)	Spouse Specific Aggression Scale (O'Leary & Curly, 1986), forgiveness of hypothetical situations, Marital Adjustment Test (Locke & Wallace, 1959) (Study 1); Spouse Specific Aggression Scale,	F > M M > F M = F	Positive forgiveness - marital satisfaction t (Study 2); Positive forgiveness - wife report of communication (Study 2) Forgiveness -	Marital forgiveness	Hypothetical (Study 1) Actual (Study 2)	Questionnaire		Wives' self reports of unforgiveness was associated with their husbands' report of psychological	

Table 1a Continues

		forgiveness of six statements to situations in which the respondent's partner had "wronged them" or "hurt them," Constructive Communication Subscale of the Communication Patterns questionnaire, and Marital Adjustment Test (Locke & Wallace, 1959) (Study 2)		husband reports of communication (Study 2)				aggression (Study 1); F>M negative forgiveness – psychological aggression than males (Study 1, 2); Unforgiveness associated significantly with partner psychological aggression for both husbands and wives (Study 2); M>F negative forgiveness – marital satisfaction (Study 2)	
t	52 British couples residing in South Wales that were in their 3rd year of marriage and had not been	The Marital Adjustment Test (Locke & Wallace, 1959); forgiveness; Ineffective Arguing Inventory (Kurdek, 1994) (Study 1)			Marital Forgiveness	Actual (Study 1)	Questionnaire	Ineffective conflict resolution correlated negatively with self-reported	

Continues

	previously married. Husbands averaged 32.6 years of age and wives averaged 30.7 years. Fifty husbands and 52 wives provided complete data for the Study (Study 1)							benevolence; Husbands' self-reported retaliatory impulses were a significant predictor of wives' reported ineffective conflict resolution; Wives' self-report of benevolence was a significant negative predictor of husbands' reported ineffective conflict resolution		
Finkel, et al. (2002)	89 (22 M, 67 F) undergraduates dating at least 1 month (Study 1) 155 (50 M, 104 F, 1 unspecified) undergraduates dating at least 1 month (Study 2) 64 (18 M, 46 F) undergraduates at University of North Carolina at Chapel Hill	Five open ended questions with one page questionnaire, Investment Model Scale, Balanced Inventory of Desirable Responding (Study 1); Rated paragraphs of violated expectations, descriptions, and reactions followed by a questionnaire to	F > M M = F	Forgiveness (Study 1) Forgiveness (Study 3)	Trait	Actual (Study 1) Hypothetical (Study 2) Actual (Study 3)	Experiment	F > M Voice (Study 1); M > F positive behavioral tendencies (Study 2); M > F positive cognitive interpretations (Study 2); M > F emotional reactions		Suggests M suffer less severe betrayals than F

Table 1a Continues

	that had been dating at least 1 month (Study 3)	asses immediate reactions to betrayal (Study 2); Behavior log, positive behavior tendencies assessment, commitment assessment, severity of incident assessment, and the Balanced Inventory of Desirable Responding (Study 3)						(Study 2); F > M Sex by commitment for positive emotional reaction, more voice (Study 2)		
Girard & Mullet (1997)	236 (114 M, 122 F) from central France	64 cards showing a story of a few lines and a response scale	M = F	Forgiveness	Trait	Hypothetical	Experiment	M > F favorable attitude of others; M = F For low favorable attitudes of others		
Gonzales, Haugen, & Manning (1994)	235 undergraduates (117 M, 118 F)	Schonbach (1990) taxonomy; six rating scales on 9 point Likert scale measuring degree of damage to the relationship and to the friend's image; amount of anger toward the friend; likelihood of forgiving the friend; overall evaluation of the explanation	M > F F > M	Forgiveness when given an aggravating account Forgiveness when given a concession	State	Hypothetical	Experiment	F > M negative effects of transgression ; F > M expressed anger when given a refusal		Authors suggested the data supports that females have more extreme responses to offenses of all kinds (accidental, negligent, or unintentional)
Gordon & Baucom	107 couples from a small	Dyadic Adjustment Scale (DAS; Spanier,	M = F	Forgiveness of betrayal	Marital forgivene	Actual	Questionnaire	F > M Reporting		Authors suggest

Table 1a Continues

(2003)	university in North Carolina with female mean age 39.2 and male mean age 41.4 yrs., mean length of marriage of 14.9 yrs.	1976); Global Self-Report of Forgiveness; Relationship Dimensions Profile; Assumptions Scale (Carels, Coop, & Baucom, 1994); Forgiveness Inventory (Coop & Baucom, 1991)			ss			betrayals		women are socialized to be more relationally focused than men; they may be more attuned in their relationships and are more affected by violations of their relationship standards. Also, suggest that it's possible men are more reluctant to report or acknowledge hurt or betrayal than women
Holbrook, White, & Hutt (1995)	126 participants: Group one consisted of 68 undergraduates (20 M, 48 F), group two consisted of 45 inmates (37 M, 5 F, 3 unreported), group three	Vengeance scale (Stuckless & Goranson)	F > M	Males displayed more vengeance in all three groups	Trait	Actual	Questionnaire			

Table 1a Continues

	consisted of 13 police officers (10 M, 3 F)									
Hoyt, Fincham, McCullough, Maio, & Davila (2005)	96 American couples in long-term marriages with a daughter in 8 th grade (Study 1); 237 participants: two parents and one child from 79 British families in long term-marriages living in South Wales (Study 2)	Transgression-Related Inventory of Motivations (TRIM); Parent Transgression-Related Inventory of Motivations (PTRIMS); Ineffective Arguing Inventory (Kurdek, 1994); trust, Big 5 Mini-Markers (Saucier, 1994) (study 1) TRIMs; PTRIMs; trust; closeness; transgression severity (study 2)	M = F	Spouses agreed on how likely they would forgive their child (study 1)	Family Forgiveness	Actual	Questionnaire			
Huang, (1990)	60 participants from Taipei, the Republic of China from 4th grade, 7th grade, 10th grade, college students, and adults with 6 M and 6 F in each group	Defining Issues Test (Rest, 1974); Forgiveness interview; objective scale of forgiveness (Study 1)	M = F	Forgiveness (Study 1)	Trait	Actual	Questionnaire			Dissertation Abstract
Jackson (1997)	201 individuals from one Midwestern and one western state, ranging in ages from 21-80 years who had been married or in a committed	Enright Forgiveness Inventory, the Family Forgiveness Scale, Trust Scale, the Warring Intimacy Questionnaire	M not = F	Gender was found to significantly influence the use of forgiveness in the current relationship and the intimacy and trust of that	Marital Forgiveness	Actual	Questionnaire			Dissertation Abstract

Table 1a Continues

	relationship for a year or more			relationship						
Kadiangan du, Mullet, & Vinsonneau (2001)	322 participants (152 M, 169 F) from Kasai region of the Congo and 474 participants (173 M, 301 F) central France	27 sentences referring to possible attitudes of forgiveness on a 17 point scale	F > M M = F	Males scored higher than females on revenge in France Revenge in Congo	Trait	Actual	Experiment			
Karremans et al. (2003)	119 heterosexual couples with a mean relationship of 10 years, 3 months (Study 4)	Five item modified version of the commitment-scale; partner-specific forgiveness and general forgiveness single item scale; satisfaction with life scale	F > M F > M	F > M For partner – specific forgiveness and general forgiveness r = .19 M r = .25 F (Study 4) For partner specific forgiveness M – F r = .23 (Study 4)	Trait	Actual	Questionnaire			
Kearns & Fincham (2004)	47 psychology undergraduates, predominantly Caucasian, 18-44 years (Study 3)	Participants saw slides, filled in blanks about forgiveness, and tried to recall forgiveness statements			Trait	Actual	Experiment	M = F four computed scores of the number of central and peripheral features that were correctly recognized and the numbers of central and peripheral features falsely recognized		Demonstrates that Males and females recall forgiveness statements with equal accuracy

Table 1a Continues

								(Study 3)		
Krause & Ellison (2003)	1536 participants Nationwide survey of older Caucasian (784) and African Americans (752), English speaking adults 66 years or older who are practicing Christians, were once practicing Christians in the past, and individuals without any faith at any point in their lives; from the Center of Medicare and Medicaid Services database	Forgiveness of others (3 items); forgiveness by God (single item); acts of contrition for those who indicated they forgive other people at least once in a while; Center for Epidemiologic Studies Depressive Scale (CES-D); Life satisfaction (3 items); death anxiety (3 items); religious control measures (frequency of church attendance and prayer); demographic control measure	M = F	Forgiveness measure	Trait	Actual	Survey			
Lee & Chard,	43 graduate students	Modified version of scenario 3 of the	M=F	Forgiveness	State	Hypothetical	Experiment			Abstract

Table 1a Continues

(2003)		Transgression Narrative Test of Forgiveness (Berry et al., 2001); Short Index of Self-Actualization created for this study; Inclusion of Qther in the Self Scale (Aron, Aron, & Smollan, 1992)								
Lim, B. K. (2000)	310 church-going heterosexual couples with 141 from U.S. and 170 from Malaysia	Rahim Organizational Conflict Inventory; Stress Symptom Checklist; Family Forgiveness Scale; Suinn-Lew Asian Self-Identity Acculturation Scale; Attitudes Toward Seeking Psychological Professional Help; Relationship Assessment Scale	M = F	Forgiveness	Trait	Actual	Questionnaire	F > M willingness to seek professional help; Different significant predictors of somatization and marital-satisfaction were found for husbands and wives		Dissertation Abstract
Lisheng Bakish, & Hrdina (2001)	186 unrelated normal Ss (mean age 36.3 yrs)	NEO Five Factor Inventory			Trait	Actual	Experiment	F not = M In the way serotonin transporter gene works F not = M for mean scores of Neuroticism F not = M for mean scores of Agreeablene		Authors suggest that gender differences exist in contribution of genetic factors to behavioral phenotypes

Table 1a Continues

Lukasik (2000)	485 9th and 12th grade students from a Midwestern, middle and upper middle class suburban high school	General coping strategies; religiosity; negative (pessimistic) and positive (optimistic) explanatory styles; personal and family characteristics; the effect of time; the degree of hurt; if the offender apologized; Enright Forgiveness Inventory (EFI)	F > M F > M F > M	Mean scores for total forgiveness Affective measures on EFI Behavioral measures on the EFI	Trait	Actual	Questionnaire	ss F > M Likelihood to use coping strategies		Dissertation Abstract
Macaskill, Maltby, & Day (2002)	324 British undergraduates (aged 18-51 yrs)	Forgiveness of self; forgiveness of others (Mauger et al., 1992); emotional empathy (Mehrabian & Epstein, 1972)	F > M M = F	Empathy Overall forgiveness scores	Trait	Actual	Questionnaire			
Maltby et al. (2001)	324 undergraduates (aged 18-51 yrs) with 100 males and 224 females	Forgiveness of oneself; forgiveness of others; abbreviated form of the Revised Eysenck Personality Questionnaire; General Health Questionnaire – 28			Trait	Actual	Questionnaire	M = F Scores from general health and personality reflected in neuroticism, depression, and anxiety	Social introversion (low extraversion scores) and depression were associated with a failure to forgive for men while social pathology such as social dysfunction and	

Table 1a Continues

									psychoticism was associated with a failure to forgive for women; F > M Failure to forgive accompanied by depression; Failure to forgive oneself is accompanied by general health scores reflecting individual psychopathology, resulting in men and women scoring higher in neuroticism, depression, and anxiety	
Mauger et al. (1992)	237 outpatient counseling	Minnesota Multiphasic	F > M	Forgiveness of other	Trait	Actual	Survey			

Table 1a Continues

	clients from Christian counseling centers	Personality Inventory; Behavior Assessment System: Forgiveness of Self and Forgiveness of Others; ratings by counselors and peers.								
McCullough, Bellah, Kilpatrick, & Johnson (2001)	91 participants (36 M, 55 F) from a medium size public university who were offended by another person in the last two months (Study 1)	Mauger et al. (1991) Forgiveness of Others Scale; Impact of Event Scale (IES); TRIM; Satisfaction with Life Scale (SWLS); Trait Negative Affect (NA); Tellegen (1988) Positive and Negative Affect Schedule scale (PANAS)	M = F	Vengefulness (Study 1)	Trait	Actual	Questionnaire			
McCullough, Fincham, & Tsang (2003)	89 students (20 M, 69 F) from undergraduate psychology classes at Southern Methodist University who had incurred an interpersonal hurt within the last seven days (Study 2)	TRIM 12 item self-report with subscales of avoidance (7 items) and revenge (5 items); created a benevolence scale; perceived transgression severity; empathy; responsibility attributions	M = F	Trend forgiveness (Study 2)	State	Actual	Survey			Trend forgiveness is the reeducation in avoidance and revenge and transient increase in benevolence
McCullough et al. (1997)	239 Christian participants from introductory psychology courses at a large	Religious Commitment Inventory (RCI); Perception of counselor religiousness; Tape Rating Scale (TRS-			State	Actual	Experiment	M = F Eagerness to help the client; M = F Warmth; M = F Self-		

Table 1a Continues

	southeastern university 64% White, 23% Black, 9% Asian, and 4% other , 69% female and 31% male (Study 1)	R; Greenberg, 1969)						critical, responsive during the session, and ashamed; M > F Depression; F > M Favorable views by clients; F > M Favorability of sessions		
McCullough et al. (1998)	187 (59 M, 128 F) undergraduates in intro psychology at a medium sized Midwestern university, 90% Caucasian 8% African American (Study 4)	Relational closeness (IOS) scale of a single item visual analogue measure consisting of seven Venn diagrams; degree of apology; rumination of seven item intrusiveness subscale form the impact of event scale; offender-focused affective empathy; single TRIM; positive and negative affect schedule; self deception 10 item scale; impression management scale	M = F	Scores on TRIM subscales and single-item measure of forgiving	Trait	Actual	Questionnaire			
Mezulis, Abramson, & Hyde (2003)	259 (111 M, 148 F) undergraduates ages 18-23	Three rumination questionnaires of response to depressed mood, stressful events, and a series of negative			Trait	Hypothetical	Questionnaire		F > M rumination	Abstract

Table 1a Continues

		events in achievement, interpersonal, and body image/attractiveness								
Middleton (1996)	Adolescents	Washington University Sentence Completion Test (SCT); Structured interview			Trait	Actual	Structured interview	F > M self aware level of ego development M > F self protective level of ego development M = F Definition of forgiveness		Dissertation Abstract
Mullet et al. (2003)	774 adults (303 M, 471 F) in Italy (300) and France (474)	28-item questionnaire referring to possible attitudes regarding forgiveness and referring to personal characteristics on a 17 point scale of "completely disagree" to "completely agree"	M = F	Forgivingness	Trait	Actual	Questionnaire			
Mullet, Houdline, Laumonier, & Girard (1998)	474 (173 M, 301 F) from Central France	Eight questions about personal characteristics; 38 sentences of possible forgiveness attitudes; three religion questions	F > M F > M	Males scored higher on revenge than women Forgive	Trait	Hypothetical	Questionnaire			
Neto & Mullet (2004)	192 college students (102 M, 90 F) living in Portugal with a mean age of	Forgivingness questionnaire (Mullet et al., 2003); self-esteem questionnaire (Rosenberg, 1986);	F > M	College student's propensity to forgive	Trait	Actual	Questionnaire			

Table 1a Continues

	21.4	shyness scale (Cheek & Buss, 1981); embarrassability (Edelmann, 1985); self-construal scale (Singelis, 1994); revised UCLA loneliness scale (Russell, Peplau, & Cutrona)								
O'Malley & Greenbey (1983)	120 undergraduates (Study 1) 64 undergraduates (Study 2) 328 undergraduates (Study 3)	Scenarios of driving situations, rating amount of reparations, degree to which the harmdoer appeared to be suffering psychologically, and two aspects of the harmdoer's character (Study 1); Scenarios of driving situations, rating harmdoer's feelings following the accident, feelings of the driver of the damaged car, likeableness of the harmdoer, negligence of the harmdoer, whether a fine should be used as punishment and deterrent (Study 2); Scenarios of driving situations, how much the harmdoer suffered psychologically,	F > M F > M F > M F > M F > M	Males recommended reparations after car crash (Study 1) Males gave more severe penalty if harmdoer accepts responsibilities (Study 1) Consider likeableness and negligence and feelings of driver in fine-setting (Study 2) Consider feelings of victim in fine-setting (Study 2) Leniency of fines if harmdoer was remorseful (Study 3)	State	Hypothetical	Experiment			

Table 1a Continues

		extent to which the harmdoer deserved reproach for negligence, and an appropriate fine (Study 3)								
Paleari et al. (2003)	164 adolescents from two-parent families in Northern Italy (67 M, 97 F)	Positive Affect Index (PAI; Bengston & Schrader, 1982); relationships events questionnaire of four negative parental behaviors was administered and responses were assessed with the Children's Relationship Attribution Measures (CRAM; Fincham, Beach, Arias, & Brody, 1998); emotional rating scale; 4-items from a 5-item measure to assess willingness to forgive (McCullough, Worthington, and Rachal, 1997); overt conflict scale			Family forgiveness	Actual	Questionnaire	Direct tests of gender differences showed the parent-adolescent forgiveness model was constant across relationships of mother-son, mother-daughter, father-son, father-daughter		Study designed to test a particular forgiveness model in parent-adolescent relationships
Park & Enright (1997)	30 seventh and eight graders, 30 juniors and seniors in college with equal number of M and F in each group, Christians and	Understanding forgiveness interview with two hypothetical situations; restoring friendship strategy scale of 10 items created to assess the degree to which the	M = F	Actual forgiveness of friend	State	Actual	Questionnaire	M = F Understanding of forgiveness M = F Development of forgiveness		

Table 1a Continues

	residents of Seoul, Korea who had the presence of a serious, unfair conflict caused by a same-gender friend in the last 5-6 months	participant proactively tries to reconcile with the other; degree of forgiveness scale of 10 items (seven from Trainer's 1981 general forgiveness scale and three items designed for this Study)								
Rackley, (1993)	170 married individuals in Southwest Virginia	Dyadic Adjustment Scale (DAS; Spanier, 1976); Rohrbach and Jessor's (1975) scale of the four dimensions of religiosity; Enright Forgiveness Inventory (Enright et. al., 1992).	M = F	Forgiveness	Trait	Actual	Questionnaire			Dissertation Abstract
Richard, Voivin, & Fratzke (2003)	146 undergraduates in intro psych class at a Christian, liberal arts university	Walker Forgiveness Scale; Bilateral Field Advantage Callosal Function Battery (Ludwig, 1995); Zung Depression Scale (Zung, 1977); Quality of Life Scale with 125 items	F > M	Walker Forgiveness Scale	Trait	Actual	Questionnaire			Poster Presentation
Roby, D. C. (1997)	159 high school students, and their non-divorced and non-separated mothers (42), and fathers (35).	Parental Nurturance (Buri et al., 1986); Forgiveness of Self and Forgiveness of Others from the Behavior Assessment System (Mauger et al, 1992); Robson's Self-Esteem Scale (1989)	F > M F > M	Forgiveness of others Parental forgiveness of others	Family Forgiveness	Actual	Questionnaire			Dissertation Abstract

Table 1a Continues

Rye, Pargament, Pan Yingling, Shogren, & Ito (2005)	149 (47 M, 99 F) participants from a medium size Midwestern city with 75% female, 87% Caucasian with an mean age of 48 who were going through a divorce or had been through one to five divorces	Forgiveness Scale (Rye et al., 2001); Forgiveness Concept Survey (Rye & Pargament, 2002); created three scales (Parenting Forgiveness Scale, Observer Forgiveness Scale, and Observer Parenting Scale); Beck Depression Inventory; subscale of the Miller Hope Scale; Spiritual Well-Being Scale (Ellison, 1983); State-Trait Anger Scale (Spielberger et al., 1983); four surveys created for this Study (Group Leader Session Survey, Program Feedback Survey, Forgiveness Strategies survey, and Audiotape Rating form)	M > F M > F	Forgiveness Parenting forgiveness	State	Actual	Experiment	F > M Forgiveness concept (knowledge of forgiveness)		Specific context of divorce, so the participants were dealing with issues of infidelity, broken commitment, verbal abuse, theft, financial wrongdoing, failure to fulfill obligations to spouse or children, abuse, physical threats, failure to address mental health issues, wrongful accusations, and rape/sexual assault
Schratter (2000)	Two samples varying in demographic composition, psychological characteristics, and victim	Qualitative data analysis techniques of grounded theory			State	Actual	Experiment	Males and females reported different types of betrayals F>M Effect		

Table 1a Continues

	versus perpetrator perspectives							betrayal had on their relationship		
Scobie, Scobie, & Kakavoulis (2002)	564 undergraduates in Britain, Greece, and Cyprus	Scobie Forgiveness Scale	M = F	Forgiveness	Trait	Actual (as victim and offender)	Questionnaire			Abstract
Shackelford et al. (2002)	256 (128 M, 128 F) from a large state university ranging in age from 15-25 years	Forced choice dilemmas in which participants indicated how difficult it would be to forgive their partner and how likely they would be to break up with their partner, depending on the nature of infidelity	F > M	Males had more difficulty in forgiving a sexual infidelity compared to an emotional infidelity	State	Hypothetical	Questionnaire	Males had a higher likelihood of terminating a current relationship following a partner's sexual infidelity compared to an emotional infidelity		Abstract
Stuckless & Goranson (1992)	388 undergraduates (121 M, 267 F) from various disciplines including evening and part-time students (Study 1); 151 York University day and evening undergraduates (29 M, 122 F) (Study 2)	57 item Likert-type scale, Marlowe-Crowne scale short form with 13 items, Jackson social desirability scale, and empathy scale composed of the perspective taking and empathic concern subscales of the interpersonal reactivity index (Study 1); Vengeance scale, trait anger scale, empathy scale, 13 item Marlowe-Crowne social	F > M	Males scored higher on vengeance (Study 1 and 2)	Trait	Actual	Questionnaire			

Table 1a Continues

		desirability scale, and 12 item questionnaire to provide concurrent validation for the vengeance scale								
Toussaint et al. (2001)	1,423 randomly chosen adults as part of a larger survey on consumer attitudes	Survey on consumer attitudes	F > M F > M	Percent who rated self as forgiving all or most of the time Likeliness to forgive	Trait	Actual	Survey			49% of men were likely to forgive while 54% of women were likely to forgive
Van Loon (1997)	32 clergy from 11 different denominations	Willingness to forgive; psychological level of forgiveness scale; Coopersmith's Self-Esteem inventory; Spielberger's Anxiety Measure; Spielberger's anger Measure and a Hope Scale	M = F	Use of forgiveness	Trait	Hypothetical	Experiment			Dissertation Abstract
Vinsonneau & Mullet (2001)	203 French Muslims and Christians (100 M, 103 F) from Paris suburbs aged 14-16	48 cards showing a story of a few lines and a response scale	M = F F > M	Scenarios to forgive Response to apologies	State	Hypothetical	Experiment			
Worthington et al. (2000)	96 intro psych students at Virginia Commonwealth University having incurred a specific interpersonal	Personal data sheet and Wade's Forgiveness Scale (Study 1); Personal data sheet, stage identification, TRIM, Forgiveness single item, Batson's	M = F M = F F > M	Forgiveness composite scores at pre-tape (study 1) TRIM (Study 2) Forgiveness single measure pre-video (Study	State	Actual	Experiment			

Table 1a Continues

	hurt they had been unable to forgive and were wishing to participate in a group forgiveness workshop, 76% female with a mean age of 20 (Study 1) 64 students from intro psych classes at VCU with 91% female (Study 2)	Empathy Adjectives (Study 2)		2)						
Worthington, Sandage, & Berry (2000)	1,010 participants from 13 studies	Correlated effect size and percent males using weighted least-squares regression	F > M F > M	More willing to engage in forgiveness Forgiving after interventions R = .34 B = -.34 p = .26 R squared = .11		Actual	Meta-analysis Of 13 intervention studies			Undergraduate intro psychology classes tend to have a population with 80% female; the gender difference may be accounted for by females volunteering more because there is a higher number of females in undergradua

Table 1a Continues

										te intro psychology classes; intervention s (79% of volunteers were women)
Wuthnow (2000)	1,379 adults currently involved in Bible studies, prayer fellowships, and other faith- based small groups	National survey	M > F	Religious groups helped people forgive	Trait	Actual	Survey	M > F Religious groups helped heal relationships F > M Religious groups helped work on broken relationships		Women were disproportionately represented

Table 1b Forgiveness Predictors. Correlations. and Interactions

Author (Date)	Participants	Instruments	Forgiveness Findings: Predictors, Correlations, and Interactions	Trait or State	Actual or Hypothetical	Type of Study
Brown (2003)	47 dating couples from a small, liberal arts college in New England (Study 1)	TTF (Tendency to Forgive) (Study 1)	Women, on average, rated their male partners as being significantly higher in forgiveness than they rated themselves (women predict men to be more forgiving than themselves) (Study 1); Mean rating of forgivingness given by men of their female partners was almost exactly equal to the mean rating that women gave themselves (Study 1) (men's ratings of women's forgiveness predicted females' actual ratings of forgiveness)	Trait	Actual	Questionnaire
Fincham & Beach (2002)	44 couples in South Wales in their first year of marriage (Study 1); 66 British couples (Study 2)	Spouse Specific Aggression Scale (O'Leary & Curly, 1986), forgiveness of hypothetical situations, Marital Adjustment Test (Locke & Wallace, 1959) (Study 1); Spouse Specific Aggression Scale, forgiveness of six statements to situations in which the respondent's partner had "wronged them" or "hurt them," Constructive Communication Subscale of the Communication Patterns questionnaire, and Marital Adjustment Test (Locke & Wallace, 1959) (Study 2)	Husband's forgiveness correlated with wives' reports of their psychological aggression toward the husband (Study 1); Wives' retaliation correlated with husbands' reports of psychological aggression toward the wife (Study 1); Husbands' self-reported willingness to forgive was a significant predictor of partner psychological aggression (Study 1); Readiness to forgive is a significant predictor of psychological aggression for husbands' forgiving responses to the hypothetical situations (Study 2); Positive dimensions of forgiveness accounted for unique variance in wife satisfaction (study 2)	Marital forgive-ness	Hypothetical (Study 1) Actual (Study 2)	Questionnaire
Fincham et al. (2004)	96 couples of 8th-grade daughters in a local middle school from the greater Buffalo, New York area who were participating in an ongoing study of family relationships, Husbands were 43.1 years on average ($SD = 4.5$) and predominantly Caucasian (97%), Wives were 41.1 years on average ($SD = 4.74$) and predominantly Caucasian (98%) (Study 2)	The Marital Adjustment Test (Locke & Wallace, 1959), forgiveness of a transgression within the last six months, and Ineffective Arguing Inventory (Kurdek, 1994) (Study 2)	Husbands' self-reported avoidance was the forgiveness dimension to emerge as a significant predictor of wives' reports of ineffective conflict resolution (Study 2); Wives' self-reported benevolence was the only forgiveness dimension that predicted husbands' reports of ineffective conflict resolution (Study 2)	Marital Forgiveness	Actual (Study 2)	Questionnaire

Table 1b Continues

	2)					
Fincham et al. (2002)	79 Italian husbands (mean age 48.7 yrs.) 92 wives (mean age 45.7 yrs.) from long-term marriages	Marital quality; affective reactions; attributions for hypothetical partner transgressions in promoting forgiveness	Responsibility attributions were a predictor of forgiveness for females; Empathy was a predictor of forgiveness for males	Marital forgiveness	Hypothetical	Survey
Hoyt et al. (2005)	96 American couples in long-term marriages with a daughter in 8 th grade (Study 1); Two parents and one child from 79 British couples in long-term marriages living in South Wales (study 2)	TRIMs, PTRIMs, Ineffective Arguing Inventory (Kurdek, 1994), trust, Big 5 Mini-Markers (Saucier, 1994) (study 1) TRIMs, PTRIMs, trust, closeness, transgression severity (study 2)	After controlling for transgression severity and closeness, trust accounted for significant variance in these relationship effects for forgiveness, but only for Ws' forgiveness of Hs. (study 2) In terms of perceived forgiveness, trust and closeness predicted significant variance in wives' ratings of being forgiven by their Hs (Study 2)	Family Forgiveness	Actual	Questionnaire
Kachadourian, Fincham, & Davila (2005)	96 couples from the Buffalo area who were in long-term marriages (Study 2)	TRIM; Relationship Questionnaire (Bartholomew & Horowitz, 1991); Marital Adjustment Test (Locke & Wallace, 1959); structured open ended interview on a specific hurt committed by their partner within the last 6 months	Hs' marital satisfaction was positively associated with wives' tendency to forgive; Wives' models of self and other were positively related to Hs' forgiveness; Positive model of self and other predicted the tendency to forgive, but there was a significant interaction between these two predictors for wives only; For Ws with more negative models of self, there was no relationship between model of other and the tendency to forgive; Tendency to forgive partially mediated the association between model of other and marital satisfaction for Hs; Tendency to forgive partially mediated the association between model of self and marital satisfaction for both spouses; For Hs there was an interaction that the tendency to forgive predicted actual forgiveness only for high severity events	Marital Forgiveness	Actual	Questionnaire and structured interview
Konstam, Chernoff, & Deveney (2001)	138 graduate students with mean age 34 years	Enright Forgiveness Inventory; Interpersonal Reactivity Index; Test of Self-Conscious Affect; anger assessment	Guilt-proneness, anger reduction, and detachment informed the process of forgiveness for women. Age, shame-proneness, and pride in behavior informed the process of forgiveness for men.	Trait	Actual	Questionnaire
Lawler et al. (2003)	108 students (44 M and 64 F)	Forgiving personality; state forgiveness; stress; hostility; empathy; self-reported illness symptoms	Women state forgiveness was linked to greater systolic recovery; Men state forgiveness was linked to greater diastolic recovery	State	Actual	Experiment
Macaskill, et al. (2002)	324 British undergraduates ages 18-51	Forgiveness of self and forgiveness of others (Mauger et al., 1992); emotional empathy (Mehrabian & Epstein, 1972)	Higher levels of empathy predicted more ease towards forgiveness of others for both males and females	Trait	Actual	Questionnaire

Table 1b Continues

Neto & Mullet (2004)	192 college students (102 M, 90 F) living in Portugal with a mean age of 21.4 years	Forgivingness questionnaire (Mullet et al., 2003); self-esteem questionnaire (Rosenberg, 1986), shyness scale (Cheek & Buss, 1981); embarrassability (Edelmann, 1985); self-construal scale (Singelis, 1994); revised UCLA loneliness scale (Russell, Peplau, & Cutrona)	Female predictors of forgiveness: high self-esteem, high interdependence	Trait	Actual	Questionnaire
Paleari, Regalia, & Fincham (2005)	198 married couples in Northern Italy assessed at two points separated by a six month interval	Offense-related questionnaire (asked for participants to recall serious offense by their spouse in the past 6 months); Impact of Event Scale (Horowitz, Wilner, & Alvarez, 1979); 3-item emotional empathy scale; forgiveness (positive and negative dimensions of marital forgiveness); Quality of Marriage Index (Norton, 1983)	The rumination → unforgiveness → marital quality path was stronger for Ws than Hs The empathy → benevolence path was stronger for Hs than for Ws	Marital forgiveness	Actual	Questionnaire
Roby (1997)	159 high school students and their non-divorced and non-separated mothers (42), and fathers (35).	Parental Nurturance (Buri et al., 1986); Forgiveness of Self and Forgiveness of Others from the Behavior Assessment System (Mauger et al, 1992); Robson's Self-Esteem Scale (1989)	There was a strong relationship between self-esteem and forgiveness in adolescents	Family Forgiveness	Actual	Questionnaire
Sastre, Vinsonneau, Neto, Girard, & Mullet (2003)	810 adolescent and adults (341 M, 469 F) living in France with a mean age of 35.5 years and 192 (102 M, 90 F) living in Portugal with a mean age of 21.4 years	Forgivingness questionnaire (Mullet et al., 2003) and French adaptation of the satisfaction with life scaled (Diener et al.)	M + F – Link between overall willingness to forgive and satisfaction with life (Portugal) Males scored higher on the link between overall willingness to forgive and satisfaction (France)	Trait	Actual	Questionnaire

Table 1c Forgiveness of Self

Author (Date)	Participants	Instruments	Forgiveness of Self	Trait or State	Actual or Hypothetical	Type of Study
Macaskill et al. (2002)	324 British undergraduates ages 18-51	Forgiveness of self and forgiveness of others (Mauger et al., 1992); emotional empathy (Mehrabian & Epstein, 1972)	Empathy did not predict ease in forgiveness of self for males and females	Trait	Actual	Questionnaire
Mauger et al. (1992)	237 outpatient counseling clients from Christian counseling centers	Minnesota Multiphasic Personality Inventory; Behavior Assessment System: Forgiveness of Self and Forgiveness of Others; rated by counselors and peers.	F > M in forgiveness of self F > M problems in forgiving the self	Trait	Actual	Survey
Roby, D. C. (1997)	159 high school students, and their non-divorced and non-separated mothers (42) and fathers (35)	Parental Nurturance (Buri et al., 1986); Forgiveness of Self and Forgiveness of Others from the Behavior Assessment System (Mauger et al, 1992); Robson's Self-Esteem Scale (1989)	M = F forgiveness of self M = F Parental forgiveness of self	Family Forgiveness	Actual	Questionnaire

Table 1d Studies from the Offender Point of View

Author (Date)	Participants	Instruments	M > F M = F F > M	Gender and Forgiveness Related Findings	Trait or State	Actual or Hypothetical	Type of Study
Gonzales, Manning & Haugen (1992)	90 Undergraduates (45 M, 45 F)(Study 1) 180 undergraduates (90 M, 90 F) (Study 2)	Coded accounts of participants imagining the self as the offender with Likert scales of six questions	F > M F > M M > F F > M	Females anticipated negative outcomes more than males Study 1) More concessions (Study 2) Lied more Number of complex accounts	State	Hypothetical (as offender)	Experiment
Hodgins, Liebeskind, & Schwartz (1996)	96 undergraduates (48 M, 48 F) in psychology classes	General Causality Orientation Scale (Deci & Ryan, 1985)	F > M M > F F > M	Gave mitigating accounts Gave aggravating accounts Deflation after not being forgiven	State	Hypothetical (as offender)	Experiment
McGraw (1987)	84 participants with approximately the same number of M and F (Study1); 119 participants with approximately the same number of M and F (Study 2)	Responsibility attributed to the victim and harmdoer (Study 1); Level of guilt likely to be experienced by the victim (Study 2)	M = F	Responsibility and guilt for transgression (Study 1 and 2)	State	Hypothetical (offender)	Experiment
Mongeau et al. (1994)	239 undergraduates	Scenario describing a sexual infidelity performed by a male or female, intentionally, or unintentionally, and being either revenge- driven or not revenge driven	M > F F > M M > F	Men had more aggravating accounts Experienced more responsibility and guilt over infidelity Perception of female's infidelity as more intentional than a male's infidelity	State	Hypothetical (as offender)	Experiment

Review of Theories of Forgiveness

To provide a theoretical context for understanding the empirical studies of forgiveness and gender, I will review the major theories of forgiveness. This will involve addressing definitional differences among theorists. Then I will describe different models of forgiveness.

Definitions of Forgiveness

Historically, one of the problems in forgiveness research has been the definition of forgiveness. Although definitions have evolved over the past 20 years, there may be a lack of consensus on a single agreed-upon definition of forgiveness (though, in 2005, Worthington suggested that a consensus has finally emerged). Traditionally, definitions have fallen into two broad camps (Worthington, 2005). Some emphasized reducing negative experiences (e.g., emotions, motivations, behavior, cognition). Others suggested both reduction of negative experience and a resulting positive experience toward the offender.

Forgiving has been described as a decision to give up the right to retribution and claims for restitution while requiring that the individual who was harmed puts aside negative feelings and find a way to acknowledge the offender's actions (Boon & Sulsky, 1997; Hope, 1987). Enright and Zell (1989) defined forgiveness as involving two people, one receiving a deep, long-lasting hurt that is of a physiological, emotional, physical or moral nature, which happens slowly through an inner process where the offended releases himself or herself from negative emotions and is no longer motivated toward seeking revenge. Until recently, another common agreed-upon idea found in forgiveness research

involved letting go of the right to revenge and releasing negative affect directed toward the offender (Coyle & Enright, 1998; Enright & Zell, 1989; Hargrave & Sells, 1997; Hebl & Enright, 1993; Hope, 1987; Pingleton, 1989; Toussaint et al., 2001).

In contrast, drawing on forgiveness in ongoing relationships, Fincham et al. (2004) point out that, recent studies of forgiveness are challenging the notion of a unidimensional motivational change and are beginning to question the concept of forgiveness as limited to a reduction in negative motivation. For example, in a recent study, forgiving was described as a set of motivational modifications in which the offended individual becomes less motivated to even the score with the offender, less motivated to continue separation from the offender, and develops an increasing motivation to show conciliation and kindness toward the offender (Karrenmas et al., 2003). This definition suggests that both a decrease in negative motivations and an increase in positive motivations should be present when considering forgiveness.

Subkoviak, Enright, Wu, and Gassin (1995) define forgiveness by emphasizing several points. First, the victim has experienced a deep hurt resulting in visible resentment. Second, the offended individual has a moral entitlement to the resentment but overcomes it. Third, a new response of compassion and love strengthens towards the offender. Fourth, this warm response occurs in the face of the realization of no obligation to feel affection for the offender. Forgiveness has even been described as simply a gift from one person to another with the goal of enhancing attachment, harmony, and love amongst people (Girard & Mullet, 1997). Despite some local variations in definitions, the most

consistent researcher who has emphasized both reductions of negative experiences and increase of positive experiences has been Enright.

I suggest (based on Worthington, 2005) that the conflict over the two camps in defining forgiveness might revolve around the situations with which one is dealing. When forgiving a stranger or an acquaintance, forgiveness seems to focus on forgiving as reducing negative motivations. When forgiving a spouse or family member, forgiveness may involve moving beyond reducing negative experiences to increasing positive experiences. Fincham, for example, most frequently studies married couples. He emphasizes both reduction of negative and increases of positive experiences. While many social psychologists, who tend to more often study dating or stranger relationships, have a tendency to speak of forgiveness as reducing debts or giving up resentments (see Exline & Baumesiter, 2000, for example).

Models by which Forgiveness Has Been Conceptualized

Interdependence theory and forgiveness. Numerous theoretical models have been developed or applied to understanding forgiveness. Karremans et al. (2003) emphasized interdependence theory to conceptualize forgiveness. Born of Heider's (1958) model, interdependence theory (Thibaut & Kelly, 1959) assumes that people influence each other's experience. This context of interdependence theory is especially important to consider when studying long-term couples because forgiveness cannot just be studied as a static one-time process. Instead forgiveness should be studied as a dynamic, interactive process. For instance, the interdependent nature of forgiving appears to be embedded in a continuous process of neglecting another individual's preferences (for a review, see

Rusbult & Van Lange, 2003). This continuous disregard for another's individual preferences can thus further an interdependent cycle of forgiveness and unforgiveness.

An important limitation of interdependence theory in explaining forgiveness is its emphasis on interdependent *behaviors*. Forgiveness is defined as an internal experience by almost all investigators. Behaviors reflect that experience imperfectly. For instance, a partner may be offended by the spouse. The partner might follow with a positive behavior suggesting that forgiveness might have occurred. However, just as easily the partner could have condoned, exonerated, or even exacted mental revenge on the spouse—which discharged the unforgiving emotions and motivations and led to the positive behavior.

Attributional theory and forgiveness. Another model that has its roots deep within social psychology is attributional theory. For example, Fincham et al. (2004) explain a model in which forgiveness is described as lessened negative motivation toward the transgressor along with a positive or benevolent motivational state towards the offender. Therefore, forgiveness is not merely accomplished by overcoming avoidance and revenge, but by creating positive motivations toward the individual. In addition, Fincham et al. (2005) elaborate on the importance of acknowledging that broad theoretical descriptions of forgiveness may not relate to forgiveness in marriage, because the development of conflict and forgiveness may have different antecedents, correlates, and costs in marital relationships than in other relationships. This highlights the need for a new model of forgiveness that addresses the unique process that occurs in marriage.

Other theories have looked at forgiveness from the attributional perspective related more to social psychology than to marital theory. Forgiving has been described as

associated with attributional changes (Boon & Sulsky, 1997; Girard & Mullet, 1997; Weiner, Graham, Peter, & Zmuidinas, 1991). Attributional concepts are used to examine the social-cognitive concomitants of forgiveness (McCulloguh et al., 1998).

A limitation in the attributional approach is the assumption that forgiveness might be caused by or affected by attributional change. This is not necessarily a good assumption. In fact, forgiveness is accompanied by changes in attributions.

Personality psychology and forgiveness. Forgiveness has also been looked at through the context of personality psychology. Personality variables have been linked with forgiveness in specific contexts and forgiving in general (Neto & Mullet, 2004).

Developmental psychology and forgiveness. Developmental psychology – especially the cognitive-structuralist approach – has also provided an impetus for theorizing about forgiveness. Enright et al. (1989) discussed a developmental progression of reasoning about forgiveness. In this developmental theory of reasoning about forgiveness, there is hypothesized to be an orderly progression of stages reflecting increasing capabilities of reasoning. Young victims can typically only manage revengeful forgiveness (mulling over revenge strategies; internal hostility may be candidly expressed). Later, they move to external forgiveness (passive coping strategies are utilized while anger remains, forgiveness is expressed through external expressions). Finally, adults or late adolescents progress to be capable of internal forgiveness (actively seek to understand the motives of the offender, see the event in a new perspective, there is a promoting of inner release and possible reconciliation).

Social psychology and forgiveness. McCullough et al. (1998) created a social-psychological model of determinants and costs of interpersonal forgiveness. The most immediate determinants of forgiving were linked with social-cognitive variables associated with the way the offended individual thinks and feels about the offender and the resulting hurt (see also Fincham et al., 2005).

Marital or couple model of forgiveness. Gordon and Baucom (2003) propose a model of forgiveness of major betrayals such as infidelities, deceptions, and violations of trust. They draw on three theoretical perspectives: psychodynamic theory, cognitive-behavioral theory, and trauma theory. In this proposed model, they believe major betrayals can strongly resemble several features of recovery from general trauma. In the trauma model, people develop forgiveness by passing through three stages. In stage 1, impact, people realize the effect of the betrayal resulting in a time of considerable cognitive, emotional, and behavioral disturbance. In stage 2, meaning, people put effort towards making the partner's behavior more comprehensible, and there is an improved sense of control over one's life. In stage 3, moving on, people have fewer negative feelings toward the partner and make a decision about whether to continue the relationship.

Emotion-based models of forgiveness. Worthington and his colleagues have typically focused on the alteration of emotions as the *sine qua non* of forgiveness (see Worthington & Scherer, 2004). He does not specify whether such change is initiated directly by or occurs after, changing one's cognition, behavior, motivations, or situation. However, he considers emotional forgiveness to be due to the process of replacing

negative unforgiving emotion with positive emotions. He sees motivations and emotion as intimately related to each other. These emotional and motivational changes often parallel each other (see McCullough et al., 1997).

In summary, many different theories and models have been proposed. Many of these models have drawn on existing theories. This variety demonstrates the significance of how varying contexts (e.g., type of offense and type of relationships between offended and offender) of forgiveness can create relevant and differing perspectives.

Interface between Theories of Gender and Forgiveness

Structural-developmental theories about reasoning concerning moral dilemmas.

Gender may be related theoretically to forgiveness because, for one even to consider forgiving, a transgression or injustice occurs. A moral wrong is often perceived. Thus, reasoning about injustice is important for whether forgiveness is granted or experienced. Basically, because injustice inevitably overlaps with forgiveness, and gender differences in moral reasoning have been supported, I believe that gender differences in forgiveness may occur.

Two major approaches to injustice have revolved around gender differences. Kohlberg (1969, 1976, 1981, 1984) established a cognitive-developmental stage theory of moral development, which was based on reasoning about justice. In this model, Kohlberg described stage three (desire to preserve relationships and to live up to the expectations of others) as the modal stage for females and stage four (desire for law and order where the laws have to be upheld to maintain social order) as the modal stage for males.

In response, Gilligan (1981) proposed that females are oriented toward a care voice distinguished by the wish to preserve relationships and to respond to the needs of others while males are oriented toward a need to see justice done through the consideration of fairness and equity. Gilligan emphasized that the care and justice orientations are not representative of a progression of stages. Instead, they signify frameworks that can be adapted through experience and interpretations of moral problems.

Jaffe and Hyde (2000) meta-analyzed 113 empirical studies that purported to test this contention. They found a modest but reliable difference in moral reasoning based on gender. Their findings supported the contentions of Gilligan that men and women reasoned differently.

Based on this difference, I reason that gender differences should be found in comparing men and women on forgiveness. First, both Kohlberg and Gilligan theorize that females desire to preserve relationships and to live up to the expectations of others more than do males. The desire to maintain relationships (stronger in women than in men; Jaffe & Hyde, 2000), thus, is hypothesized to drive females to forgive more than men (whose desire for justice is stronger; Jaffe & Hyde, 2000). Secondly, both Kohlberg and Gilligan theorize that men are oriented toward justice-seeking more than women. In the event of a transgression, then I would expect men to seek societal or formal justice more often than women. If social justice is not forthcoming, I would expect men to pursue individualized attempts to exact justice, get even, or seek revenge more than I expect women to do so. Thus, I hypothesize that men are higher in vengeance than are

women. Third, women tend to experience a higher prevalence of depressive disorders than men (Bebbington et al., 2003) while men tend to express higher levels vengeance than women (Brown, 2003; Mullet et al., 1998; Stuckless & Goranson, 1992). Therefore I hypothesize that women may ruminate depressively more often and less often vengefully. Further, men are hypothesized to experience more resentment and hostility than do women. In summary, both the theories of Kohlberg and Gilligan's influences can be seen in the idea of gender as a factor in forgiveness and that women are expected to forgive more than are men.

Gender politics, symbolic interactionism, and forgiveness. Sociological and psychological theoretical influences can also be found to have a gender effect on beliefs of gender and forgiveness. Societies determine what injustices are. The definition of injustices and of their relative negative valance has been shaped by gender politics. These include physical abuse, incest, child abuse; abuses of power by the powerful (Okin, 1996). In addition, feminist psychology has emphasized freedom, equality, and power (Anderson, 2003). Each is important in determining what are transgressions, what is their meaning, and how they should be responded to.

Also, sociological accounts, such as symbolic interactionism (Reck, 1964), emphasize that individuals *interpret* transgressions. However, the final interpretation of the meaning of transgressions is negotiated. In relationships, men and women negotiate understandings of injustice and forgiveness. That negotiated understanding will likely vary within different *ongoing* micro-sociological structures (e.g., couples, families, work groups) relative to *ad hoc* relationships or friendships. For example, forgiveness between

men and women within a happy married couple or within an accepting family will likely differ markedly from forgiveness between men and women partners in troubled relationships, family members within non-accepting families, or loosely attached dyads or groups.

Culture, gender, and forgiveness. We live in an age of narcissistic entitlement and victimization (Lasch, 1979). Therefore, our evaluations of the injustice incurred within transgressions against us are heightened. Forgiveness --whether to forgive, when, and how -- can be differential depending on the degree to which men or women tend to see themselves as victimized or as receiving narcissistic wounds. Men and women, if differentially attuned to relationships, might differ in (a) sensitivity to offense, (b) ways transgressions are labeled (as hurts or offenses), (c) threshold where an act is defined as a transgression, (d) interpretation of the importance of the transgression, (e) emotional responses to transgressions (e.g., empathy, sympathy, compassion), (f) motivations (e.g., self-assertion, relationships maintenance or repair, (g) strength of arousal of the justice motive, or (h) coping mechanisms.

Sociology of emotion, gender, and forgiveness. The psychology and sociology of emotion describe which emotions are expressed (not just experienced). This shapes whether anger, fear, depression, resentment, gratitude, and forgiveness are expressed and under what circumstances (Feeney, Noller, & Roberts, 1998).

Religion, gender, and forgiveness. In addition, within the United States, religious pluralism and patterns of demography surrounding religion influence forgiveness. The Christian majority is eroding (and perhaps is already a plurality). The presence of

Judaism has been constant. The presence of Islam, Buddhism, and Hinduism has grown. The religious “nones” and other religions (e.g., New Age, Wican, etc.) have also grown (ARIS, 2001). These reflect, and are embraced as a result of shifts in understanding power and gender. This affects our culturally negotiated understanding of responses to injustice. All of these influences from our society are likely reflected in forgiveness and the way males and females respond to transgressions.

Summary. Many different definitions of forgiveness have evolved and helped inform and support many of the models of forgiveness. There has been a difference in opinion on what exactly constitutes forgiveness. I suggest that this difference in opinion revolves around the variety of situations and relationships in which forgiveness can be studied. Models that have incorporated forgiveness include the interdependence theory, which highlights the importance of forgiveness as a continuous interactive process. Attributional theory proposes that negative and positive aspects of forgiveness may have varied determinants, correlates, and consequences. Personality psychology has also incorporated forgiveness by linking forgiveness in specific contexts and forgiving in general contexts with personality. In addition, developmental psychology has treated forgiveness as a progression from revengeful forgiveness to the final stage of developing internal forgiveness. Even social psychology has addressed forgiveness by creating a social-psychological model of determinants and costs of interpersonal forgiveness. Forgiveness is now even being looked at from the perspective of marital or couple model of forgiveness. An emotion-based model of forgiveness has been proposed that

forgiveness may be due to the process of replacing negative unforgiving emotion with positive emotions.

Forgiveness has been addressed from a variety of theoretical contexts and is embedded in our society. Beliefs in moral reasoning, gender politics, symbolic interactionism, cultural values, religion, and sociology all influence the theoretical context of forgiveness. The basic assumption that women tend to be more forgiving than men also influences the theoretical context of forgiveness, which is based on Kohlberg's stages of reasoning about justice and supported by Jaffee and Hyde's findings. In sum, the theoretical context of forgiveness is complex and multi-faceted.

Review of Empirical Literature

Question 1: Were There Gender Differences in Forgiveness?

Of the 76 articles addressing gender differences in forgiveness, 209 comparisons were made. Of the 209 gender comparisons made, 97 comparisons directly tested whether men or women were more forgiving (see Table 2). Of these 97 comparisons, 54 comparisons found gender differences and 43 comparisons found no gender differences. Because more than half of the gender comparisons show gender differences in forgiveness, it is evident that gender needs to be looked at more closely when studying forgiveness.

As I display in Table 3, only 9 of the 97 comparisons found males to be more forgiving than females. For example, Rye et al. (2005) examined secular and religious forgiveness group interventions for divorced individuals. The participants included 149 individuals from a medium-sized midwestern city. Of the participants, 75% were female

Table 2

Comparisons Revealing Gender Differences or None as Function of Types of Studies (e.g., Experiments, Questionnaires, Survey, Other) and Types of Transgressions Assessed (e.g., Actual or Hypothetical)

<u>Studies of Actual Transgressions (65)</u>			<u>Studies of Hypothetical Transgressions (30)^a</u>		
	<u>Gender Diff.</u>	<u>No Gender Diff.</u>	<u>Gender Diff.</u>	<u>No Gender Diff.</u>	<u>Total</u>
Experiments	6	7	9	6	28
Questionnaires	25	21	6	6	58
Survey	6	3	0	0	9
Other	2	0	0	0	2
Total	39	31	15	12	97

Note. In 76 articles, there were 95 studies involving 209 comparisons. The other category consists of a meta-analysis and a structured interview.

^aThe total number of studies of actual and hypothetical transgressions adds up to 95 studies (65 actual transgressions and 30 hypothetical transgressions), with 209 comparisons. This table only includes comparisons with gender differences in forgiveness (54) and comparisons with no gender differences in forgiveness (43). Therefore there are only a total of 97 comparisons considered in the present table. The other 112 comparisons are left out of this table (32 comparisons of predictors of forgiveness, 12 comparisons from offender point of view, 5 comparisons of self-forgiveness, 5 comparisons of unforgiveness, 5 predictors of unforgiveness, and 53 gender related comparisons).

Note. In rating actual transgressions, 39 out of 70 (44%) comparisons showed gender differences; in rating hypothetical transgressions 15 out of 27 (56%) comparisons showed gender differences; Chi square was non-significant $\chi^2(1) = .0002, p > .05$.

Note. In rating experiments, 15 out of 28 (54%) comparisons showed gender differences; in questionnaires, 31 out of 58 (53%) comparisons showed gender differences; in surveys 6 out of 9 comparisons (66%) comparisons showed gender differences. Chi square was non-significant $\chi^2(2) = .57, p > .05$.

Table 3
Number of Comparisons Finding Gender Differences in Forgiveness (State) Versus Forgivingness (Trait) Versus Marital Forgiveness, Versus Familial Forgiveness Versus Meta Analysis

<u>Type of Comparison</u>	<u>State Forg. (28 studies)</u>	<u>Trait Forg. (53 studies)</u>	<u>Marital Forg. (9)</u>	<u>Familial Forg. (4)</u>	<u>Meta Analysis (1)</u>	<u>Total</u>
M = F	11	29	2	1	0	43
M > F	5	3	1	0	0	9
F > M	11	24	1	2	2	40
F not = M	0	1	1	3	0	5
Total	27	57	5	6	2	97 ^a

Note. For state and trait forgiveness Chi square was non-significant: $\chi^2 (1) = 4.26 p > .05$

Note. Findings in this table only include comparisons with gender differences in forgiveness (54) and comparisons with no gender differences in forgiveness (43). Therefore there are only a total of 97 comparisons considered and the other 112 comparisons are left out of this table (32 comparisons of predictors of forgiveness, 12 comparisons from offender point of view, 5 comparisons of self-forgiveness, 5 comparisons of unforgiveness, 5 predictors of unforgiveness, and 53 gender related comparisons).

and 87% were Caucasian. Participants were currently going through a divorce or had gone through one previously. The measures used included Forgiveness Scale, Forgiveness Concept Survey, three scales created for this study (Parenting Forgiveness Scale, Observer Forgiveness Scale, and Observer Parenting Scale), Beck Depression Inventory, subscale of the Miller Hope Scale, Spiritual Well-Being Scale, State-Trait Anger Scale, and four surveys created for that study (Group Leader Session Survey, Program Feedback Survey, Forgiveness Strategies Survey, and Audiotape Rating form). Males self-reported being more forgiving than did females. More specifically, males scored higher on parenting forgiveness than did females. Females scored higher on forgiveness knowledge. Rye et al. concluded that based on self-report measures, the interventions seemed to accomplish the primary function of aiding in forgiveness toward individuals' ex-spouse.

In contrast, Brown (2003) found different results on forgiveness measures. Brown addressed gender in four different studies. The purpose of these studies was to examine the construct validity of a brief measure of dispositional forgiveness, Tendency to Forgive Scale (TTF). In Study 1, convergence with partner ratings was specifically tested. The participants in Study 1 included 47 dating couples from a small, liberal arts college in New England. The participants rated themselves and their partner on the TTF measure. No gender differences were observed on the TTF measure. Women, on average, rated their male partners as being higher in forgiveness than women rated themselves. Mean ratings given by men of their female partners almost exactly matched the mean ratings women gave themselves.

In Study 2, individuals kept records of wrongs. Study 2 included 69 (21 M, 48 F) undergraduates at a small liberal arts college in the Northeast. Measures included the TTF. Participants listed interpersonal offenses followed by rating hurtfulness of each recalled offense. In contrast to Study 1, males scored higher on the TTF than did women. There were no gender differences found for the number of offenses recalled. However, on average, the offenses that women recalled tended to be more hurtful than the offenses that men recalled.

Study 3 specifically addressed dispositional forgivingness, vengeance, and attitudes concerning forgiveness. Students (37 M, 32 F, 1 unspecified) from introductory management course at a large midwestern university completed the TTF, Attitudes Toward Forgiveness (ATF), Vengeance Scale (Stuckless & Goranson, 1992), and (Centers for Epidemiological Studies Depression Scale (CESD)). The only gender difference was that men scored higher on the vengeance measure.

In Study 4, evidence for convergent and discriminant validity was addressed. Participants were 101 undergraduates (37 M, 64 F) from a large midwestern university. Measures included the TTF, ATF, Vengeance Scale, TNTF (Transgression Narrative Test of Forgivingness), two relevant subscales from the Interpersonal Reactivity Inventory (measuring empathy), and the Big Five Inventory. Again, as in Study 1, there were no gender differences on the TTF measure, but on the TNTF, women scored higher than men.

In sum, Brown (2003) had mixed findings. In Study 1 and 3, he found no differences between males and females on the TTF. In Study 2, he found males to score

higher than did females on the TTF. In Study 4, males and females scored the same on the TTF, but females scored higher than males on the TNTF. Brown suggests that it is important to include both the TTF and TNFT in studies on forgiveness because as these studies show, the two measures are not equivalent.

In addition, many comparisons showed no gender differences in forgiveness (i.e., 43 of 97). For example, one article illustrating contrasting gender difference results addressed cross-cultural constructs of forgiveness (Scobie et al., 2002). The Scobie Forgiveness Scale was administered to 564 undergraduates in Britain, Greece, and Cyprus. There were no significant differences in gender on forgiveness. Most of the differences found in forgiveness were among the three different culture groups.

These three articles illustrate the large variation in results that have been found in the many investigations. Overall, there appear to be either stable (but often small) difference that suggests that women might be more forgiving than men. Or there were no differences detected. There were few occasions when males were more forgiving than females. There is enough variation in findings to prompt us to examine why differences might or might not have been found. These might have been due to methodological or to substantive differences. I explore these in subsequent sections of the review.

Question 2: Why Did Differences in Forgiveness Exist?

There appear to be real but not fully reliable differences in the amount of forgiveness men and women grant and experience. But why? One hypothesis is that differences are sensitive to methodological choices by the researcher. For example, differences in the degree of gender differentiation might occur because the researcher

asked people to rate their response to an actual transgression or to rate a hypothetical response to a hypothetical situation. First, I will explore methodological moderators of gender and forgiveness.

A second hypothesis is that genders differ for psychological or contextual reasons (rather than methodological reasons). For instance, genders might differ because of the way they value justice or relationships or because of the way they respond to interventions. Second, I will explore psychological and contextual moderators of gender and forgiveness.

Methodological Moderators between Gender and Forgiveness

Types of Studies for Gender and Forgiveness

The studies reviewed addressed several different kinds of transgressions: actual transgressions (where the participant recalls a transgression that actually occurred in their life), hypothetical transgressions (where the participant is told to imagine a particular transgression as if it had occurred in their life), marital transgressions (transgressions committed by marital partner), and familial transgressions (transgressions committed by family member). In addition, this review contains one meta-analysis which consists of 1,010 participants from 13 studies. In this present review, there were more studies of actual transgressions than of hypothetical situations (see Table 2). This might be because of convenience. It is easier to ask people about actual events in their lives than to spend the time to develop hypothetical contexts to elicit people's beliefs on forgiveness.

Jackson (1997) studied actual transgressions. The study considered how intimacy and trust in adult marital and committed relationships is influenced by the use of

forgiveness. Participants were 201 individuals from one western and one midwestern state who were in married or committed relationships of a year or more. Their age ranged from 21 to 80 years of age. Participants completed the Enright Forgiveness Inventory, Family Forgiveness Scale, Trust Scale, Waring Intimacy Questionnaire, and a demographic form. Gender significantly influenced the use of forgiveness, intimacy, and trust in the relationship.

In contrast, Azar and Mullet (2002) studied hypothetical transgressions. They studied the willingness to forgive a severe offense among Lebanese who had lived in Lebanon during the civil war between Lebanese Muslims and Lebanese Christians. The 96 participants were 48 Muslims and 48 Christians from Beirut. Participants rated willingness to forgive based on 24 cards describing a short hypothetical story of specific transgressions, which included four different items of information: (a) Christian vs. Muslim surname, (b) obvious vs. no intent, (c) consequences as still severe vs. loosely affecting the victim vs. cancelled, and (d) apology vs. no apology. There were no gender differences in the willingness to forgive in these specific scenarios.

In summary, gender differences were found where an actual transgression was studied and gender differences were not found when a hypothetical transgression was studied. This is not always the case, though, because a wide range exists on varying results between studies addressing hypothetical transgressions and actual transgressions. Sometimes studying actual transgressions results in more gender differences than does studying hypothetical transgressions. Sometimes, *vice versa*. Although in the present review there were more studies on actual transgressions, the ratio between gender

differences and no gender differences when actual and hypothetical transgressions were used was similar. A Chi square reveals that $\chi^2(1) = .0002$, $p > .05$. Therefore, there is no significant difference between gender differences found and no gender differences found between actual transgressions and hypothetical transgressions. Thus, there have been mixed results from studies on both actual and hypothetical transgressions. The forgiveness literature address forgiveness of actual transgressions and forgiveness of hypothetical transgressions as the same process, but the process of forgiveness in how individuals react in real situations versus hypothetical may vary considerably (e.g., hypothetical situations may encourage gender stereotypes or people may not be as open to expressing forgiveness in actual transgressions relative to hypothetical transgressions). If this is the case, it would be unacceptable to directly study and compare two types of transgressions as the same process of forgiveness.

More gender differences were found than no gender differences in forgiveness in both actual and hypothetical transgressions. This might suggest that there is a real gender difference in forgiveness. Alternatively, perhaps a difference in the measures being used to assess forgiveness is responsible for the gender difference.

Another point that must be considered when discussing differences in forgiveness is that some studies contributed more to the total gender findings than did other studies. Of the 209 total comparisons of gender in the forgiveness literature, some articles contributed many more gender findings than most of the articles reviewed. For example, Finkel et al. (2002) tested seven comparisons between male and females. In contrast, Azar and Mullet (2002) only compared gender once. The impact of seven findings on the

results is going to influence overall conclusions more than the impact one finding will have on the overall conclusions.

This is especially true when specific conclusions are discussed, such the outcome variables of religion and responsibility. For instance, Wuthnow (2000) contributed three of the 10 gender findings on forgiveness and religion and Exline et al. (1999) contributed two of the three gender findings on difficulty forgiving. All of these articles are discussed in more depth in separate sections. These few illustrations, though, highlight the importance of taking into account the number of gender findings contributed by each article when making comparisons of gender, forgiveness, and predictor or outcome variables.

Questionnaires were the most frequently used method in studies of actual transgressions (see Table 2). The dominant use of questionnaires is probably a convenience factor. Questionnaires are the easiest and least time consuming type of study to conduct. On the other hand, for hypothetical transgressions, experiments were used the most, closely followed by questionnaires. Where hypothetical situations were created, they were typically either presented through an experimental procedure or participants simply read the hypothetical situations and filled out a questionnaire. Surveys were not used as frequently as questionnaires and experiments. Surveys often involve large sample sizes and require brief questions. These large sample sizes are often hard to recruit and response level can often be quite low.

The meta-analysis conducted in the actual-transgression category found a small significant gender difference in forgiveness. Because meta-analysis deals with many

studies and therefore a large N , this suggests that when large sample numbers are used it will be more likely to find gender differences in forgiveness.

Mean N Samples in Forgiveness Studies

In the 95 studies of forgiveness reviewed, there was a great variety in sample size (see Table 4). Where gender differences tended to be found, there was usually a larger sample size. This is probably because the larger the sample size, the more easily differences are found. Surveys by far had the largest sample size. Surveys are usually designed for large numbers of people. On the other hand, experiments had the lowest sample size. Experiments tend to be the most expensive and time consuming to conduct, thus they typically involve smaller numbers of people.

Studies addressing actual transgressions tended to have a larger sample size than studies addressing hypothetical transgressions. This may be the case because most hypothetical studies are conducted in experimental settings while actual transgressions can more easily be studied with questionnaires or surveys that can be administered to more people within a given amount of experimenter time.

Toussaint et al. (2001) reported a survey with a large sample size. The purpose of this survey was to address forgiveness and health, specifically to discover whether age differences existed in levels of numerous types of forgiveness. The sample consisted of 1,423 randomly chosen adults from a larger survey on consumer attitudes -- the Survey of Consumers -- which is a telephone survey of adults aged 18 and older. Women reported

Table 4
Mean N Samples in Forgiveness Studies

Mean N		Outliers
Actual	N = 295	47 and 1536
Hypothetical	N = 168	167 and 474
Experiment	N = 131	32 and 328
Questionnaire	N = 248	59 and 1002
Survey	N = 771	89 and 1536
No Gender Diff. Found	N = 239	32 and 1536
Gender Diff. Found	N = 297	64 and 1423

being more forgiving than men. More specifically, women rated themselves as forgiving “all” “or most of the time” more often than men did. Also, women reported a higher likeliness to forgive.

In contrast, McCullough et al. (2003) had a small sample size. Although their article reported two studies, gender differences in forgiveness were only addressed in Study 2. The purpose of the study was to examine a three-parameter model of forgiveness that deals with forbearance, trend forgiveness, and temporary forgiveness. Participants were of 89 students (20 M, 69 F) from undergraduate psychology classes at Southern Methodist University who had incurred an interpersonal hurt within seven days. Several measures were used. The Transgression-Related Inventory of Motivations (TRIM), a 12-item self-report scale (McCullough et al., 1998), was administered. The TRIM had subscales of avoidance (seven items) and revenge (five items). In addition, a six-item benevolence subscale was used. Perceived transgression severity was rated on a seven-point Likert scale, empathy on a six-point Likert scale, responsibility attributions on a seven-point Likert scale, and responsibility on a seven-point Likert scale. Because no significant gender differences were found, data were analyzed for males and females simultaneously.

These two examples addressed actual transgressions experienced by victims. Gender differences were evident in the study with the large sample size, but were not found with a smaller sample size. Sample size must be considered when reviewing studies because many of the studies where gender differences were found tended to have larger sample sizes. This might suggest that real gender differences exist, but the sample

size must be large enough to detect the differences. It can also be interpreted as the larger sample size, the more likely any differences will emerge, including gender differences.

State Forgiveness Versus Trait Forgivingness

Many studies address two types of forgiveness; state and trait (see Table 4). State forgiveness is forgiveness in a specific situation (e.g., forgiving a friend for a particular hurt, forgiving a spouse for an affair). Trait forgivingness is a disposition to forgive across many different situations (e.g., overall willingness to forgive) and over time. In articles addressing state forgiveness, 28 studies compared males and females. Within the 28 studies, 27 direct comparisons of forgiveness were made. Of these 27 comparisons, 11 comparisons found no gender differences with state measures of forgiveness while 16 comparisons found gender differences with state measures of forgiveness.

Park and Enright (1997) looked at state forgiveness. This study examined how adolescents forgive. Participants were 30 seventh and eight graders and 30 juniors and seniors in college. Both groups had an equal number of males and females. The participants were all Christians and residents of Seoul, Korea, who had experienced a serious, unfair conflict caused by a same-gender friend in the last 5-6 months. The measures that were used were a forgiveness interview with two hypothetical situations, Restoring Friendship Strategy scale of 10 items created to assess the degree to which the participant proactively tried to reconcile with the other, and Degree of Forgiveness scale of 10 items (seven from Trainer's 1981 general forgiveness scale and three items designed for that study) on a five-point Likert scale. No gender differences were found in the adolescent actual forgiveness of a friend. Also, there were no gender differences in

the development of forgiveness and understanding of forgiveness. In Park and Enright, because state forgiveness was addressed, the results only pertain to the specific event of adolescent forgiveness of a same-gender-friend within the last 5-6 months.

In articles addressing trait forgivingness, 53 studies compared males and females. Within the 53 studies, 57 direct comparisons of gender were made. Of these 57 comparisons, 29 found no gender differences with trait measures of forgiveness, while 28 found gender differences with trait measures of forgivingness. Neto and Mullet (2004) studied trait forgivingness. The purpose of their study was to investigate the relationship between forgivingness and several personality dimensions that were relevant to forgivingness. These included self-esteem, shyness and embarrassability, independence, interdependence, and loneliness. Participants were 192 college students (102 M, 90 F) living in Portugal with a mean age of 21.4 years. The measures given included the Forgivingness Questionnaire (Mullet et al., 2003), Self-Esteem Questionnaire, Shyness Scale, Embarrassability Scale, Self-Construal Scale, and revised UCLA Loneliness Scale. Overall, females scored higher on propensity to forgive than males.

Gender differences were found more often while studying trait and state forgiveness than no gender differences being found. This points toward a gender effect in the forgiveness process. The findings were classified according to which gender or none, was more forgiving. A contingency table suggested that Chi square was non-significant, $\chi^2 (1) = 4.26, p > .05$. Thus no statistical differences were detected in patterns of gender differences according to whether state or trait measures were used. This suggests the process of forgiveness may not vary much whether state forgiveness or trait forgivingness

is occurring. It is possible that extant measures are not designed to catch the subtle differences between state forgiveness and trait forgivingness.

Psychological and Situational Moderators between Gender and Forgiveness
Forgiveness and Gender Differences in Marital Betrayals

Transgressions can occur in many different contexts within many different relationships. Some transgressions are in stranger dyads such as criminal offenses, medical mistakes, or accidents. Others occur in close intimate relationships. Betrayals in marriage are some of the most difficult transgressions to forgive, especially if the unfaithfulness is sexual or results in a rupture of the emotional bond. Marital infidelity is a prevalent problem that frequently damages the emotional bond. For example, it is estimated that between 25% and 50% of divorced individuals claim spouse infidelity as a primary reason for their divorce (Kelly & Conley, 1987). Further, marital infidelity for women is estimated to range from 26% to 70% and marital infidelity for men is estimated to range from 33% to 75% (Buss, 1994). Therefore, marital infidelity is a pressing problem in our society. Forgiveness may help in the healing of couples faced with such transgressions. Yet, in this current review of literature, only three articles looked at marital betrayals and infidelity with a total of six gender comparisons, indicating a lack of attention on forgiveness in marital betrayals (1 M = F; 1 M > F; 2 F > M; 2 difference no direction). This is a relatively small number of gender comparisons in marital betrayals, when marital betrayals are estimated to be quite prevalent. In this review, gender differences in betrayals included comparisons of forgiving sexual infidelity,

likelihood of marital termination after sexual infidelity, number of betrayals reported, types of betrayals reported, and effects betrayals had on relationships.

Shackelford et al. (2002) displayed an example of the importance of the marital context when the authors studied forgiveness versus termination when dealing with the hypothetical infidelity of a significant other. There were 256 participants ranging in age from 15 to 25 years. The participants were given forced-choice dilemmas in which they had to indicate their potential difficulty in forgiving their partner after an act of infidelity had been committed and the probability that they would terminate the relationship with their partner, depending on the nature of infidelity.

Males reported more difficulty forgiving a hypothetical sexual infidelity as compared to a hypothetical emotional infidelity. In addition, the likelihood of ending the current relationship due to the partner's sexual infidelity compared to an emotional infidelity was higher for males than females. Perhaps women are less willing to end a relationship after infidelity due to their lower relative power status. It is also possible women are less willing to end a relationship because they tend to be more relationship oriented while men tend to be more oriented towards justice.

Another example highlighting the infidelity examined actual betrayals and recovery in marital relations (Gordon & Baucom, 2003). Participants were 107 married couples from a small university in North Carolina. They completed the Dyadic Adjustment Scale, Global Self-Report of Forgiveness, Relationship Dimensions Profile, Assumptions Scale, and Forgiveness Inventory Scale. In that study, men and women reported no differences in forgiving betrayals. Women reported more betrayals by their

partners than did men. Again, because women are hypothesized to have a lower power status relative to men, maybe they are more willing to deal with more betrayals.

In the forgiveness literature, positive attitudes have been found to lead to some gender differences in forgiveness (see Table 5). In this review positive attitudes include positive forgiveness, positive behavioral tendencies, positive cognitive interpretations, and positive emotional reactions (Finkel et al., 2002; Fincham & Beach, 2002). This is another area in forgiveness research where gender has not been adequately addressed. Finkel et al. (2002) discusses several positive characteristics in their Study 2. The study was designed to complement the current forgiveness research regarding the function of commitment in encouraging forgiveness. The participants in Study 2 consisted of 155 (50 M, 104 F) undergraduates who had dated a partner at least 1 month. Participants rated paragraphs of violated expectations, descriptions, and reactions followed by a questionnaire assessing immediate reactions to betrayal. Males scored higher on measures of positive behavioral tendencies, positive cognitive interpretations, and positive emotional reactions to the betrayals. As mentioned earlier, betrayal seems to be an emotionally loaded issue for females. The authors suggest that these findings imply that males are less bothered by betrayals than are women.

Together these studies indicate that there are gender differences in reporting of and type and frequency of betrayals, effects betrayals have on the relationship, forgiveness of betrayals, and forgiveness of sexual infidelity versus emotional infidelity. These findings demonstrate that marital betrayals are a pressing issue related to

Table 5

Number of Gender Differences (or None) in Comparisons of Positive Reactions after Betrayals (i.e., positive behavioral tendencies, positive cognitive interpretations, and positive emotional reactions)

<u>Positive Factors</u>	
M = F	0
M > F	4
F > M	2

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of the 209 comparisons, only 6 addressed gender differences in positive reactions after betrayals.

forgiveness that deserves more attention than has been given. Further, the gender differences in betrayals may be influenced by a power differential between males and females or relationship versus justice orientations.

Gender Differences in Religion and Forgiveness

Men have frequently been found to be less religious than have women (Freese, 2004; Miller & Hoffman, 1995). This should suggest a gender differences in forgiveness for several reasons. First, forgiveness is often labeled as a religious value (McCullough & Worthington, 1999; Rye et al., 2005). Thus, because women are more often more religious, they are likely to use that religion to promote personal forgiveness. Second, religion is not only about personal spirituality, but is also usually associated with a communal orientation and pro-marriage and pro-family values. Worthington and Berry (2005; see also Worthington, Berry, & Parrott, 2001) have argued that values on conscientiousness-based or warmth-based religiously consistent virtues might mediate the connections of religion and forgiveness. I might hypothesize that men may be more drawn to embrace conscientiousness-based virtues and women to embrace warmth-based virtues. No studies have tested this to date.

The findings on negative mental health consequences in gender and forgiveness are also limited. Negative factors include negative emotional reactions, anger, neuroticism, depression, and anxiety. At a glance, research findings are mixed. For two comparisons there were no gender differences in mental health consequences, for two comparisons women expressed more negative effects of transgressions and more anger when given a refusal, and for one comparison men scored higher on depression than

women (see Table 6). Exline et al. (1999) touched both on religion and forgiveness when they examined the emotional impact of the specific problem of difficulty forgiving God. The participants included 200 undergraduates (60 M, 140 F) at a public university in the northeastern United States. The participants completed a variety of measures consisting of Beck Depression Inventory, Beck Anxiety Inventory, State Trait Anger Scale, Religious Belief Salience, Religious Participation Scale designed for this study, Feelings of Alienation from God with five items designed for their study: Difficulty Forgiving God with three items on six-point Scale; Forgiving God for a specific incident with a powerful representative incident recalled by participant; and difficulty forgiving self and others, involving two items. No gender differences were found on measures of negative emotion, and difficulty forgiving God. This finding implies males and females do not experience different levels of negative emotion when experiencing difficulty in forgiving God. Although health consequences of forgiving and not forgiving may be different for men and women, research in this area has not been thoroughly examined.

Several of the articles reviewed dealt with forgiveness and gender comparisons in religious groups (see Table 7). Wuthnow (2000) studied Americans currently involved in religious group activities to see whether the participants had engaged in forgiveness due to their involvement with their religious groups. Participants were 1,379 adults currently involved in Bible studies, prayer fellowships, and other faith-based small groups who completed a national survey. In informal religious groups, men reported that religious groups helped them forgive and helped them heal relationships more than did women.

Table 6

Number of Gender Differences in Comparisons of Negative Outcomes (i.e., Negative Emotional Reactions, Anger, Neuroticism, Depression, and Anxiety)

<u>Negative Factors</u>	
M = F	2
M > F	1
F > M	2

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of 209 comparisons, only 5 addressed gender differences in negative outcomes. For F > M, this means females reported more negative emotions than did males.

Table 7

Forgiveness and Forgiveness-Related Comparisons of Gender Differences in Individuals in Religious Groups

Differences in Forgiveness and Religion

M = F 8

M > F 4

F > M 7

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of the 209 comparisons, 19 addressed gender differences and forgiveness in religious groups.

Women scored higher on receiving help on broken relationships. This study displays informal religious groups do help people with issues of forgiveness, but help men and women in different ways.

Cohen et al. (2005) addressed similarities and differences in forgiveness between different religious groups including Catholics, Jews, and Protestants. Three different studies are discussed in Cohen et al. In Study 1, participants included 400 individuals who submitted answers online: 94 Catholics (16M, 16 F), 95 Jews (34 M, 61 F), 120 Protestants (32 M, 88 F), and 60 of no religion (23 M, 35 F). Participants completed the TRIM (Transgression-Related Interpersonal Motivations Inventory). Males had more revenge motivations than females. There were no gender differences in avoidance motivations for religious people. In Study 2, participants consisted of introductory psychology students from the University of Pennsylvania with 38 Catholics (10 M, 27 F), 71 Jews (26 M, 44 F), 44 Protestants (14 M, 29 F), and 35 atheist/agnostic/no religion (12 M, 20 F). These participants completed the Empathy and Negativity Dominance Scale. Cohen et al. made distinctions between private forgiveness and public forgiveness. In private forgiveness the act of forgiveness is considered a private matter and is kept to oneself while public forgiveness involves publicly acknowledging the act of forgiveness. There were no gender differences in private forgiveness for religious people. Men forgave more than women did for public forgiveness for religious people. Religious females were found to forgive more than were religious males when private forgiveness was occurring without public forgiveness. This means that men are more likely to forgive when their forgiveness will be public knowledge and that women are more likely to

forgive when their forgiveness is kept a private matter. The construct of unforgivability was also examined. Unforgivability is the idea that some transgressions are so bad that they cannot be forgiven. This idea of unforgivability is more prevalent in Judaism than in Christianity. Religious females scored higher on unforgivability than did religious males. Study 3 studied introductory psychology students from the University of Pennsylvania with Catholics 28 (11 M, 17 F), 40 Jews (21 M, 19 F), 31 Protestants (19 M, 12 F), and 31 atheist/agnostic (21 M, 10 F). The TNTF measure, a measure of dispositional forgivingness, was completed. No gender differences were found in forgivingness. Cohen et al. suggest that there are gender differences in private versus public forgiveness. No gender differences were found in overall forgiveness, but when specific situations of forgiveness were addressed (such as private forgiveness versus public forgiveness) gender differences emerged. Gender differences may or may not exist in other religious groups. These findings suggest religiousness likely plays an important role in forgiveness.

Gender Differences in Empathy and Forgiveness

Surprisingly little research has been conducted in forgiveness on gender differences in empathy. In this present review, only two gender comparisons were found in relation to forgiveness and empathy. The two gender comparisons found females were more empathic than males. Macaskill et al. (2002) examined the relationship between empathy and forgiveness. Participants were 324 British undergraduates from ages 18-51. The measures completed were Forgiveness of Self, Forgiveness of Others, and Emotional Empathy. Although women scored higher than men on empathy, there were no gender

differences found on overall scores of forgiveness. This suggests that empathy did not mediate between the transgression and forgiveness (McCullough et al., 1998; McCullough et al., 1997).

Three studies examined empathy as a predictor in forgiveness (Fincham et al., 2002; Macaskill et al., 2002; Paleari et al., 2005). For example, Fincham et al. (2002) explored the function of relationship quality, attributions, and empathy in the context of forgiving in marriage. Participants were 79 Italian husbands and 92 Italian wives from long-term marriages. The participants completed measures on marital quality, affective reactions, and attributions for hypothetical partner transgressions in promoting forgiveness. Responsibility attributions predicted forgiveness for women. Empathy predicted forgiveness for men but not for women.

Together, these two studies suggest even though men may experience empathic responses less often than women, these empathic responses may play a more important role in the forgiving process for men. Therefore, research on empathy should not only focus on gender differences in empathy, but gender differences and the importance of empathy in the process of forgiveness. Perhaps empathy is more common in female's tendency towards a care-orientation while it is less common in male's tendency towards justice orientation. Therefore, the empathy men experience will be more powerful relative to women.

Gender Differences in Unforgiveness and Rumination

Ten gender comparisons of unforgiveness were identified (see Table 8). These 10 comparisons included difficulty forgiving, rumination, unforgiveness, and predictors of

unforgiveness. Fincham and Beach (2002) explored forgiveness in marriage, specifically productive communication and psychological aggression. Unforgiveness was addressed in two studies within Fincham and Beach (2002). The participants consisted of 44 couples in their first year of marriage from South Wales for Study 1 and 60 British couples for Study 2. The couples completed the Spouse Specific Aggression Scale, forgiveness of hypothetical situations, and the Marital Adjustment Test in Study 1. Aggression Scale, forgiveness of six statements to situations, Constructive Communication Subscale of the Communication Patterns questionnaire, and Marital Adjustment Test were given to participants in Study 2. In Study 1, self-reports of wives' unforgiveness was related to their husbands' report of psychological aggression. In Study 2, unforgiveness was linked with partner psychological aggression for both husbands and wives. Fincham and Beach (2002) demonstrate that unforgiveness plays a role in the interaction between spouses and can be linked to negative outcomes. Interdependence between married couples may influence forgiveness and unforgiveness through a constant cycle of exchange between husband and wife.

Cohen et al. (2005), which has already been reviewed, discussed unforgivability, which is the belief that some transgressions are too terrible to be forgiven. In Cohen et al., (2005) women scored higher on unforgivability than men. Paradoxically, research findings indicate that women are both more forgiving and more unforgiving than males.

Table 8
Number of Comparisons of Unforgiveness and Rumination

<u>Unforgiveness and Rumination</u>	
M = F	2
M > F	1
F > M	3
No direction	4

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of 209 comparisons, 10 addressed gender differences in unforgiveness and rumination.

This is possible because forgiveness and unforgiveness are now being addressed as separate, but related processes instead of as opposite ends of a single dimension.

In addition, only one study addressed gender differences in rumination (Mezulis et al., 2003). In Mezulis et al., the authors examined whether females were more prone to rumination after the occurrence of negative events than males. Participants included 259 undergraduates (111 M, 148 F) ages 18 to 23. The participants completed three rumination questionnaires. The questionnaires assessed response to depressed mood, stressful events, and a series of negative events in achievement, interpersonal, and body image/attractiveness. The results supported Mezulis et al.'s hypothesis that women were more prone to rumination than men. Women being more prone to ruminate than men paired with women being more unforgiving than men is expected because ruminating more over negative events helps perpetuate the process of unforgiveness. Also, women tend to experience more difficulty forgiving, which may be related to women's proneness to ruminate and proneness to being more unforgiving relative to men. The fact that women experience more rumination and unforgiveness than men, yet women are still found to be more forgiving is a great illustration of the complexity of the two processes of forgiveness and unforgiveness. Because females have a lower power status relative to males, females may ruminate more over transgressions and may also feel pressured to forgive more relative to males.

Gender Differences in Revenge

Forgiveness literature has also addressed revenge and vengeance (see Table 9).

Table 9
Number of Comparisons of Gender Differences in Revenge

<u>Revenge/Vengeance</u>	
M = F	1
M > F	7
F > M	0

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of the 209 comparisons, only 8 addressed gender differences in revenge and vengeance.

Stuckless and Goranson (1992) studied revenge with the hopes of developing a reliable scale to measure attitudes toward the acceptable responses of vengeance in reply to perceived wrongs. In their article, two studies were reported. In Study 1, participants were 388 undergraduates (121 M, 267 F) from various disciplines, including evening and part-time students. In Study 2, participants were 151 York University day and evening undergraduates (29 M, 122 F). Participants in Study 1 completed a 57-item Likert-type forgiveness scale, a trait vengeance and empathy scale composed of the perspective taking and empathic concern subscales of the Interpersonal Reactivity Index. Participants in Study 2 completed a vengeance scale, trait anger scale, empathy scale, 13-item Marlowe-Crowne social desirability scale, and 12-item questionnaire to provide concurrent validation for the vengeance scale. In these two studies, males scored higher than females on trait vengeance. One hypothesis put forth to explain those findings was that males are often encouraged to be aggressive and take things into their own hands to even the score (i.e., they may endorse a justice-orientation) as opposed to females being encouraged to work things out for the sake of relationship harmony (i.e., they may endorse a care orientation).

Kadiangandu et al. (2001) also addressed trait vengeance. Participants were 322 individuals (152 M, 169 F) from the Kasai region of the Congo and 474 individuals (173 M, 301 F) central France. A questionnaire of 27 sentences referring to possible attitudes of forgiving was used to measure revenge. In France, males scored higher on the revenge measure than did females. In the Congo, males and females scored the same on the revenge measure. Kadiangandu et al. suggest the reason for these findings is that the

Congolese men and women were more similar than the French men and women. This study displays two important concepts. First, forgiveness differences probably exist from culture to culture (for a review, see Sandage & Williamson, 2005), so this must be taken into account when studying forgiveness. Second, sometimes gender differences in forgiveness could really be due to culture differences in forgiveness.

One of the two studies that did not find any gender differences in vengeance sought to uncover the nature of vengefulness and its relationship to forgiveness and other variables (McCullough et al., 2001). The participants in McCullough et al., 2001) study were 91 individuals (36 M, 55 F) from a medium size public university who had been offended by another person in the last two months. Measures completed included Forgiveness of Others Scale, Impact of Event Scale (i.e., rumination), TRIM, Satisfaction with Life Scale, Trait Negative Affect, Positive and Negative Affect Schedule (PANAS) scale. No differences were found between males and females on any of the major variables. These three articles support the conclusions that, although overall men do consistently score higher than women on measures of revenge and vengeance, cultural context must be considered. Furthermore, even in the United States, studies that use different scales to measures vengeance may not find the same results.

The consistent results of males seeking more revenge and vengeance may be a result of a tendency for males to be justice-oriented while females have a tendency to be relationship oriented.

Gender Differences in Punishment, Punitiveness, and Retribution

I have argued that men may be more oriented to justice and women to relationship preservation (after Gilligan, 1981; Jaffee & Hyde, 2002). To the extent that this is true, one might hypothesize that men should be expected to be more oriented toward societal justice using a retributive justice philosophy. Also, I might expect men to be more oriented toward vengeance, which has been called “wild justice” by Francis Bacon. The outcome variables of punishment, punitiveness, and retribution have also been discussed in forgiveness literature (see Table 10).

Applegate et al. (2000) explored relationships between fundamentalist religious beliefs and how those attitudes related to public correctional preferences. The participants consisted of a randomly selected statewide sample of Ohio residents. Of 1,000 people, 559 responded. The measures completed were religious views, forgiveness with three themes from the Bible (i.e., forgiveness is required, forgiveness is limitless as long as offender repents, and I should hate the sin but love the sinner), Biblical Literalism, and Item Index for Religious Salience. Males scored higher than females on favoring Capital Punishment and harsher courts, as I hypothesized. However, men and women did not differ on favoring punitiveness. Although males and females had equal scores on the need for punishment, males favored harsher forms of punishment. One might hypothesize that males are by nature more aggressive or feel more responsible to make sure justice is served. Perhaps they are more oriented toward justice. If so, that might suggest they are more prone to vengeance.

Table 10
Number of Comparisons of Gender Differences in Punishment, Punitiveness, and Retribution

<u>Punishment, Punitiveness, and Retribution</u>	
M = F	1
M > F	4
F > M	1

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of 209 comparisons, only 6 addressed gender differences in punishment, punitiveness, and retribution.

Vengeance and Retribution in Light of Women's Sense of Disempowerment

Whereas men seem to usually be more punitive and vengeful than women, one might hypothesize that this trend would be overcome if women's sense of powerlessness and lower esteem were heightened. Such cognitive salience of powerlessness might stimulate women to exert power. That power might be extended in action if women were in a position to act. It might also be exerted as judgment, retribution, or vengeance if an identified "oppressor" was put forth for judgment.

Cole et al. (2006) examined forgiving President Clinton for his scandalous acts with Monica Lewinsky—a clear, naturally occurring case of abuse of power through sexual exploitation. The participants were 186 consisting of faculty, staff, and undergraduates at a mid-western university during the three weeks preceding the vote on Bill Clinton's impeachment by the House of Representative's. The measures taken included Political Scale, Right Wing Authoritarianism Scale, Religious and Spiritually Scale, Forgiveness Likelihood Scale, Adjective Ratings of God Scale: kindly and wrathful, attendance at religious services and frequency of prayer, Affair-Self and Affair-Partner scale, Extent of Wrongfulness scale, Uncontrollability Scale, voting behavior of a single item, Repentance Scale created for this study, Clinton's apology and likelihood of re-offending, and Leather's Personal Credibility Scale. Women had more punitive attitudes towards Clinton. Men were more likely to forgive Clinton than the women. Cole et al. (2006) explains that a *post-hoc* analysis found females consistently rated the degree of wrong done notably higher than males, suggesting women are more sensitive to wrongdoing. Women may be more sensitive to wrongdoing, but more research needs to

be conducted to support that claim. However, this finding does exemplify the importance of a specific context influencing forgiveness. In this particular instance, women were more sensitive to the wrongdoing and therefore expressed more feelings of punitiveness and less feelings of forgiveness. Perhaps women reacted more negatively due to a power differential that was involved in this particular transgression (higher power status male taking advantage of a lower power status female).

Predictors of Forgiveness

Forgiveness is a complex process. Therefore, it is not always as straightforward as males and females scoring more, less, or the same on a measure. Many studies on forgiveness have begun to address interactions of dispositional qualities, forgiveness, and gender. In this review, 32 such comparisons were found. Paleari et al. (2005) discovered one such important interaction. The purpose of the study was to examine concurrent and longitudinal relationships between emotional empathy and rumination (socio-cognitive variables), marital quality (relational variables), and forgiveness. Participants were 198 married couples in Northern Italy. They were assessed at six-month intervals. The measures used in this study included an offense-related questionnaire (which asked for participants to recall a serious offense by their spouse in the past 6 months), Impact of Event Scale, 3-item Emotional Empathy Scale, forgiveness (positive and negative dimensions of marital forgiveness), and Quality of Marriage Index. The rumination → unforgiveness → marital quality path was stronger for wives than for husbands. The empathy → benevolence path was stronger for husbands than for wives. This finding suggests males and females may utilize different processes of forgiveness. Therefore

what may help encourage women to achieve forgiveness (e.g., reducing both ruminating and feelings of unforgiveness) may not be the same facilitator in men's achievement of forgiveness (i.e., increasing empathy and benevolence).

To further illustrate this point, Konstam et al. (2001) investigated the relationship between forgiveness and adaptive moral emotional processes such as proneness to shame, guilt, anger, and empathic responses. Participants were of 138 graduate students with mean age 34 years who completed the Enright Forgiveness Inventory, Interpersonal Reactivity Index, Test of Self-Conscious Affect, and an anger-assessment measure. Proneness to guilt, decrease in anger, and detachment were associated with higher forgiveness for women. Proneness to shame, and pride in behavior informed forgiveness for men. I hypothesize these predictors of forgiveness may be related to relative power status.

Another article went into more depth uncovering even more complex findings (Kachadourian et al., 2005). Kachadourian et al. examined whether forgiveness mediates the relationship between attachment models of self (continuous dimension ranging from positive to negative), attachment model of other (continuous dimension ranging from positive to negative), and marital relationship satisfaction. Participants from Study 2 were 96 couples in long-term marriages that completed the TRIM, Relationship Questionnaire, Marital Adjustment Test, and a structured, open-ended interview on a specific hurt committed by their partner within the last 6 months. The findings were complex. (a) Husbands' marital satisfaction was positively related to wives' forgiveness tendencies. (b) Wives' positive models of self and other were positively associated with forgiveness

of husbands. (c) For wives, the tendency to forgive was only predicted by positive models of self and other. (d) Wives with negative models of self had no relationship between model of other and the forgiving tendencies. (e) For husbands, the tendency to forgive partially mediated the association between positive model of other and marital satisfaction and partly mediated the relationship between positive model of self and marital satisfaction for both spouses. (f) For husbands, there was an interaction in that the tendency to forgive predicted actual forgiveness only for high severity events.

The forgiveness process in intimate husband-wife relationships is interdependent. For example, the mood of a husband can influence the tendency of the wife to forgive. Therefore an interactive process is occurring. Also, women with a negative self-model may forgive less readily than those with a positive self-model. That implies how important it could be to help create a more positive self-model for women. That would not only have the obvious benefits of increased self-esteem, but also it would likely increase the likelihood of forgiveness. Another key finding is this. For husbands, the tendency to forgive only predicts forgiveness in events of high severity. This suggests the different process of forgiveness may occur in different kinds of hurts. There might also be gender differences. These complex findings that husbands' and wives' exchanges are interconnected is reflective of the interdependent nature of a husband-wife relationship.

Forgiveness, Responsibility, and Gender

Yet again, responsibility and forgiveness is an area where gender differences have not been adequately explored. Fincham et al. (2002), which has previously been discussed, was the only article mentioning responsibility from the victim's point of view.

Responsibility attributions were a predictor of forgiveness for females, but not for males. Therefore, if women feel responsibility to forgive, then they will be more likely to forgive than if they did not feel responsibility to forgive. Further, in Fincham et al., (2002) feelings of responsibility were more predictive of forgiveness in women than feelings of empathy. Again this suggests that, as empathy tends to be more important in the process of forgiveness for males, feelings of responsibility may be more important for the process of forgiveness for females. On the one hand, responsibility suggests a care ethic. On the other, it may suggest less power for women; they get stuck with the responsibility.

Males and females have used different types of accounts when responding to reproaches for their wrongdoing. Aggravating accounts include behaviors such as refusal, denial, or justifications and tend to escalate an already tense situation. In contrast, mitigating accounts involve confessions, apologies, and an excuse paired with a concession. Mitigating accounts tend to alleviate tense situations. Hodgins et al., (1996) examined perpetrator accounts for face-threatening dilemmas. Participants were 96 undergraduates (48 M, 48 F) in psychology classes who completed the General Causality Orientation Scale. Females tended to use mitigating accounts more. Males tended to use aggravating accounts more. Hodgins et al. suggest the gender difference in type of accounts used may be related to women's lower status in social power; therefore there are more motivations to restore equilibrium through mitigating and alleviating tension. This gender difference may also be attributed to women being more relationship-oriented and therefore wanting to relieve any tensions in order to maintain harmonious relationships.

In addition, this gender difference points out the importance in different communication styles males and females may use and these different styles, such as mitigating or aggravating, could influence whether forgiveness occurs and, if so, the way in which forgiveness is communicated.

Gender Differences in Difficulty Forgiving

Again, the research in this area is lacking (see Table 11). Maltby et al. (2001) examined the outcome of failure in forgiving the self and others. Participants included 324 undergraduates aged 18-51 who completed measures on Forgiveness of Oneself, Forgiveness of Others, the abbreviated form of the Revised Eysenck Personality Questionnaire, and the General Health Questionnaire. Social introversion (low extraversion scores) and depression were associated with a failure to forgive for men while social pathology such as social dysfunction and psychoticism was associated with a failure to forgive for women. These results suggest failure to forgive could increase the likelihood of mental health problems and also men and women may develop different mental health problems when dealing with failures to forgive.

Mauger et al. (1992) developed scales measuring Forgiveness of Others and Forgiveness of Self to evaluate personality-disordered behaviors. The participants were 237 outpatient counseling clients from Christian counseling centers. Participants completed the Minnesota Multiphasic Personality Inventory, Behavior Assessment System: Forgiveness of Self and Forgiveness of Others, and were rated by counselors and

Table 11
Forgiveness and Forgiveness-Related Comparisons of Gender Differences in Difficulty Forgiving

<u>Difficulty Forgiving</u>	
M = F	2
M > F	2
F > M	3

Note. This table includes all 76 articles, which contained a total of 95 studies and a total of 209 comparisons. Of 209 comparisons, only 7 addressed gender differences in difficulty forgiving.

peers. Females scored higher than males on ratings of forgiving others and forgiving the self. Females also had more *difficulty* in forgiving themselves. This suggests although women may be more forgiving overall, they may have more difficulty in forgiving. Therefore, they may be at increased risk of poor mental health during the forgiveness process. More importantly, women had more difficulty with self-forgiveness, which is a complex area of forgiveness research that has been neglected. It should be noted that, out all 95 studies that I reviewed, only three articles studied gender differences in self-forgiveness (see Table 1c). In those three studies on self-forgiveness, five gender comparisons were made. Of those five comparisons, three reported no gender difference in self-forgiveness, one reported females as more forgiving of the self than were males, and one reported that females experienced more difficulty forgiving the self than males. Therefore, in this present review, research on gender differences in self-forgiveness is lacking even more than gender differences in forgiveness of others.

Forgiveness and Gender Differences in Interventions

Research on interventions on forgiveness is just now beginning to consider whether men and women respond equally to such interventions. Of the few studies conducted addressing gender differences, there is not one dominant category of findings. The two comparisons in which men were found to be more forgiving than women after attending the forgiveness interventions were both from Rye et al. (2005). In addition, Van Loon (1997) considered the effects on the psychological well-being of clergy and their

capacity to utilize forgiveness with conflict situations depicted in hypothetical scenarios during forgiveness interventions. The intervention had four sessions on forgiveness education while the control group received four sessions on human relations training. The participants included 32 clergy from 11 different denominations who completed a willingness to forgive measure, a psychological level of forgiveness scale, Coopersmith's Self-Esteem Inventory, Spielberger's Anxiety Measure, and Spielberger's Anger Measure and a Hope Scale. Males and females responded equally to an intervention to promote forgiving. It must be noted, though, that a sample of clergy members may be more willing to forgive than a sample of a normal population. Van Loon (1997) concluded interventions could help promote both men and women's forgiveness skills. In Worthington, Sandage, and Berry (2000), women were more forgiving after an intervention than were men. In contrast, Wuthnow (2000) found males were more forgiving after an intervention than were women.

Worthington, Kurusu et al. (2000) conducted a meta-analysis consisting of 1,010 participants from 13 different studies dealing with group interventions promoting forgiveness. They found both males and females tended to be more forgiving after interventions, but females tended to show more improvement than males. Overall, interventions seem to help both men and women to forgive.

Volunteers for intervention studies tend to be predominantly female. For example, in the meta-analysis by Worthington, Kurusu et al. (2000), 79% of the volunteers were women. This seems to suggest that women may be more willing to attend forgiveness interventions because they may be more interested and willing to forgive. More likely,

though, the high volunteer rate of women is due to the ratio of men to women available for sampling. For instance, many interventions studied have recruited participants from Introductory Psychology courses, which typically consist of about 80% females.

Therefore, a high volunteer rate of women to forgiveness interventions may not be an actual gender difference in desire to work on forgiveness, but may simply be a demographic sampling issue.

Forgiveness from Offender Point of View

More studies chose to examine forgiveness from the perspective of the victim than from the perspective of the offender. At some point in most people's lives, they offend others. Yet few studies examined forgiveness from the offender's point of view (see Table 1d). In fact, in this present review, only four articles, with a total of six studies, focused on offender point of view. Offender point of view was coded when experimenters asked the participants to imagine that they themselves had committed an offense. Topics that were examined from the offender point of view included anticipation of negative outcomes, concessions, mitigating versus aggravating accounts, deflation after not being forgiven, responsibility and guilt over infidelity, and the tendency to lie.

Gonzales et al. (1992) examined forgiveness from the offender point of view. Their article conducted two different experiments in which hypothetical transgressions were examined from the offender's point of view. In Study 1, participants were 90 undergraduates (45 M, 45 F). In Study 2, the participants were 180 undergraduates (90 M, 90 F). In both studies, the participants gave accounts of imagining the self as the offender, which were then rated, and they also completed Likert scales of six questions.

In Study 1, females anticipated negative outcomes more than males. Also, females described more complex accounts of the hypothetical offense. In Study 2, females gave more concessions (e.g., I know what I did was wrong, it won't happen again) while males lied more about the offenses.

Another study examining forgiveness from the offender point of view, using hypothetical transgressions in an experiment, was conducted by Hodgins et al.(1996). The participants were 96 undergraduates (48 M, 48 F) in psychology classes. The measure completed was the General Causality Orientation Scale. Females gave more mitigating accounts (confessions, apologies, excuses paired with concessions), which tend to alleviate tense situations. Males gave more aggravating accounts (refusals, denials, justifications), which tend to escalate situations. Females also expressed more deflations after not being forgiven by the victim in the hypothetical scenario. These gender differences in offender point of view of forgiveness may be influenced by an emphasis in women to be relationship oriented.

Summary of Literature Review Findings

My first hypothesis was that women forgive more than men. This present literature review supports this hypothesis. Out of the 97 total gender comparisons, 54 comparisons identified gender differences in forgiveness while 43 comparisons identified no gender differences in forgiveness. More specifically, of the 54 comparisons identifying gender differences, 40 comparisons reported females were more forgiving than males, 9 comparisons reported males were more forgiving than females, and 5 comparisons reported gender differences, but did not specify a direction. Therefore, in

this literature review when gender differences are identified, there is a trend for females to be more forgiving than males.

I also explored hypotheses as to why this gender difference may exist. Are there methodological moderators or psychological and situational moderators? Methodological moderators that were explored included, actual transgressions versus hypothetical transgressions, sample size, type of forgiveness (state, trait, marital, familial), and type of design (experiment, survey, questionnaire). A Chi square test showed no significant differences between gender differences and no gender differences between actual and hypothetical transgressions. Therefore, the differences in actual versus hypothetical transgressions do not account for the gender differences in forgiveness.

It still remains, though, that large variations in results have been identified. Forty-eight comparisons found no gender differences in forgiveness. So next I examined sample size. The average sample size where comparisons reported gender differences was $N = 297$ while the average sample size where comparisons reported no gender differences was $N = 239$. An average difference of 58 participants likely does not account for the gender differences in forgiveness.

Next, types of designs were examined. In every type of study (experiment, questionnaire, and survey), more comparisons of gender differences were found than comparisons of no gender differences. Therefore, this methodological explanation does not suffice.

Type of forgiveness studied (state, trait, marital, familial) also proved unimportant in explaining gender differences in forgiveness. Overall, approximately 56% of the

studies found gender differences in forgiveness, but within each type of forgiveness there were slightly different results. The majority of the studies reported gender comparisons on state and trait forgiveness. For example, 59% of studies on state forgiveness found gender differences; 49% of studies on trait forgiveness found gender differences; 60% of studies on marital forgiveness found gender differences; 83% of studies on familial forgiveness found gender differences. However, a Chi square test detected no statistical difference in patterns of gender differences according to whether trait or state forgiveness was used.

In sum, a hypothesis of methodological moderators in forgiveness was not supported. However, I suggest that a meta-analysis on gender differences in forgiveness would be helpful in reconciling what appear to be conflicting findings (slightly more than half of studies report gender differences while slightly less than half do not report gender differences). It is possible that differences in sample size, power, and effect size used may account for the appearance of mixed findings for gender differences in forgiveness.

Next, I moved on to examine psychological and situational moderators. In the present literature review, there was support for differences in how males and females deal with forgiveness of betrayals. Betrayals are one of the most salient kinds of transgressions that can have long lasting effects. These gender differences in forgiveness of betrayals included frequency of betrayals, type of betrayals (e.g., sexual, emotional), effects of betrayals, and reactions of betrayals. Therefore, types of transgressions, frequency of transgressions, seriousness of transgressions, and emotional reactions to transgressions are important factors that may help explain gender differences in

forgiveness. This can be explained by power status. Because females tend to have a lower power status relative to males they may deal with more transgressions and more serious transgressions. It is also possible that females are more emotionally reactive than males and therefore view transgressions as more frequent and more serious than do males.

There was a trend in the present literature review where positive attitudes (positive behavioral tendencies, positive cognitive interpretations, and positive emotional reactions) were more often held by males than by females. Also, females held more negative mental health consequences (negative emotional reactions, depression, anger, anxiety, neuroticism) than did males. A combination of women having a tendency for less positive attitudes while also having a tendency for more negative mental health consequences will put women at risk for poorer mental and physical health than men. Higher risk for mental health and physical health consequences can be explained by power differential theory. A lower power status relative to males may influence women to be more committed to relationships and thus be more likely to stay in unhappy marriages. A higher level of commitment parried with a higher likelihood of staying in unhappy relationships may lead to these negative mental and physical health consequences.

There were mixed findings of gender differences in forgiveness and religion (4 M= F; 4 M > F; 6 F > M), which is surprising because women are often both more forgiving and more religious. Perhaps religion promotes forgiveness in men and women under different circumstances. Although females may be more religious than males,

religion likely only contributes slightly to explaining the gender differences in forgiveness.

Empathy was also examined. In general, females are more empathic than males, but empathy does not always lead to forgiveness. In fact, initial findings suggest empathy is more important in predicting forgiveness in males than in females. Perhaps this is because males tend to express empathy less often (tendency towards seeking justice), than do women (tendency towards maintaining relationships), so when they do express empathy, it's more influential. In sum, empathy may be more prevalent in women, yet empathy may predict forgiveness in men, but it does not appear to account for the gender differences in forgiveness.

Unforgiveness was examined. Females were more likely to ruminate than males. Females are more unforgiving than males. Females experience more difficulty forgiving than males. Together, these three findings likely put women at a higher risk for negative mental health consequences (anxiety, depression, stress, hostility) than men. Yet, females are more likely to forgive. How can women be more forgiving *and* more unforgiving? Because forgiveness and unforgiveness are two complex, yet separate processes. Women's proneness of unforgiveness may contribute to more mental health consequences while females' tendency to forgive may help relieve these mental health consequences. Although forgiveness and unforgiveness are separate processes, addressing trends in gender differences across both forgiveness and unforgiveness can be especially beneficial for women. Women's tendency towards a relationship-orientation may predispose females to be more emotionally reactive. If this is the case, they may

have more difficulty forgiving. However, lower power status relative to men may influence them to forgive more than do men.

Men seek punishment more often than women, are more punitive than women, and seek retribution more often than women. This gender differences may be related to men's tendency to seek revenge and men's orientation towards justice while women do not seek revenge as often and are more relationship oriented. A focus on revenge, punishment, punitiveness, retribution, and justice orientation may lead to a lesser emphasis on forgiveness for men, while women's lower levels of revenge seeking behavior, punitiveness, punishing behaviors, and request for retribution along with an emphasis on relationships may account for the gender difference in forgiveness. Men's tendency towards justice-orientation may predispose men to seek revenge and vengeance more than women who have a relationship-orientation.

Much of the literature reviewed focused on predictors of forgiveness. For example, it has been suggested that empathy predicts forgiveness for males while responsibility attributions predict forgiveness for females. Further proneness to guilt, decrease in anger, and detachment were associated with forgiveness for women. Proneness to shame, and pride in behavior informed forgiveness for men. Other detailed and complex differences in predictors of forgiveness were discussed. These different predictors suggest that what may lead to forgiveness in females may be different to what leads to forgiveness in males. Further, males and females may forgive differently. This may help account for gender differences in forgiveness and has implications for interventions that teach and promote forgiveness. If reliable gender differences exist, the

way interventions are structured may need to change in order to maximize effectiveness for both males and females. Interdependent theory helps explain the interconnection between husband and wife interactions. For example, an action of the husband → reaction of the wife → reaction of the husband to the previous reaction of the wife → reaction of the wife to the previous reaction of the husband and so on. This can create a complex interconnection of predictors to forgiveness. Different predictors may exist for males and females due to differences in justice and relationship orientations and to relative power differential.

Receiving aggravating versus mitigation accounts were examined. Receiving mitigating accounts may lead toward more forgiveness. Females tend to offer mitigating accounts more than males. This difference may affect how forgiveness is viewed and communicated. Therefore aggravating versus mitigating accounts may help explain gender differences in forgiveness. This difference in mitigating versus aggravating accounts can be explained by females' tendency to maintain relationships and males' tendency to seek justice.

There is a need for research to assess the effectiveness of interventions that teach and promote forgiveness. Some interventions appear to work better for females while other interventions appear to work better for males while other interventions show no gender differences. More research is needed, but presently it appears different interventions help males and females for different reasons and in different ways. Different interventions affecting males and females differently support the hypothesis that males and females forgive differently.

The literature on self-forgiveness is limited. There are too few findings to draw any meaningful conclusions. Reactions and roles that an offender plays in forgiveness were briefly discussed. The findings are limited and mixed. The mixed findings are probably due to a wide variety of issues and factors being discussed under the umbrella of this topic of research.

In conclusion important factors in gender differences in forgiveness are

- Frequency, type, seriousness, and emotional reaction to transgressions
- Women appear to be at greater risk for mental health consequences
 - Women have less positive attitudes in combination with higher levels of depression, anxiety, stress, and hostility
 - Women ruminate more
 - Women are more unforgiving
 - Women experience more difficulty forgiving
- Males and females may forgive differently
 - There are different predictors of forgiveness for men and women
 - Some interventions help women more while other interventions help men more
- Theories that are helpful in explaining gender differences
 - Justice/relationship orientation theory
 - Relative power hypothesis
 - Interdependence theory

Research Agenda

In summary, this review illustrates the complexity of the forgiveness processes and the many gender differences that have been mentioned in passing. Gender and forgiveness should be studied more directly in order to make the connections, if any, more clear. Many areas in the forgiveness literature are in need of closer examination. Few studies have treated gender as a major predictor or criterion variable. I suggest research addressing gender differences in forgiveness be directly studied. I offer the following as a list of issues in need of clarification.

- Research on forgiveness in marital relations should also be focused on because the forgiveness process likely differs from processes in other relationships. More specifically, the interdependent/interactive nature of forgiveness should be addressed in married couples.
- Are there gender differences in the frequency of transgression, severity of transgressions, type of transgressions, or emotional reaction to transgression that affect forgiveness?
- Do females and males vary in their sensitivity to offenses committed, which in turn might affect forgiveness?
- Does the threshold where an act is defined as a transgression vary for females and males? Is this associated with different willingness to forgive?
- Is the likelihood of forgiveness affected whether an individual knows his or her forgiveness must be publicly announced or whether it is private?

- Are there different kinds of rumination? Furthermore can some types of rumination actually be helpful in the forgiveness process because females score higher on forgiveness measures and rumination tendencies?
- Furthermore, can unforgiveness somehow help trigger forgiveness, given that females scored higher both on forgiveness and unforgiveness?
- If gender differences are found, is this because current measures of forgiveness are gender biased, or is it because gender differences in forgiveness truly exist?
- Do men and women utilize different coping mechanisms that inform the forgiveness process?
- Because there appears to be different processes in the way men and women forgive, I suggest that research examine and uncover the different forgiveness processes between men and women. More specifically is empathy a key component in the process of forgiveness for males? Is responsibility a key component in the process of forgiveness for females?
- Do gender differences exist in interventions teaching or promoting forgiveness; and, if so, what kinds of interventions would work better for females and males?
- Although difficult to study, self-forgiveness needs to be directly addressed. Are there gender differences present in self-forgiveness? What predicts more difficulty in self-forgiveness? Do men or women tend to have more difficulty in forgiving themselves?
- Are there gender differences in accounts, asking for forgiveness, and acceptance of forgiveness?

- Finally, I encourage, when possible, more experiments be utilized when studying forgiveness as opposed to using questionnaire self-report methods when examining forgiveness.

Chapter 3

Statement of the Problem

Despite the importance of marriage, the divorce rate is high. The current estimated rate of remarriage is approximately 65% for women and 75% for men (Hetherington & Elmore, 2003). Although individual marriages might fail, marriage seems to be valued. Marriage is socially beneficial as well. Marriage has been associated with better physical and mental health (Aneshensel & Phelan, 1999; Schoenborn, 2004), which in turn reduces cost. Marriage is also associated with increased economic efficiency due to an increase in net worth and earning power (Waite & Gallagher, 2000).

Two prominent predictors affect marital satisfaction and stability—conflict resolution skills and communication skills (Fincham et al., 2004; Freedman, Low, Markman, & Stanley, 2002). Recently, though, researchers have begun to raise questions about the efficacy of communication and conflict resolution skills to *fully*—or perhaps even adequately—predict marital adjustment (Kelly et al., 2003). In fact, the implication is that skill development (i.e., communication and conflict resolution skills) should be supplemented by ability to repair the affective bond in the event of almost inevitable transgressions (Jacobson & Christensen, 1996). Through both behavioral and affective control skills, couples can maintain high marital satisfaction and stability and researchers can even predict which couples will succeed martially and which won't.

Forgiveness can help couples cope with offenses and hurts by managing their emotional responses. Some researchers have empirically found gender differences in forgiveness in unmarried individuals (Macaskill et al., 2001) and married couples (for a

review, see Fincham et al., 2005). Almost no theory has been put forth to explain why gender differences in forgiveness have been found. I investigate several. First, are there gender differences in forgiveness? Men and women may differ in style of moral reasoning. Transgressions are usually perceived as injustices (Exline et al., 2003). Thus, justice is an important factor in both moral reasoning and forgiveness. However, as Worthington and Berry (2005) have theorized and empirically demonstrated, some people value warmth-based virtues (e.g., forgiveness, love, compassion, etc.) and others more highly value conscientiousness-based virtues (e.g., responsibility, accountability, self-control, etc.). Two leading moral reasoning theorists, Kohlberg and Gilligan, have focused on gender differences in moral reasoning. Kohlberg emphasized justice-based morality; Gilligan, relationship-based morality. Jaffe and Hyde (2000), in a meta-analysis of empirical articles, found small but reliable differences in moral reasoning based on gender. These are likely to show up as contractual (i.e., a justice-related concept requiring conscientiousness based virtues) versus covenantal (i.e., a relationship-related concept requiring warmth-based virtues) orientations toward marriage (see Ripley et al., 2005).

Second, men and women typically differ in religious commitment. Religion has been found to predict forgiveness (McCullough & Worthington, 1999; Mullet, Neto, & Riviera, 2006). Thus, gender differences in forgiving might be a by-product of differences in religious commitment.

Third, men and women have been found to differ in dispositional forgiveness (Brown, 2003; Cornock, 2002; Finkel et al., 2002; Neto & Mullet, 2004). Perhaps

personality differences affect forgiveness of transgressions within the marriage and thus eventually mental health.

Fourth, men and women might treat transgressions differently within the marriage (Fincham et al., 2004; Kachadourian et al., 2005). Thus, men might act more hurtfully and thus engage more in vengeance and revenge (Mullet et al., 1998; Kadiangandu et al., 2001). That hurtfulness might be related to the emotions experienced by the partner (i.e., anger, anxiety, depression) and the responses by the partner to the hurtfulness (i.e., through forgiveness).

Present Study

The purpose of this study is to examine early marriages to directly address gender differences in forgiveness and aspects of people and the relationship that might affect forgiveness. It has generally been assumed that women forgive more easily than men. In a review of the literature (Chapter 2), I found substantial support for that assumption (see Table 1a, Table 3). On direct comparisons, of 102 comparisons, 43 found females to forgive more than males; 49 found no differences, only 10 found males to forgive more. Almost all of the studies, however, were within unmarried couples on individuals who were considering transgressions inflicted by someone other than a spouse. I found little evidence of methodological moderation between gender and forgiveness. I did find limited evidence for several potential moderations of gender-forgiveness connection – perceived seriousness of transgressions, perceived frequency of transgressions, emotional reaction to transgressions, religion, empathy, and guilt.

Transgressions in married couples are likely different than transgressions in non-continuing relationships. First of all, if a stranger or acquaintance offends a person it is easy to simply end the relationship. They are likely not emotionally invested in the relationship. However, there is a higher level of commitment in a marriage. Also, there is a stronger emotional bond in married couples than with a stranger or acquaintance. Second, it is likely that in a marriage each couple has in some way transgressed against their partner. Therefore a transgression with a stranger or acquaintance can be seen as an isolated and static event while a transgression in a marriage is likely a continuing dynamic process. For example, when a wife transgresses against her husband that event is not viewed as an isolated event. Instead, the husband recalls all of the previous times his wife has offended him and all of the previous times he has offended his wife. Therefore, forgiveness in the context of marriage is a complex and dynamic process.

In the following chapters, I study gender differences in forgiveness directly to see whether actual gender differences exist. I specifically study gender differences in recently married couples. When actual gender differences were found, I sought to discover how women forgive more easily than men, and vice versa, and why these gender differences occurred in recently married couples. Although marriage generally is associated with improved physical and mental health, are males gaining more advantages than women by getting married (Dempsey, 2002)? Do these gender differences occur because of differential sensitivity to transgressions (Brown, 2003; Gonzales et al., 1994)? Does the methodology of how forgiveness is studied account for the gender difference

(Worthington & Lerner, 2006)? Or do men and women forgive differently, but males or females are not more or less likely to have the end result of forgiveness?

Hypotheses

To these ends, I investigate several hypotheses. The first group of hypotheses pertain to gender differences.

- *Hypothesis #1:* There will be a gender difference in responses to an index transgression. (An index transgression is taken to be one that, in the larger study of which this is a part, is assessed multiple times.)
- *Hypothesis #2:* There will be gender differences in responses to transgressions in the marriage.
- *Hypothesis # 3:* There will be gender differences in how men and women perceive their marital relationship.
- *Hypothesis # 4:* There will be gender differences in mental health problems.
- *Hypothesis # 5:* There will be gender differences depending on the methodology employed.

The second group of hypotheses is concerned with variables that might mediate between or moderate relationships between gender and some of the variables that are gender-related.

- *Hypothesis # 6:* Religion mediates the relationship between gender and overall marital forgiveness.
- *Hypothesis # 7:* I hypothesize that Interpersonal Sensitivity will account for significant variance in forgiveness. Frequency of transgressions and

seriousness of transgressions reported since marriage will both predict overall marital forgiveness above and beyond Interpersonal Sensitivity and gender.

There will be an interaction between gender (dummy coded) and frequency of transgressions, gender and seriousness of transgressions, and gender and Interpersonal Sensitivity.

- *Hypothesis # 8:* When marital satisfaction is controlled, there will be an interaction between level of commitment to marriage and gender for overall marital forgiveness.
- *Hypothesis #9:* The gender that is less forgiving will experience more negative emotions such as, depression, anxiety, anger, and hostility.
- *Hypothesis #10:* Based on the results of hypotheses 1-9, structural equation models will be tested and the models will fit the data differently for men than for women. Also, based on the results of the above hypotheses, additional *post hoc* hypotheses may be generated and tested.

Chapter 4

Method

Participants

Data in the present study were analyzed from a previously collected data set. Data were collected primarily in Richmond, Virginia, but a small subset of data was collected in Virginia Beach, Virginia.

The data were collected from December, 1998, to August, 1999, at Virginia Beach, and from May, 1998 to August 1999 and from July 2000 to November, 2002, at Virginia Commonwealth University. No data were collected between August 1999 and July 2000. VCU's Institutional Review Board (IRB) was shut down by the Office of Protection of Research Subjects in August 1999, and it was started up again in tiered fashion according to strict priorities. The present study was in the second tier of studies to be re-reviewed and approved by Western IRB, an independent research review company. Thus, there was a hiatus in the data collection for almost a year.

During the hiatus, the Principal Investigator (PI) reviewed the method of the study for resubmission to the Western IRB. In doing so, the PI discovered a poor return rate for take-home questionnaires. In the time prior to August 1999, participants came to testing but were given the packet of dispositional questionnaires to complete at home and return by mail or bring in prior to the next session. Few people returned such questionnaires. Upon resumption of the protocol, the couples were required to complete the dispositional measures on site. Return rate was near perfect after that change. As a result, however, the number of participants on dispositional measures (due to missing data on the first batch)

differs from the number of participants supplying data for each of the five repeated measures. In the present study, which uses only time-one assessments, lower *N*s are found for many dispositional measures.

Participant recruitment occurred by placing advertisements in newspapers in Richmond seeking individuals who were recently married. To be eligible to participate in this study, participants had to be married less than six months and could not be currently attending marriage counseling.

Due to scheduling difficulties, a few couples began their first assessment after their sixth month of marriage. The overall study was a longitudinal investigation of the effectiveness of two marital enrichment programs (relative to a retested control condition). The present thesis analyzed data from the first assessment; thus, no couple had received any intervention nor had they been assigned to an intervention when the data were collected.

A summary of basic information concerning the sample is provided here for convenience. 314 couples began participating in the study from 0 to 8 months of marriage ($M = 3.3$, $SD = 1.6$). Wives ranged in age from 18 to 66 years old ($M = 28.5$, $SD = 6.8$) while husbands varied in age from 18 to 56 years old ($M = 30.6$, $SD = 7.1$). The sample had 94.7 % of wives and 88.7 % of husbands having “some college” or more education. The combined annual income of the couples ranged from no income to \$144,000 ($M = \$51,119$, $SD = \$28,188$). For approximately 80 % of the couples, this was their first marriage. Approximately 58 % of the couples had cohabited before marriage. The sample was predominantly Caucasian, including approximately 82 % of wives and 80 % of

husbands. The next largest racial identification was African American, comprising approximately 15 % of wives and husbands. Other racial or ethnic groups (Asian American, Hispanic/Latino/a, Native American, multiple race) accounted for 1 % or fewer of wives and 2.4 % or fewer husbands. At the couple level, 77.5 % were Caucasian, 13.7 % were persons of color (including African Americans, Asian Americans, Hispanic/Latino/a, Native Americans, and multiple race), and 8.8 % of couples had partners of different ethnicities. At the couple level, participants' religious affiliations were approximately: 70 % Protestant, 12 % had no religious affiliation (including agnostic and atheist), 9 % were Roman Catholic, 5 % belonged to non-mainstream religions, 1.5 % were Jewish and 1.5 % gave no answer (numbers do not add to 100 % due to rounding). Parental status was not assessed. Participants were provided an incentive of \$15 each (\$30 per couple) for their participation in the time-one portion of the study.

Design

This particular portion of the study used a cross-sectional, correlational design, even though the larger study used a longitudinal design comparing two interventions with a retested control condition. In the larger study, assignment to conditions was random (but in the present research, no difference in treatment occurred regardless of the condition to which each couple would afterward be assigned).

Measures

Demographic Data Sheet

A data sheet (See Appendix A) was used to collect demographic information from the participants. Separate analyses were conducted for wives and husbands, as well as at the couple-average level. The data sheet and other measures used in this study are presented in Appendix A. Relevant items were reported in the sample description.

Dispositional Measures

Trait Forgivingness. Trait forgivingness, which describes one's general tendency across many situations and over time to respond to offenses in a forgiving manner, was measured with the Trait Forgiveness Scale (TFS; Berry, Worthington, O'Connor, Parrott, & Wade, 2005; see Appendix A). The TFS consists of 10 items to assess a respondent's self-appraisal of his or her proneness to forgive interpersonal transgressions across situations and time, with items rated from *1 = strongly agree* to *5 = strongly disagree*. This yields a potential range of scores from 10 to 50, with higher scores indicating higher trait forgivingness of actual transgressions across situations and time. Berry et al. (2005) provided evidence for several types of validity of the TFS where four studies were conducted. To further provide validity of the TFS, the correlation between other ratings (romantic partners) and self-ratings was also statistically significant. Cronbach's alpha coefficients were .80, .78, .79, and .74 for Studies, 1, 2, 3, and 4, respectively, which provided evidence for inter-item reliability.

Trait forgivingness was also measured with the Transgression Narrative Test of Forgivingness (TNTF; Berry, Worthington, Parrott, O'Connor, & Wade, 2001; see

Appendix A). This scale describes five different hypothetical situations and assesses individuals' level of forgiveness of each. The items range from *1 = definitely not forgive* to *5 = definitely forgive*. This yields a potential range of scores from 5 to 25, with higher scores resulting in high forgivingness in specific hypothetical situations. Berry et al. (2001) also demonstrated that both an early version of the TFS and the TNTF had data supporting their reliabilities. The Pearson correlation between the self-ratings on the TFS and the TNTF was moderate and statistically significant, suggesting additional evidence of construct validity. Berry et al. (2001) provided evidence of several types of validity.

Use of the TFS and TNTF to assess methodological mediation. The Trait Forgivingness Scale described above can be construed as a self-report of actual forgiveness (TFS; Berry et al., 2005). It measures an individual's generalized self-evaluations regarding forgiveness. The Transgression Narrative Test of Forgivingness (TNTF; Berry et al., 2001) described above can be construed as a self-report of forgiveness of five hypothetical transgressions—providing a way of generalizing across situations to yield a measure of forgivingness. Hypothetical transgressions are situations in which the individual was not actually involved. Instead forgiveness involves an imaginary situation.

Religious Commitment. Religious commitment is a measure of the degree of importance that religion holds in an individual's life. The Religious Commitment Inventory-10 was used (RCI-10; Worthington, Wade, Hight et al., 2003; see Appendix A). The RCI-10 consists of 10 items with rated responses ranging from *1 = not at all true of me* to *5 = totally true of me*. Worthington et al. (2003) reported six studies providing

validity evidence for the full-scale RCI-10 scores and two subscale scores—an intrapersonal and an interpersonal subscale. Worthington et al. (2003) argued that there is currently limited evidence that the scores on each of the subscales have validity and measure somewhat different constructs. The scales were substantially inter-correlated. Therefore, at present, Worthington et al. (2003) suggested there is not enough evidence to use the subscale scores in the clinic and in research.

Interpersonal Sensitivity. Interpersonal Sensitivity is a feeling of personal inadequacy and inferiority including feelings such as self-deprecation, self-doubt, and discomfort during interpersonal interactions. Interpersonal Sensitivity was measured using a subscale of the Brief Symptom Inventory (BSI; Derogatis & Melisaratos, 1983; See Appendix A). The BSI is a shortened version of the Symptom Checklist-90 (SCL-90; Derogatis & Cleary, 1977). The BSI has a total of 53 items including nine primary symptom dimensions: Somatization, Obsessive-Compulsive, Interpersonal Sensitivity, Depression, Anxiety, Hostility, Phobic Anxiety, Paranoid Ideation, and Psychoticism. The responses range from 0 = *not at all* to 4 = *extremely*. A Global Severity Index (GSI) can be obtained by averaging all of the subscales together. The higher the score, the more likely an individual is to report psychiatric symptoms and distress. The Interpersonal Sensitivity subscale contains 4 items: your feelings are easily hurt, feeling that people are unfriendly or dislike you, feeling inferior to others, and feeling very self-conscious with others. On the Interpersonal Sensitivity scale, the scores can range from 0 to 16, with higher scores indicating higher levels of Interpersonal Sensitivity. The primary symptom dimensions have been demonstrated to have supportive evidence of good estimated test-

retest and internal reliabilities, evidence of construct validity, and high convergence validity with the MMPI (Bachar et al., 1997).

Depression, Anxiety, Hostility. Depression, anxiety, and hostility were all measured with subscales from the Brief Symptom Inventory (BSI; Derogatis & Melisaratos, 1983; see Appendix A), which was previously described. The depression subscale consisted of six items. The responses ranged from 0 = *not at all* to 4 = *extremely*. The scores can range from 0 to 24. Examples of the depression items included feeling lonely, hopeless about the future, and feelings of worthlessness. The anxiety subscale consisted of six items. The responses ranged from 0 = *not at all* to 4 = *extremely*. The scores can range from 0 to 24. Examples of the anxiety items included feeling fearful, feeling tense or keyed up, and spells of terror or panic. The Hostility subscale consisted of 5 items. The responses ranged from 0 = *not at all* to 4 = *extremely*. The scores can range from 0 to 20. Examples of hostility items included feeling easily annoyed or irritated and getting into frequent arguments. The higher the scores on depression, anxiety, and hostility subscales the more likely the individual is to express symptoms of depression, anxiety, and hostility.

Trait Anger. Trait anger addresses anger felt across time across different situations. Trait anger was measured with the Trait Anger Scale (TAS; Spielberger et al., 1983; see Appendix A). The scale consisted of 15 items with items rated from 1 = *almost never* to 4 = *almost always*. This yields a potential range of scores from 15 to 60 with a higher score indicating high levels of trait anger. The TAS, according to Cronbach's alpha estimates, was found to range from .81 to .94 (Spielberger, et al 1983). In addition,

correlations with other anger and hostility scales were within the range of .27 to .73 (Spielberger, et al 1983).

Relationship-Specific Measures

Marital Quality. Marital quality is the overall summary rating of subjective positive evaluation of one's marriage. Marital quality was measured using the Dyadic Adjustment Scale (DAS; Spanier, 1976; see Appendix A). The DAS has four subscales including Dyadic Consensus (13 items), Dyadic Cohesion (5 items), Dyadic Satisfaction (10 items), and Affectional Expression (4 items). The measure is broken up into seven sections. The first section has 15 items, which range from 0 = *always agree* to 6 = *always disagree*. The second section has seven items, which range from 0 = *all the time* to 5 = *never*. The third section has two items, which range from 0 = *never* to 4 = *every day*. The fourth section has four items that range from 0 = *never* to 5 = *more often than once a day*. The fifth section has two items, which are forced-choice *yes* or *no* responses. The sixth section is a single item that ranges from 0 = *extremely unhappy* to 6 = *perfect*. The seventh section has a single item, which ranges from 1 = *My relationships can never succeed, and there is no more that I can do to keep the relationship going* to 5 = *I want desperately for my relationship to succeed and would go to almost any length to see that it does*. The total range of scores is from 0-151 with a range of scores on subscales for Dyadic Consensus 0-65, Dyadic Cohesion 0-24, Dyadic Satisfaction 0-50, and Affectional Expression 0-12. The marital happiness single-item from the Dyadic Satisfaction subscale explains over half of the item variance of the DAS (Sharpley & Cross, 1982). The DAS has been found to have evidence supporting its content validity,

criterion-related validity, and construct validity (Spanier, 1976; Spanier & Thompson, 1982). Alpha coefficients were .96 for the full scale, .90 for Dyadic Consensus, .86 for Dyadic Cohesion, .94 for Dyadic Satisfaction, and .73 for Affectional Expression (Spanier, 1976).

Marital quality was also measured using the Couple's Assessment of Relationship Elements Scale (CARE; Worthington et al., 1997; see Appendix A). This scale consists of eight items with seven rated responses ranging from *1 = couldn't be worse* to *7 = couldn't be better*. The CARE has two subscales including the Quality of Couple Skills and the Quality of Global Attraction. There was evidence for convergent and discriminant validity (Worthington et al., 1997).

Overall marital forgiveness. Marital forgiveness describes forgiveness of one's spouse. Three single-item measures were used. The first was a single-item forgiveness (SIF) measure of overall marital forgiveness (Berry et al., 2001; SIF-Marital; see Appendix A). This item asks the participant to consider ALL of the hurts or offenses in his or her marriage and to indicate the degree to which he or she has forgiven their spouse for ALL of those hurts and offenses. The responses range from *0 = no forgiveness* to *4 = complete forgiveness*. The second was a SIF single-item measures that asks participants to think of a specific offense and indicate the amount of forgiveness they are willing to extend to their spouse (SIF-Index Hurt; see Appendix A). The responses range from *0 = no forgiveness* to *4 = complete forgiveness*. The third forgiveness measure is a single item from the Commitment Inventory (Stanley & Markman, 1992; see Appendix A),

which asks how successful one was at granting forgiveness to their partner when their partner has hurt them. The responses range from *1 = never* to *6 = always*.

Transgression frequency. Transgression frequency, the number of transgressions an individual reports that his or her spouse has committed against him or her, were measured with a single measure item of frequency of transgression (Berry et al., 2001; SIF-Frequency; see Appendix A). The frequency of transgression item asks participants to report how many hurts or offenses they think there have been in their relationship since married. The response ranges from *1 = none* to *5 = very many*.

Transgression Severity. Transgression severity, how serious an individual considers the transgressions committed by their spouse have been, was measured with a single-item measure of seriousness of transgression (Berry et al., 2001; SIF-Seriousness; see Appendix A). The seriousness of transgression item asks participants to report the seriousness of the total number of hurts committed by their spouse since they were married. The responses ranged from *1 = not serious* to *5 = very serious*.

Commitment. The Commitment Inventory was used to measure commitment to the marriage (Stanley & Markman, 1992; see Appendix A). The scale measures overall commitment to one's marriage. There are 14 items with a response range of *1 = strongly disagree* to *7 = strongly agree*. Seven items are reversed scored. There are two subscales: *dedication*, which assess individual commitment to one's relationship based on a desire to maintain or improve relationship quality for the benefit of both partners; and *constraint*, which assesses commitment based on an individual's perceptions and feelings

of constraint to stay in the marriage due to internal and external pressures. Alpha coefficients for both subscales surpass .90 (McCullough et al., 1998).

Event-Specific Measures

State Forgiveness. State forgiveness describes the level of forgiveness in one specific situation. State forgiveness was inferred from scores on the Transgression-Related Interpersonal Motivations Inventory (TRIM; McCullough et al., 1998; see Appendix A), which actually measured unforgiving motivations (2 subscales) and forgiving conciliatory motivations (1 subscale) toward the index transgression. The TRIM consists of 18 items that assess unforgiveness and forgiveness of a specifically chosen transgression with items rated from 1 = *strongly disagree* to 5 = *strongly agree*. This yields a potential range of scores 5 to 25 (Revenge; TRIM-R) and 7 to 35 (Avoidance; TRIM-A). Higher scores indicate more unforgiveness. On the conciliation (TRIM-C) subscale, the range is from 6 to 30 with higher scores representing more forgiving motivations. Cronbach's alpha coefficients for subscales ranged from .85 to .93. Estimates of test-retest reliabilities ranged from .44 to .65. Further, construct validity was supported through confirmatory factor analysis (McCullough et al., 1998).

Index Transgression. The index transgression is a specific hurt that participants were asked to recall in a series of questions. Specifically, participants were asked to recall the most serious hurt or offense by his or her spouse and to indicate the degree to which he or she had forgiven the spouse for the most serious hurt in the relationship. The index transgression was measured with the single-item measure of marital forgiveness and the single-item measure of most serious transgression (Berry et al., 2001; see Appendix A).

Empathy. Empathy is the ability for an individual to understand the feelings, situation, and motives of another individual. Empathy expressed in regard to a specific event was measured with Batson's Empathy Adjectives Scale (BEA; Batson, Bolen, Cross, & Neuringer-Benefiel, 1986; see Appendix A). This scale consists of eight items describing positive feelings associated with empathy. Responses ranged from *1 = not at all* to *6 = extremely*. The scores range from 8 to 48 with high scores indicating a high level of empathy. Estimates for internal reliability for this scale range from .79 to .95.

Procedure

Couples who were interested, based upon the newspaper advertisements, called the researchers to inquire about the study. The participants were screened for eligibility and informed about the study. Couples deciding to participate were scheduled for a lab time. On average, couples required between one and one half to two hours to complete the measures of this study. Participants completed consent forms, and were then videotaped during two 5-minute topical conversations (not used in the present thesis). After this, the couples were placed into separate rooms to complete a 10-minute imagery exercise in which saliva samples were collected to permit assay of salivary cortisol level (again, not used in the present thesis). Next, participants completed questionnaires. In an attempt to prevent fatigue effects, participants were given demographic and trait measures to complete at home to return during their time-two assessment. After this, participants were paid for their participation in the assessment.

Observational and imagery (salivary cortisol) data were not examined in this present thesis. Only questionnaire data relevant to the hypotheses presented are discussed.

Research Hypotheses and Analyses

First, I tested for gender differences in forgiveness, unforgiveness, and forgiveness-related variables. Once gender differences were established, I investigated hypotheses as to why these gender differences may occur.

Hypotheses Relating Gender to Forgiveness, Unforgiveness, and Forgiveness-Related Variables

Hypothesis #1

Statement. There will be a gender difference in responses to the index transgression.

Rationale. Jaffe and Hyde (2000) found a moderate gender difference in moral reasoning. There is an inevitable overlap between justice and forgiveness; therefore, there should be slight to moderate gender differences in forgiveness. In addition, some researchers have empirically found gender differences in forgiveness in married couples (for a review, see Fincham et al., 2005). Specifically, men seem to be more vengeful than are women (Mullet et al., 1998; Stuckless & Goranson 1992); thus I hypothesize higher scores on the TRIM-R for men than for women. Men have been found empirically to be less willing to address painful topics than are women (Gottman, 1994); thus, I hypothesize higher scores on TRIM-A for men than for women. Women are hypothesized to be more relationally oriented (Jaffee & Hyde, 2000), so I hypothesize

higher TRIM-C scores for women than for men. Women have been found to be more forgiving overall than men (see review of the literature, Chapter 2), so I hypothesize that females will score higher on the BEA than will males. Although previous studies have examined gender differences in overall forgiveness, none of the studies reviewed examined different components of unforgiving and forgiving motivations to determine whether gender differences existed. Additionally, gender differences and forgiveness in early-married couples have not been adequately examined as of now.

Analysis # 1. Multivariate ANOVA was conducted, using gender as the independent variable, and scores on the TRIM-A, TRIM-R, TRIM-C, and BEA, as dependent variables.

Hypothesis #2

Statement. There will be a gender difference in response to transgressions in the marriage.

Rationale. The relative power hypothesis suggests men and women may view transgressions differently. The individual in a higher power position will likely be less affected by transgressions than will the individual in a lower power position. Because men tend to be in higher power positions relative to women, I hypothesize that females will be more forgiving than males. Females have been found to report more frequent and more serious transgressions (Brown, 2003; Gordon & Baucom 2003; Therefore, females are hypothesized to report a higher frequency of transgressions and more serious transgressions than will males.

Analysis. Multivariate ANOVA was conducted, using gender as independent variable, and overall marital forgiveness, seriousness of transgression, and frequency of transgressions as dependent variables.

Hypothesis # 3

Statement. There will be a gender difference in how men and women perceive their marital relationship.

Rationale. Marital quality has been linked to many different variables. More specifically, research has identified gender differences in some variables related to marital satisfaction. Marital quality is affected by earning status of the wife and gender role identity (Dasgupta & Basu, 2001). Further, relational commitment has been found to be a significant predictor of marital satisfaction for women, but not for men (Koehne, 2000). Even work-related stress has been shown to affect men and women differently (Schulz, Cowan, Cowan, & Brennan, 2004). These gender differences in responses will likely lead to differences in perceived marital satisfaction. Because gender differences have been found in variables leading up to marital quality, I hypothesize that there will be a gender difference in how men and women perceive their marital relationship. It is important to determine whether gender differences in perceived marital quality exist in order to control for these differences when conducting further analyses.

Analysis. Multivariate ANOVA was conducted, using gender as the independent and Dyadic Adjustment Scale, Couple's Assessment of Relationship Elements Scale, and Commitment Inventory as dependent variables.

Hypothesis # 4

Statement. There will be a gender difference in mental health problems.

Rationale. Mental illnesses have been shown to affect women and men differently. Some disorders are more common in women while some disorders are more common in men. Further, the same disorder can be expressed differently in men in women (National Institute of Mental Health, 2001). Therefore, I will examine whether there are gender differences in the prevalence of mental health problems in this particular sample in order to conduct further analyses.

Analysis. Multivariate ANOVA was conducted, using gender as the independent variable and depression, anxiety, hostility (from the Brief Symptom Inventory subscales) and trait anger as the dependent variables.

Hypotheses Investigating Potential Reasons for Gender Differences

Hypothesis # 5

Statement. There will be gender differences depending on the methodology employed.

Rationale. Gender differences may exist due to the methodological difference. For instance, gender differences may be more likely to emerge in hypothetical transgressions than in actual transgressions. Hypothetical transgressions tend to bring out gender stereotypes, such as women should be more caring therefore should be more forgiving and men should be strong and forgiving is a sign of weakness. In contrast, forgiveness in actual transgressions does not bring out gender stereotypes and are instead based on factors such as current marital satisfaction, trust, and communication skills. Further,

differences in whether or not state forgiveness or trait forgivingness is studied may influence gender differences. State forgiveness is forgiveness in a specific situation while trait forgivingness is across situations. The way in which an individual forgives may vary depending on whether forgiveness involves one specific transgression in one particular situation or many transgressions over time across situations. In Chapter 2, no studies discussed gender differences in forgiveness as a function of methodology. Thus, I am going to compare forgiveness of hypothetical transgressions to forgiveness of actual transgressions and responses to state forgiveness to responses of trait forgivingness within the same sample in order to determine whether gender differences in type of forgiveness studied exist.

Analysis: The TNTF purports to be an assessment of dispositional forgivingness. It does so by assessing five hypothetical transgressions and then aggregating across situations (presumably yielding a measure of dispositional forgivingness). The TRIM is used to rate people's forgiveness of an actual transgression. The Rasch scaling analysis provided evidence for reliability and validity of the five items included in the TNTF. Therefore, I randomly selected the last relationship-oriented scenario, "Dubious Self-Defense" from the TNTF as the index hypothetical transgression and transformed responses on that item to z-scores. I transformed the time 1 rating of forgiveness for the index actual transgression to z scores. Then I conducted a hierarchical multiple regression with overall marital forgiveness as the criterion variable and the TNTF (hypothetical forgiveness) and TRIM (actual forgiveness) as dependent variables. In order to make a conservative test of gender effects, I removed the variance from dispositional differences.

Therefore, in Step 1, trait forgivingness (TFS) will be entered. In Step 2, I entered gender (dummy coded). In Step 3, after statistically adjusting the scores for dispositional and gender differences, I entered TNTF and TRIM scores to determine which (if either) accounted for the majority of the remaining variance. In Step 4, I entered the product terms of gender and TNTF scores and gender and TRIM scores to test for interaction effects. I hypothesized an interaction between type of transgression x gender, a main effect of gender while type of transgression will not be significant, in predicting amount of forgiveness.

The TNTF can also be construed as a measure of trait forgivingness, forgiveness across situations. The TRIM can be construed as a measure of state forgiveness, forgiveness of one particular instance. Therefore, I used ANOVAs with gender as the independent variable and TNTF and TRIM as the dependent variables in order to determine whether there are gender differences in state forgiveness versus trait forgivingness.

Hypothesis # 6

Statement. Religion mediates the relationship between overall marital forgiveness and gender.

Rationale. Men and women typically differ in religious commitment. Religion predicts forgiveness (McCullough & Worthington, 1999). Thus, gender differences in forgiving may be a result of male-females differences in religious commitment.

Analysis. To establish mediation, Baron and Kenny (1986) recommend a sequential analytic strategy involving testing the connection among each pair of

variables, and then conducting a multiple regression to see whether the significant bivariate connection disappears when the mediator is accounted for. Therefore, first, I conducted an ANOVA with gender as the independent variable and overall marital forgiveness as the dependent variable. Next, a second ANOVA was conducted with gender as the independent variable and the RCI-10 as the dependent variable. Then an ANOVA was conducted with RCI-10 as the independent variable and overall marital forgiveness as the dependent variable. Last, multiple regression was conducted with overall marital forgiveness as the dependent variable. In Step 1, RCI-10 will be entered and will be significant. However, when gender is entered in Step 2, it will no longer be significant, if indeed full mediation exists.

Hypothesis # 7

Statement. I hypothesize that Interpersonal Sensitivity will account for significant variance in marital forgiveness. Frequency of transgressions and seriousness of transgressions reported since marriage will both separately account for significant variance in forgiveness above and beyond gender. There will be an interactions between gender (dummy coded) and frequency of transgressions, gender and seriousness of transgressions, and seriousness of transgressions and Interpersonal Sensitivity.

Rationale. It has often been assumed that women are more sensitive than are men. This trend of emotional sensitivity has been shown in previous research (MacGeorge, Gillihan, Samter, & Clarke, 2003). More specifically, Brown (2003) found that females reported a larger number of offenses than men when asked to list interpersonal offenses where they were the victim. Gordon and Baucom (2003) reported similar findings of

women reporting more betrayals than males. In addition, females also reported a higher average of recalled offenses as being hurtful. Gonzales et al. (1994) found that females reported more negative effects of transgressions than did males. Further, no studies in Chapter 2 examined Interpersonal Sensitivity, frequency of transgression, and seriousness of transgressions all together when looking for gender differences in forgiveness. The literature reviewed in Chapter 2 suggested women may be more emotionally sensitive, therefore I hypothesize that Interpersonal Sensitivity, gender, frequency of transgressions, and seriousness of transgressions will predict overall marital forgiveness. Furthermore, because the literature reviewed suggested females tended to report more serious transgressions, I hypothesize that gender may moderate the relationship between overall marital forgiveness and frequency of transgression and overall marital forgiveness and seriousness of transgression. Furthermore, because Interpersonal Sensitivity may influence a tendency to perceive more transgressions, I hypothesize there will be an interaction between Interpersonal Sensitivity and gender.

Analysis. A hierarchical multiple regression analysis was conducted with overall marital forgiveness as the criterion variable. Marital satisfaction (single-item marital happiness from DAS) was entered as a covariate in Step 1. In Step 2, Interpersonal Sensitivity was entered in order to control for personality traits that may influence frequency and seriousness of transgression. In Step 3, gender was entered. Gender will be dummy coded with females as the reference group because females tend to be more forgiving than males. I entered gender before frequency and seriousness of transgressions because I think gender will be the most important predictor of overall marital

forgiveness. In Step 4, frequency of transgressions reported since married (centered) was entered. I am entering frequency of transgression because I think it will account for significant variance above and beyond gender. In Step 5 seriousness of transgressions reported since married (centered) was entered. I chose to not enter frequency and seriousness of transgression in the same step because I wanted to determine if they both separately account for significant variance in overall marital forgiveness. I entered interpersonal sensitivity, frequency of transgression, seriousness of transgression in three separate steps because I think each will account for unique variance in overall marital forgiveness. In Step 6, three product terms was entered in order to test for interaction effects. Because females tend to report more frequent and serious transgressions and tend to be more emotionally sensitive, gender may interact with frequency and severity of transgression and interpersonal sensitivity. First, the product term of gender dummy coded and frequency of transgressions (centered) was entered. Second, the product term of gender dummy coded and seriousness of transgressions (centered) was entered. Third, the product term of gender (dummy coded) and Interpersonal Sensitivity (centered) was entered.

Hypothesis # 8

Statement. When marital satisfaction is controlled, there will be an interaction between level of commitment to marriage and gender for overall marital forgiveness.

Rationale. In Chapter 2, marital commitment was not examined in relation to marital forgiveness. I hypothesize that level of commitment may affect forgiveness.

Women have been found to be more relationship-oriented as opposed to men being more

justice-oriented (Gilligan, 1981; Jaffe & Hyde, 2000). A likely characteristic of being relationship-oriented would be a high level of commitment. It would not be congruent to be highly relationship-oriented and to have a low level of commitment. Thus it seems that an orientation towards relationships will go hand in hand with level of commitment to one's marriage. Therefore, women will more likely be more committed to their marriage than are men. If an individual has a high level of commitment, then he or she will be more likely to forgive in order to preserve and maintain the relationship.

Analysis. I conducted a hierarchical multiple regression with overall marital forgiveness as the criterion variable. In Step 1, marital satisfaction was controlled by entering the single-item of marital happiness. In Step 2, Commitment Inventory (centered) scores was entered and gender dummy coded will be entered together to determine which (if either) would account for the majority of the remaining variance. Because I am primarily interested in whether there is an interaction between gender and commitment, I wanted to see if gender and commitment together account for significant variance in overall marital forgiveness. In Step 3, the product term of commitment and gender will be entered.

Hypothesis #9

Statement. The gender that is less forgiving will experience more negative emotions or affective states such as, depression, anxiety, hostility, and anger.

Rationale. If an individual does not forgive a transgression, it is likely that the individual will continue to ruminate about the transgression and continue to hold a grudge against the transgressor. Frequent rumination and holding a grudge can lead to

chronic unforgiveness. Chronic unforgiveness is similar to chronic stress and minimal evidence exists supporting that unforgiveness is stressful and may arouse negative emotions (Worthington, Witvliet, Lerner, & Scherer, 2005). People who forgive a transgression typically report decreased anxiety, anger, and depression (Toussaint & Webb, 2005). Therefore people who do not forgive will likely have higher levels of anxiety, depression, hostility, and anger. Although a link between forgiveness and mental health is beginning to be established, the Brief Symptom Inventory (BSI) has not yet been used to study mental health gender differences in forgiveness (see Table 1a).

Analysis. In order to determine if there are interactions between gender and mental health based on level of marital forgiveness, a separate hierarchical multiple regression will be conducted with each mental health variable (BSI Anxiety, BSI Depression, BSI Hostility, and Trait Anger Scale) as the criterion variable. Each regression will have the same steps, but with a different criterion variable of mental health. Because marital satisfaction may influence marital forgiveness and mental health variables it is important to control for marital satisfaction. Therefore, in each regression, Step 1 controlled for marital satisfaction by entering the single-item marital happiness item from the DAS. Gender (dummy coded) was entered in Step 2 in order to determine how much variance in the mental health variable is accounted for by gender alone. In Step 3, marital forgiveness (centered) was entered in order to determine how much variance in the mental health variable will be accounted for by marital forgiveness. In Step 4, the product term of gender and marital forgiveness was entered in order to

determine if there is an interaction between gender and mental health based on level of marital forgiveness (high or low).

Also, based on the results of the above hypotheses, additional hypotheses may be generated and tested.

Chapter 5

Results

Means, standard deviations, and effect size of gender differences for all variables are given in Table 12. Intercorrelations among all variables are presented in Table 13. Data was checked for multicollinearity. No intercorrelations were above .80. Diagnostics for multicollinearity were checked for regression analyses. The VIF and Tolerance were acceptable for all regressions except Analysis 5. The VIF was above 10 for the interaction terms, suggesting caution should be used in interpretation. A modified Bonferroni correction of $p < .001$ will be used for inflating alpha. Analyses will be conducted and explored, but only results with $p < .001$ will be considered significant.

Hypotheses Relating Gender to Forgiveness, Unforgiveness, and Forgiveness-Related Variables

Hypothesis 1. There will be a gender difference in responses to the index transgression. I computed a multivariate analysis of variance (MANOVA), using gender as the independent variable and scores on the TRIM-A, TRIM-R, TRIM-C, and BEA as dependent variables. There was a multivariate effect of gender, multivariate $F(4, 552) = 2.49$, $p < .05$. To determine the locus of the effect, I performed univariate analyses of variance (ANOVAs) on each dependent variable. On the BEA, men ($M = 34.97$) scored higher than did women ($M = 32.60$), $F(1, 555) = 8.49$, $p < .01$. However, due to the modified Bonferroni correction, this result is not considered significant.

Hypothesis 2. There will be a gender difference in response to transgressions in the marriage. I calculated a MANOVA using gender as the independent variable and overall marital forgiveness, seriousness of transgression, and frequency of transgression

Table 12
Means and Standard Deviations of Variables Studied

Measures	Mean (SD)	Male Mean (SD)	Female Mean (SD)	ES
Dispositional Measures				
TFS	37.66 (6.53)	38.14 (6.28)	37.26 (6.74)	.01
TNTF	15.48 (3.52)	15.77 (3.45)	15.19 (3.58)	.08
RCI-10	25.86 (12.74)	24.38 (12.78)	27.34 (12.56)	.12
Interpersonal Sensitivity (BSI)	2.23 (3.00)	1.61 (2.44)	2.85 (3.37)	.21
Depression (BSI)	2.10 (3.32)	1.69 (3.08)	2.50 (3.51)	.12
Anxiety (BSI)	2.67 (3.31)	2.16 (2.80)	3.18 (3.68)	.16
Hostility (BSI)	2.33 (2.36)	2.13 (2.20)	2.53 (2.49)	.09
TAS	26.78 (5.85)	26.69 (5.98)	26.87 (5.74)	.02
Relationship-Specific Measures				
DAS	102.10 (6.83)	102.46 (7.96)	101.73 (5.48)	.06
Marital Happiness ^a	4.49 (.86)	4.55 (.82)	4.43 (.89)	.07
CARE	38.12 (4.65)	38.43 (4.34)	37.78 (4.94)	.07
Overall Marital Forgiveness ^a	3.66 (.55)	3.74 (.50)	3.58 (.59)	.15
Specific Marital Event Forgiveness ^a	3.44 (.73)	3.54 (.70)	3.36 (.74)	.13
Success Forgiving Partner ^a	1.77 (.89)	1.65 (.79)	1.89 (.94)	.14
Frequency of Hurts ^a	1.82 (.67)	1.84 (.70)	1.81 (.65)	.02
Seriousness of Hurts ^a	2.31 (1.18)	2.18 (1.14)	2.44 (1.22)	.11
Commitment Inventory	56.81 (4.43)	57.32 (4.50)	56.31 (4.30)	.11
Event-Specific Measures				
TRIM Revenge subscale	5.61 (2.02)	5.64 (2.15)	5.58 (1.89)	.03
TRIM Avoidance subscale	9.24 (3.74)	9.04 (3.54)	9.45 (3.93)	.06
TRIM Conciliation subscale	23.92 (4.64)	24.20 (4.51)	23.64 (4.77)	.06
BEA	33.77 (10.53)	34.97 (9.78)	32.60 (11.11)	.11

^a Single Item Measure

Table 13 A
Intercorrelations of All 22 Variables Studied for Gender Combined

	1	2	3	4	5	6	7	8	9	10 ^a	11 ^a	12 ^a	13 ^a	14 ^a	15 ^a	16 ^a	17 ^a	18	19	20	21	22
1 Gender	—	-.07	-.08	.12*	.21**	.12**	.15**	.09*	.02	-.05	-.07	.07	-.14**	-.13**	.14**	-.02	.04	-.11**	-.02	.06	-.06	-.11**
2 TFS		—	.45**	.27**	-.33**	-.23**	-.33**	-.25**	-.49**	-.18*	.04	.17*	.25**	.23**	-.39**	.12	.02	-.05	.03	-.18*	.19*	.20*
3 TNTF			—	.25**	-.01	-.01	.05	-.02	-.21**	-.08	.06	.07	.11	.01	-.20**	.15*	.16	-.14*	.10	-.05	.02	.00
4 RCI-10				—	.04	.02	.03	-.03	-.05	-.02	.05	.10	-.01	-.07	-.01	.15**	.18**	.01	.08	.12*	.00	.05
5 Sensitivity (BSI)					—	.61**	.59**	.54**	.32**	-.03	-.22**	-.23**	-.26**	-.27**	.28**	.16**	.17**	-.02	.08*	.21**	-.06	-.07
6 Depression (BSI)						—	.62**	.58**	.36**	-.04	-.32**	-.28**	-.25**	-.26**	.26**	.22**	.24**	.03	.11**	.23**	-.03	-.07
7 Anxiety (BSI)							—	.55**	.31**	.02	-.21**	-.17**	-.21**	-.22**	.20**	.16**	.25**	.02	.05	.18**	-.02	-.03
8 Hostility (BSI)								—	.50**	.00	-.27**	-.30**	-.22**	.25**	.25**	.21**	.21**	.04	.10*	.23**	-.09*	-.14**
9 TAS									—	.12	-.25*	-.29**	-.24**	-.14*	.28**	.17**	.20**	.05	.02	.20**	-.09	-.10
10 DAS										—	.08	-.02	.03	.07	-.04	-.02	-.04	-.05	.01	-.05	-.02	.04
11 Marital Happiness ^a											—	.63**	.33**	.34**	-.35**	-.34**	-.34**	-.14**	.07	-.32**	.16**	.24**
12 CARE												—	.36**	.33**	-.48**	-.31**	-.28**	-.15**	-.12**	-.35**	.21**	.20**
13 Overall Marital Forgiveness ^a													—	.59**	-.48**	-.26**	-.33*	-.13**	-.11**	-.31**	-.21**	.20*
14 Specific Marital Event Forgiveness ^a														—	-.42**	-.33**	-.39**	-.11**	-.12**	-.34**	.27**	.25**
15 Success Forgiving Partner ^a															—	.26**	.26**	.09*	.16*	.35**	-.21**	-.27**
16 Frequency ^a																—	.60**	.06	.11**	.25**	-.09	-.07
17 Seriousness ^a																	—	.06	.03	.21**	-.10*	-.14**
18 Commitment																		—	.06	.09*	.01	-.05
19 TRIM Revenge subscale																			—	.51**	-.19*	-.09*
20 TRIM Avoidance subscale																				—	-.38**	-.23**
21 TRIM Conciliation subscale																					—	-.23
22 BEA																						—

* $p < .05$ ** $p < .01$ ^a single item measure
Table 13 Continues

Table 13 B

Intercorrelations of All 22 Variables Studied for Males

	1	2	3	4	5	6	7	8	9	10 ^a	11 ^a	12 ^a	13 ^a	14 ^a	15 ^a	16 ^a	17 ^a	18	19	20	21
1 TFS	—	.35*	.37**	-.31**	-.09	-.29**	-.27*	-.40**	-.09	-.28	.00	.12	-.12	-.16	.25*	.11	.08	-.10	-.09	.10	.09
2 TNTF		—	.34**	-.01	.03	-.01	.04	-.18	-.03	.13	.10	.00	-.15	-.21*	.24*	.14	-.16	.03	-.01	.05	.03
3 RCI-10			—	.02	.09	.08	-.03	-.09	.01	.10	.02	.02	-.08	-.03	.18*	.09*	.09	.02	.12	.07	.08
4 Sensitivity (BSI)				—	.56**	.55**	.58**	.26**	.00	-.16**	-.11	-.18**	-.20**	.18**	.17**	.17**	-.01	-.09	.18	-.03	.05
5 Depression (BSI)					—	.61**	.62**	.39**	-.04	-.25**	-.29**	-.21**	-.27**	.18**	.22**	.22**	.02	.16**	.26**	-.02	.05
6 Anxiety (BSI)						—	.61**	.29**	.02	-.11*	-.15*	-.07	-.10	.12*	.10	.16**	.04	.05	.12*	.05	.09
7 Hostility (BSI)							—	.49**	.00	-.22**	-.19**	-.19**	-.23**	.22**	.18**	.18**	-.02	.07	.23**	-.09	-.09
8 TAS								—	-.06	-.30**	-.26**	-.17*	-.02	.22**	.10	.10	.05	.04	.16*	-.04	.00
9 DAS									—	.03	.09	.07	.08	-.11	-.02	-.03	-.08	.01	-.04	-.05	.05
10 Marital Happiness ^a										—	.55**	.22**	.30**	-.23**	-.37**	-.34**	-.13*	-.10	-.27**	.09	.14*
11 CARE											—	.26**	.26**	-.38**	-.32**	-.28**	-.17**	-.18**	-.33**	.20**	.09
12 Overall Marital Forgiveness ^a												—	.46**	-.38**	-.21**	-.27**	-.05	-.19**	-.25**	.13*	.08
13 Specific Marital Event Forgiveness ^a													—	-.34**	-.37**	-.44**	-.08	-.12*	-.29**	.21**	.15*
14 Success Forgiving Partner ^a														—	.20**	.27**	.11*	.23**	.33**	-.31**	-.17**
15 Frequency ^a															—	.64**	.03	.10	.22**	-.08	-.04
16 Seriousness ^a																—	.06	.03	.19**	-.10	-.03
17 Commitment																	—	.07	.08	.00	-.05
18 TRIM Revenge subscale																		—	.52**	-.14*	-.16**
19 TRIM Avoidance subscale																			—	-.31**	-.20**
20 TRIM Conciliation subscale																				—	.22**
21 BEA																					—

* $p < .05$ ** $p < .01$ ^a single item measure

Table 13 Continues

Table 13 C
Intercorrelations of All 22 Variables Studied for Females

	1	2	3	4	5	6	7	8	9	10 ^a	11 ^a	12 ^a	13 ^a	14 ^a	15 ^a	16 ^a	17 ^a	18	19	20	21
1 TFS	—	.51**	.20	-.34**	-.33**	-.37**	-.25**	-.56**	-.28**	.25*	.07	.30**	.93**	-.52**	-.05	-.05	-.15	.08	-.22*	.22*	.26*
2 TNTF		—	.21*	-.01	-.04	.11	-.07	-.24*	-.16	.01	.02	.17	.13	-.18	.05	.18	-.14	.18	-.08	.00	-.04
3 RCI-10			—	.02	-.05	-.03	-.04	-.01	-.07	-.12	-.09	-.03	-.03	-.02	-.17*	.14	-.04	.14	.11	-.04	.06
4 Sensitivity (BSI)				—	.63**	.59**	.52**	.38**	-.03	-.26**	-.27**	-.28**	-.29**	-.30**	.17**	.17**	.01	.09	.23**	-.06	-.12
5 Depression (BSI)					—	.62**	.54**	.35**	-.03	-.29**	-.34**	-.26	-.22**	.29**	.24**	.25**	.07	.07	.20**	-.02	-.13*
6 Anxiety (BSI)						—	.51**	.34**	.03	-.20**	-.24**	-.27**	-.28**	.23**	.22**	.32**	.04	.06	.21**	-.05	-.08
7 Hostility (BSI)							—	.51**	.02	-.36**	-.34**	-.22**	-.25**	.28**	.26**	.22**	.11	.14*	.23**	-.07	-.20**
8 TAS								—	.14	-.28**	-.24**	-.31**	-.24**	.33**	.25**	.31**	.07	.00	.24**	-.13	-.18
9 DAS									—	-.08	.06	-.02	.05	.05	-.02	-.04	-.02	.01	-.07	.00	.01
10 Marital Happiness ^a										—	.66**	.41**	.36**	-.42**	-.33**	-.33**	-.17**	-.05	-.36**	.21**	.30**
11 CARE											—	.42**	.36**	-.54**	-.28**	-.31**	-.16**	-.06	-.36**	.22**	.27**
12 Overall Marital Forgiveness ^a												—	.66**	-.54**	-.37**	-.33**	-.24**	-.04	-.35**	.26**	.27**
13 Specific Marital Event Forgiveness ^a													—	-.46**	-.35**	-.30**	-.18**	-.11	-.37**	.31**	.30**
14 Success Forgiving Partner ^a														—	.25**	.32**	.10	.11	.35**	-.24**	-.21**
15 Frequency ^a															—	.55**	.09	.12*	.28**	.11	-.10
16 Seriousness ^a																—	.07	.03	.22**	-.10	-.22**
17 Commitment																	—	.03	.11	.01	-.07
18 TRIM Revenge subscale																		—	.51**	-.24**	-.02
19 TRIM Avoidance subscale																			—	-.44**	-.25**
20 TRIM Conciliation subscale																				—	.26**
21 BEA																					—

* $p < .05$ ** $p < .01$ ^a single item measure

as dependent variables. There was a significant multivariate effect of gender, multivariate $F(3, 595) = 5.60, p < .001$. I performed univariate ANOVAs on each dependent variable. The only significant gender effect was that men ($M = 3.74$) scored higher on overall marital forgiveness than did women ($M = 3.58$), $F(1, 597) = 13.62, p < .001$.

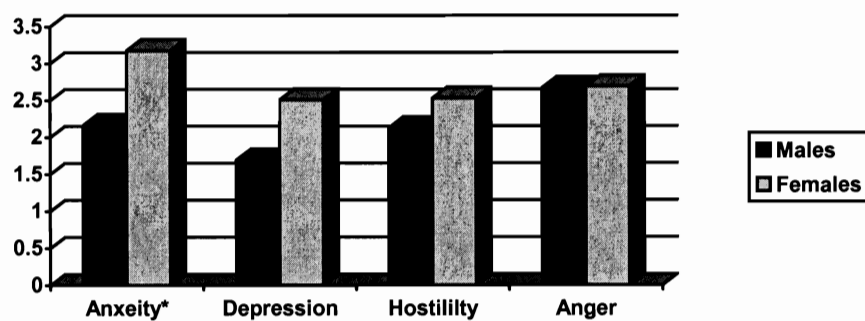
Hypothesis 3. There will be a gender difference in how men and women perceive their marital relationship. I computed a MANOVA with gender as the independent variable and Dyadic Adjustment Scale, Couple's Assessment of Relationship Elements Scale, and Commitment Inventory as dependent variables. There was a significant multivariate effect of gender, multivariate $F(3, 604) = 5.86, p < .001$. I performed univariate ANOVAs on each dependent variable. Men ($M = 57.32$) scored higher on level of commitment than did women ($M = 56.31$), $F(1, 606) = 8.36, p < .001$.

Hypothesis 4. There will be a gender difference in mental health problems. I calculated a MANOVA with gender as the independent variable and depression, anxiety, hostility (from the Brief Symptom Inventory subscales) and trait anger as the dependent variables. There was a significant multivariate effect of gender, multivariate $F(4, 362) = 2.84, p < .05$. I performed univariate ANOVAs on each dependent variable. Females scored higher than did males on depression, $F(1, 624) = 9.60, p < .01$; anxiety, $F(1, 624) = 15.12, p < .001$; and hostility $F(1, 624) = 4.60, p < .05$. No gender difference was found on trait anger, $F(1, 365) = p > .05$ (See Figure 1). . However, due to the modified Bonferroni correction, only the result of women scoring higher than men on anxiety is significant. In the first set of hypotheses, I tabulated the results in Table 14.

Hypotheses Investigating Potential Reasons for Gender Differences

Figure 1

Hypothesis 4 Gender Differences in Mental Health Problems



Note. Anger was divided by 10 in order to fit to scale in the graph.

* Significant at $p < .001$

Table 14

Summary of Results from First Set of Hypotheses Using Multivariate Analyses of Variance to Determine Effects of Gender on Groups of Related Variables

Hypothesis	IV	DVs	Multivariate F (df, df)	Univariate effects
1	Gender	TRIM-A	$F(4, 552) = 2.49$	BEA (M>F, $p < .01$)
		TRIM-R		
		TRIM-C		
		BEA		
2	Gender	overall marital forgiveness	$F(3, 595) = 5.60$	Marital forgiveness (M>F, $p < .001$)*
		seriousness of transgression		
		frequency of transgression		
3	Gender	DAS	$F(3, 604) = 5.86$	Commitment (M>F, $p < .001$)*
		CARE		
		CI		
4	Gender	BSI-Depression	$F(4, 362) = 2.84$	BSI-Depression (F>M, $p < .05$)
		BSI-Anxiety		BSI-Anxiety (F>M, $p < .001$)*
		BSI-Hostility		BSI-Hostility (F>M, $p < .05$)
		TAS		$p > .05$

* Significant with Modified Bonferroni Correction at $p < .001$

Hypothesis 5: There will be gender differences depending on methodology employed.

First, methodological differences between hypothetical and actual transgressions were tested. I transformed TNTF scores (hypothetical transgressions) and TRIM scores (actual transgressions) into z-scores. Then I conducted a hierarchical multiple regression with overall marital forgiveness as the criterion variable and the TNTF and TRIM as dependent variables. In Step 1, trait forgivingness (TFS) was controlled. I wanted to remove the variance from dispositional differences before making a conservative test of gender effects. In Step 2, I entered gender (dummy coded with females as reference group). In Step 3, after statistically adjusting the scores for dispositional and gender differences, I entered transformed TNTF and TRIM scores to determine which (if either) would account for the majority of the remaining variance. In Step 4, I entered product terms of gender and TNTF scores and gender and TRIM scores. The overall model was not significant $F(6, 95) = 1.01, R^2 = .07, p > .05$ (See Table 15).

Second, in order to determine whether there is a gender difference depending on type of forgiveness, I ran two one-way ANOVAs. First, gender was the independent variable and trait (i.e., TNTF) was the dependent variable. Second, gender was the independent variable and state (i.e., TRIM) forgiveness was the dependent variable. There was no effect of gender on trait forgivingness (TNTF), $F(1, 227) = 1.56, p > .05$. There was no effect of gender on state forgiveness (TRIM), $F(1, 591) = .55, p > .05$.

Hypothesis 6. Religion mediates the relationship between overall marital forgiveness and gender (See Figure 2). First, I conducted an ANOVA with gender as the independent variable and overall marital forgiveness as the dependent variable. There

Table 15

Multiple Regression Results for Trait Forgivingness (covaried), Gender, Transformed Scores, and their Interaction Regressed onto Overall Marital Forgiveness (single-item)

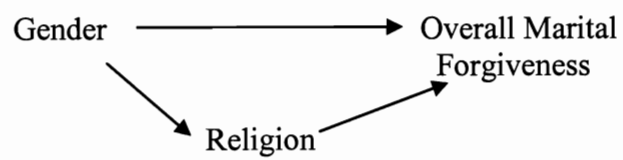
Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
TFS	.01	.01	.07
Step 2			
Gender	.12	.11	.10
Step 3			
TRIM ^a	-.10	.08	-.13
TNTF ^a	.07	.06	.14
Step 4			
Gender X TRIM ^a	-.06	.16	-.14
Gender X TNTF ^a	.12	.10	.43

Note. $R^2 = .005$ for Step 1; $\Delta R^2 = .01$ for Step 2; $\Delta R^2 = .03$ for Step 3; $\Delta R^2 = .02$ for Step 4 ($ps > .05$).

^a z-transformed scores

Figure 2:

Mediation of Gender and Overall Marital Forgiveness by Religion



was a gender effect. Males scored higher on overall marital forgiveness than did females $F(1, 615) = 12.79, p < .001$. Next, I conducted an ANOVA with gender as the independent variable and the RCI-10 as the dependent variable. There was a gender effect. Females scored higher on religious commitment than did males $F(1, 336) = 4.63, p < .05$. An ANOVA with religious commitment as the independent variable and the overall marital forgiveness as the dependent variable was conducted and was not significant, $F(40, 292) = .93, p > .05$. A multiple regression was conducted with overall marital forgiveness as the criterion variable. The overall model was significant, $F(2, 330) = 8.99, R^2 = .05, p < .001$. In Step 1, RCI-10 (centered) was not significant. In Step 2, gender (dummy coded) was significant ($\beta = .23$). In this current sample, religion was not a mediator between overall marital forgiveness and gender (See Table 16).

Hypothesis 7. Interpersonal Sensitivity will predict overall marital forgiveness. Frequency of transgressions and seriousness of transgressions reported since marriage will both separately account for significant variance in forgiveness beyond Interpersonal Sensitivity and gender. I hypothesize that there will be an interaction between gender and frequency of transgressions, gender and seriousness of transgressions, and Interpersonal Sensitivity and gender. A hierarchical multiple regression was conducted with overall marital forgiveness as the criterion variable (See Table 17). In Step 1, marital satisfaction was controlled by entering the single-item marital happiness item from the Dyadic Satisfaction subscale. In Step 2, Interpersonal Sensitivity was entered. In Step 3, gender (dummy coded) was entered. In Step 4, frequency of transgressions (centered) was entered. In Step 5, seriousness of transgression (centered) was entered. In Step 6, the

Table 16

Hypothesis 6 Hierarchical Multiple Regression Results for Predicting Overall Marital Forgiveness (single-item) with Religious Commitment and Gender

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
RCI 10	.00	.00	.00
Step 2			
Gender	.26	.06	.30*

Note. $R^2 = .00$ for Step 1; $\Delta R^2 = .05$ for Step 2*.

* $p < .001$

Table 17

Hypothesis 7 Hierarchical Multiple Regression Results for Predicting Overall Marital Forgiveness (single-item) with Interpersonal Sensitivity, Gender, Frequency of Transgressions, Seriousness of Transgressions (Adjusted for Marital Satisfaction)

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	.21	.03	.33*
Step 2			
Interpersonal Sensitivity	-.04	.01	-.23*
Step 3			
Gender	.08	.05	.07
Step 4			
frequency of transgression	-.12	.04	-.14*
Step 5			
seriousness of transgression	-.11	.03	-.18*
Step 6			
Gender X seriousness	.05	.06	.06
Gender X frequency	.09	.08	.07
Gender X Sensitivity	.00	.02	.01

Note. $R^2 = .11$ for Step 1*; $\Delta R^2 = .05$ for Step 2*; $\Delta R^2 = .00$ for Step 3; $\Delta R^2 = .02$ for Step 4*; $\Delta R^2 = .02$ for Step 5*; $\Delta R^2 = .01$ for Step 6.

* $p < .001$

product term of gender and frequency of transgressions was entered along with the product term of gender and seriousness of transgressions and the product term of gender and Interpersonal Sensitivity. The overall model was significant, $F(8, 543) = 17.35$, $R^2 = .20$, $p < .001$. In Step 1, marital satisfaction accounted for significant variance of overall marital forgiveness, $R^2_{\text{inc}} = .11$ ($\beta = .33$, $t = 8.08$). In Step 2, Interpersonal Sensitivity accounted for significant variance of overall marital forgiveness, $R^2_{\text{inc}} = .05$ ($\beta = -.23$, $t = -5.61$). In Step 3, gender did not account for significant variance in (adjusted) overall marital forgiveness, $R^2_{\text{inc}} = .00$ ($\beta = .07$, $t = 1.70$). In Step 4, frequency of transgression accounted for additional variance above and beyond marital satisfaction and Interpersonal Sensitivity, $R^2_{\text{inc}} = .026$ ($\beta = -.12$, $t = -3.27$). In Step 5, seriousness of transgression accounted for additional significant variance above and beyond frequency of transgression, $R^2_{\text{inc}} = .02$ ($\beta = -.18$, $t = -3.78$). In Step 6, none of the three interactions were significant, $R^2_{\text{inc}} = .01$. In this current model, controlling for marital satisfaction, Interpersonal Sensitivity, frequency of transgression, and seriousness of transgression accounts for 52.3% of the variance in overall marital forgiveness.

Hypothesis 8. When marital satisfaction is controlled, there will be an interaction between gender and level of commitment to marriage in predicting overall marital forgiveness. A hierarchical multiple regression was conducted with overall marital forgiveness as the criterion variable. In Step 1, marital satisfaction (centered) was controlled (marital happiness item from the DAS). In Step 2, Commitment Inventory scores (centered) and gender (dummy coded with females as the reference group) were entered. In Step 3, the product term of marital commitment and gender was entered. The

Table 18

Hypothesis 8: Hierarchical Multiple Regression Results for Predicting Overall Marital Forgiveness (single-item) with Gender and Commitment (Adjusted for Marital Satisfaction)

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	.21	.03	.32 ***
Step 2			
Gender	.15	.04	.14***
Commitment	-.01	.01	-.10**
Step 3			
Gender X Commitment	.03	.01	.15*

Note $R^2 = .11$ for Step 1***; $\Delta R^2 = .03$ for Step 2***; $\Delta R^2 = .10$ for Step 3*.

*** $p < .001$

** $p < .01$

* $p < .05$

overall model was significant, $F(4, 547) = 20.76, R^2 = .13, p < .001$ (See Table 18). The first step yielded an $R^2_{\text{inc}} = .11$ ($\beta = .32, t = 8.03$). The second step yielded a $R^2_{\text{inc}} = .03$, gender ($\beta = .14, t = 3.47$) and commitment ($\beta = -.10, t = -2.56$) where both gender and commitment predicted variance in overall marital forgiveness. There was an interaction between gender and commitment $R^2_{\text{inc}} = .10$ ($\beta = .15, t = 2.53$). The significance of simple slopes was computed by obtaining a covariance matrix of the regression coefficients from SPSS. Next, I calculated the standard error (SE) of the simple slopes for Y on X for each gender (Z). Then I calculated the t statistic for both females and males. The gradient of the slope for females was not significant, $t(3) = 1.44, p > .05$. The gradient of the slope for males was significant, $t(3) = 2.71, p < .05$. For men, those with low commitment were less forgiving than were those with high forgiveness. The slope for females was not significant, but a trend suggests those with low commitment were more forgiving (See Figure 3). Due to the modified Bonferroni the interaction is not significant.

Hypothesis 9. The gender that is less forgiving will experience more negative emotions or affective states. Hierarchical multiple regressions were conducted with each mental health variable (BSI Anxiety, BSI Depression, BSI Hostility, and Trait Anger Scale) as the criterion variable. The same variables were entered in each step for each of the four regressions.. In Step 1 marital satisfaction (centered) was controlled. In Step 2 gender was entered. In Step 3 marital forgiveness (centered) was entered. In Step 4 the product term of gender and marital forgiveness was entered.

For anxiety, the overall model was significant $F(4, 563) = 14.46, R^2 = .09, p < .001$ (See Table 19). In Step 1, marital satisfaction was controlled, $R^2 = .04$. The second

Figure 3

Hypothesis 8 Marital Commitment and Gender Interaction Based on Gender

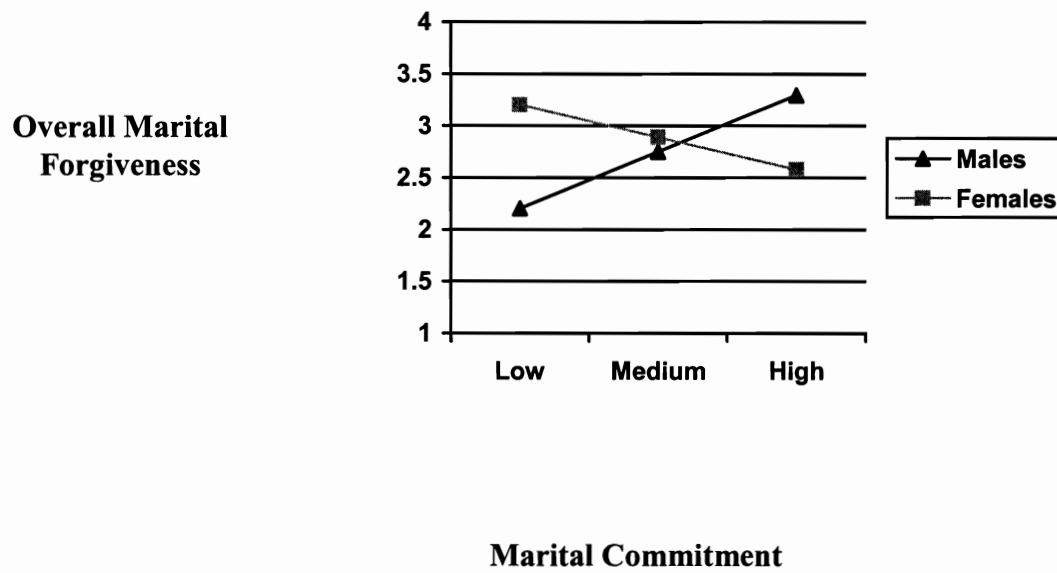


Table 19

Hypothesis 9 Hierarchical Multiple Regression Results for Predicting Anxiety (Adjusted by Marital Satisfaction) by Gender and Marital Forgiveness and their Interaction

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	-.82	.16	-.21**
Step 2			
Gender	-.99	.27	-.15**
Step 3			
Marital Forgiveness	-.87	.26	-.14**
Step 4			
Gender X Marital Forgiveness	1.22	.50	.13*

Note $R^2 = .04$ for Step 1**; $\Delta R^2 = .02$ for Step 2**; $\Delta R^2 = .02$ for Step 3**; $\Delta R^2 = .01$ for Step 4*.

** $p < .001$

* $p < .05$

step yielded a $R^2_{\text{inc}} = .02$ ($\beta = -.15$, $t = -3.62$) with gender predicting variance in anxiety. The third step yielded a $R^2_{\text{inc}} = .02$ ($\beta = -.14$, $t = -3.33$) with marital forgiveness also predicting variance in anxiety. There was a significant interaction between gender and marital forgiveness, $R^2_{\text{inc}} = .01$ ($\beta = .13$, $t = 2.44$). For the interaction, the significance of simple slopes was computed by first obtaining a covariance matrix of the regression coefficients from SPSS. Next, I calculated the standard error (SE) of the simple slopes for Y on X for each gender (Z). After I had computed the SE, I calculated the t statistic for both males and females. The gradient of the slope for males was not significant, $t(3) = 1.04$, $p > .05$. The gradient of the slope for females was also not significant, $t(3) = 1.00$, $p > .05$. Observing Figure 4, anxiety appears to clearly affect men's and women's forgiveness differently. For men, there is a trend suggesting that less forgiving males experience less anxiety than males with higher levels of forgiveness. For women, the trend is in the same direction, but to a less magnitude. However, due to the modified Bonferroni correction, the interaction described is not considered significant.

For depression, the overall model was significant $F(4, 563) = 22.02$, $R^2 = .13$, $p < .001$ (See Table 20). In Step 1, marital satisfaction was controlled, $R^2_{\text{inc}} = .10$. The second step yielded a $R^2_{\text{inc}} = .01$, ($\beta = -.11$, $t = -2.65$) with gender predicting variance in depression. The third step yielded a $R^2_{\text{inc}} = .02$, ($\beta = -.15$, $t = -3.61$) with overall marital forgiveness also predicting variance in depression. There was no significant interaction, $R^2_{\text{inc}} = .00$ ($\beta = .00$, $t = -.08$).

For hostility, the overall model was significant $F(4, 563) = 13.99$, $R^2 = .09$, $p < .001$ (See Table 21). In Step 1 marital satisfaction was controlled, $R^2_{\text{inc}} = .07$. In the

Figure 4

Hypothesis 9 Interaction between Gender and Marital Forgiveness for Symptoms of Anxiety

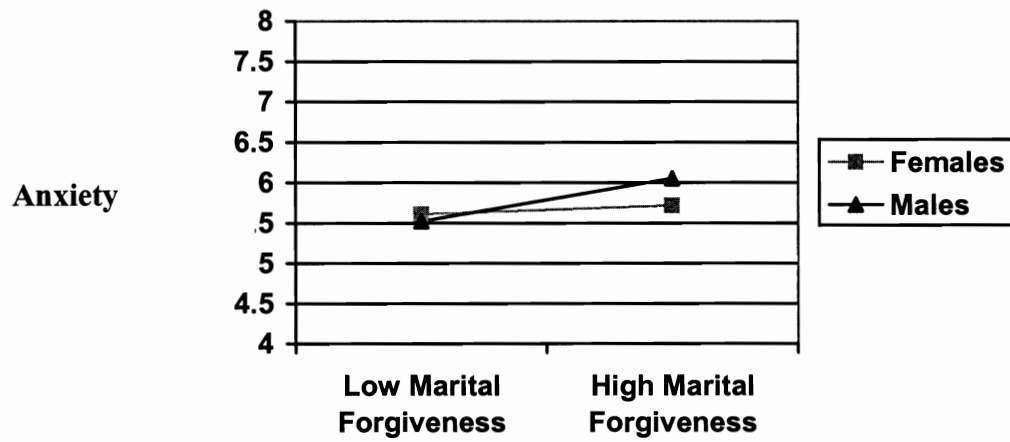


Table 20

Hypothesis 9 Hierarchical Multiple Regression Results for Predicting Depression with Gender and Marital Forgiveness (Adjusted for Marital Satisfaction)

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	-1.26	.16	-.32**
Step 2			
Gender	-.70	.26	-.11*
Step 3			
Marital Forgiveness	-.91	.25	-.15**
Step 4			
Gender X Marital Forgiveness	-.04	.49	-.08

Note $R^2 = .10$ for Step 1**; $\Delta R^2 = .01$ for Step 2*; $\Delta R^2 = .02$ for Step 3**; $\Delta R^2 = .00$ for Step 4.

** $p < .001$

* $p < .05$

Table 21

Hypothesis 9 Hierarchical Multiple Regression Results for Predicting Hostility with Gender and Marital Forgiveness (Adjusted for Marital Satisfaction)

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	-1.68	.36	-.25**
Step 2			
Gender	.14	.64	.01
Step 3			
Marital Forgiveness	-2.04	.60	-.19*
Step 4			
Gender X Marital Forgiveness	.74	1.20	.04

Note $R^2 = .06$ for Step 1**; $\Delta R^2 = .00$ for Step 2; $\Delta R^2 = .03$ for Step 3*; $\Delta R^2 = .00$ for Step 4.

** $p < .001$

* $p < .01$

second, step gender did not account for significant variance in hostility, $R^2_{\text{inc}} = .00$ ($\beta = -.05$, $t = -1.27$). The third step yielded a $R^2_{\text{inc}} = .01$ ($\beta = -.13$, $t = -2.95$), with marital forgiveness predicting variance in hostility. There was no significant interaction, a $R^2_{\text{inc}} = .000$ ($\beta = -.01$, $t = -.23$).

For trait anger, the overall model was significant $F(4, 328) = 8.74$, $R^2 = .09$, $p < .001$ (See Table 22). In Step 1 marital satisfaction was controlled, $R^2 = .06$. The second step was not significant, $R^2_{\text{inc}} = .000$ ($\beta = .01$, $t = .21$). The third step yielded a $R^2_{\text{inc}} = .03$ ($\beta = -.19$, $t = -3.41$), with marital forgiveness predicting variance in trait anger. There was no significant interaction, a $R^2_{\text{inc}} = .00$ ($\beta = .04$, $t = .62$).

Post Hoc Analyses

The main purpose of my thesis was to test the effects of gender on forgiving and related constructs. I have addressed the main hypotheses directly in the Result section above. However, the findings suggested that additional relationships among the variables could be investigated through a more integrative analytic strategy—Structural Equation Modeling (SEM). The approach I am taking is to use SEM as a post-hoc strategy, because I wanted to narrow my number of variables in direct tests before exploring more complex relationships among the set of important predictor variables. The following analyses should be considered exploratory because the models have been based on theory, but have been simplified with the knowledge of the tests to this point in the thesis.

Before conducting the SEM analyses, I tested two post hoc analyses. First, based on the intercorrelation table (Table 12), I noticed that two of the three single-item marital forgiveness items were consistently correlated in the same direction, while the third

Table 22

Hypothesis 9 Hierarchical Multiple Regression Results for Predicting Trait Anger Using Gender and Marital Forgiveness (Adjusted for Marital Satisfaction)

Variable	<i>B</i>	<i>SE B</i>	β
Step 1			
Marital Satisfaction	-.75	.11	-.27*
Step 2			
Gender	-.24	.19	-.05
Step 3			
Marital Forgiveness	-.54	.18	-.13*
Step 4			
Gender X Marital Forgiveness	-.08	.36	-.01

Note $R^2 = .07$ for Step 1*; $\Delta R^2 = .00$ for Step 2; $\Delta R^2 = .01$ for Step 3*; $\Delta R^2 = .00$ for Step 4.

* $p < .001$

single-item marital forgiveness items was frequently the opposite sign of the other two. The three were modestly intercorrelated. This suggested that perhaps these three single-item measures were not tapping into the same single construct of marital forgiveness. Or perhaps the items were measuring the reverse or different ends of the same construct. The marital forgiveness item that was consistently the opposite direction of the other two marital forgiveness items asked participants to rate how successful they were at granting their partner forgiveness. Therefore, I tested an additional post hoc analysis as hypothesis 10.

Hypothesis 10. Based on previous *a priori* analyses, in this sample, males were found to be more forgiving of their spouse than were females. Further, based on the intercorrelation table the item of success granting partner forgiveness appeared to consistently have the opposite direction of correlation as the other two marital forgiveness items. Therefore, I hypothesize that although males are more forgiving than females, females will be more successful at granting forgiveness when they tried to forgive. A one-way ANOVA was conducted with gender as the independent variable and success granting forgiveness as the dependent variable. Results show that females ($M = 1.89$) are more successful at granting forgiveness to their spouse than are males ($M = 1.65$), $F(1, 623) = 11.97, p < .001$.

Hypothesis 11. Although religion was not a mediator between gender and forgiveness, I hypothesize that religious commitment (high or moderate/low) may be a moderator for the relationship between gender and overall marital forgiveness. The sample was split into high religious commitment and low/moderate religious

commitment. According Worthington et al. (2003), a full-scale RCI-10 score of 38 or higher can be considered high religious commitment. The score of 38 was determined by taking the mean of the normative sample +1 SD of the normative sample. Thus, people in the sample were split into two groups. Scores of 38 or higher on the RCI-10 were considered high in religious commitment while scores of 37 or below on the RCI-10 were considered moderate and low religiously committed. A 2 x 2 ANOVA (RCI-10; high versus low) by gender (male or female) was conducted with overall marital forgiveness as the dependent variable. Religion was not a moderator, the interaction was not significant, $F(1, 329) = .004, p > .05$.

Hypothesis 12. Many significant gender differences were found in the previous analyses. This suggested that men and women may forgive differently because different factors may differentially affect their levels of forgiveness. Therefore, I wanted to conduct Structural Equation Models in order to determine if there was differential fit for males versus females. I began with a sample size of 628 married individuals. Based on the previous analyses, marital commitment, marital satisfaction, marital forgiveness, and mental health problems all appeared to be important variables. First, marital satisfaction was used as a covariate in several of the above hypotheses (see Hypotheses 7, 8, and 9). In each of these hypotheses, marital satisfaction was a significant predictor. Therefore, this variable is important to include in the model because it has been shown to be significantly related to marital forgiveness and mental health problems. In addition, marital satisfaction often affects and is affected by variables such as mental health and forgiveness (Fenell, 1993; Fincham et al., 2004; Marchand, 2004; Whisman, Uebelacker,

& Weinstock, 2004). Second, gender differences have been found in marital forgiveness (see Hypotheses 2, 7, 8, and 9). Thus, it is important to include marital forgiveness in the model. Third, there was an interaction between marital commitment and marital forgiveness based on gender. This suggests that marital commitment may not play the same role in forgiveness outcomes for males and females. Fourth, there has been some recent evidence that forgiveness is related to mental health (Toussaint & Webb, 2005), I want to see if the gender differences in forgiveness affect to mental health problems. Also, gender differences were found in mental health (see hypothesis 4 and 9). Furthermore, mental health problems have not been looked at much in relation to marital forgiveness, but mental health has been shown to be related to trait forgivingness. Therefore, trait forgivingness should be included in this model. Moreover, it is oftentimes assumed that marital forgiveness and trait forgivingness will have a direct relationship, but this relationship has not yet been established. Thus, it is important to include trait forgivingness so a path between marital forgiveness and trait forgivingness can be tested. Finally, a variable that has been shown to influence forgiveness is religious commitment (McCullough & Worthington, 1999; Mullet et al., 2003).

All six of these variables are hypothesized to be related. However, before the final model was constructed, the data set was checked for missing data. Because of data collection difficulties (e.g., temporary IRB shut down, participants not bringing back take-home measures, participants choosing to not complete some measures, and adding additional scales during the time 1 data collection) not all measures were completed by all participants. Therefore, several measures had varying sample sizes. The largest

discrepancies between measures were for the TFS (trait forgivingness) and RCI-10 (religious commitment). The TFS only had 174 participants. The RCI only had 350 participants. The remaining variables had between 609 and 626 participants. Therefore, if all six of these variables were used in a model, the total sample size would be less than 174. This number would then have to be divided into males and females and this would likely result in a model with too few participants to be able to run in LISREL. Therefore, trait forgivingness and religious commitment will not be included in the models that compare males and females. However, after testing models by gender, the genders will be collapsed in order to test for relationships with religious commitment and trait forgivingness added.

Based on the known relationships in the literature, the results of the above analyses, and the restriction of a sample size and missing data, three models were hypothesized to show differential effects based on gender (see Figures 5, 6, and 7). Each model will be tested separately with males and females.

Ten indicators are used in each of these three models. Commitment has three indicators. The 14 items from the Commitment Inventory were split into three parcels based on squared multiple correlations. Alphas ranged from .58 to .64 for the three parcels.

Marital satisfaction has two indicators. The indicators were the total Dyadic Adjustment Scale and the total Couple's Assessment of Relationship Elements Scale.

Two single-item measures were used for indicators of marital forgiveness. The first single-item measure asked participants to indicate the degree to which he or she has

Figure 5
Structural Model 1

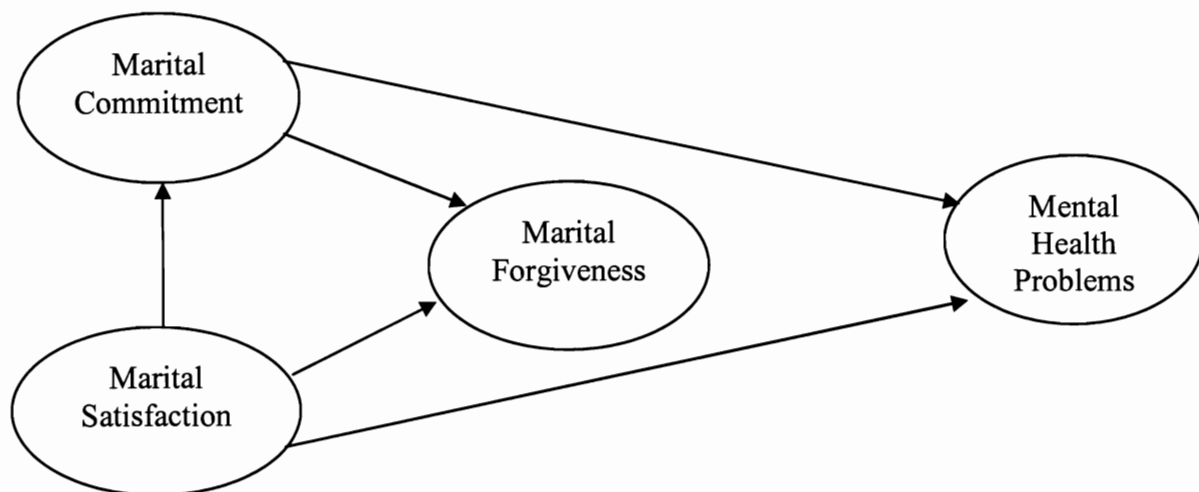


Figure 6
Structural Model 2

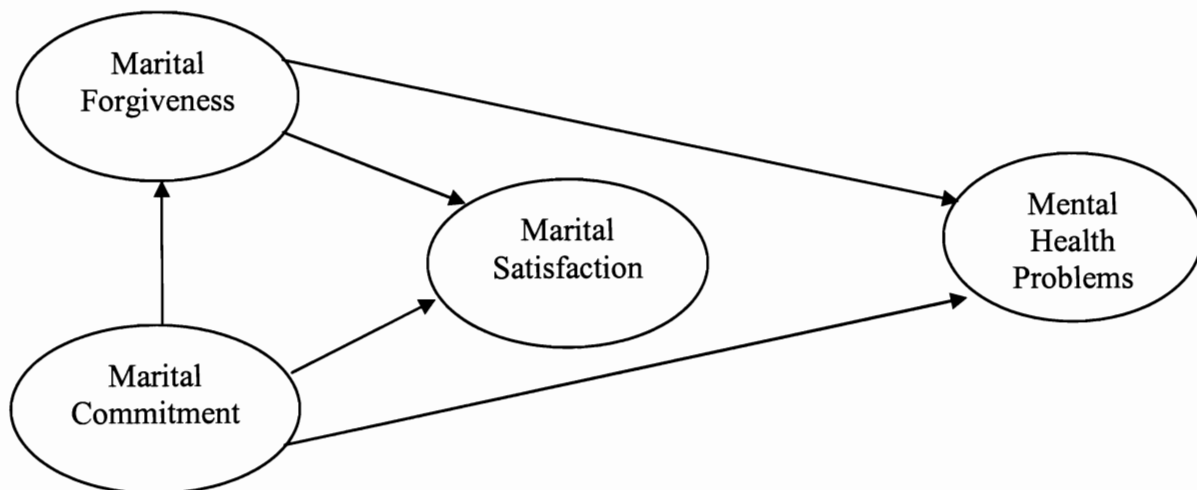
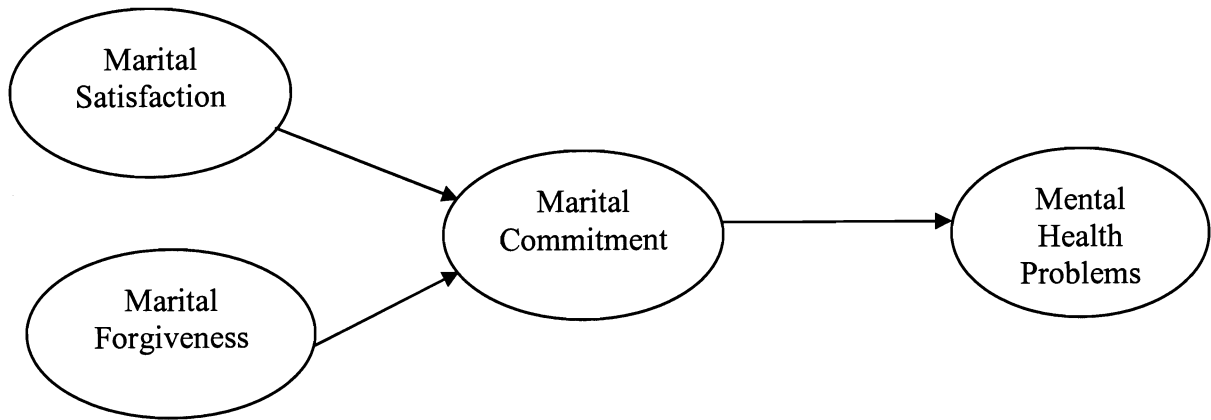


Figure 7
Structural Model 3



forgiven their spouse for ALL of those hurts and offenses. The second single-item measures asked participants to think of a specific offense and indicate the amount of forgiveness they are willing to extend to their spouse.

Mental health had three indicators. Three subscales from the BSI were used including Anxiety subscale, Depression subscale, and Hostility subscale. Trait anger was not included because there was too much of a difference in sample size (due to its inclusion in the ill-fated initial take-home packet) between the other three indications (BSI Anxiety, BSI Depression, and BSI Hostility). That is, there were 626 participants for all three BSI subscales, but only 367 participants for the TAS.

I began with a sample size of 628. Participants were included if there was no missing data where there were only two indicators (marital satisfaction and marital forgiveness) and if they were only missing data on one indicator where there were three indicators (marital commitment and mental health). This resulted in a sample size of 554 participants. When the genders were split there were 268 males and 286 females.

First, measurement models were run for each gender (see Table 23 and Figures 8 and 9). Because all of the same latent variables and indicator variables were used in each of the three models, the measurement models within each gender were identical. Therefore, only one measurement model per gender is pictured (see Table 23 and Figures 8 and 9).

Measurement Model for Males

I conducted SEM using LISREL 8.72. First, the measurement model was tested

Table 23
Fit Indices for Measurement Models For Males Only, Females Only, and Gender Collapsed

Model	χ^2	<i>df</i>	CFI	RMSEA	90% CI for RMSEA
Males Only					
Measurement Models 1,2,3	51.98	55	0.96	0.053	0.029; 0.078
Females Only					
Measurement Models 1,2,3	90.92	55	0.91	0.087	0.067; 0.11
Gender Collapsed					
Measurement Model 4	139.74	120	0.95	0.069	0.049; 0.088

Figure 8
Measurement Model for Males: Completely Standardized Coefficients and Standard Error in Parentheses with Males Only

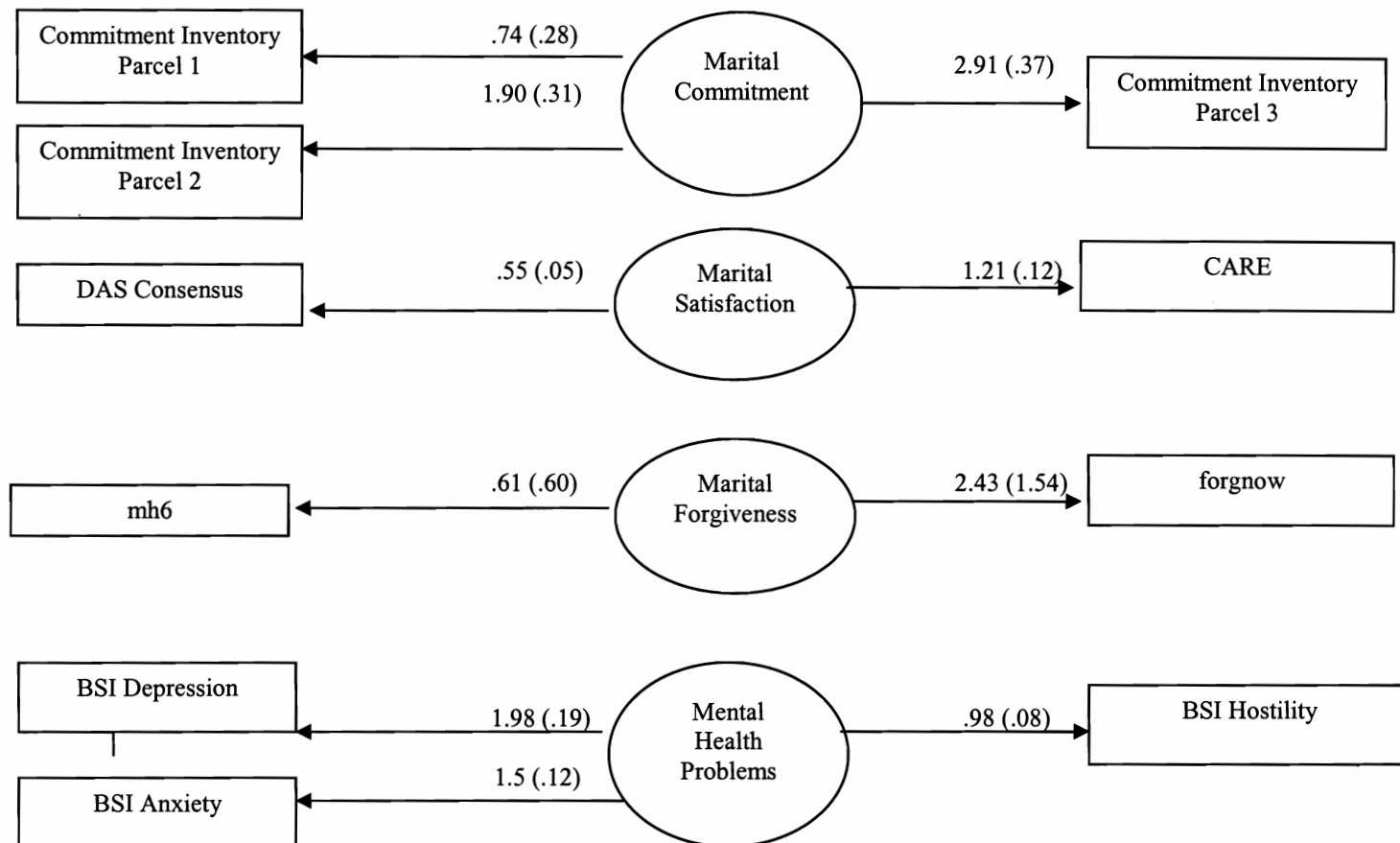
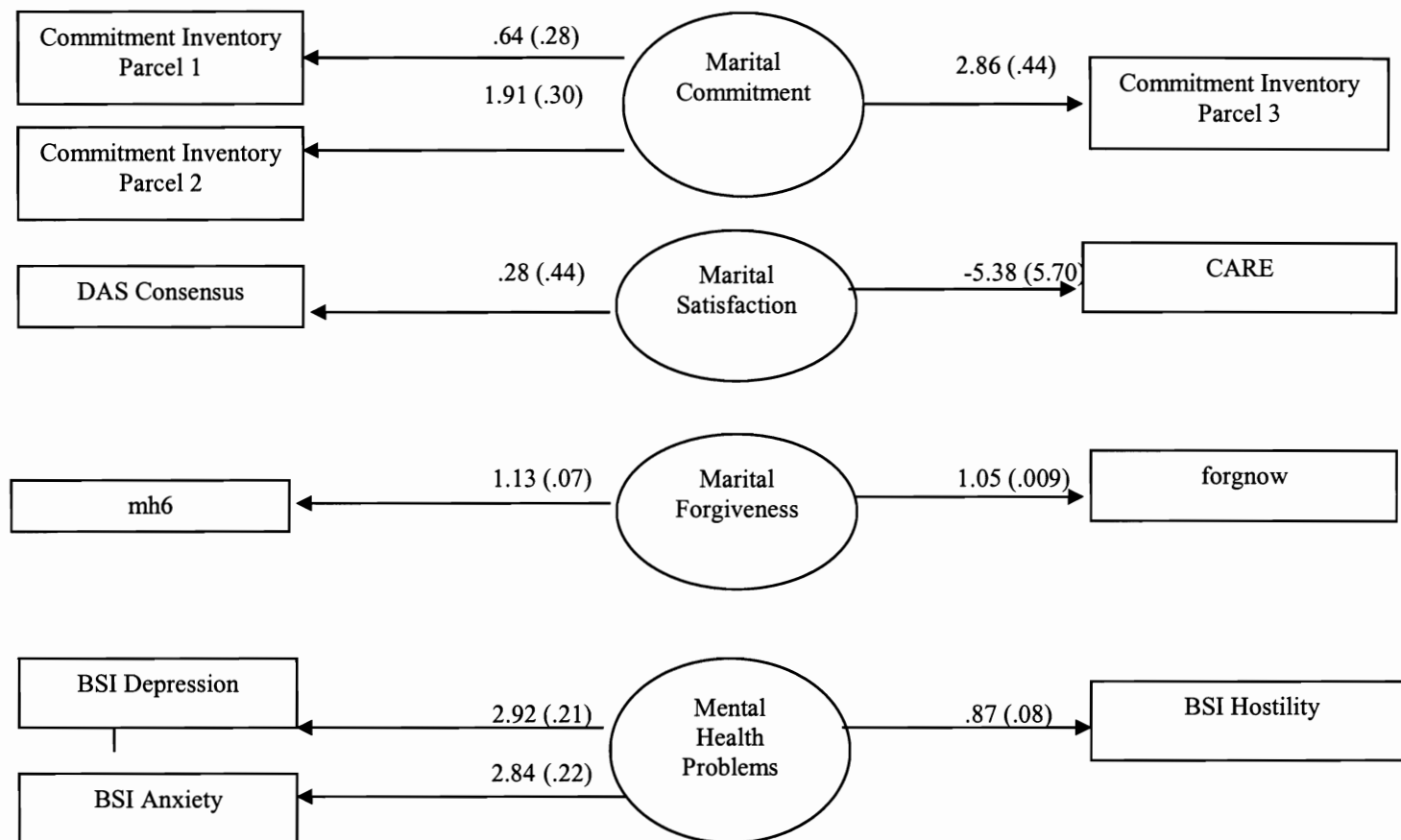


Figure 9

Measurement Model for Females: Completely Standardized Coefficients and Standard Error in Parentheses with Females Only



(see Table 23 and Figure 8). The Comparative Fit Index (CFI) showed good fit because the CFI is above .95, CFI = .96. The Root Mean Square Error of Approximation (RMSEA) was .053. According to Browne & Cudeck (1993) a RMSEA of 0 = an exact fit, a RMSEA less than .05 = a close fit, a RMSEA of .05 to .08 = a fair fit, a RMSEA of .08 to .10 = a mediocre fit, and a RMSEA greater than .10 = a poor fit. Therefore, Measurement Model 1 can be considered a close fit. Furthermore, for the RMSEA confidence interval Kenny (2003) suggested that the lower value should be near zero and the upper value should not be larger than .80. The RMSEA confidence interval was 0.029 to 0.078, suggesting good fit. In sum, based on the CFI, RMSEA, and RMSEA confidence interval, Measurement Model 1 has good fit for males, so I can proceed with the structural models.

Structural Models for Males

Structural model 1. There are five paths in the first structural equation model for males (see Figure 5). First, there is a path from marital satisfaction to marital commitment because I hypothesize that those who are more satisfied with their marriage will be more committed to their marriage. Second, Karremans et al (2003) found a relationship between interpersonal commitment and level of forgiveness. Therefore, I included a path from marital commitment to marital forgiveness in order to determine if a similar relationship existed in a marital context. Third, Fenell (1993) found that marital satisfaction and forgiveness of one's partner were related. Therefore, I included a path from marital satisfaction to marital forgiveness because I think if a partner is satisfied with his or her marriage, then he or she will be more likely to forgive his or her spouse.

Fourth, I included a path between marital satisfaction and mental health because these two variables have been shown to be related (Whisman et al., 2004). Finally, I included a path from marital commitment to mental health because I hypothesize that those who are more committed to their marriages will experience less anxiety, depression, and hostility toward their partner and in general. Because there is not much evidence for a relationship between marital forgiveness and mental health, I left this path out. However, I am interested in this relationship, so after running this model I will add this path in order to test the strength of the path between these two variables and to see if adding this path increases the fit indices.

The estimated fit for the Structural Model 1 for males fit the data acceptably, χ^2 (30, N = 268) = 52.41, CFI = .96, RMSEA = .053 (see Table 24 and Figure 10). However, there were several paths with weak path strength (less than .25) in the model. In order to check for misspecified paths, I completed a series of alternative models. These are summarized in Table 25 and discussed sequentially below. In the alternative models, when adding or removing a path, fit improves when there is a significant decrease in χ^2 .

Alternative Model 1. First, the weak path from marital satisfaction to marital commitment was removed. The resulting model fit the data adequately, χ^2 (31, N = 268) = 52.41, CFI = .96, but the $\Delta \chi^2 = 0.00$ between the original model and Alternate Model 1. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternate Model 2. Second, while leaving out the removed path from marital satisfaction to marital commitment, a path was added from marital commitment to

Table 24
Fit Indices for Measurement Models

Model	χ^2	df	CFI	RMSEA	90% CI for RMSEA
Males Only					
Structural Model 1	52.41	30	.96	.053	0.028; 0.076
Structural Model 2	52.41	30	.96	.053	0.028; 0.076
Structural Model 3	62.00	32	.94	.061	0.039; 0.083
Females Only					
Structural Model 1	126.59	30	.86	.110	0.090; 0.13
Structural Model 2	135.12	30	.86	.111	0.092; 0.13
Structural Model 3	81.64	32	.93	.076	0.056; 0.096
Genders Collapsed					
Structural Model 4	145.35	83	0.95	.069	0.050; 0.088

Figure 10
Structural Model 1 for Males Including Marital Commitment, Marital Satisfaction, Marital Forgiveness, and Mental Health Problems

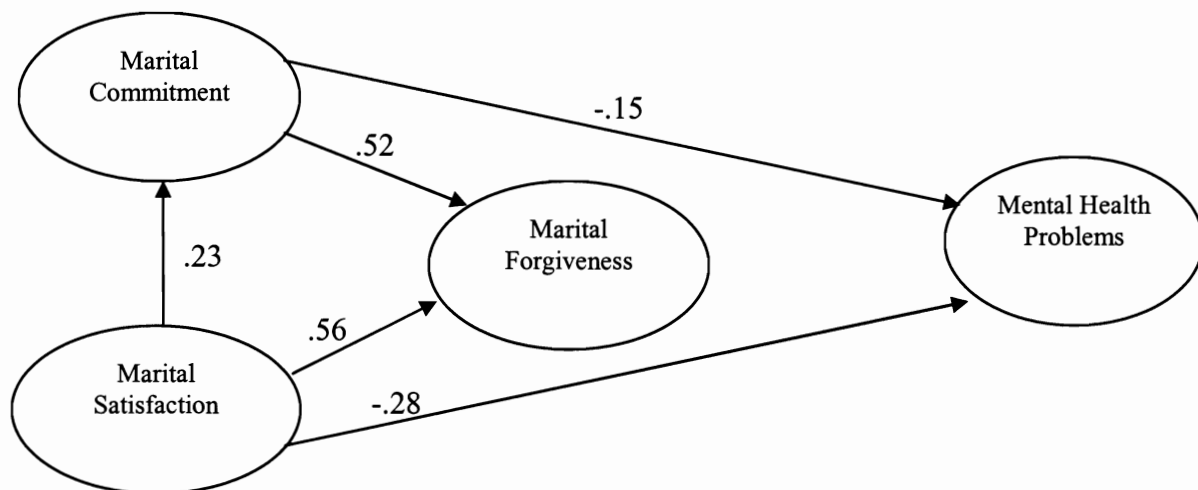
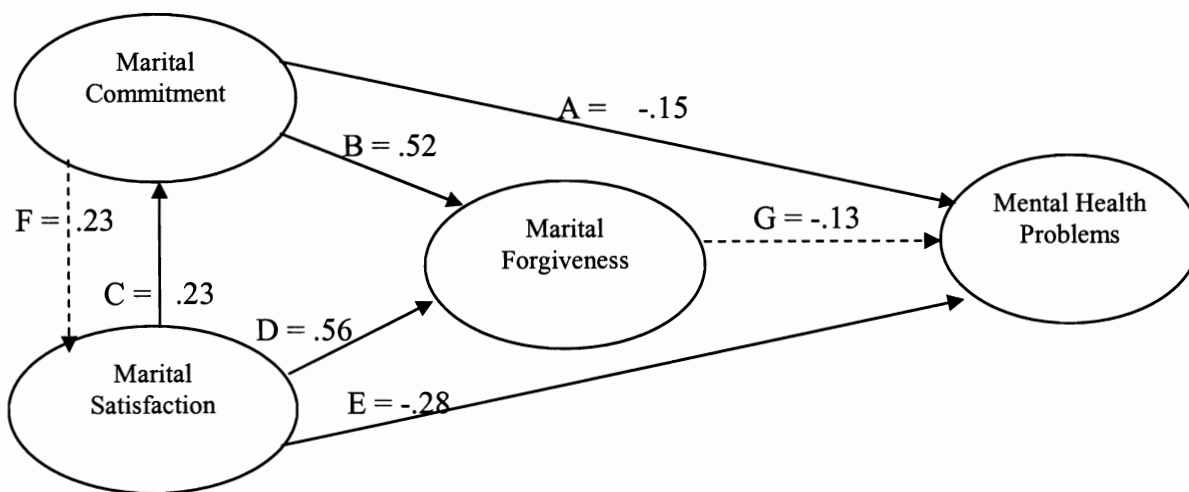


Table 25

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 1 for Males Only Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C D E			52.41	30		
Alt 1	A B D E	C	Base	52.41	31	0.00	ns
Alt 2	A B D E F	[F]	Base	52.41	30	0.00	ns
Alt 3	B C D E	A	Base	55.75	31	3.34	$p < .05$
Alt 4	A B C D	E	Base	62.00	30	9.59	$p < .05$
Alt 5	A B C D E G	[G]	Base	51.98	29	.43	ns

Note. The paths above refer to the following Figure



marital satisfaction in order to test whether reversing the direction of the path improves fit. The resulting model fit the data adequately, $\chi^2 (30, N = 268) = 52.41$, CFI = .96, but the $\Delta \chi^2 = 0.00$ between the original model and Alternate Model 2. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, the path from marital satisfaction and marital commitment was again added in order to get back to the original model. In addition, the weak path from marital commitment to mental health was removed. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 55.75$, CFI = .95. The $\Delta \chi^2 = 3.34$ was a significant χ^2 increase. Therefore, there was no improvement in model fit. Alternative Model 3 was rejected.

Alternative Model 4. Fourth, the path between marital satisfaction and mental health was removed because it was close to being considered a weak path. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 62.00$, CFI = .94. The $\Delta \chi^2 = 9.59$, was a significant χ^2 increase. Therefore, there was no improvement in model fit. Alternative Model 4 was rejected.

Alternative Model 5. Fifth a path from marital forgiveness to mental health was added to test their relationship. The resulting model fit the data adequately, $\chi^2 (29, N = 268) = 51.98$, CFI = .96. The $\Delta \chi^2 = .96$, decreased, but the decrease was not significant. Therefore, there was no improvement in model fit. Alternative Model 5 was rejected.

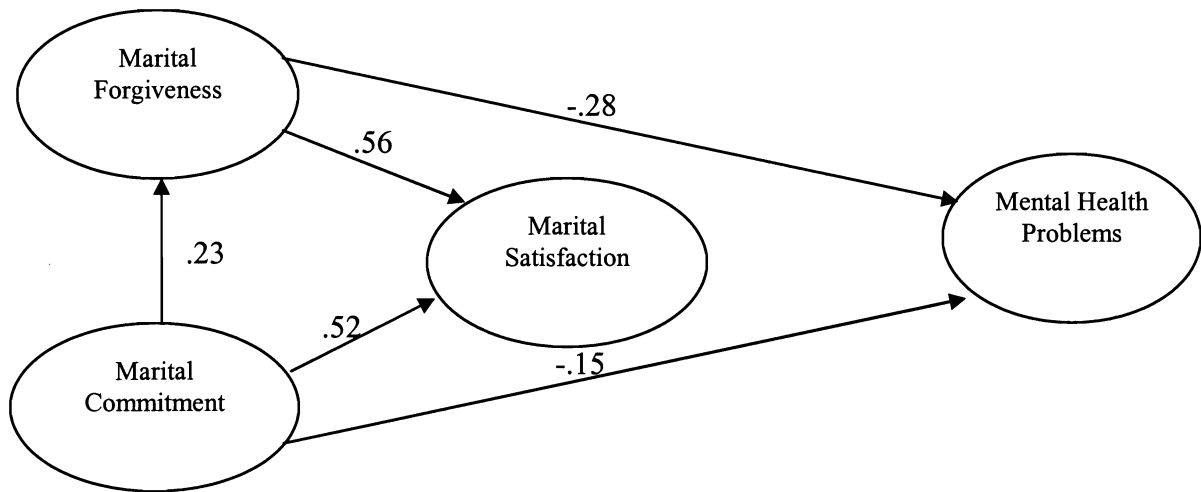
In sum, no alternative models improved the fit of the original model. Therefore, the original Structural Model 1 was the best fit for males (see Figure 10).

Structural Model 2. There are five paths in Structural Model 2 for males (see Figure 6). The same variables that were used in Model 1 were used in Model 2. However, several paths were kept while several paths were reversed. First, I included the same path between marital commitment and marital forgiveness because I hypothesize that those who are more satisfied with their marriage will be more committed to their marriage. Second, there is a path from marital forgiveness to marital satisfaction which is a reversal of the marital satisfaction to marital forgiveness path in Model 1 because I wanted to test the opposite direction of this path in order to determine whether the variables have a reciprocal relationship. Third, there is a path from marital commitment to marital satisfaction, which is a reversal of the marital satisfaction to marital commitment path in Model 1 because I wanted to test the opposite direction of this path to see if there is a reciprocal relationship. Fourth, there is a path from marital forgiveness to mental health because I wanted to directly test whether marital forgiveness was related to mental health for males. There was a weak path from marital forgiveness to mental health in the previous model, but it did not improve model fit. Therefore, for the second model I wanted to include it in the original model in order to test the strength of this path and to see how this path was affected by adding and removing paths. Finally, I included the same path from marital commitment to mental health that was in Model 1 because I hypothesize that those who are more committed to their marriage will experience less anxiety, depression, and hostility toward their spouse and in general.

The estimated fit for the Structural Model 2 for males fit the data acceptably, χ^2 (30, N = 268) = 52.41, CFI = .96 (see Table 24 and Figure 11). In fact, the fit indices

Figure 11

Structural Model 2 for Males Including Marital Commitment, Marital Satisfaction, Marital Forgiveness, and Mental Health Problems



were identical to Structural Model 1. There were several weak paths (less than .25). In order to check for misspecified paths, I completed a series of alternative models discussed below (see Table 26).

Alternative Model 1. First, a weak path from marital commitment to mental health was removed. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 55.75$, CFI = .95. The $\Delta \chi^2 = 3.34$, was a significant increase between the original model and Alternate Model 1. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, a path from marital forgiveness to mental health was removed because it was close to being a weak path. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 62.00$, CFI = .94. The $\Delta \chi^2 = 9.59$ was a significant increase between the original model and Alternate Model 2. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, a weak path from marital commitment to marital forgiveness was removed. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 52.41$, CFI = .96. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 3 was rejected.

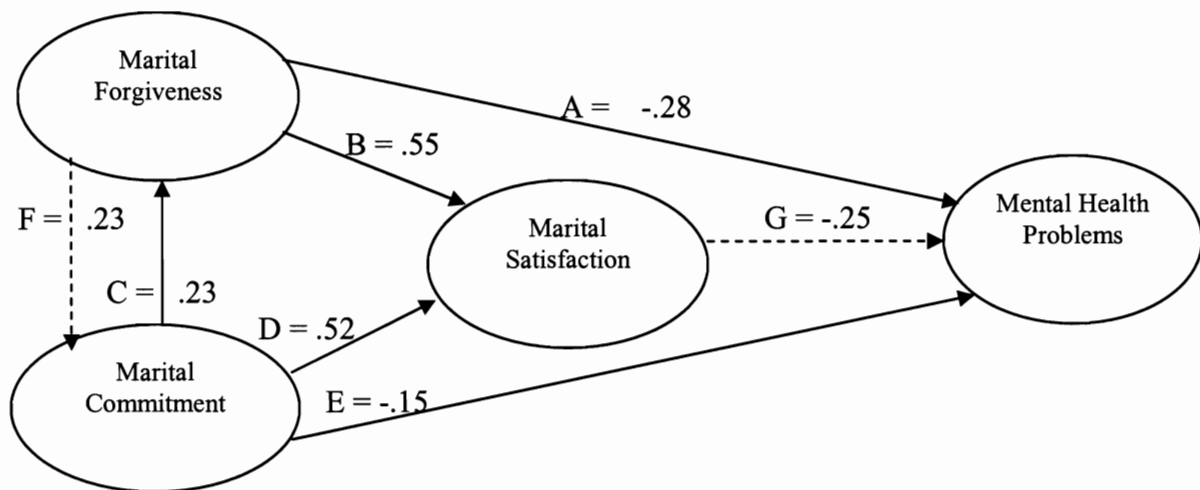
Alternative Model 4. Fourth, while leaving out the path from marital commitment to marital forgiveness, a path from marital forgiveness to marital commitment was added in order to test whether there was a reciprocal relationship between these two variables. The resulting model fit the data adequately, $\chi^2 (30, N = 268) = 52.41$, CFI = .96. The $\Delta \chi^2 = 0.00$. Therefore, there was not improvement in the model fit. Alternative Model 4

Table 26

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 2 for Males Only Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C D E			52.41	30		
Alt 1	A B C D	E	Base	55.75	31	3.34	$p < .05$
Alt 2	B C D E	A	Base	55.75	31	3.34	$p < .05$
Alt 3	A B D E	C	Base	52.41	31	0.00	ns
Alt 4	A B D E F	[F]	Base	52.41	30	0.00	ns
Alt 5	A B C D E G	[G]	Base	51.98	29	.43	ns

Note. The paths above refer to the following Figure



was rejected.

Alternative Model 5. Fifth, a path from marital satisfaction to mental health was added because I hypothesized that marital satisfaction will affect mental health problems. The resulting model fit the data adequately, $\chi^2 (29, N = 268) = 51.98$, CFI = .96. The $\Delta \chi^2 = .43$ decrease was not significant. Therefore, there was no improvement in the model fit. Alternative Model 5 was rejected.

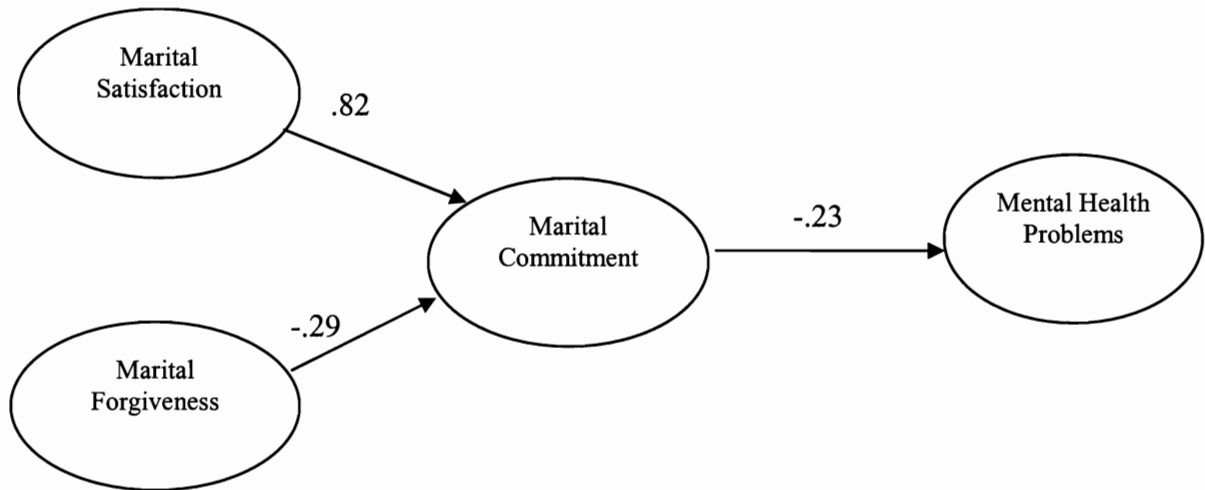
In sum, no alternative models improved fit. Therefore, the original Model 2 is the best fit for males.

Structural Model 3. Because Model 1 and Model 2 were so similar, I decided to test a more parsimonious model. Therefore, Model 3 only had three paths (see Figure 7). First, there was a path from marital satisfaction to marital commitment because I hypothesize that those who are more satisfied with their marriage will be more committed to their marriage. Second there was a path from marital forgiveness to marital commitment because I wanted to test a reversal of the marital commitment to marital forgiveness path in tested in both Model 1 and 2 in order to see whether there was a reciprocal relationship between these two variables. Third, there was a path from marital commitment to mental health because I hypothesize that those who are more committed to their marriages will experience less anxiety, depression, and hostility toward their partner and in general.

The estimated fit for the Structural Model 3 for males fit the data acceptably, $\chi^2 (32, N = 268) = 62.00$, CFI = .94 (see Table 24 and Figure 12). However, the fit indices were better for Models 1 and 2. There was one weak path and several potential additional

Figure 12

Structural Model 3 for Males Including Marital Satisfaction, Marital Forgiveness, Marital Commitment and Mental Health



paths. In order to check for misspecified paths, I completed a series of alternative models (see Table 27).

Alternative Model 1. First, based on previous analyses a path from marital satisfaction to marital forgiveness was added. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 62.00$, CFI = .94. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, a path from marital forgiveness to marital satisfaction was added in order to test for reciprocal relationship between these two variables. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 62.00$, CFI = .94. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, based on Structural Models 1 and 2, a path from marital forgiveness to mental health was added. The resulting model fit the data adequately, $\chi^2 (31, N = 268) = 52.41$, CFI = .96. The $\Delta \chi^2 = 9.59$. There was a significant χ^2 decrease. Therefore, there was improvement in the model fit. Alternative Model 3 fits the data better than the original Structural Model 3.

Alternative Model 4. Fourth, based on Structural Models 1 and 2, a path from marital satisfaction to mental health was added. The resulting model fit the data adequately, $\chi^2 (30, N = 268) = 51.98$, CFI = .96. The $\Delta \chi^2 = .43$ was not significant. There was no improvement in the model fit. Alternative Model 4 was rejected. In sum, Alternative Model 3 is the best fit model for Model 3 for males (see Figure 13). However, the path from marital forgiveness to marital commitment was negative. This

Table 27

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 3 for Males Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C			62.00	32		
Alt 1	A B C D	[D]	Base	62.00	31	0.00	ns
Alt 2	A B C E	[E]	Base	62.00	31	0.00	ns
Alt 3	A B C F	[F]	Base	52.41	31	9.59	$p < .05$
Alt 4	A B D E G	[G]	Alt 3	51.98	30	.43	ns

Note. The paths above refer to the following Figure

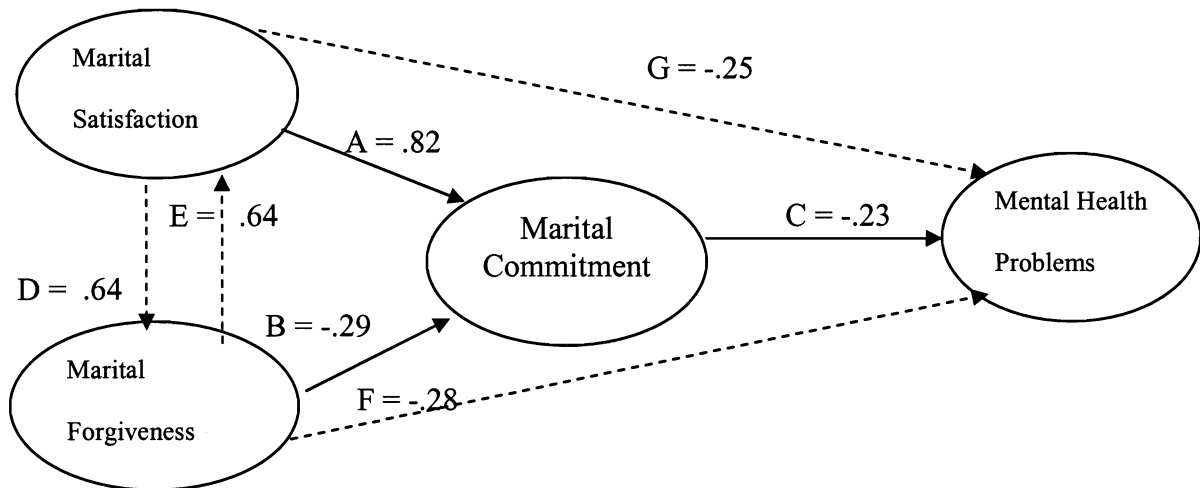
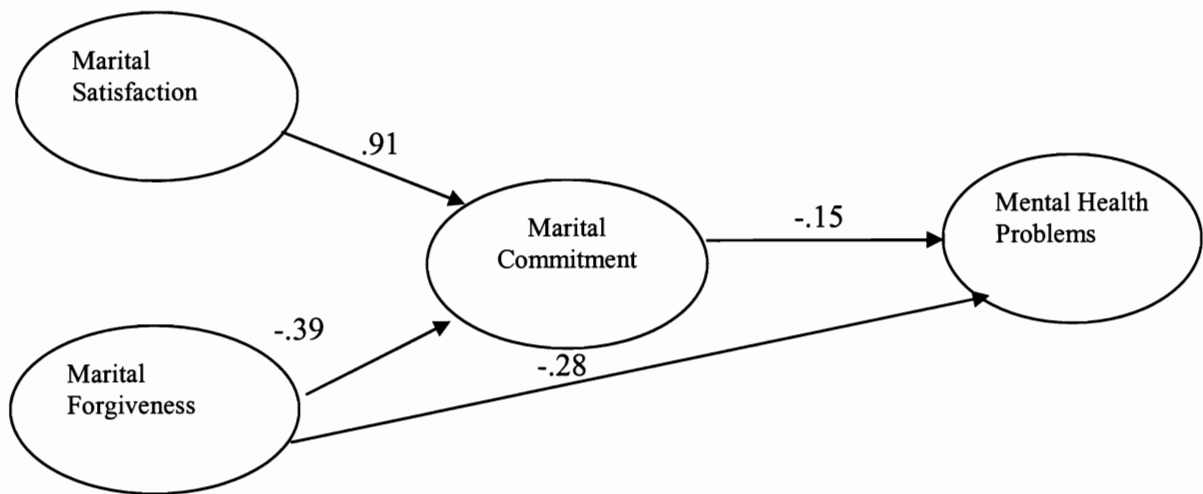


Figure 13
Model 3 Best Fit for Males (Alternative Model 3)



negative relationship between these two variables is not theoretically sound. Therefore, although the fit indices are appropriate for Model 3, this model is not theoretically sound.

Measurement Models for Females

First, the measurement model was tested (see Table 23 and Figure 9). The Comparative Fit Index (CFI) showed acceptable fit with $CFI = .91$. The Root Mean Square Error of Approximation (RMSEA) was .087. According to Browne & Cudeck (1993) a RMSEA of 0 = an exact fit, a RMSEA less than .05 = a close fit, a RMSEA of .05 to .08 = a fair fit, a RMSEA of .08 to .10 = a mediocre fit, and a RMSEA greater than .10 = a poor fit. Therefore, measurement model 1 can be considered a mediocre fit. Furthermore, for the RMSEA confidence interval Kenny (2003) suggested that the lower value should be near zero and the upper value should not be larger than .80. The RMSEA confidence interval was 0.067 to 0.11, suggesting poor fit because the lower value is not close to zero and the upper value is above .10. In sum, based on the CFI, RMSEA, and RMSEA confidence interval, Structural Model 1 has mediocre to poor fit for females. It appears the measurement model fits the male data better.

Structural Models for Females

Structural Model 1. The same paths that were used in Structural Model 1 with the males are used in Structural Model 1 with the females. The estimated fit for the Structural Model 1 for females did not fit the data acceptably, $\chi^2 (30, N = 286) = 126.59$, $CFI = .86$ (see Table 24 and Figure 14). In order to try to improve fit, I completed a series of alternative models that are discussed below (see Table 28).

Figure 14

Structural Model 1 for Females Including Marital Commitment, Marital Satisfaction, Marital Forgiveness, and Mental Health Problems

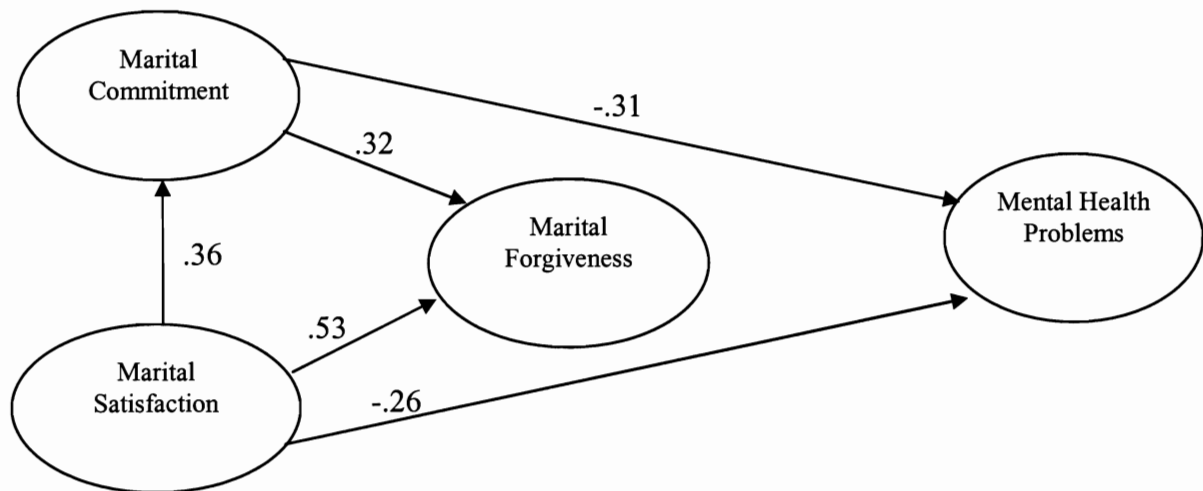
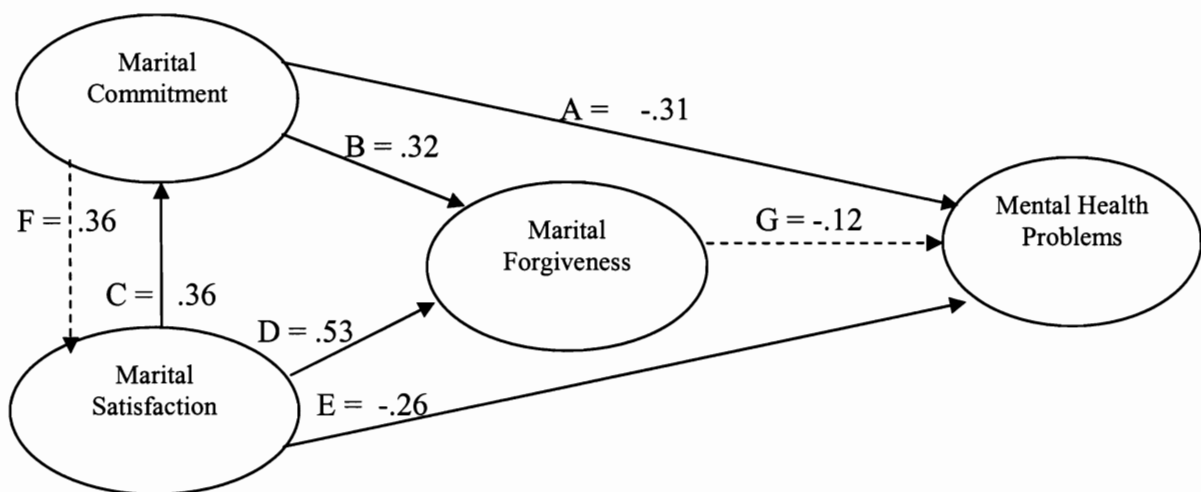


Table 28

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 1 for Females Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C D E			126.59	30		
Alt 1	A B D E	C	Base	26.59	31	0.00	ns
Alt 2	A B D E F	[F]	Base	126.59	30	0.00	ns
Alt 3	B C D E	A	Base	148.82	31	22.23	$p < .05$
Alt 4	A B C D	E	Base	128.16	31	1.57	ns
Alt 5	A B C D E G	[G]	Base	124.98	29	1.61	ns

Note. The paths above refer to the following Figure



Alternative Model 1. First, the path from marital satisfaction to marital commitment was removed to test for a more parsimonious model. The resulting model did not fit the data adequately, $\chi^2 (31, N = 286) = 126.59$, CFI = .86. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, while leaving the path from marital satisfaction to marital commitment removed, a path from marital commitment to marital satisfaction was added in order to test for reciprocal relationship between these two variables. The resulting model did not fit the data adequately, $\chi^2 (31, N = 286) = 126.59$, CFI = .86. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, returning the original model path from marital satisfaction to marital commitment, the path from marital commitment to mental health was removed in order to test whether a more parsimonious model would increase goodness of fit. The resulting model did not fit the data adequately, $\chi^2 (30, N = 286) = 148.82$, CFI = .83. The $\Delta \chi^2 = 22.23$ between the original model and Alternate Model 3 was a significant increase. Therefore, there was not improvement in the model fit. Alternative Model 3 was rejected.

Alternative Model 4. Fourth, an almost weak path from marital satisfaction to mental health was removed. The resulting model did not fit the data adequately, $\chi^2 (30, N = 286) = 128.16$, CFI = .86. The $\Delta \chi^2 = 1.57$ increase between the original model and Alternate Model 3 was not significant. Therefore, there was no improvement in the model fit. Alternative Model 4 was rejected.

Alternative Model 5. Fifth, the path from marital forgiveness to mental health was added in order to test whether marital forgiveness and mental health were related for females. The resulting model did not fit the data adequately, $\chi^2 (29, N = 286) = 124.98$, CFI = .86. Although there was a decrease in χ^2 , the $\Delta \chi^2 = 1.61$ between the original model and Alternate Model 5 was not significant. Therefore, there was not improvement in the model fit. Alternative Model 5 was rejected.

In sum, no alternative models improved fit. Although, the original Model 1 was the best fit, the overall fit for Structural Model 1 for females is poor.

Structural Model 2. The same paths that were used in Structural Model 2 with the males are used in Structural Model 2 with the females. The estimated fit for the Structural Model 2 for females did not fit the data acceptably, $\chi^2 (30, N = 286) = 135.12$, CFI = .86 (see Table 24 and Figure 15). In order to try to improve fit, I completed a series of alternative models (see Table 29).

Alternative Model 1. First, the path from marital commitment to marital forgiveness was removed. The resulting model did not fit the data adequately, $\chi^2 (30, N = 286) = 135.12$, CFI = .86. The $\Delta \chi^2 = 0.00$ between the original model and Alternate Model 1. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, including the original model path from marital commitment to marital forgiveness being removed, a path from marital forgiveness to marital commitment was added in order to test whether there was a reciprocal relationship between these two variables for females. The resulting model did not fit the

Figure 15

Structural Model 2 for Females Including Marital Commitment, Marital Satisfaction, Marital Forgiveness, and Mental Health Problems

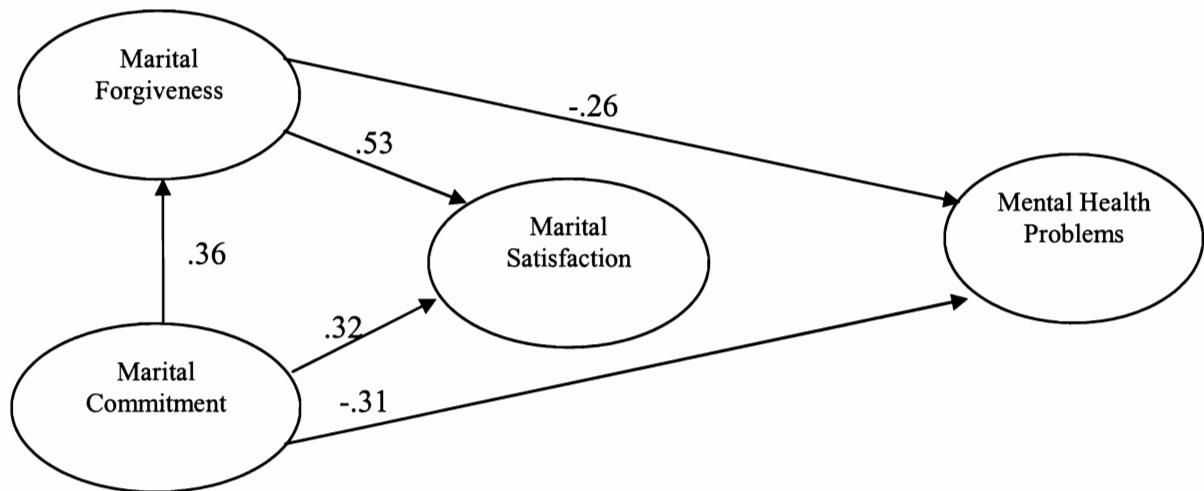
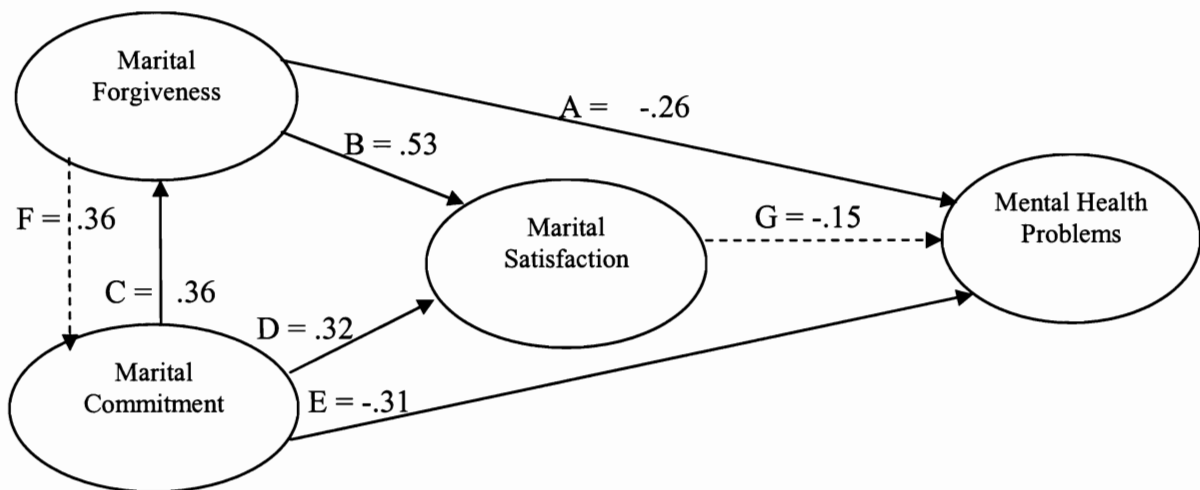


Table 29

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 2 for Females Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C D E			135.12	30		
Alt 1	A B D E	C	Base	135.12	31	0.00	ns
Alt 2	A B D E F	[F]	Base	135.12	30	0.00	ns
Alt 3	B C D E	A	Base	136.80	31	1.68	ns
Alt 4	A B C D	E	Base	137.40	31	2.28	$p < .05$
Alt 5	A B C D E G	[G]	Base	133.51	29	1.61	ns

Note. The paths above refer to the following Figure



data adequately, χ^2 (30, N = 286) = 135.12, CFI = .86. The $\Delta \chi^2 = 0.00$ between the original model and Alternate Model 2. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, the path from marital forgiveness to mental health was removed because it was close to being considered a weak path. The resulting model did not fit the data adequately, χ^2 (31, N = 286) = 136.80, CFI = .85. The $\Delta \chi^2 = 1.68$ increase between the original model and Alternate Model 3 was not significant. Therefore, there was no improvement in the model fit. Alternative Model 3 was rejected.

Alternative Model 4. Fourth, the path from marital commitment to mental health was removed. The resulting model did not fit the data adequately, χ^2 (31, N = 286) = 137.40, CFI = .85. The $\Delta \chi^2 = 2.28$ between the original model and Alternate Model 4 was a significant increase. Therefore, there was no improvement in the model fit. Alternative Model 4 was rejected.

Alternative Model 5. Fifth, based on Model 1, a path from marital satisfaction to mental health was added. The resulting model did not fit the data adequately, χ^2 (30, N = 286) = 133.51, CFI = .86. The $\Delta \chi^2 = 1.61$ between the original model and Alternate Model 5 was not a significant decrease. Therefore, there was no improvement in the model fit. Alternative Model 5 was rejected.

In sum, the original Model 2 was the best fit for females. However, even the best fit of Model 2 was not a good fit for the females. Therefore, for the third model, I will use the same more parsimonious Model 3 that was used for males to see if this improves fit for the model for females.

Structural Model 3. The same paths that were used in Structural Model 3 with the males are used in Structural Model 3 with the females. The estimated fit for the Structural Model 3 for females fit the data acceptably, $\chi^2 (32, N = 286) = 81.64$, CFI = .93 (see Table 24 and Figure 16). However, there was one path that was close to zero. Therefore, in order check for misspecified paths, I completed a series of alternative models based on removing weak paths and adding potential paths based on the results of the first two Structural Models (see Table 30).

Alternative Model 1. First, a path from marital forgiveness to mental health was added. The resulting model fit the data adequately, $\chi^2 (31, N = 286) = 81.33$, CFI = .93. The $\Delta \chi^2 = 0.31$ between the original model and Alternate Model 1 was not a significant decrease . Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, a path from marital satisfaction to mental health was added. The resulting model fit the data adequately, $\chi^2 (31, N = 286) = 71.93$ CFI = .94. The $\Delta \chi^2 = 9.71$ between the original model and Alternate Model 2 was a significant decrease. Therefore, there was improvement in the model fit. Alternative Model 2 is a better fit than the Original Model 3.

Alternative Model 3. Third, a path from marital satisfaction to marital forgiveness was added. The resulting model fit the data adequately, $\chi^2 (31, N = 286) = 71.93$, CFI = .94. The $\Delta \chi^2 = 0.00$. Therefore, there was no improvement in the model fit. Alternative Model 3 was rejected.

Figure 16

Structural Model 3 for Females Including Marital Satisfaction, Marital Forgiveness, Marital Commitment and Mental Health

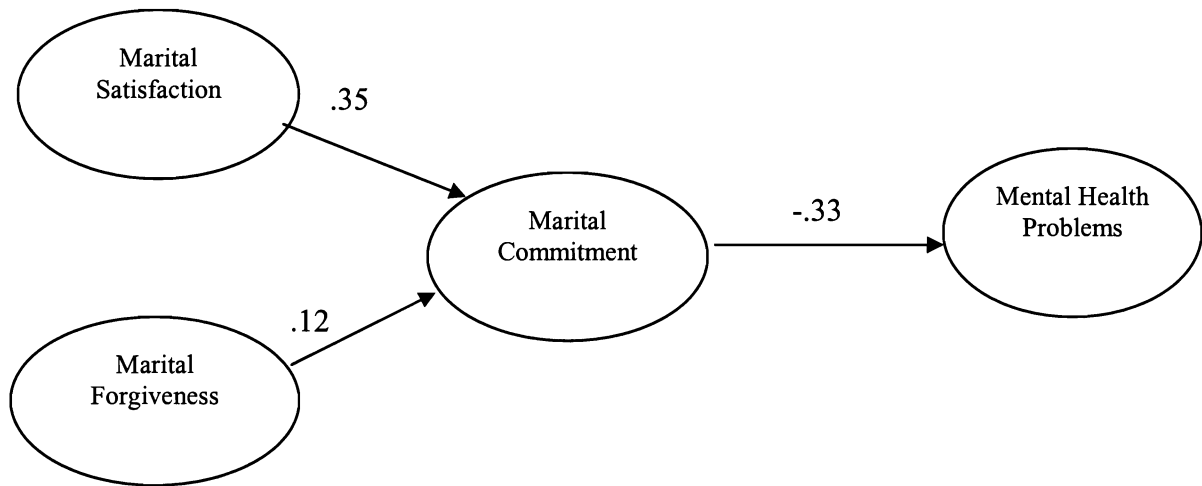
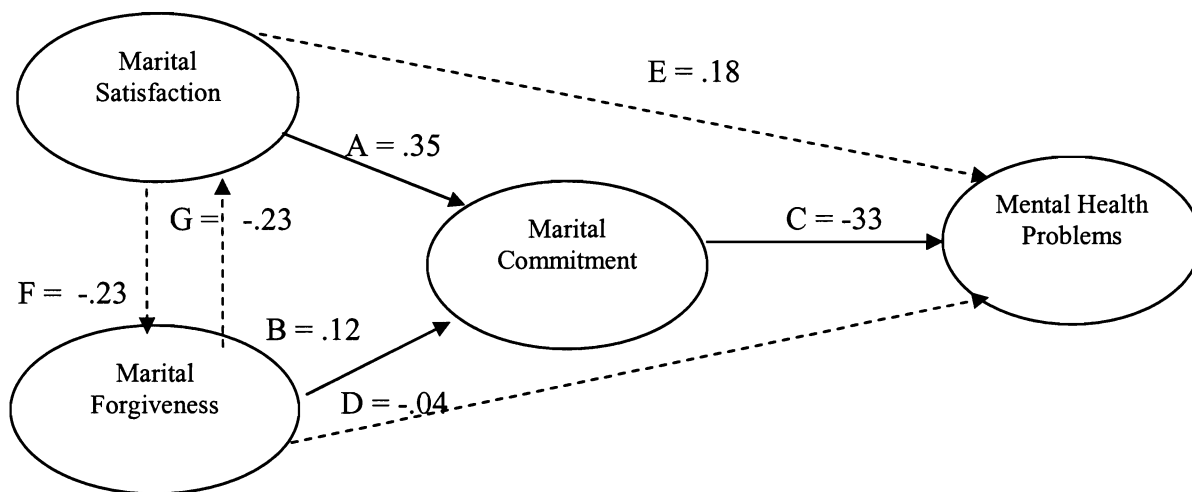


Table 30

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 3 for Females Using Marital Satisfaction, Marital Commitment, Marital Forgiveness, and Mental Health

Model	Paths Included	Path Removed Relative to or [Added]		χ^2	df	$\Delta \chi^2$	p
Base	A B C			81.64	32		
Alt 1	A B C D	[D]	Base	81.33	31	0.00	ns
Alt 2	A B C E	[E]	Base	71.93	31	9.71	$p < .05$
Alt 3	A B C F	[F]	Alt 2	71.93	30	0.00	ns
Alt 4	A B D E G	[G]	Alt 2	71.93	30	0.00	ns

Note. The paths above refer to the following Figure



Alternative Model 4. Fourth, a path from marital forgiveness to marital satisfaction was added. The resulting model fit the data adequately, $\chi^2 (31, N = 286) = 71.93$, CFI = .94. The $\Delta \chi^2 = 0.00$ between the Alternative Model 2 and Alternate Model 4. Therefore, there was not improvement in the model fit. Alternative Model 4 was rejected.

Although I wanted to remove the weak path from marital forgiveness to marital commitment, this would involve completely removing marital forgiveness from the model. In sum, Alternative Model 2 was the best fit (see Figure 17). However, the positive path between marital satisfaction and mental health is not consistent with theory. Therefore, although the data fit this model, the model was not theoretically sound. Therefore, the best fit model for females is the original Structural Model 3.

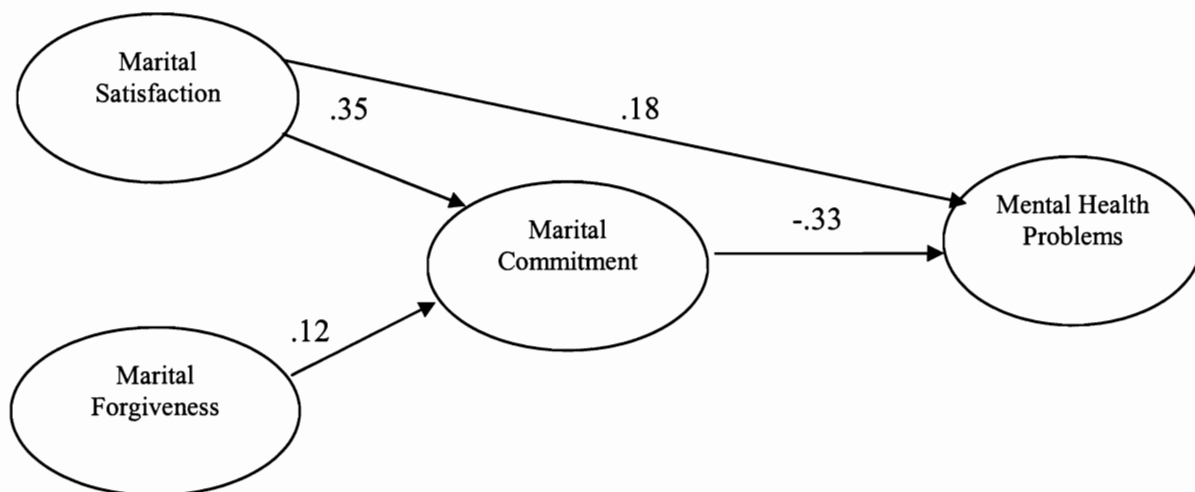
Structural Models with Gender Collapsed

I wanted to test how trait forgivingness and religious commitment relate in a marital context, but as stated earlier, I could not include these two variables while comparing genders due to missing data problems. Therefore, gender will be collapsed and trait forgivingness and religious commitment will be tested.

The indicators for marital commitment, marital forgiveness, and mental health were the same indicators used in the above models. However, I decided to modify the indicators for the latent variable marital satisfaction. In previous models there were only two indicators, the total scale of the CARE and the total scale of the DAS. Because I would be adding additional latent variables, indicators, and paths, I wanted to avoid having only two indicators per latent variable where possible (I cannot do this with

Figure 17

Best Fit Structural Model 3 (Alternative Model) for Females Including Marital Satisfaction, Marital Forgiveness, Marital Commitment and Mental Health



marital forgiveness). Therefore, I decided to divide the Dyadic Adjustment Scale into four parcels based on the four subscales. Alphas for each subscale were run. Alphas for Dyadic Consensus ranged from .77 to .80. Alphas for Dyadic Satisfaction ranged from .77 to .82. Alphas for Dyadic Cohesion ranged from .66 to .76. Alphas for Dyadic Affectional ranged from .34 to .64. Dyadic Affectional subscale only has four items and did not have as high reliabilities as did the other three subscales. Therefore, the Dyadic Affectional subscale was not included as an indicator for marital satisfaction. The fourth parcel was the full scale score from the CARE. Indicator variables for religious commitment included the RCI-10 divided into three parcels in order to have three indicators. The parcels were created by dividing the 10 items into parcels based on squared multiple correlations. For trait forgivingness the TFS was also divided into three parcels in order to have three indicators. The parcels were created by dividing the 10 items into parcels based on squared multiple correlations.

Participants were included if there was no missing data where there were only two indicators (marital forgiveness) and if they were only missing data on one indicator where there were three indicators (marital commitment, trait forgivingness, marital satisfaction, and mental health). This resulted in a total sample size with the genders combined of 158. The sample size was much smaller than previous tested models because of the missing data, primarily for trait forgivingness.

Measurement Model with Genders Collapsed

First a measurement model was run with all six variables. The Comparative Fit Index (CFI) showed poor fit with $CFI = .87$. The Root Mean Square Error of

Approximation (RMSEA) was .082, which is mediocre fit. The RMSEA confidence interval was 0.068 to 0.097, suggesting poor fit. In sum, based on the CFI, RMSEA, and RMSEA confidence interval, the measurement model with all six variables with the genders collapsed appears to have poor fit.

Due to the small sample size I concluded that a more parsimonious model that still included trait forgivingness and religious commitment would improve fit. Therefore, I decided to drop one latent variable. I chose to drop marital commitment because I was more interested in testing how trait forgivingness and marital forgiveness related and because I think marital satisfaction is an important variable to keep because it has been shown to be related to religion (Booth, Johnson, & Branaman, 1997), forgiveness (Fenell, 1993), and mental health (Whisman et al., 2004).

Next, the measurement model was run with religious commitment, trait forgivingness, marital forgiveness, marital satisfaction, and mental health (see Figure 18). The Comparative Fit Index (CFI) showed acceptable fit with CFI = .95. The Root Mean Square Error of Approximation (RMSEA) was .069, which is fair fit. The RMSEA confidence interval was 0.049 to 0.088, suggesting mediocre fit. In sum, based on the CFI, RMSEA, and RMSEA confidence interval, structural model 4 with the genders collapsed appears to have fair to mediocre fit. Therefore, I will run the structural model.

Structural Model 4 with Genders Collapsed

Structural Model 4 includes 5 latent variables and 15 indicator variables. (See Figure 19). Seven paths were included in Model 4. First, there is a path between religious commitment and trait forgivingness because religion and forgiveness tend to be related

Figure 18

Measurement Model 4 with Genders Collapsed: Completely Standardized Coefficients and Standard Error in Parentheses

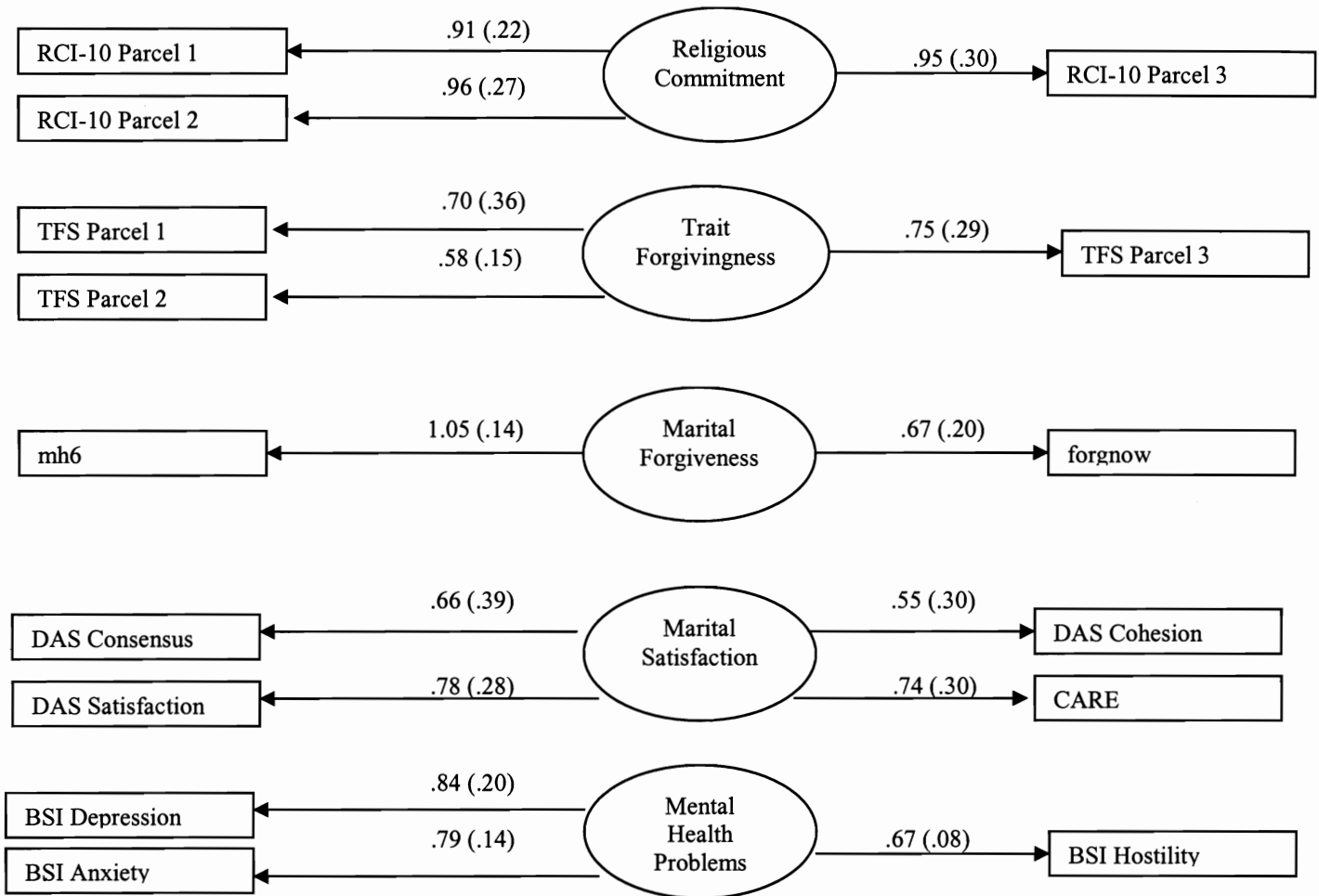
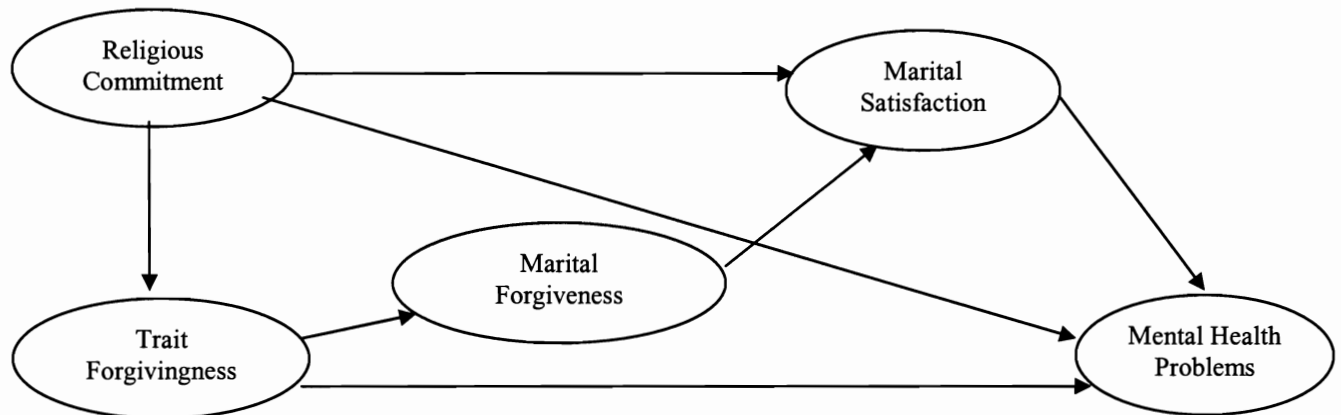


Figure 19

Structural Model 4 with Religious Commitment, Trait Forgivingness, Marital Forgiveness, Marital Satisfaction, and Mental Health with Gender Collapsed



(Mullet, Azar, & Barros, 2002). Second, there is a path from religious commitment to marital satisfaction. There is some evidence that religion and marital satisfaction are related, but the relationship is usually weak and reciprocal (Booth et al, 1995). However, I wanted to include this path in the model because I hypothesize that if both partners are religiously committed then they will have more similar values and possibly participate in more shared activities, which may lead to marital satisfaction. Third, there is a path between religious commitment and mental health because over 1,000 scholarly articles published between 2000 and 2002 found a significant relationship between religion and mental health (Parquette, 2006). Fourth, a path between trait forgivingness and marital forgiveness is included because it is likely that those who are generally forgiving across many situations will likely be forgiving toward their spouse. Fifth, there is a path between trait forgivingness and mental health because these two variables have been found to be related (Toussiant & Webb, 2005). Sixth, a path from marital forgiveness to marital satisfaction is included because I hypothesize that those who are more forgiving of their spouse will have less negative emotions about the relationship, and thus will be more satisfied with their marriage. Finally, there is a path between marital satisfaction and mental health because these two variables have been shown to be related (Whisman et al., 2004).

The estimated fit for the Structural Model 4 fit the data acceptably, χ^2 (83, N = 158) = 145.35, CFI = .95 (see Figure 20). However, several near zero paths were in the model. In order to check for misspecified paths and to test additional potential paths, I completed a series of alternative models (see Table 31).

Figure 20

Structural Model 4 with Religious Commitment, Trait Forgivingness, Marital Forgiveness, Marital Satisfaction, and Mental Health with Gender Collapsed

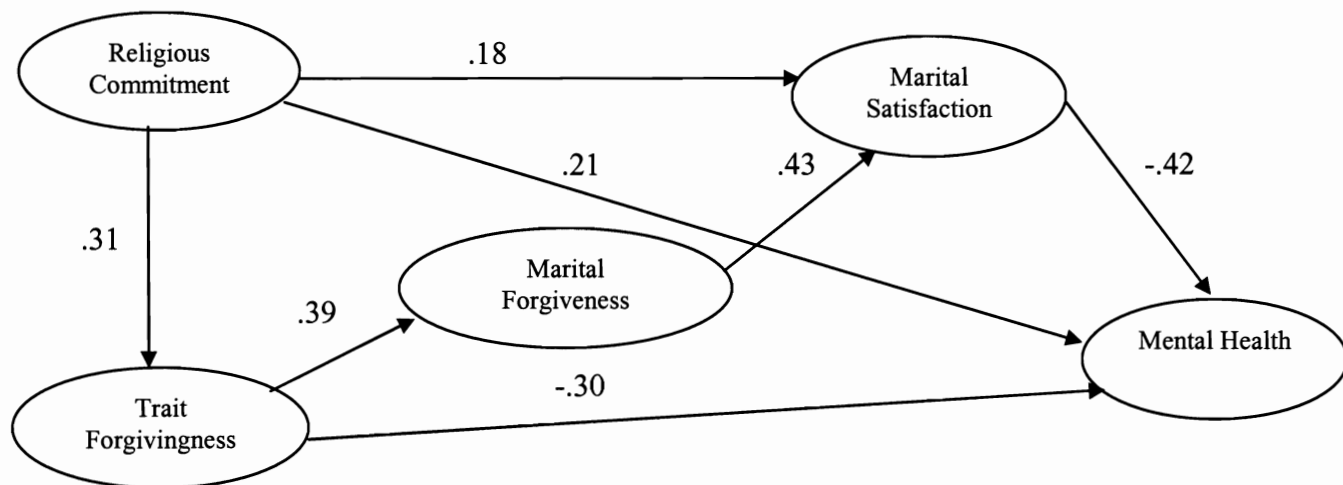
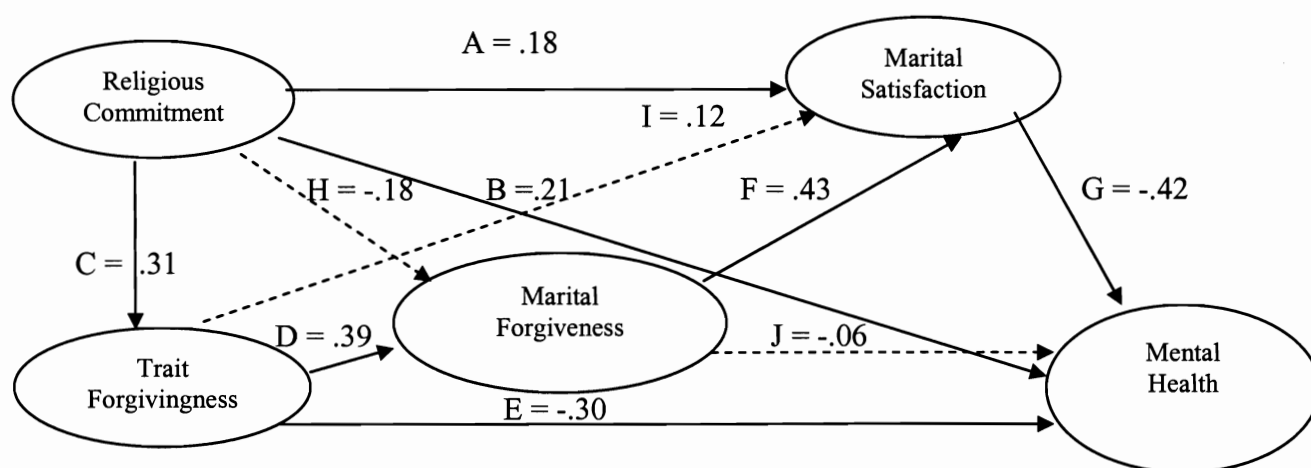


Table 31

Summary of Tests for the Fit of Alternative Models to the Data for Structural Model 4 for Gender Collapsed Using Religious Commitment, Trait Forgiveness, Marital Forgiveness, Marital Satisfaction, and Mental Health

Model	Paths Included	Path Removed or [Added]	Relative to	χ^2	df	$\Delta \chi^2$	p
Base	A B C D E F G			145.35	83		
Alt 1	B C D E F G	A	Base	151.84	84	6.49	$p < .05$
Alt 2	A C D E F G	B	Base	153.81	84	8.46	$p < .05$
Alt 3	A B C D F G	E	Base	155.10	84	9.75	$p < .05$
Alt 4	A B C E F G	D	Base	154.95	84	9.60	$p < .05$
Alt 5	A B C D E G	F	Base	169.23	84	23.86	$p < .05$
Alt 6	A B C D E F G H	[H]	Base	140.83	82	4.52	$p < .05$
Alt 7	A B C D E F G H I	[I]	Alt 6	140.11	81	.72	ns
Alt 8	A B C D E F G H J	[J]	Alt 6	140.50	81	.30	ns

Note. The paths above refer to the following Figure



Alternative Model 1. First, a weak path from religious commitment to marital satisfaction was removed. The resulting model fit the data adequately, $\chi^2 (84, N = 158) = 151.84$, CFI = .94, but the $\Delta \chi^2 = 6.49$ between the original model and Alternate Model 1 was a significant increase. Therefore, there was no improvement in the model fit. Alternative Model 1 was rejected.

Alternative Model 2. Second, another weak path from religious commitment to mental health was removed. The resulting model fit the data adequately, $\chi^2 (84, N = 158) = 153.81$, CFI = .94, but the $\Delta \chi^2 = 8.46$ between the original model and Alternate Model 2 was a significant increase. Therefore, there was no improvement in the model fit. Alternative Model 2 was rejected.

Alternative Model 3. Third, the path from trait forgivingness to mental health was removed because it was the next weakest path. The resulting model fit the data adequately, $\chi^2 (84, N = 158) = 155.10$, CFI = .94, but the $\Delta \chi^2 = 9.75$ between the original model and Alternate Model 3 was a significant increase. Therefore, there was not improvement in the model fit. Alternative Model 3 was rejected.

Alternative Model 4. Fourth, the path from trait forgivingness to marital forgiveness was removed. The resulting model fit the data adequately, $\chi^2 (84, N = 158) = 154.95$, CFI = .93, but the $\Delta \chi^2 = 9.60$ between the original model and Alternate Model 4 was a significant increase. Therefore, there was not improvement in the model fit. Alternative Model 4 was rejected.

Alternative Model 5. Fifth, the path from marital forgiveness to marital satisfaction was removed. The resulting model fit the data adequately, $\chi^2 (84, N = 158) =$

169.21, CFI = .93, but the $\Delta \chi^2 = 23.86$ between the original model and Alternate Model 5 was a significant increase. Therefore, there was not improvement in the model fit.

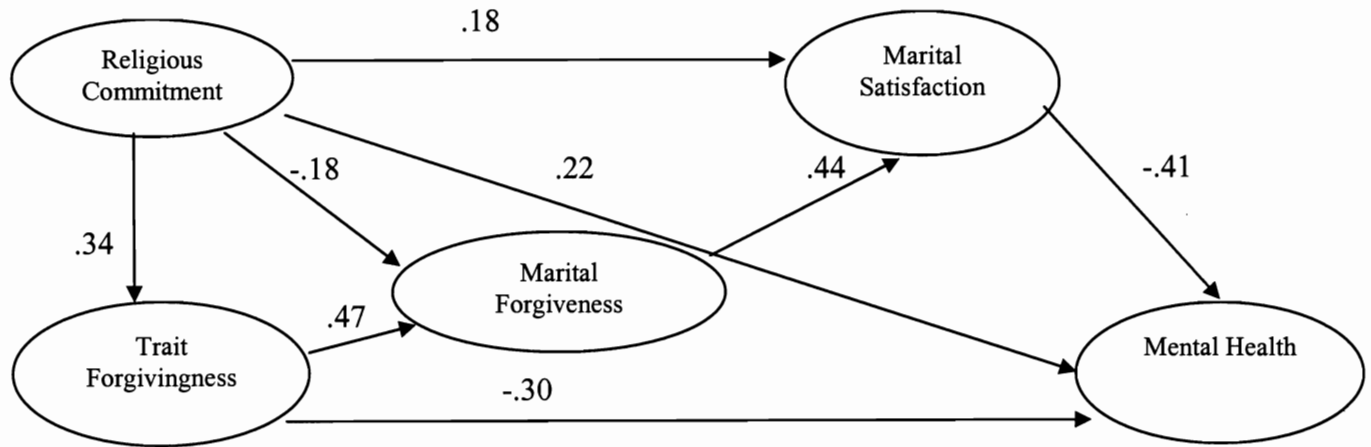
Alternative Model 5 was rejected.

Alternative Model 6. Sixth, a path from religious commitment to marital forgiveness was added. The resulting model fit the data adequately, $\chi^2 (82, N = 158) = 140.83$, CFI = .95. The $\Delta \chi^2 = 4.52$ between the original model and Alternative Model 6 was a significant decrease. Therefore, Alternative Model 6 can be considered an improvement in model fit.

Alternative Model 7. Seventh, a path from trait forgivingness to marital satisfaction was added. The resulting model fit the data adequately, $\chi^2 (81, N = 158) = 140.11$, CFI = .95. However, the $\Delta \chi^2 = .72$ between Alternative Model 6 and Alternative Model 7 was not a significant decrease. Thus, Alternative Model 7 was not an improvement in model fit. Therefore, Alternative Model 7 was rejected.

Alternative Model 8. Eighth, a path was added from marital forgiveness to mental health. The resulting model fit the data adequately, $\chi^2 (81, N = 158) = 140.50$, CFI = .95. However, the $\Delta \chi^2 = .30$ between Alternative Model 7 and Alternative Model 8 was not a significant decrease. Therefore, Alternative Model 8 was rejected. Thus, the best model fit for this data is Alternative Model 6 (See Figure 21).

Figure 21

Model 4 With Genders Collapsed Best Fit (Alternative Model 6)

Chapter 6

Discussion

Gender Differences in Early Married Couples

Many gender differences were found in this sample of recently married couples. Males were more forgiving and were more committed to the marriage. However, females were more successful at granting forgiveness. In addition, females were more religious and reported more symptoms of anxiety. These findings are in contrast with several studies with non-married participants. For example, Ashton et al. (1998) and Macaskill et al. (2002) reported that females were more empathic than were males. Empathy is thought to be related to forgiveness. In general, females have been found to be more forgiving than are males (see Chapter 2), however in this sample males were found to be more forgiving. Another discrepancy involves the relationship between religious commitment and forgiveness. People who score high on religious commitment tend to score high on willingness to forgive (Mullet et al., 2003). However, in this current study, males were found to be more forgiving while females were found to be more religious, whereas females are typically found to be both more forgiving and more religious. Interestingly, though, although females reported being less forgiving than were males, females reported being more successful at forgiving. This suggests that perhaps females are better at forgiving, but are less motivated to forgive or forgive less often than do males in this sample.

In this present study, predictors of marital forgiveness included interpersonal sensitivity, frequency of transgression, and seriousness of transgressions. That is, the

more interpersonally sensitive and the more serious and frequent transgressions that occur, then the less forgiving an individual will be. In the current study females were more interpersonally sensitive than were males. However, there were no gender differences in severity and frequency of transgressions reported. However, Brown (2003) and Gordon and Baucom (2003) reported contrasting findings of females reporting more transgressions and more serious transgressions than did males. Perhaps over time, females' tendency toward emotional sensitivity (MacGeorge et al., 2003) predispose them to perceive more hurts and more serious hurts. If too many and high severity hurts are being perceived, perhaps after time females become less forgiving in particular relationships (such as partners, family members, or close friends).

Gender and Structural Equation Models

Based on these gender differences, structural equation models were tested for each gender and with gender collapsed. Overall, the models fit the male data better than the female data. All three of the structural models in which marital satisfaction, marital commitment and marital forgiveness were arrayed in different configurations to predict mental health problems, fit the male data acceptably while only the third model fit the data well for females. In addition, even in the best fit model for females, a path did not exceed .35, which suggests that the model did not have any strong paths. Therefore, the variables of marital commitment, marital satisfaction, marital forgiveness, and mental health in an early marital context appear to have different relationships for males and females. While marital commitment and marital satisfaction may be important for marital forgiveness and mental health with males, there may be other important variables that

affect marital forgiveness and mental health for females. For example, responsibility attributions (Fincham et al., 2002), trust (Hoyt et al., 2005), guilt proneness (Konstam et al., 2001), and self-esteem (Neto & Mullet, 2004) have all been shown to influence forgiveness for females. Perhaps if some of these variables were tested in a structural equation model, then the fit for females would increase while the fit for males would decrease. In sum, evidence is beginning to support the hypothesis that factors that influence or predict forgiveness in men are not always the same factors that influence or predict forgiveness in women.

In a series of tests of alternative models in which marital variables—satisfaction, commitment, and forgiveness—were used to predict mental health problems, I found that patterns for men were different than for women. First, models involving latent variables of marital qualities as causal of mental health problems were better representations of the data for men than for women. This suggests marital qualities influence mental health outcomes for males while different marital qualities that were not tested in this current study may affect willingness to forgive for women (e.g., trust level in the marriage). Or perhaps marital qualities do not influence forgiveness for women, but instead trait variables such as, guilt or self-esteem affect willingness to forgive and mental health outcomes for females. Second, for men, marital satisfaction and commitment were usually quite strongly related to each other. Marital forgiveness tended to be related to each of those, but was found to be only modestly related to mental health problems. This suggests that marital satisfaction and commitment have a direct positive relationship for men, but these two variables can also influence the tendency to forgive their spouse.

However, it appears that marital satisfaction and commitment influence mental health outcomes more than marital forgiveness. That is, men who are more satisfied with their marriage may be in turn more committed to their marriage, and vice versa, which affects mental health outcomes. Additionally, when men are both satisfied and committed to their marriage, perhaps the level of forgiveness of their spouse is affected. When marital forgiveness does influence mental health it is possible that marital forgiveness is mediating the relationship between marital satisfaction and/or marital commitment and mental health outcomes for men. Third, marital satisfaction seemed to affect mental health problems by acting through marital commitment. Therefore, an individual who is more satisfied with his or her marriage tends to be more committed to the marriage. This level of commitment may provide stability and support that leads to lower levels of anxiety, depression, and hostility. However, it is not that individuals who are satisfied experience less mental health problems, but individuals whose satisfaction leads to higher levels of marital commitment that impacts mental health outcomes.

Better Fit for Men than for Women

Differences in model fit for males and females suggests that different variables affect mental health problems differently for males and females. Namely, we may speculate, because of the weakness of the fit in models relating marital variables to mental health problems for women, that marital issues seem less related to mental health problems for this sample of early married females than for their spouses. We might also speculate that marital forgiveness seems to play a relatively weaker role in effects on mental health problems in women than in men. Other studies have found similar, but

tentative, results (Sastre, Vinsonneau, Chabrol, & Mullet, 2005; Sastre, Vinsonneau, Neto, Girard, & Mullet, 2003).

In addition, different factors have predicted forgiveness in males and females. For example, Fincham et al. (2004), found that wives ineffective conflict resolution was significantly predicted by the forgiveness dimension of husbands' self-reported avoidance. In contrast, husbands' ineffective conflict resolution was significantly predicted by the forgiveness dimension of wives' self-reported benevolence. Also, Paleari et al. (2005) found that the rumination → unforgiveness → marital quality path was stronger for wives than for husbands. In contrast, the empathy → benevolence path was stronger for husbands than for wives. In the current study, marital satisfaction and commitment appeared to affect marital forgiveness for males and all three marital qualities affected mental health outcomes, while these same variables did not have the same relationships for females. However, based on the one good fit model for females, neither marital commitment nor marital satisfaction affected marital forgiveness. Further, the only variable that affected mental health outcomes was marital commitment. This suggests that different factors predict marital forgiveness and mental health outcomes for males than for females.

Gender and Mental Health Problems

In the current study, when fit indices were good, there was a negative relationship between marital forgiveness and mental health problems for males ($\gamma = -.13$ to $-.28$) while there was little relationship between marital forgiveness and mental health for females ($\gamma = -.04$). However, when genders were collapsed in Model 4, the

relationship between marital forgiveness and mental health was weak ($\gamma = -.06$). This suggests the relationship between marital forgiveness and mental health is more important for males than for females. In addition, in Model 4, there was a negative relationship between trait forgivingness and mental health problems ($\gamma = -.30$). Mental health problems included depression, anxiety, and hostility. Thirteen correlational studies have shown similar relationships between forgiveness and mental health across genders. However, no studies directly testing forgiveness-related variables, and mental health outcomes have addressed genders separately. For example, unforgiveness and difficulty forgiving self, others, and God is positively related to depression, state anxiety, and trait anxiety ($r_s = .16$ to $.77$; Exline et al., 1999; Matlby et al., 2001; Mauger et al., 1992; Seybold, Hill, Neumann, & Chi, 2001). In addition, forgiveness is negatively related to depression and anxiety ($r_s = -.28$ to $-.60$; $\beta = .07$ to $.22$; Brown, 2003; Krause & Ellison, 2003; Subkoviak et al., 1995). Therefore, the finding in the current study that forgiveness is related to mental health variables is consistent with the literature. However, the current study is the first to look at genders separately. Based on this current sample, it appears marital forgiveness is more important for males while trait forgivingness is important for both genders. Thus, it is essential for future studies examining relationships between forgiveness and mental health to include tests of gender because the current study suggests there may be gender differences in the way marital forgiveness affects mental health.

An interaction where level of anxiety affected marital forgiveness differently for males and females was explored (see Figure 4, page 165). The interaction had a trend

suggesting that less forgiving males experience less anxiety than males with higher levels of forgiveness. For women, the trend is in the same direction, however to much less magnitude. This finding is surprising because in previous research forgiveness has been shown to be related to lower levels of anxiety (Hebl & Enright, 1993; Mauger et al., 1992; Thompson et al., 2005). Perhaps the increased anxiety experienced with higher levels of forgiving is a function of recently married couples. For example, forgiving may actually create more anxiety in the beginning of committed relationships because the individual forgiving may be unsure about how the partner will react to the forgiveness. More specifically, if one partner forgives his or her spouse the spouse may react in a grateful manner or may become angry because he or she feels that the forgiveness was not necessary or the way the forgiveness was communicated was done in a condescending manner. This uncertainty of response in early marriage may influence higher level of anxiety when forgiving. Or perhaps, forgiveness is in contrast with male gender stereotypes, so forgiving leads to more anxiety. Over time, however, these gender stereotypes may decrease the longer a couple is married. Although higher levels of marital forgiveness may lead to higher levels of anxiety for males, this increased anxiety does not appear to influence overall mental health. In the structural models there was a negative path between forgiveness and mental health problems for males (depression, anxiety, and hostility combined).

Forgiveness has also been found to be positively related to global mental health ($r = .52$; Berry & Worthington, 2001). In addition, an experimental study (Karrenmans et al., 2003) found that forgiveness is associated with well-being, but that the stronger the

commitment in the relationship, the more well-being can be affected by forgiveness. More specifically, the tendency to forgive a spouse was more strongly related to well-being than tendency to forgive others in different types of relationships. Therefore, it appears that the most potential for forgiveness and unforgiveness to influence mental health is in marital relationships.

Marital Satisfaction, Marital Commitment, and Marital Forgiveness

An interaction involving gender and marital commitment was explored. Different levels of marital commitment more strongly predicted marital forgiveness for men relative to women (see Figure 3, page 162). For men, those with low commitment were substantially less forgiving than were those with high forgiveness. However, for women, there was a weaker trend suggesting that those with low commitment were more forgiving. There was a similar gender difference in young individuals who were not married, but were in committed relationships. Cann & Baucom (2004) studied reactions to hypothetical forced choice dilemma regarding emotional and sexual infidelity. Males were more likely to forgive when they were satisfied with the current relationship. Females were more likely to forgive when they had invested less in their current relationship. Therefore, men were most forgiving at high levels of relationship satisfaction while females were most forgiving at low levels of marital commitment. If this finding stays true for recently married couples, males who are more committed and satisfied may forgive their spouse more while females who are less committed to the relationship may forgive their spouse more.

Trait Variables and Their Effect on Forgiveness

When gender was collapsed, the strongest path was between marital satisfaction and mental health (-.42). This again supports the influence of marital qualities on mental health outcomes. The next strongest path was between trait forgivingness and marital forgiveness (.39). This suggests that those who have a more forgiving disposition tend to be more forgiving of their spouse. However, this path was not strong, therefore other variables have an important influence on whether an individual forgives his or her partner. For instance, marital forgiveness may be influenced by additional factors within the marital relationship that were not tested. In previous models where gender was tested separately, marital commitment and marital forgiveness were related (Models 1, 2, and 3 for males; Model 3 for females). Therefore, marital commitment may affect marital forgiveness. As described earlier trust may be an additional marital quality that affects marital forgiveness (Hoyt et al., 2005). In addition, marital forgiveness may be influenced by other traits besides trait forgivingness that were not included in the model in the current study. For example agreeableness ($r = .25$ to $.33$), extraversion ($r = -.02$ to $.20$), neuroticism ($r = -.10$ to $-.32$), conscientiousness ($r = .04$ to $.24$), and openness ($r = .02$ to $.14$) have all been found to be related to forgiveness of others (Mullet et al., 2005).

Influence of religious commitment on trait forgiveness in the current study (.31) was similar to past findings on religiousness and forgiving. For example, Enright et al., (1989) found a correlation of .33 to .54 between religiousness and forgiveness. Similarly, Rye et al. (2001) found correlations ranging from .22 to .29 for forgiveness and religiousness. Additional traits that have been shown to influence forgivingness include empathy ($r = .43$ to $.61$ for males; $.36$ to $.49$ for females; Coleman & Byrd, 2003), trait anger ($r = -.66$

to $-.38$; Berry & Worthington, 2001), and rumination ($r = -.49$; Berry et al., 2001). In sum, although there is a moderate relationship between trait forgivingness and marital forgiveness, other marital quality variables and trait variables likely affect trait forgivingness, marital forgiveness, and the relationship between these two variables.

Limitations

There were several limitations in this study. First of all, the results may be affected by a ceiling effect for early married couples. Because the sample studied couples who had been married less than one year, participants likely had better marriage qualities than couples who have been married longer. More specifically, the participants likely had similarly high levels of marital commitment and satisfaction because they had not been married long. This means there may have not been much variation within each variable and between genders. For example, couples who have been married less than a year may have not accumulated as many transgressions. Therefore, the findings can only generalize to recently married couples.

Second, marital forgiveness was measured with a single-item. Measures with multiple items typically have better validity and reliability than do single-item measures assessing a construct. Additionally, marital forgiveness is a complex process, therefore in order to fully assess marital forgiveness, several items are needed to measure different dimensions of marital forgiveness. Instead of asking once how much an individual has forgiven their partner since marriage, it would be better to ask a variety of questions under various circumstances assessing behaviors, cognitions, and emotions related to marital forgiveness.

Third, the study used mono-method questionnaires. It could have benefited from spousal reports on the partner's behaviors, observations of behavior by external observers, or other data such as the cortisol data that were collected within the project.

Fourth, the amount of missing data due to difficulty encountered in early data collection led to different response rates of different questionnaires. This limited the number of participants who completed measures on trait forgivingness and religious commitment. Therefore, the sample size was smaller than or close to the minimums suggested sample size of 200 for structural equation modeling (Baldwin, 1989).

Fifth, due to scheduling difficulties, a few couples began their first assessment after their sixth month of marriage. Because marital satisfaction is highly related to time married, this may have caused a history and maturation threat. Furthermore, marital satisfaction highly correlates with time married, so participants married one month may vary from participants married 6 months. All couples did begin participating within their first year of marriage, though, so the possible effect of marital satisfaction dropping, is probably small.

Sixth, few conclusions could be drawn about the structural equation models for females. The only good fit model that was theoretically sound was the original Structural Model 3. This was the simplest model with only three paths. In contrast all three models were good fit for males. Therefore many more conclusions could be drawn about the males in this sample, few relationships could be described about the females.

Implications for Research

Despite these limitations, these results suggest that more research needs to be done with early married couples. Forgiveness in married recently married couples may be different than in couples married for several years or more. For example perhaps there are more gender differences in forgiveness in recently married couples, but these differences decrease over time. Perhaps women who are recently married are less forgiving and empathic than their male partners. This may be because males tend to gain more benefits from marriage than do females (Dempsey, 2002). Also, early married couples may differ from couples who have been married for at least several years in forgiveness and forgiveness-related factors. Couples who have recently married may have less of a history of hurts and transgressions than those who have been married longer. Therefore it is important to better understand recently married couples. For example, for couples in long-term marriages, only spouses with frequent rumination experienced lower forgiveness (Kachadourian et al., 2005). Perhaps couples who have been married longer have more to ruminate about and therefore tend to have lower levels of forgiveness toward their spouse. Therefore, if forgiveness is assessed in recently married couples, those couples may have less to ruminate about and therefore a tendency to forgive their spouse more (i.e., ceiling effect).

In addition, forgiveness in a marital context is different from situations outside of a marital context. More specifically, the processes in marital forgiveness likely have different antecedents, correlates, and consequences than the forgiveness processes in other types of relationships (Fincham et al., 2005). Therefore, it is important to not rely on data about married couples from samples of non-married individuals or from

individuals reporting on relationships other than their spouse. The marital context is unique in that it involves a dynamic process where each partner recalls when they last forgave their partner and when their partner last forgave them. These effects must be taken into consideration. For instance, Karrenmans et al. (2003) found that forgiveness of one's partner was positively related to life satisfaction. Furthermore, this positive relationship between forgiveness of one's partner and life satisfaction was stronger than the relationship between general forgiveness and life satisfaction. Therefore although forgiveness of partner and overall forgiveness were positively related, forgiveness of one's partner appeared to influence life satisfaction more than overall forgiveness of others.

Many questions remain. How different are recently married couples from couples who have been married for several years or more? Why are females better at forgiving but report being less forgiving of their spouse? How much does forgiveness affect the mental health of couples? What are the most important predictors of forgiveness for males and for females? How different are these predictors? Are the predictors of forgiveness for males and females in conflict with one another? Because the current models did not yield a good fit in predicting mental health problems for women, other variables need to be investigated in order to get a better model fit for females. I hypothesize that trust, communication styles, ability to empathize, self-esteem, frequency and severity of transgressions, and personality traits are important variables that need to be investigated further in order to better understand gender, forgiveness, and mental health in a marriage context.

Implications for Practice

There are also several clinical implications that can be gleaned from these results. First, if females are more successful at forgiving, but are less forgiving this may be affecting their mental health. For example, if a female knows she is capable of forgiving, but for one reason or another is not forgiving a hurt then depression, anxiety, and hostility may build up.

In addition, if different variables affect males and females forgiving and forgiving-related behaviors, then these differences may need to be taken into account during interventions, couples counseling, and individual counseling. For instance, if empathy is important for males, then interventions and counseling should focus on increasing empathy skills for males. In contrast, if responsibility attributions is important for females, then interventions and counseling should focus on issues related to responsibility. Thus, if particular variables are more important for each gender, then therapeutic efforts should focus on the variables that are known to predict and promote forgiveness for each gender. Furthermore, keeping in mind how long a couple has been married can affect treatment. Perhaps in early marriage females are less forgiving than their male partners. In that case, a therapist or intervention leader would have to take a different approach than he or she would under the assumption that females are more forgiving than males or if no gender differences existed.

Conclusion

After reviewing the literature on gender and forgiveness and studying it within a sample of newly wedded couples, I make the final closing points. First, the current study

contributes to the accumulating evidences that suggests that different variables are important for marital forgiveness for males versus females. Second, marital commitment, marital satisfaction, and marital forgiveness predict mental health outcomes better for males than females. Therefore, marital qualities may not predict mental health outcomes as well for females as they do for males. Third, there is a moderate relationship between trait forgivingness and marital forgiveness. Instead of assuming there is a high correlation between trait forgivingness and marital forgiveness, this suggests that other variables may influence, moderate, or mediation between trait forgivingness and marital forgiveness.

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Appendix A

Measures

Information Sheet

1. Your Sex (circle one): Male Female
2. Your age _____ Date of birth _____
3. What is your highest level of education?
 - a) Elementary or middle school (8th grade or less)
 - b) Some high school
 - c) High School Diploma or GED
 - d) Some college
 - e) Associate or technical degree (2 years)
 - f) Bachelor's degree
 - g) Master's degree
 - h) Doctorate, post-doctorate degree, or professional degree
4. What is your marital status
 - a) Married
 - b) Single
 - c) Divorced
 - d) Separated
 - e) Widowed
5. What is your Ethnicity/Race? (circle one)
 - a) African-American
 - b) European-American/Caucasian/White
 - c) Asian-American/Pacific Islander
 - d) Hispanic/Latino/Latina
 - e) Native American
 - f) Other/s Please specify _____
6. What is your religion? (for example, Baptist, Presbyterian, Roman Catholic, Jewish, Muslim, Buddhist, Hindu, None) Please be specific. _____
7. How many activities or services do you attend at your religious institution? (circle one)

None/Never	Once a year	A few times a year	Once a month	Once a week	More than once a week
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8. How committed are you to your religion? (circle one)

Not at all	Very Little	Moderately	Very Much	Totally
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9. How intense is your spiritual life? (circle one)

Not at all	Very Little	Moderately	Very Much	Totally
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10. What is your approximate yearly income? _____

Trait Forgiveness Scale

Directions: Indicate the degree to which you agree or disagree with each statement below by using the following scale:

- 5 = Strongly Agree
- 4 = Mildly Agree
- 3 = Agree and Disagree Equally
- 2 = Mildly Disagree
- 1 = Strongly Disagree

- _____ 1. People close to me probably think I hold a grudge too long.
- _____ 2. I can forgive a friend for almost anything.
- _____ 3. If someone treats me badly, I treat him or her the same.
- _____ 4. I try to forgive others even when they don't feel guilty for what they did.
- _____ 5. I can usually forgive and forget an insult.
- _____ 6. I feel bitter about many of my relationships.
- _____ 7. Even after I forgive someone, things often come back to me that I resent.
- _____ 8. There are some things for which I could never forgive even a loved one.
- _____ 9. I have always forgiven those who have hurt me.
- _____ 10. I am a forgiving person.

Trait Narrative Test of Forgivingness

Below are a number of situations in which people might find themselves. People respond in different ways to these situations in terms of what things they will forgive. We would like you to read each situation and imagine it has happened to you. Then we would like you to use the scale below to indicate how you think you would respond to the situation.

- 1 = Definitely not forgive
- 2 = Not likely to forgive
- 3 = Just as likely to forgive as not
- 4 = Likely to forgive
- 5 = Definitely forgive

1. Someone you occasionally see in a class has a paper due at the end of the week. You have already completed the paper for the class, and this person says he/she is under a lot of time pressure and asks you to lend him/her your paper for some ideas. You agree, and this person simply retypes the paper and hands it in. the professor recognizes the paper, calls both of you to her office, scolds you, and says you are lucky she doesn't put you both on academic probation. Imagine yourself in such a situation and mark how likely you are to forgive the person who borrowed your paper.

1 2 3 4 5

2. A fairly close friend tells you that he/she needs some extra money for an upcoming holiday. You know a married couple who needs a babysitter for their 3-year-old for a couple of nights, and you recommend your friend. Your friend is grateful and takes the job. On the first night, the child gets out of bed, and while your friend has fallen asleep watching television, the child drinks cleaning fluid from beneath the kitchen sink. the child is taken by an ambulance to the hospitals and stays there for two days for observation and treatment. The married couple will not speak to you. Imagine yourself in such a situation and mark how likely you are to forgive your friend fro not delivering the application on time.

1 2 3 4 5

3. A friend offers to drop off a job application for you at the post office by the deadline for submission. A week later, you get a letter from the potential employer saying that your application could not be considered because it was post marked after the deadline, and they had a very strict policy about his. Your friend says that he/she met an old friend, went to lunch, and lost track of time. When he/she remembered the package, it was close to closing time at the post office, and he/she would have to have rushed frantically to get there; eh/she decided that deadlines usually aren't that strictly enforced, so he/she waited until the next morning to deliver the package. Imagine yourself in such a situation and mark how likely you are to forgive your friend for not delivering the application on time.

1 2 3 4 5

- 1 = Definitely not forgive
 2 = Not likely to forgive
 3 = Just as likely to forgive as not
 4 = Likely to forgive
 5 = Definitely forgive

4. You just started a new job, and it turns out that a classmate from high school works there too. you think this is great; now you don't feel like such a stranger; even though the classmate wasn't part of your crowd, there's at least a face you recognize. You two hit it off right away and talk about old times. A few weeks later, you are having lunch in the cafeteria and you overhear several of your co-workers, who do not realize you are nearby, talking about you and laughing; on even sounds snide and hostile toward you. You discover that your old classmate has told them about something you did back in high school that you are deeply ashamed of and did not want anyone to know about. Imagine yourself in such a situation and mark how likely you are to forgive our old classmate for telling others your secret.

1 2 3 4 5

5. A distant cousin you haven't seen since childhood calls you one day and asks if he can stay with you while he looks for work and an apartment. You say it will be fine, and he asks you to pick him up from the bus station that night, and you do so. Your cousin is just like you fondly remember him; you reminisce for several hours. The next morning you give him some advice on job and apartment hunting in the area, then you go about your own business. That night you come home and witness an angry argument in front of your residence between your cousin and a neighbor. Your cousin is obviously very drunk, cursing, and out of control. You ask what's happening, and without really taking the time to recognize you, your cousin throws a bottle at you, cutting the side of your head. The police arrive and, with some scuffling, take your cousin away, and they take you to the emergency room where you have stitches put on your cut. The next afternoon, your cousin calls from the police station. He says he is really sorry about the whole scene, that it was not like him, but eh was upset about being turned down for three jobs that day. Imagine yourself in such a situation and mark how likely you are to forgive your cousin.

1 2 3 4 5

Religious Commitment Inventory-10

Instructions: After each of the following 12 statements, circle one of the numbers (1 through 5) that best describes how true the statement is for you.

- 1 = Not at All True of Me
 2 = Somewhat True of Me
 3 = Moderately True of Me
 4 = Mostly True of Me
 5 = Totally True of Me

- | | | | | | |
|--|---|---|---|---|---|
| 1) I make financial contributions to my religious organization. | 1 | 2 | 3 | 4 | 5 |
| 2) I often read books and magazines about my faith. | 1 | 2 | 3 | 4 | 5 |
| 3) I spend time trying to grow in understanding my faith. | 1 | 2 | 3 | 4 | 5 |
| 4) Religion is especially important to me because it answers many questions about the meaning of life. | 1 | 2 | 3 | 4 | 5 |
| 5) My religious beliefs lie behind my whole approach to life. | 1 | 2 | 3 | 4 | 5 |
| 6) I enjoy spending time with others of my religious organization. | 1 | 2 | 3 | 4 | 5 |
| 7) Religious beliefs influence all my dealings in life. | 1 | 2 | 3 | 4 | 5 |
| 8) It is important to me to spend periods of time in private religious thought and reflection. | 1 | 2 | 3 | 4 | 5 |
| 9) I enjoy working in the activities of my religious organization. | 1 | 2 | 3 | 4 | 5 |
| 10) I keep well informed about my local religious group and have some influences in its decisions. | 1 | 2 | 3 | 4 | 5 |

Brief Symptom Inventory

Instructions: Below is a list of problems and complaints that people sometimes have. Please read each one carefully. After you have done so, please circle one of the numbers to the right that best describes HOW MUCH DISCOMFORT THAT PROBLEM CAUSED YOU DURING THE PAST WEEK INCLUDING TODAY. Mark only one number for each problem and do not skip any items.

Example:

How much were you distressed by

1. Body aches 0 1 2 3 4

0 = Not at all

1 = A little bit

2 = Moderately

3 = Quite a bit

4 = Extremely

How much were you distressed by:

1) Nervousness or shakiness	0	1	2	3	4
2) Faintness or dizziness	0	1	2	3	4
3) The idea that someone else can control your thoughts	0	1	2	3	4
4) Feeling others are to blame for most of your troubles	0	1	2	3	4
5) Trouble remembering things	0	1	2	3	4
6) Feeling easily annoyed or irritated	0	1	2	3	4
7) Pains in the heart or chest	0	1	2	3	4
8) Feeling afraid in open spaces	0	1	2	3	4
9) Thoughts of ending your life	0	1	2	3	4
10) Feeling that most people cannot be trusted	0	1	2	3	4
11) Poor appetite	0	1	2	3	4
12) Suddenly scared for no reason	0	1	2	3	4
13) Temper outburst that you could not control	0	1	2	3	4

0 = Not at all
 1 = A little bit
 2 = Moderately
 3 = Quite a bit
 4 = Extremely

14) Feeling lonely even when you are with people	0	1	2	3	4
15) Feeling blocked in getting things done	0	1	2	3	4
16) Feeling lonely	0	1	2	3	4
17) Feeling blue	0	1	2	3	4
18) Feeling no interest in things	0	1	2	3	4
19) Feeling fearful	0	1	2	3	4
20) Your feelings being easily hurt	0	1	2	3	4
21) Feeling that people are unfriendly or dislike you	0	1	2	3	4
22) Feeling inferior to others	0	1	2	3	4
23) Nausea or upset stomach	0	1	2	3	4
24) Feeling that you are watched or talked about	0	1	2	3	4
25) Trouble falling asleep	0	1	2	3	4
26) Having to check and double check what you do	0	1	2	3	4
27) Difficulty making decisions	0	1	2	3	4
28) Feeling afraid to travel on buses, subways, or trains	0	1	2	3	4
29) Trouble getting your breath	0	1	2	3	4
30) Hot or cold spells	0	1	2	3	4
31) Having to avoid certain things, places, and activities because they frighten you	0	1	2	3	4
32) Your mind going blank	0	1	2	3	4
33) Numbness or tingling in parts of your body	0	1	2	3	4

34) The idea that you should be punished for your sins	0	1	2	3	4
--	---	---	---	---	---

35) Feeling hopeless about the future	0	1	2	3	4
---------------------------------------	---	---	---	---	---

0 = Not at all

1 = A little bit

2 = Moderately

3 = Quite a bit

4 = Extremely

36) Trouble concentrating	0	1	2	3	4
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37) Feeling weak in parts of your body	0	1	2	3	4
--	---	---	---	---	---

38) Feeling tense or keyed up	0	1	2	3	4
-------------------------------	---	---	---	---	---

39) Thoughts of death or dying	0	1	2	3	4
--------------------------------	---	---	---	---	---

40) Having urges to beat, injure, or harm someone	0	1	2	3	4
---	---	---	---	---	---

41) Having urges to break or smash things	0	1	2	3	4
---	---	---	---	---	---

42) Feeling very self-conscious with others	0	1	2	3	4
---	---	---	---	---	---

43) Feeling uneasy in crowds	0	1	2	3	4
------------------------------	---	---	---	---	---

44) Never feeling close to another person	0	1	2	3	4
---	---	---	---	---	---

45) Spells of terror or panic	0	1	2	3	4
-------------------------------	---	---	---	---	---

46) Getting into frequent arguments	0	1	2	3	4
-------------------------------------	---	---	---	---	---

47) Feeling nervous when you are left alone	0	1	2	3	4
---	---	---	---	---	---

48) Others not giving you proper credit for your achievements	0	1	2	3	4
---	---	---	---	---	---

49) Feeling so restless you couldn't sit still	0	1	2	3	4
--	---	---	---	---	---

50) Feeling worthlessness	0	1	2	3	4
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51) Feeling that people will take advantage of you if you let them	0	1	2	3	4
--	---	---	---	---	---

52) Feelings of guilt	0	1	2	3	4
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53) The idea that something is wrong in your mind	0	1	2	3	4
---	---	---	---	---	---

Trait Anger Scale

A number of statements that people have used to describe themselves are given below. Read the statements below and indicate how you *generally feel* by placing the appropriate number next to each item.

- 1 = Almost never
- 2 = Sometimes
- 3 = Often
- 4 = Almost always

- ___ 1. I have a fiery temper.
- ___ 2. I am quick tempered.
- ___ 3. I am a hotheaded person.
- ___ 4. I get annoyed when I am singled out for correction.
- ___ 5. It makes me furious when I am criticized in front of others.
- ___ 6. I get angry when I'm slowed down by others' mistakes.
- ___ 7. I feel infuriated when I do a good job and get a poor evaluation.
- ___ 8. I fly off the handle.
- ___ 9. I feel annoyed when I am not given recognition for doing good work.
- ___ 10. People who think they are always right irritate me.
- ___ 11. When I get mad, I say nasty things.
- ___ 12. I feel irritated.
- ___ 13. I feel angry.
- ___ 14. When I get frustrated, I feel like hitting someone.
- ___ 15. It makes my blood boil when I am pressured.

Dyadic Adjustment Scale

A. Most persons have disagreements in their relationships. Please circle the words below that corresponds to the approximate extent of agreement or disagreement between you and your partner for each of the following items.

1. Handling mutual finances	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
2. Matters of recreation	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
3. Religious matters	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
4. Demonstrations of Affection	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
5. Friends	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
6. Sex relations	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
7. Conventionality (correct/proper behavior)	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
8. Philosophy of life	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE

9. Ways of dealing with parents and in laws	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
10. Aims, goals, and things believed important	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
11. Amount of time spent together	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
12. Making major decisions	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
13. Household tasks	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
14. Leisure time, interests and activities	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE
15. Career decisions	ALWAYS AGREE	ALMOST ALWAYS AGREE	OCCASIONALLY DISAGREE	FREQUENTLY DISAGREE	ALMOST ALWAYS DISAGREE	ALWAYS DISAGREE

B. PLEASE ANSWER QUESTIONS 16-22 BY CIRCLING THE NUMBER THAT BEST DESCRIBES YOU

16. How often do you discuss or have you considered divorce, separating, or terminating your relationship?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
17. How often do you or your mate leave the house after a fight?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
18. In general, how often do you think that things between you and your partner are going well?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never

19. Do you confide in your mate?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
20. Do you ever regret that you married (or lived together or going together)?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
21. How often do you and your partner quarrel?	All the time	Most of the time	More often than not	Occasionally	Rarely	Never
22. How often do you and your mate "get on each other's nerves?"	All the time	Most of the time	More often than not	Occasionally	Rarely	Never

Please answer the following questions

23. How often do you kiss your mate?	Never	Rarely	Occasionally	Almost Every Day	Every Day
24. Do you and your mate engage in outside activities together?	Never	Rarely	Occasionally	Almost Every Day	Every Day

D. HOW OFTEN WOULD YOU SAY THE FOLLOWING EVENTS OCCUR BETWEEN YOU AND YOUR MATE?

25. Have a stimulating exchange of ideas	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
26. Laugh together	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
27. Calmly discuss something	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often
28. Work together on a project	Never	Less than once a month	Once or twice a month	Once or twice a week	Once a day	More often

E. There are some things about which couples sometimes agree and sometimes disagree. Indicate if either item below caused differences of opinions or were problems in your relationship during the past few weeks

Yes No 29. Being too tired for sex

Yes No 30. Not showing love

F. PLEASE READ THE DIRECTIONS AND ANSWER THIS QUESTION

31. The choices below represent different degrees of happiness in your relationship. The middle point, "happy," represents the degree of happiness of most relationships. Please circle the number of the choice which best describes the degree of happiness, all things considered, of your relationship.

Extremely Unhappy Fairly Unhappy A little Unhappy Happy Very Happy Extremely Happy Perfect

G. PLEASE READ THE QUESTION AND ANSWER

32. Which of the following statements best describes how you feel about the future of your relationship?

- 5 I want desperately for my relationship to succeed, and would go to almost any length to see that it does.
- 4 I want very much for my relationship to succeed, and will do all I can to see that it does.
- 3 I want very much for my relationship to succeed, and will do my fair share to see that it does
- 2 It would be nice if it succeeded, but I refuse to do any more than I am doing now to keep the relationship going
- 1 My relationship can never succeed, and there is no more that I can do to keep the relationship going

Couple Assessment of Relationship Elements

Please rate the quality of your relationship on seven dimensions below and the overall rating by circling the rating that best applies to your relationship.

NOTWORS = Couldn't be worse
 TERRIBL = Terrible
 BAD = Bad
 NBADNGD = Not bad, not good
 GOOD = Good
 GREAT = Great
 NOTBETR = Couldn't be better

Circle One _____

Intimacy:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Communication:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Resolving Differences:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Freedom From Blaming My Partner When Things Go Poorly:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Willingness to Admit to My Partner When I Have Hurt Him or Her and to Ask for forgiveness:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Ability to Forgive My Partner When He or She Has Hurt Me:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Commitment to My Partner for the Long-Term:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR
Overall Rating of Relationship:	NOTWORS	TERRIBL	BAD	NBADNGD	GOOD	GREAT	NOTBETR

Single Item Measures

Indicate the degree to which you have forgiven your spouse for all of the offenses. Circle the number of the picture that best reflects your degree of forgiveness at the present moment for all of the hurts in your relationship.

0 1 2 3 4
No Forgiveness Complete Forgiveness

Think of the most serious hurt or offense by your spouse. Indicate the degree to which you have forgiven your spouse for the most serious hurt or offense in your relationship. Circle the number that best reflects the degree of forgiveness at the present moment for the most serious hurt in your relationship.

0	1	2	3	4
Not Serious				Very Serious

How many hurts or offenses would you say there have been in your relationship since you were married (circle one)?

None A few Moderately Many Many Very Many

Consider the seriousness of the total number of hurts since you were married. How serious would you say the hurts have been? (circle one).

0	1	2	3	4
Not Serious				Very Serious

Think back over the history of your relationship. how serious would you way was the most serious single hurt or offense (circle one).

0	1	2	3	4
Not Serious				Very Serious

How successful are you at each kind of communication? Circle one response.

ALWY = Always Successful

USLY = Usually Successful

OFTN = Often Successful

OCCAS = Occasionally Successful

ALNV = Almost Never Successful

NEVER = Never Successful

Granting forgiveness to my
partner when my partner
has hurt me

ALWY USLY OFTN OCCAS ALNV NEVER

Commitment Inventory

Please answer each question below by indicating how strongly you agree or disagree with the idea expressed related to your relationship. you can CIRCLE any number from 1 to 7 to indicate various levels of agreement or disagreement with the idea expressed. Please try to respond to each item.

- | 1 | 2 | 3 | 4 | 5 | 6 | 7 | |
|----------|---|---|---------------|---|---|----------|--|
| Strongly | | | Neither Agree | | | Strongly | |
| Disagree | | | Nor Disagree | | | Agree | |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | A) My relationship with my partner is more important to me than almost anything else in my life. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | B) I want this relationship to stay strong no matter what rough times we may encounter. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | C) I do not feel compelled to keep all of the commitments that I make. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | D) I like to think of my partner and me more in terms of "us" and "we" than "me" and "him/her." |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | E) I think a lot about what it would be like to be married to (or dating) someone other than my partner. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | F) My relationship with my partner is clearly part of my future life plans. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | G) My career (or job, studies, homemaking, childrearing, etc.) is more important to me than my relationship with my partner. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | H) It makes me feel good to sacrifice for my partner. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | I) I do not want to have a strong identity as a couple with my partner. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | J) I don't make commitments unless I believe I will keep them. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | K) Giving something up for my partner is frequently not worth the trouble. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | L) When push comes to shove, my relationship with my partner often must take a back seat to other interests of mine. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | M) I am not seriously attracted to anyone other than my partner. |
| 1 | 2 | 3 | 4 | 5 | 6 | 7 | N) I may not want to be with my partner a few years from now. |

Transgression-Related Interpersonal Motivations Inventory

DIRECTIONS: For the following questions, please indicate what you imagine your current thoughts and feelings would be about the person you described above. Use the following scale to indicate your agreement or disagreement with each of the statements.

1	2	3	4	5
strongly disagree	mildly disagree	agree and disagree equally	mildly agree	strongly agree

1. ☐ I'll make him/her pay.
2. ☐ I wish that something bad would happen to him/her.
3. ☐ I want him/her to get what he/she deserves.
4. ☐ I'm going to get even.
5. ☐ I want to see him/her hurt and miserable.
6. ☐ I'd keep as much distance between us as possible.
7. ☐ I'd live as if he/she doesn't exist, isn't around.
8. ☐ I wouldn't trust him/her.
9. ☐ I'd find it difficult to act warmly toward him/her.
10. ☐ I'd avoid him/her.
11. ☐ I'd cut off the relationship with him/her.
12. ☐ I'd withdraw from him/her.

Batson's Empathy Adjectives

As you think about this hurt or offense, please answer the following questions about your attitude toward your partner. We do not want your ratings of past attitudes, but your ratings of attitudes right now as you think about this past hurt. After each item, please CIRCLE the word that best describes your current feeling. Please do not skip any.

Not = Not at all
 Lit = Little
 Som = Somewhat
 Mod = Moderately
 Qui = Quite a lot
 Ext = Extremely

For example, if you were rating the word "proud," and you felt somewhat proud of your partner, you would circle the word "Som" following the word "proud." Complete the next items in the same way.

	Current Degree of Feeling					
	Not	Lit	Som	Mod	Qui	Ext
1. sympathetic:	Not	Lit	Som	Mod	Qui	Ext
2. empathic:	Not	Lit	Som	Mod	Qui	Ext
3. concerned:	Not	Lit	Som	Mod	Qui	Ext
4. moved:	Not	Lit	Som	Mod	Qui	Ext
5. compassionate:	Not	Lit	Som	Mod	Qui	Ext
6. softhearted:	Not	Lit	Som	Mod	Qui	Ext
7. warm:	Not	Lit	Som	Mod	Qui	Ext
8. tender:	Not	Lit	Som	Mod	Qui	Ext

Vita

Andrea Jayne Lerner was born September 24, 1981 in Atlanta Georgia. She is a United States citizen. She graduated from Plano Senior High School, Plano, Texas, in 2000. She received her Bachelor of Arts in Psychology from Austin College, Sherman, Texas, in 2003. Andrea is a member of Phi Beta Kappa, Phi Kappa Phi, and Alpha Chi. She was awarded a Phi Kappa Phi scholarship in the Spring of 2006.