# INCREASING FORGIVENESS: DESIGN OF TWO BRIEF TECHNIQUES BASED ON THE SOCIAL LEARNING THEORY.

## María Gámiz Sanfeliu

# ulc
## barcelona

**INCREASING FORGIVENESS: DESIGN OF TWO BRIEF TECHNIQUES BASED ON THE SOCIAL LEARNING THEORY**

María Gámiz Sanfeliu

Abril, 2017

Basic Sciences Department

Universitat Internacional de Catalunya

Dissertation supervisor: Dr. Maria Fernández-Capo

*A Jorge*

## ABSRACT

Forgiveness is a human strength mainly helpful for the wellbeing of social relationships. Research has showed the potential benefits of forgiving for physical and mental health as well as for restoring relationships. As a result and linked to the upsurge of Positive Psychology a variety of interventions seeking to improve forgiving have been successfully developed.

The main goal of the dissertation presented here is to test the effectiveness of two brief self-designed techniques in the promotion of episodic and dispositional forgiveness. Both techniques were designed based on the Social Learning Theory, particularly on the idea of Modeling, and assuming that forgiveness is a human strength that might be susceptible of being enhanced thru observational learning.

To accomplish our goal we conducted two experimental studies. In the first one, we assessed the efficiency of an Observational Learning Technique in facilitating forgiveness of a concrete offense and/or the general disposition to forgive. In the second study, we investigated whether a Reading Testimony Technique also enhances forgiveness. Participants in both studies were undergraduate or graduate students recruited from the *Ludwig-Maximilians-Universität München* (Study 1) and the *Universitat Internacional de Catalunya* (Study 1 and 2).

Results indicated that both techniques were useful to promote forgiveness of a specific offense but not to significantly raise disposition to forgive. The main contribution into the research of forgiveness' interventions is the proposing of two new techniques that could be included in wider processes of forgiveness' interventions and the demonstration that effectiveness of a technique might be not contrary to briefness.

**Keywords:** Episodic Forgiveness, Forgivingness, Modeling, Techniques.

**RESUMEN**

El perdón es una fortaleza del carácter especialmente útil para el bienestar de las relaciones sociales. La investigación ha demostrado los beneficios que el perdón tiene sobre la salud física y mental, así como para el restablecimiento de relaciones. Como consecuencia, y vinculado al auge de la Psicología Positiva, se han desarrollado con éxito una variedad de intervenciones que buscan incrementar el perdón.

El objetivo principal de la tesis aquí presentada es demostrar la efectividad de dos técnicas breves de diseño propio en la promoción del perdón episódico y disposicional. Las dos técnicas fueron diseñadas partiendo de la Teoría del Aprendizaje Social, particularmente de la idea del Modelado, y asumiendo que el perdón es una fortaleza humana que puede ser susceptible de mejora a través del aprendizaje observacional.

Para lograr nuestro objetivo, se han llevado a cabo dos estudios experimentales. En el primero, se evaluó la eficacia de una Técnica de Aprendizaje Observacional para facilitar el perdón de una ofensa concreta y/o la disposición general a perdonar. En el segundo estudio, investigamos si una Técnica de Lectura de un Testimonio también podía mejorar el perdón. Los participantes de ambos estudios fueron estudiantes de grado o de postgrado de la *Ludwig-Maximilians-Universität München* (Estudio 1) y la *Universitat Internacional de Catalunya* (Estudio 1 y 2).

Los resultados indicaron que las dos técnicas son útiles para promover el perdón de una ofensa concreta pero no para aumentar significativamente la disposición a perdonar. La principal contribución, en la investigación de las intervenciones sobre el perdón, es la propuesta de dos nuevas técnicas que pueden ser incluidas en procesos más amplios de intervención sobre el perdón y la demostración de que la efectividad de una técnica no depende de su duración.

**Palabras Clave:** Perdón Episódico, Disposición a perdonar, Modelado, Técnicas.

**TABLE OF CONTENTS**

**LIST OF TABLES**

**LIST OF FIGURES**

**LIST OF ABBREVIATURES**

| | |
|---|---|
| OLT | Observational Learning Technique |
| RTT | Reading Testimony Technique |

**INTRODUCTION**

Forgiveness is a necessary strength in day-a-day relationships. As long as people interact with others it is easy to get hurt. Misunderstandings, lies, gossips, unkind opinions or unaccomplished promises, are some of the offenses that can be easily found in common interactions, and make interpersonal conflicts inevitable (Akhtar & Barlow, 2016; Beltrán-Morillas, Valor-Segura & Expósito, 2015; McCullough, 2001, Tse & Yip, 2009). Besides, every person has his/her own level of susceptibility, which implies that a behavior that for one person can suppose a big offense for another could just be considered a little thing (Cordova, 2009). This variability in the levels of perceiving offenses increases the risk of harming others or being harmed. Also, the variety of people that can hurt is diverse. Offenses can appear in non-close relationships that range from people we meet during our day to coworkers or partners, but they can specially appear in close relationships (e.g., friends, romantic partners, and family members). In fact, to the extent to which we engage in deeper relationships and we open our intimacy to others our vulnerability becomes more susceptible. As Cordova (2009) explicitly posits, the closer you are to someone, the easier is to hurt each other. In addition, roles of offender and victim can be easily interchangeable. This means that an offender can become a victim and a victim an offender, and in some cases this could also happen within the same dyad.

Interpersonal conflict is thus a reality, and so it is that people try to find a solution to the damage resulting from this hurt. The way people handle the conflict drives to different consequences. According to Tse and Yip (2008) inadequate handling is linked to more interpersonal stress whereas proper handling may contribute to prosocial motivations and better psychological wellbeing. McCullough and Worthington (1999) described the emotional, motivational, cognitive and behavioral responses in front a transgression and conclude that involved anger or fear; avoidance or revenge; hostile cognitions and rumination. In general it can be said that people tend to respond toward the offender by seeking distance – avoidance- or opportunities to harm –revenge (McCullough, 2001). According to Pallarés (2016) these two representative responses are innate tendencies to react in front an offense and can be considered adaptive functions preventing re-offenses. However, both seeking revenge and avoiding the transgressor have negative repercussions. As the author explains, the former can turn into a circle of aggression, and the latter can affect relationships that are still valuable after the offense. And these repercussions affect not only the victim, eliciting negative emotions, but also the relationship, inhibiting harmony (McCullough, 2001; McCullough & Worthington, 1999).

In this context forgiveness appears to be a productive response to transgressions. It helps to finish with any possible hostility, and it is a suitable mean to preserve social harmony (Pallarés, 2016; Hook, Worthington & Utsey, 2009). Besides, it has been demonstrated that granting forgiveness has positive effects into the forgiver.

**Benefits of Forgiveness**

Research proved that forgiveness has psychological benefits. It reduces anger and grief (Coyle & Enrigh, 1997); and decreases anxiety and depression (Freedman & Enright, 1996; Lin, Enright, Krahn, Mack, & Baskin, 2004; Reed & Enright, 2006; Rye & Pargament, 2002). Investigation also revealed that forgiveness improves mental health (Berry & Worthington, 2001; Exline, & Baumeister, 2000; Toussaint, & Webb, 2005; Toussaint, Williams, Musick, & Everson, 2001; Wilson, Milosevic, Carroll, Hart, & Hibbard, 2008); life satisfaction (Harris & Thoresen, 2005; Karremans, Van Lange, Ouwerkerk, & Kluwer, 2003; Webb, Robinson & Brower, 2011), as well as self-esteem, subjective well-being, empathy and friendliness (Berry, Worthington, Parrott, O'Conner, & Wade, 2001; McCullough et al., 2001). In addition, forgiveness has been linked to happiness. Maltby, Day and Barber (2005) demonstrated that reducing negative emotions toward the offender lead to hedonic happiness (i.e., short term well-being resulting from the balance within positive and negative affect, pleasure attainment and pain avoidance). Besides, the authors found that positive feelings toward the offender were linked to eudaimonic happiness (i.e., longer term psychological well-being subsequent to the engagement with individual development and the existential challenges within life, meaning and self-reflection).

Forgiveness also has physiological benefits. It is associated to less physiological stress responses and superior health outcomes, while not forgiving can raise skin conductance, heart rate, and blood pressure (Toussaint, Shields, Dorn, & Slavich, 2016).

Finally, forgiveness has social benefits increasing the likelihood of restoring the relationship (Raj & Wiltermuth, 2016). Particularly, it induces prosocial feelings both in the victim (McCullough, 2000; McCullough, Worthington, & Rachal, 1997; Worthington, 2006) and in the transgressor (Kelln & Ellard, 1999; Mooney, Strelan, & McKee, 2016).

Although benefits of forgiveness have been demonstrated, some authors have questioned these benefits mainly arguing that forgiveness enhances abuse and repetition of transgressions (Luchies, Finkel, McNulty, & Kumashiro, 2010; Gordon, Burton, & Porter, 2004; McNulty, 2011; Wallace, Exline, & Baumeister, 2008). However, arguments against

forgiveness are usually due to a misunderstanding of the construct. Raj and Wiltermuth (2016) studied the barriers to forgiveness and described four beliefs regarding forgiving that affect people's desire to forgive. First, to believe that forgiveness sacrifices justice. Second, consider forgiveness as the condonation of the offender behavior. Third, the thought that forgiveness makes the victim appear weak. And fourth, the idea that forgiveness makes the victim appear morally superior. When one of these beliefs is sustained is common to find forgiveness a non-beneficial option because it implies a loss of a right or a prejudice for the victim.

Regardless these criticisms, benefits of forgiveness are well established and have motivated an increase on the research of the topic, leading many authors to focus on the study of interventions to enhance forgiveness. This focus has been specially promoted by the upsurge of Positive Psychology that conceives forgiveness as a human strength that promotes continuity in interpersonal relationships (Poston, Hanson, & Schwiebert, 2012) and endorses happiness (Maltby et al., 2005).

**Influence of Positive Psychology**

The purpose of Positive Pychology is the study of mental health. Following Vázquez and Hervás (2008) having mental health implies an adapted way of interpreting reality, and having the resources to face adversities as well as to develop ourselves as human beings. According to the two pioneering authors in the topic, Seligman and Csikszentmihalyi (2000), Positive Psychology consists of the scientific study of positive experiences, positive individual traits, institutions that facilitate their development and programs that help to improve the quality of life of individuals, while preventing or reducing the incidence of psychopathology.

The study of positive individual traits has been the main focus of this branch of psychology, in such a way that it has also come to be understood as the scientific study of human strengths and virtues. This focus allows adopting a more open perspective on human potential, their motivations and capabilities (Sheldon & King, 2001). Following Seligman (2002) character strengths are defined as positive traits that are manifested through thoughts, feelings and actions, subject to the influences of contextual factors, and that make up the "good character".

The research conducted by Peterson and Seligman (2004) revealed the existence of six positive traits of universal character (Table 1), which are called virtues, and that are based on a series of personal strengths defined as morally valuable styles of thinking, feeling and behave that contribute to a life in fullness.

**Table 1**

*Classification of the Virtues and Personal strengths by Peterson and Seligman (2004)*

| | | |
|---|---|---|
| Wisdom and Knowledge | Creativity | Thinking of novel and productive ways to conceptualize and do things. |
| | Curiosity | Taking an interest in ongoing experience for its own sake; finding subjects and topics fascinating; exploring and discovering. |
| | Judgment | Thinking things through and examining them from all sides; being able to change one's mind in light of evidence; weighing all evidence fairly. |
| | Love of Learning | Mastering new skills, topics, and bodies of knowledge, whether on one's own or formally. |
| | Perspective | Being able to provide wise counsel to others; having ways of looking at the world that make sense to oneself and to other people. |
| Courage | Bravery | Not shrinking from threat, challenge, difficulty, or pain; speaking up for what is right even if there is opposition; acting on convictions even if unpopular. |
| | Perseverance | Finishing what one starts; persisting in a course of action in spite of obstacles; taking pleasure in completing tasks. |
| | Honesty | Speaking the truth but more broadly presenting oneself in a genuine way and acting in a sincere way; being without pretense; taking responsibility for one's feelings and actions. |
| | Zest | Approaching life with excitement and energy; living life as an adventure; feeling alive and activated. |
| Humanity | Love | Valuing close relations with others, in particular those in which sharing and caring are reciprocated; being close to people. |
| | Kindness | Doing favors and good deeds for others; helping them; taking care of them. |
| | Social intelligence | Being aware of the motives and feelings of other people and oneself; knowing what to do to fit into different social situations; knowing what makes other people tick. |
| Justice | Teamwork | Working well as a member of a group or team; being loyal to the group. |
| | Fairness | Treating all people the same according to notions of fairness and justice. |
| | leadership | Encouraging a group of which one is a member to get things done, and at the same time maintaining good relations within the group; organizing group activities and seeing that they happen. |
| **Temperance** | **Forgiveness** | **Forgiving those who have done wrong; accepting the shortcomings of others; giving people a second chance; not being vengeful.** |
| | Humility | Letting one's accomplishments speak for themselves; not regarding oneself as more special than one is. |
| | Prudence | Being careful about one's choices; not taking undue |

| | | risks; not saying or doing things that might later be regretted. |
| | Self-regulation | Regulating what one feels and does; being disciplined; controlling one's appetites and emotions. |
| Transcendence | Appreciation of beauty | Noticing and appreciating beauty, excellence, and/or skilled performance in various domains of life, from nature to art to mathematics to science to everyday experience. |
| | Gratitude | Being aware of and thankful for the good things that happen; taking time to express thanks. |
| | Hope | Expecting the best in the future and working to achieve it. |
| | Humor | Liking to laugh and tease; bringing smiles to other people; seeing the light side; making (not necessarily telling) jokes. |
| | Spirituality | Having coherent beliefs about the higher purpose and meaning of the universe; having beliefs about the meaning of life that shape conduct and provide comfort. |

*Note.* Text retrieved from https://www.viacharacter.org/www/Character-Strengths/VIA-Classification.

The characteristic that typifies all the strengths and distinguishes them from talents is that both effort and will play an important role in its development, in front of the most innate and heritable character of talent. This characteristic specifically allows the strengths to be enhanced. And this is precisely the goal that pursues this research to design two techniques to promote forgiveness that can be included on different interventions, and that are based on the psychological Modeling which starts from the Social Learning Theory.

**Psychological Modeling: Social Learning Theory**

The Social Learning Theory states that human behavior is deliberately or inadvertently transmitted through exposure to social models (Bandura, 1971). And in particular it is based on the effects of Modeling, term adopted by the author that incorporates the processes of identification and imitation, but which has much wider psychological effects. In particular, it has been shown that the influence of Modeling has three types of effects depending on the processes involved:

1. Acquisition or Observational learning effect, which appears when a new response is identically reproduced after seeing a model performing it.
2. Inhibition or Disinhibition effect. Modification of behavioral restraints by inhibiting or disinhibiting a previously learned response. Inhibitory effects are related to the observation of punishing consequences from the model's behavior, whereas disinhibitory

effects are linked to the absence of negative consequences following a threatening or prohibited activity.

3. Facilitation effect. An observer displays previously learned behavior more frequently after watching someone else doing it.

According to Bandura (1971) people form some aspects of their behavior by observing models. In many instances these models are real-life models, but symbolic models are in increase especially due to progress in communication. Thus, learning can also arise through the observation of pictorial models provided by digital devices or by models presented in a verbal form from books. The influence of Modeling is particularly significant in everyday learning because it fasters the process of acquisition of skills. Also, the observation of competent models reduces the risk of error in situations that could be dangerous.

Badura (2006) sustained that "the influences of Modeling operate mainly through its information function, so that observers acquire symbolic representations of modeled events rather than specific stimulus-response associations" (p.16). It is also considered that the phenomenon of modeling is governed by four processes that are interrelated:

1. Attentional processes: for modeling having an effect, discriminative observation is necessary. The observer needs "to attend, recognize and differentiate the distinctive features of the model's response" (Badura, 2006, p.17). Besides, some characteristics of the model (e.g., psychological characteristics, interpersonal attractiveness) can have an effect in the observer attention.

2. Retention processes: observers retain the original observational inputs by transforming them into images and readily utilizable verbal symbols. The implications of these representational systems permit the observer to later reproduce the behavior learned (or matched responses) without the presence of the model.

3. Motoric reproduction processes: images and descriptions must be traduced to behavior.

4. Reinforcement and Motivational processes: the introduction of positive incentives promptly translates observational learning into action.

Each and every one of these basic processes constitutes essential factors for the success of modeling as a basic intervention strategy. In addition, as Wolkolf (2010) underlined, it is important to consider that in modeling, several characteristics of the observer and the model have an influence:

- Vicarious consequences: they communicate information about the adequacy of the behaviors and the possible results.

- Expectations of results: observers are more likely to perform acts that they consider appropriate.
- Goal setting: more attention is paid to models that show behaviors that help observers achieve their goals.
- Self-efficacy: observers pay more attention to models when they see themselves capable of performing the behaviors. In this line the observation of similar models has an impact on self-efficacy.

Based on the proposals of Positive Psychology and the Social Learning Theory in this research we present two brief techniques that intended to enhance forgiveness through the observation of positive models. But before addressing the empirical research some theoretical considerations are presented. Thus, Chapter 1 offers a literature review on forgiveness that starts with the definition of the concept, continues with the description of the variables associated to forgiveness, next includes a description of the measures assessing forgiveness, and finally, ends with a review of the main interventions on forgiveness. Chapter 2 presents the statement of the problem. Chapter 3 describes the purpose and the hypotheses of the studies. Chapters 4 and 5 include the method, results and brief discussion of studies 1 and 2 respectively. Chapter 6 offers a general discussion of the results obtained in the two studies and implications for future research. Chapter 7 describes the main conclusions. Finally, in Chapter 8 it is highlighted the scientific contribution of this research.

# PART I. THEORETICAL CONSIDERATIONS

**CHAPTER ONE: LITERATURE REVIEW OF FORGIVENESS**

**1.1 The concept of Forgiveness**

Defining forgiveness is not easy. This is evidenced by the wide number of definitions that are found on the scientific literature about the topic. Authors have not arrived to a universal meaning of forgiveness, however an agreement about the components of forgiveness have been reached. Also, there is quite consensus around what is not forgiveness. Starting from the etymology and the religious meaning of the word, below a description of the main psychological definitions is first presented. Then, the characteristics and dimensions of forgiveness are highlighted. Finally, a description of the types of forgiveness will be noted.

**1.1.1 Etymology and Religious significance**

According to the Dictionary of the *Real Academia Española* the origin of the word *Perdón* comes from de Latin *perdonāre- per "*complete action" and *donāre "*to give". Also, the Online Etymology Dictionary specifies the origin from the Old English *forgiefan- for "away, far"* and *giefan* "give". Therefore, as pointed out by Recine, Werner, and Recine (2007) the word itself comprises the idea of *letting go* and *gift*.

Forgiveness is associated to many religious traditions (Gospin, 2001; Kaminer, Stein, Mbanga, & Zungu-Dirwayi, 2000; McCulloguh, Bono & Root, 2005). Enright and the Human Development Study Group (1991) provided the theological description of the term. The authors specified that in the Hebrew Bible, forgiveness is referred to as *Sala* (God removing sin from the people), *Kapar* (to cover from wrongdoing) and *Nasa* (to lift up a sin). They also refer to the Christian concepts: *Aphiemo* and *Apoluo* (send away; release); *Charizomai* (to give a favor); and *Agape* (to unconditionally love). Kaminer et al. (2000) clarified that while in both religious conceptions of Divine forgiveness rely in contrition; in the Christian tradition repentance is not necessary for interpersonal forgiveness to occur.

**1.1.2 Psychological definitions**

According to McCullough, Pargament, and Thoresen (2000), although the psychological interest on forgiveness can be posited near the 1930s, is since 1980 that the phenomenon started to be significantly studied scientifically. As a result, a wide number of publications on the topic appeared either in Developmental psychology, Counseling and Clinical psychology, or Personality and Social psychology; and they continue appearing to the present.

While the research on forgiveness growths, a universal definition of the concept is still missing and diverse conceptualizations are stablished. Including all the definitions would be

the content of another dissertation, thus in the following lines a selection of some of the most cited concepts of forgiveness is presented. Subsequent, the common features underlined by the different conceptualizations are highlighted. At the end, the distinction of terms related to forgiveness is presented.

Some of the first notions about forgiveness that had an influence in posterior definitions are from Heider, who in 1958 referred to forgiveness as "the foregoing of vengeful behavior" (McCullough et al., 1998, p. 1586); and North, who in 1987 posited forgiveness as "a process of foregoing one's right to feel anger and resentment and instead feeling compassion, benevolence and love toward the offender, while recognizing that the offender has no right to this" (Kaminer et al., 2000, p. 346). Another referenced notion is from Pingleton who in 1989 defined forgiveness "as relinquishing the right to retaliate subsequent to injury" (Sells & Hargrave, 1998, p. 22).

Moving to the 1990s the most cited definitions include the one by Subkoviack et al. (1995) who viewed forgiveness as "a response toward an offender that involves letting go of negative affect, cognitions, behavior and may involve positive responses toward the offender" (p. 642). Also, the one postulated by Hargrave in 1994 cited by Sells and Hargrave (1998) who theorized forgiveness as the second station of a process:

> Hargrave conceptualized the process of forgiveness through two overarching categories: exoneration and forgiveness. Exoneration, which includes two stations – insight and understanding – empowers the one who has experienced injustice to lift the load of culpability from the one who has caused hurt. (…) Forgiveness comprises the final two stations: giving an opportunity for compensation and the overact of forgiveness (Sells & Hargrave, 1998, p. 24).

The definition of Worthington (1998) is likewise very used:

> Forgiveness is the motivation to reduce avoidance of the offender, as well as to abandon any anger, grudge holding, or revenge towards the offender; conversely, it helps to increase conciliation when the moral norms can be re-established that are as good as, or even better than, they were before the hurt (p. 108).

Finally, it is also remarkable the forgiveness concept from Enright and Coyle (1998) who stated that forgiveness is a willingness to discard one's right to revenge and instead to show mercy to the offender. And, more recently, the one by McCullough et al. (2000), who defined

forgiveness as ''a prosocial change in the motivations to avoid or to seek revenge against a transgressor'' (p.44).

### 1.1.2.1. Characteristics and Dimensions of Forgiveness

As mentioned above, although authors have not arrived to a universal definition of forgiveness, an agreement about some features of forgiveness exists. First, forgiveness is conceived as a voluntary choice that is based on a decision (Goertzen, 2003; Kaminer et al., 2000). Second, it is understood as a possible response to an injury or wrongdoing by another person (Kaminer et al., 2000). Third, forgiveness entails the letting go of a negative response (Recine et al., 2007) and could involve the giving of a positive one to the offender (McCullough, Fincham, & Tsang, 2003; Mullet, Girard, Bakshi, 2004). Fourth, it implicates identifying both the offense and the painful consequences (Goertzen, 2003). And fifth, forgiveness is considered a process that takes time (Gordon & Baucom 2003; McCullough, Luna, Berry, Tabak, & Bono, 2010; Worthington et al. 2000).

There is also a general agreement about what is not forgiveness. As pointed out by Enright, Gassin, and Wu (1992) and more recently by Freedman and Zarifkar (2016), most researchers coincide that forgiveness is different from pardoning (which is only for legal category); condoning (includes a denial that the offense was not hurtful); excusing (implies recognition that the offender has reasons to do the offense); and reconciliation (involves the restore of the relationship). Also, authors agree that forgiveness is not forbearance (an initial stance of benevolence towards an offender that takes no time) (Recine et al., 2007), nor forgetting (eliminate the conscious awareness of the wrong) (Freedman & Zarifkar, 2016). Likewise, as posited by Goertzen (2003) forgiveness also differs from defense mechanisms such as denial, suppression, repression or dissociation because "they involve a refusal to acknowledge the offense" (p.4). However, this agreement reached by Scientifics does not correspond to the view of lay people (McCaskill, 2005; Recine et al., 2007) who tend to associate forgiveness to condoning, reconciliation and forgetting (Kearns & Fincham, 2004). Gathering this discrepancy, Prieto et al., (2013) studied the effects that conceptualizations of forgiveness in general population had on specific and dispositional forgiveness and demonstrated the influence of these beliefs in facilitating or not the process.

The inexistence of a unique definition of forgiveness can be partly due to the fact that there is a lack of consensus regarding the dimensions of forgiveness (Toussaint et al., 2001). In an attempt to illustrate a clear scheme, here we start from the three dimensions (orientation/ direction/response type) proposed by Lawler-Row, Scott, Raines, Meirav, and Moore (2007)

(Figure 1) to respond to some questions regarding the different dimensions of forgiveness. This model has been selected because it collects most of the varied notions of forgiveness assumed by researchers.
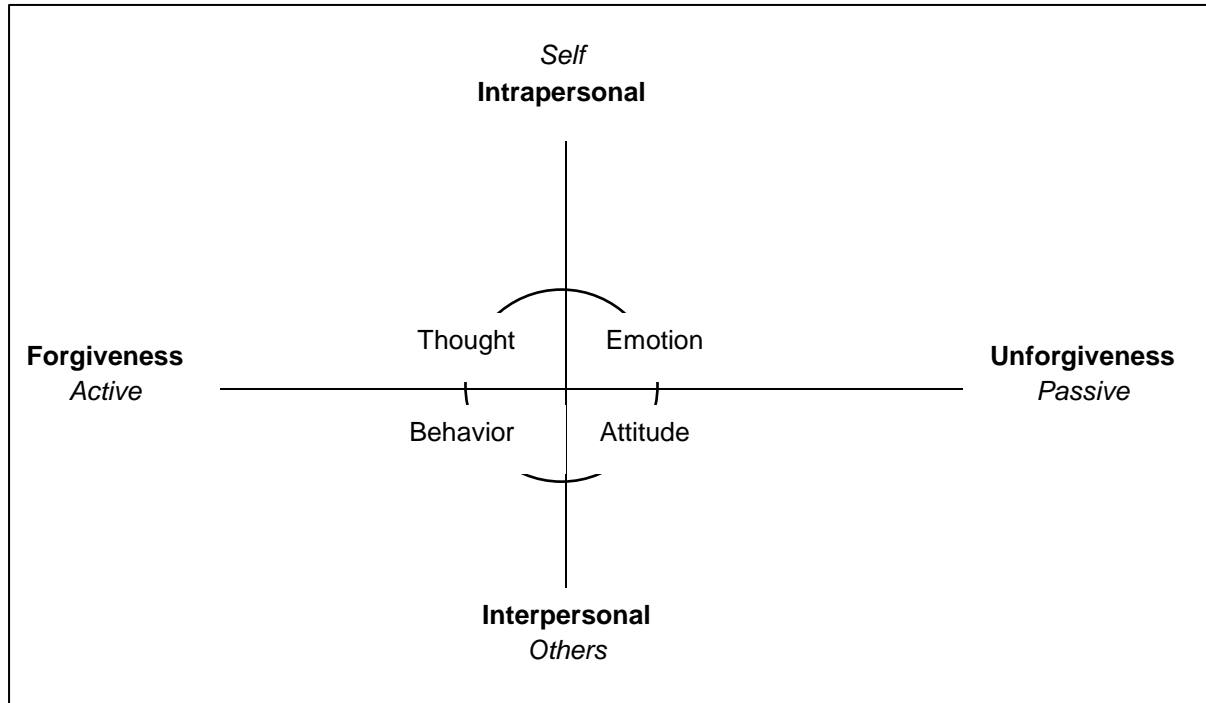


*Figure 1*. Dimensions of Forgiveness based on the proposal of Lawler et al., 2007.

*Is forgiveness a process within the victim or does it involve also the transgressor?*

A divergence found between researchers is related to the orientation of forgiveness. That means whether the focus of forgiveness is intrapersonal or interpersonal (Baumeister, Exline, & Sommer, 1998). Intrapersonal forgiveness is focused in the self, and refers to the own feelings and sense of well-being of the offended (Paloutzian & Kalayjian, 2009). In contrast, interpersonal forgiveness focuses on the others and involves the behavioral manifestation of such interpersonal change, and as pointed out by Mooney et al. (2015) often imply conciliatory motions toward the offender. As it will be noted later, when describing the models of forgiveness some authors emphasize the intrapersonal quality of forgiveness whereas others are centered in the interpersonal dimension. Nonetheless, according to Worthington (2006) the intrapersonal models better than interpersonal ones should be considered to describe the experience of forgiveness and justified the statement as follows:

> The consideration of forgiveness is interpersonal only in a highly abstract sense.
> The victim usually does not interact with the stranger again and whether the

victim decides to forgive has little impact on the victims friends, family and greater society. Certainly, the transgression occurred in interpersonal context, but not considerations of nor experience of forgiveness (p. 20).

*Is forgiveness a positive active process or a negative passive process?*

Most definitions reflect a positive concept of forgiveness meaning that they point out not only forgiveness as a reduction of the negative, but also the increasing of positive toward the offender (e.g., Enright & The Human Development Study Group, 1991; Worthington, 1998). Thus, even though some authors emphasized forgiveness as one-dimensional, postulating merely the reduction of negative experiences after a transgression (e.g., Heider, Pingleton), it seems to be an agreement in the idea that such a definition refers best to the term unforgiveness (Fincham & Beach, 2002) while the construct of forgiveness appears as two-dimensional and represents a positive construct which implies an active response from the forgiver involving positive behaviours, thoughts and feelings.

*Which components implicate a response of forgiveness?*

Even though the bi-dimensionality (positive/negative) of forgiveness appears to be proposed, it is not clear enough if the reduction of negative and the increment of positive should be associated to cognitions, emotions and behaviour or just to some of these components (Kearns & Fincham, 2004). As pointed out by Lawler-Row et al. (2007) there is no agreement within authors regarding the type of forgiveness response. While some researchers emphasize affective components (e.g., Berry, Worthington, O'Connor, Parrott, & Wade, 2005; Worthington, 2001) others underlie the importance of the conscious choice (DiBlasio, 1998; Luskin, 2003) or the motivation (McCullough, 2001) and even some focus on the physiological responses (Witvliet, 2005). It is remarkable that there is a tendency to link forgiveness and emotion when describing forgiveness of specific offenses, whereas when the focus is on the study of forgiveness as a trait the link is between forgiveness and behavior, cognitions and emotions.

## 1.1.2.2 Types of Forgiveness

Researchers describe different types of forgiveness depending on the dimensions stressed (Krause & Ellison, 2003; Toussaint et al., 2001).

For instance, McCullough, Hoyt and Rachal (2002) noted that considering the direction of the measurement, forgiveness can be assessed from the perspective of the forgiver being defined as granting forgiveness; or from the perspective of the transgressor, consequently

considered seeking forgiveness. In the same line, McCullough and Worthington (1999) noted that the level of specificity with which forgiveness can be measured permits the distinction of three types of forgiving others. First, at the most specificity level forgiveness can be assessed as a response to a particular transgression. Second, at a minimum level of specificity, it can be assessed as a personality disposition to forgive. Finally, it can also be measured as a general tendency to forgive within a specific relationship which presumes an intermediate level of forgiveness. Thus, forgiveness of others can be understood as episodic, dispositional or dyadic, respectively. Recently, Kim and Enright (2016) questioned the differentiation among trait and state forgiveness arguing that a disposition to forgive cannot exist without forgiveness of specific transgressions. The authors sustained that in opposition to speaking about two different types of forgiveness, it should be understood as one unique concept defined as mature forgiveness:

> The state-trait distinction can imply that there are two kinds of forgiveness when there is only one, which is on a developmental continuum from what has been called minimal or nominal forgiveness to that of greater maturity or perfection in the practice of that virtue (Kim & Enright, 2016, p. 39).

Thompson et al. (2005) extended the concept of granting forgiveness adding to the fact of forgiving others the conceptualization of forgiving situations. The authors claimed that some situations could be target of forgiveness as long as they infringe the positive assumption of the person and lead to negative responses.

Enright and the Human Development Study Group (1996) also postulated the distinction between forgiving and receiving forgiveness, and included in the latter the notion of self-forgiveness that they defined as the willingness to abandon self-resentment in the face of one's own acknowledged objective wrong while fostering compassion, generosity, and love toward oneself (p.116). In the same line, Toussaint et al. (2001) complemented the idea of receiving forgiveness from others with the concept of forgiveness of God which is understood as the belief of receiving forgiveness from the Divine.

Forgiveness can then be classified in different types (Table 2). If we focus on the victim we can talk about forgiving whereas if we focus on the transgressor we can refer to as seeking forgiveness. Besides, centering our attentions in forgiving, it can be conceptualized differently according to the target of forgiveness (i.e., others, oneself, situations). Similarly, when attending to the fact of receiving forgiveness, it can be distinguished into two types according to the person that should concede forgiveness (i.e., others, God).

**Table 2**

*Types of forgiveness*

| Forgiving | Receiving Forgiveness |
|---|---|
| (Granting forgiveness) | (Seeking forgiveness) |
| Forgiveness of others | From others |
|     Specific forgiveness | Forgiveness of self |
|     Dyadic forgiveness | Forgiveness of God |
|     Dispositional forgiveness | |
| Forgiveness of situations | |

## 1.2 Variables associated to Forgiveness

Aiming to understand when forgiveness occurs, some researchers have focused on personal and situational factors that are associated to forgiveness of specific situations (e.g., Cann & Baucum, 2004; Finkel, Rusbult, Kumashiro, & Hannon, 2002; Koutsos, Wertheim, & Kornblum, 2008; and McCullough, Bellah, Kilpatrick, & Johnson, 2001) and those associated to the general disposition to forgive (e.g., Baliet, 2010; Berry et al., 2001; and Brown, 2003). Moreover, some authors have provided a categorization of these factors. It is the case of McCullough et al. (1998) who differentiated between social-cognitive determinants, offense-related determinants, relational determinants and personality determinants. Also, Ahadi (2009) classified the factors into three groups: linked to the transgression, linked to the transgressor and linked to the relationship. Finally, Fehr, Gelfand and Nag (2010) distinguished among factors linked to situational or to dispositional forgiveness both related to cognition, affects, constraints and demographic variables.

An overview of the different classifications reveals that although entitled under a different category, the factors described by the authors are the same. Thus, in Table 3 we provide a comprised classification differentiating the factors associated to episodic and dispositional forgiveness in terms of their relationship to the elements involved in a transgression. That is, according to their relationship to the offended, to the offender, to the interpersonal relationship between offender and offended, and finally, variables related to the offense. Each of these factors and the evidence of their association to the different types of forgiveness are described below based mostly on the studies of Ahadi (2009), Fehr et al. (2010), and McCullough et al. (1998). Following, demographic variables are also outlined.

**Table 3**

*Variables associated to forgiveness*

|                                                      | Episodic Forgiveness                                        | Dispositional forgiveness      |
| ---------------------------------------------------- | ---------------------------------------------------------- | ------------------------------ |
| **Variables related to the Offended**                | Attributions                                               | Agreeableness                  |
|                                                      | Mood states                                                | Attachment                     |
|                                                      | Rumination                                                 | Conscientiousness              |
|                                                      | State anger                                                | Cognitive need for structure   |
|                                                      | Empathy                                                    | Depression                     |
|                                                      | Value placed on the relationship post offense              | Perspective taking             |
|                                                      |                                                            | Empathic concern               |
|                                                      |                                                            | Narcissistic entitlement       |
|                                                      |                                                            | Neuroticism                    |
|                                                      |                                                            | Openness                       |
|                                                      |                                                            | Religiosity                    |
|                                                      |                                                            | Self-esteem                    |
|                                                      |                                                            | Trait forgiveness              |
|                                                      |                                                            | Trait anger                    |
| **Variables related to the Offender**                | Conciliatory gestures: apology.                            |                                |
| **Variables related to the Interpersonal Relationship** | Quality of the relationship: Closeness, commitment.     |                                |
| **Variables related to the Offense**                 | Severity                                                   |                                |
|                                                      | Time                                                       |                                |

### 1.2.1 Variables associated to Episodic Forgiveness

### 1.2.1.1 Variables related to the Offended

Concerning the variables related to the offended, empathy has been large claimed as a predictor of forgiveness. Empathy can be defined as the ability to perceive the thoughts of others and feel their emotions (Kimmes & Durtschi, 2016). McCullough et al. (2003) described how the reasoning for the empathy-forgiveness link might be explained by the influence that empathy yields into replacing avoidance and revenge motivations by benevolence, as it produces care for the transgressor. The results of the meta-analysis from Riek and Mania (2011) confirmed the consistently correlation between empathy and forgiveness, with state empathy (rather than trait) granting the stronger effect. The primacy of state empathy is also supported by Fehr et al. (2010) and McCullough et al. (1998).

A second factor related to forgiveness is rumination of the offense. According to Skinner, Edge, Altman, and Sherwood (2003) rumination is "a passive and repetitive focus on the negative and damaging features of a stressful transaction; it includes lower order ways of coping, such as intrusive thoughts, negative thinking, catastrophizing, anxiety amplification,

self-blame, and fear" (p.242). Rumination has been negatively associated to forgiveness because it activates a negative view of the offense (Fehr et al., 2010).

A third factor involves attributional variables to the behavior of the transgressor such as intent to harm, responsibility, and risk of re-offense. Following Fehr et al. (2010), responsibility refers to what extend the offender has caused the offense whereas intent to harm states the goals of the offense. The risk of re-offense raises the expectation of the repetition of the offense following forgiveness (Ahadi, 2009). As the forgiver's attributions are positive (e.g., non-malicious intent) forgiveness increases, conversely, fixing on the negative (e.g., malicious intent) decreases the likelihood to forgive (Fehr et al., 2010).

Considering the association among positive attributions and forgiveness, Hampes (2016) proposed that some humor styles could also influence forgiveness. The author started from the idea that a positive sense of humor correlated with perspective-taking empathy and investigated how the four types of humor (affiliative humor, self-enhancing humor, aggressive humor and self-defeating humor) were associated or not to forgiveness. His results showed that self-enhancing humor, but not affiliative humor, was significantly and positively correlated with forgiveness measures, whereas aggressive and self-defeating humors were significantly and negatively correlated with forgiveness.

Two more factors that have been associated to forgiveness are linked to affect and consist on mood states and sate anger. Mood states denote the positive or negative dimension of mood and are constituted by a wide variety of emotions. As explained by Watson, Clark, and Carey (1988), a negative mood includes fear, anxiety, hostility, or nervousness, and is considered a factor of subjective distress. Positive mood, in opposition, is a measure of pleasurable engagement with the environment and constraints enthusiasm, mental alertness and joy. State anger refers to the emotional component, which ranges from irritation or annoyance to intense fury, presented in a specific situation and may change within a subject across different situations (Etzler, Rohrmann & Brandt, 2014). Fehr et al. (2010) hypothesized that state anger and a negative mood would be negatively correlated to forgiveness because the former is related to conflict-promoting behaviors, and the latter to the fact of perceiving the offense a threat. On the other hand, a positive mood could help to not seeing the offense as a problem. The results showed that whereas the link between forgiveness and state anger, and forgiveness and negative mood was supported, the positive mood had no effect.

Finally, the value that the offender places into the relationship it is also considered an important antecedent to forgiveness. Ahadi (2009) studied and demonstrated this link claiming that the more the person values the relationship, the more motivated is to preserve it.

**1.2.1.2 Variables related to the Offender**

Continuing focus in episodic forgiveness, some positive actions performed by the transgressor have been associated to forgiveness. The presence of an apology constitutes a key determinant (Ahadi, 2009; Fehr et al., 2010; McCullough et al., 1998, Riek & Mania, 2011). The fact that the offender demonstrates remorse reduces anger (Riek & Mania, 2011) and diminishes the idea of recidivism (McCullough, Pederse, Tabak, & Carter, 2014; Tabak, McCullough, Luna, Bono, & Berry, 2012).

In a recent study, Jeter and Brannon (2017) examined the effect that different types of apologies had on forgiveness. The authors created seven apology statements. Four of them were focused in general elements (statements include an offering of compensation; an expression of empathy; an acknowledgment that group harmony was violated, or an admission of guilt and/or wrongdoing) the remaining three included apologies focused on task (i.e., a need-based reason for a transgression; a competitive reason for committing a transgression; or a confusion reason related to the task rules and procedure). Their results indicated that the most effective apology was the one expressing a desire to recompense the offense.

**1.2.1.3 Variables related to the Relationship between Offended and Offender**

The quality of the interpersonal relationship it is also related to forgiveness. In this regard, McCullough et al. (1998) explained how closeness of the relationship is positively associated to forgiveness because of seven reasons: first, involves motivation to preserve relationships; second, includes long-term orientation; third, the interests of the members become merged; fourth, brings about a collectivistic orientation; fifth, partners experience more empathy; sixth, is easier that the victim reinterpret some transgressions as having been for his or her own good; and seventh, offenders are more likely to apologize. Also, the association between commitment and forgiveness has been demonstrated. According to Finkel, Rusbult, Kumashiro, and Hannon (2002) strong commitment promotes positive mental events, pro-relationship motives, and forgiveness. In the same line, Burnette, McCullough, Van Tongeren, and Davis (2012) stated that the commitment–forgiveness association appears to rest on simple intent to persist. The more individuals intend to persist and remain dependent

on their relationship, the more they are willing to forego vengeance to hold on to what they have.

Leaving apart commitment, Peets, Hodges, and Salmivalli (2013) studied the relationship between forgiveness and the interpersonal context of the hurt in a group of adolescents and found that offenses produced by a disliked transgressor lead to more unforgiveness than those caused by a liked offender.

### 1.2.1.4 Variables related to the Offense

Authors agree that a transgression view as severe and hurtful may be more difficult to forgive (Ahadi, 2009) because as explained by McCullough et al. (2003) they entail more permanent and less reversible consequences than non-severe offenses. In a recent study, Gerlsma and Lugtmeyer (2016) studied the relationship among types of offense and responses of revenge, avoidance or forgiveness in adolescents, and concluded that criminal offenses such as physical and sexual violence, reported less forgiving motivations than noncriminal transgressions (e.g., bullying). They also described that crimes and physical violence were associated to revenge motivation while sexual violence was linked to avoidance motivation.

### 1.2.2 Variables associated to Dispositional Forgiveness

Turning into dispositional forgiveness, research has focused on the study of the link between some personality traits and the tendency to forgive (McCullough, 2001). Agreeableness, perspective taking, and trait forgiveness are the traits that have demonstrated a clearest positive association to the tendency to forgive (Fehr et al., 2010; Riek & Mania, 2011). According to McCullough (2001) agreeableness involves empathy, generosity, care and altruism. In line with Fehr et al. (2010) perspective taking refers to the ability to assume the other point of view, and trait forgiveness is the tendency to forgive across time. Conversely, neuroticism -the tendency to respond with stress to life events- has been negatively associated to the disposition to forgive (Fehr et al., 2010).

In their review, Riek and Mania (2011) studied other personality traits linked to forgiveness that appeared to have an unclear association to the disposition to forgive (i.e., extraversion, openness, conscientiousness, narcissistic entitlement, trait anger, attachment, and cognitive need for structure). Similarly, self- esteem had demonstrated not effect (Fehr et al., 2010).

Also, Rey and Extremera (2014) studied the contribution of personality traits to interpersonal forgiveness, but they specially focused on the influence of emotional intelligence abilities

(managing emotions) in interpersonal motivations. Contrary to their expectations, the results indicated an association between the using and understanding of emotions and the motivation to avoid. The authors suggested that a possible rationale could be that having high emotional intelligence lead to the use of avoidance after a transgression as a self-protective mechanism instead of the use of revenge.

A final factor linked to forgiveness is religiosity. It has been demonstrated that people that perceived themselves as religious tend to give a significant value to forgiveness (McCullough, 2001). However, this does not mean that they tend to forgive more in specific situations. Riek and Mania (2011) studied the effect of religiosity on hypothetical and real incidents and proved that the correlation between religiosity and forgiveness was strong only in hypothetical scenarios. Thus, concluding that religiosity is more related to attitudes about forgiveness rather than tendency to forgive.

### 1.2.3 Demographic Variables

It has been theorized that gender could be correlated with forgiveness. Miller, Worthington, and McDaniel (2008) conducted a meta-analysis specifically on this matter and conclude that women tend to be more forgivingness than men. However, Fehr et al. (2010) found non-significant relationship among gender and forgiveness.

These authors also investigated the association between age and forgiveness as well as Riek and Mania (2011) did. The results of both studies are though opposing, while Fehr et al. (2010) found no support for the association between age and forgiveness, Riek and Mania (2011) sustained that age acted as a significant moderator in forgiveness relationships, for instance, as age increases it also increases the relationship between forgiveness and conscientiousness, forgiveness and perspective taking, and forgiveness and self-esteem. Conversely, as age increases, the relationship between forgiveness and depression decreases.

### 1.3 Measures of Forgiveness

A variety of measures have been developed to assess the different dimensions and types of forgiveness. As mentioned when describing the types of forgiveness, according to McCullough et al. (2002) and McCullough and Worthington (1999) the available instruments can be classified along three dimensions. First, specificity with which forgiveness is assessed includes dispositional, episodic, and dyadic forgiveness. Second, the direction of measurement involves granting or seeking forgiveness. Most instruments are concentrated

on the victim's experience of granting forgiveness, not the offender's experience of seeking forgiveness from God or from the victim or forgiving the self. Third, the method with which forgiveness is assessed includes self-ratings, behavioral observations or ratings of coded behaviors, and other methods.

In a recent systematic review (submitted) done by our research group, we reviewed original articles that describe development of the measures and compiled psychometric information (including instrument language and availability, original samples, instrument composition, estimated reliabilities of scores, evidence of construct validity, and an evaluation of each measure) to provide one basis for choosing which methods to employ in scientific studies.

A total of 43 forgiveness scales or other forgiveness measures were included in our systematic review. Figure 2 shows the number of new measures published every five years, starting from 1990. An accelerating pattern of scale publication can be seen.
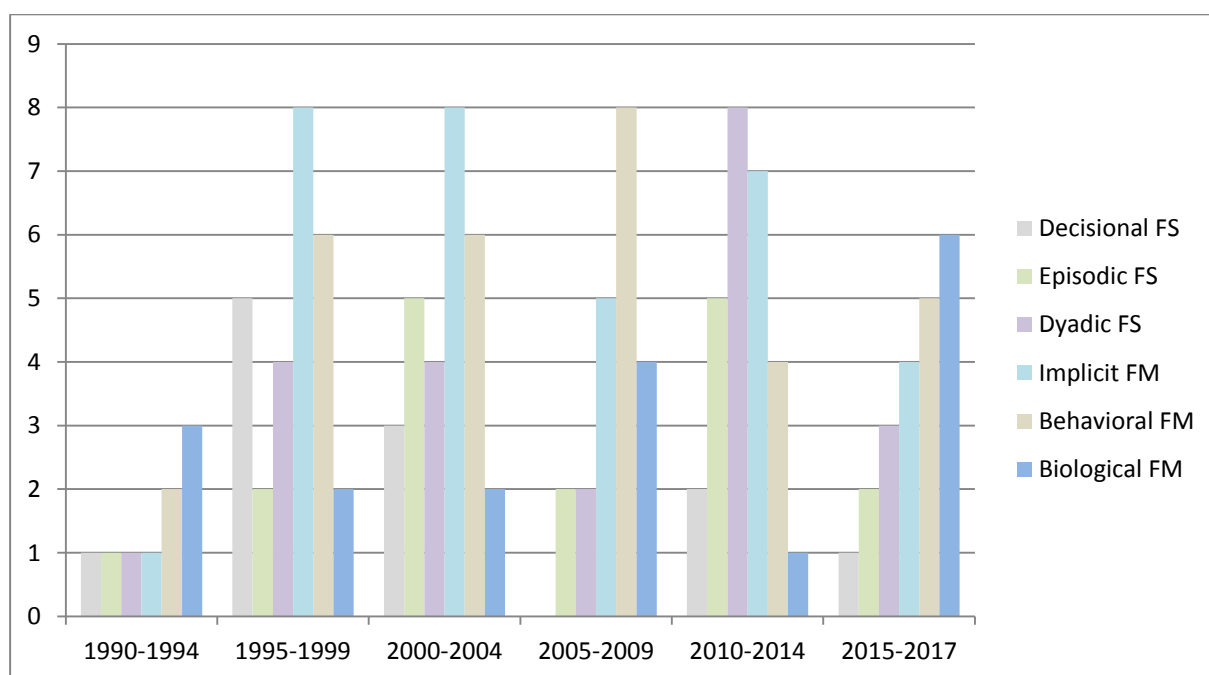


*Figure 2*. New measures published every five years. FS: Forgiveness Scales; FM: Forgiveness Measures.

Forgiveness measures were classified into two groups taking into account whether they are measures developed originally to assess forgiveness (i.e., scales of forgiveness) or whether they are extant methods applied to the assessment of forgiveness (i.e., other measures of forgiveness). Table 4 presents the measures included in each group.

As a general conclusion, the systematic review revealed that although the Enright Forgiveness Inventory (Subkoviak et al., 1995; for a review, see Worthington et al., 2015) appeared to be the strongest clinical assessment scale, the many trait and state instruments are strong for conducting research (Worthington et al., 2015). And that multimodal assessment using a combination of forgiveness scales plus new methods (implicit, biological, and behavioral) may enrich the study and understanding of forgiveness.

**Table 4**

*Reviewed Measures of Forgiveness*

| *Scales of Forgiveness* |
| --- |
| **Dispositional forgiveness** |
| Forgiveness of Others Scale (FOS; Mauger et. al., 1992). |
| Willingness To Forgive (WTF; Helb & Enright, 1993). |
| Psychological Profile of Forgiveness (PPF; Helb & Enright, 1993). |
| Family Forgiveness Scale (FFS; Pollard, Anderson, Anderson, & Jennings, 1998). |
| Forgiveness Questionnaire (FQ; Mullet, Houdbine, Laumonier, & Girard, 1998). |
| Forgiveness Attitudes Questionnaire (FAQ; Kanz, 2000). |
| Transgression Narrative Test of Forgivingness (TNTF; Berry, Worthington, Parrot, O'Conor, & Wade, 2001). |
| Forgiveness Likelihood Scale (FLS; Rye et al., 2001). |
| Tendency To Forgive Scale (TTF; Brown, 2003). |
| Willingness To Forgive Scale (WTFS; DeShea, 2003). |
| Heartland Forgiveness Scale (HFS; Thompson et al., 2005). |
| Trait Forgiveness Scale (TFS; Berry et al., 2005). |
| CAPER (Casulllo & Fernandez-Liporace, 2005). |
| Forgiving Personality Scale (FPS; Kamat, Jones, & Row, 2006). |
| Family Forgiveness Questionnaire (FFQ; Maio, Thomas, Fincham & Carnelly, 2008). |
| **Episodic forgiveness** |
| Enright Forgiveness Inventory (EFI; Subkoviack, et. al., 1995). |
| Transgression Related Interpersonal Motivations Inventory (TRIM- 12; McCullough, et. al., 1998). |
| Wade's Forgiveness Scale (WFS; Wade, Gorsuch, Rosik, & Ridley, 2001). |
| Rye's Forgiveness Scale (RFS; Rye, et. al., 2001). |
| Forgiveness Inventory (FI; Gordon & Baucum, 2003). |
| Transgression-Related Interpersonal Motivations inventory (TRIM-18; McCullough, Root, & Cohen, 2006). |
| Marital Offense-Specific Forgiveness Scale (MOFS; Paleari, Regalia, & Fincham, 2009). |
| Acts of Forgiveness Scale (AFS; Drinnon & Jones, 2009). |
| Cuestionario de Perdón en Divorcio-Separación (CPD-S; Yárnoz-Yaben & Comino, 2012). |
| BICAR (Pansera, 2012). |
| Workplace Forgiveness Scale (WPFS; Boonyarit, Chuawanlee, Macaskill,& Supparerkchaisakul, 2013). |
| Forgiveness Aversion Scale (FAS; Williamson, Gonzales, Fernandez, & Williams, 2014). |
| Forgiveness Reconciliation Inventory (FRI; Balkin, Harris, Freeman, & Huntington, 2014). |
| Decision to Forgive Scale (DTFS; Davis, Hook, et. al., 2015). |
| Group Forgiveness Scale (GFS; Davis, DeBlaere, et. al., 2015). |

**Dyadic forgiveness**

Interpersonal Relationship Resolution Scale (IRRS; Hargrave & Sells, 1997).

*Others measures of Forgiveness*

**Implicit forgiveness**

Implicit Relational Assessment Procedure (IRAP; Ferroni & Barnes-Holmes, 2014).

Implicit Association Test of Forgiveness (IATF; Fatfouta, Schröder-Abé, & Merkl, 2015).

**Behavioural forgiveness**

Conciliatory behaviour (Zechmeister, Garcia, Romero, &Vos, 2004).

Defection in a Prisoner's dilemma game (Exline, Baumeister, Bushman, Campbell, & Finkel, 2004).

Affective tone in a written response (Exline et. al., 2004).

Allocation of Money (Exline et. al., 2004).

Resource Distribution (Carlisle et al., 2012).

Cyberball paradigm (Dorn, Hook, Davis, Van Tongeren, & Worthington, 2014).

List of positive qualities (Dorn et al., 2014).

**Biological forgiveness**

Heart Rate (Lawler et al., 2003).

Blood Pressure (Lawler et al., 2003).

fMRI (Farrow et al., 2008).

Genetic polymorphisms (Kang, Namkoong, & Kim, 2008).

Oxytocin (Tabak, McCullough, Szeto, Mendez, and McCabe, 2011).

Salivary cortisol (Berry & Worthington, 2001).

## 1.4 Models of Forgiveness

As it has been exposed, there are different definitions of forgiveness and even though they are helpful to comprehend the concept, they do not provide a full understanding of the nature and process of forgiveness (Kaminer et al., 2000). To mitigate this limitation, several theoretical models of forgiveness have been described. McCullough and Worthington (1994) provided a classification of these models differentiating them into four categories: typographic models; developmental models; models based on psychological theories of personality and psychopathology; and, task-stage models. Later, Worthington (2006) designated a new classification containing just two categories (interpersonal and intrapersonal models of forgiveness) in where the author includes only task-stage models but omits some of the earlier theories and adds new propositions.

Taking into account that the proposal from Worthington (2006) corresponds to the task stage models described by McCullough and Worthington (1994), both classifications have been combined to create a unified list of the models of forgiveness that is represented in Table 5. Following the categories of this unified list, and mostly based on the descriptions done by McCullough and Worthington (1994) and Worthington (2006), some of the different models are next presented. A review of all the theories is beyond the scope of this dissertation. Thus, the description of the models based on psychological theories has been limited to a few of

them. Also, concerning the task-stage models, the focus has been established on the contemporary theories described by Worthington (2006) explaining just one of the earliest theories.

**Table 5**

*Unified classification of Models of Forgiveness*

| Typographic models | Developmental models | Models based on psychological theories | Task- Stage models | | |
|---|---|---|---|---|---|
| | | | Interpersonal models | Intrapersonal models | |
| Trainer (1981) | Spidell & Liberman (1981) | Pattison (1965) | Martin (1953) | *Process* Donelly (1982) | *Specific* Di Blasio (1998) |
| Nelson (1992) | Enright et al. (1989) | Lapsley (1966) | Loewen (1970) | Thompson (1983) | Malcom & Grenberg (2000) |
| Veenstra (1992) | Nelson (1992) | Smith (1981) | Augsburger (1981) | Smedes (1984) | Luskin (2003) |
| | | Brandsma (1982) | Nelson (1992) | Cunningham (1985) | Thompson, Snyder, Hoffman, & Rasmussen (2005) |
| | | Droll (1984) | Hargrave & Sells (1997) | Hope (1987) | |
| | | Todd (1985) | McCullough, Worthington, & Rachal (1997) | Pettit (1987) | |
| | | Gartner (1988) | Baumister, Exline & Sommer (1998) | Enright et al. (1991) | |
| | | Montville (1989) | Rusbult, Hannon, Stocker,& Finkel (2005) | Benson (1992) | |
| | | Hargrave (1994) | | Rosenak & Harnden (1992) | |
| | | Pingleton (1997) | | Worthington (2006) | |
| | | Vitz & Mango (1997) | | | |

## 1.4.1 Typographic models of Forgiveness

These models use different features to categorize forgiveness into different types or degrees (see Table 6). McCullough and Worthington (1994), Trainer (1981) and Nelson (1992) proposed three types of forgiveness considering the degree of the inner transformation of the forgiver toward the offender and the motivation to forgive. Besides, Venstraa (1992) suggested six ways of manifesting forgiveness after and offense. As described by Kaminer et al. (2000) although these models categorize forgiveness, they do not establish levels of

forgiveness; moreover they neither describe how it could be to move from one category to another.

**Table 6**

*Typographic models of forgiveness*

| Trainer (1981) | Nelson (1992) | Veenstra (1992) |
|---|---|---|
| *Role-expected forgiveness:* Externally manifested and accompanied by internal feelings of fear, anxiety and resentment. | *Detached Forgiveness:* Includes reduction in negative affect toward the offender, but no restoration of the relationship. | *Overlooking the offense.* *Excusing the offense.* *Condoning the offense.* *Pardoning the offense.* *Releasing the offender from blame.* |
| *Expedient forgiveness:* Performed to achieve something else and granted by hostility and condescension. | *Limited Forgiveness* Implies reduction in negative affect towards the offender and partial restoration of the relationship. | *Reestablishing trust with the offender.* |
| *Intrinsic forgiveness:* It is expressed and involves changes in feeling and attitudes toward the offender. | *Full Forgiveness* Includes total cessation of negative affect towards the offender and full restoration and growth of the relationship. | |

*Note.* Text adapted from McCullough & Worthington, 1994.

### 1.4.2 Developmental models of Forgiveness

These models are an adaptation of Kohlberg's model of moral development (Kaminer et al., 2000), and associate forgiveness with the acquisition of cognitive skills. Thus, they emphasize the development of reasoning skills as the key to forgive others. In this regard, the model proposed by Nelson (1992) and the model of Enright, Santos and Al Mabuk (1989) both cited by McCullough and Worthington (1994) attended to the cognition development of the forgiver. The two models agreed in proposing first a period of reasoning which is mainly egocentric. Then the reasoning turns to be linked to rules; and finally, it is motivated by a genuine interest on the other well-being. On the other hand, Spidell and Liberman (1981) cited by McCullough and Worthington (1994) focused on the changes on the reasoning of the offender. Table 7 summarizes the ideas of the authors.

**Table 7**

*Developmental models of forgiveness*

| Spidell & Liberman (1981) | Enright et al. (1989) | Nelson (1992) |
|---|---|---|
| **Stage 1.** Need for forgiveness is not felt. Guilt is inexistent. The primary motivation is maximization of pleasure.<br>**Stage 2.** Need for forgiveness is not felt. Interaction with others arises motivated by personal satisfaction. | **Stage 1.** Revengeful forgiveness Forgiveness is only possible if the offender is punished in a similar way of pain.<br>**Stage 2**. Restitutional forgiveness. Forgiveness occur as a result of feelings of guilty because of not forgiving or if exists restitution from the offender. | **Stage 1.** Preconsonance. Forgiveness reasons include self-interest and motivation to revenge.<br>Individuals are hurt by minor offenses. |
| **Stage 3.** Guilt appears due to internalized expectations. Role failure and needs of approval by significant others incite guilt.<br>**Stage 4.** Guilt is an objective judgement of the religious community. Laws violation provokes guilt.<br>**Stage 5.** Personal decision of accepting the principles stated by the religious community that guarantee the good for others. | **Stage 3**. Expectational Forgiveness. Forgiveness follows a social pressure.<br><br>**Stage 4**. Lawful Expectational Forgiveness follows a religious or moral pressure.<br><br>**Stage 5.** Forgiveness as Social Harmony. Forgiveness is used to maintain good relationships. | **Stage 2.** Consonance. Forgiveness is motivated by adherence to rules; and conceptions of fairness, justice and propriety. |
| **Stage 6.** Guilt and need of forgiveness arise as a result of not following the internalized standards. | **Stage 6.** Forgiveness as Love. Forgiveness increases the possibility of reconciliation with the offender. | **Stage 3.** Post consonance Forgiveness is motivated by the value granted to the relationship. |
| **Stage 7.** Recognition of the importance of God's grace as the unique mean to deal with the guilt and the need of forgiveness. | | |

*Note.* Table adapted form McCullough & Worthington, 1994.

### 1.4.3 Models based on psychological theories of personality and psychopathology

Some authors used the concepts proposed by different psychological theories (see Table 8) to describe the process and value of forgiveness. A summary of some of them is presented here.

Todd (1985) as cited by Sells and Hargrave (1998) described the use of confession and forgiveness within a Jungian system. Form this framework, forgiveness is considered an archetypal experience and it is used to confront and be relieved of guilt. Vitz and Mango (1997) cited by McCullough and Worthington (1994) extended Gartner's model of

Forgiveness (1988) and following the theory of Object relations conceived forgiveness as a process in where the self-object representations (i.e., good and bad aspects of the offender) are integrated resulting in a more balanced view of the offender. Finally, from a cognitive perspective Smith (1981) cited by McCullough and Worthington (1994) postulated a model of forgiveness that consist on conferring new connotations to the offense by the application of new constructs to the hurtful event.

**Table 8**

*Psychological theories used to describe forgiveness*

| Psychoanalytic | Jungian | Object relations | Existential | Cognitive | Family Systems |
|---|---|---|---|---|---|
| Lapsley (1966) Brandsma (1982) Montville (1989) Pingleton (1997) | Todd (1985) | Gartner (1988) Vitz & Mango (1997) | Pattison (1965) | Smith (1981) Droll (1984) | Hargrave (1994) |

### 1.4.4 Task- Stage models of Forgiveness

These models focus on the processes arising in the forgiver (intrapersonal processes) or between the forgiver and the offender (interpersonal processes) and describe stages to achieve forgiveness.

### 1.4.4.1 Interpersonal models of Forgiveness

Martin (1953) as cited by McCullough and Worthington (1994) described a process of five steps to forgive that concludes with the reestablishment of the relationship and includes from the forgiver the rejection of revenge; pardoning and complaining to the offender; and repentance from the offender.

Hargrave and Sells (1997) developed a model of forgiveness starting from family therapy context that underlined the role of forgiveness into restoring relationships. The model included four stations that are not successive and comprise two broader categories: exoneration and forgiveness (see Figure 3). The process of exoneration "is the effort of a person who has experienced injustice or hurt to lift the load of culpability of the person who caused the hurt" (p. 44), and it is reached by insight and understanding. The former refers to the identification of the mechanisms that cause pain, whereas "understanding" denotes empathy with the offender. The second category contains forgiveness itself and as the authors highlighted it is different from exoneration because "forgiveness requires some specific action regarding the responsibility for the injustice which caused the hurt" (p.44). Hargrave and Sells explained that forgiveness is achieved by giving an opportunity for

compensation so that the offended can act trying to reconstruct the trust in the relationship, and also by an overact of forgiveness in which offended and offender accord to pursue a new honest relationship in the future.

| | Categories | |
|---|---|---|
| | **Exoneration** | **Forgiveness** |
| **Stations** | Insight | Giving an opportunity for compensation |
| | Understanding | Overt act of forgiveness |

*Figure 3.* Process of Forgiveness according to Hargrave & Sells, 1997.

Even though Baumeister et al. (1998) admit the intrapersonal level of forgiveness, they do emphasize the interpersonal dimension, thus their model can be considered interpersonal. The authors conceived forgiveness as two-dimensional including an internal or intrapersonal state that involves the emotional attitude of the offended, and an interpersonal act that comprises the expression of forgiveness to the perpetrator. The combination of these two dimensions results in four types of forgiveness represented in Figure 4. First, total forgiveness occurs when negative emotions toward the offender are removed and the offended communicates to the offender that he/she is released from culpability. Second, no forgiveness, when no intrapersonal forgiveness neither interpersonal one exists. Another possibility is that the offended feels forgiveness intrapsychically toward the transgressor but does not tell him, this is named by the authors as silent forgiveness. Finally, a fourth type consists on hollow forgiveness, that occurs when the offended does not decrease the negative emotions but makes an interpersonal act expressing forgiveness to the offender.

| **Interpersonal Communication** | **Internal state** | |
|---|---|---|
| | **Present** | **Absent** |
| **Expressed** | *Total forgiveness* | *Hollow forgiveness* |
| **Not expressed** | *Silent forgiveness* | *No forgiveness* |

*Figure 4.* Typology of Forgiveness by Baumeister et al., 1998.

Another interpersonal model of forgiveness is postulated by Rusbult, Hannon, Stocker and Finkel (2005). The authors define forgiveness as "the victim's willingness to resume pretransgression interaction tendencies, instead of coming to behave toward the perpetrator in a positive and constructive manner" (p.186). They suggested that after a transgression people first feel angry emotions and a vengeance motive. Then they start a process of

transformation of their emotions and cognitions toward the transgression and the offender. And third, offenders act actively or passively to affect the relationship in a positive or negative way (Worthington, 2006). The combination of these elements results in four responses (see Figure 5) that Rusbult, Zembrond and Gunn (1982) explained regarding the dissatisfaction in close relationships. On one hand, offenders can act actively and affect negatively the relationship by choosing ending it (Exit); or they can act actively and affect positively the relationship by discussing the hurt (Voice). On the other hand, offenders can act passively and affect the relationship positively by waiting things to improve (Loyalty) or act passively and affect negatively by ignoring the offender (Neglect).

|        |         | Relationship affected | |
|--------|---------|-----------------------|-----------------|
|        |         | **Positively**        | **Negative**    |
| **Action** | **Active** | *Voice* | *Exit* |
|        | **Passive** | *Loyalty* | *Neglect* |

*Figure 5*. Responses of the offenders according to Rusbult et al., 2005.

Finally McCullough et al. (1997) advocated a motivational interpersonal model of forgiveness defining forgiveness as "the set of motivational changes whereby one becomes (a) decreasingly motivated to retaliate against an offending relationship partner, (b) decreasingly motivated to maintain estrangement from the offender, and (c) increasingly motivated by conciliation and goodwill for the offender, despite the offender's hurtful actions" (p.321). The authors emphasized empathy as the main enabler of forgiveness, and although they recognized the affective dimension of empathy as the most important they also highlighted the central role of the cognitive aspect by considering the others perspective.

**1.4.4.2 Intrapersonal models of Forgiveness**

Turning into intrapersonal models of forgiveness, different types can be found depending on if they focus on a specific dimension of forgiveness (i.e., emotion, cognition, decision), or if they understand forgiveness as a wider process involving diverse components (i.e., process models of forgiveness). Baskin & Enright (2004) and Wade, Worthington, and Meyer (2005) meta-analytically reviewed investigations of forgiveness interventions and provided detailed overviews of two main models of intrapersonal forgiveness intervention: process models of forgiveness and decision models of forgiveness. Following their results in the following we will focus on the description of these two models and at the end we will briefly mention other specific models.

### 1.4.5 Process Models

In the process models participants are encouraged to pass several steps in route to forgiveness that involve strategies which include cognitive, affective and behavioral components (Enright & The Human Development Study Group, 1991). As noted by Akhtar and Barlow (2016), two types of these models are the most common used in forgiveness interventions. The first is the one promoted by Enright and the Human Development Study Group (1991) and the second, the model advanced by Worthington (2006).

Enright and The Human Development Study Group (1991) proposed a model of forgiveness that arises from the idea of an injury as something that a person receives and that provokes a set of negative emotional reactions. The process to forgive this offense involves seven components (Figure 6). First, to be aware of the pain received. As the authors described, this is a basic stage because the pain constitutes a motivator for resolution. Once one is aware of the pain a need of resolution of the conflict appears, which constitutes the second component of the process. Third, the person needs to decide which strategy wants to resolve the conflict. Fourth, it is necessary to encounter a forgiveness motive. If the offended has found the forgiveness motive, then he or she can move to the fifth component, take the decision to forgive by doing a cognitive commitment to forgive the offender. Sixth, the offender needs to execute internal strategies of forgiveness as the authors describe, these strategies involve efforts to change the vision of the offenses but without distorting the reality. And finally, the seventh component involves the acts in favor to forgiveness.
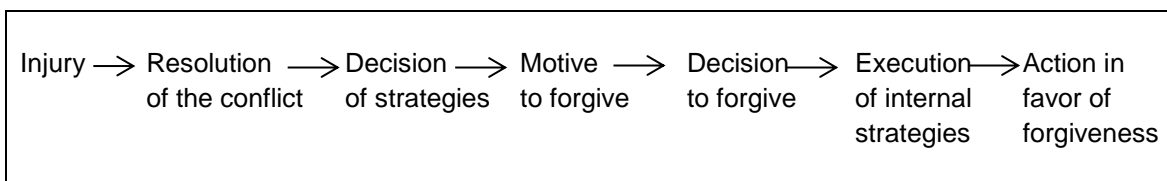


*Figure 6.* Components of the process of forgiveness by Enright &The Human Development Study Group, 1991.

The second process model is the biopsychosocial stress and coping theory of forgiveness developed by Worthington (2006). The author described transgressions as interpersonal stressors that people should handle. Transgressions let to perceive injustice gaps that mediate the way people perceive them as a threat or a challenge (see Figure 7). As explained by Worthington (2006) the perception of a transgression as a threat will produce unforgiving emotions and let to motivations of revenge. Conversely, the perception of the transgression as a challenge will let the person to try to find a meaning and to engage in

problem-solving. The strategies used to reduce the injustice gap or unforgiveness are coping strategies and could be emotion focused, decision focused or meaning focused, all of them effective. Within this theory the author differentiates two types of forgiveness: decisional and emotional. Decisional forgiveness "is a behavioral intention statement that one will seek to behave toward the transgressor like one did prior to a transgression" (Worthington, 2006, p. 56). Emotional forgiveness "is the juxtaposition of positive other-oriented emotions against negative ones, which eventually result in neutralization or replacement of all or part of those negative emotions with positive emotions" (p.58). The author highlighted that it is not important which type of forgiveness occurs first. However, he suggested that to achieve complete forgiveness the replacement of negative emotions by positive ones should exist, if not he refers to reduce of unforgiveness rather than forgiveness.
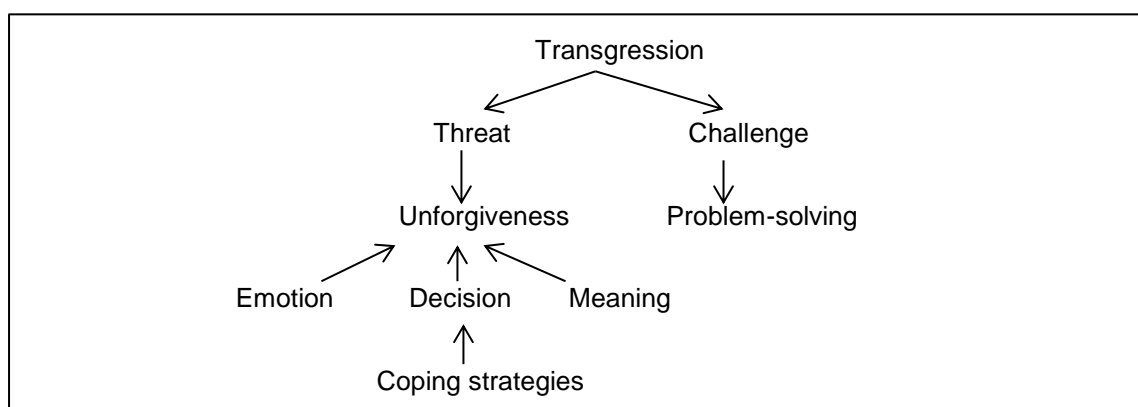


*Figure 7.* Elements of the Coping Theory of forgiveness from Worthington, 2006.

### 1.4.6 Decision Models

With regard to the decision models, they emphasize the choice made to forgive. In this regard it is remarkable the model postulated by Di Blasio (1998) who defines forgiveness as the cognitive letting go of resentment and bitterness and need for vengeance. The author accentuated the possibility of separating thoughts from feelings of hurt. He explained how negative thoughts take the energy of the person affecting also at an emotional level. And suggested that working on the release of such negativity and promoting the decision to forgive serves as healing.

### 1.4.7 Other specific models

Although less tested, other models of intrapersonal forgiveness intervention exist. For instance, Thompson et al. (2005) proposed a cognitive model of forgiving and focused on reframing as the strategy to forgive as can be noticed on the way they define forgiveness:

As the framing of a perceived transgression such that one's responses to the transgressor, transgression, and sequelae of the transgression are transformed from negative to neutral or positive. The source of a transgression, and therefore the object of forgiveness, may be oneself, another person or persons, or a situation that one views as being beyond anyone's control (e.g., an illness, "fate," or a natural disaster) (p.318).

In the same cognitive framework, Luskin (2003) defines forgiveness as the affirmative ability to remain at peace when one is unable to get what one wants and proposes nine steps to forgive: 1) telling one's story, 2) committing to forgiveness, 3) understanding what forgiveness is, 4) changing perspective, 5) stress relaxation, 6) adjusting unreasonable expectations, 7) refocusing on the positive, 8) empowerment, and 9) positively reframing one's story of hurt (Luskin, 2010).

On the other hand, Malcolm and Greenberg (2000) proposed an Emotion-Centered model of forgiveness in which negative affect and behaviors were transformed into positive ones in five phases. The first phase involves acceptance and awareness of strong emotions. In phase two (decision), the injured party realizes the importance of releasing unmet interpersonal needs. Phase three involves reframing, where the forgiving person's view of the offender shifts. In phase four, the injured party develops empathy and compassion for the offender. Finally, the forgiver moves forward and constructs a new narrative of the self and other.

## 1.5 Forgiveness Interventions

### 1.5.1 Types of Interventions

As it has been mentioned foregoing, the diverse models of forgiveness had let to the design of different types of interventions. This section presents a description of the ones that had been more used. The selection has been done considering the studies included on different meta-analysis conducted on the efficacy of forgiveness interventions (i.e., Baskin & Enright, 2004; Wade, Hoyt, Kidwell & Worthington, 2014; Akhtar & Barlow, 2016). Table 9 presents a resume of the characteristics of the studies selected. As it could be noticed the interventions proposed by Enright (1991; 1996) and Worthington (1998; 2001) are the more recurrent thus they are firstly examined. After the description of the interventions a summary of the basic elements for a forgiveness intervention is presented.

**Table 9**

*Summary of Research on interventions to promote Forgiveness*

| Year | Authors/ *Study* | N Tx* | Control | Population | Offense type | Model | Type of intervention | Mode | Length of intervention (sessions/ hour) | Results |
|---|---|---|---|---|---|---|---|---|---|---|
| 1993 | Helb & Enright | 13 | 11 | Eldery women | Varied | Process | Enright | Group | 8/ 1 | Tx group was more forgiving and more willing to forgive. |
| 1995 | Al Mabuk, Enright & Cardis, *Study 1* | 24 | 24 | Adolescents | Parental love deprivation | Decision | Workshop about commitment to forgive based on Enright 11-20 | Group | 4/ 1 | Tx group was more willing to forgive, but not more forgiving. |
| | Al Mabuk, Enright & Cardis, *Study 2* | 24 | 21 | Adolescents | Parental love deprivation | Process | Enright | Group | 6/ 1 | Tx group was more forgiving and more willing to forgive. |
| | McCullough & Worthington | 30; 35 | 21 | College students | Varied | Decision | Psychoeducational groups | Group | 1/1 | Both Tx groups had less revenge and more positive feeling for the offender. |
| 1996 | Freedman & Enright | 6 | 6 | Female | Incest | Process | Enright | Individual | 56/ 1 | Tx group was more forgiving, has greater hope, less anxiety and less depression. |
| 1997 | Coyle & Enright | 5 | 5 | Men | Abortion | Process | Enright | Individual | 12/ 1.30 | Tx group was more forgiving, has less anxiety, anger and grief. |
| | McCullough et.al., | 13; 17 | 40 | College students | Varied | Process | Empathy-oriented Forgiveness Seminar | Group | 8/ 1 | Both Tx groups resulted in more cognitive empathy. The Empathy Tx resulted in more affective empathy and more forgiving. |
| 2000 | Worthington et al. *Study 1* | 80 | 10 | College students | Varied | Decision | Empathy based interventions. | Group | 1 day/1 | No differences on Forgiveness across time between groups |
| | Worthington et al. *Study 2* | 55 | 9 | College students | Varied | Process | Empathy based interventions. | Group | 1 day/ 2 | No differences on Forgiveness across time between groups. |
| | Worthington et al. *Study 3* | 83 | 23 | College students | Varied | Process | REACH | Group | 1 day / 2.10 | No differences on Forgiveness across time between groups. |
| | Ripley & Worthington | 30; 28 | 28 | Married couples | Varied | Process | REACH | Group | 2 days /3 | Tx groups result in better communication but not more forgiveness. |
| 2002 | Rye & Pargament | 19  20 | 19 | Christian college female | Romantic hurt | Process | Secular and religious | Group | 6/ 1.30 | Tx groups were more forgiving; less depressed |

| Year | Authors | | | Population | Offense | Type | Model | Format | Sessions | Results |
|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | forgiveness group | | | and had more existential well-being. |
| 2003 | Freedman & Knupp | 5 | 5 | Adolescents | Parental divorce | Process | Enright | Group | 8/ 1 | No difference in changes in forgiveness between the experimental and the control group. |
| 2004 | Lin et al. | 7 | 7 | Substance dependent clients | Varied | Process | Enright | Individual | 12/ 1 | Tx group had greater improvement in forgiveness and self-esteem, less anxiety, depression, trait anger, and vulnerability to drug use. |
| 2006 | Harris et al. | 115 | 102 | Adults | Interpersonal transgressions | Process | Forgiveness Training Program | Group | 6/ 1.30 | Tx group decreased offense-specific unforgiveness. |
| | Makinen & Johnson | 24 | | Couples | Attachment injury | Process | Emotionally Focused therapy | Individual | 13 | Couples that resolved the attachment injury reported greater level of forgiveness. |
| | Reed & Enright | 20 | | Women | Spousal emotional Abuse | Process | Enright | Individual | 28/1 | FT[**] was more efficacious in reducing anxiety, depression, and posttraumatic stress symptoms. |
| | Wade & Goldman | 144 | | College students | Varied | Process | REACH | Group | 2/ 3 | The reduction in desires for revenge toward the offender over time was significant for women but not for men. The number of men in the group was negatively related to desires for revenge for women and empathy for men. |
| 2009 | Ingersoll-Dayton, Campbell & Ha | 20 | | Eldery | Varied | Process | Enright | Group | 8/2 | Tx group increased forgiveness and had improvement on depression and health functioning but not changes in anxiety. |
| | Shectman, Wade & Khoury | 65 | 81 | Arab Israeli adolescents | Victims of ethnic conflict | Process | REACH | Group | 12 | Tx reported more empathy and greater reductions in endorsement of |

| Year | Authors | | | | Population | Offense | Type | Approach | Format | Sessions | Results |
|---|---|---|---|---|---|---|---|---|---|---|---|
| | | | | | | | | | | | aggression, revenge, avoidance. |
| | Wade & Meyer | 11 | 9 | 8 | Adults | Varied | Process | REACH | Group | 4/ 1.30 | Both Tx groups helped to reduce unforgiveness, but neither increased empathy. |
| | Wade, Worthington & Haake | 52 | 49 | 43 | College students | Interpersonal offenses | Process | REACH | Group | 2/ 3 | Participants reduced unforgiveness and increased forgiveness regardless of treatment condition. |
| | Waltman et al. | 9 | | 8 | Patients with coronary artery disease | Varied | Process | Enright | Individual | 10/1 | Tx group showed significantly fewer anger-recall induced myocardial perfusion defects and greater gains in forgiveness. |
| 2010 | Sandage & Worthington | 32 | 30 | 36 | College students | Varied | Process | Empathy-oriented Forgiveness Seminar | Group | 6/1 | Tx groups facilitated forgiveness better than the control group. |
| | Toussaint, Peddle, Cheadle, Sellu & Luskin | | | | Adults | Ethnic conflict | | Cognitive behavioural approach | | | Forgiveness education improved mental well-being and gratuitous dispositions. |
| 2011 | Baskin, Rhody, Schoolmeesters, & Ellingson, | 54 | | 58 | Adoptive parents | Varied | Process | Enright | Group | -/36 | Tx group improved in forgiveness, marital satisfaction and depressive symptoms. |
| 2012 | Goldman & Wade | 41 | 39 | 32 | College students | Interpersonal hurt | Process | REACH | Group | 6/ 1.30 | Tx group reported greater reductions in desires for revenge. |
| 2013 | Allemand, Steiner & Hill | 52 | | 26 | Adults | Interpersonal hurt | Process | REACH | Group | 2/3.5 | Tx group reduced the levels of perceived actual transgression painfulness, transgression-related emotions and cognitions, and negative affect. |
| | Park, Enright, Essex, Zahn-Waxler, & Klatt | 48 | | | Female south Korean adolescents | Aggressive victims | Process | Enright | Group | 12 | Tx decreases in anger, hostileattribution, aggression, and delinquency at, and increases in empathy. |

*Tx: Treatment ; **FT: Forgiveness Therapy

**1.5.1.1 Enright and The Human Development Study Group Intervention to forgive others**

According to their model of forgiveness, Enright and the Human Development Study Group (1996) developed an intervention which encompasses 20 separate units within four phases (see Table 10). First, an uncovering phase in which the person becomes conscious of the problem and the emotional pain associated. Second, a decision phase in where decision-making strategies are potentiated to get new ways of healing. Third, a work phase that tend to understand the offender by reframing the way the victim sees him. And, finally a deepening phase where, as described by the authors, a forgiver may realize gifts returned to self (Enright et al., 1996, p. 111).

In each phase some questions are posed and as participants reflect about them they engage into the 20 psychological variables involving the affective, behavioral, and cognitive aspects of forgiveness (Freedman & Knupp, 2003; Enright and The Human Development Study Group, 1991). However, before entering through the stages Enright (2001) describes a preparation phase in where invites participants to reflect about the harmful situation by responding to the following questions: (a) who is the offender?; (b) how deeply is the hurt received?; (c) which offense will be the focus of the process?; (d) what are the specifics of the incident?; (e) who was at fault?; and, (d) was the person truly unfair?.

Importantly Enright (2001) proposes not starting the process of forgiveness alone but choosing someone to talk about it. He argues that having a companion would help to avoid entering in a negative dynamic. Besides, the author suggests the use of a journal during the forgiveness process and provides numerous questions that individuals can use for reflection (Ingersoll et al., 2009).

**Table 10**

*Process of Forgiving Another by Enright and the Human development study group (1996)*

**Uncovering Phase:** To examine the amount of anger resulting from an offense
1. Examination of psychological defenses. *Have you avoided dealing with your anger?*
2. Confrontation of anger; the point is to release, not harbor, the anger. *Have you faced your anger?*
3. Admittance of shame, when this is appropriate. *Are you afraid to expose your shame or guilt?*
4. Awareness of cathexis. *Has your ager affected your health?*
5. Awareness of cognitive rehearsal of the offense. *Have you been obsessed about the injury?*
6. Insight that the injured party may be comparing self with the injurer. *Do you compare your situation with that of the offender?*
7. Realization that oneself may be permanently and adversely changed by the injury. *Has the injury caused a permanent change in your life?*
8. Insight into a possibly altered "just world" view. *Has the injury changed your worldview?*

**Decision Phase:** To decide and commit to forgiveness
9. A change of heart, conversion, new insights that old resolution strategies are not working.
10. Willingness to consider forgiveness as an option
11. Commitment to forgive the offender
**Work Phase:** To take concrete actions
12. Reframing, through role taking, who the wrongdoer is by viewing him or her in context
13. Empathy toward the offender
14. Awareness of compassion, as it emerges, toward the offender
15. Acceptance and absorption of the pain
**Deepening Phase:** To discover meanings and release from emotional prison
16. Finding meaning for self and others in the suffering and in the forgiveness process
17. Realization that self has needed others' forgiveness in the past
18. Insight that one is not alone
19. Realization that self may have a new purpose in life because of the injury
20. Awareness of decreased negative affect and, perhaps, increased positive affect, if this begins to emerge, toward the injurer; awareness of internal, emotional release

The Enright model has been applied in adolescents (Al Mabuk, et al., 1995; Freedman & Knupp, 2003; Park et. al, 2013), adults (Freedman & Enright, 1996; Coyle & Enright, 1997; Lin et al., 2004; Reed & Enright, 2006; Waltman et al., 2009; Baskin et al., 2011) and elderly (Helb & Enright, 1993; Ingersoll-Dayton et al., 2009). And also in specific offense contexts: parental love deprivation (Al Mabuk, et al., 1995); incest survivors (Freedman & Enright, 1996); abortion (Coyle & Enright, 1997); parental divorce (Freedman & Knupp, 2003); and, spousal emotional abuse (Reed & Enright, 2006).

Results of the studies indicate that when used in its full version the model is an effective psychotherapeutic intervention to help people forgive others. Besides, according to Akhtar and Barlow (2016) it is the most effective process model when individually applied (SMD= -1.26, 95% CI [1.86, 0.65]).

### 1.5.1.2 The Pyramid model of Forgiveness

Worthington (1998) developed a five-step model to get forgiveness popularly known as REACH which is the acronym of the steps that includes (see Figure 8). According to the author to achieve forgiveness first it is necessary to recall the offense that means conceding that a wrong was received. The rationale for this first step is to help people to talk about the hurt and elaborate it without experiencing a high emotional response (Worthington, 1998 p.117). Second, it is needed to build empathy for the offender by trying to take the offenders perspective about what he or she was thinking and feeling throughout the wrongdoing. As highlighted by the author this is the key step of the model, and pursues to counteract the fear produced by the hurtful event by promoting state-empathy to affect as much positive emotional responses as possible (p.120). A third step is to offer an altruistic gift of

forgiveness to the offender. Worthington (2006) explained that to achieve this stage is necessary to induce humility through the experience of guilt, gratitude and gift. The basis is that once the person realizes himself also as an offender he or she thoughts about the experience of receiving forgiveness could be ready to feel forgiveness as a gift to the offender. If so, then he or she can move to the fourth step, the commitment to forgive, by telling to someone the decision made to forgive. The person is invited to write a forgiveness letter and to read it aloud and (if desired) to send it to the offender. Finally, the author stresses the difficulty of maintaining forgiveness and the possibility of doubt about it. Therefore as a fifth step, suggests strategies to hold on to forgiveness such as rereading the forgiveness letter and the need of starting the pyramid again.

| R | **Recall the hurt** |
|---|---|
|   | Encouragement to remember the offense and the associated thoughts, feelings and behaviors in a supportive, nonjudgmental environment. |
| E | **Empathizing with the offender** |
|   | Exercises to try to imagine the thought and feelings of the offender before and during the offense. |
| A | **Altruistic gift** |
|   | To develop a healthy state of humility and to engender the emotion of gratitude for receiving forgiveness. |
| C | **Commit forgiveness** |
|   | By writing and reading a letter of forgiveness that if desired can be sent to the offender. |
| H | **Hold forgiveness** |
|   | Maintaining the gains achieved by forgiving. |

*Figure 8.* Components of the Pyramid model of Forgiveness. Text inbox taken from Wade and Worthington, 2005.

Together with the Enright model, the REACH is one of the most used interventions to promote forgiveness (Akhtar & Barlow, 2016). It has been majority applied to study forgiveness of varied offenses in college students (McCullough & Worthington, 1995; McCullough et al., 1997; Worthington et al., 2000; Wade & Goldman, 2006; Wade et al., 2009; Goldman & Wade, 2012). Still it has been also applied to adults (Ripley & Worthington, 2002; Wade & Meyer, 2009; Allemand et al., 2013). Besides, some studies have used the REACH model to study specific offenses. In this line, Schectman et al. (2009) applied the model to victims of ethnic conflict. And both Goldman and Wade (2012) and Allemand et al. (2013) did focused on interpersonal hurts.

As pointed by Wade et al. (2005) the REACH intervention has been effective to help to forgive when compare to no treatment, but it has not demonstrated more efficacy than other treatment conditions such as communication based interventions.

### 1.5.1.3 Empathy based interventions

McCullough et al. (1997) developed an Empathy- oriented Forgiveness Seminar including eight sessions divided into two stages. Stage one seeks to build rapport and discuss the particular interpersonal hurts and involves sessions 1 to 3. And stage two specifically encourages empathy through four more sessions. In session 4, participants are taught to view forgiving as a prosocial, potentially relationship-restoring behavior. Session 5 includes written and verbal exercises to recall times in the past where participants had needed to be forgiven. In session 6, the leaders promote the discussion of the attribution error and development of attributions for offender's transgressions. Session 7 focuses on the consideration of the offender's state of need of forgiveness. And finally in session 8, participants are taught strategies to maintain treatment gains.

In their study the authors compared the efficacy of the empathy oriented seminar toward a comparison seminar and a waiting list control condition. They hypothesized that the empathy group would report better levels of forgiveness, as well as cognitive and affective empathy. Results supported their assumption except for the cognitive empathy which was not superior in the empathy group relative to the comparison and the waiting list. The authors conclude that there is an empathy- forgiving link in which empathy works as the facilitator to forgiveness.

In the same line Worthington et al. (2000), conducted two forgiveness psychoeducational groups interventions focused on empathy fostering. Both where similar in content, but the first intervention had one hour of duration whereas the second had two hours. The interventions started with a discussion of the hurts and the difficulties to forgive. Next, leaders justified forgiveness as a benefit to the relationship and as a benefit the forgiver. Following, they invited participants to imagine causes for the offender's behavior. Subsequent, participants were stimulated to self-forgiveness for any influence they could have on the offense. Finally, they were asked to write a letter of their feelings to the offender.

The results indicated that the effectiveness of a technique employed to promote forgiveness depend on the time spent and the authors conclude that forgiveness takes time.

Sandage and Worthington (2010) developed a reduced version of the Empathy-oriented Forgiveness Seminar employed by McCullough et al. (1997). Instead of eight sessions they seminar consisted on six. The first two sessions were centered on building rapport, processing the emotional dynamics of the particular hurts each participant had incurred, and examining the effectiveness of coping strategies for resolving the hurts. Sessions 3–5

involved the empathy work. Participants were encouraged to think about someone who had forgiven them and write about it. Finally, in session 6 the focus strived on finding meaning and learning lessons from the personal hurt. All sessions included written and oral exercises so that participants could process and restructure emotional experience (Sandage & Worthington, 2010, p.42).

The authors compared the effectiveness of the empathy seminar with no intervention and with a self- enhancement seminar. This seminar included also six sessions. Sessions 1 and 2 were similar to the empathy seminar but sessions 3 to 6 instead of focused on empathy to the offender were focused on the social, emotional and psychological benefits of forgiveness.

The results indicated that both the empathy-based and the self-enhancement seminars were effective in endorsing forgiveness when compared to the wait-list control group. However, the empathy-based seminar did not produce more forgiveness than the self-enhancement one. The authors suggested that a possible reason explaining this lack of superiority of the empathy seminar could be the time-dosage effect. As they state: empathy for a transgressor takes time to build, but it takes little time to persuade people that it is to their benefit to forgive (Sandage & Worthington, 2010, p. 53).

### 1.5.1.4 Interventions for romantic hurt

Rye and Pargament (2002) specifically studied offenses in romantic relationships in college students. The authors developed two versions of a forgiveness intervention, one secular and the other religious. The intervention was the same in both groups but some particularities where specified in the religious group (see Table 11). Every session included some activities and a home exercise. The discussion of the exercise served as the opening activity of each following session. The authors compare these interventions with a non-intervention group. Participants in both treatment conditions reflected more forgiveness than participants that did not received treatment. However, no differences between the secular and the religious group where found, indicating than forgiveness intervention was effective irrespective of whether include or exclude religious (Rye & Pargament, 2002, p. 439).

**Table 11**

*Secular and Religious Forgiveness Intervention by Rye and Pargament (2002)*

| Session 1 | Activities | Guided meditation. |
|---|---|---|
| | | Discussion of the nature of the hurt. |
| | Home exercise | Letter to the offender. |
| | Particularities RG | Emphasis on religious beliefs. Consideration about how their religiosity has been affected by the offender's wrongdoing. |
| Session 2 | Activities | Discussion of the general way to handle anger. |
| | Home exercise | Inventory of grudges. |
| | Particularities RG | Attention to how anger is portrayed in New Testament, through the figures of Christ and Paul. |
| Session 3 | Activities | Dyads working on replacement of maladaptive cognitions. |
| | | Introduction of forgiveness as a possible strategy. |
| | Home exercise | S: Lessons that can be learned through emotional pain. |
| | | R: How prayer can be helpful to forgive. |
| | Particularities RG | Consideration of how grudges affect one's religious life and how negative self-statements are contrary to God views. |
| Session 4 | Activities | Review of the definition of forgiveness. |
| | | Discussion of the benefits and difficulties. |
| | | Consideration of the offender's qualities. |
| | Home exercise | Reading a passage about a case of forgiveness. |
| | Particularities RG | Consideration of Forgiveness as a Leap of Faith and the role of compassion in Christian Theology. |
| | | The reading included the idea of drewing upon the religious faith to help forgiveness. |
| Session 5 | Activities | Exploration of ways in which the members have hurt other people. |
| | | Therapeutic ritual with a rock symbolizing the pain. |
| | Home exercise | Reading a passage about the forgiveness process. |
| | Particularities RG | Discussion of how they can draw upon their religious resources. |
| Session 6 | Activities | Discussion of reconciliation. Identification of the forgiveness stage of participants. |
| | Particularities RG | Consideration of reconciliation from a religious point of view. |

*RG: Religious Group*

### 1.5.1.5 Forgiveness Training Program

Harris et al. (2006) developed a six- week forgiveness training program combining a cognitive behavioral strategy with psychoeducational elements, and heart focused meditation. Table 12 shows the activities done in each session. The authors compared the intervention group with a no treatment group. The main goal of the intervention group consisted on helping participants to replace their narrative about the complaint by a more tolerant and less hurtful form. Besides they pursued to provide alternatives to negative rumination and to help participants to be more flexible in their responses to future offenses. Contrary to other interventions the recalling of the grievance is not a step in this model because authors consider that enhances the suffering. The results indicated that although

unforgiveness was reduced in both groups, the training in forgiveness accelerated the process.

**Table 12**

*Main Activities for the Six 90-Minute Sessions of the Stanford Forgiveness Project*

Session 1
• Introductions and ground rules for the group.
• Overview of the training.
• Negative and positive visualizations.
• Introduction to the physiology of both unforgiveness and forgiveness.
Session 2
• Details of physiology of the sympathetic and parasympathetic nervous systems vis-à-vis forgiveness.
• Benefits of practicing visualizations emphasized (as they are throughout the training).
• Definition of a grievance.
• Clarification of what forgiveness is and what it is not.
• Choosing to respond, rather than react.
• Quick focus exercise presented and practiced.
Session 3
• Core values visualization and importance of focusing on the positive.
• Competition between negative cognitions, grievances, and positive states of mind.
• Emphasis on importance of personal rules in the grievance process.
• "Advice from the heart" concept (heart focus) and tapping in to intuitive wisdom capabilities.
Session 4
• Positive visualization exercise reviewed. Focus on REBT, and the "ABCDE" model.
• Practice disputing personal negative beliefs/rules.
Session 5
• Practice rational emotive imagery.
• Complete cognitive disputation of a participant's story with help from the group.
• Focusing on the stories we tell ourselves and others as major indicators of how thoroughly we have forgiven.
• Writing exercise using the heart focus and retelling grievance narrative.
Session 6
• Overview of major highlights from the group.
• Emphasis on two kinds of forgiveness: General and specific.
• Reminder to ask the "key questions".
• Review of the two pathways to forgiveness—the head and the heart.

*Note.* Table retrieved from Harris et al., 2006.

## 1.5.2 Basic elements for a Forgiveness intervention

The results of the meta-analysis reviewed (Baskin & Enright, 2004; Wade et al., 2014; Akhtar & Barlow, 2016) indicated that forgiveness interventions are effective in reducing negative affect, cognitions and behavior (unforgiveness) and promoting emotional well-being. Nonetheless they also underlined that some elements (Figure 9) might be considered to reach success.
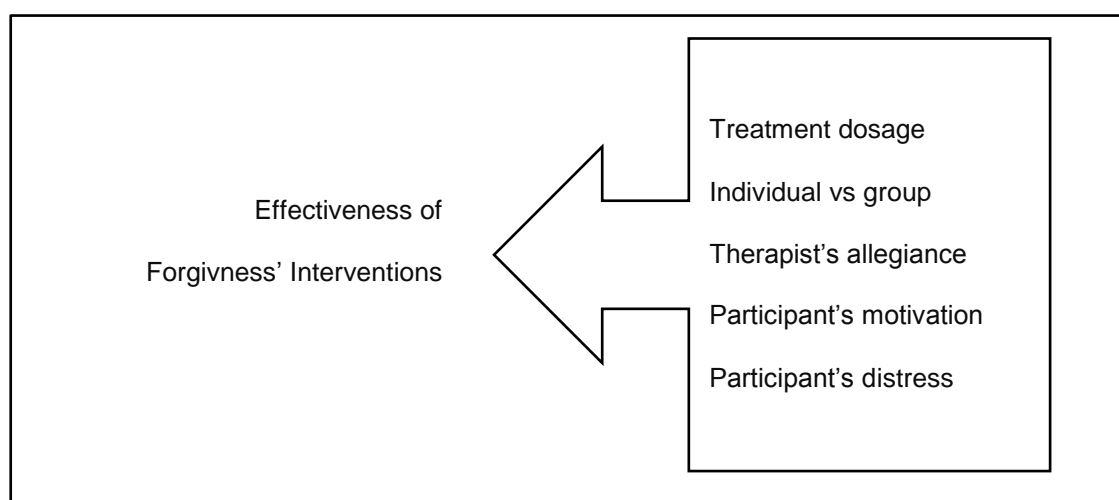
*Figure 9.* Elements for the efficacy of forgiveness interventions.

The **duration of the treatment** is the main factor of effectiveness. The longer the intervention is the best results on forgiveness are obtained. Specifically, Worthington et al. (2000) determined that interventions lasting less than 2- hours will not produce an effect on forgiveness.

Additional to treatment dosage all authors agree that the type of model used is not very important. However, they indicated that in general the Enright model produces the best results. Besides, although the individual and groups modalities demonstrated good effects it seems that **individual interventions** reach the better forgiveness. Moreover, psychotherapeutic interventions demonstrated superior outcomes than psychoeducational approaches.

Interestingly, **allegiance to the intervention** from the therapist appeared to be another important element to reach effectiveness (Wade & Meyer, 2009; Wade et al., 2009). That means that as long as the therapist believes in the promotion of forgiveness no matter which technique he or she employs, rather the clinician can use the method adequate with the personal orientation.

In the same line, it is important to assess the **stage of motivation** regarding forgiveness of the participant. Taking into account that forgiveness is a choice it appears inadequate that the therapist focuses on working on the process if the participant does not desire to forgive. The motivation of the person should be considered either when initiating to work on forgiveness or when a process of forgiveness has already started, to assess if it is worthy to pass to another step (Wade et al., 2005).

Referent to characteristics of the offended, research demonstrated that age, gender and life status do not affect the effectiveness of the interventions. Conversely, people who present greater **distress** benefit more from working on forgiveness.

### 1.5.3 Ingredients for a forgiveness intervention

Although other treatments have been proved to be effective enhancing forgiveness, the specific forgiveness interventions have demonstrated faster results (Harris et al., 2006). According to Recine (2015) and Wade et al. (2005) the specific ingredients that an intervention should include to promote forgiveness are the followings: (a) defining forgiveness; (b) helping clients remember the hurt; (c) building empathy in clients for perpetrator; (d) helping clients acknowledge their own past offenses; (e) encouraging commitment to forgive the offender; and, (f) overcoming feelings of unforgiveness. In their review Wade et al. (2005) presented a clearly reasoning for the use of each element. Below it is presented a summary of the description, purpose of each element, main interventions (when reported), and mechanism of change made by the authors:

|  | **Defining forgiveness** |
|---|---|
| *Description* | To choose forgiving someone it is necessary to understand what means to forgive. |
| *Purpose* | To clarify the therapeutic goals and avoid confusion and victimization. |
| *Interventions* | Didactic definition of the concept and discussing similarities and differences with related terms. |
|  | Contrasting what the person understands by forgiving. |
| *Mechanism of change* | Understanding the process increases the possibility f consider it an option. |
|  | **Helping clients remember the hurt** |
| *Description* | It consists in assisting participants to recall the offense within a supportive setting. This can be done by encourage participants to reflect on the hurt privately or in groups. |
| *Purpose* | To express and understand emotions. |
| *Interventions* | Discussion of negative emotions and application to oneself. |
|  | Discussion of mechanisms of defense and the role they have hiding the hurt. |
|  | Discussion of the effects of the offense on the participant's worldview. |
|  | Inventory of resentments. |

Questions examining past hurts.

Writing letters to the offender expressing the pain.

Guided imagery of meeting the offender.

Didactic material about the process of experiencing a hurt.

*Mechanism* Reduction of the pain and the impact of the offense.

*of change*

**Building empathy in clients for perpetrator**

*Description* To help participants to take their offender's perspective and to experience their feelings.

*Purpose* To see the offender and the offense as more understandable and human.

*Interventions* Reframing the offense by discussion the situational factors that led the offender commit the offense.

Exercise to explore the feeling of the offender.

Didactic instruction challenging the notion that the offender is better off than the participant.

Personal reflection of situational advantages that participants have over the offender.

Didactic instruction on the ways one might view and offender that lead to greater or less empathy.

Encouragement to see the strengths and frailties of all people.

Lecture on how empathy helps to develop forgiveness.

Discussion of a story intended to introduce empathy.

Education of perspective taking.

Written exercises to understand the goals and feeling related to the offense.

*Mechanism* Reduction of negative thoughts and emotions and increase of positive

*of change* ones by connecting with the offender.

**Helping clients acknowledge their own past offenses**

*Description* To help participants to remember themselves as offenders.

*Purpose* To lead to a greater willingness in the victim to extend the same gift to their offenders.

*Interventions* Discussion of failing with others.

Sharing offenses committed and rating the degree of forgiveness received.

Didactic instruction on the reality that all people hurt others some time.

Completion of a chart of times when participants have been offenders.

Exercise to recall a specific offense committed to another.

Guided imagery to recall all the people participants had harmed.

Discussion of the differences between amends and apologies and when to use them.

*Mechanism of change*     Reduction of the attribution error and by understanding that all people are fallible and how desirable feels receiving forgiveness.

**Encouraging commitment to forgive the offender**

*Description*     This commitment can be related to work toward forgiveness or to specifically forgive an offense.

*Purpose*     To set goals and motivation through the process.

*Interventions*     Discussion of consequences of committing forgiveness.

Signature of a contract of forgiveness.

Discussion in partners about the need for courage to choose to forgive.

Group discussion of fear of change.

Script to practice forgiving of self and others.

Letter to offender including a statement of a commitment to forgive.

Ritual of a stone that symbolizes the consequences of the hurt. Participants were told to discard the stone when they were ready to commit forgiveness.

Discussion of how empathy and humility helps to commit forgiveness.

*Mechanism of change*     Prepares participants to the process of forgiveness.

**Overcoming feelings of unforgiveness**

*Description*     In the process of forgiving exists the reduction of negative emotions, thoughts and behaviors and the increasing of positive ones. But this second component it is not always reached or may involve more time. Thus, strategies to reduce unforgiveness are often an important component of the intervention.

*Purpose*     To reduce negativity.

*Interventions*     Discussion of anger as a natural result of pain.

Discussion of ways of dealing with anger and interpersonal conflict.

Exercise to accept the pain.

Discussion of negative results of maintaining grudges.

Discussion of cognitive reframing to stop rumination.

Discussion of pros and cons of nurturing the hurt.

*Mechanism*      These interventions do not promote forgiveness, but move beyond the
*of change*       negative effects of the offense.

In a recent publication, Freedman and Zarifkar (2016) presented a guideline for therapists that want to work on forgiveness. According to them it is necessary to consider the following tips:

1. **An apology is helpful but not necessary to forgive.** The authors described how unilateral forgiveness (forgiveness without receiving an apology) can be view as negative, yet it is common that an apology lacks. Thus, they encouraged therapists to help clients to realize that an apology is not necessary to forgive and to differentiate forgiveness from reconciliation. They also underlined the role of the severity of the offense in the necessity of an apology.

2. **Forgiveness takes time and timing of forgiveness is important.** The authors highlighted the counterproductive effects of trying to faster the process of forgiveness and remembered that, as in other therapeutic approaches, participants may require reprocessing sessions.

3. **Justice can occur together with forgiveness**. Together with forgetting, condoning or reconciliation it is common to misunderstood forgiveness as being contrary to justice. The authors suggested help clients to understand that justice can happened regardless forgiveness and encouraged the differentiation between seeking revenge and desiring public justice.

4. **Anger and resentment have a role in the process of forgiveness.** The authors explained how feeling anger and resentment after a hurt are considered signals of self-respect, but notice that holding such resentment can let to negative physical and emotional health. Thus they remarked the role of anger as a motivator to pursue forgiving.

5. **There are negative consequences of forgiving if it is misunderstood.** They underlined how forgiveness can enhance well-being if it is clearly differentiated from reconciliation, pardoning, condoning, excusing and forgetting.

# PART II. EMPIRICAL RESEARCH

## CHAPTER 2: STATEMENT OF THE PROBLEM

The literature review on forgiveness shows that it has potential psychological, physiological and social benefits. As a consequence many forgiveness interventions have been proposed. Even though interventions can differ depending on the model of forgiveness sustained, some common ingredients have been described as necessaries to reach effectiveness of the intervention (Recine, 2015; Wade et al., 2005). Two of these ingredients are the duration of the intervention and the psychotherapeutic setting (Baskin & Enright, 2004; Wade et al., 2014; Akhtar & Barlow, 2016). It is assumed that interventions lasting less than two hours have not effect on forgiveness (Worthington et al., 2000). Besides, psychotherapeutic approaches rather than psychoeducational have been proved to achieve better results. However, not all the people that suffer as a consequence from an offense are interested (or consider necessary) in receiving psychotherapeutic help. Moreover, many people do not have time to participate on a large intervention. Thus, while the research shows the effectiveness of forgiveness interventions, it has been mainly focused on psychotherapeutically approaches and long interventions, whereas few studies have been proposed from outside this setting. Therefore a gap continues existing in this field. How can forgiveness be enriched in people that receive common offenses without having to be necessary involved in large therapeutic interventions?

**CHAPTER 3: PURPOSE AND HYPOTHESIS**

The goal of the studies proposed here is to test the efficacy in increasing forgiveness of two brief techniques based in the Social Learning Theory and assuming an intrapersonal, process model of forgiveness. Considering forgiveness as a personal strength and, as so, susceptible of being fortify by the influences of contextual factors, our assumption is that the fact of observing people forgiving an offense will enhance forgiveness in people who have been hurt.

To accomplish our goal we will conduct two studies. In the first study, we will assess the effectiveness of an Observational Learning Technique in which participants see people that explicitly discuss how they forgave specific transgressions. In the second study, we will investigate the value of a Reading Testimony Technique wherein participants read a real testimony of forgiveness.

Both studies are focus on forgiveness of others and the concept of forgiveness used rely on the definition proposed by McCullough et al. (1998) who defined forgiveness as the reduction of motivations of avoidance and revenge following a hurt and the increase of motivation of benevolence. As we understand forgiveness as a process we sustain the existence of different degrees of forgiveness ranging from the reduction of negative motivations toward the offender to the presence of positive motivations. Thus, in this research two dimensions of forgiveness are considered: the reduction of unforgiveness (decrease of avoidance and revenge), and the increase on benevolence motivation.

**Study 1. Design of an Observational Learning Technique to improve Forgiveness**

Purpose

The aim of the first study is to investigate whether the use of an Observation Learning Technique (OLT) enhances forgiveness of a concrete offense (episodic forgiveness: inherently linked to a particular event or offense) and the general disposition to forgive (dispositional forgiveness: personality trait).

Specific objectives:
1.  Analyze if after the use of the OLT there are differences in episodic forgiveness between the experimental and the control groups. Specifically:
    1.1.    Analyze if after the OLT the unforgiveness' scores of the experimental group differ significantly from the unforgiveness' scores in the control group.

1.2. Analyze if after the OLT the benevolence's scores of the experimental group differ significantly from the benevolence's scores in the control group.

2. Analyze if in the experimental group there are differences in episodic forgiveness before and after the use of the OLT. Specifically:

2.1. Analyze if the unforgiveness' scores of the experimental group before the OLT differ significantly from their unforgiveness' scores after the OLT.

2.2. Analyze if the benevolence scores of the experimental group before the OLT differ significantly from their benevolence's scores after the OLT.

3. Analyze if after the use of the OLT there are differences in dispositional forgiveness between the experimental and the control groups.

4. Analyze if in the experimental group there are differences in dispositional forgiveness before and after the use of the OLT.

5. Analyze if one month after the use of the OLT there are differences on the episodic and dispositional forgiveness scores in the experimental group.

Hypothesis:

1. As the OLT is an effective technique to promote episodic forgiveness, we hypothesize that after the use of the OLT participants in the experimental group will report significantly higher scores in episodic forgiveness than participants in the control group. Specifically we assume that:

1.1. After the use of the OLT, participants in the experimental group will show significantly lower levels of unforgiveness than the control group.

1.2. After the use of the OLT, participants in the experimental group will show significantly higher levels of benevolence than the control group.

2. As the OLT increases episodic forgiveness, we hypothesize that participants in the experimental group will report significant higher scores in episodic forgiveness after the use of the OLT than before the OLT. Specifically we assume that:

2.1. Participants in the experimental group will show significantly lower levels of unforgiveness after the OLT than before the OLT.

2.2. Participants in the control group will show no significant differences on their levels of unforgiveness before and after the control video.

2.3. Participants in the experimental group will show significantly higher levels of benevolence after the OLT than before the OLT.

2.4. Participants in the control group will show no significant differences on their levels of benevolence before and after the control video.

3. As the OLT is an effective technique to promote dispositional forgiveness, we hypothesize that after the use of the OLT participants in the experimental group will report significant higher scores in dispositional forgiveness than participants in the control group.

4. As the OLT increases dispositional forgiveness, we hypothesize that participants in the experimental group will report significant higher scores in dispositional forgiveness after the OLT than before the OLT.

5. As the OLT increases episodic and dispositional forgiveness, we hypothesize that one month after the use of the OLT, participants in the experimental group will reveal similar scores in episodic and dispositional forgiveness as they did after the OLT.

**Study 2. Design of a Reading Testimony Technique to improve Forgiveness**

Purpose

The aim of the second study is to assess whether a self-designed Reading Testimony Technique (RTT) contributes to facilitate forgiveness of a concrete offense (episodic forgiveness: inherently linked to a particular event or offense) and the general disposition to forgive (dispositional forgiveness: personality trait).

Specific objectives:

1. Analyze if after the use of the RTT there are differences in episodic forgiveness between the experimental and the control groups. Specifically:
    1.1.   Analyze if after the RTT the unforgiveness' scores of the experimental group differ significantly from the unforgiveness' scores in the control group.
    1.2.   Analyze if after the RTT the benevolence's scores of the experimental group differ significantly from the benevolence's scores in the control group.

2. Analyze if in the experimental group there are differences in episodic forgiveness before and after the use of the RTT. Specifically:
    2.3.   Analyze if the unforgiveness' scores of the experimental group before the RTT differ significantly from their unforgiveness' scores after the RTT.
    2.4.   Analyze if the benevolence scores of the experimental group before the RTT differ significantly from their benevolence's scores after the RTT.

3. Analyze if after the use of the RTT there are differences in dispositional forgiveness between the experimental and the control groups.

4. Analyze if in the experimental group there are differences in dispositional forgiveness before and after the use of the RTT.

Hypothesis:

1. As the RTT is an effective technique to promote episodic forgiveness, we hypothesize that after the use of the RTT participants in the experimental group will report significantly higher scores in episodic forgiveness than participants in the control group. Specifically we assume that:
    1.1.    After the use of the RTT, participants in the experimental group will show significantly lower levels of unforgiveness than the control group.
    1.2.    After the use of the RTT, participants in the experimental group will show significantly higher levels of benevolence than the control group.
2. As the RTT increases episodic forgiveness, we hypothesize that participants in the experimental group will report significant higher scores in episodic forgiveness after the use of the RTT than before the RTT. Specifically we assume that:
    2.1.    Participants in the experimental group will show significantly lower levels of unforgiveness after the RTT than before the RTT.
    2.2.    Participants in the control group will show no significant differences on their levels of unforgiveness before and after the control reading.
    2.3.    Participants in the experimental group will show significantly higher levels of benevolence after the RTT than before the RTT.
    2.4.    Participants in the control group will show no significant differences on their levels of benevolence before and after the control reading.
3. As the RTT is an effective technique to promote dispositional forgiveness, we hypothesize that after the use of the RTT participants in the experimental group will report significant higher scores in dispositional forgiveness than participants in the control group.
4. As the RTT increases dispositional forgiveness, we hypothesize that participants in the experimental group will report significant higher scores in dispositional forgiveness after the RTT than before the RTT.

# CHAPTER 4: STUDY 1. DESIGN OF AN OBSERVATIONAL LEARNING TECHNIQUE TO IMPROVE FORGIVENESS

## 4.1 Method

*Participants*

A power analysis using G*Power 3.1.3 (Faul, Erdfelder, Lang, & Buchner, 2007) was used to determine the sample size needed for the study. The analysis indicated that 125 participants were required to reach a power of 80% (Cohen, 1988) given an effect size of $d = .25$. We collected data from 179 participants (32.6% males and 67.4% females; $M_{age} = 20.94$, $SD = .444$) that were enrolled and randomized to either experimental or control group. The experimental group included a total of $n = 94$ subjects (33% males and 67% females; $M_{age} = 20.81$, $SD = 3.62$) and the control group included $n = 85$ participants (32.1% males and 67.9% females; $M_{age} = 21.07$, $SD = 5.14$). Participants were undergraduate and graduate students ranging in age from 18 to 35 recruited from the Faculty of Psychology of the *Ludwig-Maximilians-Universität München* and the Faculty of Health Sciences of UIC Barcelona. As a further criterion participants should have experienced an incident in which they felt deeply hurt or angered by someone. Participants were volunteers and received a breakfast ticket as an exchange for their participation.

*Material*

Intervention material

*Self-designed video.* Based on the Social Learning Theory explained before (see p. 17), we designed an experimental video. This video included the story of two testimonies, Renee Napier from the United States and Tim Guénard from France, who had experienced severe offenses against themselves and had forgiven the offenders. The video lasts 15 minutes and show these two testimonies explaining what happened to them and how they decided to forgive. We did maintain the original language of the testimonies and prepared two versions of the video: one including subtitles in Spanish for the UIC Barcelona sample and the other with subtitles in German for the LMU sample.

Participants in the control condition watched a 15 minutes self-designed neutral video including neutral images taken from the International Affective Picture System (Lang, Bradley & Cuthbert, 2008).

*Manipulation Check*

To make sure that the experimental video was understandable and good designed we invited a group of 15 students to watch it and answer 10 questions regarding the content and the format (see Annex V for details).

To assess the validity of the self-designed videos 50 students were selected and randomly divided into two groups. 25 of them watched the experimental video and answered the following two questions:

1.  To what degree did person 1 actually forgive?

    0=none, 1=a little, 2=moderate, 3=a lot, 4=completely.

2.  To what degree did person 2 actually forgive?

    0=none, 1=a little, 2=moderate, 3=a lot, 4=completely.

The remaining 25 participants watched the control video and were asked to what degree did the video show anything related to forgiveness (0=none, 1=a little, 2=moderate, 3=a lot, 4=completely).

Outcome measures

Forgiveness' questionnaires. Transgression Related Interpersonal Motivation Inventory (TRIM-18; McCullough et al., 2003) and its validated Spanish version (TRIM-18-S; Fernández-Capo et al., 2017) consists of 18 items that measure motivation toward a particular offender (episodic forgiveness). It consists of three subscales; one measuring avoidance motivations (7 items; e.g., "I live as if he/she doesn't exist, isn't around") scores range from 7 to 35; one revenge motivations, (5 items; e.g., "I'll make him/her pay") scores range from 5 to 25; and one benevolence motivations (6 items; e.g., "I want him/her to get what he/she deserves") scores range from 6 to 30. Participants are instructed to write a short summary about the most hurtful transgression they can remember. They rate its hurtfulness and estimate the time since its occurrence. Then they report their motivation toward the person who wounded them by indicating their agreement with each item on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Higher scores indicate higher motivations. Besides it is also possible to obtain a global unforgiveness score by summing the avoidance and revenge subscales. Punctuations above 24 reflect low forgiveness.

Trait Forgiveness Scale (TFS; Berry et al., 2005). The TFS consists of 10 items that measure dispositional forgiveness across time and situations. Participants are instructed to indicate their agreement with each item on a 5-point Likert scale ranging from 1 (strongly disagree) to 5 (strongly agree). Items included are, for example, "I can usually forgive and forget an

insult,'' and ''I am a forgiving person.'' Higher scores reflect high trait forgiveness. For the Spanish sample we used the translation done by Díez (2015).

Perceived transgression painfulness. To indicate how hurt and painful participants perceived their transgression at the moment, they answered the item "*Indicate how hurtful is the offense right now*" on a 4-point Likert-type scale ranging from 1 (nothing) to 4 (extremely).

*Procedure*

The study, conducted in class, was done in three times:

Time 1 (15 minutes)

1) After a class of psychology, volunteers were invited to stay in the classroom and participate in the study in group sessions.
2) Participants signed an informed consent which described the study as an investigation of interpersonal relationships.
3) All participants were asked to identify a severe offense against them and to briefly describe its nature indicating: What is the offense? Who is the offender? When have the offense occurred?
4) Participants filled out the forgiveness questionnaires and supplied demographic information.
5) Participants were thanked, dismissed, and invited to participate in the second part of the study the following week.

Time 2 (30 minutes)

6) One week after the first administration participants were randomly divided to either experimental or control group.
7) The experimental group watched the self-designed video about forgiveness, and the control group watched the self-designed neutral video, both lasting 15 minutes.
8) After the video, participants filled out the forgiveness questionnaires again.
9) Participants were thanked, dismissed, and given a breakfast ticket in gratitude for their participation.

Time 3 (15 minutes)

10) One month after Time 2 participants were re-contacted and filled out again the forgiveness questionnaires.

*Data analysis*

Diverse analyses were conducted to investigate the effect of the designed Observational Learning Technique in the promotion of episodic and dispositional forgiveness. First, normality of the data was checked and descriptive analyses together with Pearson correlations were performed. An independent samples t-test was used to compare forgiveness levels after the use of the technique in both groups. Besides, a paired samples t-test was used to analyze if there were intra-group differences in the forgiveness scales after applying the designed Observational Learning Technique. Finally, a simple linear regression was conducted to assess the strength of the relationship between forgiveness and other variables. All statistical tests were conducted using SPSS Statistical Package and with an α level of .05.

## 4.2 Results

### Interpersonal Transgressions

Participants described a variety of offenses ranging from being treated unfairly, to active dissociation (acts such as explicit rejecting the person) or physical abuse. Table 13 displays the categorization of the offenses together with examples and percentages in both conditions.

**Table 13**

*Offenses' Categories, Examples, and Frequencies of the Offenses Reported by Participants*

| Offense Category | Example | $n$ | % | |
| --- | --- | --- | --- | --- |
| | | | e[1] | c[2] |
| Active dissociation | *We had to do groups and they excluded me.* | 12 | 8.5 | 4.7 |
| Betrayal | *She explained a secret that I entrusted to her* | 16 | 9.6 | 8.2 |
| Being treated unfairly | *I offered her my notes from class and she rejected them and instead got others.* | 28 | 9.6 | 22.4 |
| Bullying | *I suffered bullying* | 3 | 2.1 | 1.2 |
| Hurt feelings | *They made fun of my height* | 53 | 27.7 | 31.8 |
| Infidelity | *My boyfriend cheated on me with another girl* | 3 | 2.1 | 1.2 |
| Lying | *A close friend lye to me* | 9 | 7.4 | 2.4 |
| Physical abuse | *He hit me* | 3 | 3.2 | - |
| Undetermined | *Lack of information* | 6 | 4.3 | 2.4 |
| Missing | *Undescribed offense* | 46 | 25.5 | 25.9 |

[1]*Experimental group;* [2]*Control group*

The offenses were committed by friends (45.5%); romantic partners (11.4%); family members (16.7%); partner (9.1%); others such as a teacher (6.1%); or an unspecified person (11.2%). The 98.5% of the offenses were committed directly to the participant, whereas the remaining 1.5% were indirect offenses committed to a third person (e.g., mother, father, and

partner). Regarding time since the transgression had occurred, participants reported that they experienced the transgressions a few days or weeks ago (12.8%), a few months ago (27.1%), between 1 and 5 years ago (28.5%), between 6 and 10 years ago (4.5%), unspecified (27.1%).

**Preliminary analyses**

Pearson correlations, means, and standard deviations for the outcome measures are presented in Table 14. Analyses revealed normality of the variables except for revenge. Thus, Spearman correlations were used to assess the association of revenge with the other variables, and were also used for painfulness and time due to their categorical condition. As Table 16 shows, age was only associated with revenge motivation. Painfulness was associated with avoidance, revenge, benevolence and unforgiveness. As expected all TRIM motivations were associated between them, and also with unforgiveness, and trait forgiveness. Finally, we compared the outcome measures at baseline across conditions and no significant differences were found.

**Table 14**

*Correlations among the Major Outcome Variables at Baseline (N = 179)*

|                       | 1      | 2      | 3       | 4        | 5       | 6       | 7       | 8 |
|-----------------------|--------|--------|---------|----------|---------|---------|---------|---|
| 1. Age                | 1      |        |         |          |         |         |         |   |
| 2. Time               | -.136  | 1      |         |          |         |         |         |   |
| 3. Painfulness        | .127   | -.114  | 1       |          |         |         |         |   |
| 4. Avoidance          | .061   | -.017  | .231**  | 1        |         |         |         |   |
| 5. Revenge            | .201*  | .141   | .239**  | .403**   | 1       |         |         |   |
| 6. Benevolence        | -.020  | -.087  | -.250** | -.808**  | -.487** | 1       |         |   |
| 7. Unforgiveness      | .026   | .042   | .241**  | .939**   | .669**  | -.829** | 1       |   |
| 8. Trait forgiveness  | -.055  | .091   | -.138   | -.319**  | -.400** | .392**  | -.387** | 1 |

 **. Correlation is significant at the 0.01 level. *. Correlation is significant at the 0.05 level.

Then an independent-samples t-test was conducted to compare forgiveness levels (unforgiveness and benevolence) at time 2 between the experimental and the control video conditions (Hypothesis 1). Results indicated that there was not a significant difference in the scores of unforgiveness between the experimental video (M=26.81, SD=8.16) and the control video (M=28.38, SD=10.06) conditions; $t$ (177)= 1.15, $p$ =.251. Not a significant difference was either found in the scores of benevolence between the experimental video (M=20.21, SD=5.33) and the control video (M=20.20, SD=5.98) conditions; $t$ (177)= -0.15, $p$ =.988.

We considered that the fact of not finding differences between groups could be due to a presence of high scores of forgiveness in Time 1 within the participants in the sample. Because this study is focused in a technique to promote forgiveness, we were interested in those students who received an offense and did not forgive it (yet). Therefore, we used the global unforgiveness score of TRIM-18 (punctuations below 24 in the sum of the avoidance and revenge subscales indicate high forgiveness) to exclude participants that had already forgiven their transgressor. As a result, from the initial 179 participants, 66 were excluded.

Thus, the final sample used for the main analysis of this study consisted of 113 participants, (34.8% males and 65.2% females: Mage = 21.15, SD = .405). The experimental group included a total of $n$ = 58 subjects (36.2% males and 63.8% females; Mage = 21.15, SD = .419) and the control group included $n$ = 55 participants (33.3% males and 66.7% females; Mage = 21.14, SD = .398).

**Main Analyses**

Table 15 presents Pearson correlations, means, and standard deviations for the outcome measures of the final sample. Again analyses revealed normality of the variables except for revenge. Thus, Spearman correlations were used to assess the association of revenge with the other variables, and were also used for painfulness and time due to their categorical condition. As Table 15 shows, time was only associated with revenge motivation. As expected all TRIM motivations were associated between them, and also with unforgiveness, and trait forgiveness. Finally, we compared the outcome measures at baseline across conditions and no significant differences were found.

**Table 15**

*Correlations among the Major Outcome Variables at Baseline (N = 113)*

|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 | 9 |
|---|---|---|---|---|---|---|---|---|---|
| 1. Age | 1 | | | | | | | | |
| 2. Time | -.212 | 1 | | | | | | | |
| 3. Painfulness | .005 | -.151 | 1 | | | | | | |
| 4. Avoidance | .031 | -.180 | .153 | 1 | | | | | |
| 5. Revenge | -.109 | .261* | .045 | .056 | 1 | | | | |
| 6. Benevolence | .064 | .020 | -.183 | -.716** | -.301** | 1 | | | |
| 7. Unforgiveness | -.050 | .007 | .122 | .806** | .581** | .303** | 1 | | |
| 8. Trait forgiveness | -.116 | .006 | -.203 | -.243** | -.335** | .303** | -.364** | .362** | 1 |

**. Correlation is significant at the 0.01 level. *. Correlation is significant at the 0.05 level.

**Table 16**

*Descriptive Statistics for the Outcome Variables in the Treatment and Control Conditions in two times (N = 113)*

| Outcome | Experimental condition ($n = 58$) | | Control condition ($n = 55$) | |
|---|---|---|---|---|
| | Pre-test | Post-test | Pre-test | Post-test |
| Avoidance | 24.87 (5.25) | 23.01 (5.16) | 24.81 (4.96) | 24.10 (5.26) |
| Revenge | 9.48 (3.45) | 7. 97 (3.10) | 10.16 (4.42) | 9.78 (4.01) |
| Benevolence | 17.39 (4.36) | 17.96 (4.18) | 16.30 (4.83) | 17.07 (4.48) |
| Unforgiveness | 34.36 (6.34) | 30.98 (6.06) | 34.98 (7.01) | 33.89 (7.42) |
| Trait Forgiveness | 33.85 (5.85) | 34.41 (6.00) | 32.16 (6.28) | 33.33 (7.15) |

*Note.* Means are reported; standard deviations appear in parentheses.

Regarding episodic forgiveness, an independent-samples t-test was conducted to compare forgiveness levels at time 2 between the experimental and the control video conditions (Hypothesis 1). Table 16 presents means and standard deviations for the outcome measures at two time points.

Hypothesis 1.1: After the use of the OLT, participants in the experimental group will show significantly lower levels of unforgiveness than the control group.

Results showed that there was a significant difference in the scores of unforgiveness after the intervention between the experimental video ($M = 30.98$, $SD = 6.06$) and control video ($M = 33.89$, $SD = 7.42$) conditions; $t(111) = 2.28$, $p = .024$. Further, Cohen's effect size value ($d = .43$) suggested a moderate practical significance.

Regarding the particular components of unforgiveness, there was not a significant difference in the scores of avoidance between the experimental video (M=23.01, SD=5.16) and the control video (M=24.10, SD=5.26) conditions; $t(111)= 1.11$, $p =.268$.

A Mann-Whitney test indicated that revenge was low for the experimental group ($Mdn = 7$) than for the control group ($Mdn = 9$), $U = 1150.00$, $p = .10$

Hypothesis 1.2: After the use of the OLT, participants in the experimental group will show significantly higher levels of benevolence than the control group.

There was not a significant difference in the scores of benevolence between the experimental video (M=17.96, SD=4.18) and the control video (M=17.07, SD=4.48) conditions; $t(111)= -1.09$, $p =.276$; $d = .17$.

Table 17 presents the estimates and confidence intervals for the treatment effects and Cohen's effect sizes. The results showed that the experimental group reduced in 2.91-points their unforgiveness in comparison to the control group. Specifically participants in the

experimental group decreased their motivation to revenge in 1.82-point compared to the control group.

**Table 17**

*Treatment Effects and Effect Sizes.*

| Outcome | Treatment effect[a] [95% CI] | Effect size *d* posttest [95% CI] |
|---|---|---|
| Unforgiveness | -2.91* [-5.43, -.39] | .43 [-.80,-.05] |
|    Avoidance | -1.09 [-3.46, 1.28] | .19 [-.58, .16] |
|    Revenge | -1.82* [-3.15, -.49] | .51 [-.88, -.13] |
| Benevolence | .095 [-.66, 2.56] | .21 [-.17, .57] |
| Trait Forgiveness | 1.08 [-1.38, 3.54] | .16 [-.21, .53] |

*Note. N* = 58. CI = confidence interval. [a] Effect of treatment on slope of outcome variables in units/ week.

Then, to evaluate the contribution of the condition and the initial levels of avoidance, revenge, and benevolence motivations on the prediction of unforgiveness, a simple linear regression was performed. Results of the analyses are displayed in Table 18. A significant regression equation was found ($F_{(4, 108)}$ = 40.14, $p <. 000$), with an $R^2$ of .598. The coefficient of predictor variables indicate that 77% of the scores of unforgiveness are affected by TRIM motivations and by condition.

**Table 18**

*Linear regression showing amount of variance in Unforgiveness accounted for TRIM motivations, and Condition*

| Predictors | Unforgiveness | | |
|---|---|---|---|
| | $R^2$ | F | $\beta$ |
| | .598 | 40.11 | |
| Avoidance | | | .520* |
| Revenge | | | .635* |
| Benevolence | | | - .366* |
| Condition | | | -2.094* |

* $p < .05$.

Next, a paired-samples t-test and a Wilcoxon signed-rank test were conducted to compare forgiveness levels of the participants before and after watching the video in both conditions (Hypothesis 2).

      Hypothesis 2.1: Participants in the experimental group will show significantly lower levels of unforgiveness after the OLT than before the OLT.

There was a significant difference in the experimental group scores of unforgiveness before watching the video (*M* = 34.36, *SD* = 6.34) and after watching the video (*M* = 30.98, *SD* = 6.06); *t* (57) = .523, *p* <.001.

Regarding the particular components of unforgiveness, there was a significant difference in the scores of avoidance before watching the video (*M* = 24.87, *SD* = 5.25) and after watching the video (*M* = 23.01, *SD* = 5.16); *t* (57) = 3.54, *p* <.001. A Wilcoxon signed-rank test showed that the use of the OLT also elicit a statistically significant change on revenge in participants in the experimental group (Z = -4.327, p = .000).

In the control group, no significant differences were found in the scores of unforgiveness before watching the video (*M* = 34.98, *SD* = 7.01) and after watching it (*M* = 33.89, *SD* = 7.42); *t* (54) = -.173, p = .088 (Hypothesis 2.2).

Hypothesis 2.3: Participants in the experimental group will show significantly higher levels of benevolence after the OLT than before the OLT.

No significant differences were found in the scores of benevolence before (*M* = 17.39, *SD* = 4.36) and after watching the video (*M*=17.96, *SD*=4.18); *t*(57)= -1.33, p =.118 in the experimental group. Similarly, no significant differences in the scores of benevolence were found in the control group before (*M* = 16.30, *SD* = 4.83) and after watching the neutral video (*M* = 17.07, *SD* = 4.48); *t* (54) =-.179, *p* = .078 (Hypothesis 2.4)

Considering trait forgiveness, an independent-samples t-test was conducted to compare forgivingness in the experimental video and the control video conditions (Hypothesis 3). The results showed that there were not significant differences in the scores of trait forgiveness between the experimental video (*M* = 30.98, *SD* = 6.06) and control video (*M* = 33.89, *SD* = 7.42) conditions; *t* (108) = -.857, *p*= .394.

Then, we did a paired-samples t-test to compare the level of trait forgiveness of the participants before and after watching the video in both conditions (Hypothesis 4). In the experimental group, there were not significant differences in the scores of trait forgiveness before (*M* = 33.85, *SD* = 5.85) and after watching the video (*M*= 34.41, *SD*= 6.00); *t* (54)= -,513, *p* = .610. No significant differences were either found in the control group when comparing the results before (*M* = 32.16, *SD* = 6.28) and after watching the video (*M* = 33.33, *SD*= 7.15); *t* (51)= -1,77, *p* = .082.

Finally, a Wilcoxon signed-rank test was conducted to compare episodic and dispositional forgiveness levels of participants after a month form the use of the OLT (Hypothesis 5). Only 27 participants completed Time 3. Table 19 presents the means and standard deviations for the outcome measures at the three times.

Results from the Wilcoxon signed-rank test showed that one month after the use of the OLT participants did not elicit a statistically significant change levels of unforgiveness ($Z = -.175$, $p = .861$). Also, participants did not elicit a statistically significant change levels of benevolence ($Z = -.103$, $p = .918$). And not statistically significant change levels of trait forgiveness were either found ($Z = -1.076$, $p = .282$).

**Table 19**

*Descriptive Statistics for the Outcome Variables in the Treatment and Control Conditions in Three times (N = 27)*

| Outcome | Experimental condition ($n = 14$) | | | Control condition ($n = 13$) | | |
|---|---|---|---|---|---|---|
| | Pre-test | Post-test | Follow up | Pre-test | Post-test | Follow up |
| Avoidance | 24.35 (4.39) | 22.00 (4.07) | 21.78 (5.80) | 22.28 (4.00) | 22.23 (5.19) | 21.57 (5.52) |
| Revenge | 11.35 (4.71) | 8.00 (3.18) | 7.61 (3.15) | 10.35 (5.30) | 8.92 (5.40) | 8.92 (5.58) |
| Benevolence | 17.76 (4.76) | 18.35 (3.29) | 18.71 (4.10) | 17.64 (5.35) | 18.08 (5.07) | 18.57 (4.48) |
| Unforgiveness | 35.71 (7.36) | 29.53 (5.73) | 29.07 (7.77) | 32.64 (7.88) | 31.15 (8.39) | 30.50 (9.39) |
| Trait Forgiveness | 33.35 (4.86) | 33.61 (7.54) | 32.00 (5.33) | 32.15 (8.49) | 33.78 (8.64) | 32.64 (8.12) |

## 4.3 Discussion

The aim of this study was to examine whether an Observation Learning Technique (OLT) enhances forgiveness of a concrete offense (episodic forgiveness) and/or the general disposition to forgive (trait forgiveness)

Consistent with our hypothesis results suggest that the experimental video had an effect on episodic forgiveness. Specifically our results indicate that when participants watched the experimental video, their level of unforgiveness (that is, their motivations to revenge and avoidance) decreased. However, contrary to our hypothesis and even though it changes in the predicted direction, the level of benevolence was not significantly affected in the experimental condition.

The fact that the intervention designed only influenced the levels of avoidance and revenge is in line with the results of other studies (Allemand et al., 2013; Goldman & Wade, 2012; Harris et al., 2006,) and could be explained considering forgiveness as a process that takes time. When understanding forgiveness as a process, authors agree on emphasizing the reduction of the negative cognitions, emotions and behavior as the first step whereas the increase of positive ones would constitute a second step more difficult to achieve (Wade & Meyer, 2009). Such a partial effect could be also explained attending to the brief duration of the intervention. Research has demonstrated an agreement on highlighting the duration of

the treatment (Wade et al., 2014) as the main factor of effectiveness of the interventions. In this study we describe a very brief intervention (15 minutes) that produced and effect in opposition to the finding of other authors (Worthington et al., 2000) who determined that interventions lasting less than 2- hours will not produce an effect on forgiveness. Further research could investigate whether incrementing the duration of the video would modify the effect of the intervention increasing the positive dimension of forgiveness.

Looking to the particular components of unforgiveness' scores, participants in the experimental group reduce their motivation to avoidance but were significantly less likely motivated to revenge. This effect could be due to the characteristics of the offenses showed in the forgiveness video. The two testimonies explain criminal extremely hurtful offenses (i.e., Murdered of a daughter and abandon and abuse from the parents). This type of offenses has been demonstrated to elicit less forgiveness motivations and is associated to a tendency to revenge (Gerlsma & Lugtmeyer, 2016). Our results indicate that the fact of observing real people forgiving such a hurtful offense that might "naturally" produce a response of revenge reduces that response of revenge in the forgiveness process of participants. Put it differently, if as a victim of a not criminal offense I see how a victim of a criminal offense does not want revenge and even more forgives his/her transgressor, my desire of revenge decreases.

Also consistent with our assumption, the unforgiveness' scores of the experimental group after the OLT intervention were lower than the unforgiveness' scores in the control group. These results complement previous work evidencing the efficacy of explicit interventions to promote forgiveness in comparison to not treatment (Harris et al., 2006).

The effect produced by the use of the OLT in the reduction of unforgiveness motivations regardless the brief duration of the technique (even though is small) is the major outcome of this research. This effect could be explained by features of the specific technique. Based on the Social Learning Theory (Bandura, 1971) the video was designed to stimulate forgiveness thru the observation of symbolic models that have been able to forgive. The visual dimension of the testimonies was thought to arouse emotions and this emotional response to influence forgiveness. Considering that to overcoming feelings of unforgiveness is one of the specific ingredients that a forgiveness intervention should include (Recine, 2015), we suggest that this technique could be introduced in specific forgiveness interventions to achieve this end. It might be also interesting to study if it has a positive effect on other components of forgiveness interventions such as building empathy to the perpetrator or deciding to forgive.

Contrary to our hypothesis, result showed no influence of the forgiveness intervention on trait forgiveness. We expected that dispositional forgiveness could be affected because we understand it as a personal strength. Having this in mind our assumption was that recognizing this virtue in others would make increase the one's own strength (Linkins, Niemiec, Gilham, & Mayerson, 2014). However, when attending to dispositional forgiveness as a trait, which implies that is a relatively stable characteristic; it seems logic that reminds unchangeable. Perhaps the question to answer is not if it is possible that a brief intervention on a specific offense can modify also the disposition to forgive, instead and in line with the ideas proposed by Kim and Enright (2016) would be better to find out if the fact of being able to forgive specific offenses is related to a more disposition to forgive.

Finally, even though the sample is very small our results indicated that the effect of the OLT was operational not only right after the use of the technique but also one month after, thus giving support to the validity of the technique.

Some limitations of the present study must be noted. First, the sample presented a big number of students receiving psychology classes. This may affect the willingness to forgive. Future studies should include more heterogeneous samples. Second, although we did not explicitly explain to the participants the nature of the study, we did not hide the forgiveness questionnaire. Thus participants could have easily realized that we were assessing their level of forgiveness and this could have increase the social disability affecting again their willingness to forgive. Third, the fact that the intervention was done in group could have limited the description of the offense by affecting the privacy of the students when writing. Fourth, even though we used a control group, we did not ask whether the model of forgiveness appearing in the video have helped participants to forgive. Future research might include questions regarding the influences of the model.

To conclude, the brief technique designed for this study appears to have significantly helped participants to reduce their unforgiveness motivation toward a transgressor and have demonstrated to be effective in comparison to a control group. It might be a helpful tool to include in broader forgiveness interventions.

**CHAPTER 5: STUDY 2. DESIGN OF A READING TESTIMONY TECHNIQUE TO**
**IMPROVE   FORGIVENESS**

**5.1 Method**

*Participants*

Again a power analysis using G*Power 3.1.3 (Faul et al., 2007) was used to determine the sample size of the study. The analysis indicated that 125 participants were required to reach a power of 80% (Cohen, 1988) given an effect size of d = 0.25. We collected data from 125 participants. As in Study 1, we were interested in those students who received an offense and did not forgive it (yet). Thus, from the 125 participants 53 were excluded because they had already forgiven their transgressor. The exclusion criterion used was the unforgiveness score obtained from TRIM-18. The final sample consisted of 72 participants (35 males and 37 females, Mage= 18.50; SD=.715) that were enrolled and randomized to either experimental or control group. The experimental group included a total of *n* =41 subjects (17 males and 24 females; Mage= 18.71, SD= .782) and the control group included *n* =31 participants (18 males and 13 females; Mage= 18.23, SD= .504). Like in Study 1, all participants were undergraduate or graduate students between the ages of 18 and 35 recruited from the UIC Barcelona. A futher criterion for participation was to have an experience of an incident in which the participant was deeply hurt or angered by someone. Participants were volunteers and received a breakfast ticket as a exchange for their participation.

*Material*

Intervention material

*Reading material*

In the experimental condition the reading material consists of the testimony of Steven McDonald. A policeman from New York who was shot and as consequence paralyzed from the neck down who issued a remarkable public forgiveness of his attacker (see Annex VIII). In the control condition the reading material consists of a neutral new from the newspaper (see Annex IX).

Outcome Measures

Forgiveness' questionnaires. Spanish version of TRIM-18 (TRIM-18-S; Fernández-Capo et al., 2017). (Details described in Study 1, p.66)

Spanish version of the Trait Forgiveness Scale (TFS; Berry et al., 2005) done by Díez (2015). (Details described in Study 1, p.66).

Perceived transgression painfulness. As in Study 1, to indicate how hurt and painful participants perceived their transgression at the moment, they completed a single item ("Indicate how hurtful is the offense right now" on a 4-point Likert-type scale ranging from 1 (nothing) to 4 (extremely)).

Benefits of forgiveness. In the experimental condition, we used a single item to assess whether the participant consider that the main character of the story has gain any benefit because of forgiving ("Do you think Steven has won something by forgiving the person who shot him?"). Participants chose between two options (Yes/ No). In case they answer "Yes" they are asked to indicate what benefits ("In case you answered "Yes", could you specify what you think he has won?")

*Procedure*

The study, conducted in class, was done in two times:

Time 1 (15 minutes)

1) After a class of psychology, volunteers were invited to stay in the classroom and participate in the study in group sessions.
2) Participants signed an informed consent which described the study as an investigation in interpersonal relationships.
3) All participants were asked to identify a severe offense against them who they had not forgiven, and to briefly describe the nature of the offense indicating: What is the offense? Who is the offender? When have the offense occurred?
4) Participants filled out the forgiveness questionnaires and supplied demographic information.
5) Participants were thanked and dismissed, and invited to participate in the second part of the study the following week.

Time 2 (15 minutes)

6) One week after the first administration participants were randomly divided to either experimental or control group.
7) The experimental group read the testimony about forgiveness, and the control group read the neutral new from the newspaper both lasting 10 minutes. In the experimental

condition participants received a direct indication of paying attention to the way of forgiveness displayed by the character:

> *"Many thanks again for your participation! Read the text you have below, please pay special attention to how the central character forgives the person who has offended him and underline everything that rings your attention about how he forgives".*

Participants in the control condition read the following indication:

> *"Many thanks again for your participation! Read the text you have below, and then answer the questionnaires".*

8) After the readings participants filled out the forgiveness questionnaires again.

9) Participants were thanked, dismissed, and given the breakfast ticket in gratitude for their participation.

*Data analysis*

Diverse analyses were conducted to investigate the effect of the designed Reading Testimony Technique in the promotion of episodic and dispositional forgiveness. First, normality of the data was checked and descriptive analyses together with Pearson correlations were performed. An independent samples t-test and a Mann Whitney Test were used to compare forgiveness levels after the use of the technique in both groups. Besides, a paired samples t-test and a Wilcoxon signed-rank test were used to analyze if there were intra-group differences in the forgiveness scales after applying the designed Reading Testimony Technique. All statistical tests were conducted using SPSS Statistical Package and with an α level of .05.

## 5.2 Results

**Interpersonal Transgressions**

Participants described a variety of offenses ranging from being treated unfairly, to active dissociation (acts such as explicit rejecting the person) or physical abuse. Table 20 displays the categorization of the offenses together with examples and percentages in both conditions. The offenses were committed by friends (53.6%); romantic partners (14.2%); family members (11.2%); partner (6.4%); others such as neighbor, teacher, or public worker (6.4%); or an unspecified person (8%). The 91.2% of the offenses were committed directly to the participant, whereas 2.4% were indirect offenses that were committed to a third person (e.g., mother, father, and partner); the remaining 6.4% was undetermined. Regarding time since the transgression had occurred, participants reported that they experienced the transgressions a few days or weeks ago (9.6%), a few months ago (20.8%), between 1 and 5

years ago (21.6%), between 6 and 10 years ago (4.8%), between 11 and 20 years ago (4%), unspecified (39.2%).

**Table 20**

*Offenses Categories, Examples, and Frequencies of the Offenses Reported by Participants*

| Offense Category | Example | n | %e[1] | %c[2] |
|---|---|---|---|---|
| Active dissociation | *She organized a party and did not invite me.* | 5 | 5.3 | 2 |
| Betrayal | *A friend had an affair with my ex-girlfriend* | 20 | 14.7 | 18 |
| Being treated unfairly | *Shared in instagram a video in which I appeared drank* | 18 | 18.7 | 8 |
| Bullying | *I suffered bullying from three friends* | 2 | 1,3 | 2 |
| Hurt feelings | *He made offensive comments about my appearance* | 53 | 44 | 40 |
| Infidelity | *My boyfriend cheated on me with another girl* | 3 | . | 6 |
| Lying | *A close friend lye to me* | 11 | 10.7 | 6 |
| Physical abuse | *He hit my mother in front of me* | 2 | . | 4 |
| Undetermined | *Lack of information* | 11 | 5.3 | 14 |

[1]*Experimental group;* [2]*Control group*

**Preliminary Analyses**

Pearson correlations, means, and standard deviations for the outcome measures are presented in Table 21.

**Table 21**

*Correlations among the Major Outcome Variables at Baseline (N = 72)*

|  | 1 | 2 | 3 | 4 | 5 | 6 | 7 | 8 |
|---|---|---|---|---|---|---|---|---|
| 9. Age | 1 | | | | | | | |
| 10. Time | -.217 | 1 | | | | | | |
| 11. Painfulness | -.139 | -.149 | 1 | | | | | |
| 12. Avoidance | .132 | .314* | .005 | 1 | | | | |
| 13. Revenge | .057 | -.024 | -.038 | .059 | 1 | | | |
| 14. Benevolence | -.046 | -.092 | -.030 | -.509** | -.137 | 1 | | |
| 15. Unforgiveness | .130 | .182 | -.025 | .817** | .501** | -.508** | 1 | |
| 16. Trait forgiveness | .200 | .101 | -.043 | -.0.38 | -.179 | .131 | -.183 | 1 |

**. Correlation is significant at the 0.01 level. *. Correlation is significant at the 0.05 level.

Analyses revealed normality of the variables except for revenge. Thus, Spearman correlations were used to assess the association of revenge and benevolence with the other variables, and were also used for painfulness due to its categorical condition. As Table 21 shows, time was only related to avoidance. All TRIM motivations were associated to

unforgiveness but not between them. Only avoidance and benevolence were associated. Finally, we compared the outcome measures at baseline across conditions. Significant differences were found in avoidance and revenge motivations. Specifically, the experimental group reported more revenge motivation, and the control group revealed more avoidance motivation. As the groups are not comparable, we calculated the differences between T2 and T1 in order to further compare groups. We assessed the normality of the new variables and revenge and benevolence were not normal.

**Main Analyses**

Table 22 presents means and standard deviations for the outcome measures at two times points.

**Table 22**

*Descriptive Statistics for the Outcome Variables in the Treatment and Control Conditions (N = 72)*

| Outcome | Experimental group ($n = 41$) | | Control group ($n = 31$) | |
|---|---|---|---|---|
| | Pre-test | Post-test | Pre-test | Post-test |
| Avoidance | 26.77 (4.10) | 23.48 (6.29) | 24.11 (5.66) | 22.53 (6.92) |
| Revenge | 8.73 (3.25) | 8.26 (3.44) | 10.74 (3.59) | 10.50 (3.33) |
| Benevolence | 16.26 (5.27) | 17.70 (4.13) | 16.64 (4.98) | 16.60 (4.40) |
| Unforgiveness | 35.50 (5.18) | 31.75 (6.72) | 34.86 (7.22) | 33.03 (9.24) |
| Trait Forgiveness | 32.87 (5.63) | 33.79 (5.62) | 33.00 (4.36) | 34.00 (5.85) |

Regarding episodic forgiveness, an independent-samples t-test for the normal variables and a Mann Whitney Test for revenge and benevolence were conducted to compare forgiveness levels at time 2 between the experimental and the control video conditions (Hypothesis 1).

Hypothesis1.1: Analyze if the unforgiveness' scores in the episodic forgiveness scale of the experimental group after the RTT differs significantly from the unforgiveness' scores in the episodic forgiveness scale in the control group.

The results show that there was not a significant difference in the scores of unforgiveness after the intervention for the experimental (M=4.99, SD=1.05) and control (M=5.33, SD=1.49) conditions; $t$(67)= 1.104, p =.274. *d= -.027.*

Hypothesis 1.2: Analyze if the benevolence's scores in the episodic forgiveness scale of the experimental group after the RTT differs significantly from the benevolence's scores in the episodic forgiveness scale in the control group.

A Mann Whitney Test indicated that benevolence was higher in the experimental group (*Mdn*=3.00) than in the control group (*Mdn*= 2.00), *U*= 437, *p*= .037.

Next, we did a paired- sample t-test and a Wilcoxon signed-rank test to compare the level of forgiveness of the participants before and after reading the lecture in both conditions (Hypothesis 2).

Hypothesis 2.1: Analyze if the participants unforgiveness' scores in the episodic forgiveness scale before the RTT differs significantly from their unforgiveness' scores in the episodic forgiveness scale after the RTT.

In the experimental group, there was a significant difference in the scores of unforgiveness before reading the testimony (M=34.36, SD=6.34) and after reading the testimony (M=5.61, SD=.839); *t*(39)= 4.74, p =.000.

Looking to the specific components of unforgiveness in the experimental group, a significant difference was found in the scores of avoidance before reading the testimony (M=3.85, SD=.557) and after reading the testimony (M=3.34, SD=.907); *t*(39)= 4.78, p =.000. A Wilcoxon signed-rank test showed that the use of the RTT do not elicit a statistically significant change on revenge in participants in the experimental group (Z = -6.37, p = .524).

In the control group, there was not a significant difference in the scores of unforgiveness before reading the lecture (M=5.66, SD=1.15) and after reading it (M=5.33, SD=1.49); t(28)=1.77, p = .086. However a significant difference was found in the scores of avoidance before reading the neutral text (M=24.11, SD=5.66) and after reading it (M=22.53, SD=6.92); *t*(29)= 2.14, p =.040. Not significant differences were found regarding revenge.

Hypothesis 2.2: Analyze if the participants benevolence scores in the episodic forgiveness scales before the RTT differs significantly from their benevolence scores in the episodic forgiveness scale after the RTT.

A Wilcoxon signed-rank test showed that the use of the RTT elicit a statistically significant change on benevolence in participants in the experimental group (Z = -2.54, p = .011).

Not significant difference in the scores of benevolence was found in the control group (Z = -.077, p = .939).

To assess trait forgiveness, an independent-samples t-test was conducted to compare forgivingness in the experimental and the control conditions (Hypothesis 3). The results show that there was not a significant difference in the scores of trait forgiveness after the reading in the experimental (M=3.38, SD=.566) and control (M=3.28, SD=.592) conditions; *t*(68)= -.709, p =.481

Finally we conducted a paired- samples t-test to compare the level of trait forgiveness of the participants before and after reading the lecture in both conditions (Hypothesis 4). In the

experimental group, there was not a significant difference in the scores of trait forgiveness before reading the testimony (M=3.29, SD=.564) and after reading the testimony (M=3.38, SD=.566); t(39)= -1.66, p =.104. Not significant difference was either found in the control group when comparing the results before reading the new (M=3.24, SD=.439) and after reading the new (M=3.28, SD=.592); t(29)= -,576, p =.569.

## 5.3 Discussion

The aim of this study was to examine if a self-designed Reading Testimony Technique (RTT) improves forgiveness of a concrete offense (episodic forgiveness) and/or the general disposition to forgive (trait forgiveness).

Contrary to our assumption results show no significant differences between the experimental and the control groups, suggesting that the reading of a testimony is not more effective than a neutral reading in improving forgiveness. However, when looking closely to the change in the scores of both groups (experimental and control) they go in the expected direction. Scores in avoidance and revenge decrease whereas scores in benevolence increase. And these changes are stronger in the experimental group. Besides, when assessing the effectiveness of the technique intragroup a significant difference is found in the experimental group for both unforgiveness and benevolence. These results indicate that participants in the experimental group demonstrated a more forgiving attitude to their offenders after the use of the RTT compare to themselves at baseline. Participants in the control group also differ significantly in their scores of avoidance after reading the neutral text. But this could probably be explained by the fact that participants in this group present a high level of avoidance at baseline.

Participants in the experimental condition significantly change not only their levels of unforgiveness, but also their levels of benevolence. This means that after the RTT they became less avoidant and revenge, and more benevolent toward their offenders. Our results differ from the ones obtained by Wade and Meyer (2009). They studied the effectiveness of two brief interventions to promote forgiveness and found that they were helpful for reducing negative motivations but not in developing positive ones. The authors argued that the brief duration of the interventions was probably the main reason. In our study despite of the briefness of the technique (less than 30 minutes) we got a result on positive motivation. One possible explanation is that we encourage participants in the experimental condition to consider about the benefits that the testimony obtains because of forgiving. Based on the Social Learning Theory, we assumed that the fact of observing the testimony gaining something because of his/her behavior might serve as a motivation for the observer to

reproduce his/her behavior. Thus, the fact of discovering such a gain could have done that participants increase forgiveness to gain a benefit. Sandage and Worthington (2010) compared and empathy-based seminar and a self-enhancement seminar and discovered that both were as effective to promote forgiveness. They argued that it is difficult, and requires more time, to help clients forgive because empathizing with the offender, but it takes less effort to make them forgive because a personal benefit. Therefore, the authors suggested clinicians to use self-enhancement motivations to forgive if the time is limited. Our results could be a demonstration of such effectiveness. However we did not assess personal benefits of the participants. Future research could include the consideration of this variable and study if there are differences in the motivations to forgive and level of forgiveness.

In opposition to Allemand et al. (2013) who found a reactivation of the avoidance motivation in the control group, in our control condition participants also experimented a reduction of their scores in unforgiveness and an increase of their benevolence. Although we didn't found a significant association between time and outcome measures of TRIM, these differences, suggest that the pass of time itself helps to stabilize participant's motivations toward the offender. But, in line with Harris et al. (2006), they also indicate that receiving an explicit intervention empowers the results and accelerates the process.

This study contributes to the growing body of research in forgiveness interventions proving that briefness might not be only linked to the reduction of unforgiveness. However important limitations should be noted. First, the small size of the sample may have been inadequate to provide sufficient design power to test for differences. Second, samples of both groups were not comparable in revenge at baseline. The experimental group was much less revengeful than was the control group. This was probably due to the presence of more women in the experimental group. Finally, as in Study 1, we did not hide the forgiveness questionnaire. Thus participants could have easily realized that we were assessing their level of forgiveness and this could have increase the social disability affecting their willingness to forgive.

**CHAPTER SIX: GENERAL DISCUSSION, AND FUTURE LINES OF RESEARCH**

In this research we have assessed the effectiveness of two brief techniques to promote forgiveness: the Observational Learning Technique and the Reading Testimony Technique. Both methods were designed based on the Social Learning Theory and assuming an intrapersonal, process model of forgiveness. Our consideration was that forgiveness is a human strength that might be susceptible of being enhanced thru observational learning.

Results indicated that both techniques are helpful to increase episodic forgiveness but not trait forgiveness. That means they were useful to promote forgiveness of a specific offense but not to significantly raise disposition to forgive. We suggest that this inability to modify the disposition to forgive might reflect a mistake in the measurement of the hypothesis assumed. We thought that the fact of observing one valuable trait in other people would enhance the personal level of this trait in the observer. Specifically, we thought that observing a model forgiving would promote forgivingness in the observer. To investigate this assumption, we compare the results in a Trait forgiveness scale in two times (before and after using the technique). But bearing in mind the suggestions done recently by Kim and Enright (2016), it would have been more accurate to assess this disposition to forgive by comparing the level of forgiveness of each participant in the state scale in different situations and across time. Kim and Enright (2016) provided a discussion about the distinction between trait and state forgiveness, and claimed for a no dichotomization of the term. The authors argued that forgiveness should not be divided into two types (trait or state) rather it should be considered as a virtue and as so it is characterized by degrees that evolve from less mature to mature forgiveness. Considering this, the poor practice of forgiveness (just in few cases) would be understood as a minimal forgiveness and the practice across different situations and times would constitute a greater form of maturity. Kim and Enright also argued that the measurement of trait forgiveness is not valid because the existent scales assessing trait forgiveness use hypothetical scenarios or evaluate self-impressions. According to the assumption that trait forgiveness does not exist as so but as a greater form of specific forgiveness, the authors suggest to evaluate this form of forgiveness in different points at time and form different approaches. Thus, future research could set a longitudinal study in which assess the influence of the OLT or the RTT in maintaining forgiveness in different situations and across time.

Regarding episodic forgiveness, both techniques appeared to be valuable to reduce unforgiveness (motivations to avoidance and revenge), but only the Reading Testimony Technique incremented motivations to benevolence. A possible reasoning to this difference

may be found in the fact that in the RTT study we included features to enhance specific processes linked to the effectiveness of the observational learning. Particularly we aimed to control attentional, retention and motivational processes.

To do so, in the RTT study we included a specific instruction to consider how the testimony forgives. According to the Social Learning Theory, in order to observational learning to occur observers must pay attention to the model. To promote this attentional process is important to regulate the specific behaviors that participants should perceive. In the Observational Learning Technique participants watched a video without any indication of what to observe. They even did ignore the topic of the video. Participant received the only instruction of watching a video. Following Bandura (1971) the only exposure to a model does not guarantee the attention to the model. Consequently, in the OLT study we did not control the attentional processes. In opposition, in the RTT we tried to correct this by guiding participants regarding the specific characteristics of the model that they should attend to (e.g., how the model does forgive).

Another important issue to promote observational learning involves retention processes, that means being able to remember the observed issue. The Social Learning Theory describes how the codification of the modeled behavior into visual or verbal representations aids in achieving this retention. In the OLT study, we tried to promote this codification by adding titles in different moments of the testimony so that participants got the structure of the story and could help them to identify and hold the main idea (e.g., the video was divided in presentation, offense, forgiveness and resolution). In the RTT study, we invited participants to highlight in the text anything they considered important about how the testimony forgives, encouraging them to adopt a dynamic role. As long as observers acquire an active role in the observation, their retention processes raise.

Finally, according to the theory, when observers do notice a functional value about the behavior modeled the possibilities of imitating such behavior increase. Bandura (1971) explicitly stated that even when someone can retain a modeled behavior, he or she would not execute the learning when negative consequences are received. In opposition, if the observer perceives a positive reinforcement the behavior tends to be more easily performed. Although reinforcement plays an important role in modeling it is considered a facilitator of the behavior and not a necessary condition. To enhance this motivational process, in the RTT study participants were particularly instructed to think about the benefits obtained by the testimony because of forgiving. In the OLT, even though the testimonies explained the gains obtained it could have been the case that these benefits remained unnoticed or exceeded by

other information. Again the fact of encouraging participants to adopt an active role could have made a difference between participants in the OLT and the RTT studies.

Therefore, in the RTT study we had corrected some deficiencies of the OLT study regarding the basics of the Social Learning Theory. Particularly, we added specific instructions with the purpose of influencing the attentional, retention and motivational processes of the participants. Such modifications appeared to have positively influence results by affecting not only unforgiveness scores (as in the OLT study) but also motivation to benevolence.

However, the RTT was effective only when we compared results intra-group. Not differences between the experimental group and the control group were found. Conversely, the OLT appeared to be valuable in reducing unforgiveness both in an intra-group level and between groups. These results suggest that the OLT is a more effective technique than the RTT. Attending to popular knowledge, it is well stablished that a picture is worth than thousand words. Hence, the effectiveness of the OLT could be found in the enormous impact that an image has in emotions. The question is what would have happened if we had included the features use to increase attentional, retention and motivational processed in the RTT study in the OLT study. Would be even more significant the reduction of unforgiveness? And would benevolence increase? Future research might consider this point.

A major limitation of these studies is that we didn't seek participants that were interested in forgiving an offense; we invited any student that was interested on collaboration in the research. We neither explained the nature of the study. This constrained the sample size because after Time 1 we had to exclude all the students that got high scores on forgiveness. Considering that forgiveness is a choice, a remarkable issue would constitute the study of the efficacy of the techniques in participants that specifically aim to forgive. Particularly would be interesting to assess if then the effect size increases or not.

A major line of investigation would constitute testing the value of the techniques inside specific interventions on forgiveness. Considering its effectivity on reducing unforgiveness, it is hypothesized that the use of the OLT or the RTT might be helpful in the initial phases of forgiveness processes in which the goal constitutes the overcoming feelings of unforgiveness. However, it might also have a positive effect on other components of the interventions such as building empathy to the perpetrator. The link between empathy and forgiveness is well stablished (for a review see Riek & Mania, 2011). Further research could include scales on empathy to see the association between the techniques, empathy and forgiveness. Does empathy mediates the effectivity of the technique on the promotion of forgiveness?

Finally, some new approaches focus on the distinction between forgiveness and decision to forgive (Davis et al., 2015). Forgiveness is in fact defined as a voluntary act because consists of a decision. Attending to the main role that the decision to forgive has in the process of forgiveness, it would be also interesting to evaluate the effectiveness of the OLT and the RTT in helping people to decide to forgive.

To conclude, both studies present remarkable limitations regarding the homogeneity of the sample and specific characteristics of the procedure such as being in group. However, they make a contribution into the research of forgiveness' interventions demonstrating that effectiveness of a technique might be not contrary to briefness, and also offering two new tools based on the Social Learning Theory that can be included in specific interventions on forgiveness.

**CHAPTER SEVEN: CONCLUSIONS**

**Conclusions from Study 1. Design of an Observational Learning Technique to improve Forgiveness**

1. The OLT is an effective technique to promote episodic forgiveness. After the use of the OLT, participants in the experimental group reported significant higher scores in episodic forgiveness than participants in the control group.
   1.1. Particularly, participants in the experimental group reported significantly lower levels of unforgiveness than the control group.
   1.2. However, participants in the experimental did not report higher levels of benevolence than the control group.
2. The OLT increases episodic forgiveness. Participants in the experimental group reported significant higher scores in episodic forgiveness after the use of the OLT than before the OLT.
   2.1. Specifically, participants in the experimental group showed significantly lower levels of unforgiveness after the OLT than before the OLT.
   2.2. Contrary, in the control group, no significant differences were found on the levels of unforgiveness before and after the neutral video.
   2.3. However, participants in the experimental did not report higher levels of benevolence after the OLT than before the OLT.
   2.4. Nor significant differences on the levels of benevolence were either found in the control group before and after the neutral video.
3. The OLT is not an effective technique to promote dispositional forgiveness. After the use of the OLT, participants in the experimental group did not report significant higher scores in dispositional forgiveness than participants in the control group.
4. The OLT neither increase dispositional forgiveness. Participants in the experimental group did not report significant higher scores in dispositional forgiveness after the OLT than before the OLT.
5. The OLT revealed validity increasing episodic forgiveness. One month after the use of the OLT, participants in the experimental group demonstrated similar scores in episodic forgiveness as they did after the use of the OLT.

In sum, the OLT has been proved to be effective on the overcoming of feelings of unforgiveness and could be a useful tool to achieve this aim in specific forgiveness interventions.

**Conclusions from Study 2. Design of a Reading Testimony Technique to improve Forgiveness**

1. The RTT is not an effective technique to promote episodic forgiveness. After the use of the RTT participants in the experimental group did not report significantly higher scores in episodic forgiveness than participants in the control group.

   1.1. Specifically, participants in the experimental group did not show significantly lower levels of unforgiveness than the control group.

   1.2. Neither had they showed significantly higher levels of benevolence than the control group.

2. The RTT increases episodic forgiveness. Participants in the experimental group reported significant higher scores in episodic forgiveness after the RTT than before the RTT.

   2.1. Particularly, participants in the experimental group showed significantly lower levels of unforgiveness after the RTT than before the RTT.

   2.2. In opposition, participants in the control group did not show significant differences on their levels of unforgiveness before and after the control reading.

   2.3. Besides, participants in the experimental group did also show significantly higher levels of benevolence after the RTT than before the RTT.

   2.4. Whereas, participants in the control group did not show significant differences on their levels of benevolence before and after the control reading.

3. The RTT is not an effective technique to promote dispositional forgiveness. After the RTT, participants in the experimental group did not report significant higher scores in dispositional forgiveness than participants in the control group.

4. The RTT neither increase dispositional forgiveness. Participants in the experimental group did not report significant higher scores in dispositional forgiveness after the RTT than before the RTT.

To conclude, although the RTT did not demonstrate better effectiveness than a control reading the results intragroup indicated that it is a good technique not only to reduce unforgiveness but also to increase benevolence. Future research should test if solving limitations of the sample its effectiveness is demonstrated also between groups.

**Final comments**

The Observational Learning Technique and the Reading Testimony Technique are both helpful tools to promote episodic forgiveness. The two of them reduce unforgiveness (motivations to avoidance and revenge), but only the Reading Testimony Technique increase motivations to benevolence. However, the Reading Testimony Technique was effective merely when comparing levels intra-group, whereas the Observational Learning Technique reduced unforgiveness both in an intra-group level and between groups. Thus, the Observational Learning Technique appears to be a more effective technique than the Reading Testimony Technique.

**CHAPTER EIGHT: SCIENTIFIC CONTRIBUTION**

**What is already known about the topic?**

Forgiveness is a personal strength important for the wellbeing of social relationships.

Several interventions have been designed to improve forgiveness.

Research has questioned the efficacy of short duration interventions.

**What this study adds?**

A review of the literature on forgiveness specifically focus on the interventions of forgiveness.

Design of two brief techniques to promote episodic forgiveness based on the Social Learning Theory.

Demonstration of the efficacy of the two techniques regardless briefness.

**REFERENCES**

Ahadi, B. (2009). Situational determinants of forgiveness. *Research Journal of Biological Sciences, 4*(6), 651-655

Akhtar, S., & Barlow, J. (2016). Forgiveness therapy for the promotion of mental well-being: a systematic review and meta-analysis. *Trauma, Violence, & Abuse,* 1-17. doi: 10.1177/1524838016637079

Allemand, M., Steiner, M., & Hill, P.L (2013). Effects of a forgiveness intervention for older adults. *Journal of Counseling Psychology, 60*(2), 279–286. doi: 10.1037/a0031839

American Psychological Association. (2006). Forgiveness: A Sampling of Research Results. Washington, DC: Office of International Affairs. Reprinted, 2008.

Baliet, D. (2010). Conscientiousness and forgivingness: A meta-analysis. *Personality and Individual Differences, 48*, 259–263. doi: 10.1016/j.paid.2009.10.021

Balkin, R. S., Harris, N. A., Freeman, S. J., & Huntington, S. (2014). The Forgiveness Reconciliation Inventory: An instrument to process through issues of forgiveness and conflict. *Measurement and Evaluation in Counseling and Development, 47*(1), 3-13. doi: 10.1177/0748175613497037

Bandura, A. (1971). *Social Learning Theory.* New York: General Learning Press.

Bandura, A. (2006). Analysis of modeling processes. In A. Bandura (Ed.), *Psychological modeling: Conflicting theories*, (pp.1-32). Chicago: Aldine-Atherton Press.

Baskin, T.W., & Enright, R.D. (2004). Intervention studies on forgiveness: A meta-analysis. *Journal of Counseling & Development, 82*, 79-90. doi: 10.1002/j.1556-6678.2004.tb00288.x

Baskin, T.W., Rhody, M., Schoolmeesters, S., & Ellingson, C. (2011). Supporting special-needs adoptive couples: assessing an intervention to enhance forgiveness, increase marital satisfaction, and prevent depression. *The Counseling Psychologist , 39*(7), 933–955. doi: 10.1177/0011000010397554

Baumeister, R. F., Exline, J. J., & Sommer, K. L. (1998). The victim role, grudge theory, and two dimensions of forgiveness. In E. L. Worthington, Jr. (Ed.), *Dimensions of forgiveness* (pp. 79-104). Philadelphia: Templeton.

Beltrán-Morillas, A.M., Valor-Segura, I., & Expósito, F. (2015). Forgiveness for transgressions in interpersonal relationships. *Psychosocial Intervention, 24*, 71-80. doi: 10.1016/j.psi.2015.05.001

Berry, J. W., & Worthington, E. L., Jr. (2001). Forgivingness, relationship quality, stress while imagining relationship events, and physical and mental health. *Journal of Counseling Psychology, 48*, 447-455. doi: 10.1037/0022-0167.48.4.447

Berry, J.W., Worthington, E.L. Jr., O'Connor, L.E., Parrott, L., & Wade, N.G. (2005). Forgivingness, Vengeful Rumination, and Affective Traits. *Journal of Personality, 73*(1), 183-226. doi: 10.1111/j.1467-6494.2004.00308.x

Berry, J. W., Worthington, E .L., Jr., Parrott, L. III, O'Connor, L., & Wade, N. G. (2001). Dispositional forgivingness: Development and construct validity of the Transgression Narrative Test of Forgivingness (TNTF). *Personality and Social Psychology Bulletin, 27*, 1277-1290. doi: 10.1177/01461672012710004

Boonyarit, I., Chuawanlee, W., Macaskill, A., & Supparerkchaisakul, N. (2013). A psychometric analysis of the Workplace Forgiveness Scale. *European Journal of Psychology, 9*(2), 319-338. doi: 10.5964/ejop.v9i2.551

Brown, R.P. (2003). Measuring individual differences in the tendency to forgive: construct validity and links with depression. *Personality and Social Psychology Bulletin,29*(6), 759-771. doi: 10.1177/0146167203029006008

Burnette, J.L., McCullough, M.E., Van Tongeren, D.R., & Davis, D.E. (2012). Forgiveness results from integrating information about relationship value and exploitation risk. *Personality and Social Psychology Bulletin, 38*(3), 345–356. doi: 10.1177/0146167211424582

Cann, A., & Baucum, T.R. (2004). Former partners and new rivals as threats to a relationship: Infidelity type, gender, and commitment as factors related to distress and forgiveness. *Personal Relationships, 11*, 305–318. doi: 10.1111/j.1475-6811.2004.00084.x

Carlisle, R. D., Tsang, J., Ahmad, N. Y., Worthington, E. L., Jr., Witvliet, C. V. O., & Wade, N. G. (2012). Do actions speak louder than words? Differential effects of restitution and apology on behavioral and self-reported forgiveness. *The Journal of Positive Psychology, 7*, 294-305.

Casullo, M. M., & Fernandez-Liporace, M. (2005). Evaluación de la capacidad de perdonar. Desarrollo y validación de una escala. *Acta Psiquiátrica y Psicológica de América latina, 51*(1), 14-20.

Cordova, J. V. (2009). *The Marriage Checkup: A Scientific Program for Sustaining and Strengthening Marital Health*. New York: Jason Aronson.

Coyle, C.T., & Enright, R.D. (1997). Forgiveness intervention with postabortion men. *Journal of Consulting and Clinical Psychology, 65*(6), 1042-1046. doi: 10.1037/0022-006X.65.6.1042

Davis, D. E., DeBlaere, C., Hook, J. N., Burnette, J., Tongeren, D. R. V., Rice, K. G., & Worthington, E. L. (2015). Intergroup forgiveness of race-related offenses. *Journal of Counseling Psychology, 62*(3), 402-412. doi: 10.1037/cou0000081

Davis, D. E., Hook, J. N., Van Tongeren, D. R., DeBlaere, C., Rice, K. G., & Worthington, E. L., Jr. (2015). Making a decision to forgive. *Journal of Counseling Psychology, 62*(2), 280-288. doi: 10.1037/cou0000054

DeShea, L. (2003). A Scenario-Based Scale of Willingness to Forgive. *Individual Differences Research, 1*(3), 201-217.

DiBlasio, F.A. (1998). The use of a decision-based forgiveness intervention within intergenerational family therapy. *Journal of Family Therapy,20*, 77–94. doi: 10.1111/1467-6427.00069

Díez, P. (2015). *Factores relacionados con el perdón: características de la ofensa, del ofensor y del ofendido* (Tesis doctoral). Universitat Internacional de Catalunya, Barcelona, España.

Dorn, K., Hook, J. N., Davis, D. E., Van Tongeren, D. R., & Worthington, E. L., Jr., (2014). Behavioral methods of assessing forgiveness. *The Journal of Positive Psychology, 9*(1), 75–80. doi: 10.1080/17439760.2013.844267

Drinnon, J. R., & Jones, W. H. (2009). Measuring an act of forgiveness. *Psychology Journal 6*(3), 121-127.

Enright, R.D. (2001). *Forgiveness is a choice: A Step-by-Step Process for Resolving Anger and Restoring Hope.* Washington: APA life tools

Enright, R.D., & Coyle, C.T. (1998). Researching the process model of forgiveness within psychological interventions. In E.L. Worthington, Jr. (Ed.), *Dimensions of forgiveness* (pp. 139-161). Philadelphia: Templeton Foundation Press

Enright, R. D., Gassin, E. A., & Wu, C. (1992). Forgiveness: A developmental view. *Journal of Moral Development, 21*, 99–114. doi: 10.1080/0305724920210202

Enright, R.D, & The Human Development Study Group. (1991). The moral development of forgiveness. In W. Kurtines & J. Gerwitz (Eds.), *Handbook of moral behavior and development* (Vol. 1, pp. 121-152). Hillsdale NJ: Erlbaulm.

Enright, R.D, & The Human Development Study Group. (1996). Counseling within forgiveness triad: on forgiving, receiving forgiveness, and self-forgiveness. *Counseling and Values, 40*, 107-126. doi: 10.1002/j.2161-007x.1996.tb00844.x

Exline, J. J., & Baumeister, R. F. (2000). Expressing forgiveness and repentance: Benefits and barriers. In M. E. McCullough, K. Pargament, & C. Thoresen (Eds*.), Forgiveness: Theory, research, and practice* (pp. 133-155). New York: Guilford

Exline, J. J., Baumeister, R. F., Bushman, B. J., Campbell, W. K., & Finkel, E. J. (2004). Too proud to let go: Narcissistic entitlement as a barrier to forgiveness. *Journal of Personality and Social Psychology, 87*, 894-912.

Etzler, S.L., Rohrmann, S., & Brandt, H. (2014). Validation of the STAXI-2: A study with prison inmates*. Psychological Test and Assessment Modeling, 56*(2), 178-194

Farrow, T. F. D., Hunter, M. D., Wilkinson, I. D., Gouneea, C., Fawbert, D., Smith, R., Lee, K., Mason, S., & Spence, S. A. (2008). Quantifiable change in functional brain response to empathic and forgivability judgments with resolution of posttraumatic stress disorder. *Psychiatry Research, 140*, 45-53. doi: 10.1016/j.pscychresns.2005.05.012

Fatfouta, R., Schröder-Abé, M., & Merkl, A. (2014) Forgiving, fast and slow: Validity of the implicit association test for predicting differential response latencies in a transgression-recall paradigm. *Frontiers in Psychology, 5*, 728-736. doi: 10.3389/fpsyg.2014.00728

Faul, F., Erdfelder, E., Lang, A. & Buchner, A. (2007). G*Power 3: A flexible statistical power analysis program for the social behavioral and biomedical sciences. *Behavior Research Methods, 39*, 175–191.

Fehr, R., Gelfand, M., & Nag, M. (2010). *The Road to Forgiveness: A Meta-Analytic Synthesis of its Situational and Dispositional Correlates*. IACM 23rd Annual Conference Paper. Available at SSRN: https://ssrn.com/abstract=1612494 or http://dx.doi.org/10.2139/ssrn.1612494

Fernández-Capo, M., Recoder, S., Gómez-Benito, J., Gámiz, M., Gual, P., Díez, P., & Worthington, E.L.Jr. (2017). Exploring the dimensionality and the psychometric properties of the TRIM-18 in the Spanish context. *Anales de Psicología.*

Ferroni, D., & Barnes-Holmes, D. (2014). A first test of the implicit relational assessment procedure as a measure of forgiveness of self and others. *Psychological Record, 64*(2), 253-260.

Fincham, F.D., & Beach, S.R.H. (2002). Forgiveness in marriage: implications for psychological aggression and constructive communication. *Personal Relationships, 9*, 239-251. doi: 10.1111/1475-6811.00016

Finkel, E.J., Rusbult, C.E., Kumashiro, M., & Hannon, P.A. (2002). Dealing With Betrayal in Close Relationships: Does Commitment Promote Forgiveness? *Journal of Personality and Social Psychology, 82(*6), 956-974. doi: 10.1037//0022-3514.82.6.956

Freedman, S. R., & Enright, R. D. (1996). Forgiveness as an intervention goal with incest survivors. *Journal of Consulting and Clinical Psychology, 64*, 983–992. doi: 10.1037/0022-006X.64.5.983

Freedman, S. & Knupp, A. (2003). The impact of forgiveness on adolescent adjustment to parental divorce. *Journal of Divorce & Remarriage, 39*, 135-165. doi: 10.1300/J087v39n01_08

Freedman, S., & Zarifkar, T. (2016). The Psychology of Interpersonal Forgiveness and Guidelines for Forgiveness Therapy: What Therapists Need to Know to Help Their Clients Forgive. *Spirituality in Clinical Practice, 3*(1), 45-58. doi: 2F10.1037/scp0000087

Gerlsma, C., & Lugtmeyer, V. (2016). Offense type as determinant of revenge and forgiveness after victimization: adolescents' responses to injustice and aggression. *Journal of School Violence.* doi: 10.1080/15388220.2016.1193741

Goertzen, L.R. (2003). Conceptualizing forgiveness within the context of a reversal theory framework: The role of personality, motivation, and emotion. (Doctoral dissertation, University of Windsor). Retrieved from http://scholar.uwindsor.ca/cgi/viewcontent.cgi?article=2533&context=etd.

Goldman, D.B., & Wade, N.G. (2012). Comparison of forgiveness and anger-reduction group treatments: a randomized controlled trial. *Psychotherapy Research, 22*(5), 604-20. doi: 10.1080/10503307.2012.692954.

Gordon, K. C., & Baucom, D. H. (2003). Forgiveness and marriage: Preliminary support for a measure based on a model of recovery from a marital betrayal. *American Journal of Family Therapy, 31*(3), 179-199. doi: 10.1080/01926180301115

Gordon, K. C., Burton, S., & Porter, L. (2004). Predicting the intentions of women in domestic violent shelters to return to partners: Does forgiveness play a role? *Journal of Family Psychology, 18*, 331–338. doi:  10.1037/0893-3200.18.2.331

Gospin, M. (2001). Forgiveness as an element of conflict resolution in religious cultures: walking the tightrope of reconciliation and justice. In M. Abu-Nimer (Ed.), *Reconciliation, Coexistence, and Justice in Interethnic Conflicts: Theory and Practice* (pp. 87-100). New York: Lexington Books.

Hampes, W. (2016). The Relationship between humor styles and forgiveness. *Europe's Journal of Psychology, 12*(3), 338-347. doi:  10.5964/ejop.v12i3.1012

Hargrave, T. D., & Sells, J. N. (1997). The development of a forgiveness scale. *Journal of Marital and Family Therapy, 2*, 41–62. doi: 10.1111/j.1752-0606.1997.tb00230.x

Harper, D. (2001). Online Etymology Dictionary. Retrieved from http://www.etymonline.com

Harris, A. H. S., Luskin, F., Norman, S. B., Standard, S., Bruning, J., Evans, S. & Thoresen, C. E. (2006). Effects of a group forgiveness intervention on forgiveness, perceived stress, and trait-anger. *Journal of Clinical. Psychology, 62*, 715–733. doi:10.1002/jclp.20264

Harris, A.H.S., & Thoresen, C.E. (2005). Forgiveness, unforgiveness, healt, and disease. In E.L. Worthington, Jr. (Ed.), Handbook of forgiveness (pp. 321-333). New York: Brunner-Routledge.

Hebl, J. H., & Enright, R. D. (1993). Forgiveness as a psychotherapeutic goal with elderly females. *Psychotherapy, 30*, 658–667. doi: 10.1037/0033-3204.30.4.658

Hook, J.N., Worthington, E.L.Jr., & Utsey, S.O. (2009). Collectivism, forgiveness and social harmony. *The Counseling Psychologist, 37*(6), 821-847. doi: 10.1177/0011000008326546

Ingersoll-Dayton, B., Campbell, R., & Ha, J.H. (2009). Enhancing forgiveness: a group intervention for the elderly. *Journal of Gerontological Social Work, 52*(1), 2-16. doi:10.1080/01634370802561901

Jeter, W.K., & Brannon, L.A. (2017). 'I'll make it up to you:' examining the effect of apologies on forgiveness. *The Journal of Positive Psychology.* doi: 10.1080/17439760.2017.1291854

Kamat, V., Jones, W., & Row, K. (2006). Assessing forgiveness as a dimension of personality. *Individual Differences Research, 4*(5), 322-330.

Kaminer, D., Stein, D.J., Mbanga, I., & Zungu-Dirwayi, N. (2000). Forgiveness: toward an integration of theoretical models. *Psychiatry, 63*(4), 344-357. doi:10.1080/00332747.2000.11024928

Kang, J. I., Namkoong, K., & Kim, S. J. (2008). Association of DRD4 and COMT polymorphisms with anger and forgiveness traits in healthy volunteers. *Neuroscience Letters, 430*(3), 252-257. doi: 10.1016/j.neulet.2007.11.005

Kanz, J. E. (2000). How do people conceptualize and use forgiveness? The Forgiveness Attitudes Questionnaire. *Counseling and Values, 44*(3), doi: 174. 10.1002/j.2161-007X.2000.tb00170.x

Karremans, J. C., Van Lange, P. A. M., Ouwerkerk, J. W., & Kluwer, E. S. (2003). When forgiveness enhances psychological well-being: The influence of interpersonal commitment. Journal of Personality and Social Psychology, 84, 1011-1026.

Kearns, J. N., & Fincham, F. D. (2004). A prototype analysis of forgiveness. *Personality and Social PsychologyBulletin, 30*, 838–855. doi: 10.1177/0146167204264237

Kelln, B.R.C., & Ellard, J.H. (1999). An equity theory analysis of the impact of forgiveness and retribution on transgressor compliance. *Personality and Social Psychology Bulletin, 25*, 864-872. doi: 10.1177/0146167299025007008

Kim, J.J., & Enright, R.D. (2016). "State and trait torgiveness": A philosophical analysis and implications for psychotherapy. *Spirituality in Clinical Practice, 3*(1), 32-44. doi: /10.1037/scp0000090

Kimmes, J.G., & Durtschi, J.A. (2016). Forgiveness in romantic relationships: the roles of attachment, empathy, and attributions. *Journal of Marital and Family Therapy, 42*(4), 645–658. doi: 10.1111/jmft.12171

Koutsos, P., Wertheim, E.H., & Kornblum, J. (2008). Paths to interpersonal forgiveness: The roles of personality, disposition to forgive and contextual factors in predicting forgiveness following a specific offence. *Personality and Individual Differences, 44*, 337–348. doi: 10.1016/j.paid.2007.08.011

Krause, N., & Ellison, C.E. (2003). Forgiveness by God, forgiveness of others and psychological well-being in late life. *Journal for the Scientific Study of Religion, 42*(1), 77-93. doi: 10.1111/1468-5906.00162

Lang, P.J., Bradley,M.M. & Cuthbert, B.N. (2008). International Affective Picture System (IAPS): Affective Ratings of Pictures and Instruction Manual Technical Report A-8, Gainesville, FL: University of Florida Press.

Lawler-Row, K.A., Scott, C.A., Raines, R.L., Edlis- Matityahou, E., & Moore, E.W. (2007). The varieties of forgiveness experience: working toward a comprehensive definition of forgiveness. *Journal of Religion and Health, 46*(2), 233-248. doi: 10.1007/s10943-006-9077-y

Lawler, K. A., Younger, J. W., Piferi, R. L., Billington, E., Jobe, R., Edmondson, K., & Jones, W. H. (2003). A change of heart: Cardiovascular correlates of forgiveness in response to interpersonal conflict. *Journal of Behavioral Medicine, 26*(5), 373-393.

Lin, W., Enright, R., Krahn, D., Mack, D., & Baskin, T. (2004). Effect of forgiveness therapy on anger, mood, and vulnerability to substance use among inpatient-substance-dependent clients. *Journal of Consulting and Clinical Psychology*, 1114-1121. doi: 10.1037/0022-006X.72.6.1114

Linkins, M., Niemiec, R.M., Gilham, J., & Mayerson, D. (2014). Through the lens of strength: A framework for educating the heart. *The Journal of Positive Psychology.* doi: 10.1080/17439760.2014.888581

Luchies, l.B., Finkel, E.J., McNulty, J.K., & Kumashiro, M. (2010). The doormat effect: when forgiving erodes self-respect and self-concept clarity. *Journal of Personality and Social Psychology, 98*(5), 734-749. doi: 10.1037/a0017838

Luskin, F. (2003). *Forgive for Good.* New York: HarperCollins Publishers.

Luskin, F. (2010). Nine steps. *Retrieved from http://learningtoforgive.com/9-steps/*

Macaskill, A. (2005). Defining Forgiveness: Christian Clergy and General Population Perspectives. *Journal of Personality, 73*(5), 1237-1265. doi: 10.1111/j.1467-6494.2005.00348.x

Maio, G., Thomas, G., Fincham, F., & Carnelley, K. (2008). Unravelling the role of forgiveness in family relationships. *Journal of Personality and Social Psychology, 94*(2), 307-319.

Makinen, J.A., & Johnson, S.M. (2006). Resolving attachment injuries in couples using emotionally focused therapy: steps toward forgiveness and reconciliation. *Journal of Consulting and Clinical Psychology, 74*(6), 1055-1064. doi: 10.1037/0022-006X.74.6.1055

Malcolm, W. M., & Greenberg, L. S. (2000). Forgiveness as a process of change in individual psychotherapy. In M.E. McCullough, K.I. PArgament, & C.E. Thoresen (Eds.), *Forgiveness: Theory, research, and practice,* 179-202.

Maltby, J., Day, L., & Barber, L. (2005). Forgiveness and happiness. the differing contexts of forgiveness using the distinction between hedonic and eudaimonic happiness. Journal of Happiness Studies, 6(1), doi: 1-13. 10.1007/s10902-004-0924-9

Mauger, P. A., Perry, J. E., Freeman, T., Grove, D. C., McBride, A. G., & McKinney, K. E. (1992). The measurement of forgiveness: Preliminary research. *Journal of Psychology and Christianity, 11*, 170-180.

McCullough, M. E. (2000). Forgiveness as a personal strength: theory, measurement, and links to wellbeing. *Journal of Social and Clinical Psychology, 19*(1), 43-55.

McCullough, M. E. (2001). Forgiveness: who does it and how do they do it?. *Current Directions in Psychological Science, 10*, 194-197. doi: 10.1111/1467-8721.00147

McCullough, M. E., Bellah, C. G., Kilpatrick, S. D., & Johnson, J. L. (2001). Vengefulness: Relationships with forgiveness, rumination, well-being, and the Big Five. *Personality and Social Psychology Bulletin, 27*, 601-610. doi: 10.1177/0146167201275008

McCullough, M. E., Bono, G., & Root, L. (2005). Religious and Forgiveness. In C. Paloutzian, & L. Park (Eds.), *Handbook of the psychology of religion and spirituality* (pp. 394-411). London: Guilford Press.

McCullough, M. E., Fincham, F.D., & Tsang, J.A. (2003). Forgiveness, Forbearance, and Time: The Temporal Unfolding of Transgression-Related Interpersonal Motivations. *Journal of Personality and Social Psychology, 8*(3), 540–557. doi: 10.1037/0022-3514.84.3.540

McCullough, M. E., Hoyt, W.T., & Rachal, K.C. (2002). What we know (and need to know) about assessing forgiveness constructs. In M.E. McCullough, K.I. Pargament, & C.E Thoresen (Eds.), *Forgiveness: Theory, Research and Practice* (pp. 64-89). New York: Guilford Press.

McCullough, M. E., Luna, L. R., Berry, J. W., Tabak, B. A., & Bono, G. (2010). On the form and function of forgiving: Modeling the time-forgiveness relationship and testing the valuable relationships hypothesis. *Emotion, 10*, 358-376. doi: 10.1037/a0019349

McCullough, M. E., Pargament, K., & Thoresen, C. E. (2000). The psychology of forgiveness: History, conceptual issues, and overview. In M. E. McCullough, K. I. Pargament and C. E. Thoresen (Eds.), *Forgiveness: Theory, Research, and Practice* (pp. 1-14). New York: Guilford.

McCullough, M.E., Pedersen, E.J., Tabak,B.A., & Carter, E.C. (2014). Conciliatory gestures promote forgiveness and reduce anger in humans. *Proceedings of the National Academy of Sciences, 111*(30), 11211-11216. doi: 10.1073/pnas.1405072111

McCullough, M.E., Rachal, K.C., Sandage, S.J., Worthington, E.L., Jr., Brown, S.W., & Hight, T.L. (1998). Interpersonal forgiving in close relationships: II Theoretical elaboration and measurement. *Journal of Personality and Social Psychology, 75*, 1586-1603. doi: 10.1037/0022-3514.73.2.321

McCullough, M. E., Root, L. M., & Cohen, A. D. (2006). Writing about the benefits of an interpersonal transgression facilitates forgiveness. *Journal of Consulting and Clinical Psychology, 74*, 887–897. doi: 10.1037/0022-006X.74.5.887

McCullough, M. E., & Worthington, E. L., Jr. (1994). Models of interpersonal forgiveness and their applications to counselling: review and critique. *Counseling and Values, 39*, 1-14.

McCullough, M. E., & Worthington, E. L., Jr. (1995). Promoting forgiveness: a comparison of two brief psychoeducational group interventions with a waiting-list control. Counseling and Values, 40, 55-69. doi: 10.1002/j.2161-007X.1995.tb00387.x

McCullough, M. E., & Worthington, E. L., Jr. (1999). Religion and the forgiving personality. *Journal of Personality, 67*, 1141-1164. doi: 10.1111/1467-6494.00085

McCullough, M.E., Worthington, E.L., Jr., & Rachal, K.C. (1997). Interpersonal forgiving in close relationships. *Journal of Personality and Social Psychology, 73*, 321-336. doi: 10.1037/0022-3514.73.2.321

McNulty, J.K. (2011). The dark side of forgiveness: the tendency to forgive predicts continued psychological and physical aggression in marriage. *Personality and Social Psychological Bulletin, 37*(6), 770-783. doi: 10.1177/0146167211407077

Miller, A.J., Worthington, E.L. Jr., & McDaniel, M.A. (2008). Gender and Forgiveness: A Meta–Analytic Review and Research Agenda. *Journal of Social and Clinical Psychology, 27*(8), 843-876. doi: 10.1521/jscp.2008.27.8.843

Mooney, L., Strelan, P., & McKee, I. (2016). How forgiveness promotes offender pro-relational intentions: The mediating role of offender gratitude. *British Journal of Social Psychology,55*, 44–64. doi: 10.1111/bjso.12120

Mullet, E., Girard, M., & Bakhshi, P. (2004). Conceptualizations of forgiveness. *European Psychologist, 9*(2), pp. 78–86. doi: 10.1027/1016-9040.9.2.78

Mullet, E., Houdbine, A., Laumonier, S., & Girard, M. (1998). Forgivingness: Factor structure in a sample of young, middle-aged, and elderly adults. *European Psychologist, 3*(4), 289-297. doi: 10.1027/1016-9040.3.4.289

Paleari, F. G, Regalia, C., & Fincham, F.D. (2009). Measuring offence-specific forgiveness in marriage: The Marital Offence-specific Forgiveness Scale (MOFS). *Psychological Assessment, 21*, 194-209. doi: 10.1037/a0016068

Pallarés Molíns, E. (2016). *El perdón como fortaleza humana.* Bilbao: Ediciones Mensajero.

Paloutzian, R. F., & Kalayjian, A. (2010). Introduction: Issues and themes in forgiveness and reconciliation. In A. Kalayjian & R. F. Paloutzian (Eds.), *Forgiveness and reconciliation: Psychological pathways to conflict transformation and peace building* (pp. 3–10). New York, NY: Springer.

Pansera, C. (2012). An experimental study of the effects of partners' offers of amends and expressions of responsiveness on forgiveness for real-life transgressions in romantic relationships (Doctoral Dissertation, Canada, University of Waterloo). Retriewed from ttps://uwspace.uwaterloo.ca/bitstream/handle/10012/7161/Pansera_Carolina.p f?sequence=1

Park, H.H., Enright, R.D., Essex, M.J., Zahn-Waxler, C., & Klatt, J.H. (2013). Forgiveness intervention for female South Korean adolescent aggressive victims. *Journal of Applied Developmental Psychology, 34*, 268–276. doi: /10.1016/j.appdev.2013.06.001

Peets, K., Hodges, E.V.E, & Salmivalli, C. (2013). Forgiveness and its determinants depending on the interpersonal context of hurt. *Journal of Experimental Child Psychology, 114*(1), 131-145. doi: 10.1016/j.jecp.2012.05.009

Peterson, C. & Seligman, M. E. P. (2004). *Character strengths and virtues: A handbook and classification.* New York: Oxford University Press and Washington, DC: American Psychological Association.

Pollard, M. W., Anderson, R. A., Anderson, W. T., & Jennings G. (1998). The development of a Family Forgiveness Scale. *Journal of Family Therapy, 20*, 95–109. doi: 10.1111/1467-6427.00070

Poston, J.M., Hanson, W.E., & Schwiebert, V. (2012). The Relationship between episodic and dispositional forgiveness, psychosocial development, and counseling. *Counseling and Values, 57*, 181-198. doi: 10.1002/j.2161-007X.2012.00016.x

Prieto, M., Jódar, R., Martínez, M.P., Carrasco, M.J., Gismero, E., & Cagigal, V. (2013). Effects of conceptualizations of forgiveness on specific and dispositional forgiveness. *Procedia-Social and Behavioral Sciences, 84*, 1341-1345. doi: 10.1016/j.sbspro.2013.06.753

Raj, M., & Wiltermuth, S.S. (2016). Barriers to forgiveness. *Social and Personality Psychology Compass, 10*, 679–690. doi: 10.1111/spc3.12290

Real Academia Española. (2001). Diccionario de la lengua española (22.a ed.). Retrieved from  http://www.rae.es/rae.html

Recine, A.C. (2015). Designing forgiveness interventions guidance from five meta-analyses. *Journal of Holistic Nursing, 33*(2), 161-167, doi: 10.1177/0898010114560571

Recine A.G., Werner, J.S, & Recine, L. (2007). Concept analysis of forgiveness with a multi-cultural emphasis. *Journal of Advanced Nursing, 59*(3), 308–316 doi: 10.1111/j.1365-2648.2007.04343.x

Reed, G.L., & Enright, R.D. (2006). The effects of forgiveness therapy on depression, anxiety, and posttraumatic stress for women after spousal emotional abuse. *Journal of Consulting and Clinical Psychology, 74*(5), 920-929. doi:   10.1037/0022-006X.74.5.920

Rey, L., & Extremera, N. (2014). Positive psychological characteristics and interpersonal forgiveness: Identifying the unique contribution of emotional intelligence abilities, Big Five traits, gratitude and optimism. *Personality and Individual Differences, 68*, 199-204. doi: 10.1016/j.paid.2014.04.030

Riek, B.M., & Mania, E.W. (2011). The antecedents and consequences of interpersonal forgiveness: A meta-analytic review. *Personal Relationships, 19*, 304–325. doi: 10.1111/j.1475-6811.2011.01363.x

Ripley, J.S., & Worthington, E.L. Jr. (2000). Hope-focused and forgiveness-based group interventions to promote marital enrichment. *Journal of Counseling & Development, 80*, 452-463. doi: 10.1002/j.1556-6678.2002.tb00212.x

Rusbult, C. E., Hannon, P. A., Stocker, S. L., & Finkel, E. J. (2005). Forgiveness and relational repair. In E. L. Worthington, Jr. (Ed.), *Handbook of forgiveness* (pp. 185-205). New York: Routledge.

Rusbult, C.E., Zembrond, I.M, & Gunn, L.K. (1982). Exit, voice, loyalty, and neglect: responses to dissatisfaction in romantic involvements. *Journal of Personality and Social Psychology, 43*(6), 1230-1242. doi: 10.1037/0022-3514.43.6.1230

Rye, M. S., Loiacono, D. M., Folck, C. D., Olszewski B. T., Heim, T. A. & Madia, B. P. (2001). Evaluation of the psychometric properties of two forgiveness scales. *Current Psychology, 20*, 260-277. doi: 10.1007/s12144-001-1011-6

Rye, M.S., & Pargament, K.I. (2002). Forgiveness and Romantic Relationships in College: Can It Heal the Wounded Heart?. *Journal of clinical psychology*, *58*(4), 419–441. doi: 10.1002/jclp.1153

Sandage, S.J., & Worthington, E.L.Jr. (2010). Comparison of two group interventions to promote forgiveness: empathy as a mediator of change. *Journal of Mental Health Counseling, 32*(1), 35-57. doi: 10.17744/mehc.32.1.274536n518571683

Seligman M., & Csikszentmihalyi, M. (2000). Positive psychology. An introduction. *American Psychologist, 55*(1), 5-14. doi: 10.1037/0003-066X.55.1.5

Sells, J.N., & Hargrave T.D. (1998). Forgiveness: a review of the theoretical and empirical literature. *Journal of Family Therapy, 20*, 21–36. doi:  10.1111/1467-6427.00066

Shechtman, Z., Wade, N.G., & Khoury, A. (2009). Effectiveness of a forgiveness program for arab israeli adolescents in israel: an empirical trial. *Peace and Conflict, 15*, 415–43. doi: 10.1080/10781910903221194

Skinner, E.A., Edge, K., Altman, J., & Sherwood, H. (2003). Searching for the Structure of Coping: A Review and Critique of Category Systems for Classifying Ways of Coping. *Psychological Bulletin, 29*(2), 216-269. doi: 10.1037/0033-2909.129.2.216

Subkoviak, M. J., Enright, R. D., Wu, C., Gassin, E. A., Freedman, S., Olson, L. M., & Sarinopoulos, I. (1995). Measuring interpersonal forgiveness in late adolescence and middle adulthood. *Journal of Adolescence, 18*, 641–655. doi: 10.1006/jado.1995.1045

Tabak, B.A., McCullough, M.E., Luna,L.R., Bono, G., & Berry, J.W. (2012).  Conciliatory gestures facilitate forgiveness and feelings of friendship by making transgressors appear more agreeable. *Journal of Personality, 80*(2), 503-533. doi: 10.1111/j.1467-6494.2011.00728.x

Tabak, B. A., McCullough, M. E.., Szeto, A., Mendez, A., & McCabe, P. M. (2011). Oxytocin indexes relational distress following interpersonal harms in women. *Psychoneuroendocrinology, 36*, 115-122. doi: 10.1016/j.psyneuen.2010.07.004

Thompson, L.Y., Snyder, C.R., Hoffman, L., Michael, S.T., Rasmussen, H.N., Billings, L.S., Heinze, L., Neufeld, J.E., Shorey, H.S., Roberts, J.C., & Roberts, D.E. (2005). Dispositional forgiveness of self, others, and situations. *Journal of Personality, 73*(2), 313-359. doi: 10.1111/j.1467-6494.2005.00311.x

Toussaint, L.L., Peddle, N., Cheadle, A., Sellu, A., & Luskin, F. (2010). Striving for peace through forgiveness in Sierra Leona. In A.S. Kalayjian and D. Eugene (Eds.), *Mass trauma and emotional healing around the world: Rituals and practices for resilience and meaning making,* (pp.251-267). Santa Barbara, CA: ABC-CLIO

Toussaint, L.L., Shields, G.S., Dorn, G., & Slavich, G.M. (2016). Effects of lifetime stress exposure on mental and physical health in young adulthood: How stress degrades and forgiveness protects health. *Journal of Health Psychology, 21*(6). 1004-1114. doi: 10.1177/1359105314544132

Toussaint, L., & Webb, J. (2005). Theoretical and empirical connections between forgiveness, mental health, and well-being. In E. L. Worthington (Ed.), Handbook of forgiveness (pp. 349–362). New York: Brunner-Routledge

Toussaint, L.L., Williams, D.R., Musick, M.A., & Everson, S.A. (2001). Forgiveness and health: age differences in a U.S. probability sample. *Journal of adult Development, 8*(4), 249-257. doi: 10.1080/13674670701564989

Tse, W. S., & Yip, T.H.J. (2009). Relationship among dispositional forgiveness of others, interpersonal adjustment and psychological well-being: Implication for interpersonal theory of depression. *Personality and Individual Differences, 46,* 365–368. doi:10.1016/j.paid.2008.11.001

Vázquez, C. y Hervás, G. (2008). Salud positiva: del síntoma al bienestar. En C. Vázquez y G. Hervás (Eds.), *Psicología Positiva aplicada.*(pp.17-40) Bilbao: Desclee de Brower

Wade, N.G., & Goldman, D.B. (2006). Sex, group composition, and the efficacy of group interventions to promote forgiveness. *Group Dynamics: Theory, Research, and Practice, 10*(4), 297-308. doi: 10.1037/1089-2699.10.4.297

Wade, S., Gorsuch, R., Rosik, C.H. & Ridley, C.R. (2001). The development of a scale to measure forgiveness. *Journal of Psychology and Christianity, 21*(1), 40-50.

Wade, N.G., Hoyt, W., Kidwell, J.E.M., & Worthington, E.L., Jr. (2014). Efficacy of psychotherapeutic interventions to promote forgiveness: A meta-analysis. *Journal of Consulting and Clinical Psychology, 82*, 154-170.

Wade, N.G., & Meyer, J.E. (2009). Comparison of brief group interventions to promote forgiveness: a pilot outcome study. *International Journal of Group Psychotherapy, 59*, 199- 220. doi: 10.1521/ijgp.2009.59.2.199

Wade, N.G., & Worthington, E.L.Jr., & Haake, S. (2009). Comparison of explicit forgiveness interventions with an alternative treatment: a randomized clinical trial. *Journal of Counseling & Development, 87*, 143-151. doi: 10.1002/j.1556-6678.2009.tb00561.x

Wade, N.G., Worthington, E.L.Jr., & Meyer, J.E. (2005). In search of a common core: a content analysis of interventions to promote forgiveness. *Psychotherapy: Theory, Research, Practice, Training, 42*(2), 160–177. doi: 10.1037/0033-3204.42.2.160

Wallace, H.M., Exline, J.J., & Baumeister, R.F. (2008). Interpersonal consequences of forgiveness: does forgiveness deter or encourage repeat offenses? *Journal of Experimental Social Psychology, 44*, 453-460. doi: 10.1016/j.jesp.2007.02.012

Waltman, M.A., Russell, D.C., Coyle, C.T., Enright, R.D., Holter, A.C., & Swoboda, C.M. (2009). The effects of a forgiveness intervention on patients with coronary artery disease. *Psychology & Health, 24*(1), 11-27. doi: 10.1080/08870440801975127

Watson, D., Clark, L.A., & Carey, G. (1988). Positive and negative affectivity and their relation to anxiety and depressive disorders. *Journal of Abnormal Psychology, 97*(3), 346-353. doi: 10.1037/0021-843X.97.3.346

Webb, J.R., Robinson, E.A.R., & Brower, K.J. (2011). Mental health, not social support, mediates the forgiveness alcohol-outcome relationship. *Psychology of Addictive Behaviors, 25*(3), 462-473. doi: 10.1037/a0022502

Williamson, I., Gonzales, M. H., Fernandez, S., & Williams, A. (2014). Forgiveness aversion: Developing a motivational state measure of perceived forgiveness risks. *Motivation and Emotion, 38*(3), 378-400. doi: 10.1007/s11031-013-9382-1

Wilson, T., Milosevic, A., Carroll, M., Hart, K., & Hibbard, S. (2008). Physical health status in relation to self-forgiveness and other-forgiveness in healthy college students. *Journal of Health Psychology, 13*(6),798-803. doi: 10.1177/1359105308093863

Witvliet, C.V.O. (2005). Unforgiveness, forgiveness, and justice: Peripheral physiology findings. In E.L. Worthington, Jr. (Ed.), *Handbook of Forgiveness.* (pp.305-319). Brunner-Routledge.

Wolkolf, A. (2010). *Psicología Educativa.* México: Pearson Educación

Worthington, E. L., Jr. (1998). *Dimensions of forgiveness: Psychological research and theological perspectives.* Philadelphia: The Templeton Foundation Press

Worthington, E. L., Jr. (2001). Unforgiveness, forgiveness, and reconciliation in societies. In Raymond G. Helmick & Rodney L. Petersen (Eds.), *Forgiveness and reconciliation: Religion, public policy, and conflict transformation* (pp. 161– 182). Philadelphia: Templeton Foundation Press.

Worthington, E.L., Jr. (2006). *Forgiveness and Reconciliation: theory and application.* New York: Taylor & Francis Group.

Worthington, E. L., Jr., Kurusu, T. A., Collins, W., Berry, J. W., Ripley, J. S., & Baier, S. B. (2000). Forgiving usually takes time: A lesson learned by studying interventions to promote forgiveness. *Journal of Psychology and Theology, 28*, 3–20.

Worthington, E. L., Jr., Lavelock, C., Witvliet, C. V. O., Rye, M. S., Tsang, J.-A., & Toussaint, L. (2015). Measures of Forgiveness: Self- Report, Physiological, Chemical, and Behavioural Indicators. In G. Boyle, D. Saklofske, & G. Matthews (Eds.), *Measures of personality and social psychological constructs* (pp. 474-504). Waltham, MA: Elsevier/Academic.

Yárnoz-Yaben, S., & Comino, P. (2012). Un instrumento para la evaluación del perdón en el ámbito del divorcio y la separación. *International Journal of Psychology and Psychological Therapy, 12*(1), 49-58.

Zechmeister, J. S., Garcia, S., Romero, C., & Vos, S. N. (2004). Don't apologize unless you mean it: A laboratory of forgiveness and retaliation. *Journal of Social and Clinical Psychology, 23*, 532-564.

# ANNEXES STUDY 1

ANNEX I. INFORMED CONSENT

**CONSENTIMENT INFORMAT DOCUMENT D'INFORMACIÓ AL SUBJECTE**

**PARTICIPANT DEL'ESTUDI D'INVESTIGACIÓ**

**<u>CONSENTIMENT INFORMAT</u>**

Títol del Projecte: El perdón como Fortaleza del carácter

---

Director/a del Projecte: Dra. Maria Fernández- Capo

Investigador/a: María Gámiz Sanfeliu

Departament: Ciències bàsiques. Àrea de Psicologia i Psiquiatria

---

Jo, el Sr./la Sra.:………………………………………………………………………..

- He rebut informació verbal sobre l'estudi i he llegit la informació escrita que s'hi adjunta, de la qual m'ha estat lliurada una còpia.
- He comprès el que se m'ha explicat, i els possibles riscos o beneficis pel fet de participar en l'estudi.
- He pogut comentar l'estudi i fer preguntes al professional responsable.
- Dóno el meu consentiment per prendre part en l'estudi i assumeixo que la meva participació és totalment voluntària.
- Entenc que em podré retirar en qualsevol moment.

Mitjançant la signatura d'aquest formulari de consentiment informat, dóno el meu consentiment perquè les meves dades personals es puguin utilitzar com s'ha descrit en aquest formulari de consentiment, que s'ajusta al que disposa la Llei orgànica 15/1999, de 13 de desembre, de protecció de dades de caràcter personal.

Entenc que rebré una còpia d'aquest formulari de consentiment informat.

_____                                    _____

Signatura del Participant                                          Data de la signatura

Núm. de DNI

_____                                    _____

Signatura de l'Investigador/a                                    Data de la signatura

Nom:

**DOCUMENT D'INFORMACIÓ AL SUBJECTE PARTICIPANT DE L'ESTUDI D'INVESTIGACIÓ**

| |
|---|
| Director/a del Projecte: Dra. Maria Fernández- Capo |
| Investigador/a: María Gámiz Sanfeliu |
| Departament: Ciències bàsiques. Àrea de Psicologia i Psiquiatria |

Hem sol·licitat la seva participació en un estudi d'investigació. Abans de decidir si hi accepten participar, és important que comprenguin els motius pels quals es duu a terme la investigació: com s'utilitzarà la seva informació, en què consistirà l'estudi i els possibles beneficis, riscs i molèsties que pugui comportar.

En cas que participin en algun altre estudi, ho hauran de comunicar al responsable per a valorar si poden participar en aquest.

**QUINS SÓN ELS ANTECEDENTS I L'OBJECTIU D'AQUEST ESTUDI?**

Aquest estudi explora la disposició a perdonar ofenses concretes/ explora el grau de perdó aplicable a unes ofenses concretes. Els subjectes que donin el seu consentiment per a participar seran citats en grup a l'aula i se'ls hi convidarà a pensar sobre una ofensa concreta. El que tindran que fer consisteix en imaginar-se la situació i respondre uns breus qüestionaris. Una setmana després visualitzaran un vídeo. El procés durarà 30 minuts.

**TINC L'OBLIGACIÓ DE PARTICIPAR-HI?**

La decisió sobre participar o no en la investigació els correspon a vostès. En el cas de no voler participar o bé el volen abandonar, la qualitat de l'assistència que rebran no quedarà afectada. Si hi decideixen participar, els lliurarem el formulari de consentiment informat per tal que el signin.

QUINES SÓN LES MEVES OBLIGACIONS?

Les obligacions del participant consisteixen en dur a terme l'experiment i preservar la confidencialitat del que s'ha fet. Dos setmanes després de l'experiment y 3 mesos després els participants tindran que respondre online els qüestionaris.

**QUINS SÓN ELS POSSIBLES EFECTES SECUNDARIS, RISCS I MOLÈSTIES ASSOCIATS A LA PARTICIPACIÓ?**

Encara que aquest estudi, no comporti riscs per a la seva persona, davant qualsevol problema, vostè podria acudir a qualsevol del membres de l'equip investigador.

**QUINS SÓN ELS POSSIBLES BENEFICIS DE PARTICIPAR-HI?**

Encara que vostè no rebi cap benefici directe de la seva participació, els resultats d'aquesta recerca seran útils per el desenvolupament científic en el camp de la Psicologia. Per altra banda, com a agraïment per la seva participació un cop finalitzat la realització de l'experiment, se li entregarà un tiquet d'esmorzar.

**COM S'UTILITZARAN LES MEVES DADES DE L'ESTUDI?**

El tractament, la comunicació i la cessió de les dades de caràcter personal dels subjectes participants en l'assaig s'ajusten al que disposa la Llei orgànica 15/1999, de13 de desembre, de protecció de dades de caràcter personal.

Aquestes dades, no inclouen ni el seu nom ni la seva adreça, sinó que se li assignarà un número de codi. Únicament l'equip investigador, tindrà accés a la clau del codi que permet associar les dades de l'estudi amb vostès. No obstant això, les autoritats reguladores, el comitè d'ètica independent o altres entitats de supervisió podran revisar les seves dades personals. L'objectiu de les revisions esmentades és garantir la direcció adequada de l'estudi o la qualitat de les dades de l'estudi.

Si en retiren el consentiment d'utilitzar les seves dades de l'estudi, no podran continuar participant en la investigació. Han de tenir en compte que els resultats de l'estudi poden aparèixer publicats en la bibliografia, si bé la seva identitat no serà revelada.

**COM PUC ESTABLIR CONTACTE SI NECESSITO OBTENIR MÉS INFORMACIÓ O AJUDA?**

Mitjançant la signatura d'aquest formulari, assenteixen que han estat informats de les característiques de l'estudi, han entès la informació i se'ls ha clarificat tots els seus dubtes.

En cas de patir un dany relacionat amb l'estudi o per obtenir resposta a qualsevol pregunta que pugui sorgir durant la investigació, contactin amb:

Dra./Dr.Maria Fernández-Capo

Universitat Internacional de Catalunya

Adreça: C/ Josep Trueta, s/n, 08195, Sant Cugat del Vallès

Nº de telèfon: 93 504 20 00

ANNEX II. PROTOCOL STUDY 1. TIME 1

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

1. La primera letra de tu lugar de nacimiento
2. La segunda letra del nombre de tu madre
3. La tercera letra de tu nombre
4. La ultima letra del nombre de tu padre
5. La primera letra del mes de tu nacimiento

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

**Edad:** _____

**Sexo:** □ Hombre

□ Mujer

**Nacionalidad:** _____

**Grado que estudias:** _____

**¡Muchas gracias por tu participación! A continuación encontrarás dos cuestionarios y unas breves preguntas que tendrás que responder. Por favor ten en cuenta que tu participación es anónima y que no existen respuestas correctas o incorrectas, por eso intenta contestar de la forma más sincera posible. ¡Gracias!**

Por favor, indica tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

A continuación, piensa en una situación en la que te hayas sentido ofendido/a o herido/a por una persona concreta y descríbela brevemente. Por favor describe  cuál es la ofensa, quién te ha ofendido y cuánto tiempo ha pasado desde que ocurrió.

**Señala cuánto te duele la ofensa actualmente (0= nada; 3= mucho):**

0                1                2                        3

**¿Le dijiste al ofensor que te dolió lo que te hizo?** Señala la respuesta correspondiente:

No lo recuerdo ☐                        Sí ☐                                No ☐

En caso de que hayas respondido "No" ¿podrías especificar por qué no se lo dijiste?

_____

_____

_____

Para acabar, por favor responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que experimentas **<u>actualmente</u>** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. Hago que pague por lo que hizo. | 1 | 2 | 3 | 4 | 5 |
| 2. Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3. A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4. Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5. Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6. Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7. No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8. A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9. Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**

ANNEX III. PROTOCOL STUDY 1. TIME 2

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

6. La primera letra de tu lugar de nacimiento
7. La segunda letra del nombre de tu madre
8. La tercera letra de tu nombre
9. La ultima letra del nombre de tu padre
10. La primera letra del mes de tu nacimiento

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación! A continuación encontrarás diferentes cuestionarios y preguntas que tendrás que responder. Por favor ten en cuenta que no existen respuestas correctas o incorrectas, trata de contestar de la forma más sincera posible.**

A continuación, indica tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

La semana pasada tuviste que pensar en una situación en la que te hubieras sentido ofendido/a o herido/a por una persona concreta y la describiste brevemente. Por favor intenta recordarla. No hace falta que la escribas, simplemente piensa en esa situación un minuto y después responde al último cuestionario.

Por favor, responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que experimentas **<u>actualmente</u>** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1. Hago que pague por lo que hizo. | 1 | 2 | 3 | 4 | 5 |
| 2. Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3. A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4. Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5. Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6. Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7. No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8. A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9. Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**

ANNEX IV. PROTOCOL STUDY 1. TIME 3

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

1. La primera letra de tu lugar de nacimiento
2. La segunda letra del nombre de tu madre
3. La tercera letra de tu nombre
4. La ultima letra del nombre de tu padre
5. La primera letra del mes de tu nacimiento

| 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|
|   |   |   |   |   |

**¡Muchas gracias por tu participación! A continuación encontrarás diferentes cuestionarios y preguntas que tendrás que responder. Por favor ten en cuenta que no existen respuestas correctas o incorrectas, trata de contestar de la forma más sincera posible.**

A continuación, indica tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

Hace un mes tuviste que pensar en una situación en la que te hubieras sentido ofendido/a o herido/a por una persona concreta y la describiste brevemente. Por favor intenta recordarla. No hace falta que la escribas, simplemente piensa en esa situación un minuto y después responde al último cuestionario.

Por favor, responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que experimentas **actualmente** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. Hago que pague por lo que hizo. | 1 | 2 | 3 | 4 | 5 |
| 2. Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3. A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4. Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5. Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6. Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7. No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8. A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9. Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**

ANNEX V. QUESTIONNAIRE ABOUT THE CONTENT AND FORMAT OF THE
FORGIVENESS VIDEO.

**Área de Psicología y Salud Mental**

**Departamento de Ciencias Básicas**

### Discusión Vídeo

**Preguntas sobre el contenido:**

1. ¿Te ha resultado fácil entender la historia de las dos personas que aparecen en el vídeo?

   Sí

   No. ¿Por qué?_____

2. ¿Cuál crees que es el tema central de sus historias?


3. Escribe una cosa que te haya llamado la atención de cada historia.

   Historia 1:

   _____

   _____

   _____

   Historia 2:

   _____

   _____

   _____

4. ¿Qué mensaje o idea general te ha transmitido?

**Preguntas sobre el formato:**

5.  ¿Qué opinas de la duración del vídeo?

    ☐ Corto

    ☐ Normal

    ☐ Largo

6.  ¿Añadirías alguna cosa?

7.  ¿Quitarías alguna cosa?

8.  ¿Te ha gustado la música?

9.  ¿Crees que se entienden los textos que aparecen?

10. ¿Te parece que es un vídeo que llama la atención?

**¡Muchas gracias por tu colaboración!**

# ANNEXES STUDY 2

ANNEX VI. INFORMED CONSENT

**CONSENTIMENT INFORMAT DOCUMENT D'INFORMACIÓ AL SUBJECTE**

**PARTICIPANT DEL'ESTUDI D'INVESTIGACIÓ**

**CONSENTIMENT INFORMAT**

Títol del Projecte: El perdón como Fortaleza del carácter

| |
|---|
| Director/a del Projecte: Dra. Maria Fernández- Capo |
| Investigador/a: María Gámiz Sanfeliu |
| Departament: Ciències bàsiques. Àrea de Psicologia i Psiquiatria |

Jo, el Sr./la Sra.:…………………………………………………………………..

- He rebut informació verbal sobre l'estudi i he llegit la informació escrita que s'hi adjunta, de la qual m'ha estat lliurada una còpia.
- He comprès el que se m'ha explicat, i els possibles riscos o beneficis pel fet de participar en l'estudi.
- He pogut comentar l'estudi i fer preguntes al professional responsable.
- Dóno el meu consentiment per prendre part en l'estudi i assumeixo que la meva participació és totalment voluntària.
- Entenc que em podré retirar en qualsevol moment.

Mitjançant la signatura d'aquest formulari de consentiment informat, dóno el meu consentiment perquè les meves dades personals es puguin utilitzar com s'ha descrit en aquest formulari de consentiment, que s'ajusta al que disposa la Llei orgànica 15/1999, de 13 de desembre, de protecció de dades de caràcter personal.

Entenc que rebré una còpia d'aquest formulari de consentiment informat.

_____          _____

Signatura del Participant                            Data de la signatura

Núm. de DNI

_____          _____

Signatura de l'Investigador/a                        Data de la signatura

Nom:

**DOCUMENT D'INFORMACIÓ AL SUBJECTE PARTICIPANT DE L'ESTUDI D'INVESTIGACIÓ**

| |
|---|
| Director/a del Projecte: Dra. Maria Fernández- Capo |
| Investigador/a: María Gámiz Sanfeliu |
| Departament: Ciències bàsiques. Àrea de Psicologia i Psiquiatria |

Hem sol·licitat la seva participació en un estudi d'investigació. Abans de decidir si hi accepten participar, és important que comprenguin els motius pels quals es duu a terme la investigació: com s'utilitzarà la seva informació, en què consistirà l'estudi i els possibles beneficis, riscs i molèsties que pugui comportar.

En cas que participin en algun altre estudi, ho hauran de comunicar al responsable per a valorar si poden participar en aquest.

### QUINS SÓN ELS ANTECEDENTS I L'OBJECTIU D'AQUEST ESTUDI?

Aquest estudi explora la disposició a perdonar ofenses concretes/ explora el grau de perdó aplicable a unes ofenses concretes. Els subjectes que donin el seu consentiment per a participar seran citats en grup a l'aula i se'ls hi convidarà a pensar sobre una ofensa concreta. El que tindran que fer consisteix en imaginar-se la situació i respondre uns breus qüestionaris. Una setmana desprès llegiran un text. El procés durarà 30 minuts.

### TINC L'OBLIGACIÓ DE PARTICIPAR-HI?

La decisió sobre participar o no en la investigació els correspon a vostès. En el cas de no voler participar o bé el volen abandonar, la qualitat de l'assistència que rebran no quedarà afectada. Si hi decideixen participar, els lliurarem el formulari de consentiment informat per tal que el signin.

### QUINES SÓN LES MEVES OBLIGACIONS?

Les obligacions del participant consisteixen en dur a terme l'experiment i preservar la confidencialitat del que s'ha fet. Dos setmanes després de l'experiment y 3 mesos després els participants tindran que respondre online els qüestionaris.

### QUINS SÓN ELS POSSIBLES EFECTES SECUNDARIS, RISCOS I MOLÈSTIES ASSOCIATS A LA PARTICIPACIÓ?

Encara que aquest estudi, no comporti riscos per a la seva persona, davant qualsevol problema, vostè podria acudir a qualsevol del membres de l'equip investigador.

### QUINS SÓN ELS POSSIBLES BENEFICIS DE PARTICIPAR-HI?

Encara que vostè no rebi cap benefici directe de la seva participació, els resultats d'aquesta recerca seran útils per el desenvolupament científic en el camp de la Psicologia. Per altra banda, com a agraïment per la seva participació un cop finalitzat la realització de l'experiment, se li entregarà un tiquet d'esmorzar.

## COM S'UTILITZARAN LES MEVES DADES DE L'ESTUDI?

El tractament, la comunicació i la cessió de les dades de caràcter personal dels subjectes participants en l'assaig s'ajusten al que disposa la Llei orgànica 15/1999, de13 de desembre, de protecció de dades de caràcter personal.

Aquestes dades, no inclouen ni el seu nom ni la seva adreça, sinó que se li assignarà un número de codi. Únicament l'equip investigador, tindrà accés a la clau del codi que permet associar les dades de l'estudi amb vostès. No obstant això, les autoritats reguladores, el comitè d'ètica independent o altres entitats de supervisió podran revisar les seves dades personals. L'objectiu de les revisions esmentades és garantir la direcció adequada de l'estudi o la qualitat de les dades de l'estudi.

Si en retiren el consentiment d'utilitzar les seves dades de l'estudi, no podran continuar participant en la investigació. Han de tenir en compte que els resultats de l'estudi poden aparèixer publicats en la bibliografia, si bé la seva identitat no serà revelada.

## COM PUC ESTABLIR CONTACTE SI NECESSITO OBTENIR MÉS INFORMACIÓ O AJUDA?

Mitjançant la signatura d'aquest formulari, assenteixen que han estat informats de les característiques de l'estudi, han entès la informació i se'ls ha clarificat tots els seus dubtes.

En cas de patir un dany relacionat amb l'estudi o per obtenir resposta a qualsevol pregunta que pugui sorgir durant la investigació, contactin amb:

Dra./Dr.Maria Fernández-Capo

Universitat Internacional de Catalunya

Adreça: C/ Josep Trueta, s/n, 08195, Sant Cugat del Vallès

Nº de telèfon: 93 504 20 00

ANNEX VII. PROTOCOL STUDY 1. TIME 1

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

1. La primera letra de tu lugar de nacimiento
2. La segunda letra del nombre de tu madre
3. La tercera letra de tu nombre
4. La ultima letra del nombre de tu padre
5. La primera letra del mes de tu nacimiento

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

**Edad:** _____

**Sexo:** □ Hombre

□ Mujer

**Nacionalidad:** _____

**Grado que estudias:** _____

**¡Muchas gracias por tu participación! A continuación encontrarás dos cuestionarios y unas breves preguntas que tendrás que responder. Por favor ten en cuenta que tu participación es anónima y que no existen respuestas correctas o incorrectas, por eso intenta contestar de la forma más sincera posible. ¡Gracias!**

Por favor, indica tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

A continuación, piensa en una situación en la que te hayas sentido ofendido/a o herido/a por una persona concreta y descríbela brevemente. Por favor describe  cuál es la ofensa, quién te ha ofendido y cuánto tiempo ha pasado desde que ocurrió.

**Señala cuánto te duele la ofensa actualmente (0= nada; 3= mucho):**

0                    1                    2                          3

**¿Le dijiste al ofensor que te dolió lo que te hizo?** Señala la respuesta correspondiente:

No lo recuerdo ☐                              Sí ☐                              No ☐

En caso de que hayas respondido "No" ¿podrías especificar por qué no se lo dijiste?

_____

_____

_____

Para acabar,   por favor responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que  experimentas **actualmente** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1.  Hago que pague por lo que  hizo. | 1 | 2 | 3 | 4 | 5 |
| 2.  Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3.  A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4.  Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5.  Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6.  Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7.  No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8.  A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9.  Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**

ANNEX VIII. PROTOCOL STUDY 2. TIME 2. EXPERIMENTAL GROUP.

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

1. La primera letra de tu lugar de nacimiento
2. La segunda letra del nombre de tu madre
3. La tercera letra de tu nombre
4. La ultima letra del nombre de tu padre
5. La primera letra del mes de tu nacimiento

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

¡Muchas gracias de nuevo por tu participación! Lee el texto que tienes a continuación, por favor presta especial atención **a cómo el protagonista perdona a la persona que le ha ofendido** y subraya todo aquello que te llame la atención de cómo consigue hacerlo.

# La ciudad de Nueva York despide al policía héroe Steven McDonald.



*Steven McDonald con su mujer, Patricia, y su hijo Conor en Nueva York en Marzo de 2015*

La ciudad de Nueva York despidió el 13 de enero a uno de sus héroes locales, el policía Steven McDonald, que falleció el 10 de Enero después de haber pasado los últimos treinta años en una silla de ruedas, víctima de un tiroteo en Central Park.
El autor de los disparos, Shavod Jones, acabó pasando diez años en la cárcel, pero el policía decidió establecer una relación de correspondencia con él, al que **llegó a perdonar públicamente** por lo ocurrido.

Steven, un policía y detective de la ciudad de nueva york, recibió varios disparos en 1986 mientras interrogaba a tres jóvenes en Central Park, y como consecuencia, quedó paralizado del cuello hacia abajo. Steven llevaba menos de un año casado, y su esposa estaba embrazada de dos meses.

Shavod Jones, su asaltante, provenía de un complejo de viviendas públicas en Harlem, Nueva York; Steven vivía en un barrio de gente blanca adinerada. Su breve encontronazo podría haber terminado con prisión para uno, y toda una vida de amargura para el otro. Pero antes de que Shavod saliera de la cárcel, Steven comenzó a enviarle cartas en un esfuerzo de traer "paz y propósito" a la vida de ese joven. Steven escribió:

"Preguntarme por qué ese chico me había disparado era algo que estaba completamente fuera de mi pensamiento mientras miraba el cielo raso desde mi cama en el hospital. Estaba perplejo, pero descubrí que no podía odiarlo a él sino a las circunstancias que esa tarde lo habían **llevado a Central Park** con una pistola escondida en el pantalón.

Para ese chico yo era una chapa, un uniforme que representaba al gobierno. Yo era el sistema que les permitía a los dueños de casas cobrar alquiler por apartamentos basura en edificios deteriorados; yo era la agencia municipal que reconstruía barrios pobres y echaba a los residentes, mediante el «aburguesamiento», sin tener en cuenta si eran buenos ciudadanos que respetaban la ley, o criminales y traficantes en drogas; yo era el policía irlandés que se presentaba en una pelea doméstica y se iba sin hacer nada porque no había ninguna violación de la ley.

Para Shavod Jones, yo era el chivo expiatorio, el enemigo. No me veía como una persona con seres queridos, como hombre casado y futuro padre. Él estaba infectado con los mitos que circulan entre su gente: los policías son racistas, se vuelven violentos, así que enfréntate ellos.

No, yo no podía echar la culpa a Jones. La sociedad, la familia, las agencias sociales responsables por él, los que hicieron que fuera imposible que sus padres se quedaran juntos – todos le habían fallado mucho antes de que Jones se encontrara conmigo en Central Park.

A veces, cuando no me siento bien, me enfado. Pero **me doy cuenta de que el enfado es una emoción malgastada**…
No puedo negar que hay momentos en que sí que estoy enfadado con él, pero lo que me pasa más a menudo es que le tengo lástima.

**Sólo espero que él pueda cambiar su vida y pueda ayudar a la gente en vez de hacerles daño.** Yo le perdono y espero que él pueda encontrar paz y propósito en su vida."

Al principio Shavod no contestó las cartas de Steven; más tarde, cuando lo hizo, el intercambio de cartas fracasó, porque Steven no quiso acceder a la petición de Shavod de ayudarle a obtener la libertad condicional. A finales de 1995, sólo tres días después de salir de la prisión, Shavod perdió la vida en un accidente de moto. Steven continúo predicando su mensaje de amor y perdón desde su silla de ruedas.

Cuando visité a Steven en su casa en Long Island, quedé inmediatamente impresionado por sus ojos chispeantes, su bondadoso talante, y el alcance de su invalidez. Es bastante difícil para una persona mayor vivir confinado a una silla de ruedas. Que a un hombre lo arranquen de la vida activa a los veintinueve años es devastador; agrega a esto tener que respirar por una traqueotomía, y un hijo a quien nunca has podido abrazar – ahí tienes a Steven McDonald. Pero no percibí ningún enfado, ninguna amargura.

Treinta años después del balazo, su esposa Patricia seguía fielmente a su lado. Los dos luchaban a diario con la realidad de su incapacidad y los efectos que tenía sobre su matrimonio. Steven tuvo que batallar a menudo contra el desaliento, y hasta luchó contra pensamientos suicidas. Pero cuando le pregunté si el perdonar en sí había sido una lucha, dijo que no, que era más bien un don, una gracia.

**No debe ser fácil perdonar cuando uno ha sido tan gravemente herido**. Pero aún en la agonía más profunda tenemos que elegir entre amar u odiar, perdonar o condenar, buscar reconciliación o venganza. **Steven podría haberse amargado, pero escogió el camino de la paz y la reconciliación,** y hasta el día de su muerte transformó la vida de otros.

**Christoph Arnold**
Gerente de la editorial Plough



*McDonald con su hijo Conor cuando tenía 2 años*

**¿Crees que Steven ha ganado algo al perdonar a la persona que le disparó?**

Sí ☐                                             No ☐

**En caso de que hayas respondido "Sí" ¿podrías especificar qué crees que ha ganado?**

_____

_____

_____

A continuación, indica tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

La semana pasada tuviste que pensar en una situación en la que te hubieras sentido ofendido/a o herido/a por una persona concreta y la describiste brevemente. Por favor intenta recordarla. No hace falta que la escribas, simplemente piensa en esa situación un minuto y después responde al último cuestionario.

Por favor, responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que experimentas **<u>actualmente</u>** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | 1 | 2 | 3 | 4 | 5 |
|---|---|---|---|---|---|
| 1. Hago que pague por lo que hizo. | 1 | 2 | 3 | 4 | 5 |
| 2. Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3. A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4. Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5. Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6. Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7. No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8. A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9. Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**

ANNEX IX. PROTOCOL STUDY 2. TIME 2. CONTROL GROUP.

**Código participante**

Por favor crea un código anónimo a partir de las siguientes indicaciones:

1. La primera letra de tu lugar de nacimiento
2. La segunda letra del nombre de tu madre
3. La tercera letra de tu nombre
4. La ultima letra del nombre de tu padre
5. La primera letra del mes de tu nacimiento

| | | | | |
|---|---|---|---|---|
| 1 | 2 | 3 | 4 | 5 |

¡Muchas gracias de nuevo por tu participación! Lee el texto que tienes a continuación, y después contesta a los cuestionarios que encontrarás.

**Así es Uniqlo, la competencia de Zara que llegará en otoño a Barcelona**
La marca de ropa japonesa ubicará su primera tienda en España en el Paseo de Gracia, en el mismo tramo donde están las megatiendas de Inditex y H&M


*Imagen de la tienda Uniqlo en Londres*

El próximo mes de otoño, el Paseo de Gracia de Barcelona acogerá una nueva firma que llega desde Japón: Uniqlo. Considerada en el sector como un fuerte rival de Zara, la marca japonesa ubicará su primera tienda en una de las calles comerciales más importantes de España, en concreto en un local de 1.730 metros cuadrados distribuidos en cuatro plantas, a escasos metros de la megatienda de Inditex y frente al enorme establecimiento de H&M, inaugurado hace unas semanas.

La elección del sitio no es casual. Tres de las empresas más importantes del sector textil se harán la competencia y buscarán atraer a sus clientes con su oferta de ropa asequible. *"Me resulta muy emocionante, llevo queriendo abrir una tienda en Barcelona desde que visité la ciudad en 1991 o 1992 con mi familia. Es una ciudad muy artística, bonita y abierta"*, declaró Tadashi Yanai, propietario del grupo de moda Fast Retailing y fundador de la empresa japonesa, a la agencia Efe.

## El Amancio Ortega nipón
El empresario abrió la primera tienda Uniqlo, formada por las palabras 'Unique' (único) y 'clothing' (ropa), en Hiroshima, en 1984. Yanai, de 68 años, está considerado el hombre más rico de Japón y ocupa la 35 posición del mundo, y lo cierto es que su historia es bastante similar a la de Amancio Ortega, al que admira y pone como ejemplo e inspiración para expandir su marca.

Ambos empresarios empezaron su trayectoria con un comercio pequeño y los dos han conseguido convertir sus compañías en dos de las empresas más importantes del sector del textil. *"Tengo mucho respeto por Inditex. Al igual que nosotros han pasado de ser un negocio local a convertirse en un fenómeno global con tiendas en todo el mundo. Zara nos sirvió de ejemplo, quisimos seguir su camino"*, apunta.

Pero, como empresario ambicioso que es, pese a elogiar la empresa gallega, nunca ha ocultado su deseo de desbancar a la firma número uno del mundo. *"No cabe duda de que competimos pero por otra parte considero que somos marcas complementarias. Zara vende moda, nosotros básicos con elementos de moda. Eso hace que no sea nuestro principal competidor"*, asegura Yanai.

## Prendas funcionales y de calidad
Aunque los consumidores la comparen con Zara, Uniqlo tiene un estilo muy diferente. Lo único que tienen en común estas firmas son sus precios, aunque la española es un poco más económica. Mientras que Inditex "copia" las tendencias que se ven en las pasarelas, el equipo de

diseño de la firma nipona se centra en crear ropa práctica y funcional.

El gigante japonés vende ropa de mujer, hombre y niño, sin diseños rebuscados ni estampados estridentes. Los clientes pueden encontrar moda básica para la oficina y el día a día, como vestidos, camisas, jerséis de cachemir, calcetines, sujetadores y polos en multitud de colores. Además, vende bolsos, zapatos y accesorios, así como ropa y calzado deportivo.

Sus prendas más mediáticas han sido aquellas que se han elaborado con tejidos técnicos contra el frío. El forro polar *fleece*, que se comercializa en varios colores por 20 euros y que compra uno de cada cuatro japoneses, es una de sus piezas estrella. También lo son sus anoraks y chalecos acolchados, resistentes al agua y apenas ocupan espacio en la maleta, que se disparan sus ventas cuando llega el invierno.

Zara vende moda, nosotros básicos con elementos de moda "*Los japoneses son educados, disciplinados. Y prefieren ese tipo de ropa y nosotros la producimos. Además, los japoneses tienen unos estándares de calidad altos*", afirmaba hace unos años Yanai al periódico *The Economist*.

## España, sexto país europeo en tener la marca

En la actualidad, dispone de 1.800 establecimientos en 18 países. Además de Japón, Uniqlo tiene un gran peso en China, donde tiene 449 tiendas. En Europa, la marca tiene 45 establecimientos en cinco países: Reino Unido, Francia, Rusia, Alemania y Bélgica. Su desembarco en España supondrá su tienda número 46 y en las próximas semanas se anunciará la fecha de apertura del local de Paseo de Gracia.

Según ha comentado el fundador, el siguiente paso será abrir más tiendas, tanto en Barcelona como en Madrid. "Es cierto que hemos tardado en desembarcar en España por cuestiones como el idioma o que no hubiera vuelo directo", justifica Yanai, que añade estar "emocionado por llegar al país de Zara, una marca de tanto éxito".

## Objetivo: convertirse en la número uno

El grupo Fast Retailing ocupa la tercera posición de empresas textiles más importantes a nivel mundial, con una facturación de 16.294 millones de euros en 2016, por detrás de Zara y H&M. Tadashi Yanai quiere convertir su imperio en el número uno en el año 2020, y la forma de conseguir cumplir su objetivo es adquirir otras compañías.

**CRISTINA SIERRA**
**Barcelona**



Desfile de Uniqlo (Instagram)

A continuación, indica por favor tu grado de acuerdo o desacuerdo con las siguientes afirmaciones utilizando esta escala:

1= Totalmente en desacuerdo; 2= Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. La gente cercana a mi probablemente piensa que los agravios me duran demasiado. | 1 | 2 | 3 | 4 | 5 |
| 2. Puedo perdonarle a un amigo casi cualquier cosa. | 1 | 2 | 3 | 4 | 5 |
| 3. Si alguien me trata mal yo le trato a él/ella de igual modo. | 1 | 2 | 3 | 4 | 5 |
| 4. Trato de perdonar a los demás incluso cuando ellos no se sienten culpables por lo que hicieron. | 1 | 2 | 3 | 4 | 5 |
| 5. Puedo normalmente perdonar y olvidar un insulto. | 1 | 2 | 3 | 4 | 5 |
| 6. Me siento amargado en muchas de mis relaciones. | 1 | 2 | 3 | 4 | 5 |
| 7. Incluso después de haber perdonado a alguien, las cosas a menudo vuelven a mí y me siento resentido/a. | 1 | 2 | 3 | 4 | 5 |
| 8. Hay algunas cosas que nunca podría perdonar ni siquiera a una persona amada. | 1 | 2 | 3 | 4 | 5 |
| 9. Siempre he perdonado a los que me han herido. | 1 | 2 | 3 | 4 | 5 |
| 10. Soy una persona que perdona. | 1 | 2 | 3 | 4 | 5 |

La semana pasada tuviste que pensar en una situación en la que te hubieras sentido ofendido/a o herido/a por una persona concreta y la describiste brevemente. Por favor intenta recordarla. No hace falta que la escribas, simplemente piensa en esa situación un momento y después responde al último cuestionario.

Por favor, responde a las siguientes afirmaciones en base a los pensamientos o sentimientos que experimentas **actualmente** hacia la persona que te ofendió. Utiliza la siguiente escala para indicar tu grado de acuerdo o desacuerdo con cada una de las afirmaciones:

1= Totalmente en desacuerdo; 2 = Desacuerdo; 3= Neutral; 4= De acuerdo;

5= Totalmente de acuerdo

| | | | | | |
|---|---|---|---|---|---|
| 1. Hago que pague por lo que hizo. | 1 | 2 | 3 | 4 | 5 |
| 2. Mantengo entre nosotros la mayor distancia posible | 1 | 2 | 3 | 4 | 5 |
| 3. A pesar de que sus acciones me han herido, igual le deseo lo mejor. | 1 | 2 | 3 | 4 | 5 |
| 4. Deseo que le suceda algo malo. | 1 | 2 | 3 | 4 | 5 |
| 5. Vivo como si él/ella no existiera, como si no estuviera cerca. | 1 | 2 | 3 | 4 | 5 |
| 6. Dejo de lado el rencor para que retomemos nuestra relación | 1 | 2 | 3 | 4 | 5 |
| 7. No confío en él/ella. | 1 | 2 | 3 | 4 | 5 |
| 8. A pesar de lo que me hizo, deseo que volvamos a tener una buena relación. | 1 | 2 | 3 | 4 | 5 |
| 9. Deseo que él/ella obtenga su merecido. | 1 | 2 | 3 | 4 | 5 |
| 10. Me cuesta ser cariñoso/a con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 11. Lo/la evito. | 1 | 2 | 3 | 4 | 5 |
| 12. A pesar de que me hizo daño, dejo el dolor de lado para retomar nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 13. Planeo vengarme. | 1 | 2 | 3 | 4 | 5 |
| 14. Dejo atrás el dolor y el resentimiento. | 1 | 2 | 3 | 4 | 5 |
| 15. Corto la relación con él/ella. | 1 | 2 | 3 | 4 | 5 |
| 16. Dejo atrás la rabia para trabajar en intentar rehacer nuestra relación. | 1 | 2 | 3 | 4 | 5 |
| 17. Quiero verlo/a sufrir y en estado de miseria. | 1 | 2 | 3 | 4 | 5 |
| 18. Me alejo de él/ella. | 1 | 2 | 3 | 4 | 5 |

**¡Muchas gracias por tu participación!**