

INVESTIGATION OF SOCIAL-COGNITIVE, EMOTIONAL AND
BEHAVIORAL VARIABLES
AS PREDICTORS OF SELF-FORGIVENESS

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ABSTRACT

INVESTIGATION OF SOCIAL-COGNITIVE, EMOTIONAL AND BEHAVIORAL VARIABLES AS PREDICTORS OF SELF-FORGIVENESS

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The aim of the current study is to investigate the role of social-cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) reactions toward oneself in predicting self-forgiveness based on Hall and Fincham's (2005) theoretical model. The sample of this study was composed of 815 (445 female, 370 male) university students attending five different faculty programs at Middle East Technical University (METU). Heartland Forgiveness Scale, Trait Shame and Guilt Scale, Socially-Prescribed Perfectionism Scale, Ruminative Response Scale, The Internal-External Locus of Control Scale and Demographic Information Form were used in data collection.

In the current study, structural equation modeling (SEM) was used primarily to test the hypothesized model, integrating the effects of the social-cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables as determinants of self-forgiveness.

The SEM results indicated that this model provided a good fit to the data in spite of three non-significant paths, including the direct paths from (a) socially-prescribed perfectionism to shame and guilt and (b) locus of control to self-forgiveness. Since some paths appeared to be non-significant, the hypothesized model was trimmed. The result of the trimmed model was surpassed many of the criteria for good fit. Overall, the total variance explained by the finalized model in self-forgiveness was .32.

Key words: Social-Cognitive Variables, Emotional Variables, Behavioral Variables, Self Forgiveness, Structural Equation Modeling

ÖZ

KENDİNİ AFFETMEYİ YORDAYAN SOSYO-BİLİŞSEL, DUYGUSAL, DAVRANIŞSAL FAKTÖRLERİN İNCELENMESİ

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Bu çalışmanın amacı, Hall ve Fincham'ın kuramsal modeline dayanarak bireyin kendini affetmesinde sosyo-bilişsel (kontrol odağı, ruminasyon ve başkalarınca belirlenen mükemmeliyetçilik), duygusal (utanç ve suçluluk) ve davranışsal (telafi edici davranışlar) değişkenler arasındaki yapısal ilişkiyi ve bu değişkenlerin kendini affetmedeki katkılarını incelemektir. Araştırmaya, Orta Doğu Teknik Üniversitesi'nin 5 fakültesinde okumakta olan 815 (445 kız, 370 erkek) öğrenci gönüllü olarak katılmıştır. Araştırmada Heartland Affetme Ölçeği, Sürekli Utanç ve Suçluluk Ölçeği, Başkalarınca Belirlenen Mükemmeliyetçilik Ölçeği, Ruminasyon Ölçeği, Rotter'in İç-Dış Kontrol Odağı Ölçeği- Kısa Form ve Demografik Bilgi Formu veri toplama aracı olarak kullanılmıştır.

Sosyo-bilişsel (başkalarınca belirlenen mükemmeliyetçilik, ruminasyon ve iç-dış kontrol odağı), duygusal (utanç ve suçluluk) ve davranışsal (telafi edici

davranışlar) deęişkenlerin kendini affetme düzeyini ne ölçüde açıkladığını görmek ve önerilen modeli test etmek amacıyla ile Yapısal Eşitlik Modeli (YEM) analizi uygulanmıştır. Araştırmada önerilen model YEM analizi sonucuna göre uyum indekslerinin kabul edilebilir değerlerde olduğu ortaya çıkmıştır; ancak model bütün olarak doğrulanmamıştır. Modeldeki anlamlı olmayan ya da çalışmayan üç yol modelden silinerek, yeni bir model elde edilmiş ve tekrar test edilmiştir. Yeni elde edilen modele ilişkin olarak ikinci kez yapılan YEM analizi, ikinci modelin veriye daha iyi uyum sağladığını göstermiştir. Sosyo-bilişsel, duygusal ve davranışsal deęişkenler kendini affetmedeki toplam varyansın % 32'sini açıklamaktadır.

Anahtar Kelimeler: Sosyo-bilişsel Deęişkenler, Duygusal Deęişkenler, Davranışsal Deęişkenler, Kendini Affetme, Yapısal Eşitlik Modeli

To my parents, Sevda Bugay

and

Haluk Bugay

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CHAPTER I

INTRODUCTION

1.1 Background of the Study

The theoretical and empirical research on forgiveness has grown increasingly over the last decades as it is related to individuals' psychological and mental health benefits (Brown, 2003; Brown & Phillips, 2005; Maltby, Day, & Barber, 2004; Maltby, Macaskill, & Day, 2001; McCullough & Witvliet, 2002; Toussaint, Williams, Musick, & Everson, 2001) as well as several other psychological difficulties, including anger (Freedman & Enright, 1996; Thompson et al., 2005), shame, guilt, perfectionism (McCann, 2009), rumination (Ysseldyk, Matheson, & Anisman, 2007), depression and anxiety (Maltby et al., 2001).

With increased interest in forgiveness, scholars have defined it in a variety of ways in the literature. The prominent researcher, Enright (1996) provided the most common definition of forgiveness as "a willingness to abandon one's right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her" (p.113). Therefore, forgiveness refers to consciously and willingly making an effort to develop positive reactions such as

compassion, empathy or generosity instead of anger, frustration, and vengeance towards an offender. What is more, it is a way to increase positive reactions such as compassionate responses to a transgressor (Enright, Freedman, & Rique, 1998; Fincham, 2000; McCullough, Worthington, & Rachal, 1997). As can be seen in the definitions, forgiveness and forgiveness of others have often been used interchangeably in the literature. Accordingly, these two terms will be used interchangeably throughout this dissertation.

As the earlier major theorists in the helping professions such as Freud, James, Adler, Horney, and Frankl overlooked the concept of forgiveness (Rotter, 2001, p. 174); there is a limited theoretical formulation about this concept. Currently, few theoretical models and guidelines have been proposed to understand this concept and facilitate forgiveness interventions (e.g., Enright & The Human Development Study Group, 1991; Enright, 2001; Enright & Fitzgibbons, 2000; Ferch, 1998; Gordon, Baucom, & Snyder, 2000; Malcolm & Greenberg, 2000; Worthington, 1998). These intervention models emphasize the benefit of forgiveness on individuals' psychological health.

Although these forgiveness models suggest some unique constructs related to forgiveness, they share seven common components, including feelings of resentment, bitterness, hostility or hatred, empathic understanding towards offender, deciding to forgive others, giving up ruminating negative emotions related to the offender, deciding to forgive oneself, and reconciling with the offender (Walker & Gorsuch, 2004, p. 13). Enright's (1996) forgiveness model,

for instance, suggests that forgiveness is a healthy process which helps people overcome their anger, frustration and revenge, which negatively affect the individual's wellbeing. As for Worthington (1998)'s Pyramid model, teaching clients how to forgive others' mistakes is the essential way of dealing with negative emotions and thoughts so as to keep their well being and repair their social relationships.

Based on these models, some researchers have examined the effect of forgiveness intervention on health variables. One of those studies conducted by Al-Mabuk, Enright, and Cardis (1995) investigated the impact of Enright's process model on forgiveness, attitude toward parents, hope, self-esteem, anxiety, and depression level of college students who felt that they were deprived of parental love. Results indicated that forgiveness intervention had an important influence on forgiveness, attitude toward parents, hope, and self-esteem. Intervention studies also revealed that forgiveness intervention can be a facilitator to overcome some hurtful experience in romantic relationships and/or marriage (Coyle & Enright, 1997; DiBlasio & Benda, 2002; Reed & Enright, 2006; Rye et al., 2005). Their findings suggested that forgiving had a significant role in increasing self esteem and decreasing depression and post-traumatic stress in individuals who had been psychologically abused in a romantic relationship and/or marriage. In general, these intervention studies showed that forgiveness can be used as a treatment in mental health problems and it leads to positive consequences on clients' health and well-being (Lawler et al., 2005; Maltby et al., 2001; Witvliet, Ludwig, & Vander Laan, 2001).

Forgiveness has also been studied in relation to a variety of physical and psychological health variables. Considering physical variables, creating forgiving imagery was found to be linked with lowered physiological reactivity such as smaller corrugators electromyography (EMG), skin conductance (Witvliet et al., 2001) and lower blood pressure levels and decreased heart rates (Lawler et al., 2005). Moreover, unforgiveness was reported to be connected with negative physical symptoms, covering increased cardiovascular responses, decreased immune system functioning, and greater muscle tension in the face and brow (Witvliet et al., 2001), fatigue and somatic complaints (Lawler et al., 2005).

In terms of psychological variables, failure to forgive others was found to be accompanied with depression (Maltby et al., 2001), rumination (Ysseldyk et al., 2007), vengeance, hostility, anger and anxiety (Thompson et al., 2005). In contrast, forgiveness was associated with positive affect and life satisfaction (Maltby et al., 2004) and subjective well-being and psychological well-being (Lawler-Row & Piferi, 2006). To sum up, related literature showed that forgiveness is connected with better physical and psychological variables than failure to forgive (Berry & Worthington, 2001; Maltby, Macaskill, & Day, 2001; Rye et al., 2001; Rye & Pargament, 2002; Toussaint, Williams, Musick, & Everson, 2001).

In addition to the physical and psychological health variables, researchers have examined the connection of forgiveness with demographic variables (e.g., Lawler et al., 2003, Thompson et al., 2005, Toussaint et al., 2001), personality (Maltby et

al., 2001), empathy (Tangney, Wagner, Hill-Barlow, Marschall, & Gramzow, 1996), religious variables (Lawler-Row & Piferi, 2006) and social desirability (Crowne & Marlowe, 1960; Mauger, et al. 1992). Taken as a whole, their findings suggest that forgiveness is significantly related to a variety of topics which highlights the importance of forgiveness in psychological assessment.

Even though forgiveness has been well established in counseling and clinical psychology over the last 20 years (e.g., Freedman & Enright, 1996; McCullough, Worthington & Rachal, 1997), few definitions and empirical studies vis-à-vis self-forgiveness are found in the literature. Enright (1996) offered a widely known definition of self-forgiveness as “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). Hall and Fincham (2005) also conceptualized self-forgiveness as a “set of motivational changes whereby one becomes decreasingly motivated to avoid stimuli associated with the offense, decreasingly motivated to retaliate against the self (e.g., punish the self, engage in self-destructive behaviors, etc.), and increasingly motivated to act benevolently toward the self” (p. 622). Within these definitions, people first change their negative thoughts about themselves and focus on their wrong behaviors rather than transgressing themselves. As a result of being aware of the meaning of their faults, they should take responsibility of their past mistakes. Only then, “true” self-forgiveness starts to occur and people can develop compassion, generosity or love toward themselves rather than self-hatred and self-contempt (Hall & Fincham, 2005).

Similar to Enright's definition, other researchers have mainly emphasized self-love and taking responsibility when describing self-forgiveness (e.g. Conran, 1993; Flanigan; 1996; Hall & Fincham, 2005; Horsbrugh, 1974). Some researchers suggested that self-forgiveness might mean guiltlessness and/or narcissism due to the selflove component (e.g. Strelan, 2007). However, some others point out that taking responsibility for one's actions causes pain, guilt and/or shame which are also the main concepts of self-forgiveness (Conran, 1993; Enright, 1991; Flanigan, 1996). Furthermore, although whether reconciliation is essential for forgiveness is debatable, researchers mostly agree that self-forgiveness cannot be possible without self-reconciliation (e.g. Conran, 1993; Berez, 1998; Enright, 1991; Halling, 1994).

The theoretical background of self-forgiveness, just like forgiveness, was neglected by the main theorists in psychology. There are still a few self-forgiveness models and/or guidelines in the recent literature (Enright, 1996; Hall & Fincham, 2005; Luskin, 2002). Like the forgiveness models, self-forgiveness models mostly propose that it is a healthy process that occurs step by step (Enright, 1996; Luskin, 2002). Moreover, these models confirm that "true" self-forgiveness develops as a result of taking responsibility for past mistakes and self-acceptance with negative aspects. Hall and Fincham's (2005) self-forgiveness model also suggested that self-forgiveness involves changes in emotional, social-cognitive, behavioral, and offense-related reactions toward oneself. Based on self-forgiveness models, researchers conducted intervention studies and their results

support the facilitator role of self-forgiveness in clinical interventions that target alcoholism (Wang, 2006) and eating disorders (Watson, 2007).

Since self-forgiveness is relatively new concept in the field of psychology (Rotter, 2001); empirical research on this topic is insufficient. Among these studies, few of them have been conducted in order to understand and explore the self-forgiveness process (Bauer et al., 1992; Hall & Fincham; 2008; Ingerson-Dayton & Krause, 2005; Yamhure-Thompson, Robinson, Michael, & Snyder, 1998). Qualitative studies (Bauer et al., 1992; Ingerson-Dayton & Krause, 2005) indicated that self-forgiveness is a shift in social-cognitive, behavioral, and emotional reactions toward oneself, consistent with self-forgiveness models (Enright, 1996; Hall & Fincham, 2005; Luskin, 2002). To be more precise, these studies highlighted that in order to develop self-forgiveness, severity of transgression, lessons learned from mistakes (Ingerson-Dayton & Krause, 2005) and self acceptance (Bauer et al., 1992) were essential. Another study conducted by Yamhure-Thompson et al. (1998) investigated the process of self-forgiveness quantitatively. Their results showed that active coping, social support, self-empathy, and religion or faith made this process easy. On the contrary, feelings of guilt, a sense of worthlessness, self-blaming and rumination created difficulties in achieving self-forgiveness.

Furthermore, Hall and Fincham (2008) reported that self-forgiveness increased over time from the baseline. To be more specific, self-forgiveness was found to be correlated negatively with guilt, the severity of perceived transgression, and

conciliatory behavior toward a higher power, but positively with perceived forgiveness from the victim and a higher power and conciliatory behavior toward the victim. Like qualitative studies (Bauer et al., 1992; Ingerson-Dayton & Krause, 2005), their study proved that self-forgiveness is a dynamic process, involving social-cognitive, affective, and behavioral factors.

In the literature, self-forgiveness studies are largely surrounded by its relations with physical and psychological health (Avery, 2008; Coates, 1997; Maltby & Day, 2001; Maltby et al., 2001; Wilson, Milosevic, Carroll, Hart, & Hibbard, 2008; Witvliet, Phipps, Feldman & Beckham, 2004). Studies revealed that failure to forgive oneself was positively related with negative outcomes such as anxiety and depression (Maltby et al., 2001), psychopathology (Mauger et al. 1992), neuroticism (Fisher & Exline, 2006) and symptoms of posttraumatic stress disorder (Witvliet et al., 2004). In contrast, self-forgiveness was found to be highly linked with positive consequences such as self esteem (Coates, 1997), mental well-being (Jacinto, 2007) and life satisfaction (Thompson et al., 2005). In addition, self-forgiveness was found to be the strongest predictor of physical health (Wilson et al., 2008).

Scholars have also examined the connection of self-forgiveness with other variables such as empathy (Barbette, 2002; Macaskill, Maltby & Day, 2002), personality (Ross, Kendall, Matters, Wrobel, & Rye, 2004; Butzen, 2009), religious variables (Toussaint & Williams, 2008), shame and guilt (Fisher & Exline, 2006; Ranganathan & Todorov; 2010; Zechmeister & Romero, 2002),

self-oriented perfectionism (McCann, 2009), attribution style (Hall & Fincham, 2008), conciliatory behaviors (Hall & Fincham, 2005; Ranganadhan & Todorov, 2010; Witvliet, Ludwig, & Bauer, 2002). In conclusion, empirical studies on self-forgiveness provided evidence that it is an important variable not only in increasing physical and psychological health but also understanding human nature; and its underlying mechanism is vital for researchers. However, in the absence of a well-developed and empirically-supported psychological theory on self forgiveness, there is insufficient knowledge regarding the process of self forgiveness and the variables that may facilitate this process.

1.2. Purpose of the Study

The aim of the current study is to investigate the role of social-cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), behavioral (conciliatory behaviors) reactions toward oneself in predicting self-forgiveness based on the Hall and Fincham's (2005) theoretical model.

Therefore, the purpose of this study is to examine the structural relationships among these variables and in addition their specific contributions to what extent they account for the experience of self-forgiveness together. To be more precise, this model tests not only the impact of combination of independent constructs (social-cognitive, emotional, and behavioral variables) on self-forgiveness, but it also tests the role of emotional variables (shame and guilt) and behavioral variable (conciliatory behaviors) as mediators between self-forgiveness and other variables.

Additionally, this study examines direct paths from social–cognitive variables (locus of control, rumination and socially-prescribed perfectionism) so as to explore whether their relationship to self-forgiveness is mediated by emotional and behavioral variables, or whether they directly resulted in self-forgiveness independently. Figure 1.1 presents the conceptual diagram of the hypothesized model of the present study.

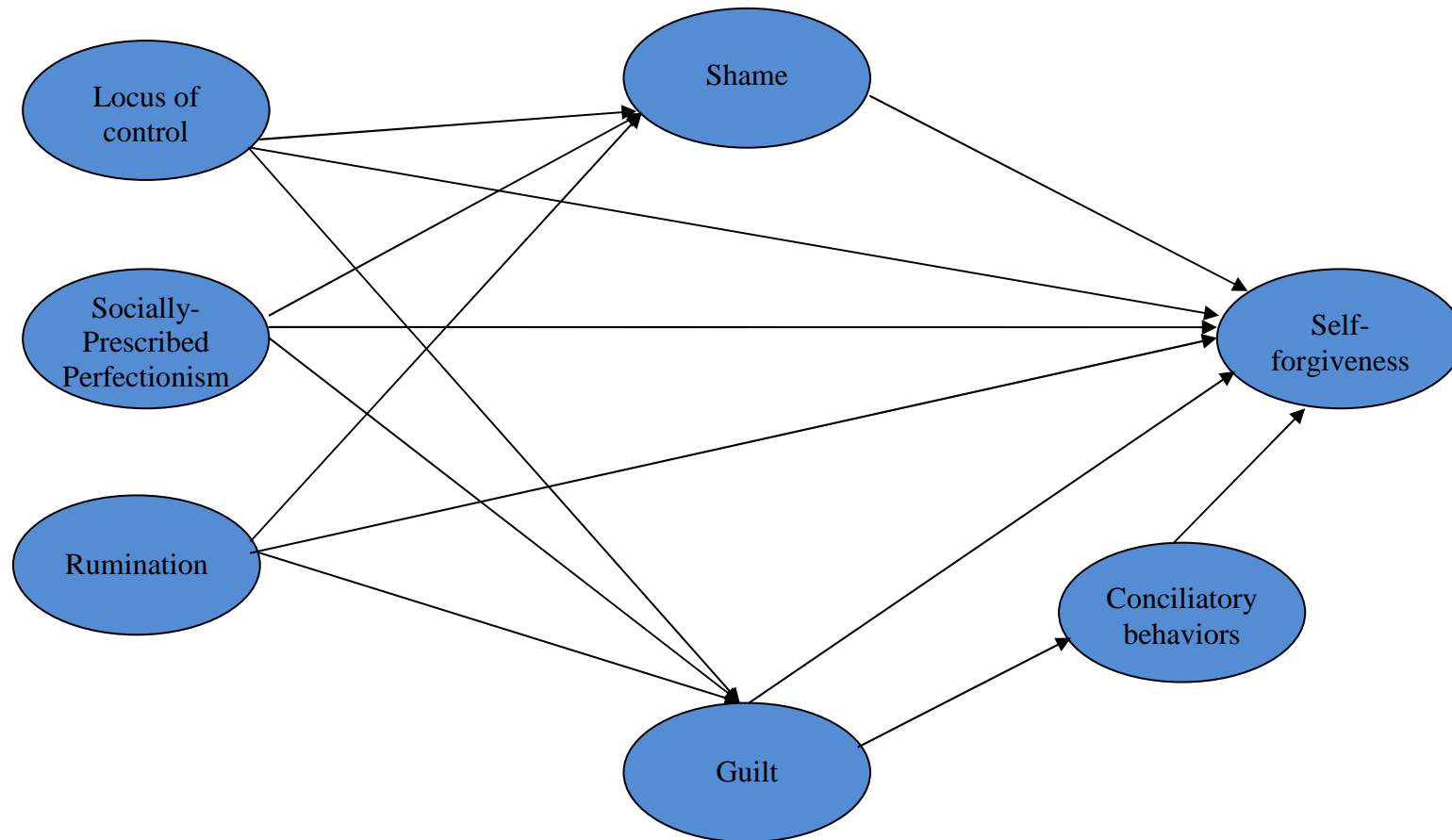


Figure 1.1 The Conceptual Diagram of The Hypothesized Model

**Note.* Locus of control= The Internal-External Locus of Control Scale; Socially-Prescribed Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Shame = Shame Subscale of TSGS; Guilt = Guilt Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors; Self Forgiveness = Forgiveness of Self Subscale of HFS

1.3. Research Questions and Hypotheses

According to proposed model presented before, the current study aims at answering the following research questions:

General research question:

To what extent do social–cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables predict self-forgiveness?

1. To what extent do emotional (shame and guilt) variables mediate the potential effect of social-cognitive (locus of control, rumination and socially-prescribed perfectionism) variables on self-forgiveness?
2. To what extent do social-cognitive (locus of control, rumination and socially prescribed perfectionism) variables directly predict self-forgiveness?
3. To what extent do conciliatory behaviors mediate the potential effects of guilt on self-forgiveness?

To be more specific, the expected directions of the associations among variables are as follows:

General Hypothesis:

The hypothesized structural integrating the effects of the social–cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables and proposed relationships among these variables as determinants of self-forgiveness will fit the data.

Specific Hypotheses:

1. Social–cognitive (locus of control, rumination and socially-prescribed perfectionism) variables will influence emotional (shame and guilt) variables.
2. Locus of control will positively influence self-forgiveness whereas rumination and socially-prescribed perfectionism will negatively influence self-forgiveness.
3. Shame and guilt will negatively influence self-forgiveness.
4. Guilt will positively influence conciliatory behaviors and conciliatory behaviors will positively influence self-forgiveness.

1.3. Significance of the Study

In the related literature, theorists and researchers have paid more attention to forgiveness of others than self-forgiveness (Freedman & Enright, 1996; McCullough et al., 1997). In the absence of a well-developed and empirically-supported psychological theory on self-forgiveness, very little is known about the potential facilitators of self-forgiveness process. Research supports that there is a connection between physical and psychological health variables and self-forgiveness (Avery, 2008; Coates, 1997; Maltby & Day, 2001; Maltby et al., 2001; Wilson et al., 2008; Witvliet et al., 2004). Overall, self-forgiveness has such benefits for individuals as increased self esteem (Coates, 1997), mental well-being (Jacinto, 2007) and life satisfaction (Thompson et al., 2005). Besides, self-forgiveness is proved to decrease the negative outcomes such as anxiety and depression (Maltby et al., 2001), psychopathology (Mauger et al., 1992), symptoms of post-traumatic stress disorder (Witvliet et al., 2004). In addition, theoretical self-forgiveness models and guidelines mainly suggested its healing impact on individuals' health not only psychologically but also physiologically (Enright, 1996; Luskin, 2002). Based on these models, the results of the intervention studies prove that self-forgiveness facilitates interventions on health problems (Wang, 2006; Watson, 2007).

Given the insufficient theoretical knowledge about the very significant concept of self-forgiveness, this study aims at investigating the role of social-cognitive, emotional, and behavioral factors in predicting self-forgiveness to provide

empirical evidence for Hall and Fincham's (2005) theoretical model. More specifically, the study examines the structural relationships among these variables and to what extent they specifically account for the experience of self-forgiveness. Thus, the main significance of the present study comes from its contribution of theoretical knowledge by increasing the general knowledge about potential factors that play a role in self forgiveness.

In addition to its theoretical contribution, this study might have some practical implications as well. First of all, currently, there is no published research in the area of self-forgiveness in Turkey especially among college students. Thus, conducting a study related to self-forgiveness among Turkish college students is quite important in order to understand and develop the concept of self-forgiveness in the context of this culture. As a result of knowing the characteristics of self-forgiveness process in Turkish culture, researchers can conduct more reliable empirical studies in this culture. For this reason, this study will be a first step towards composing self-forgiveness literature in this culture.

Considering university students, university life is a transition period for students from high school to college in which students mostly experienced some emotional difficulties, including depression (Oliver & Paull, 1995), anxiety (Andrews & Wilding, 2004), and stress (Cahir & Moris, 1991). Additionally, students have mostly problems in family (Biggs, Najman, Schulz, & Williams, 1991) and romantic relationships (Overbey, Snell, & Callis, 2009) because of moving from

home, separation from family and friends, the loss of sources of social support and attempting to develop new social networks.

Regarding forgiveness intervention, previous studies revealed that forgiveness intervention can be a facilitator for university students to overcome some hurtful experience in romantic relationships (Rye & Pargament, 2002) and family (Al-Mabuk et al., 1995). These studies showed that forgiveness and mental health significantly increase as a result of these interventions. That is, these studies already proved the healing power of forgiveness intervention on university students. Yet, according to Hall and Fincham (2005, p.634) “there are no empirically validated interventions designed specifically to facilitate self-forgiveness”. Therefore, the hypothesized model of self forgiveness can encourage counselors to the development of self-forgiveness training programs for university students that can be used by university counseling centers. Thus, the current study can have important implications for university students who have difficulty in family and/or romantic relationships as a result of unforgiveness.

In addition, in the absence of a cross-validated self-forgiveness measure, there are very few cross-cultural studies in related literature. At this point, translating and adapting the Heartland Forgiveness Scale into the Turkish language and culture can stimulate research on cross-cultural studies.

1.4. Limitations of the Study

This study has some limitations as well as some strengths and the findings should be evaluated by taking those limitations into consideration. A major limitation of the study was the use of a convenient sampling rather than random sampling to collect the data from Middle East Technical University. Although this method of sampling is a practical way to gather data, in a convenience sample one cannot expect a highly representative sample. Therefore, the results can be only generalized for METU undergraduate university students.

Another weakness was the use of self-report measures in gathering data on the role of emotional (shame and guilt), social–cognitive (locus of control, rumination and socially-prescribed perfectionism), behavioral (conciliatory behaviors) reactions toward oneself in predicting self-forgiveness. In spite of its wide applicability, the validity of the self report measures is limited because the participants may not be giving honest responses due to the need for social desirability.

The final shortcoming comes from the cross-sectional nature of the study, namely the data were carried out at one time point and gave no indication of the sequence of events. Because of the nature of the cross sectional study, it would have been more appropriate to use it in a descriptive study rather than in a study inferring causality, and it restricted the researcher from making any longitudinal prediction. Thus, longitudinal studies are needed to test the stability of the results over time.

1.5. Definition of the Terms

In the following section, the definitions of important terms of the present study are presented.

Forgiveness is defined as “a willingness to abandon one’s right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her” (Enright, 1996, p.113).

Self-forgiveness is defined as “a willingness to abandon self-resentment in the face of one’s own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself” (Enright, 1996, p.115).

Guilt is defined as “the emotion that an individual experiences after committing an act that violates one’s moral standards and attributes responsibility for the violation to oneself” (Bear, Uribe-Zarain, Manning & Shiomi, 2009, p.230).

Shame is defined as “the emotion that appears when one violates self-imposed moral standards” (Bear et al., 2009, p.230).

Rumination is defined as “focusing passively and repetitively on one’s symptoms of distress and the meaning of those symptoms without taking action to correct the problems one identifies” (Nolen-Hoeksema, 1998, p. 216).

Socially-prescribed perfectionism is defined as “one’s beliefs or perceptions that entail the belief that others have perfectionistic expectations and motives for oneself” (Hewitt & Flett, 1991, p. 98)

Locus of control is a personality construct referring to an individual's perception of the locus of events as determined internally by his/her own behavior vs. fate, luck, or external circumstances (Rotter, 1966). Individuals with a high internal locus of control believe that events result primarily from their own behavior and actions. Those with a high external locus of control believe that powerful others, fate, or chance primarily determine events.

Transgressions are events that people perceive as violating their expectations and assumptions about how they, other people, or the world “ought to” be. When people experience transgressions, they typically develop negative thoughts (e.g., “this has ruined my life”), feelings (e.g., anger), or behaviors (e.g., seeking revenge) related to the transgressor, transgression, or associated outcomes that reflect how they are responding (cognitively, affectively, or behaviorally) to the transgression (Thompson et al., 2005, p. 317).

CHAPTER II

REVIEW OF THE LITERATURE

This chapter presents the research literature relevant to forgiveness and self-forgiveness. The first section is devoted to the presentation of conceptualization of forgiveness and self-forgiveness, and the measurement of forgiveness and self-forgiveness. The second section includes research on forgiveness and self-forgiveness. The third section reviews the association of forgiveness and self-forgiveness with social–cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables.

2.1 Definitions of Forgiveness and Self-forgiveness

In order to understand self-forgiveness, it is essential to first investigate the concept of forgiveness. Forgiveness is a complex variable and has a variety of definitions in the literature (e.g. Benson, 1992; Enright, 1996; Maltby et al., 2001; Sells & Hargrave; 1998; Smedes, 2001). As Maltby et al. (2001) defined forgiveness as overcoming the hurting experience of negative life events in interpersonal relationships. Smedes (2001) viewed forgiveness as a giving up negative emotions and defined it as a “redemptive response to having been

wronged or wounded” (p. 73). Benson (1992) claimed “forgiveness has the power to stop the reruns of the pain while releasing the hold one has to the offender” (p. 78). In the same way, Sells and Hargrave (1998) asserted that the main component of forgiveness is releasing negative emotions in order to develop positive or neutral emotions. Finally, Enright (1996) defined forgiveness as “a willingness to abandon one’s right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her” (p.113). Among these definitions, Enright’s definition of forgiveness is the widely accepted one in the related literature. According to this definition, forgiveness is consciously and willingly making effort to develop positive reactions such as compassion, empathy, generosity instead of anger, frustration and vengeance towards an offender. Therefore, forgiveness refers to giving up negative reactions such as resentment and anger and increasing positives ones such as compassionate responses to a transgressor (Enright et al., 1998; Fincham, 2000; McCullough et al., 1997).

In the related literature, several researchers have accepted that forgiveness has three aspects: social-cognitive, emotional, and behavioral (e.g., Enright, 1996; Gordon & Baucom, 1998). The social-cognitive aspect refers to developing thought of respect instead of thought of condemnation. The emotional aspect of forgiveness refers to developing positive emotions such as compassion instead of resentment. The behavioral aspect of forgiveness refers to acting toward an offender with good intentions instead of getting revenge (Enright, 1996).

However, some authors considered that the behavioral aspect of forgiveness is not required for forgiveness to occur for the individual (e.g. Edwards et al., 2002).

Some researchers emphasized the emotional components of forgiveness, such as compassion or empathy toward an offender. McCullough et al. (2000) viewed forgiveness as a process of changing resentment and vengeance with empathy and compassion in order to improve the damaged relations. Within this definition, empathy and compassion have an important role on decreasing the motivation to seek revenge and increasing the motivation of conciliation and good intention toward the offender. Correspondingly, McCullough et al. (1997) defined forgiveness as "...the lay concept that people invoke to describe the transformation that occurs when their motivations to seek revenge and to maintain estrangement from an offending relationship partnership diminish, and their motivation to pursue conciliatory action increases" (p. 322). Even though McCullough et al. (1997) highlighted only the interpersonal process, the occurrence of an intrapersonal process of forgiveness without any reconciliation actions also an accepted process of forgiveness some forgiveness researchers. As Edwards et al. (2002) claimed that one who had a hurtful experience does not have to develop positive emotions toward an offender, and thus only the absence of negative emotions is enough to mention forgiveness.

Researchers mostly accepted that forgiveness is a process which will happen in time (Strelan & Covic, 2006, p.1064). More specifically, Rotter (2001) asserted that "forgiveness does not happen in a vacuum; there is a context and a process"

(p. 176). According to Thompson et al. (2005), forgiveness refers to developing new and positive perceptions to the self (victim), the other (an offender), and the world. They also warned that this process can sometimes be stressful and require time to change negative attitudes with more positive ones particularly toward the offender. Similarly, other researchers confirmed that forgiveness is a process and coping with resentment and anger by means of new positive perspectives toward an offender takes time (Hughes, 1993; Murphy & Hampton, 1988; North, 1987). According to Enright and Fitzgibbons (2000), in the process of forgiveness one who faced painful hurts of interpersonal transgressions needs to learn some skills, coping strategy and commitment in order to overcome resentment and anger (p. 35).

In view of the process of forgiveness, Enright and the Human Development Study Group (1991) claimed that forgiveness consists of four phases: uncovering, decision, work, and deepening. In the uncovering phase one feels pain and unfairness and understands how this pain affects oneself. In the decision phase, one thinks about what forgiveness is, what the possible benefits of forgiveness are, and what transgression means for oneself. In the work phase, one tries to understand the transgression and an offender from a different point of view, and develop a more positive perspective by the effects of empathy and compassion emotions. In the deepening phase, with the new perspective that one consciously quits anger, frustration and revenge that negatively affect the one's health, one makes new and positive inferences and draws lesson from the pain and unfairness.

Certainly, these phases are assumed to differ according to the characteristics of transgression and the person who faced it.

Even though forgiveness has a lot of different definitions, it is regarded as a process of changing negative thoughts, affects and behaviors with more positives ones as a results of gaining a new and more empathic perspective toward an offender. Furthermore, forgiveness seems to have multidimensional aspects: social-cognitive, emotional, and behavioral (e.g., Enright, 1996; Gordon & Baucom, 1998). Given that this is the most common understanding of forgiveness, the current study includes this particular component of forgiveness.

The concept of forgiveness is complex and has a variety of aspects. First of all, it can be separated into two as dispositional and state forgiveness. Dispositional forgiveness refers to trait- like qualities which remain stable across time and context (Worthington, 1998). According to this approach, forgiveness is considered as a personal disposition to demonstrate the tendency of forgiveness. In contrast, state forgiveness refers to forgiving a definite hurtful event and can fluctuate as a function of the situation or other factors. Researchers have reported that dispositional forgiveness is more likely to be correlated with psychological variables, including mental health and well-being, rather than forgiveness of specific transgressions (Thompson et al., 2005; Mauger et al., 1992). Due to these findings, the current study examined the dispositional forgiveness rather than state forgiveness.

Secondly, whether forgiveness is an intrapersonal or an interpersonal concept has long been asked in the related literature. While interpersonal forgiveness or that of others starts with being hurt by others, intrapersonal or self-forgiveness begins with hurting others. This distinction influences all the process of forgiveness of self and others. In forgiveness of others process, one has negative reactions toward others; however, in the self process one has negative reactions such as anger, blame and hatred toward oneself.

The majority of the literature in this area has focused on understanding the forgiveness of others (e.g., Freedman & Enright, 1996; McCullough et al., 1997). However, very limited definitions and studies on self-forgiveness are found in the related literature. Researchers mostly emphasized self-love and self-respect in the face of one's own wrongdoing when describing self-forgiveness. For example, Horsbrugh (1974) conceptualized self-forgiveness as a change in the thought of self-hatred and self-contempt as a result of hurting another with goodwill toward the self. Bauer et al. (1992) defined self-forgiveness as "the shift from estrangement to being at home with oneself" (p. 152). Bauer et al. (1992) asserted that self-forgiveness occur when individuals understand that to err is human and transgressions are normal for all human beings. Mills (1995) assumed that self-forgiveness is a "primary intrapsychic act motivated out of conflict with moral self-representation, [and] is the necessary process in sustaining a cohesive self-image as a moral agent" (p. 405).

According to Berez (1998), self-forgiveness refers to “disconnecting from the shame, embarrassment, ridicule, and humiliation of previous failures and mistakes (p.128). Enright (1996) defined self-forgiveness as a “willingness to abandon self-resentment in the face of one’s own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself” (p.115). Halling (1994) also described self-forgiveness as an acceptance of all the parts of personality, including previously assigned as unacceptable parts of oneself. Conran (1993) claimed that self-forgiveness can cause decreasing in the possibility of using psychological defenses such as projection, denial and dissociation due to admitting guilt and taking the responsibility of offense. Flanigan (1996) defined four phases of self-forgiveness: “confronting yourself, holding yourself responsible, confessing your flaws, and transformation” (p.59). According to this definition, the main component of self-forgiveness is self-worth and confronting oneself and its fault openly. More recently, Hall and Fincham (2005) conceptualized self-forgiveness as a “set of motivational changes whereby one becomes decreasingly motivated to avoid stimuli associated with the offense, decreasingly motivated to retaliate against the self (e.g., punish the self, engage in self-destructive behaviors, etc.), and increasingly motivated to act benevolently toward the self” (p. 622).

According to Enright (1996), self-respect is the first step in order to increase self-forgiveness, involving a shift in thought of self-hatred and self-contempt with compassion, generosity or love toward oneself. He also asserted that taking responsibility of the actions causing pain and feeling guilty and shameful are the

main concepts of self-forgiveness. Therefore, self-forgiveness does not mean guiltlessness and/or narcissism. In addition, he claimed that even though reconciliation can possibly, but not necessarily occur in forgiveness, reconciliation is essential for developing self-forgiveness. That is to say, self-forgiveness is not possible without self-reconciliation. However, reconciliation with the self and developing compassion toward the self can be a difficult aspect of self-forgiveness since people's tendency to criticize themselves is higher than their tendency to criticize others. Therefore, people forgive others more often than they forgive themselves.

In summary, there is still lack of empirical research and theory about both forgiveness and self-forgiveness exists in the psychological literature. Therefore, very little is known about the process of forgiveness and self-forgiveness and the variables that may facilitate these processes. Even though, the concept of forgiveness and self-forgiveness has a variety of definitions, there is little consensus within the related literature about what forgiveness and self-forgiveness encompasses and a dearth of studies investigating predictors of forgiveness and self-forgiveness. Therefore, one of the aims of this study is to enrich recent knowledge with respect to self-forgiveness among Turkish university students.

2.2. Theoretical Framework of the Study

Prior to examining the research studies on self-forgiveness, it is important to understand what self-forgiveness encompasses; however, few models and theories

of self-forgiveness have been developed in the last few decades. Therefore, in this study forgiveness and self-forgiveness models are covered together. Two forgiveness models and three self-forgiveness models are outlined which are presented as the guiding theoretical models. These models can also be used as clinical models to help people forgive others and themselves.

2.2.1.1 The Process Model

The process model of forgiveness developed by Enright and the Human Development Study Group (1991) is used as one of the major theoretical focus in the current study. This model is a social-cognitive, behavioral, and affective psychodynamic approach based on psychological theories of moral development such as Kohlberg's moral reasoning development and Piaget's age-based stages (Enright, Santos & Al-Mabuk, 1989; Enright and The Human Development Study Group, 1991). Citing Sells and Hargrave (1998):

The process model of forgiveness was developed rooted in the six stages of Kohlberg's idea of justice as the following:

(1) *Revengeful forgiveness* states that forgiveness is possible only after retaliation which parallels the person's pain.

(2) *Restitutional forgiveness*. The granting of forgiveness to relieve guilt or after restoration of that which was lost.

(3) *Expectational forgiveness* states that forgiveness occurs in response to social pressure.

(4) *Lawful expectational forgiveness*. The granting of forgiveness because one submits to a moral code or authority such as a religious conviction.

(5) *Social harmony*. Forgiveness is granted as a means of reducing social friction and to maintain peace.

(6) *Forgiveness as an act of love*. Hurtful acts do not alter love commitment.

Forgiveness maintains the possibility for reconciliation (p. 27).

Enright (1996) defined forgiveness as “a willingness to abandon one’s right to resentment, negative judgment, and indifferent behavior toward one who unjustly injured us, while fostering the undeserved qualities of compassion, generosity, and even love toward him or her” (p.113). This definition refers to highest stages of moral development (unconditional forgiveness) which occurs from agape and nothing is asked in return in order to establish social harmony.

The main concept of the process model of forgiveness is changing negative thought, affect and, possibly, but not necessarily, behaviors toward the offender. Therefore, these change processes include three dimensions: feelings toward the offender, thoughts about the offender, and actions taken toward the offender.

Based on the moral development theory, the inner change or unconditional forgiveness takes time and happens step by step. A number of authors accepted that forgiveness is a process and happens in degrees (Strelan & Covic, 2006, p.1064).

In view of the process of forgiveness, Enright (1996) claimed that forgiveness consists of four phases: uncovering, decision, work, and deepening. Table 2.2 illustrates Enright (1996) Process of Forgiving Another (p.120).

Table 2.1

Enright (1996)'s Process of Forgiving Another

Uncovering Phase

1. Examination of psychological defenses.
2. Confrontation of anger; the point is to release, not harbor, the anger.
3. Admittance of shame, when this is appropriate.
4. Awareness of cathexis
5. Awareness of cognitive rehearsal of the offense.
6. Insight that the injured party may be comparing self with the injurer.
7. Realization that oneself may be permanently and adversely changed by the injury.
8. Insight into a possibly altered "just world" view.

Decision Phase

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.
-

Table 2.1

Enright (1996)'s Process of Forgiving Another (cont.)

Work Phase

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, absorption of the pain.

Outcome Phase

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 (universality, support).

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 effect, if this begins to emerge, toward the injurer; awareness of internal, emotional release.

* From "Counseling within the forgiveness triad: On forgiving, receiving forgiveness, and self forgiveness", by R. D. Enright, 1996, *Counseling and Values*, 40(2), p. 120.

In the uncovering phase one feels pain and unfairness and understands how this pain affects oneself. In the decision phase, one think about what the forgiveness is, what the possible benefits of forgiveness are and what transgression means for oneself. In the work phase, one tries to understand the transgression and an offender from a different point of view, and develop a more positive perspective

by the effects of empathy and compassion emotions. In the deepening phase, with the new perspective that one consciously quits anger, frustration and revenge that negatively affect the one's health, one makes new and positive inferences and draws lessons from the pain and unfairness. These phases are assumed to differ according to the characteristics of transgression and the person who faced it.

Following Enright (1996)'s process model, some intervention studies were conducted to test the effectiveness of this model. Freedman and Enright (1996), for instance, applied a process model of forgiveness in an intervention with 12 female incest survivors. As a result of forgiveness intervention, the experimental group had significantly greater scores on hope and forgiveness and lower scores on anxiety and depression scales than control group. Hebl and Enright (1993) also carried out a forgiveness intervention, based on a process model of forgiveness with 24 elderly women. After 8-week program, the results showed that the experimental group had significantly higher scores on forgiveness than control group. Similarly, Al-Mabuk et al. (1995) examined the influence of Enright's process model on college students who felt that they were deprived of parental love. Their findings also proved positive effects of this model on forgiveness, attitude toward parents, hope, and self-esteem. These empirical studies summarized the evidence supporting the effectiveness of a process model of forgiveness in psychological intervention.

2.2.1.2. The Pyramid Model (five steps to forgiveness)

Worthington (1998) developed a five-step model based on previous studies (McCullough, Worthington, 1995; McCullough et al., 1997) for how to forgive, including emotional, social-cognitive and behavioral experiences. The aim of the pyramid model is to teach participants how to recognize, accept, and acknowledge their feelings of anger, hurt, and/or revenge. Furthermore, this model intended to teach participants empathy, genuineness, and positive regard (non-judgmentalness) toward the offender. Empathy appears to be the key component in this forgiveness model. Creating a “state of empathy” for the offender is the goal of this step (Worthington, 1998, p. 119). This model is known as the pyramid model to REACH Forgiveness. The Pyramid model was designed to help individuals who want to forgive but can not do it. The five stages of the cognitive-behavioral affective REACH model are: (a) Recalling the hurt, (b) Empathizing with the offender, (c) Accepting and understanding the altruistic gift of forgiveness, (d) Committing to forgive, and (e) Holding on to forgiveness, even if additional forgiveness is necessary (Worthington, 1998). In this model of the process of forgiveness, Worthington (2001) emphasized the role of empathy for offender in the development of a commitment to forgive.

In the first stage, one recalls and faces the hurt experience in the safe and supportive environment. At this supportive and safe atmosphere, one can re-experience a hurt, offense, rejection, or feeling of injustice without the need to be defensive or fear that they will be re-offended. At the second stage, one who

experienced a hurtful and unfair event empathizes with the offender. According to this model, the key concept of forgiveness is thinking about what the other person might have been thinking and feeling. McCullough et al. (1997) found that empathy mediates forgiveness, which creates new emotional reactions in the body. Particularly, forgiveness reduces stress and anger, as well as lowers the risk of cardiovascular problems (Worthington, 1998).

In the third stage, after making an effort to understand an offender's actions from his or her perspective, one can begin to cast negative emotions aside and develop compassion towards the offender. As a result of this process, one can offer a gift of forgiveness, then one can proceed to step four. According to this model, making some public commitment such as writing a certificate stating the date can facilitate the forgiveness process. Therefore, in the fourth stage, one can make such a public commitment to forgive and declare their commitment to re-experience forgiveness in the future. The final stage refers to holding on to forgiveness instead of ruminating unforgiving emotions and thoughts. However, this model warns that developing and sustaining forgiveness is not an easy task. Furthermore, some hurtful transgressions can be impossible to forgive within an ongoing relationship.

To sum up, Strelan and Covic (2006) explained the common perspective among these forgiveness process models very lucidly as they claim "forgiveness proceeds in a generally sequential, stage-like manner, during which individuals must adequately perform particular cognitive, affective, and behavioral tasks before

they are able to move on the next stage” (p.1063). Although the above mentioned models are developed to understand forgiveness process, they can also carter for understanding self-forgiveness process. The following part summarizes the three main self-forgiveness models specifically developed for this issue.

2.2.2.1 Enright’s Four-Phase Model of Self-forgiveness

Enright (1996) defined self-forgiveness as a “willingness to abandon self-resentment in the face of one’s own acknowledged objective wrong, while fostering compassion, generosity and love toward oneself” (p.115). Like this definition, Enright (1996) adapted a process of forgiveness model to self-forgiveness. Similar to the forgiveness of others model, self-forgiveness model consists of four phases: uncovering, decision, work, and deepening. Table 2.2 represents a process of self-forgiveness, which encompasses 20 units within four phases (Enright, 1996, p.124).

Table 2.2

Enright's (1996) Process of Self-Forgiveness

Uncovering Phase

1. Denial. What I did to other or self is not so bad; I am not particularly hurt
 2. Guilt (one's own sense of justice was violated in what one did) and remorse (sadness). Perhaps self-anger is involved as one acknowledges wrong against self or other(s)
 3. Shame. A pervasive sense that others besides myself condemn me
 4. Cathexis. Energy is consumed as I dwell on guilt, remorse, and shame (Units 2 and 3)
 5. Cognitive rehearsal. Replaying the event over and over in my mind
 6. Comparison of myself and other. If I hurt another person, I compare my more fortunate state with their less fortunate state. If I hurt myself, I compare myself before and after the hurtful event(s)
 7. Realization that the one I hurt (which could be another person or myself) may be permanently and adversely changed, and in severe cases permanently, by my actions
 8. The sense of "who I am" may be altered. Realization that I am imperfect; generalized self-criticism; perhaps self-condemnation and possibly lowered self-esteem
-

Table 2.2

Enright's (1996) Process of Self-Forgiveness (cont.)

Decision Phase

9. Change of heart or conversion. Realization that one must change

10. Willingness to consider self-forgiveness as an option. What is self-forgiveness? Is it a worthwhile endeavor?

11. Commitment to forgive self. The person makes a commitment to avoid self-condemnation or even subtle self-revenge and self-abuse

Work Phase

12. Refraining toward the self. One puts oneself in context, seeing the pressures one was under, past habits, or past responses. This is not done to shift the blame to others or to the environment, but to see the self as vulnerable, imperfect

13. Affective self-awareness. Being more aware of one's own suffering as a result of what one had done

14. Compassion. Being willing to love oneself in spite of one's actions and subsequent suffering

15. Accepting the pain. Being willing to accept both the pain of one's own actions and the subsequent suffering, by accepting the pain one does not then transfer the pain to others

Table 2.2

Enright's (1996) Process of Self-Forgiveness (cont.)

Outcome Phase

16. Finding meaning in the event of offense and subsequent suffering
17. Realization that self has forgiven others and received forgiveness from others in the past; thus, one could offer this now to the self
18. Realization that one is not alone. There is social support and others have had to forgive themselves
19. A new purpose may emerge. How one will live life from this point may be different, given the difficulties
20. Release. Outcome of relief from excessive guilt and remorse

* From "Counseling within the forgiveness triad: On forgiving, receiving forgiveness, and self forgiveness", by R. D. Enright, 1996, *Counseling and Values*, 40(2), p. 124.

According to this model, in the uncovering phase, one faces and realizes his or her pain which causes negative emotions such as denial, guilt or shame. The essential component of this stage is assessing whether the original offense is directed at the self or others. If the offense is directed at others, receiving forgiveness as well as self-forgiveness may be necessary components of the process. At this stage, one realizes his/her imperfections which can be comforting, but this may also lead to self-criticism, self-condemnation, or lower self-esteem. In the second phase, one thinks about what self-forgiveness is, what the possible benefits of self-forgiveness are, and what transgression means for him/her. In this phase, making a public commitment with respect to self-forgiveness can be useful and practical to eliminate self-abuse, self-revenge, and self-condemnation.

In the third phase, one takes responsibility of transgression and accepts the pain of the hurtful experience. The vital point of this stage is that one should continue to value and love herself/himself in spite of his or her vulnerabilities and imperfections. In the final phase, with the new perspective that he/she has developed, one consciously gives up anger, guilt or shame feelings that negatively affect one's health. He/she makes a new and positive inference from past hurtful experience after developing self love and self compassion. Briefly, in Enright's view, the initial step of self-forgiveness begins with realizing the effect of transgression on victims and/or oneself. After taking the responsibility of negative and hurtful experience, one tries to develop self-love and compassion instead of self-anger, guilt or shame. With this new perspective and emotions, self-forgiveness occurs within a new understanding and self-acceptance. Throughout years, the units of this model have changed slightly with different treatments. Although it has been widely used in psychology areas, it should keep in mind; this model is just a hypothesis *not* an empirically supported model.

2.2.2.2 Luskin's HEAL Method of Self-forgiveness

Luskin (2002) created a self-forgiveness model based on the HEAL method. This model consists of four sequential stages: hope, educate, affirm, long-term. Hope refers to a belief in a positive outcome related to events and circumstances in one's life. In the first stage, counselor encourages clients to focus on hope statements which are positive, personal, and specific (p. 204). Mindfulness can help clients particularly when they do hurtful things and feel pain. In the second stage,

counselor teaches clients mindfulness, which includes teaching them a calm awareness of one's body functions, feelings, content of consciousness, or consciousness itself. The aim of the third stage is to develop positive intentions instead of wasting time to beat themselves up for their mistakes. Creating positive intentions helps clients to learn from their mistakes. The last stage of this model refers to holding onto forgiveness instead of ruminating unforgiving emotions and thoughts. In order to maintaining self-forgiveness, the client should learn and develop new skills: (a) taking something less personally, (b) taking responsibility for one's feelings, and (c) telling a positive intention story.

According to this model, self-forgiveness begins with accepting being an imperfect human. More specifically, anyone can make mistakes and act in a wrong way. As a result of this, one can feel guilt, shame or embarrassment toward oneself. However, wasting time blaming themselves for their mistakes does not facilitate the healing process and hold them onto the past. This model suggests that one should take responsibility for his/her actions instead of ruminating the past which allows us to draw lessons from mistakes. Following this, one can create new and positive intentions in order to act in better ways in the future. Finally, creating a new positive story can help one connect to the present time and let them forgive themselves for what they did or experienced in the past.

2.2.2.3. Hall and Fincham's Self-Forgiveness Model

Currently, Hall and Fincham (2005) presented the first theoretical model of self-forgiveness. They defined self-forgiveness as “motivational change rests on the assumption that the offender both acknowledges wrongdoing and accepts responsibility. Without this assumption, there can be no motivational change, as the offender is already motivated to act benevolently toward the self” (p. 627). That is, this model highlighted the importance of taking responsibility of past mistakes or wrongdoing and without these a “true” self-forgiveness is out of question. In view of that, their model mainly emphasized the distinction between true and pseudo self-forgiveness. They claimed that in order to achieve true self-forgiveness, people first recognize their wrongdoing and then they should accept the responsibility of their mistake as suggested by Dillon (2001) and (Holmgren, 1998). Unlike “true” self-forgiveness, Hall and Fincham (2005) suggested that “pseudo self–forgiveness occurs when an offender fails to acknowledge wrongdoing and accept responsibility. In such a situation, one may indicate that one has forgiven oneself when, in fact, one does not believe one did anything wrong” (p. 626).

Given this significant distinction, they developed their model to understand and explore the underlying mechanism of “true” self-forgiveness. They developed their model based on the motivational changes, including cognitive, affective, and behavioral processes. Motivational change occurs when these processes are completed and this leads to self-forgiveness. According to this model, self-

forgiveness consists of shifts in emotional (e.g., shame, guilt, and empathy), social-cognitive (e.g., attributions, perceived forgiveness), behavioral (e.g., conciliatory behavior), and offense-related variables (e.g., perceived transgression severity) (Hall & Fincham, 2005, p.621). Their model was presented in Figure 2.

1. More specifically, they hypothesized that unhelpful emotions such as guilt and shame are negatively correlated with self-forgiveness. To be more precise, while the sense of guilt forces one to present conciliatory behavior towards the victim, the feeling of shame directs one to avoid action towards the victim due to defensive intention for self. In addition, they expected that the relationship between guilt and self-forgiveness are mediated by conciliatory behaviors or empathic understanding. Considering social-cognitive aspects of self-forgiveness, they largely stressed that whether the offender attribute his/her own behavior externally or internally and adaptively or maladaptively has a great effect on self-forgiveness process. In particular, they asserted that whereas external attribution about transgression may increase the possibility of self-forgiveness; maladaptive attribution can promote the feeling of guilt and seeking forgiveness (p. 632).

In terms of behavioral component of self-forgiveness, they offered conciliatory behavior as a mediator role between guilt and self-forgiveness as mentioned before. Moreover, they supposed that perceived forgiveness from both the victim and a higher power are connected with higher self-forgiveness. In contrast, they expected that severity of the offense is negatively linked with self-forgiveness. Although their model attempted to understand self-forgiveness process with severity of variables, they accepted that other variables such as relationship-level

factors (e.g., was the victim a loved one or a stranger?) and personality-level factors (e.g., neuroticism) can also influence this process considerably. Therefore, even though there are lots of other variables to explore self-forgiveness process, they admitted the proposed model is limited only to these variables. Finally, they suggested that this theoretical model can stimulate the development of self-forgiveness intervention, which is a largely neglected area among health professionals.

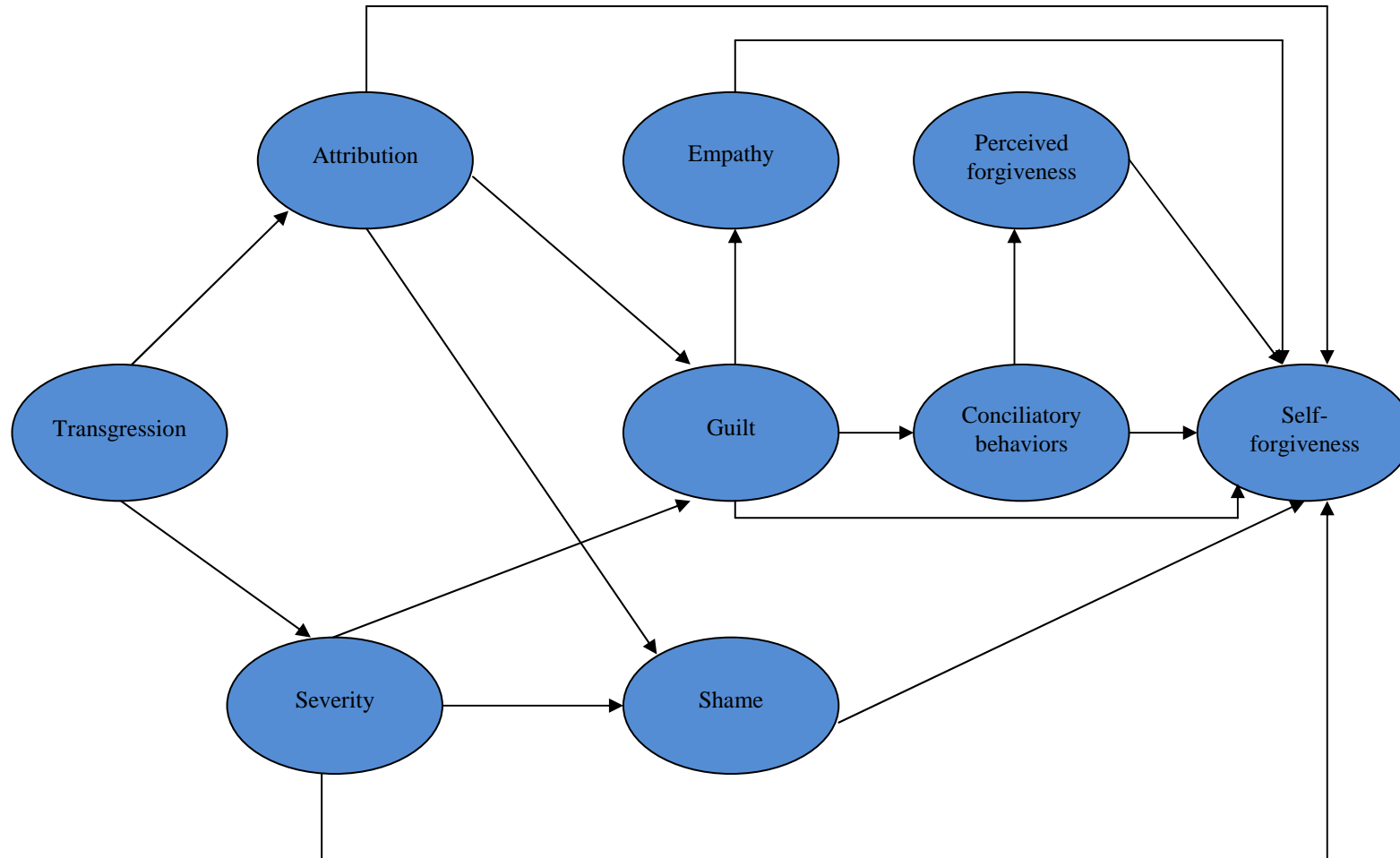


Figure 2.1 Proposed Model of Self-Forgiveness by Hall and Fincham (2005, p. 630)

Following this, Hall and Fincham (2008) conducted an empirical study in order to test their theoretical model. They investigated how self-forgiveness process changes over time from the baseline (i.e., the time of the transgression). They hypothesized that it would increase after a transgression similar to forgiveness of others as reported by McCullough et al. (2003). In order to examine their hypotheses, they designed a longitudinal course of self-forgiveness within emotional (e.g., shame, guilt, empathy), social-cognitive (e.g., attributions, perceived forgiveness), behavioral (e.g., conciliatory behavior), and offense-related variables (e.g., perceived transgression severity). For this aim, they measured 148 university student's self-forgiveness level over a 7-week period from the baseline. The fact that variations in self-forgiveness were connected to fluctuation in 6 time-changing covariates and the level of self-forgiveness rose linearly over time beyond what was suggested by self-forgiveness course.

Furthermore, they reported that while self-forgiveness was negatively correlated with guilt, perceived transgression severity, and conciliatory behavior toward a higher power, it was positively correlated with perceived forgiveness from the victim and a higher power and conciliatory behavior toward the victim. These findings provided an evidence of Hall and Fincham's (2005) theoretical model of self-forgiveness which suggests that self-forgiveness is a dynamic process, including social-cognitive, affective, and behavioral aspects.

More recently, Ranganadhan and Todorov (2010) carried out an empirical study in order to test the effect of personality trait and behavioral factors on the self-

forgiveness tendency rooted in the section of Hall and Fincham's (2005) theoretical model (Figure 2.2.). Firstly, this study was investigated the structural relationships among empathy, guilt, shame and conciliatory behaviors as determinants of dispositional self forgiveness. Their findings indicated an inadequate model fit for the original section of Hall and Fincham's (2005) theoretical model.

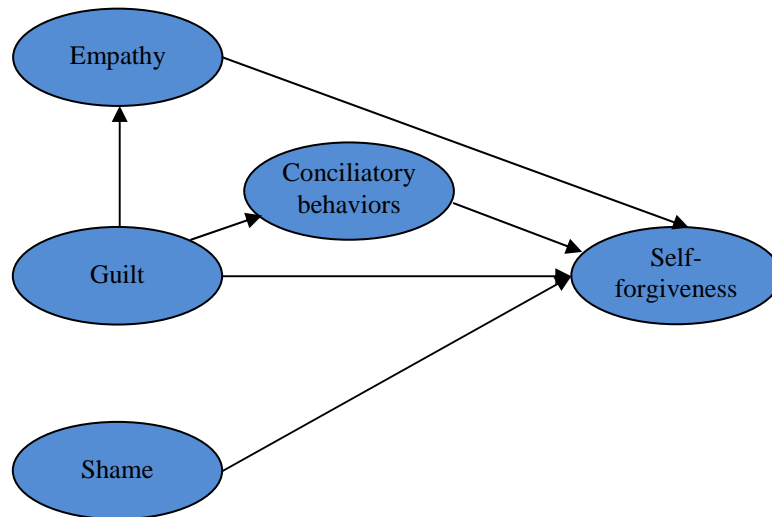


Figure 2.2 The Section of Hall and Fincham's Proposed Model (2005, p.4) Most Relevant to a Dispositional Self-Forgiveness Focus.

Unlike the given prediction that empathy and conciliatory behaviors would have a mediator role between guilt and self-forgiveness, their study was not confirmed. In addition, a path directly or indirectly between guilt and self-forgiveness was found nonsignificant.

Secondly, an alternative model (Figure 2.3.) was also tested by removing no significant path between other-oriented empathy and self-forgiveness. A new model confirmed that participants with a high shame score had high scores on personal distress empathy and low scores on dispositional self-forgiveness. Finally, when comparing these two models, an alternative model indicated better fit indices than the original section of Hall and Fincham's (2005).

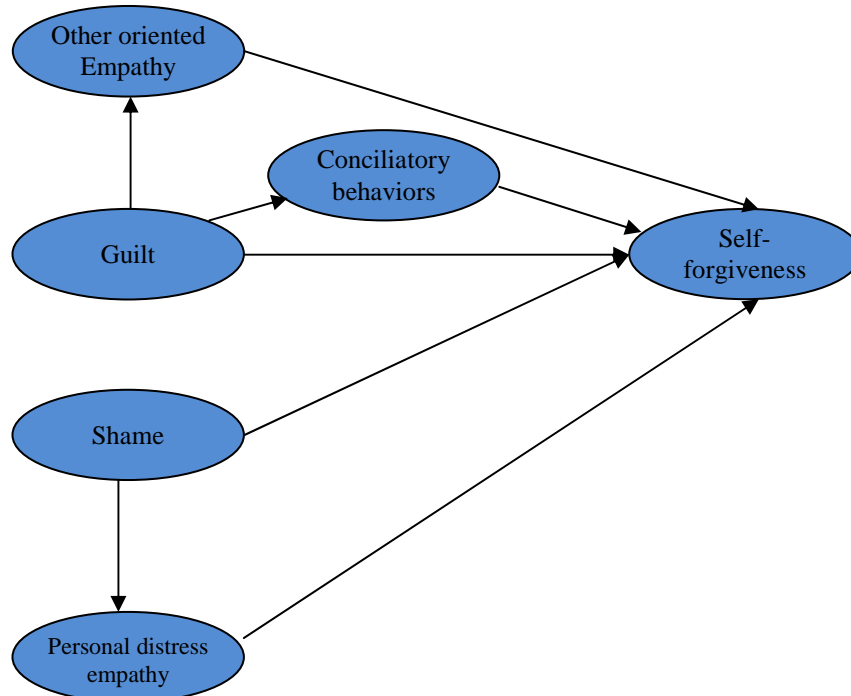


Figure 2.3 Ranganathan and Todorov's (2010, p.6) Proposed Model of Self-Forgiveness

To sum up, these forgiveness and self-forgiveness models were preferred as the theoretical framework of the study because they provide comprehensive structure and a framework for assessing a wide range of cognitive, emotional and behavioral factors that can account for one's self-forgiveness. This study represents a partial test of the modified self-forgiveness model proposed by Hall and Fincham (2005) as related to these following variables: locus of control, rumination, socially-prescribed perfectionism, guilt, shame and conciliatory behaviors. Finally, this study focuses on the cognitive, emotional and behavioral determinants of dispositional self-forgiveness instead of situational self-forgiveness due to their previous connection to health variables.

2.3. Measurement of Forgiveness and Self-Forgiveness

Forgiveness and self-forgiveness have been defined in a variety of ways so there is not a great consensus within the related literature about what they encompass and how they can be measured. Because of the absence of a widely accepted definition of these concepts, many researchers have developed a lot of different self-report measures in order to measure and study them. First of all, within the variety of different conceptualizations of forgiveness, the Human Development Study Group, (1991) claimed that in order to measure "true forgiveness", forgiveness scales should ask not only the absence of negative effects but also positive effects toward some transgressor. In the same way, the Forgiveness Scale (FS; Rye et al., 2001) and the Enright Forgiveness Inventory (EFI; Subkoviak et al., 1995) were developed to measure both positive and negative effect of

forgiveness together. In contrast, Edwards et al. (2002) asserted that one who had a hurtful experience does not have to develop positive emotions toward an offender, and thus measuring only the absence of negative emotions is enough to assess forgiveness.

Secondly, based on the related literature, forgiveness can be separated into two as dispositional and state forgiveness. Dispositional forgiveness refers to trait-like qualities which remain stable in time and different contexts (Worthington, 1998). On the contrary, state forgiveness refers to forgiving a definite hurtful event and can fluctuate depending on the situation or other factors. Based on this distinction, while some researchers developed the scales to measure state forgiveness in order to assess offense-specific forgiveness (e.g., Hargrave & Sells, 1997; McCullough et al., 1998; Pollard, Anderson, Anderson, & Jennings, 1998; Subkoviak et al., 1995), some others developed them to assess dispositional forgiveness in order to measure individual's tendency to forgive another. (e.g., Berry, Worthington, Parrott, O'Connor, & Wade, 2001; Hebl & Enright, 1993; Mauger et al., 1992; Mullet, Houdbine, Laumonier, & Girard, 1998; Tangney, Fee, Reinsmith, Boone, & Lee, 1999).

Thirdly, forgiveness can be divided into two groups: intrapersonal or interpersonal forgiveness. While interpersonal or others' forgiveness starts with being hurt by others, intrapersonal or self-forgiveness begins with hurting others. This distinction influences all the process of forgiveness of self and others. In forgiveness of others process, one has negative reactions toward others; however,

in the self process one has negative reactions such as anger, blame and hatred toward oneself. The majority of measures have focused on only assessing the forgiveness of others (e.g., Enright Forgiveness Inventory, Forgiveness Likelihood Scale). Yet, few forgiveness scales have been interested in the multidimensional construct of forgiveness, one of which is Forgiveness of Self and Forgiveness of Others Scales (Mauger et al., 1992) that consists of two 15-item sub-scales in order to assess forgiveness of the self in addition to forgiveness of others. The Forgiveness of Others Scale assesses one's negative attitudes such as revenge, frustration and grudges toward an offender. The forgiveness of self scale assesses one's negative attitudes such as shame, guilt and sinful toward the self. Another one is Multidimensional Forgiveness Inventory (Tangney et al., 1999) which measures a tendency to forgive others, a tendency to ask for forgiveness from others and a tendency to forgive self. The Multidimensional Forgiveness Inventory (MFI) describes 16 series of situations 8 of which is from the perspective of the victim of the transgression and the other 8 from the perspective of the perpetrator.

Another recent measure, the Heartland Forgiveness Scale (HFS; Thompson et al., 2005), was developed in order to assess the dispositional forgiveness in the multidimensional way which was used in the current study. HFS consists of three subscales with six items each: forgiveness of self, forgiveness of others, and forgiveness of situation. Forgiveness of self scale includes items about negative attitudes such as shame, guilt and sin toward the self. Forgiveness of others scale includes items about negative attitudes such as revenge, frustration and grudges

toward an offender. Forgiveness of situations includes items related to blaming or accepting uncontrollable circumstances and negative events (e.g., an illness or natural disaster). Higher scores on each subscale reflect a higher level of forgiveness in each domain. HFS has been reported to have adequate psychometric properties for university students in previous studies (Thompson et al., 2005). HFS correlated positively with cognitive flexibility, positive affect, and distraction while it correlated negatively with rumination, vengeance, and hostility. Besides, HFS predicted four components of psychological well-being (i.e. anger, anxiety, depression, and satisfaction with life).

When Turkey is taken into consideration, in the absence of a well-known Turkish version of forgiveness measures, very little is known about the process of forgiveness and the variables that may facilitate this process in this culture. A single-item measure of forgiveness (i.e., “I forgive him/her for what he/she did to me”) was utilized in a few of the Turkish study; however, this one item scale was quite limited in determining the underlying mechanism of forgiveness. More specifically, for both a psychometric and a theoretical viewpoint, single-item measures are inadequate in explaining forgiveness from all dimensions. Thus, translating and adapting the forgiveness and self-forgiveness scales into Turkish language and culture is quite important to understand and develop the multidimensional construct of forgiveness in relation to this culture. Most of the scales are originally developed and used among English speaking countries. Therefore, testing cross-cultural equivalence of this scale can contribute to the understanding of cross-cultural similarities with the goal of stimulating research

on the topic. For these reasons, in the current study, Heartland Forgiveness Scale was translated and adapted into Turkish.

2.4.1. Research on Forgiveness

In the literature several variables have been studied in the relation to forgiveness. This review of forgiveness literature was presented mainly in three categories: demographic variables (gender and age), intervention studies, relation to the health studies. In terms of demographic variables, Maltby et al., (2001) revealed that there was gender difference with respect to forgiveness of others. Holbrook, White, and Hutt (1995) also demonstrated that men wanted to take revenge more than women. In another study, Lawler-Row & Piferi (2006) found that women had higher scores in forgiving personality scale than men's scores. However, some researches indicated no significant differences in forgiveness scores between men and women (for example; Lawler et al., 2003, Thompson et al., 2005). As a result of this, whether there is a significant difference or not between genders in forgiveness is a debated issue based on the literature.

Concerning age difference in forgiveness scores, Toussaint et al., (2001) found that middle and old age adults have higher forgiveness scores than young adults. In addition, middle and old age adults' forgiveness was more likely to be connected with mental and physical health than young adults' forgiveness. Some other studies also reported older people had higher scores on forgiveness measures than younger ones (Girard & Mullet, 1997, Walker & Gorsuch, 2002).

Therefore, forgiveness level seems to vary depending on age as a result of life experience and maturity.

In terms of the intervention studies, Wade and Worthington, (2005) asserted that forgiveness can be used as a treatment in order to facilitate forgiving a past hurtful experience. Forgiveness therapy can also help the client to cast negative emotions and thoughts aside without act of mercy toward offender. In the related literature, intervention studies have been designed in a variety of ways depending on different sample characteristics or different aims, etc. For example, Al-Mabuk et al. (1995) conducted two experimental studies for college students who felt that they were deprived of parental love. These interventions developed were based on the Enright's process model in order to examine its effect on forgiveness, attitude toward parents, hope, self-esteem, anxiety, and depression. The result of the study indicated that this intervention had positive effect on forgiveness, attitude toward parents, hope, and self-esteem. Correspondingly, Freedman and Knupp (2003) examined the impact of forgiveness intervention on adolescent adjustment to parental divorce. As a result of forgiveness intervention, the treatment group had better scores on state anxiety, depression, and self-esteem than control group; however, no significant differences were found between these groups.

Many intervention studies have focused on treatment of some hurtful experience in romantic relationships and marriage. For example, DiBlasio and Benda (2002) investigated the impact of forgiveness treatment in self-esteem of spouses who did not have a severe personality disturbance. Although the treatment group has

higher self esteem score than control group, the differences between groups were not significant. Similarly, Reed and Enright (2006) examined the effect of forgiveness treatment on women who had been psychologically abused in a romantic relationship. The result of study showed that a significantly positive effect on the treatment group, including increased self esteem and decreased depression and posttraumatic stress. Rye et al. (2005) also investigated the impact of forgiveness intervention on divorced adults who had a hurtful experience due to divorce and an act of ex-spouse. Results revealed that while treatment group had higher scores on forgiveness of an ex-spouse, they had lower scores on depression than the control group. Another study was conducted by Coyle and Enright (1997) to help the post abortion men who experienced hurtful feelings due to the abortion decision of a partner. The findings of this study showed that while forgiveness intervention increased the forgiveness levels of participants, it decreased some negative emotions such as anger, anxiety and grief.

Intervention studies mostly showed that forgiveness can be used as a treatment in mental health problems and it has positive effects on clients' health and well being. Since intervention studies suggested forgiveness has health benefits; researchers have investigated the relationship between forgiveness and such health correlates as physical and psychological. For example, Witvliet et al. (2001) conducted an initial experimental study in order to understand the possible links between physiological variables and forgiveness. In their study, participants recalled hurtful experience and imagined acting to the event in forgiving. The findings showed that creating forgiving imagery was associated with lowered

physiological reactivity such as smaller corrugators EMG, skin conductance, and heart rate. In contrast, they also reported that unforgiveness was linked with negative physical symptoms, covering increased cardiovascular responses, decreased immune system functioning, and greater muscle tension in the face and brow. Lawler et al. (2005) also examined the association of forgiveness and physiological variables such as blood pressure and heart rates. For this aim, they interviewed participants about the hurtful and unfair experience in interpersonal relationship. During the interviews, participant's blood pressure and heart rate were recorded in order to explore the possible changes in their physiological reaction as a result of talking about past event that caused some hurt feelings. Their findings showed that forgiveness was positively correlated with physical health, including lower blood pressure levels and decreased heart rates. Moreover, while forgiveness was negatively correlated with symptoms such as fatigue, and somatic complaints, it was positively linked with self reports of sleep quality.

Forgiveness has also been studied with a variety of psychological health variables. For instance, Maltby et al. (2001) designed a correlation study in order to investigate the association of forgiveness to personality and general health variables. They reported that failure to forgive others was correlated negatively with extraversion scores for men and positively with social dysfunction and psychoticism for women. Moreover, failure to forgive others was positively correlated with depression scores in a university student sample. In a follow-up research, Maltby et al. (2004) also examined the link between forgiveness and psychological health variables which were measured by general health, stress,

positive and negative affect and life satisfaction scales. Results showed that while forgiveness was negatively correlated with a neuroticism-coping factor, it was positively connected with positive mental health outcomes such as positive affect and life satisfaction.

Likewise, Thompson et al., (2005) found that while forgiveness was positively linked with cognitive flexibility, positive affect, and distraction whereas it was negatively related with rumination, vengeance, and hostility. Furthermore, they reported that forgiveness was predictive of low depression, low anger, low anxiety, and high satisfaction with life. In another study, Lawler-Row and Piferi (2006) demonstrated that forgiveness was in relations with stress, subjective well-being, psychological well-being, and depression. They also reported that the relationship between forgiveness and depression mediated by healthy behaviors, social support, and existential and religious well-being.

Ysseldyk et al. (2007) also conducted a meditational study to investigate the mediation role of rumination between forgiveness and the psychological health. Their findings indicated that forgiveness was correlated positively with life satisfaction, but negatively with depression affect. In contrast, vengefulness was related positively with depression, but negatively with life satisfaction. In terms of the mediational role of rumination, the result revealed that the relationship between forgiveness and psychological health was partially mediated by brooding ruminative style.

Although in the related literature, researchers have also investigated the association of the forgiveness to other variables such as empathy (Tangney et al., 1996), religious variables (Lawler-Row and Piferi, 2006) and social desirability (Crowne & Marlowe, 1960; Mauger, et al. 1992), this review of forgiveness literature mainly focuses on the relationship between forgiveness and physical and psychological health variables in order to indicate the significant effect of forgiveness on health. In fact, the above mentioned forgiveness studies are mainly examined to understand the forgiveness process as they can also facilitate for exploring the components of self-forgiveness.

Considering Turkey, only two published studies were found regarding forgiveness of others. To illustrate, Taysin (2007) conducted one of the initial forgiveness studies in the Turkish culture in order to investigate the impact of marital adjustment, causal and responsibility attributions of wives and husbands on marital forgiveness. As expected, the findings indicated that marital adjustment and attributions had a significant effect on forgiveness level of couples. In addition, more severe transgression was found to be correlated with lower forgiveness. Another study conducted by Alpay (2009) also examined the predictive role of jealousy stimuli, empathy, perception of injured and self-esteem on forgiveness in romantic relationships. This study reported that second type jealousy stimuli (partners sexual relationship with another), empathy, perception of injured and self-esteem had significant influences on forgiveness. Even though these two studies were quite important role to introduce the concept of forgiveness in Turkey, they had some limitations mainly due to using a single-item measure of

forgiveness (i.e., “I forgive him/her for what he/she did to me”). In order to get rid of this problem, this study focuses on translating and adapting the Heartland Forgiveness Scale into Turkish language and culture to examine the multidimensional construct of forgiveness in relation to this culture. The following part summarizes the main self-forgiveness studies specifically conducted for this issue.

2.4.2. Research on Self-Forgiveness

The concept of self-forgiveness is rather new than forgiveness of others and there is very limited empirical research on this topic (Hall & Fincham, 2005). Few studies have been conducted in order to understand and explore the concept of self-forgiveness. For example, Bauer et al. (1992) conducted a qualitative study with seven adult participants in order to understand the self-forgiveness process. The findings showed that the first step of self-forgiveness was to have an awareness of their mistakes and its effect on themselves and victims. The second step was described by participants as feeling negative emotions such as shame, guilt and loneliness. Participants revealed that in order to overcome these negative emotions they preferred to blame their fate, which relieved them from the sense of self pity. As in Enright’s model, the final step was to accept oneself with negative aspects and create a new-self perception. Participants reported that self-forgiveness can arise as a result of self-acceptance.

In addition, Ingerson-Dayton and Krause (2005) designed a qualitative study with 129 older adults to improve understanding of self-forgiveness. This study asked participants whether they forgive themselves for their past mistakes. Participants' answers provided evidence that self-forgiveness had a variety of components, including social-cognitive, behavioral, and emotional reactions as suggested by self-forgiveness models (Enright, 1991; Hall & Fincham, 2005; Luskin; 2002). Their results also revealed that severity of transgression, people's relationship with God and lessons learned from mistakes had a vital role in achieving self-forgiveness. In the same way, Yamhure-Thompson et al. (1998) assessed factors that make it easy or difficult to develop self-forgiveness. Their findings indicated that active coping, social support, self-empathy, and religion or faith facilitated this process. However, guilt feelings, a sense of worthlessness, self-blaming and rumination make it difficult to develop self-forgiveness.

More recently, Hall and Fincham (2008) conducted an empirical study in order to test their theoretical model. They investigated how self-forgiveness process changes over time from the baseline (i.e., the time of the transgression).

According to their hypothesis, self-forgiveness would increase after a transgression like interpersonal forgiveness reported by McCullough et al. (2003). In order to examine their hypotheses, they designed a longitudinal course of self-forgiveness within emotional (e.g., shame, guilt, empathy), social-cognitive (e.g., attributions, perceived forgiveness), behavioral (e.g., conciliatory behavior), and offense-related variables (e.g., perceived transgression severity). For this aim, they measured 148 university student's self-forgiveness level over a 7-week

period from the baseline. They found that variations in self-forgiveness were connected to fluctuation in 6 time-changing covariates and the level of self-forgiveness rose in proportion to time beyond what was suggested by self-forgiveness course. Furthermore, they reported that whereas self-forgiveness was negatively correlated with guilt, perceived transgression severity, and conciliatory behavior toward a higher power, it was positively correlated with perceived forgiveness from the victim and a higher power and conciliatory behavior toward the victim. These findings provided evidence for Hall and Fincham's (2005) theoretical model of self-forgiveness, which suggests that self-forgiveness is a dynamic process, including social-cognitive, affective, and behavioral aspects.

Even though the component of self-forgiveness process has not been fully explored by empirical studies, the health benefits of self-forgiveness have been consistently demonstrated. To illustrate, Mauger et al. (1992) conducted one of the initial self-forgiveness studies in order to investigate the relation between forgiveness and health. Their findings showed that the lack of forgiveness of others and self-forgiveness were highly related to increased amounts of psychopathology, such as depression, anxiety, and negative self-esteem. Another study conducted by Enright (1996) also revealed that self-forgiveness was more correlated with psychological well-being than forgiveness of others. Self-forgiveness was also found more related to interpersonal conflict than forgiveness of others.

Similarly, Coates (1997) examined the linked between forgiveness of self, forgiveness of others and mental health variables such as hostility, depression, anxiety, self-esteem, well-being, physical symptoms, close relationships, self-activity, and social activity, in a population of previously battered women. The results indicated that all variables significantly correlated with forgiveness of self and others. In particular, self esteem was found a greatest single predictor of self-forgiveness. Maltby and Day (2001) also investigated the relationship between forgiveness of self, forgiveness of others, and personality and general health. Their findings showed that failure to forgive oneself was correlated with neuroticism, depression and anxiety. Furthermore, Maltby et al., (2001) showed failure to forgive oneself tends to predict depression, anxiety, distrust, low self-esteem, and social introversion.

Moreover, Witvliet et al. (2004) examined the association of dispositional forgiveness to mental and physical health correlates and religious coping responses in 213 help-seeking veterans diagnosed with post traumatic stress disorder. Their results indicated that difficulty in forgiving oneself and negative religious coping were related to depression, anxiety, and post traumatic stress disorder symptom severity. Another study conducted by Ingersoll-Dayton and Krause (2005) found that for older people, self-forgiveness may play an important role in decreasing guilt and increasing self-acceptance. Additionally, Thompson et al. (2005) asserted that forgiveness correlated with positively cognitive flexibility, positive affect, and distraction, but negatively with rumination, vengeance, hostility and symptoms of post traumatic stress disorder. Forgiveness of self also

predicted low depression, anger, anxiety, and high life satisfaction more than forgiveness of others.

In addition, Fisher and Exline (2006) found that self-forgiveness was associated with greater well-being, high self-esteem, positive emotions, lack of shame, low neuroticism, and low anxiety and depression. Self-forgiveness was positively related with friendliness, lack of hostility, and a trusting attitude. Self-forgiveness was also found more important than forgiveness of others in terms of reducing mental health problems. Furthermore, Avery (2008) investigated the connection between forgiveness of others, forgiveness of self and mental and physical health, empathy and religiosity. The results yielded that self-forgiveness was positively linked with both of physical and mental health scales such as the general health and bodily pain subscales. However, empathy was found to be unrelated with forgiveness of self and others. While religiosity was associated with other forgiveness, it was not correlated with self-forgiveness. To be more precise, these results highlighted the important effect of self-forgiveness on mental health, general health, and social functioning variables.

Furthermore, Wilson et al. (2008) examined the relationship between forgiveness of self, forgiveness of others and health. Results showed that these dimensions of forgiveness were positively related to perceived physical health. More specifically, self-forgiveness was the strongest predictor of physical health and accounted a significant amount of the variance. More recently, Jacinto (2007) investigated the association of self-forgiveness to adaptive coping,

religious/spiritual practices, social support, grief, and mental well-being. These findings were also provided evidence for the link between self-forgiveness and psychological health variables.

Since the relevant literature has proved a strong association of self-forgiveness to physical and psychological health, intervention studies have begun to focus on the topic of self-forgiveness. Exline et al. (2005), for instance, examined the effect of taking responsibility and releasing negative emotions on the ability of self-forgiveness. In this study, participants completed a five-step imagery task in order to improve their self-forgiveness ability. In the first step, participants recalled a hurtful event caused by others or themselves. In the second one, participants were aware of their role in the experience and took responsibility. In the third stage, participants tried to find a lesson learned from a hurtful situation and the ways in order to make up for a wrongdoing. In the fourth one, participants were emphasized on putting negative emotions aside in order to develop self-forgiveness. In the final step, participants tried to overcome their self hatred emotions by such imagery techniques as cutting free from ropes of guilt. The result of the study showed the essential role of intervention on improving self-forgiveness. This study also suggested that learning self-forgiveness intervention for psychologists and counselors might be important to help clients who are not able to forgive themselves.

Scholars have also examined the therapeutic utility of self-forgiveness in alcohol and substance abuse treatment and eating disorders. For example, Wang (2006)

investigated the effect of 12-Step process on self-forgiveness and treatment variables for alcoholics anonymous. The results showed the level of treatment group (early, intermediate, and advanced) correlated with self-forgiveness. To be more specific, alcoholics anonymous participants at early steps had lower score in self-forgiveness measure than alcoholics anonymous participants at intermediate and advanced steps. Watson (2007) also explored the association of lack of self-forgiveness to eating disorders. Results yielded a negative relationship between self-forgiveness and the degree of eating disorder symptoms. After forgiveness treatment, treatment group showed higher positive change with respect to eating disorders than the control group. This finding also proved the facilitator role of self-forgiveness intervention on health problems.

Although self-forgiveness literature has mostly dwelled on the relationships between self-forgiveness and physical and mental health, researchers have also investigated the association of self-forgiveness to other variables such as empathy (Barbette, 2002; Macaskill et al., 2002), personality (Butzen, 2009; Ross et al., 2004), and religious variables (Toussaint & Williams, 2008). More specifically, Barbette (2002) and Macaskill et al. (2002) reported that self-forgiveness was unrelated with empathy. Besides, Ross et al. (2004) found that self-forgiveness was negatively correlated to neuroticism. Butzen (2009) also reported that neuroticism had a significantly predictive role on lack of self-forgiveness. In terms of religious variables, Toussaint & Williams (2008) investigated differences among Protestant, Catholic, and nonreligious groups considering dimensions of forgiveness. Findings showed that although Protestant and Catholic groups had

higher score on forgiveness of others, feeling forgiven by God, and seeking forgiveness than the nonreligious group; no significant difference was found among all groups with respect to self-forgiveness.

When Turkey is taken into consideration, no published research study was found on self-forgiveness. Thus, conducting a study with respect to self-forgiveness in Turkish culture is quite important in order to understand and develop the concept of forgiveness in relation to this culture. For this reason, this study will be a first step towards composing self-forgiveness literature in Turkish culture.

2.5. Forgiveness and Self-Forgiveness and Their Relations to Social– Cognitive, Emotional and Behavioral Variables

Review of literature demonstrated that the association of forgiveness or self-forgiveness with guilt, shame, locus of control, rumination, socially-prescribed perfectionism, conciliatory behaviors variables was established by empirical or theoretical studies. However, no research examined these variables together.

Therefore, in proceeding sections, the findings of studies which investigate these relationships were summarized for each variable.

2.5.1. Locus of Control

The concept of locus of control is defined as a person's belief about whether or not internal or external factors cause their success and failures (Rotter, 1966). Internal

locus of control refers to individual's belief that outcome events are shaped by themselves (own action or behavior). On the other hand, external locus of control refers to individual's belief that outcome events (fate or chance) mainly determine their life. Locus of control type motivates people to take their responsibility of success and failures. In this line, self-forgiveness theorists suggested that people in an offender role should firstly take the responsibility of their mistakes before trying to develop self-forgiveness (Dillon, 2001; Flanigan, 1996; Hall & Fincham, 2005; Holmgren, 1998, 2002; Snow, 1993). Therefore, the offender's locus of control type might be a significant effect on self-forgiveness process. However, no empirical research has studied this possible link between them yet.

Only few researchers have investigated the relation between self-forgiveness and a closely related the topic of locus of control such as attribution style or taking responsibility of previous mistakes. For example, Ingerson-Dayton and Krause (2005) designed a qualitative study with 129 older adults to improve understanding of self-forgiveness. This study asked participants whether they forgive themselves for their past mistakes. Participants' answers provided such evidence that taking responsibility for previous mistakes was the main factor of self-forgiveness process. In addition, Hall and Fincham (2008) examined the association of self-forgiveness and attribution style which is closer to the concept of locus of control. They expected that external, unstable, and specific attribution would be positively correlated with self-forgiveness. In contrast, internal, stable, and global attribution would be negatively correlated to self-forgiveness. In spite of their expectation, the findings showed that there was a weak relationship

between attribution style and the level of self-forgiveness. Since the association of locus of control to self-forgiveness has been a neglected area in relevant research, one of the aims of the current study is to provide empirical evidence given the theoretical link between locus of control and self-forgiveness.

2.5.2. Rumination

Rumination can be defined as “focusing passively and repetitively on one’s symptoms of distress and the meaning of those symptoms without taking action to correct the problems one identifies” (Nolen-Hoeksema, 1998, p. 216).

Researchers have revealed that rumination is associated with a variety of maladaptive outcomes such as anxiety (Cox, Enns, & Taylor, 2001; Nolen-Hoeksema, 2000), worry (Segerstrom, Tsao, Alden, & Craske, 2000), PTSD (Nolen-Hoeksema & Morrow, 1991); and in particular, depression (Nolen-Hoeksema, Parker, Larson, 1994; Treynor, Gonzalez, & Nolen-Hoeksema, 2003). Based on the literature, researchers seem to agree on the harmful effect of rumination on psychological health and well being.

Forgiveness theorists also suggested that the negative effect of rumination on forgiveness. For example, the Pyramid model (Worthington, 1998) recommends holding on to forgiveness instead of ruminating unforgiving emotions and thoughts. That is, this model highlights that the essential role of quelling rumination for the occurrence long-term forgiveness. Moreover, forgiveness and

self-forgiveness intervention mostly emphasizes the benefit of giving up thinking past events or mistakes repetitively and passively.

Empirical researches findings also proved the hypothetical links between forgiveness and rumination. For instance, the initial experimental study of forgiveness and rumination conducted by McCullough et al. (1998) indicated that a decrease in rumination predicted forgiveness of others. In addition, McCullough et al. (2001) showed that unforgiveness, revenge and avoidance after a transgression were significantly associated with the ruminative response style. To be more precise, change in rumination were found to be correlated with shift in these negative consequences.

Some studies also focused on the possible connection between rumination and unforgiveness regarding personal traits (Berry et al., 2001; Thompson et al., 2005; Walker & Gorsuch, 2002). Overall, they reported that trait measures of unforgiveness were highly related with trait measures of rumination. Consistently, Berry, Worthington, O'Connor, Parrott, and Wade (2005) found that dispositional forgiveness of others was negatively correlated with rumination. In another study, Ysseldyk et al. (2007) conducted a mediational study to investigate the mediation role of rumination between forgiveness and the psychological health. Their findings indicated that forgiveness was correlated positively with life satisfaction, but negatively with the influence of depression on person. In contrast, vengefulness was related positively with depression, but negatively with life satisfaction. In terms of the mediational role of rumination, the result revealed that

the relationship between forgiveness and psychological health was partially mediated by brooding ruminative style.

Considering self-forgiveness, very little is known about its relationship with rumination. Few researchers have conducted empirical studies to test the possible relationship between them. For example, during the development the Heartland Forgiveness Scale (HFS), Thompson et al. (2005) used rumination scale to test the convergent validity of this scale. They reported that Heartland Forgiveness Scale was negatively correlated with rumination scale. That is to say, participants with a low rumination score tended to obtain high scores on the HFS. Given the insufficient empirical findings, the aim of this study is to expand the understanding of the relationship between rumination and self-forgiveness.

2.5.3. Socially-Prescribed Perfectionism

Although researchers have not fully explored whether perfectionism is adaptive or maladaptive, the negative effect of perfectionism on an individual's health and well-being has been supported with quite a lot of studies. More specifically, researchers found that perfectionism was correlated with several such psychological problems as self-loathing (Blatt, D'Afflitti, & Quinlan, 1976), distress (Frost et al., 1995), depression (Powers, Zuroff, & Topciu, 2004), anorexia in young adults (Tyrka, Waldron, Graber, & Brooks-Gunn, 2002), and bulimia in women with low self-esteem (Vohs, Bardone, Joiner, Abramson, & Heatherton, 1999).

In terms of forgiveness, the relevant theorists described perfectionism as a barrier that makes it difficult to develop forgiveness of others and oneself. According to Enright's (1996) process model, people should firstly accept their imperfections in order to improve self-forgiveness. Moreover, people should continue to value and love themselves in spite of their vulnerabilities and imperfections. Following the same thread of thought, Lusk's model suggested that self-forgiveness begins with acceptance of being an imperfect human. In particular, anyone can make mistakes and act in an inappropriate way. As a result of this, one can feel guilt, shame or embarrassment toward oneself. However, wasting time blaming themselves for their mistakes does not facilitate the healing process and hold them onto the past.

Recently, McCann (2009) investigated the aforementioned theoretical link between perfectionism and forgiveness of the self and others in order to provide empirical evidence for forgiveness research. To be more specific, the aim of this study was to show the associations between shame, guilt, perfectionism, pride and the forgiveness of the self and others. This study assumed that self-oriented perfectionism would mediate the relationship between guilt and self-forgiveness. Unexpectedly, guilt did not influence self-forgiveness through the mediating effect of self-oriented perfectionism. Consistent with the estimation, self-oriented perfectionism was found to be negatively linked with self-forgiveness. Consequently, this finding confirmed that having high standards for the self was an obstacle in the development of self-forgiveness.

When perfectionism having such broad implications for self-forgiveness is considered; it is surprising that there are only a few studies to show the relation between self-forgiveness and perfectionism empirically. For that reason, one of the purposes of this study is to explore the relationship between socially-prescribed perfectionism and self-forgiveness.

2.5.4. Guilt and Shame

Guilt can be defined as “the emotion that an individual experiences after committing an act that violates one’s moral standards and attributes responsibility for the violation to oneself” (Bear et al., 2009, p.230). In the vein of guilt, shame is also an emotion that appears when one violates self-imposed moral standards (Bear et al., & Shiomi, 2009, p.230). Even though guilt and shame are mostly considered together and used interchangeably (e.g. Hoblitzelle, 1987; Marschall, Sanftner, & Tangney, 1994; Tangney, Wagner & Gramzow, 1989), a well-known difference between the two was established over the last decades. For instance, Gehm and Scherer (1988) asserted that “shame is usually dependent on the public exposure of one’s frailty or failing, whereas guilt may be something that remains a secret with us...” (p. 74). According to Lewis (1971) “In guilt, the self is not the central object of the negative evaluation, but rather the thing done or undone is the focus” (p. 30). Tangney, Miller, Flicker and Barlow (1996) showed this differentiation by defining shame as “...a global negative feeling about the self”, and referring guilt as “...a negative feeling about a specific event rather than about self” (p.1257).

Recently, Tangney and Dearing (2002) asserted that while guilt appears after a specific bad and immoral experience, shame happens as a result of an awareness of one's inadequacy, impropriety or dishonor. That is, one feels guilt when they perceive the specific event as a fault or something as wrong; however, ones experience shame when they totally perceive themselves as bad or immoral. Furthermore, this distinction can be seen in individuals' approach toward repairing their offenses in which guilt makes people damage the relationship; however, shame drives individuals to act in a defensive manner by hiding their flow against any threat of the self (Tangney et al., 1996; Tangney & Dearing, 2002). In spite of these distinctions between guilt and shame, they have mostly been studied together and several researchers have developed scales to assess these two emotions at the same time (e.g, Cheek, & Hogan, 1983; Hoblitzelle, 1987; Diener, Smith, & Fujita, 1995).

In terms of self-forgiveness, even though its relation with guilt and shame has been suggested in theoretical studies, there are few empirical findings regarding the contribution of guilt and shame to self-forgiveness. A study by Zechmeister and Romero (2002), for instance, indicated self-forgiveness and guilt were negatively correlated. More specifically, participants with a high self-forgiveness score tended to obtain low scores on the guilt scale. Fisher and Exline (2006) also reported that self-forgiveness was negatively correlated with shame and well being, but not guilt. Hall and Fincham (2008) suggested that shame and guilt would be the main emotional covariates of self-forgiveness. They hypothesized that while shame and guilt might reduce over time, following this self-forgiveness

may rise linearly. As hypothesized, they found that increase in guilt over time was correlated with decreases in self-forgiveness. However, they reported that shame was not significantly correlated with self-forgiveness. In contrast, Ranganadhan and Todorov (2010) found that while shame was significantly highly associated with low self-forgiveness, guilt was not significantly related with self-forgiveness. Interestingly, Webb, Colburn, Heisler, Call, and Chickering, (2008) reported that whereas shame was negatively related with forgiveness of the self and others, guilt was positively linked with forgiveness of the self and others. To sum up, in the related literature, inconsistent and inadequate findings exist regarding whether or not guilt and shame are the main emotional covariates of self-forgiveness. Therefore, another aim of this study is to enrich recent knowledge with respect to the relation of guilt and shame to self-forgiveness among Turkish students.

2.5.5. Conciliatory Behaviors

In the literature, conciliatory behaviors refers to some behaviors such as apologizing, making restitution, or seeking forgiveness which are used to make the situation right and facilitate overcoming negative emotions toward self and increasing the possibility of self-forgiveness (Hall & Fincham, 2005; Ranganadhan & Todorov, 2010). According to Hall and Fincham's (2005) theoretical model, conciliatory behaviors are predicted to play a mediator role between guilt and self-forgiveness. Besides, the model hypothesizes that conciliatory behaviors contribute significantly to the achievement of self-forgiveness. In the relevant literature, this idea was further confirmed by the

majority of empirical studies. One such example was found in Zechmeister and Romero (2002)'s study, where presenting apologies and making amends to the victim was positively associated with the offender's level of self-forgiveness. Likewise, Witvliet et al. (2002) found that visualizing seeking forgiveness from victim increased the offender's self-forgiveness and moral emotions.

In addition, Hall and Fincham (2008) reported a negative correlation between self-forgiveness and guilt, perceived transgression severity, and conciliatory behavior toward a higher power; while they found a positive correlation between self-forgiveness and perceived forgiveness from both the victim and a higher power as well as conciliatory behavior toward the victim. In contrast, Ranganathan and Todorov (2010) did not confirm these findings as their study found neither direct nor indirect significant relation between conciliatory behaviors and dispositional self-forgiveness. Furthermore, their study, conducted with an Australian sample, could not reproduce the findings related to the role of conciliatory behaviors as a mediator between guilt and self-forgiveness which had been suggested by Hall and Fincham (2005). Due to the insufficient and inconsistent empirical findings, as well as the absence of a study conducted with Turkish sample, one of the aims of the current study is to examine the role of conciliatory behaviors in predicting one's dispositional self-forgiveness. In order to establish this, both the mediator role of conciliatory behaviors and its direct influence on self-forgiveness is tested.

As mentioned before, there are few theoretical models and empirical studies regarding self-forgiveness in the current literature and none specific to the Turkish

context. Therefore, in the light of the gaps in the current body of research, the main goal of this study is to examine the structural relationships among social–cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables as determinants of self-forgiveness as well as to evaluate to what extent they account for the experience of self-forgiveness together in addition to their specific individual contributions. Furthermore, studying self-forgiveness based on Hall and Fincham’s (2005) theoretical model in the Turkish culture aims to contribute to enriching the understanding of this model. The methodology used in the study is presented in the next chapter.

CHAPTER III

METHOD

This chapter includes description of the methodological procedures of the study. First section describes the sample of present study. The second section presents the data collection instruments of the study with their reliability and validity processes. The third section introduces data collection procedure. The final section presents data analyses procedures.

3.1. Participants

The data for the current study were collected from 833 university students attending five different faculty programs at Middle East Technical University (METU). After conducting the missing value analysis explained in the results section, 815 participants remained; thus, the sample size of the present study was accepted as 815. In order to reach the participants of the study, convenient sampling method was utilized. Sample consisted of 445 (54.6 %) female and 370 (45.4 %) male students. Students represented four different grade levels. More specifically, 276 participants (39.9 %) were freshmen, 297 (36.6 %) were sophomores, 93 (11.4 %) were juniors and 146 (17.9 %) were seniors students. Their mean age was 20.60 years ($SD = 2.07$). Considering the distribution of participants by faculty, 256 students (31.4 %) were from the Faculty of Education,

178 (21.8 %) students were from the Faculty of Arts and Sciences, 93 (11.4 %) students were from the Faculty of Architecture, 115 (14.1 %) students were from the Faculty of Economics and Administration, and 163 (20 %) students were from the Faculty of Engineering. The distribution of the students in terms of faculty and gender is presented in Table 3.1.

Tablo 3.1

The Distribution of the Participants In Terms of Faculty and Gender

Faculty	Female	Male	Total
Education	206	60	266
Arts and Sciences	92	86	178
Architecture	49	44	93
Economics & Administration	38	77	115
Engineering	56	107	163
Total	441	374	815

3.2. Instruments

Six instruments, which were all self-report measures, were used in this study.

These instruments are: Heartland Forgiveness Scale (HFS; Thompson et al., 2005) to measure self-forgiveness, Trait Shame and Guilt Scale (TSGS; Rohleder, Chen, Wolf, & Miller, 2008) to measure guilt and shame, Socially-Prescribed Perfectionism Scale (SPPS; Hewitt & Flett, 1991) to measure socially-prescribed

perfectionism, Ruminative Response Scale (RRS; Treynor et al., 2003) to measure rumination and The Internal-External Locus of Control Scale (IELOC; Rotter, 1966) to measure locus of control and Demographic Information Form (DIF) to obtain demographic information and to measure the tendency of conciliatory behaviors. The Turkish forms of all the measures can be seen in Appendix A.

3.2.1. Heartland Forgiveness Scale (HFS)

The Heartland Forgiveness Scale (HFS) developed by Thompson et al. (2005) is a self-report measure of dispositional forgiveness with 18 items. It consists of three subscales with six items each: forgiveness of self (e.g., “Although I feel bad at first when I mess up, over time I can give myself some slack.”), forgiveness of others (e.g., “I continue to punish a person who has done something that I think is wrong.”), and forgiveness of situation (e.g., “When things go wrong for reasons that can’t be controlled, I get stuck in negative thoughts about it.”). In this measure participants are asked to respond in such a way that it reflects how they would typically respond to transgressions by using a 7-point rating scale, ranging from a 1 as Almost Always False of Me to a 7 as Almost Always True of Me. Higher scores on each subscale reflect a higher level of forgiveness in each domain. To get an overall score in HFS, all items are totaled after having items 2, 4, 6, 7, 9, 11, 13, 15, and 17 reversely scored.

As for the psychometric properties, Thompson et al., (2005) reported that internal consistency coefficient were .75 for forgiveness of self subscale, .79 for

forgiveness of others subscale, .79 for forgiveness of situation subscale and .87 for overall HFS scores. The test-retest reliabilities were reported as .72, .73, .77, and .83 with a three-week interval, respectively. The HFS were found to be related with the Enright Forgiveness Inventory (e.g., Subkoviak et al., 1995; Thompson et al, 2005) and the McCullough et al.'s (1998), Transgression-Related Interpersonal Motivations Inventory (TRIM; Thompson et al., 2005). The translation and adaptation of HFS were carried for this study. Translation procedures and factor analyses, validity and reliability studies are presented in the following section.

3.2.1.1. Translation studies of the Heartland Forgiveness Scale

In the present study, the following necessary steps were implemented in order to ensure equivalency of meaning and prevent any cultural bias. Scale was firstly translated from English to Turkish by five counselors with PhD degree and who were fluent in English independently. Secondly, the five translated versions of HFS and its English version were given to 3 faculty members at the psychological counseling and guidance department to choose the best fitting translation for each item. Thirdly, in order to ensure the equivalence of HFS in two languages, the Turkish translation of the HFS was given to two English language teachers with M.S. degree. Fourth, the final version of HFS was reviewed by a Turkish language teacher to check in terms of the accuracy of Turkish language. After all modifications were made, the final version of translation was used in order to test the factor structure, validity and reliability of this scale in the pilot study.

3.2.1.2. Factor analyses, validity and reliability studies of Turkish version of the Heartland Forgiveness Scale

A pilot study was carried out to test reliability, validity and factor structure of Turkish version of HFS. Subjects were 376 (196 female, 180 male) students from different grade levels enrolled in different faculties of Middle East Technical University, Turkey. Their mean age was 20.93 years ($SD = 1.55$). 96 participants (25.5%) were freshmen, 99 (26.3 %) were sophomore, 86 (22.9%) were junior and 95 (25.3%) were senior students. The participants involved in the pilot study were not included in the sample of the actual study. Data for the pilot study were collected through convenient sampling method by researcher in September 2009.

In order to determine the factor structure of Turkish version of HFS, Maximum Likelihood with Varimax rotation was performed for this study. The resulting factor loadings are shown in the Table 3.3. An examination of the Eigenvalues and Scree test suggested a three-factor solution as suggested. Examination of factor loadings over .30 suggested each scale loaded on a single factor. According to Varimax rotation results, these three factors accounted for 45.46 % of the variance in the data set. The first factor (forgiveness of self) accounted for 25.01 %; the second factor (forgiveness of others) explained 11.57 %; and the third factor (forgiveness of situation) explained 8.87 % of the total variance. Eigenvalues related with factors were 4.50; 2.08; and 1.59, respectively. As can be seen in Table 3.3., all items of three subscales loaded in an expected manner, as in the original scale proposed by Thompson et al., (2005).

Table 3.3

Factor Loadings and Communalities of Turkish Version of HFS

Item Number	Factor 1	Factor 2	Factor 3	Communality
1	.321	.199	.203	.315
2	.545	.357	-.187	.459
3	.354	.161	.040	.234
4	.617	.388	-.167	.560
5	.365	.199	-.141	.293
6	.543	.195	-.226	.514
7	-.259	.516	-.316	.434
8	-.343	.577	-.185	.563
9	-.393	.634	-.280	.701
10	-.320	.540	-.078	.474
11	-.208	.577	-.156	.524
12	-.299	.574	.043	.420
13	.283	.030	.545	.444
14	-.071	.154	.566	.532
15	-.062	.296	.665	.534
16	.326	.013	.615	.485
17	.147	.216	.499	.352
18	.212	.023	.615	.548

Since there were clear a priori models established from the previous literature, in order to provide evidence of construct validity and to test the factor structure of Turkish version of HFS, Confirmatory Factor Analyses (CFA) were calculated for university sample. AMOS Version 16.0 software (Arbuckle, 2007) was used to perform CFA. Maximum likelihood was the estimation method and covariance matrices were analyzed in order to test the original three-factor of the Turkish version of HFS. The fit of the model was evaluated using multiple criteria: Chi square/df ratio, the goodness of fit index (GFI), comparative fit index (CFI) and the root mean square error of approximation (RMSEA). The following criteria were used to indicate goodness of fit: GFI and CFI .90 and higher, RMSEA .08 or lower and Chi-square/df ratio 3 or lower (Bentler, 1990). First of all, the original three factor model was evaluated.

Results of the confirmatory factor analysis in this study indicated an inadequate model fit for original three factor structure of the Heartland Forgiveness Scale for the present sample [$\chi^2(132) = 468.24$, $p = .00$; χ^2/df - ratio = 3.54; GFI = .86, CFI = .79, RMSEA = .08]. Therefore, modifications suggested by program were conducted so correlations were added between the error terms: item 1- item 5, item 2-item6, item 7-item 8, and item13-item 15. These correlated errors might cause items with similar wordings as suggested by (Buckley, Cote, & Comstock, 1990; Green & Hershberger, 2000). The new results showed a good fit for Turkish sample [$\chi^2(124) = 289.49$, $p = .00$; χ^2/df - ratio = 2.33; GFI = .92, CFI = .90, RMSEA = .06]. The results suggested that the slightly modified three factor structure of the Heartland Forgiveness Scale was confirmed with the present data

providing evidence for the construct validity of Turkish version of HFS. Figure 3.1 represents the coefficients in standardized values for Turkish Version of HFS. Unstandardized coefficients with factor correlates and t-values for the model were given in Appendix B (Figure B 1.1).

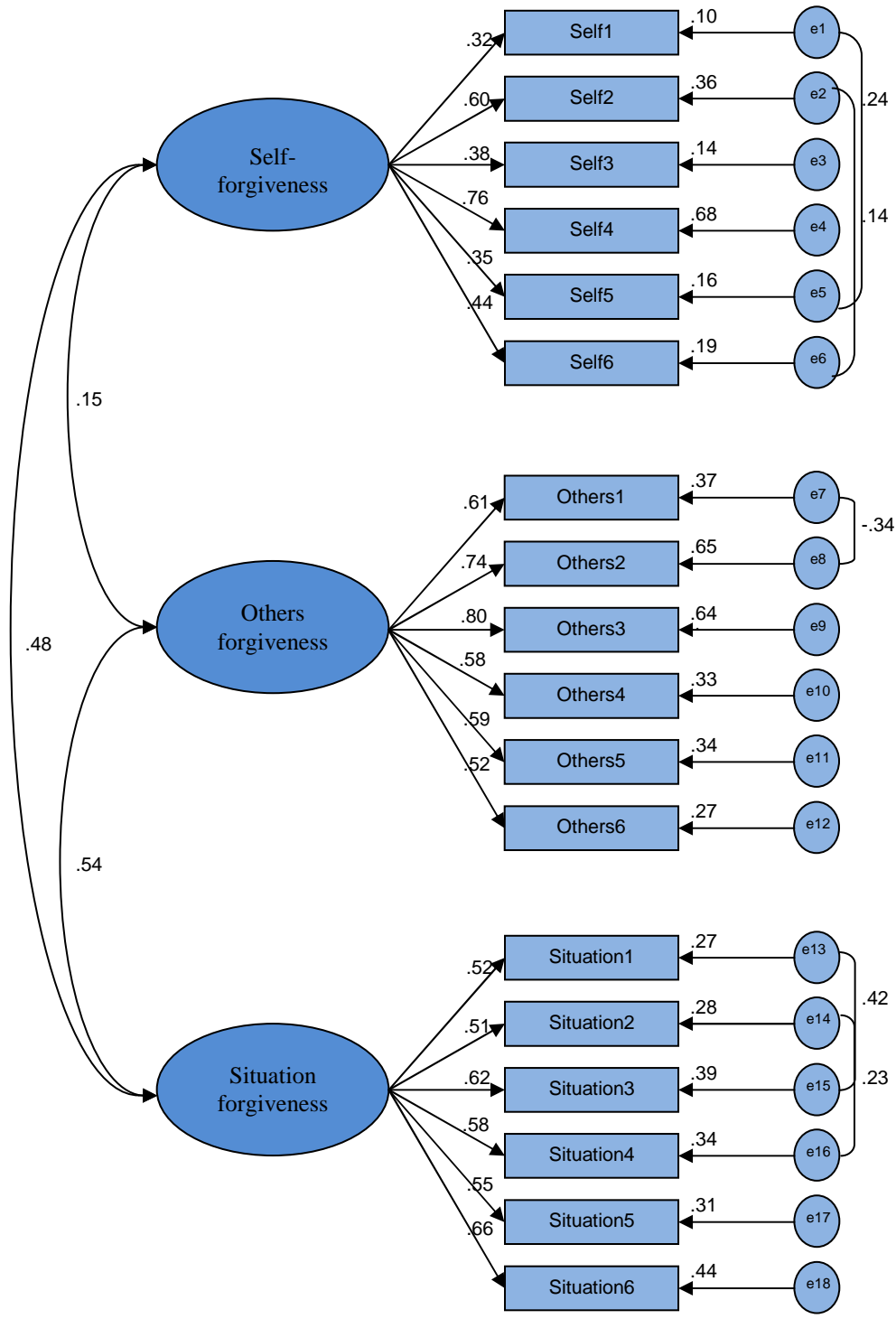


Figure 3.1 The Coefficients in Standardized Values for Turkish Version of HFS

In order to examine convergent validity of Turkish version of HFS, Pearson correlation coefficients were calculated. The correlation between Heartland Forgiveness Scale and The Satisfaction with Life Scale (SWLS) showed significantly high positive correlation (for forgiveness of self subscale $r = .205, p < .001$; for forgiveness of other subscale $r = .145, p < .001$; for forgiveness of situation subscale $r = .381, p < .001$, and total HFS score $r = .324, p < .001$). Participants with a high forgiveness score tended to obtain high scores on the SWLS (see Table 3.2).

Table 3.2

Correlation Matrix of the HFS and SWLS

	1	2	3	4	5
1. Self-forgiveness	-				
2. Others forgiveness	.150**	-			
3. Situation forgiveness	.387**	.446**	-		
4. HFS total	.621**	.774**	.831**	-	
5. Life satisfaction	.205*	.145**	.381**	.324**	-

*Note. Self Forgiveness = Forgiveness of Self Subscale of HFS; Others Forgiveness = Forgiveness of others Subscale of HFS; Situation Forgiveness = Forgiveness of Situation Subscale of HFS; HFS total = total score of HFS; Rumination: Ruminative Response Scale; Life Satisfaction: The Satisfaction with Life Scale
* $p < .05$, ** $p < .001$

The internal consistency coefficient (Cronbach alpha) was calculated for the score reliability of Heartland Forgiveness Scale. Cronbach's alpha for total HFS score was $\alpha = .81$, for forgiveness of self subscale $\alpha = .64$, for forgiveness of other subscale $\alpha = .79$, and for forgiveness of situation subscale $\alpha = .76$. The aim of the

study was to understand the effect of some variables on self-forgiveness.

Therefore, in this study only the Heartland Self-forgiveness subscale (items 1-6) was used and Cronbach alpha level was found as .71.

3.2.2. Trait Shame and Guilt Scale (TSGS)

Trait Shame and Guilt Scale (TSGS) was originally developed by Marschall, Saftner, and Tangney (1994) to assess one's state pride, shame, and guilt levels as a State Shame and Guilt Scale (SSGS). SSGS consists of 15 items of which five items each measure pride (e.g., "I feel proud"), shame (e.g., "I feel humiliated, disgraced"), and guilt (e.g., "I feel remorse, regret"). It is a 5-point Likert-type scale ranging from "not feeling this way at all" to "feeling this way very strongly". Higher scores on each subscale reflect a higher level of shame, guilt and pride in each domain. The SSGS has been reported to have adequate psychometric properties with Cronbach's as of .85, .87, and .87 in previous studies (Tangney & Dearing, 2002).

The modified version of SSGS was created by Rohleder et al. (2008) in order to measure trait shame, guilt and pride by asking participants about how they felt during the past few months. Because of this change, they called it as the Trait Shame and Guilt Scale (TSGS). A sample items of modified version of shame subscale reads as "I've wanted to sink into the floor and disappear," "I've felt like I am a bad person," and "I've felt humiliated, disgraced". The modified version of guilt subscale reads as "I've felt tension about something I did," "I've felt

remorse, regret,” and “I’ve felt like apologizing, confessing.” The modified version of pride subscale reads as “I felt good about myself”, “I felt proud’ and “I felt pleased about what I had done.” The modified version has been reported to have adequate psychometric properties (Rohleder et al., 2008). The subscales of TSGS have satisfactory internal reliability with Cronbach’s alphas ranging from .74 to .76 (Rohleder et al., 2008).

In current study, the modified version of SSGS which refers to the Trait Shame and Guilt Scale (TSGS) was used to measure long term experience of shame, guilt and pride level of Turkish university students. The translation and adaptation of Trait Shame and Guilt Scale (TSGS) were conducted by the researcher. Translation procedures and factor analyses, validity and reliability scores are given in the following section.

3.2.1.3. Translation studies of the Trait Shame and Guilt Scale

In the first step of translation procedure, five counselors with PHD degree and who know English well translated this scale into Turkish independently. Later, the five translated versions of TSGS and its English version were given to three academics at psychological and counseling department to choose the best fitting translation for each item. After they selected the best translation among them, the Turkish translation of the TSGS was given to two English language teachers with M.S. degree in order to ensure the equivalence of TSGS in two languages. Then, a Turkish language teacher evaluated the final form and her suggestions were

incorporated into translation. The Turkish translation of the TSGS was tested in a convenience sample of 25 students from METU in order to check the understandability of the items. Based on the feedback of students, the final version of translation was created which was used in the pilot study.

3.2.1.4. Factor analyses, validity and reliability studies of Turkish version of the Trait Shame and Guilt Scale

A pilot study was conducted to examine reliability, validity and factor structure of Turkish version of TSGS. Sample consisted of 302 (166 female, 136 male) students from different grade levels enrolled in different faculties of Middle East Technical University, Turkey. Age of the students ranged from 18 to 24 with the mean of 20.88 ($SD = 2.18$). In the sample, there were 89 (29.5%) freshmen, 90 (29.8%) sophomores, 55 (18.2%) juniors and 68 (22.5%) senior students. Convenience sampling was used to collect the data. The participants involved in the pilot study were not included in the sample of the actual study.

The validity evidence of the Turkish version of TSGS was assessed by explanatory and following confirmatory factor analyses for the present study. Maximum Likelihood with a with Varimax rotation using Kaiser Normalization revealed three factors accounting for 63.52 percent of the total variance. An examination of the Eigenvalues and Scree test proposed a three-factor solution.

The results of EFA showed that the first factor (shame) accounted for 23.59 %; the second factor (guilt) explained 20.19 %; and the third factor (pride) explained 19.72 % of the total variance. Eigen values related with factors were 6.08; 2.38; and 1.13, respectively. Table 3.5 presents the factor loadings and communalities of the factor analysis performed on the individual items in the Turkish version of TSGS. All items of three subscales loaded in an estimated way, as in the original scale proposed by Rohleder et al. (2008).

Table 3.5

Factor Loadings and Communalities of Turkish Version of TSGS

Item Number	Factor 1	Factor 2	Factor 3	Communality
2	.678	.312	-.114	.570
5	.706	.191	-.299	.625
8	.470	.225	-.151	.424
11	.808	.103	-.094	.672
14	.756	.295	-.244	.718
3	.323	.652	-.069	.609
6	.175	.772	-.107	.639
9	.053	.793	-.170	.660
12	.185	.476	.063	.379
15	.368	.746	-.226	.743
1	-.258	-.081	.738	.617
4	-.167	-.021	.836	.727
7	-.116	-.110	.839	.730

10	-.040	-.070	.861	.748
13	-.146	-.300	.747	.669

Confirmatory Factor Analysis (CFA) results for the three factor model of the Turkish version TSGS yielded following goodness of fit indices: [χ^2 (87) = 218.33, $p = .00$; χ^2/df - ratio = 2.62; GFI = .92, CFI = .94, RMSEA = .06]. These findings suggested that the original three-factor of the TSGS was confirmed with the present data, providing evidence for cross-cultural equivalence of the Turkish version of TSGS. Figure 3.2 represents the coefficients in standardized values for Turkish version of TSGS. Unstandardized coefficients with factor correlates and t-values for the model were given in Appendix B (Figure B 1.2).

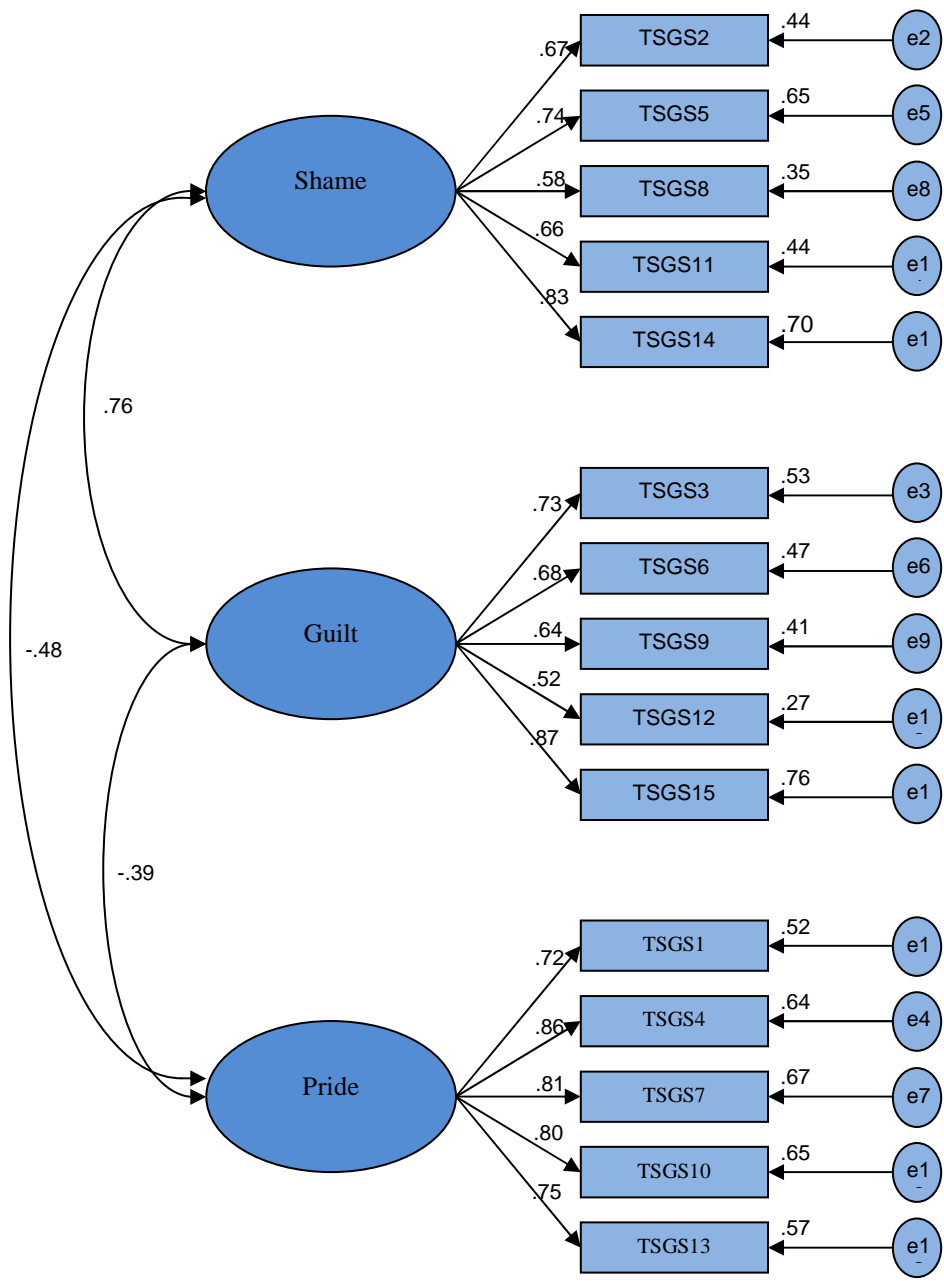


Figure 3.2 The Coefficients in Standardized Values for Turkish Version of TSGS

Criterion-related validity of the scale was studied based on the correlation of the TVRRS with The Satisfaction with Life Scale (SWLS) and it was examined with convergent validity procedures (see Table 3.4). It was established by calculating a Pearson correlation coefficient between the participants' TSGS scores and SWLS scores. In current study, there were significantly negative correlation between shame subscale of TSGS and SWLS scores ($r = -.48, p < .01$) and between guilt subscale of TSGS and SWLS scores ($r = -.46, p < .01$) suggesting participants with a high shame and guilt score tended to obtain low scores on the SWLS. In contrast, there was significantly positive correlation between pride subscale of TSGS and SWLS scores ($r = .39, p < .01$) indicating participants with a high pride score had a high scores on the SWLS.

Table 3.4

Correlation Matrix of the TSGS and SWLS

	1	2	3	4
1. Shame	-			
2. Guilt	.650**	-		
3. Pride	-.418**	-.320**	-	
4. SWLS	-.481**	-.462**	.387**	-

Note: Shame = shame subscale of TSGS; Guilt = guilt subscale of TSGS; Pride = pride subscale of TSGS; SWLS = The Satisfaction with Life Scale
 $*p < .05, **p < .001$

In order to provide an evidence of score reliability, the internal consistency coefficient (Cronbach alpha) was calculated for each subscale of TSGS. The results showed that Cronbach's alpha were .83 for shame subscale, .81 for guilt subscale, and .87 for pride subscale. In the present study, only shame and guilt

subscales were used and the internal reliability coefficient was found as for shame subscales .84 and for guilt subscales .86.

3.2.1.5. The Multiple Perfectionism Scale

The Multiple Perfectionism Scale developed by Hewitt and Flett (1991) assesses three dimensions of perfectionism with 15 items for each of the aspects: self-oriented perfectionism (SOP; e.g., “One of my goals is to be perfect in everything I do.”), other-oriented perfectionism (OOP; e.g., “If I ask someone to do something, I expect it to be done flawlessly.”), and socially-prescribed perfectionism (SPP; e.g., “The people around me expect me to succeed at everything I do.”). Each item is rated with a 7 point Likert-scale, ranging from strongly disagree (1) to strongly agree (7).

The MPS provides three separate scores for each dimension of perfectionism. Higher scores on each subscale reflect a higher level of perfectionism in each domain. Responses are summed to obtain a total score for socially-prescribed perfectionism subscale after having items 9, 13, 14, and 15 reversely scored. The MPS has been reported to have adequate psychometric properties in previous studies. Internal consistency alphas were reported as .86 for SOP, .82 for OOP, and .87 for SPP. Test-retest reliabilities of three months intervals reported the r values were .88 for SOP, .85 for OOP, and .75 for SPP in college sample. Significant correlation coefficients were found between Socially-prescribed perfectionism and fear of negative evaluation ($r = .46, p < .01$), anxiety ($r = .30, p$

<.01), and self-blame ($r = .30, p <.01$), providing evidence for criterion-related validity (Hewitt & Flett, 1991). The MPS was adapted into Turkish by Oral (1999) and the inter-item reliability of the scale was found high internal consistency range from .73 to .91.

Only the socially-prescribed subscale of Turkish MPS was used in the present study. For the current study, a confirmatory factor analysis was conducted with the technique of parceling items to examine the loading of the items. Item parceling technique defines as summing or averaging item scores from two or more items from the same scale and using these parcel scores in place of the item scores in an SEM analysis (Bandalos, 2008, p.212). Parceling has been widely used to obtain more continuous and normally distributed data, to reduce the number of model parameters and to get more stable parameter estimates among the SEM community (Bandalos, 2002; Bandalos & Finney, 2001; Hagtvet & Nasser, 2004; Hall, Snell, & Singer-Foust, 1999; Kim & Hagtvet, 2003; Landis, Beal, & Tesluk, 2000; Nasser & Takahashi, 2003). Based on its advantages, the technique of parceling items was utilized for locus of control, perfectionism and rumination variables in their CFA process (see Table 3.6) both to decrease the number of indicators of lengthy scales and to improve fit of the CFA model suggested by Bandalos and Finney, (2001). This procedure did not conduct for shame, guilt, conciliatory behaviors and self-forgiveness scales due to having few numbers of items.

A confirmatory factor analysis with the technique of parceling items was conducted in order to determine the factorial validity of the socially-prescribed subscale of Turkish MPS for the present study.

Table 3.6

Item Parceling and Item Numbers of the Socially-Prescribed Subscale of Turkish MPS

	Item numbers	Skewness	Kurtosis
Perfect 1	1, 2, 3, 9	.190	-.343
Perfect 2	4, 5, 6, 13	-.295	-.467
Perfect 3	7, 8, 10, 14	.188	-.290
Perfect 4	11, 12, 15	.161	.093

Item parceling and item numbers are presented in Table 3.6. Results confirmed the uni-factorial nature of the instrument, [$\chi^2(2) = 70.42, p = .00; \chi^2/df\text{-ratio} = 2.31; GFI = .95, CFI = .90, RMSEA = .06$]. The coefficients in standardized and unstandardized values for the socially-prescribed subscale of Turkish MPS were illustrated in Appendix B (Figure B 1.3 and 1.4). In the current study, the alpha value for this measure was found to be .84 which indicated good internal consistency.

3.2.2. Ruminative Response Scale

Ruminative response scale was originally constructed by Nolen-Hoeksema and Morrow (1991) as a subscale of Response Styles Questionnaires (RSQ). The

original RSQ consisted of four different subscales with a total of 71-items: Distracting Response Scale, Problem-Solving Scale, Dangerous Activities Scale, and Ruminative Response Scale. Among these scales, the Ruminative Response Scale appeared to be more reliable as it was found to be correlated to several psychological problems such as anxiety (Cox et al., 2001; Nolen-Hoeksema, 2000), worry (Seegerstrom et al., 2000), PTSD (Nolen-Hoeksema & Morrow, 1991); and in particular, to depression (Nolen-Hoeksema et al., 1994; Treynor et al., 2003).

Ruminative response scale consisted of 22-item, four-point Likert-style scale ranging from 1 (almost never) to 4 (almost always) to measure self-focused (e.g., I think, “Why do I react this way?”), symptom focused (e.g., “think about your feelings of fatigue”), and focused on the causes and consequences of the mood (e.g., “I am embarrassing to my friend/family/ partner”). Higher scores on RRS indicate a higher tendency of rumination. The RRS has high internal reliability with Cronbach’s alpha .88 (Luminet, 2004). A strong test-retest reliability ($r = .80$) of six months interval was reported by Nolen-Hoeksema et al. (1994).

The short version of Ruminative Response Scale (10 items) created by Treynor, et al. (2003) by removing the similar items to Beck Depression Inventory. It has two factors called Brooding and Reflection and each of the factors contains 5 items. Reflection items (e.g., “Write down what you are thinking and analyze it” and “Go someplace alone to think about your feelings”) are “neutrally valenced” and describes engaging in contemplation to alleviate negative mood. In contrast, the

items of the Brooding (e.g., ‘Think “Why do I always react this way?” and ‘Think “Why do I have problems other people don’t have?”’) have a negative connotation and described “moody pondering”.

The RRS was translated into Turkish by Erdur (2002) and the inter-item reliability of the scale was found high internal consistency .90. Several other Turkish studies also used the scale and reported high internal reliability coefficients ranging from .86 to .90 (e.g., Erdur, 2002; Erdur-Baker, 2009). More recently, Erdur and Bugay (2010) examined structural validity and reliability of short version of The Ruminative Response Scale (RRS) developed by Treynor et al. (2003). They tested Confirmatory Factor Analysis (CFA), Internal Consistency Coefficient (Cronbach Alpha), and Convergent validity in order to assess cross-cultural equivalence of this particular instrument. Their findings revealed that the short version of RRS appears to have valid and reliable scale scores when applied to Turkish samples.

In current study, only total score of the short version of RRS was used and its Cronbach’s alpha was $\alpha = .77$. Additionally, a confirmatory factor analysis with the technique of parceling items was performed so as to test the construct validity of the short version of Ruminative Response Scale for the current study. Item parceling and item numbers are presented in Table 3.7.

Table 3.7

Item Parceling and Item Numbers of the Short Version of Ruminative Response Scale

	Item numbers	Skewness	Kurtosis
Rum 1	1, 2, 3	.472	-.140
Rum 2	4, 5, 6	.902	.934
Rum 3	7, 8, 9, 10	.362	-.008

Results confirmed single underlying factor of the instrument, [$\chi^2(2) = 17.02, p = .00; \chi^2/df\text{-ratio} = 2.11; GFI = .98, CFI = .98, RMSEA = .04$]. Standardized and unstandardized coefficients with factor correlates and t-values for the model were given in Appendix B (Figure B 1.5 and 1.6).

3.2.3. The Internal-External Locus of Control Scale

The Internal-External Locus of Control Scale (IELOC) was developed by Rotter (1966) in order to assess a person's belief about whether or not internal or external factors cause their success and failures. This scale consists of 29 items with scoring range 0 (internality) to 23 (externality) excluding 6 buffer items. Score one point for each of the following: 2 = a, 3 = b, 4 = b, 5 = b, 6 = a, 7 = a, 9 = a, 10 = b, 11 = b, 12 = b, 13 = b, 15 = b, 16 = a, 17 = a, 18 = a, 20 = a, 21 = a, 22 = b, 23 = a, 25 = a, 26 = b, 28 = b, 29 = a. Sample items of external locus of control reads as “Many of the unhappy things in people's lives are partly due to bad luck”, “Most students don't realize the extent to which their grades are influenced by

accidental happenings”, and “Sometimes I feel that I don't have enough control over the direction my life is taking”. Sample items of internal locus of control reads as “Becoming a success is a matter of hard work; luck has little or nothing to do with it”, “The idea that teachers are unfair to students is nonsense” and “People's misfortunes result from the mistakes they make”. Higher scores on the scale are associated with the belief that external forces (e.g. fate, luck, chance, authorities) are the primary determinants of ones life reinforcements. Rotter (1966) reported test-retest reliabilities for IELOC scale ranged from .49 to .83 and Spearman-Brown split-half reliability coefficients for IELOC scale ranged from .65 to .79.

The Turkish adaptation study of the IELOC had also been done previously and it was concluded that the Turkish version of the scale had sufficient reliability and criterion-related validity. Internal consistencies for the Turkish version of IELOC scale were found .70 (Dağ, 1991). Test-retest reliabilities of this scale were found .83. Even though Rotter (1966) suggested the single factor structure for the IELOC, Dağ (1991) reported seven factors solution for the Turkish version of this scale, explaining a total 47.1% of the variance. However, following this study, Dağ (1997) re-examined the factor structure of the Turkish version of IELOC scale and confirmed the five factors solution for the Turkish version of this scale, explaining a total 52.1 % of the variance: (1) Unjust World (or Socio-political control) (13.9 %), (2) Personal control (7.0 %), (3) Control in Achievement Situations (6.9 %), (4) Chance and Fate (5.5 %), and (5) Interpersonal Control (5.3 %).

Due to the purpose of quick and practical administration, the short version of Internal-External Locus of Control Scale created by (Rotter, 1966) was used in current study. The short version consists of 13 items with scoring range 0 (internality) to 13 (externality) items. Among the original 29-item, the items 2, 3, 4, 5, 6, 7, 9, 10, 11, 12, 13, 15, and 28 represent the short version. Score one point for each of the following: 2 = a, 3 = b, 4 = b, 5 = b, 6 = a, 7 = a, 9 = a, 10= b, 11= b, 12= b, 13= b, 15= b and 28= b. A low score indicates an internal control while a high score indicates external control. Reliability and the factor structure studies of the short version of IELOC are presented in the following section.

3.2.3.1. Reliability and Factor Structure of IELOC–Short

Prior to using IELOC-Short for the main study, a pilot study was carried out so as to examine the usability of the scale among Turkish university students. In this pilot study, a sample of 149 students (70 females, 79 males) was selected from different faculties of METU.

To test the construct validity and the factor structure of the scale, the items of IELOC-Short were subjected to exploratory factor analysis with maximum likelihood. The analysis revealed only one factor with an eigenvalue greater than unity, and thus indicated that the scale assesses only one dimension as suggested by Rotter (1966). The eigenvalue associated with the acquired one factor was 2.27, accounted for 18 % of the variance in participants' responses. Thus, the findings indicated the uni-dimensionality of the scale, consistent result with the

original IELOC suggested by Rotter (1966). Factor loadings and communality values of each item are presented in Table 3.8.

Table 3.8

Factor Loadings and Communalities of IELOC-Short Form Items

Item Number	Factor Loadings	Communality
1	.609	.371
5	.453	.205
6	.148	.022
7	.245	.060
2	.371	.138
3	.272	.074
4	-.009	.013
8	.463	.215
9	.451	.204
10	.402	.162
11	.588	.346
12	.489	.239
13	.488	.238

As can be seen in Table 3.8, all items of IELOC-Short Form loaded in an expected direction, except for Item 4 and 6 which failed to load on factor. Without these two items, split-half reliability coefficients were found to be $\alpha = .62$. Based on the

results, in the current study, the Turkish version of IELOC-Short was used as a uni-dimensional scale, without item 4 and 6.

Following explanatory factor analyses, confirmatory factor analyses was conducted in order to provide further information for construct validity and factor structure of Turkish version of IELOC-Short. CFA results for the 11 items (without 4 and 6 items) single factor model of the Turkish version IELOC-Short indicated following goodness of fit indices: [$\chi^2 (44) = 45.026, p = .429; \chi^2/df\text{-ratio} = 1.02; GFI = .95, CFI = .99, RMSEA = .01$]. Findings yielded that the single factor of the IELOC-Short was confirmed with the present data, providing evidence for cross-cultural equivalence of the Turkish version of IELOC-Short. Figure 3.3 represents the coefficients in standardized values for Turkish version of IELOC-Short. Unstandardized coefficients with factor correlates and t-values for the model were given in Appendix B (Figure B 1.7). As a result, the single factor structure was verified both the results of exploratory and confirmatory factor analyses. In order to obtain evidence for reliability of the scale, a Spearman-Brown split-half reliability coefficient was calculated. The result showed that split-half reliability coefficients was $\alpha = .65$.

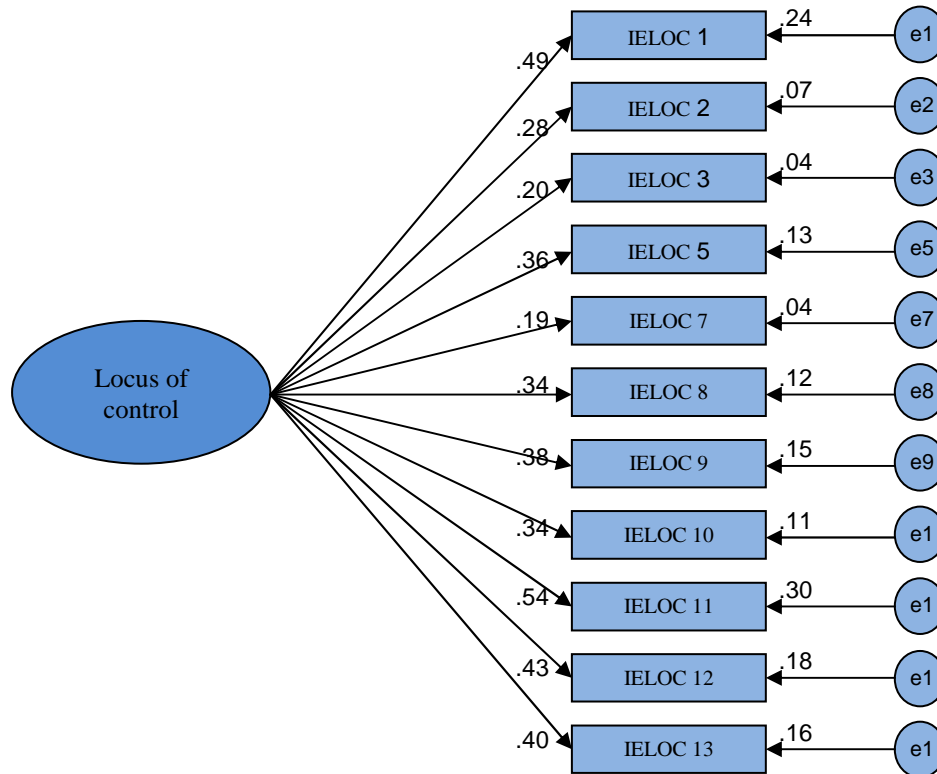


Figure 3.3 The Coefficients in Standardized Values for Turkish Version of IELOC-Short

In the present study, a confirmatory factor analysis with the technique of parceling items was conducted to examine the factor structure of the Turkish Version of IELOC-Short for this study. Item parceling and item numbers are presented in Table 3.9. CFA results proved the single factor model for the instrument, [$\chi^2 (2) = 4.85, p = .08; \chi^2/df\text{-ratio} = 2.47; GFI = .99, CFI = .98, RMSEA = .04$].

Table 3.9

Item Parceling and Item Numbers of the Turkish Version of IELOC-Short

	Item numbers	Skewness	Kurtosis
Locus 1	1, 2, 3	-.060	-.891
Locus 2	4, 5, 6	-.160	-.647
Locus 3	7, 8, 9	.070	-.449
Locus 4	10, 11, 12, 13	-.084	-.811

Standardized and unstandardized coefficients with factor correlates and t-values for the model were presented in Appendix B (Figure B 1.8 and 1.9). For the Turkish Version of IELOC-Short, the internal reliability coefficient was .69 for the present study.

3.2.6. Demographic Data Form

In order to obtain related information from the participants, demographic data form was developed by the researcher. Demographic data form included several questions about participants' background information such as gender, grade, and department. In addition, following questions were asked to examine the tendency of conciliatory behaviors as determinants of self-forgiveness: "When you make a mistake, how the availability of the mistake compensation affects to forgive yourself?", "When you make a mistake, knowing your mistake forgiven how much influence you to forgive yourself?" and "When you make a mistake, apologize for it how much influence you to forgive yourself?"

3.3. Data Collection Procedure

Before administering the instruments, firstly necessary permissions were obtained from the METU Human Subjects Ethics Committee (HSEC). Then the directors of each faculty and the instructors of each class were visited and the aim, method and the procedure of the study was explained to them and their collaborations were asked. After obtaining their cooperation, a survey packet that contained all mentioned instruments and a cover sheet describing the nature and aims of the study was given to each participant during regular classroom hours. In addition to detailed instructions with regard to the scales, the students were also given standart information about the purpose of the study by the researcher in each classroom where data were collected.

Considering confidentiality of the data, data collection was anonymous as participants were not asked to disclose any identifying information. Participants were also guaranteed anonymity of their responses and confidentiality of the data during the data collection. The participation was strictly voluntary, and there was not any compensation associated with taking the survey. Data for the pilot study were collected by the researcher in September 2009 and data for main study were gathered in November 2009. The questionnaires were administered in the following order: Heartland Forgiveness Scale, Trait Shame and Guilt Scale, Ruminative Response Scale, The Internal-External Locus of Control and Socially-Prescribed Perfectionism Scale. The completion of the survey took approximately

20-25 minutes. After the participant completed the questionnaires, they were thanked for their participation in the study.

3.4. Description of Variables

Self-forgiveness: The scores of the Self-forgiveness Subscale of Turkish version of HFS.

Shame: The scores of the Shame Subscale of Turkish version of TSGS.

Guilt: The scores of the Guilt Subscale of Turkish version of TSGS.

Socially-Prescribed Perfectionism: The scores of the socially-prescribed subscale of Turkish MPS.

Ruminative Response Style: The total scores of the short version of Ruminative Response Scale.

The Internal-External Locus of Control: The total scores of short version of The Internal-External Locus of Control Scale.

Conciliatory behaviors: The total scores of the questions asking for the tendency of Conciliatory behaviors.

Gender: A dichotomous variable with categories of (1) female and (2) male.

3.5. Data Analyses

In analyzing the data using a SEM approach, four steps were taken: descriptive statistics, exploratory factor analysis (EFA), confirmatory factor analysis (CFA) and structural equation modeling (SEM). The first step of the analyses was started

with data cleaning and assumptions testing for inferential statistical analysis. Then the relationship between the demographic variables and the main variables was examined by correlation coefficients. Furthermore, the age and gender mean differences on self-forgiveness were tested by a series of independent t-tests. In the second step, confirmatory factor analysis was used to confirm the measurement model was summarized previously. Confirmatory factor analysis plays an essential role in structural equation modeling to assess the role of measurement error in the model, to validate a multifactorial model, and to determine group effects on the factors. Only then, the final step, structural equation modeling was conducted to examine the structural model.

In the current study, structural equation modeling (SEM) was used primarily to test the models and to define and estimate causal relationships among latent variables (Klem, 2000). In other words, the purpose of using SEM was to examine complex relationships among variables, where some variables can be hypothetical or unobserved. Since SEM is a superior alternative method to multiple regression, path analysis, factor analysis, time series analysis, and analysis of covariance, it was utilized in this study. SEM can be viewed as “syntheses of path and measurement models”. As in path analysis, the specification of an SEM allows tests of hypotheses about patterns of causal effects. “Unlike path models, though, these effects can involve latent variables because an SEM also incorporates a measurement model that represents observed variables as indicators of underlying actors, just as in confirmatory analysis” (Kline 2005, p. 209).

The data analysis was carried out using SPSS structural equation modeling software, Analysis of Moment Structures (AMOS) version 16.0 (Arbuckle, 2007). Maximum likelihood estimation (MLE) was used in estimating structural coefficients in SEM. This method was chosen to calculate the estimates based on maximizing the probability that the observed covariances are drawn from a population assumed to be the same as that reflected in the observed data (Pampel, 2000). In SEM, latent variables refer to the unobserved variables or constructs or factors which can be independent, mediating, and dependent variables. "Exogenous" variables can be viewed as independent variables which have no prior causal variable. "Endogenous variables" can be in mediating variables role and/or in dependent variables role. That is, endogenous variables are affected by one or more latent variables (Kline, 2005). Accordingly, in this study, the endogenous variables are the emotional (shame and guilt), behavioral (conciliatory behaviors) variables and the self-forgiveness. Social-cognitive (locus of control, rumination and socially-prescribed perfectionism) variables are the exogenous variables of this study. Lastly, based on theoretical grounds and previous literature, demographic variables such as gender and age were considered as potential control variables.

Briefly, in analyzing the data using an SEM approach started with preliminary analyses to detect missing data, outliers, skewness and kurtosis. Then, bivariate correlations among variables were examined in order to detect significant associations among variables and any possibility of multicollinearity. Next, the model for SEM was specified and evaluated based on theoretical background and

previous literature. Lastly, based on the model fit, the revision of the model was considered. The results of these analyses were presented in the next chapter. For explaining, some useful terms vis-à-vis SEM analysis were described below.

Structural Equation Modeling (SEM) defined as “examination of a set of relationships between one or more independent variables, either continuous or discrete, and one or more dependent variables, either continuous or discrete” (Ullman, 1996, p.714). These models represent “syntheses of path analysis and confirmatory factor analysis” (Kline, 2005, p. 209). Like path analysis, SEM can be used to determine the patterns of causal effects. Furthermore, as in confirmatory factor analysis, it includes observed variables as indicators of underlying factors.

Measurement models defined as “the set of connections between the observed (measured) and unobserved (latent) variables” (Kline, 2005, p. 165). Measurement model should be calculated previous to the structural model is conducted in order to test the model fits. Like any other SEM model, the measurement model is estimated by utilizing goodness of fit measures.

Confirmatory factor analysis (CFA) is a type of factor analysis which is utilized so as to test the number of factors and the loadings of variables. CFA has a significant role in structural equation modeling, including testing the role of measurement error in the model, confirming a multifactorial model, assessing group effects on the factors.

Item parceling technique defines as summing or averaging item scores from two or more items from the same scale and using these parcel scores in place of the item scores in an SEM analysis (Bandalos 2008, p.212). Parceling has been widely used to obtain more continuous and normally distributed data, to reduce the number of model parameters and to get more stable parameter estimates among the SEM community (Bandalos, 2002; Bandalos & Finney, 2001; Hagtvet & Nasser, 2004; Hall et al., 1999; Kim & Hagtvet, 2003; Landis et al., 2000; Nasser & Takahashi, 2003).

Model trimming is a strategy in SEM which is used so as to find the more parsimonious model. In model trimming process, non significant path/paths in SEM is deleted to determine a better fit model to the data by examining the difference in their Akaike Information Criteria (AIC) and/or chi-square difference statistic.

Model building is a technique in SEM which is used in order to find the more parsimonious model. Model building refers to adding paths one at a time to verify a better fit model to the data after model trimming process.

Exogenous variable is a variable in SEM which is not caused by another variable in the model. Exogenous variable usually affects one or more variables in the model.

Endogenous variable refers to mediating causal variables and dependent variables in SEM which is caused by one or more variable in the model.

Mediator (Intervening endogenous variable) is a variable which indicates the underlying mechanism between two variables (Baron & Kenny, 1986). Therefore, the association between the exogenous and endogenous variables can be affected by the mediator variable. In SEM, both incoming and outgoing causal arrows refers to mediator variable.

Path coefficient/path weight is a standardized regression coefficient (beta) that refers to the direct effect of an exogenous variable on an endogenous variable in SEM.

Maximum likelihood estimation (MLE) is used in estimating structural coefficients in SEM. This method is chosen to calculate the estimates based on maximizing the probability that the observed covariances are drawn from a population assumed to be the same as that reflected in the observed data (Pampel, 2000). In order to evaluate the results of the structural model, use of multiple indices was recommended (Kline, 2005; Klem, 2000; Thompson, 2000) since a single index shows only one aspect of model fit. Therefore, the model fit of the current models were evaluated using a number of fit indexes and the details of these terms are given below.

Chi Square (χ^2): A significant χ^2 value refers to the significant difference between the observed and estimated matrices. In contrast, a non-significant χ^2 value indicates the non-significant difference between two matrices (Schumacker & Lomax, 1996). As a general rule, while a small chi-square value refer to good fit model, a large chi-square means a bad fit model to data.

Ratio of Chi-Square to Degrees of Freedom (χ^2 / df) refers to the difference between known values and unknown value estimates, and the ratio of χ^2 / df determines the identification of a model. Values of the χ^2 / df less than 3 are generally considered acceptable (Kline, 2005)

Root Mean Square Error of Approximation (RMSEA) is defined as “a measure of the mean absolute value of covariance residuals. Perfect model fit is indicated by $RMSEA = 0$, and increasingly higher values indicate worse fit (i.e., it is a badness-of-fit index)” (Kline, 2005, p. 141).

Standardized Root Mean Square Residual (SRMR) is “a measure of the mean absolute correlation residual, the overall difference between the observed and predicted correlations. Values of the SRMR less than .10 are generally considered favorable (Kline, 2005, p. 141).

Goodness of Fit Index (GFI) is defined as “a kind of matrix proportion of explained variance” (Kline, 2005, p. 145). Values of GFI greater than .90 point out a good fit to the data (Kelloway, 1998).

Adjusted Goodness of Fit Index (AGFI) refers to the adjusted GFI for the degrees of freedom of a model relative to the number of variables (Schumacker & Lomax, 1996). Like GFI, values of AGFI greater than .90 indicate a good fit to the data (Kelloway, 1998).

Comparative fit index (CFI) is a measure that is directly based on the non-centrality measure. Values of CFI greater than .90 indicate a good fit to the data (Schumacker & Lomax, 1996).

Bentler-Bonett Normed Fit Index (NFI) calculates the estimated model by comparing χ^2 value of the model to the χ^2 value of the independence model. Values of NFI higher than .90 indicate a good fit to the data (Loehlin, 2004).

CHAPTER IV

RESULTS

This chapter contains two parts. First, preliminary analyses are presented including a discussion on missing data, outliers, the test of normality and the descriptive statistics, gender differences in terms of study variables, and bivariate correlations among the study variables. Second, the results of the full SEM model testing the research hypotheses is presented.

4.1. Preliminary Analyses

4.1.1. Missing Data

Before analyzing the data, missing value was first checked for the current data. In order to handle missing data, several conventional approaches such as listwise and pairwise deletion, mean substitution were recommended (Acock, 2005; Little & Rubin, 2002). In the current study cases with missing values more than 5 % were deleted (Tabachnick & Fidell, 2001). After this deletion, 815 subjects remained for analyses among 833 participants. Furthermore, Acock (2005) suggested that when data is missing completely at random (MCAR) and when there are few missing values, conventional techniques such as mean substitution is appropriate.

Accordingly, in order to prevent additional subject loss, mean substitution was used for cases with missing data less than 5 % in the present study.

4.1.2. Outliers

The current statistical tests are based on the assumption that the data follow a normal distribution. Before applying these tests, this assumption was checked to examine outliers that might influence the analysis. The Skewness and Kurtosis tests for study variables were computed by using SPSS PASW. If Skewness and Kurtosis scores are close to “0” and the shape of the histogram is bell shaped, it means that the distribution of population sample is normal. The Kurtosis and Skewness values indicated that all scales follow a normal and symmetrical distribution (Muthén & Kaplan, 1985). Accordingly, the results showed no presence of any outliers. As can be seen in Table 4.1 the normality assumption has not been violated for study variables. In addition, the Kurtosis and Skewness values of the observed variables were presented in Appendix C (Table C 1.1 and 1.2).

Table 4.1

Indices of Normality for Study Variables

Variable	Skewness	Kurtosis
Self-forgiveness	-.192	-.004
Locus of control	-.126	-.331
SP perfectionism	.043	.086
Rumination	.528	.242
Guilt	.422	-.498
Shame	1.088	.593
Conciliatory Behaviors	-.496	-.169

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control = The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

4.1.3. Descriptive Statistics and Gender Differences

The means and standard deviations of the variables by gender and for the total sample were computed and these statistics are presented in Table 4.2.

Table 4.2

Means and Standard Deviations for the Study Variables

Variable	Female (n = 445)		Male (n = 370)		Total (n = 815)	
	M	SD	M	SD	M	SD
Self-forgiveness	26.85	5.33	27.53	5.49	27.16	5.41
Locus of control	6.89	2.33	6.63	2.54	6.77	2.43
SP perfectionism	54.77	14.47	56.34	13.02	55.48	13.85
Rumination	21.87	4.86	21.51	5.30	21.70	5.06
Guilt	13.35	4.89	12.97	4.86	13.18	4.88
Shame	9.99	4.85	9.67	4.44	9.85	4.67
Conciliatory behaviors	11.55	2.31	11.39	2.56	11.47	2.49

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

Gender differences on study variables were also tested by a series of independent t-tests. According to the results, there were no significant difference between the mean scores of females and males on forgiveness of self [$t(815) = -1.78, p = .07$], locus of control [$t(815) = 1.54, p = .12$], socially-prescribed perfectionism [$t(815) = -1.61, p = .10$], rumination [$t(815) = 1, p = .31$], guilt [$t(815) = 1.10, p = .26$] and shame [$t(815) = .98, p = .32$] and conciliatory behaviors [$t(815) = 6.79, p = .12$]. Furthermore, the descriptive statistics for the observed variables were provided in Appendix C (Table C 1.3 and 1.4).

4.1.4. Multicollinearity

The bivariate correlations were computed in order to determine any multicollinearity issue among all of the study variables. The correlation matrix showing the correlations among the research variables for the entire sample is presented in Table 4.3. According to Tate (1998), correlations above .70 would suggest multicollinearity. Based on the results of correlation matrix, it can be concluded that multicollinearity was not an issue in the current data analyses.

Table 4.3

Correlation Matrix of the Study Variables

	1	2	3	4	5	6	7
1 Self-forgiveness	-						
2 Locus of control	.26**	-					
3 SP perfectionism	-.24**	-.26**	-				
4 Rumination	-.32**	-.41**	.33**	-			
5 Guilt	-.32**	-.28**	.25**	.48**	-		
6 Shame	-.38**	-.38**	.28**	.54**	.67**	-	
7 Conciliatory behaviors	.32**	.49**	-.22	-.38	-.27**	-.39**	-

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors
*p < .05, **p < .001

4.1.5. Bivariate Correlations

Before the primary analysis of the current study, bivariate correlations were calculated to show the correlations among the research variables (see Table 4.3).

Furthermore, the estimated correlations among the dependent observed variables and the independent observed variables were given in Appendix C (table C 1.5, 1.6, 1.7 and 1.8). Results indicated that these correlations were mostly in the expected direction, offering several interesting insights regarding the study hypotheses. More specifically, the dependent variable self-forgiveness was negatively related socially-prescribed perfectionism ($r = -.24, p < .01$), rumination ($r = -.32, p < .01$), guilt ($r = -.32, p < .01$), and shame ($r = -.38, p < .01$). That is to say, participants with high scores on socially-prescribed perfectionism, rumination, guilt and shame score tended to obtain low self-forgiveness score. In contrast, self-forgiveness was positively correlated with external locus of control ($r = .26, p < .01$) and conciliatory behaviors ($r = .32, p > .01$). Specifically, participants with high scores on external locus of control and conciliatory behaviors score tended to obtain high self-forgiveness score.

Considering to the associations between the mediators and the exogenous variables, the findings showed that guilt was positively correlated with socially-prescribed perfectionism ($r = .25, p < .01$) and rumination ($r = .48, p < .01$) and shame ($r = .67, p < .01$); however negatively related with locus of control ($r = -.28, p < .01$) and conciliatory behaviors ($r = -.27, p > .01$). In the same line, shame was positively correlated with socially-prescribed perfectionism ($r = .28, p < .01$) and rumination ($r = .54, p < .01$) and guilt ($r = .67, p < .01$); conversely, negatively with locus of control ($r = -.38, p < .01$) and conciliatory behaviors ($r = -.39, p > .01$). These findings revealed that high socially-prescribed perfectionism and rumination were associated with greater guilt and shame. Inconsistent with

the expectation, conciliatory behaviors was found negatively related with the shame and guilt. Overall, these correlations provide tentative evidence for proposed relationships among social-cognitive, emotional and behavioral variables as determinants of self-forgiveness process.

4.2. Primary Analyses

Based on these promising bivariate correlations, the study hypotheses were examined with structural equation modeling (SEM) using AMOS (Analysis of Moment Structures) version 16 (Arbuckle, 2007). Maximum likelihood estimation (MLE) was used in estimating structural coefficients in SEM. This method was chosen to calculate the estimates based on maximizing the probability that the observed covariances are drawn from a population assumed to be the same as that reflected in the observed data (Pampel, 2000).

In order to evaluate the results of the structural model, use of multiple indices was recommended (Kline, 2005; Klem, 2000; Thompson, 2000) since a single index shows only one aspect of model fit. Therefore, the model fit of the current models were evaluated using a number of fit indexes: The goodness-of-fit index (GFI, value above .90), the comparative fit index (CFI, value above .80), the root mean square error of approximation (RMSEA, value smaller than .10) and the standardized root mean square error of approximation (SMSEA, value smaller than .10) are suggested as criteria for acceptable fit (Browne & Cudeck, 1993; Schumacker & Lomax, 1996). A common guideline for interpreting RMSEA and

RMSEA is that a value of .05 or less indicates close fit, a value of .08 or less indicates reasonable fit and a value of .10 or greater indicates poor fit (Bentler, 1990; Kline, 2005). Furthermore, Hoelter's critical N is used in order to evaluate whether sample size is adequate. Hoelter's critical $N > 200$ refers to a adequate sample size. In the current study, SEM was conducted using a two stage process, involving measurement models and structural equation modeling (SEM) suggested by Anderson and Gerbing (1988). Furthermore, a model comparison procedure was utilized to find the better model to the data with mediating effect.

4.2.1. Measurement Model

In the first step, measurement models representing the latent variables were conducted using confirmatory factor analysis with the technique of parceling items. Item parceling technique defines as summing or averaging item scores from two or more items from the same scale and using these parcel scores in place of the item scores in an SEM analysis (Bandalos 2008, p.212). Parceling has been widely used to obtain more continuous and normally distributed data, to reduce the number of model parameters and to get more stable parameter estimates among the SEM community (Bandalos, 2002; Bandalos & Finney, 2001; Hagtvet & Nasser, 2004; Hall, Snell, & Singer-Foust, 1999; Kim & Hagtvet, 2003; Landis, Beal, & Tesluk, 2000; Nasser & Takahashi, 2003).

Based on its advantages, the technique of parceling items was utilized for locus of control, socially-prescribed perfectionism and rumination variables in their CFI

process (see Table 4.4) both to decrease the number of indicators of lengthy scales and to improve fit of the CFA model suggested by Bandalos and Finney, (2001). This procedure did not conduct for shame, guilt, conciliatory behavior and self-forgiveness scales due to having few numbers of items. The latent and observed variables in measurement which was used in the structural models were summarized in Figure 4.1. The unstandardized coefficient with t-values for the measurement model was provided in Appendix D (Figure D 1.1).

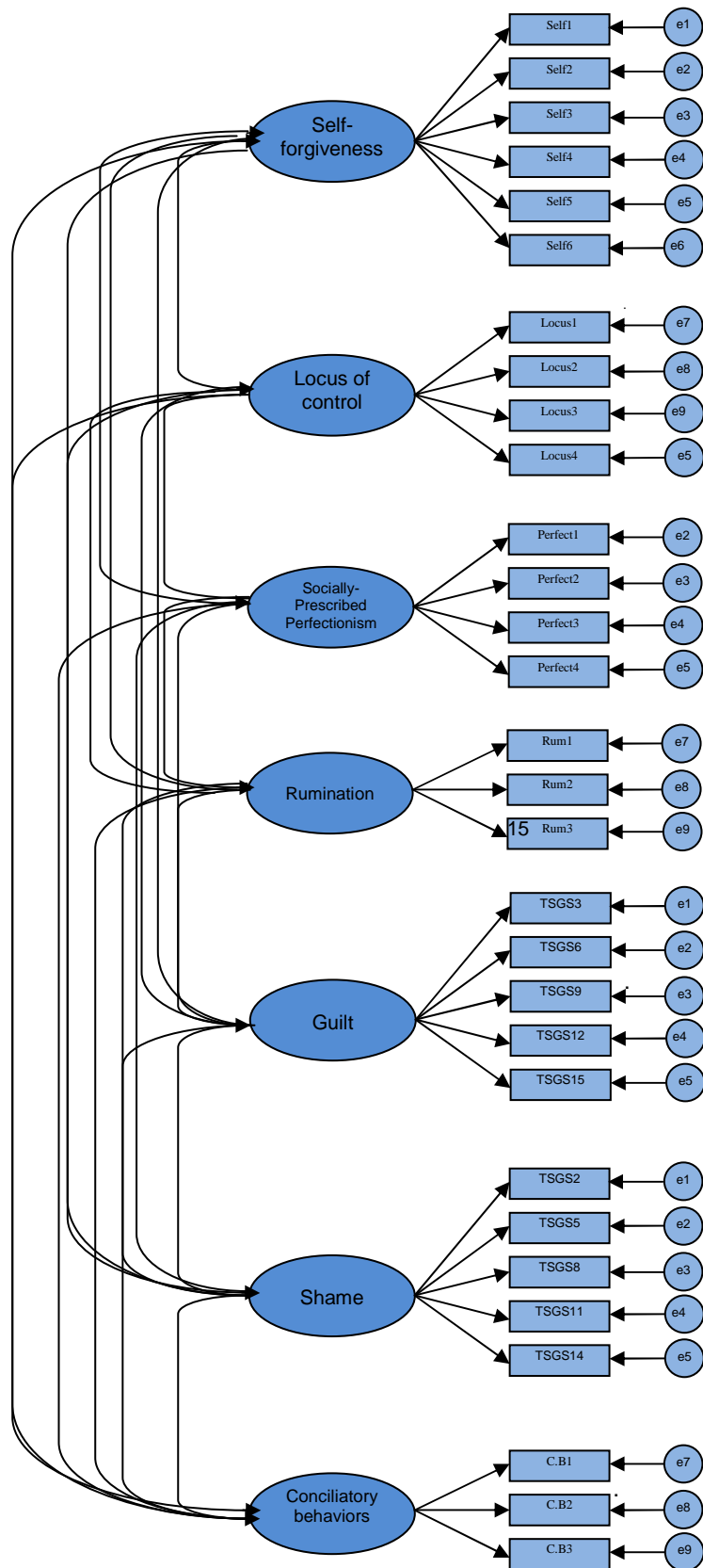


Figure 4.1 Latent and Observed Variables in Measurement Model

Table 4.4

Item Parceling and Item Numbers

	Item numbers	Skewness	Kurtosis
Locus 1	1, 2, 3	-.060	-.891
Locus 2	4, 5, 6	-.160	-.647
Locus 3	7, 8, 9	.070	-.449
Locus 4	10, 11, 12, 13	-.084	-.811
Perfect 1	1, 2, 3, 9	.190	-.343
Perfect 2	4, 5, 6, 13	-.295	-.467
Perfect 3	7, 8, 10, 14	.188	-.290
Perfect 4	11, 12, 15	.161	.093
Rum 1	1, 2, 3	.472	-.140
Rum 2	4, 5, 6	.902	.934
Rum 3	7, 8, 9, 10	.362	-.008

The result of the measurement model indicated good fit to the data [χ^2 (384) = 968.75, $p = .00$; χ^2/df - ratio = 2.52; GFI = .92, CFI = .91, RMSEA = .04, SRMR = .04 and Hoelter's $N = 380$] (Table 4.5). The measurement model which was used in the structural models is presented in Figure 4.2.

Table 4.5

Fit Indices of Measurement Model

	χ^2	df	RMSEA	SRMR	GFI	CFI
Fit indices	968.75	384	.04	.04	.92	.91

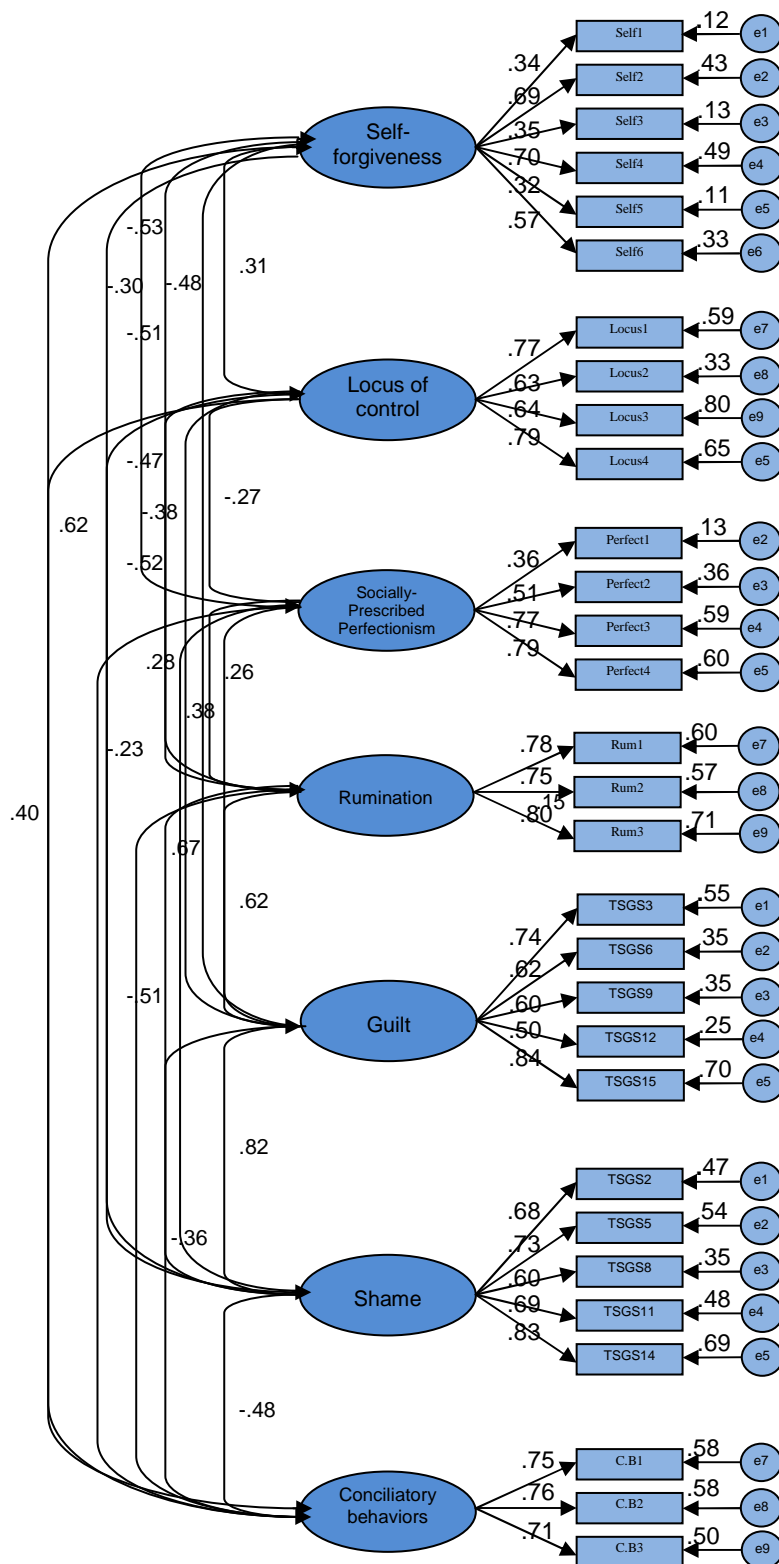


Figure 4.2 Measurement Model

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

All of the measured variables significantly loaded on the latent variables. Thus, the latent variables found to be adequately measured by their respective indicators. In addition, the estimated correlations among the independent latent variables, the mediator latent variables, and the dependent latent variable were statistically significant (see Table 4.6).

Table 4.6

Correlations among Latent Variables for the Measurement Model

	1	2	3	4	5	6	7
1 Self-forgiveness	-						
2 Locus of control	.31**	-					
3 SP perfectionism	-.30**	-.27**	-				
4 Rumination	-.51**	-.52**	.37**	-			
5 Guilt	-.48**	-.38**	.26**	.61**	-		
6 Shame	-.53**	-.46**	.28**	.66**	.82**	-	
7 Conciliatory behaviors	.40**	.62**	-.23**	-.50	-.36**	-.48**	-

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination= Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors
 * $p < .05$, ** $p < .001$

4.2.2. Hypothesized Structural Model

The hypothesized model integrating the effects of the social–cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables and proposed relationships among these latent variables, as determinants of self-forgiveness tested to investigate the hypotheses of the study. This full model also examined the relationship between social–cognitive (locus of control, rumination and socially-prescribed perfectionism) variables and the tendency of self-forgiveness, as mediated by emotional (shame and guilt) variables. In addition, this model investigated the mediation role of conciliatory behaviors between guilt and self-forgiveness. The causal relations proposed in the hypotheses are presented in Figure 4.3.

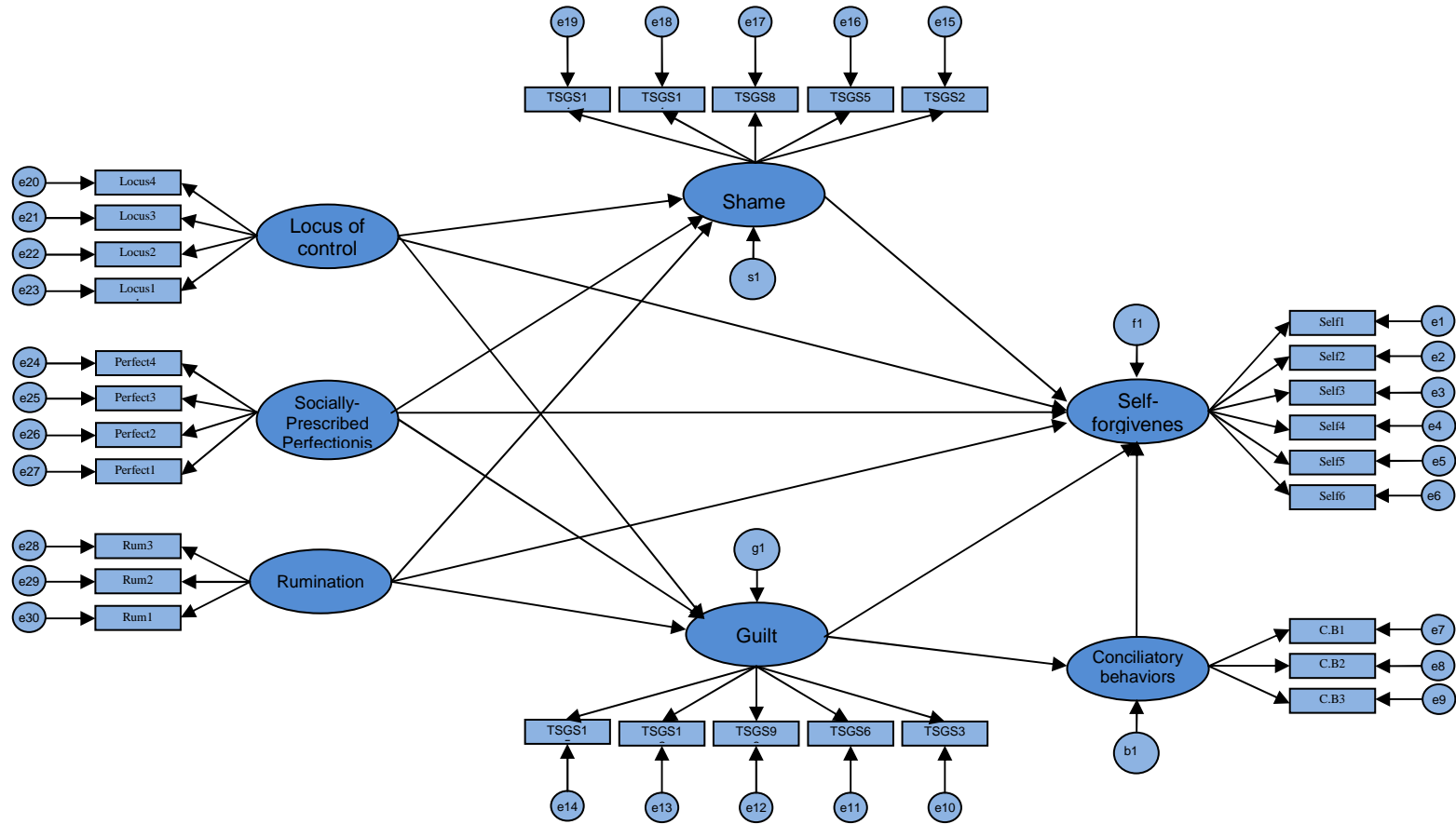


Figure 4.3 The Conceptual Diagram of the Hypothesized Model

Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control = The Internal-External Locus of Control Scale; SP Perfectionism = Socially-Prescribed Perfectionism Scale; Rumination = Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

The structural model used to test these hypotheses demonstrated good fit to the data [$\chi^2(388) = 979.3, p = .00; \chi^2/df\text{-ratio} = 2.52; GFI = .93, CFI = .92$ and $RMSEA = .04, SRMR = .04, Hoelter's N = 379$]. Figure 4.3 represents the coefficients in standardized values, significant (black arrows) and non-significant paths (red arrows). The non-significant paths were the direct paths from (a) socially-prescribed perfectionism to shame and guilt and (b) locus of control to self-forgiveness, shown in red lines in the Figure 4.4. The unstandardized coefficients with t-values for the hypothesized structural model were given in Appendix D (Figure F 1.2). Therefore, the results provided overall support for general hypotheses.

All the R^2 values for the structural equations used in the model were listed in Table 4.7. These social-cognitive variables accounted for 62 % of the variance in shame and for 60 % of the variance in guilt. In addition, social-cognitive variables and guilt accounted for 17 % of the variance in conciliatory behaviors. In general, the total variance explained by the hypothesized model in self-forgiveness was .31. Details related to test of each specific hypothesis regarding the hypothesized model are described in the following part.

Table 4.7

Squared Multiple Correlations for Structural Equations

	Shame	Guilt	Conciliatory behaviors	Self-forgiveness
R^2	.62	.60	.17	.31

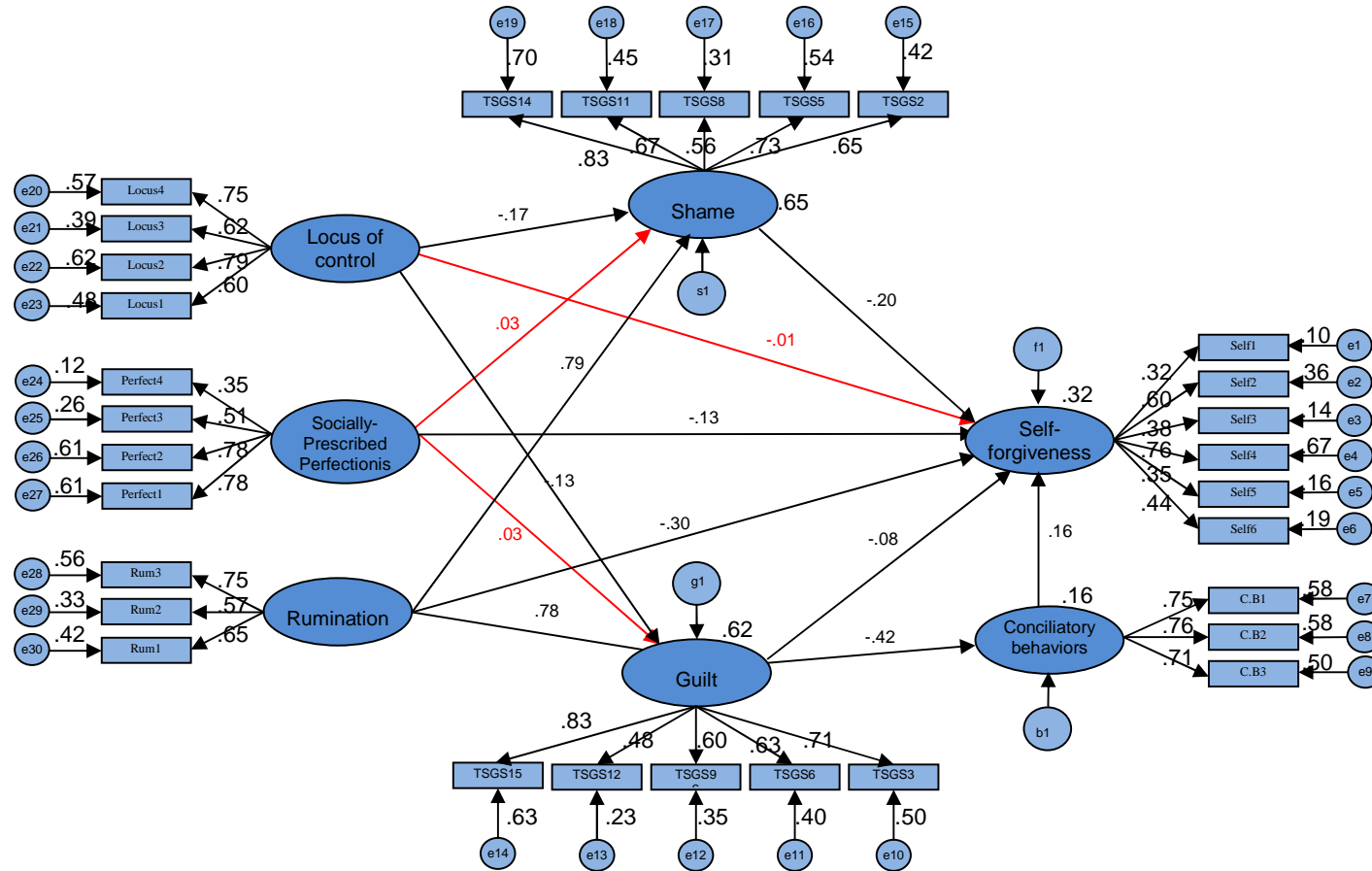


Figure 4.4 The Coefficients in Standardized Values for the Hypothesized Model

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism = Socially-Prescribed Perfectionism Scale; Rumination = Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

4.2.3. The Specific Hypothesis

Hypothesis 1 and 2 stated that social–cognitive variables (locus of control, rumination and socially-prescribed perfectionism) would influence emotional variables (shame and guilt); locus of control would positively influence self-forgiveness whereas rumination and socially-prescribed perfectionism would negatively influence self-forgiveness. Overall, these hypotheses were partially confirmed and the results clearly indicated that among social-cognitive variables, rumination showed a strong impact on emotional variables. In particular, the paths from rumination to shame and guilt had significant path coefficients (.77 and .76 respectively). Locus of control also had a significant negative effect both on shame and guilt. The standardized path coefficients were -.16 and -.13 for shame and guilt respectively. In contrast, the path coefficient from socially-prescribed perfectionism to guilt (.03) and shame (.03) were not significant. In terms of direct paths from social–cognitive variables to self-forgiveness, rumination (-.26) and socially-prescribed perfectionism (-.13) had significant negative paths pointing to self-forgiveness. Surprisingly, the path indicating locus of control had a non-significant direct effect on self-forgiveness produced a very low standardized path coefficient (-.01).

Considering indirect effects, rumination and locus of control had indirect influence on conciliatory behaviors (-.32 and .05) and self-forgiveness (-.24 and .06 respectively).

However, socially-prescribed perfectionism had a non-significant indirect impact on self-forgiveness (.01). Consequently, the model supported that rumination influenced self-forgiveness both directly and through the mediating effect of shame, guilt and conciliatory behaviors. Locus of control also influenced self-forgiveness only through the mediating effect of shame, guilt and conciliatory behaviors. However, socially-prescribed perfectionism led only direct negative effect on self-forgiveness.

Hypothesis 3 and 4 proposed that shame and guilt would negatively influence self-forgiveness; guilt would positively influence conciliatory behaviors and conciliatory behaviors would positively influence self-forgiveness. This model supported that shame and guilt had a significant negative direct effect on self-forgiveness. That is, shame was the significant predictors of self-forgiveness (.19). Surprisingly, guilt has rather a small direct effect on self-forgiveness (-.08) in this model. In the final part of the model, the direct path from guilt to conciliatory behaviors and conciliatory behaviors to self-forgiveness were estimated. The findings indicated that the path indicating guilt had a strong negative direct effect on conciliatory behaviors (-.42). Moreover, the direct path from conciliatory behaviors to self-forgiveness had significant path coefficients (.15). In addition, the model estimated indirect relationships between guilt and self-forgiveness while conciliatory behaviors were a mediator. Result indicated that guilt had a significant indirect effect which goes through conciliatory behaviors (-.09). Therefore, guilt influenced self-forgiveness both directly through the mediating effect of conciliatory behaviors.

To sum up, based on the testing specific hypothesis, among social-cognitive variables, rumination appeared to be the strongest determinants of self-forgiveness both directly and indirectly in this model. Inconsistent with the expectation, locus of control influenced self-forgiveness only through the mediating effect of shame and guilt; in contrast, socially-prescribed perfectionism influenced self-forgiveness just directly. In addition, while shame had only a direct effect on self-forgiveness, guilt had rather a small but significant effect on self-forgiveness both directly through the mediating effect of conciliatory behaviors. Therefore, shame, guilt and conciliatory behaviors played significant mediational roles between exogenous and endogenous variables. Since these hypotheses were partially supported and some paths were found non-significant, model trimming was used in order to create an alternative model which explains the dependent variable better.

4.2.4. Model Trimming

Based on the specific hypothesized results regarding the hypothesized model, some paths appeared to be non-significant. As a result of this, the hypothesized model was trimmed by deleting the direct paths from (a) socially-prescribed perfectionism to shame and guilt and (b) locus of control to self-forgiveness. In brief, three non-significant paths were removed from the hypothesized model in order to develop a better fitting, parsimonious model. A new nested model was generated and tested, including all the significant paths pointing to dependent and independent latent

variables in the hypothesized model stayed in the trimmed model. The conceptual path diagram of the trimmed model is presented in Figure 4.5.

The result of the trimmed model was surpassed many of the criteria for good fit [χ^2 (364) = 910, $p = .00$; χ^2/df - ratio = 2.50; GFI = .93, CFI = .92, RMSEA = .05, SRMR = .04, Hoelter's $N = 385$]. All the estimated parameters indicated significant t-values and the ratio between chi-square and df was within the acceptable limits (see Figure 4.6). Furthermore, the goodness of fit statistics pointed out that the model did fit well to the data. All standardized structural path estimates were significant in the predicted direction, ranging from .08 to .78 ($p < .01$). The standardized coefficients were presented in Figure 4.6 for the trimmed model. The unstandardized coefficients with t-values for the trimmed model were illustrated in Appendix D (Figure F 1.3).

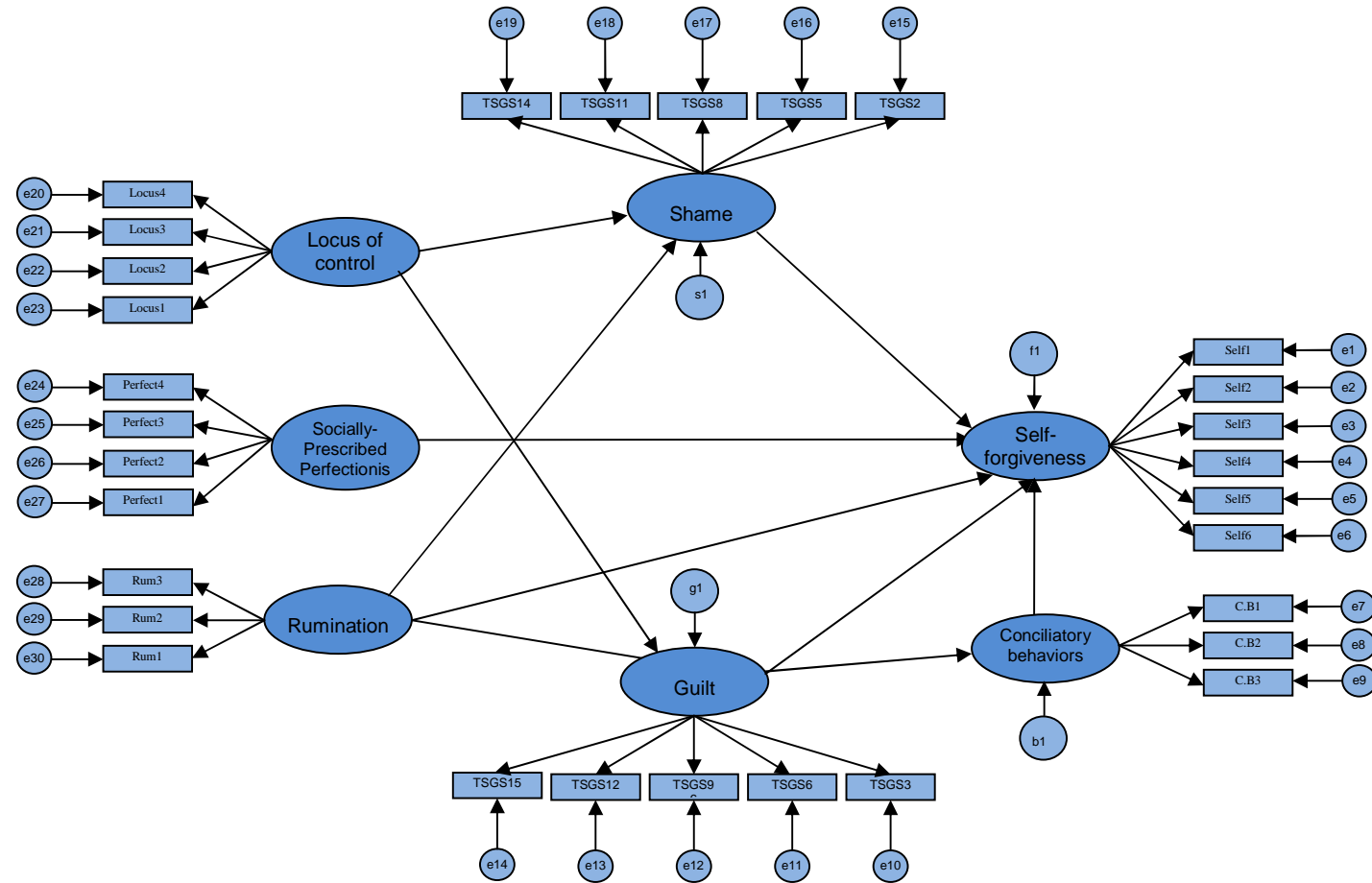


Figure 4.5 The Conceptual Diagram of the Trimmed Structural Model

*Note. Self-Forgiveness = Forgiveness of Self Subscale of HFS; Locus of control= The Internal-External Locus of Control Scale; SP Perfectionism= Socially-Prescribed Perfectionism Scale; Rumination = Ruminative Response Scale; Guilt = Guilt Subscale of TSGS; Shame = Shame Subscale of TSGS; Conciliatory Behaviors = The Tendency of Conciliatory Behaviors

Since both the trimmed model and the hypothesized model were nested in sequence, these two models were compared to determine which model was a better fit to the data by examining the difference in their Akaike Information Criteria (AIC), the lower AIC reflects the better-fitting model. The trimmed model AIC value of 1133.33 was smaller than the hypothesized model AIC value of 1153.51, suggesting that the trimmed model demonstrated better fit. Furthermore, the chi-square difference statistic, χ_D^2 was used to test the statistical significance of the improvement in fit as paths were deleted (Kelloway, 1998). Given the both models results, the chi-square difference was found $\chi_D^2 (26) = 979.3-910= 69.3$, $p < .001$, showing the overall fit of the trimmed model with an removed paths was statistically better than that the hypothesized model at .001. Based on these results, the trimmed model will be called as finalized model in the subsequent sections.

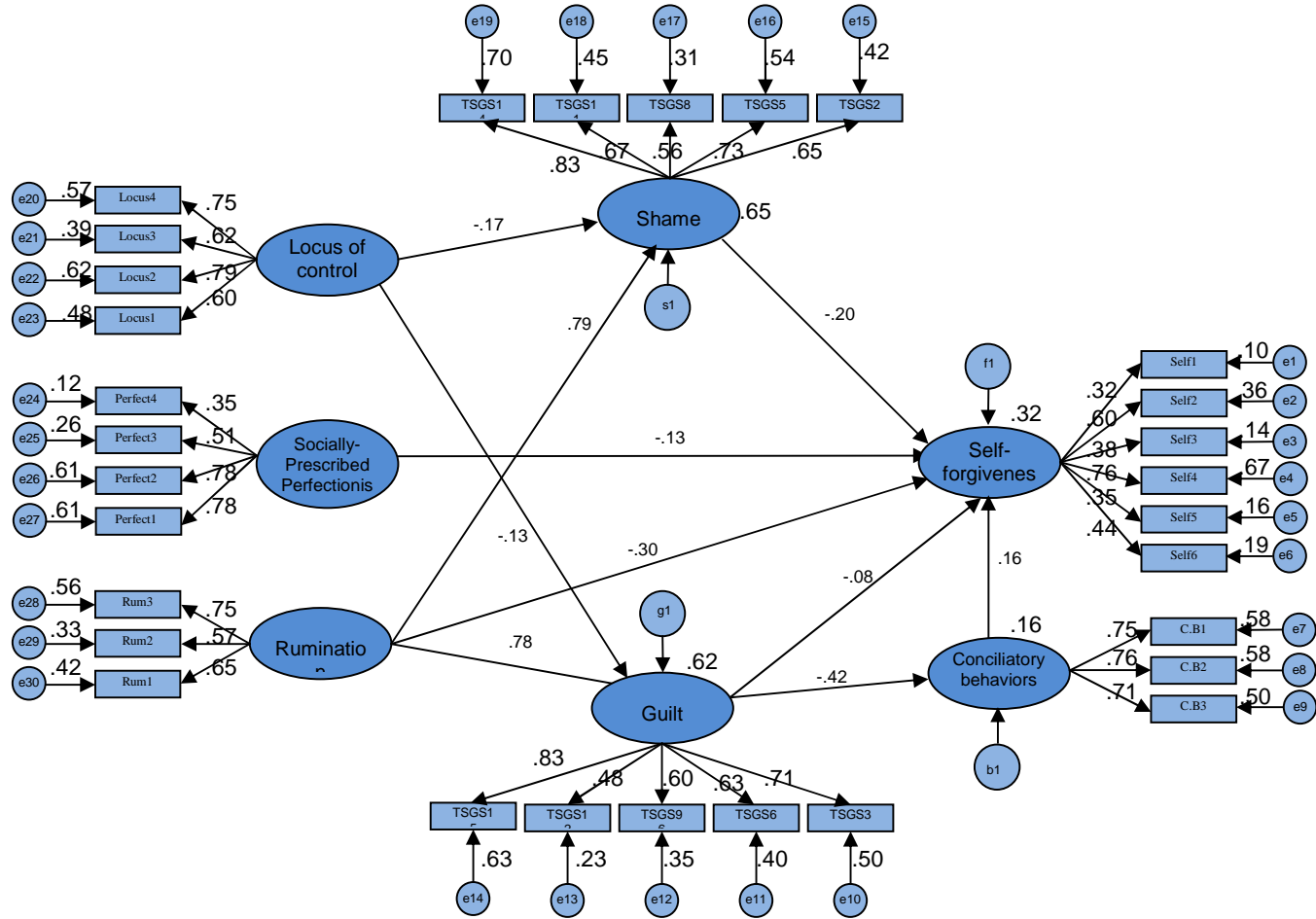


Figure 4.6 The Coefficients in Standardized Values for the Trimmed Model

In this finalized model, when either direct or indirect effects of latent variables were taken into consideration all the path coefficients indicated considerable impacts and, the magnitude of those paths were large enough, as expected direction. The highest magnitude was .78 which demonstrated a strong relationship between rumination and shame. The lowest one was -.08 which demonstrated a weak relationship between guilt and self forgiveness. To be more specific, the paths from rumination to shame and guilt had significant path coefficients (.78 and .76 respectively). The path coefficient from locus of control to guilt -.13 and shame -.17 were also significant. The paths from rumination and socially-prescribed perfectionism to self-forgiveness were -.30 and -.13. Besides, this model supported that shame and guilt were the significant predictors of self-forgiveness (-.19 and -.08 respectively). The standardized path coefficient from guilt to conciliatory behaviors was -.42. In addition, the direct path from conciliatory behaviors to self-forgiveness was .16.

Regarding its indirect effects, only rumination, locus of control and guilt had significant indirect effect on self-forgiveness. Particularly, rumination and locus of control had indirect influence on and conciliatory behaviors (-.32 and .05) and self-forgiveness (-.24 and .05 respectively). Additionally, guilt had a significant indirect effect on self-forgiveness while conciliatory behaviors were a mediator (-.07). Therefore, consistent with the estimation, in the finalized model, shame, guilt and conciliatory behaviors were mediators between latent variables.

Table 4.8

Squared Multiple Correlations for Structural Equations

	Shame	Guilt	Conciliatory behaviors	Self-forgiveness
R ²	.64	.62	.20	.32

These social-cognitive variables accounted for 64 % of the variance in shame and for 62 % of the variance in guilt. In addition, guilt impacted self-forgiveness through the mediating effect of conciliatory behaviors. In addition, the indirect effect of rumination, locus of control and the direct effect of guilt accounted for 20 % of the variance in conciliatory behaviors. Overall, the total variance explained by the finalized model in self-forgiveness was .32. All the R² values for the structural equations used in the model were listed in Table 4.8.

CHAPTER V

DISCUSSION

5.1. Discussion

The aim of the current study was to investigate the predictors of self-forgiveness based on Hall and Fincham's (2005) theoretical model among Turkish university students. In particular, this study examined the structural relationships among social-cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables as determinants of self-forgiveness and evaluated how together, they account for the experience of self-forgiveness in addition to their specific contributions. The hypothesized structural model was tested by using SEM and as the findings summarized in the previous section revealed, several patterns appeared. Discussions regarding the results, implications and recommendations are presented in this chapter.

5.1.1. Discussion Regarding the Hypothesized Model and the Specific Hypothesis

This study examined the hypothesized model, covering the impacts of the social-cognitive (locus of control, rumination and socially-prescribed perfectionism), emotional (shame and guilt), and behavioral (conciliatory behaviors) variables and proposed relationships among these latent variables, as determinants of self-forgiveness. The SEM results indicated that this model provided a good fit to the data in spite of three non-significant paths, including the direct paths from (a) socially-prescribed perfectionism to shame and guilt and (b) locus of control to self-forgiveness. Therefore, these findings established great support for general hypotheses. Furthermore, findings provided some empirical support for the section of Hall and Fincham's (2005) theoretical model. In general, the total variance explained by the hypothesized model in self-forgiveness was .31. Detailed discussions related to each specific hypothesis are described below.

Hypotheses 1 and 2: These hypotheses predicted that social-cognitive variables (locus of control, rumination and socially-prescribed perfectionism) would affect emotional variables (shame and guilt). In addition, while locus of control would positively affect self-forgiveness, rumination and socially-prescribed perfectionism would negatively influence self-forgiveness. These hypotheses were moderately supported by the data from the Turkish university students due to the few non-significant paths. This study revealed some important findings. First, the findings indicated that rumination had a strong influence on both emotional

variables (shame and guilt) and self-forgiveness. That is, the model confirmed that rumination affected self-forgiveness both directly and through the mediating effect of emotions in the expected directions. Specifically, high ruminative response style resulted in increased negative emotions such as guilt and shame and decreased the tendency of self-forgiveness. Therefore, the impact of rumination on self-forgiveness was found to be mediated by guilt and shame as well as its noteworthy direct influence on self-forgiveness. Likewise, several studies have already found that rumination caused a variety of negative outcomes such as anxiety (Cox et al., 2001; Nolen-Hoeksema, 2000), worry (Seegerstrom et al., 2000), Post TSD (Nolen-Hoeksema & Morrow, 1991), and depression (Nolen-Hoeksema et al., 1994; Treynor et al., 2003). In line with these studies, researchers have previously shown the inverse relationship between rumination and forgiveness of others (Berry et al., 2005; McCullough et al., 1998).

Concerning self-forgiveness, there are few studies which explored the link between rumination and self-forgiveness. For instance, Thompson et al. (2005) found that self-forgiveness was negatively correlated with ruminative response style. Thus, this result regarding the negative role of rumination in guilt, shame and self-forgiveness is consistent with previous studies (e.g. Thompson et al., 2005). Definitely, rumination played a significant role in experiencing guilt, shame and self-forgiveness both directly and indirectly.

In addition, the results revealed that socially-prescribed perfectionism had only a direct influence on self-forgiveness; therefore, it was not mediated by emotions,

contrary to our hypothesis. Self-forgiveness models (e.g. Enright, 1996; Luskin, 2002) mainly draw attention to the negative impact of perfectionism on self-forgiveness. In fact, they describe perfectionism as an obstacle that hinders the development of forgiveness of others and oneself. Despite the strong hypothetical link between perfectionism and forgiveness, empirical studies investigating this association between them was limited. More recently, McCann (2009) provided empirical evidence for the aforesaid theoretical connection between perfectionism and forgiveness of the self and others. Particularly, the role of self-oriented perfectionism in self-forgiveness was similarly revealed in the current study conducted with Turkish sample as well. Thus, having high standards for oneself rooted in self-oriented or socially-prescribed perfectionism was an obstacle in the development of self-forgiveness.

Furthermore, the model indicated that locus of control influenced self-forgiveness only through the mediating effect of shame and guilt. That is to say, it had no direct impact on self-forgiveness. In the literature, there is no empirical research regarding to the relationships between locus of control and self-forgiveness. Only a few researchers examined a topic closely related to the locus of control such as attribution style or taking responsibility for previous mistakes. For instance, Ingerson-Dayton and Krause (2005) revealed that taking responsibility for previous mistakes was the main determinant of the self-forgiveness process (Ingerson-Dayton & Krause, 2005). In addition, Hall and Fincham (2008) found that external, unstable, and specific attribution was positively correlated with self-forgiveness. On the contrary, internal, stable, and global attribution would be

negatively correlated with self-forgiveness. However, they reported a weak relationship between attribution style and the level of self-forgiveness. In the current study, the result regarding locus of control was found to be consistent with these empirical studies in that there was no significant influence of locus of control on self-forgiveness. Since the association of locus of control to self-forgiveness has been a neglected area in relevant research, it made it difficult to discuss and interpret the result evidently.

Hypotheses 3 and 4: These hypotheses predicted that shame and guilt would negatively influence self-forgiveness; guilt would positively influence conciliatory behaviors and conciliatory behaviors would positively influence self-forgiveness. As in Hypotheses 1 and 2, these hypotheses were largely validated by reason of a few non-significant paths. In particular, the current study revealed that while shame had a direct negative effect on self-forgiveness, guilt influenced self-forgiveness both directly and through the mediating effect of conciliatory behaviors. In other words, the results regarding the hypothesized model showed that shame and guilt played significant mediational roles between exogenous and endogenous variables. Considering shame and guilt, inconsistent and inadequate findings exist regarding whether or not guilt and shame are the main emotional determinants of self-forgiveness. Particularly, some studies found inverse relationships only between shame and self-forgiveness, but not guilt (Fisher & Exline, 2006; Ranganathan and Todorov, 2010). Hall and Fincham, (2008), however, found that increase in guilt over time was correlated with decreases in self-forgiveness. Yet, they reported that shame was not significantly correlated

with self-forgiveness. Surprisingly, Webb et al., (2008) reported that whereas shame was negatively associated with forgiveness of the self, guilt was positively linked with it. Regarding the direct effects of shame and guilt, this result is in line with the previous studies which have shown the inverse relationships between shame, guilt and self-forgiveness (Fisher & Exline, 2006; Ranganathan and Todorov, 2010). This study also proved the indirect impact of guilt on self-forgiveness through the mediating effect of conciliatory behaviors.

Conciliatory behaviors, in the present study, predicted self-forgiveness with a significant effect size, suggesting that some behaviors such as apologizing, making restitution, or seeking forgiveness increase the possibility of self-forgiveness. Therefore, this study conducted with Turkish sample, provided empirical evidence for Hall and Fincham's (2005) theoretical model which suggests that conciliatory behaviors are predicted to play a mediator role between guilt and self-forgiveness. In addition, this result confirmed findings from previous research supporting the role of the conciliatory behaviors as a determinant of self-forgiveness (Zechmeister & Romero, 2002; Witvliet et al., 2002). Therefore, conciliatory behaviors played significant mediational roles between exogenous and endogenous variables. To sum up, in the current study, these hypotheses were partially validated since some paths were found to be non-significant. Hence, the model trimming method was used with the aim of constructing an alternative model which enlightens the dependent variable in a better way. The discussion regarding the model trimming results as a finalized model is given next section.

5.1.3. General Discussion Regarding the Finalized Model

The results indicated that some paths were non-significant regarding the hypothesized model. Therefore, it was trimmed by deleting the direct paths from (a) socially-prescribed perfectionism to shame and guilt and (b) locus of control to self-forgiveness. The trimmed model surpassed many of the criteria for goodness of fit. Given both the trimmed model and the hypothesized model results, the overall fit of the trimmed model with removed paths was found to be statistically better than the hypothesized model. Based on these results, the trimmed model is called the *finalized model* in this study.

The finalized model robustly confirmed the notion that rumination is such a crucial component in both negative emotional variables (guilt and shame) and failure to forgive oneself. Indeed, there were the positive relationships between rumination and emotional variables (guilt and shame) and the inverse association with self-forgiveness. That is, higher rumination results in guilt and shame, which hinders the improvement of self-forgiveness. In other words, the effect of rumination was found to be mediated by guilt and shame over and above its significant direct impact. This finding is consistent with the proposition of forgiveness theorists (Luskin, 2002; Worthington, 1998) regarding the negative effect of rumination on forgiveness. Particularly, the Pyramid model (Worthington, 1998) recommends holding on to forgiveness instead of ruminating on unforgiving emotions and thoughts. To be exact, this model highlights the essential role of quelling rumination for the occurrence long-term forgiveness.

Moreover, forgiveness and self-forgiveness intervention models mostly emphasize the benefit of giving up thinking about past events or mistakes repetitively and passively (e.g., Enright, 1996; Luskin, 2002). Furthermore, the strong association found between rumination and self-forgiveness is consistent with findings reported by Yamhure-Thompson et al. (1998). In fact, their study showed that guilt, a sense of worthlessness, self-blaming and rumination created difficulties in achieving self-forgiveness.

In addition, the findings showed that socially-prescribed perfectionism was another direct predictor of self-forgiveness. Consistent with self-forgiveness models (e.g. Enright, 1996; Luskin, 2002), perceiving that others have high standards for oneself leads to decreased self-forgiveness. That is to say, there were negative relationships between socially-prescribed perfectionism and self-forgiveness. This finding is in line with the previous study which reported self-oriented perfectionism was determinant of self-forgiveness (McCann, 2009). Therefore, having high expectations for oneself due to others or oneself made it difficult to improve self-forgiveness.

Considering emotional variables, shame was found to more important rather than guilt as determinants of self-forgiveness. As predicted, they were negatively correlated with self-forgiveness. Therefore, the inverse relationship between shame, guilt and self-forgiveness was in the expected directions as reported in previous studies (Fisher & Exline, 2006; Ranganathan & Todorov, 2010). When considering the indirect influences proposed by the model, shame and guilt

mediated the effect of rumination and locus of control on self-forgiveness. Specifically, external locus of control resulted in decreased shame and guilt which caused higher self-forgiveness. Similar results were obtained in a previous study (Hall and Fincham, 2008) which reported that external, unstable, and specific attribution was positively correlated with self-forgiveness. On the contrary, internal, stable, and global attribution would be negatively correlated with self-forgiveness. In term of rumination, this study reported that individuals with high ruminative response style felt high shame and guilt, which led to unforgiveness. Overall, this study ascertained the mediational role of shame and guilt between social cognitive variables and self-forgiveness.

Furthermore, the contribution of conciliatory behaviors to self-forgiveness is not surprising taking into consideration the assumption of Hall and Fincham's (2005) theoretical model. To put it differently, individuals with the willingness to undertake conciliatory behaviors such as apologizing, making restitution or seeking forgiveness have a tendency for higher self-forgiveness. This assumption was shown by other studies in which conciliatory behaviors were found to be positively related with the offender's self-forgiveness level (Hall & Fincham, 2008; Witvliet, Ludwig, & Bauer, 2002; Zechmeister & Romero, 2002). In terms of indirect effects, guilt seems to have a medium impact on self-forgiveness through conciliatory behaviors. Tangney et al. (1996) suggested that guilt drives individuals to adopt conciliatory behavior with the aim of the repairing the damaged relationship. That is, a positive relationship was expected between guilt and conciliatory behaviors. Surprisingly, guilt was negatively associated with

conciliatory behaviors in this study. Particularly, participants with a high guilt score tended to obtain low scores on the conciliatory behaviors scale.

To sum up, consistent with the estimation, in the finalized model, shame, guilt and conciliatory behaviors were mediators between exogenous and endogenous variables. In addition, all latent variables had either direct or indirect effects on self-forgiveness in the expected directions. The total variance explained by the finalized model in self-forgiveness was .32. Therefore, these findings provided support for Hall and Fincham's (2005) theoretical model of self-forgiveness which suggests that self-forgiveness is a dynamic process, including cognitive, affective, and behavioral aspects.

5.2. Implications for Theory and Practice

Given the insufficient theoretical and empirical knowledge about the very significant concept of self-forgiveness, this study investigated the role of social-cognitive, emotional, and behavioral variables as determinants of self-forgiveness to provide evidence for Hall and Fincham's (2005) theoretical model. This study partially confirmed that self-forgiveness is a dynamic process, including cognitive, affective, and behavioral aspects as suggested by Hall and Fincham (2005). Therefore, studying self-forgiveness based on the Hall and Fincham's (2005) theoretical model in the Turkish culture cannot only enrich the understanding of this model but also be informative regarding cross-cultural applicability of it among Turkish university students since the self-forgiveness

model has only been tested in United States (Hall & Fincham, 2008) and Australia (Ranganadhan & Todorov, 2010) until now. Furthermore, the results from the present study can contribute to the attempts in developing self-forgiveness theory by exploring the underlying mechanism of self-forgiveness.

In addition to its theoretical contribution, the results of the present study produce important empirical findings regarding the predictive role of several variables on self-forgiveness process as well. Firstly, this study indicates that among social-cognitive variables, rumination is a key factor in both negative emotional variables (guilt and shame) and failure to forgive oneself. Due to these significant associations, an application of an intervention that attempts to decrease one's ruminative response style can be of great benefit for the individuals who have a difficulty engaging in self-forgiveness. Along the same line, forgiveness theorists highlight the essential role of quelling rumination for the occurrence of long-term forgiveness. (e.g. Worthington, 1998). Moreover, forgiveness and self-forgiveness interventions mostly emphasize the benefit of giving up thinking about past events or mistakes repetitively and passively. Thus, these empirical findings indicate the hypothetical links between rumination and self-forgiveness which can suggest significant direction for future research.

Furthermore, results confirm that low socially-prescribed perfectionism is another direct predictor of self-forgiveness. In the same vein, the relevant theorists describe perfectionism as a barrier that hinders the development of self-forgiveness (e.g. Enright, 1996; Luskin, 2002). Particularly, in order to improve

self-forgiveness, one should first accept their imperfections. Although perfectionism has such broad implications for self-forgiveness, there are only a few studies to show the relation between self-forgiveness and perfectionism empirically (McCann, 2009). Therefore, this study may enhance the recent knowledge vis-à-vis the link between them which can also help practitioners understand the clients who have a problem with self-forgiveness as a result of having unrealistic standards of social behavior.

The current study also found that shame made a substantial contribution to the development of self-forgiveness. However, guilt had only small effect on self forgiveness directly and/or indirectly. In the related literature, whether or not guilt and/or shame have a predictive role in self-forgiveness is not free from controversy. Specifically, some studies were found that only shame was significantly correlated with self forgiveness (Fisher & Exline, 2006; Ranganadhan & Todorov, 2010); in contrast, some reported that only guilt had significant impact on self forgiveness (Hall & Fincham, 2008). Hence, it is considered that this result regarding shame and guilt can contribute to the existing debate considering which emotional variables largely influence the tendency of self-forgiveness.

In addition, the results regarding shame and guilt may possibly be a reflection of Turkish cultural values and norms that affect the way people experience these moral emotions. Turkey has been referred to as a collectivist culture by many scholars (Hofstede, 1980, Göregenli, 1997; İmamoğlu, Küller, İmamoğlu, &

Küller, 1993). According to Bedford and Hwang (2003), people may be more likely to experience guilt in individualistic cultures since this emotion develops based on a general code of ethics. In contrast, individuals may be more likely to experience guilt in individualistic cultures since this emotion develops based on a general code of ethics in collectivist cultures as it increase rooted in a code of ethics that varies by situations and relationships. This finding could have been affected by family and relatives' attitudes for shame and guilt regarding self-forgiveness. Consequently, family and relatives' attitudes on these self conscious emotions and self-forgiveness could be an interesting factor that needs to be acknowledged in future research.

Regarding conciliatory behaviors, the current study verified the important role of apologizing, making restitution, or seeking forgiveness in increasing the possibility of self-forgiveness as documented in an earlier study (Zechmeister & Romero, 2002; Witvliet et al., 2002). Hence, use of an intervention that tries to increase one's conciliatory behaviors can be helpful for the individuals who have a difficulty in the use of self-forgiveness. More specifically, practitioners in counseling can teach clients some useful social skills to increase the possibility of conciliatory behaviors towards themselves or the victims.

Finally, given the healing power of forgiveness intervention on university students (Al-Mabuk et al., 1995; Rye & Pargament, 2002), exploring the determinants of the self-forgiveness process in Turkish culture can contribute to the development of self-forgiveness training programs for university students that can be used by

university counseling centers. The hypothesized model of self forgiveness can also be used as a guide for the practitioners in designing appropriate intervention and training programs that help clients overcome their negative reactions toward themselves as a result of unforgiveness. More specifically, based on the result of the present study, self forgiveness training can be developed to reduce shame, guilt, and rumination. Additionally, self forgiveness training can be used to increase the possibility of conciliatory behaviors in daily living in order to facilitate the self forgiveness process. To sum up, the results of the present study can stimulate counselors to utilize self-forgiveness as a tool in counseling. Moreover, learning self-forgiveness interventions might be important for psychologists and counselors to help clients who are not able to forgive themselves as suggested by Exline et al. (2005).

5.3. Recommendations for Research and Practice

As self-forgiveness is a quite new concept in Turkey, a number of recommendations for future research are possible. First and foremost, this study makes valuable contributions by investigating the role of some social-cognitive, emotional and behavioral variables in the tendency of self-forgiveness. However, there may be other intrapersonal (e.g. other-oriented empathy) and offense-related factors (e.g. severity and frequency of the offense) which may explain the individual differences in self-forgiveness development. Therefore, for the future research, it is important to determine other related variables to provide further information in explaining self-forgiveness from all dimensions. Since Turkey has been referred to as a collectivistic culture (Göregenli, 1997; Hofstede, 1980;

İmamoğlu et al., 1993), one's self-forgiveness mechanism can be affected by family and relatives' approval and attitudes. Thus, these key factors should be incorporated into future studies.

In the present study, the Heartland Forgiveness Scale was translated and adapted into Turkish, which can play a facilitating role in the development of self-forgiveness literature in this culture. In the literature, forgiveness can be separated into to dispositional and state forgiveness. Dispositional forgiveness refers to a trait- like qualities which remain stable in time and different contexts (Worthington, 1998). In contrast, state forgiveness refers to forgiving a definite hurtful event and can fluctuate depending on the situation or other factors. As a result of this main distinction, some researchers developed the scales to measure state forgiveness in order to assess offense-specific forgiveness (e.g., Hargrave & Sells, 1997; McCullough et al., 1998; Subkoviak et al., 1995; Pollard et al., 1998), while some others developed them to assess dispositional forgiveness in order to measure individual's tendency to forgive other people. (e.g., Berry et al., 2001; Hebl & Enright, 1993; Mauger et al., 1992; Mullet et al., 1998; Tangney et al., 1999). Within this difference, the Heartland Forgiveness Scale gives scores regarding dispositional forgiveness which refers to trait- like qualities. Therefore, in order to assess offense-specific forgiveness, a valid and reliable instrument is needed. Moreover, the family forgiveness scale and marriage forgiveness scale should be developed and/or adapted into Turkish culture to understand the role of forgiveness in family and marriage, which can have broader implications for a family counselor.

In addition, some recommendations need to be considered regarding the sample. To begin with, the present research was carried out with a sample of Turkish undergraduate university students which limits the generalizability of the findings only to similar populations. Similarly, most of the studies with regard to self-forgiveness were conducted with undergraduate samples (e.g., Fisher & Exline, 2006; Hall & Fincham, 2008; Strelan, 2007). However, based on Erikson's Theory of Psychosocial Development, older adults can be more likely to suffer from the failure of self-forgiveness. Thus, future research should focus on more diverse populations such as different ages which could improve the understanding of self-forgiveness regarding different developmental stages. Moreover, in the current study a convenience sampling procedure was used rather than random sampling, which restricted the possibility the sample being representative of the population. Thus, future research can reinforce this result with a more representative sample. Furthermore, due to the limitations of the cross-sectional nature of this study, longitudinal studies are needed to test the stability of the results over time.

Finally, this study carries the limitations of the use of self-report measures as in many correlation studies. In spite of its convenience and wide applicability, controlling for some confounding variables can be difficult in non-experimental studies based on self report measures. Therefore, the actual reason of the underlying mechanism of the associations between self-forgiveness and several variables can remain unclear. In order to tend to this limitation, experimental research is required to test cause-effect relations between self-forgiveness and other psychological constructs.

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APPENDIX A

QUESTIONNAIRE BOOKLET

DEMOGRAFİK BİLGİ TOPLAMA FORMU

Sevgili Öğrenciler,

Bireyin kendisini olumlu ve olumsuz yönleriyle kabulü ve geçmişte yaptığı hataları affedip, sahip olduğu potansiyeli en iyi şekilde kullanması sağlıklı gelişimi açısından önemli görülmektedir. Bu çalışma, üniversite öğrencilerinin kendilerini affetmelerini etkileyen değişkenleri anlamak amacıyla yapılmaktadır. Sizden istenen aşağıdaki soruları ve ölçeklerdeki tüm maddeleri gerçek durumunuzu belirtecek şekilde yanıtlamanızdır. Araştırma sonuçları grup olarak değerlendirileceğinden kimliğinizle ilgili bilgileri yazmanıza gerek yoktur. Yanıtlarınız kesinlikle gizli tutulacak ve sadece araştırma kapsamında kullanılacaktır.

Katkılarınızdan dolayı şimdiden teşekkür ederim.

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1. Yaşınız:.....
2. Cinsiyetiniz: K () E ()
3. Bölümünüz:
4. Sınıfınız: 1. () 2. () 3. () 4. ()
5. Bir hata yaptığınızda hatanın telafi edilebilirliği kendinizi affetmenizi ne ölçüde etkiler?
a) Hiç b) Biraz c) Kısmen d) Oldukça e) Tamamen
6. Bir hata yaptığınızda hatanın affedildiğini bilmek kendinizi affetmenizi ne ölçüde etkiler?
a) Hiç b) Biraz c) Kısmen d) Oldukça e) Tamamen
7. Bir hata yaptığınızda özür dilemek kendinizi affetmenizi ne ölçüde etkiler?
a) Hiç b) Biraz c) Kısmen d) Oldukça e) Tamamen

HAÖ

Hayatımız boyunca, kendi davranışlarımız, başkalarının davranışları veya kontrolümüz dışındaki durumlar nedeniyle olumsuz olaylar yaşayabiliriz. Bu olumsuz yaşantıların ardından belli bir zaman geçtikten sonra, kendimiz, diğer insanlar veya yaşanan durumlar hakkında olumsuz duygu veya düşüncelerimiz olabilir. Bu tür olumsuz olaylara genel olarak nasıl tepki verdiğinizi düşününüz ve aşağıda verilen her ifadenin yanına, tarif edilen olumsuz duruma genellikle nasıl tepki verdiğinizi ifade eden sayıyı (aşağıdaki 7'li değerlendirme ölçeğine göre) yazınız. Vereceğiniz yanıtlarda doğru veya yanlış cevap yoktur. Lütfen yanıtlarınızda olabildiğince dürüst ve samimi olunuz.

1-----	2-----	3-----	4-----	5-----	6-----	7
Beni hiç		Beni pek		Beni biraz		Beni tamamen
yansıtıyor		yansıtıyor		yansıtıyor		yansıtıyor

___1. İşleri berbat ettiğimde önce kötü hissetmeme rağmen zamanla kendimi rahatlatabilirim.

___2. Yaptığım olumsuz şeyler için kendime kin tutarım.

___3. Yaptığım kötü şeylerden öğrendiklerim onlarla baş etmemde bana yardımcı olur.

___4. İşleri berbat ettiğimde, kendimi kabul etmek benim için gerçekten çok zordur.

___5. Yaptığım hatalara, zamanla daha anlayışlı olurum.

___6. Hissettiğim, düşündüğüm, söylediğim ya da yaptığım olumsuz şeyler için kendimi eleştirmeyi durduramam.

USÖ

Aşağıda geçen ay süresince kendinizle ilgili hislerinizi tanımlamaya yönelik ifadeler bulunmaktadır. Bu ifadelerin sizin bu süre içindeki duygularınızı ne ölçüde anlatıp anlatmadığını her bir ifade için 5’li derecelendirme ölçeğini kullanarak belirtiniz.

1-----2-----3-----4-----5
Bu şekilde **Bu şekilde** **Bunu çok**
güçlü hissetmedim **hissettiğim oldu.** **bir şekilde hissettim**

- ____ 1. Yerin dibine girip, yok olmak istedim.
- ____ 2. Kendimi önemsiz hissettim.
- ____ 3. Kendimi kötü bir kişiymiş gibi hissettim.
- ____ 4. Kendimi aşağılanmış ve rezil olmuş hissettim.
- ____ 5. Kendimi değersiz ve güçsüz hissettim.
- ____ 6. Vicdan azabı ve pişmanlık hissettim.
- ____ 7. Daha önce yaptığım şeylerle ilgili gerginlik hissettim.
- ____ 8. Yaptıklarım ile ilgili düşünmekten kendimi alıkoyamadım.
- ____ 9. Kendimi özür diliyor ve itiraf ediyormuş gibi hissettim.
- ____ 10. Yaptıklarım hakkında kendimi kötü hissettim.

RS

İnsanlar kötü bir deneyim yaşadıklarında bir sürü farklı şey yapar ya da düşünürler. Lütfen aşağıdaki cümleleri okuyup, son iki hafta içinde, belirtilenleri ne kadar sıklıkta yaptığınızı işaretleyin. Lütfen, ne yapmanız gerektiğini değil, gerçekte ne yaptığınızı belirtin.

1 = Hiçbir Zaman, 2 = Bazen, 3 = Çoğunlukla, 4 = Her Zaman

1. ___ "Bunu hak etmek için ne yaptım" diye ne kadar sık düşünüyorsun?
2. ___ Son zamanlarda yaşadığın olayları analiz edip "Kendimi niye böyle üzgün hissediyorum" diye ne kadar sık düşünüyorsun?
3. ___ "Neden hep bu şekilde bir tepki gösteriyorum?" diye ne kadar sık düşünüyorsun?
4. ___ Bir köşeye çekilip "neden bu şekilde hissediyorum" diye ne kadar sık düşünüyorsun?
5. ___ Ne kadar sık, düşüncelerini yazıp, çözümlenmeye ve anlamaya çalışıyorsun?
6. ___ Son zamanlarda yaşadığın bir olay hakkında "keşke daha iyi sonuçlansaydı" diye ne kadar sık düşünüyorsun?
7. ___ "Niye benim problemlerim var da, diğer insanların yok" diye ne kadar sık düşünüyorsun?
8. ___ "Neden olayları daha iyi idare edemiyorum" diye ne kadar sık düşünüyorsun?
9. ___ Kişilik özelliklerini analiz edip, "Kendimi niye böyle üzgün hissediyorum" diye ne kadar sık düşünüyorsun?
10. ___ Ne kadar sık, tek başına bir yere gidip duygularını anlamaya çalışıyorsun?

RİDKOÖ

Bu ölçek bazı önemli olayların insanları etkileme biçimini bulmayı amaçlamaktadır. Her maddede “a” ya da “b” harfleriyle gösterilen iki seçenek bulunmaktadır. Lütfen her seçenek çiftinde sizin kendi görüşünüze göre gerçeği yansıttığını en çok inandığınız cümleyi seçiniz ve bir yuvarlak içine alınız.

1. a) İnsanların yaşamındaki mutsuzlukların çoğu, birazda şanssızlıklarına bağlıdır.
b) İnsanların talihsizlikleri kendi hatalarının sonucudur.
2. a) Savaşların başlıca nedenlerinden biri, halkın siyasetle yeterince ilgilenmemesidir.
b) İnsanlar savaşı önlemek için ne kadar çaba harcarsa harcasın, her zaman savaş olacaktır.
3. a) İnsanlar bu dünyada hak ettikleri saygıyı er geç görürler.
b) İnsan ne kadar çabalarsa çabalasın ne yazık ki değeri genellikle anlaşılmaz.
4. a) Öğretmenlerin öğrencilere haksızlık yaptığı fikri saçmadır.
b) Öğrencilerin çoğu, notlarının tesadüfi olaylardan etkilendiğini fark etmez.
5. a) Koşullar uygun değilse insan başarılı bir lider olamaz.
b) Lider olamayan yetenekli insanlar fırsatları değerlendirememiş kişilerdir.
6. a) Ne kadar uğraşsanız da bazı insanlar sizden hoşlanmazlar.
b) Kendilerini başkalarına sevdiremeyen kişiler, başkalarıyla nasıl geçinileceğini bilmeyenlerdir.
7. a) Bir şeyi olacaksa eninde sonunda olduğuna sık sık tanık olmuşumdur.
b) Ne yapacağıma kesin karar vermek kadere güvenmekten daima daha iyidir.
8. a) İyi hazırlanmış bir öğrenci için, adil olamayan bir sınav hemen hemen söz konusu olamaz.
b) Sınav sonuçları derste işlenenlerle çoğu kez o kadar ilişkisiz oluyor ki, çalışmanın anlamı kalmıyor.
9. a) Başarılı olmak çok çalışmaya bağlıdır; şansın bunda payı ya hiç yoktur ya da çok azdır.
b) İyi bir iş bulmak, temelde, doğru zamanda doğru yerde bulunmaya bağlıdır.
10. a) Hükümetin kararlarında sade vatandaş da etkili olabilir.
b) Bu dünya güç sahibi bir kaç kişi tarafından yönetilmektedir ve sade vatandaşın bu konuda yapabileceği fazla bir şey yoktur.

11. a) Yaptığım planları yürütebileceğimden hemen hemen eminimdir.
b) Çok uzun vadeli planlar yapmak her zaman akıllıca olmayabilir, çünkü birçok şey zaten iyi ya da kötü şansa bağlıdır.
12. a) Benim açımdan istediğimi elde etmenin talihle bir ilgisi yoktur.
b) Çoğu durumda yazı-tura yaparak da isabetli kararlar verebiliriz.
13. a) Başıma ne gelmişse, kendi yaptıklarımındandır.
b) Yaşamımın alacağı yön üzerine bazen yeterince kontrolümün olmadığını hissediyorum

BBMÖ

Aşağıda, kişilik özelliklerinizle ilgili 15 madde verilmiştir. Lütfen her maddeyi okuyarak, bu maddelere ne boyutta katıldığınızı, verilen 7'li derecelendirme sistemine göre yanıtlayınız.

1 = Kesinlikle Katılmıyorum
3 = Bir Miktar Katılmıyorum
5 = Biraz Katılıyorum
7 = Kesinlikle Katılıyorum

2 = Katılmıyorum
4 = Kararsızım
6 = Katılıyorum

1. Yaptığım bir şey kusursuz değilse çevremdekiler tarafından yetersiz bulunur.	①	②	③	④	⑤	⑥	⑦
2. İnsanlar benden, verebileceğimden fazlasını beklerler.	①	②	③	④	⑤	⑥	⑦
3. İnsanlar benden, mükemmelden aşağısını kabul etmezler.	①	②	③	④	⑤	⑥	⑦
4. Ailem benden mükemmel olmamı bekler.	①	②	③	④	⑤	⑥	⑦
5. Bir işi ne kadar iyi yaparsam çevremdekiler daha da iyisini yapmamı beklerler.	①	②	③	④	⑤	⑥	⑦
6. Çevremdekiler yaptığım her şeyde başarılı olmamı beklerler.	①	②	③	④	⑤	⑥	⑦
7. Başkalarının benden çok şey beklediğini düşünüyorum.	①	②	③	④	⑤	⑥	⑦
8. Başarı, başkalarını memnun etmek için daha da çok çalışmam gerektiği anlamına gelir.	①	②	③	④	⑤	⑥	⑦
9. Her konuda üstün başarı göstermesem de başkaları benden hoşlanacaktır.	①	②	③	④	⑤	⑥	⑦
10. Yakınlarımla hata yapmasını görmeye tahammül edemem.	①	②	③	④	⑤	⑥	⑦
11. Başkalarının benden beklentilerini karşılamakta güçlük çekerim.	①	②	③	④	⑤	⑥	⑦
12. Bana göstermeseler bile, hata yaptığım zaman diğer insanlar çok bozulurlar.	①	②	③	④	⑤	⑥	⑦
13. Başarısız olduğum zamanlar bile başkaları yeterli olduğumu düşünür.	①	②	③	④	⑤	⑥	⑦
14. Çevremdekiler benim de hata yapabileceğimi kolaylıkla kabullenirler.	①	②	③	④	⑤	⑥	⑦
15. Hata yapsam bile, insanlar yeterli ve becerikli olduğumu düşünürler.	①	②	③	④	⑤	⑥	⑦

APPENDIX B

AMOS ESTIMATES OF PARAMETERS IN MEASUREMENT MODELS WITH *T*-VALUES

Figure B 1.1. Amos Estimates of Parameters in Measurement Model of Turkish Version of HFS with *T*-Values

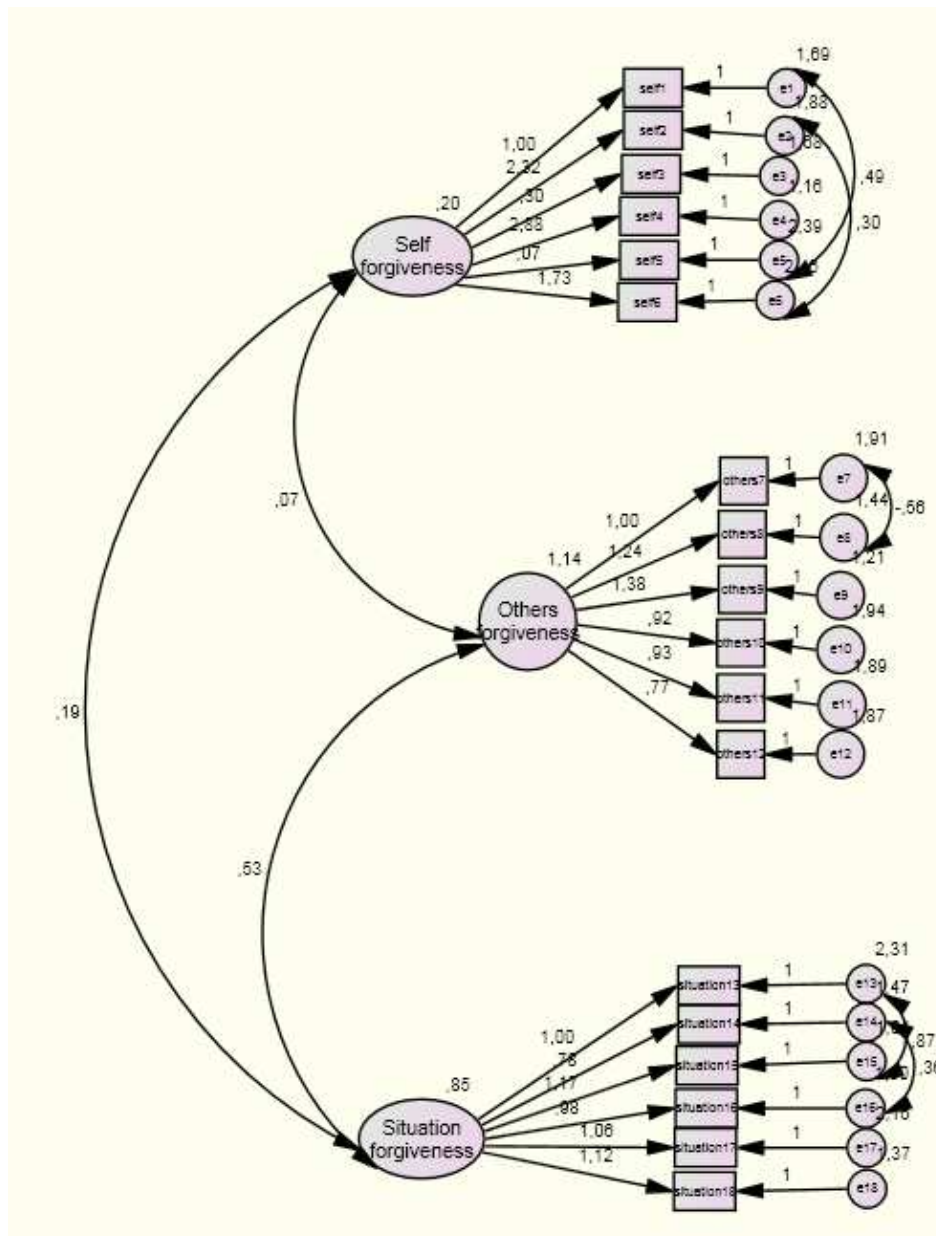


Figure B 1.2. Amos Estimates of Parameters in Measurement Model of Turkish Version of TSGS with T-Values

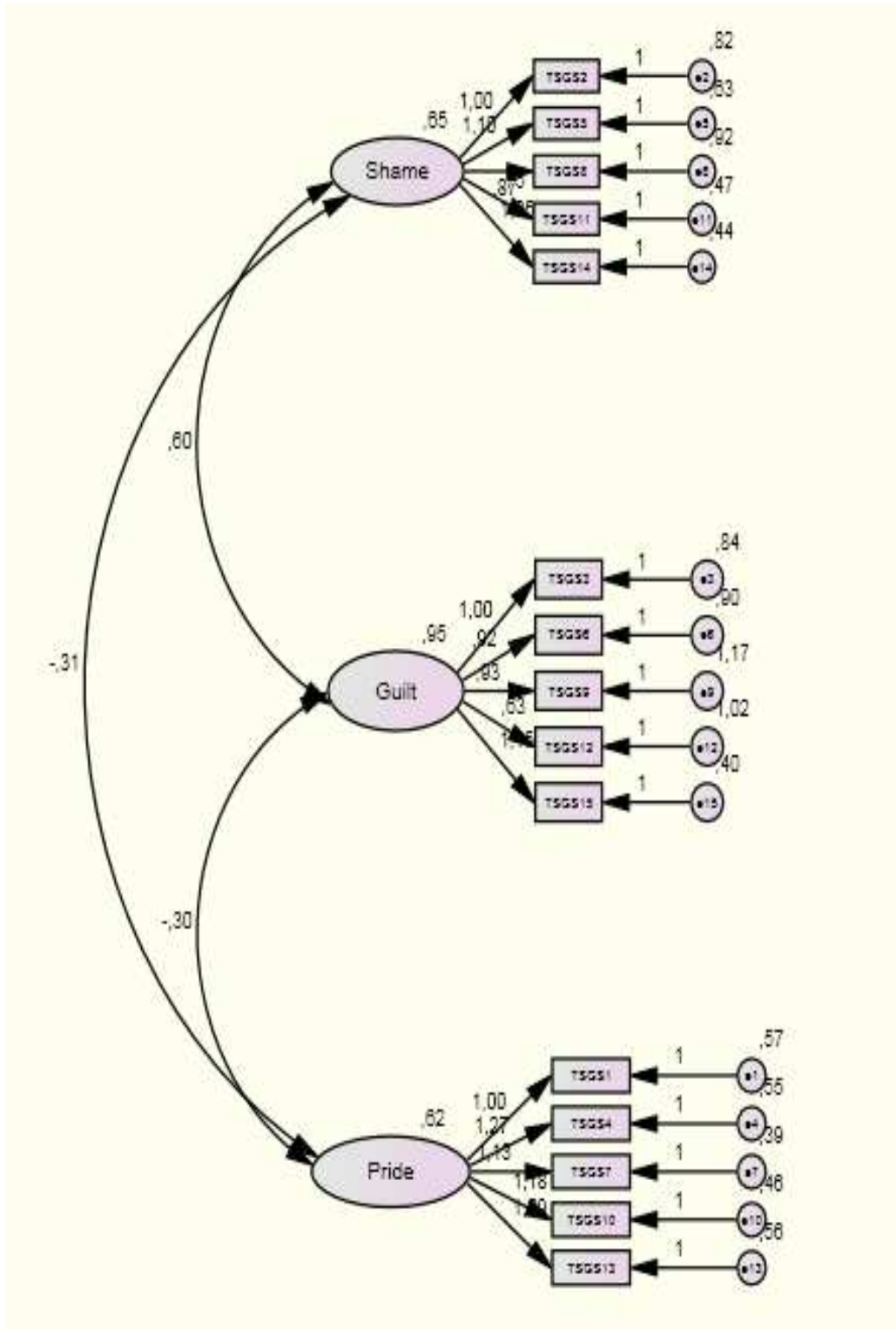


Figure B 1.3. The Coefficients in Standardized Values for the Socially-Prescribed Subscale of Turkish MPS

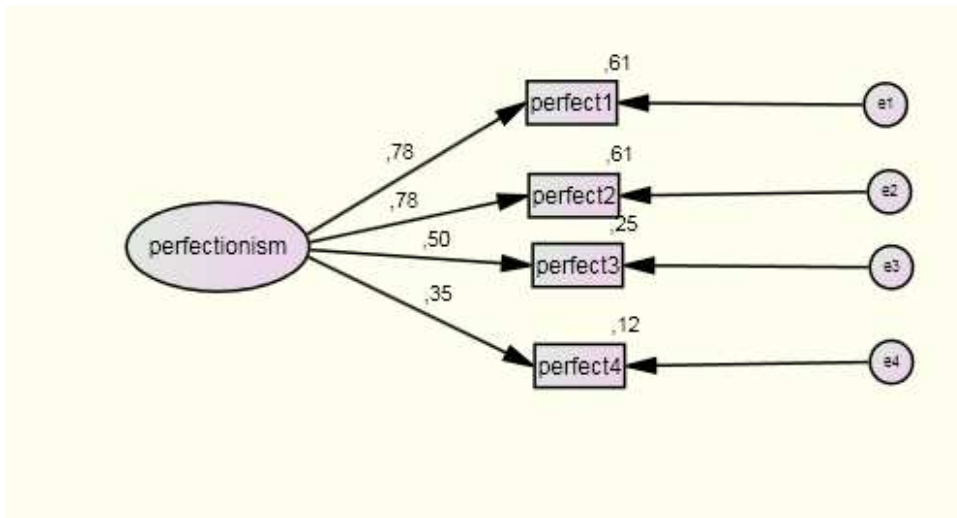


Figure B 1.4. Amos Estimates of Parameters in Measurement Model of the Socially-Prescribed Subscale of Turkish MPS with T-Values

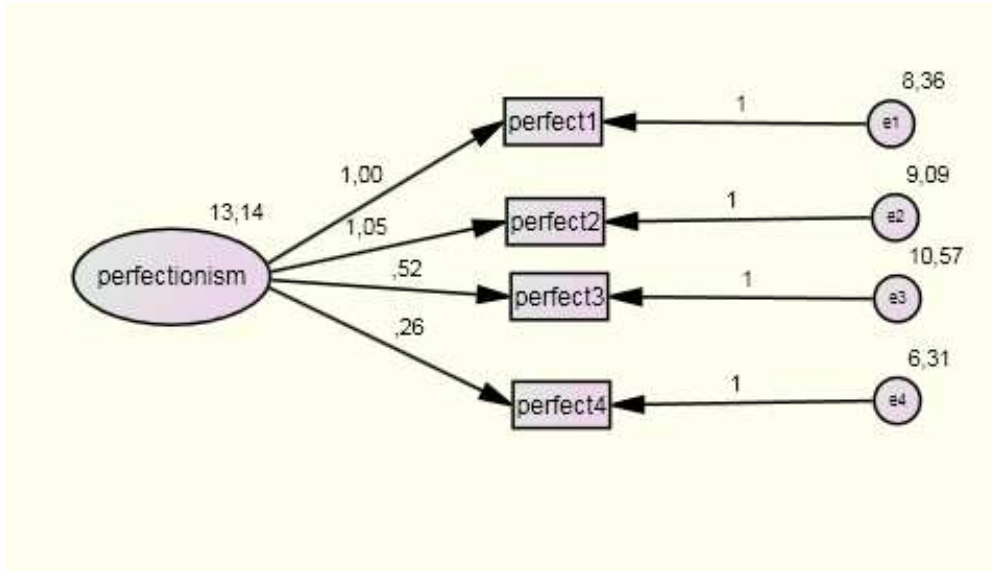


Figure B 1.5. The Coefficients in Standardized Values for the Short Version of Ruminative Response Scale

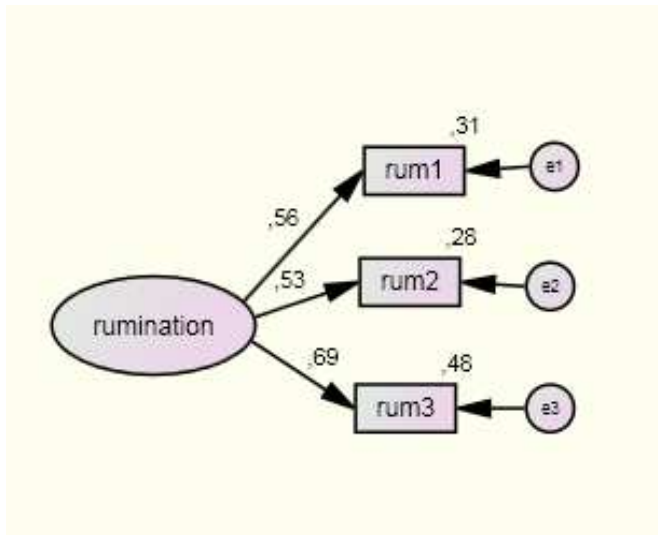


Figure B 1.6. Amos Estimates of Parameters in Measurement Model of the Short Version of Ruminative Response Scale with T-Values

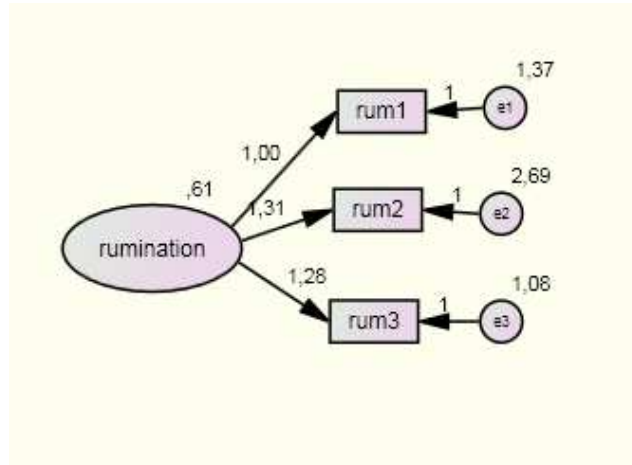


Figure B 1.7. Amos Estimates of Parameters in Measurement Model of Turkish Version of IELOC-Short with T-Values

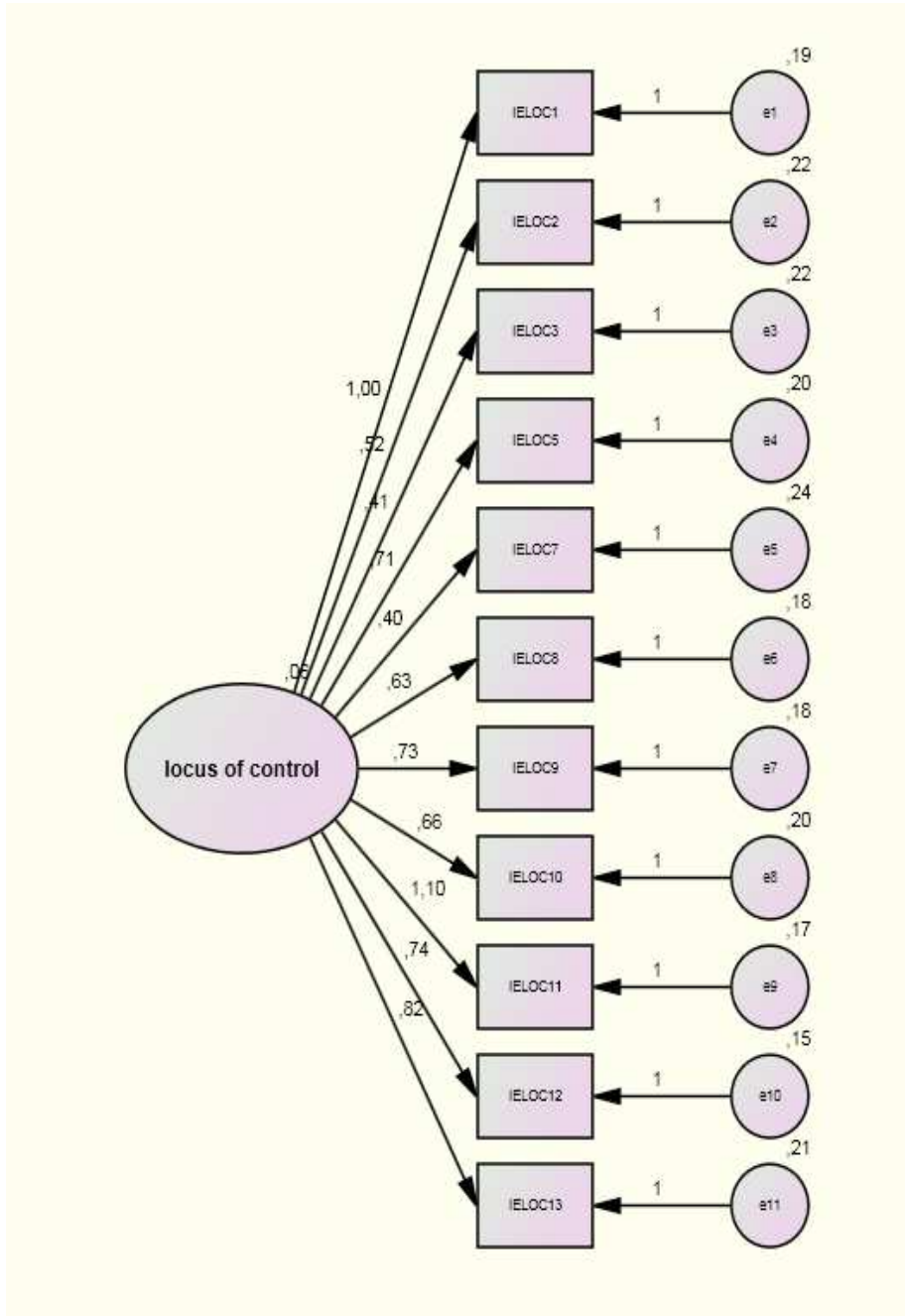


Figure B 1.8. The Coefficients in Standardized Values for Turkish Version of IELOC-Short.

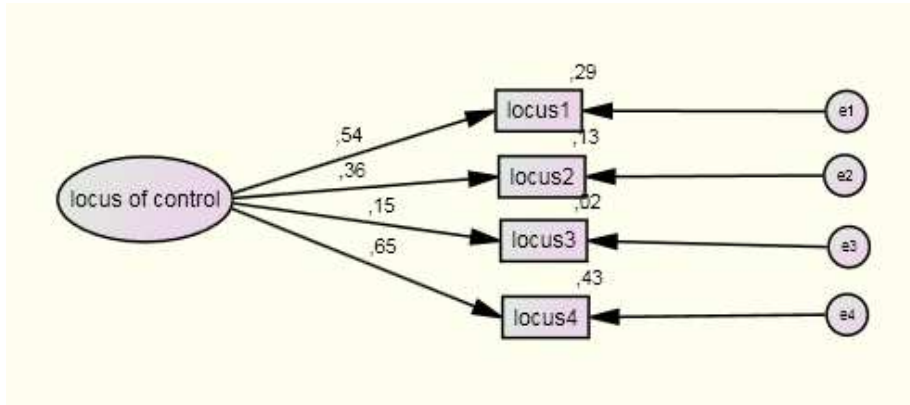
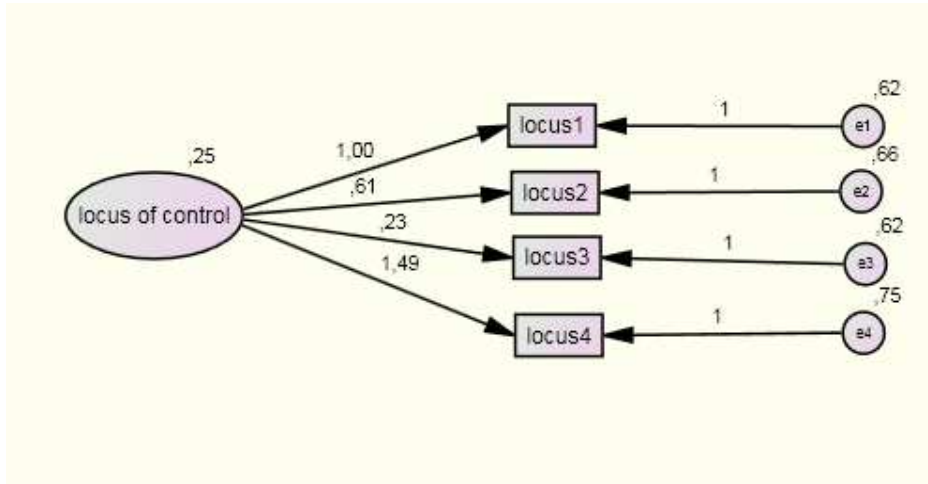


Figure B 1.9. Amos Estimates of Parameters in Measurement Model of Turkish Version of IELOC-Short with T-Values



APPENDIX C

THE DESCRIPTIVE STATISTICS

Table C 1.1.

Indices of Normality for the Dependent Observed Variables

Latent variable	Observed Variable	Skewness	Kurtosis
<i>Self forgiveness</i>	Self1	-.640	.081
	Self2	-.464	-.739
	Self3	-.918	.863
	Self4	-.030	-.935
	Self5	-.285	-.687
	Self6	.548	-.619

Table C 1.2.

Indices of Normality for the Independent Observed Variables

Latent variable	Observed variables	Skewness	Kurtosis
<i>Locus of control</i>	Locus1	-.060	-.891
	Locus2	-.160	-.647
	Locus3	.070	-.449
	Locus4	-.084	-.811
<i>Rumination</i>	Rum1	.472	-.140
	Rum2	.902	.934
	Rum3	.362	-.008
<i>Socially-prescribed perfectionism</i>	Perfect1	.190	-.343
	Perfect2	-.295	-.467
	Perfect3	.188	-.290
	Perfect4	.161	.093
<i>Guilt</i>	TSGS3	.629	-.796
	TSGS6	.125	-.967
	TSGS9	-.206	-.869
	TSGS12	.988	-.183
	TSGS15	.510	-.795
<i>Shame</i>	TSGS2	.205	.267
	TSGS5	.721	-.528
	TSGS8	.362	.132
	TSGS11	.711	1.062
	TSGS14	.969	-.169
<i>Conciliatory behaviors</i>	C. B1	-.626	-.142
	C. B2	-.479	-.596
	C. B3	-.435	-.473

Table C 1.3.

The Descriptive Statistics for the Dependent Observed Variables

Latent variable	Variable	Mean	SD
<i>Self forgiveness</i>	Self1	5.04	1.43
	Self2	4.81	1.77
	Self3	5.64	1.29
	Self4	4.11	1.74
	Self5	4.33	1.62
	Self6	.3.17	1.73

Table C 1.4.

The Descriptive Statistics for the Independent Observed Variables

Latent variables	Observed variables	Mean	SD
<i>Locus of control</i>			
	Locus1	1.60	.93
	Locus2	1.65	.87
	Locus3	1.42	.91
	Locus4	2.07	1.15
<i>Rumination</i>			
	Rum1	6.60	1.99
	Rum2	5.35	1.83
	Rum3	9.74	2.37
<i>Socially-prescribed perfectionism</i>			
	Perfect1	13.82	4.64
	Perfect2	17.57	4.85
	Perfect3	15.21	3.76
	Perfect4	11.63	2.68
<i>Guilt</i>			
	TSGS3	2.34	1.35
	TSGS6	3.06	1.27
	TSGS9	3.27	1.37
	TSGS12	2.03	1.27
	TSGS15	2.46	1.30
<i>Shame</i>			
	TSGS2	1.91	1.26
	TSGS5	2.20	1.23
	TSGS8	2.00	1.20
	TSGS11	1.65	1.09
	TSGS14	2.08	1.27
<i>Conciliatory behaviors</i>			
	C. B1	3.93	.97
	C. B2	3.59	1.12
	C. B3	3.50	1.20

Table C 1.5.

The Correlations among Dependent Observed Variables

Self forgiveness	1	2	3	4	5	6
1. Self1	-					
2. Self2	.21**	-				
3. Self3	.18**	.26**	-			
4. Self4	.26**	.48**	.25**	-		
5. Self5	.24**	.13**	.17**	.32**	-	
6. Self6	.29**	.40**	.27**	.40**	.34**	-

Note. *p < .05, **p < .001

Table C 1.6.

The Correlations among Independent Observed Variables

	1	2	3	4	5	6	7	8
1. Locus1	-							
2. Locus2	.50**	-						
3. Locus3	.59**	.47**	-					
4. Locus4	.61**	.48**	.59**	-				
5. Rum1	-.32**	-.24**	-.41**	-.28**	-			
6. Rum2	-.20**	-.21**	-.31**	-.20**	.36**	-		
7. Rum3	-.27**	-.25**	-.38**	-.23**	.61**	.51**	-	
8. Perfect1	-.17**	-.15**	-.21**	-.20**	.26**	.17**	.28**	-
9. Perfect2	-.12**	-.11**	-.15**	-.13**	.22**	.15**	.20**	.63**
10. Perfect3	-.14**	-.13**	-.10**	-.08**	.16**	.13**	.15**	.38**
11. Perfect4	-.11**	-.11**	-.12**	-.14**	.17**	.18**	.16**	.24**
12. TSGS3	-.23**	-.14**	-.26**	-.20**	.26**	.29**	.34**	.12**
13. TSGS6	-.18**	-.13**	-.26**	-.19**	.30**	.28**	.37**	.12**
14. TSGS9	-.10**	-.11**	-.18**	-.09**	.30**	.23**	.38**	.13**
15. TSGS12	-.14**	-.12**	-.12**	-.14**	.14**	.21**	.22**	.16**
16. TSGS15	-.25**	-.15**	-.31**	-.23**	.33**	.35**	.44**	.12**
17. TSGS2	-.21**	-.19**	-.34**	-.20**	.31**	.33**	.34**	.18**
18. TSGS5	-.28**	-.21**	-.38**	-.21**	.40**	.30**	.40**	.12**
19. TSGS8	-.19**	-.15**	-.25**	-.18**	.32**	.24**	.32**	.14**
20. TSGS11	-.21**	-.17**	-.31**	-.19**	.32**	.30**	.31**	.20**
21. TSGS14	-.27**	-.19**	-.37**	-.21**	.42**	.36**	.47**	.16**
22. C. B1	.32**	.30**	.47**	.32**	-.34**	-.27**	-.35**	-.20**
23. C. B2	.35**	.26**	.40**	.30**	-.28**	-.16**	-.28**	-.14**
24. C. B3	.33**	.23**	.41**	.30**	-.30**	-.13**	-.27**	-.12**

Note. *p < .05, **p < .001

Table C 1.6.

The Correlations among Independent Observed Variables (cont.)

	9	10	11	12	13	14	15	16
9. Perfect2	-							
10. Perfect3	.37**	-						
11. Perfect4	.23**	.40**	-					
12. TSGS3	.15**	.11**	.18**	-				
13. TSGS6	.18**	.08**	.13**	.45**	-			
14. TSGS9	.20**	.13**	.12**	.42**	.47**	-		
15. TSGS12	.13**	.09**	.10**	.38**	.32**	.28**	-	
16. TSGS15	.13**	.09**	.20**	.62**	.52**	.51**	.43**	-
17. TSGS2	.16**	.16**	.17**	.58**	.34**	.32**	.31**	.50**
18. TSGS5	.12**	.10**	.13**	.41**	.35**	.30**	.25**	.48**
19. TSGS8	.15**	.08**	.10**	.49**	.36**	.34**	.27**	.50**
20. TSGS11	.14**	.14**	.21**	.43**	.26**	.27**	.42**	.48**
21. TSGS14	.17**	.11**	.20**	.48**	.36**	.37**	.34**	.55**
22. C. B1	-.13**	-.14**	-.18**	-.20**	-.21**	-.19**	-.11**	-.27**
23. C. B2	-.11**	-.08**	-.09**	-.17**	-.16**	-.14**	-.10**	-.23**
24. C. B3	-.08**	-.09**	-.08**	-.19**	-.14**	-.15**	-.07**	-.24**

Note. *p < .05, **p < .001

Table C 1.6.

The Correlations among Independent Observed Variables (cont.)

	17	18	19	20	21	22	23	24
17. TSGS2	-							
18. TSGS5	.47 **	-						
19. TSGS8	.40**	.41 **	-					
20. TSGS11	.52**	.47**	.40**	-				
21. TSGS14	.52**	.66**	.46**	.59**	-			
22. C. B1	-.30**	-.31**	-.18**	-.29**	-.33**	-		
23. C. B2	-.24**	-.29**	-.16**	-.18**	-.29**	.58**	-	
24. C. B3	-.19**	-.26**	-.20**	-.19**	-.28**	.53**	.55**	-

Note. *p < .05, **p < .001

APPENDIX D

TURKISH SUMMARY

TÜRKÇE ÖZET

GİRİŞ

Affetme ile ilgili bilimsel arařtırmalar ve kuramsal alıřmalar son yıllarda hızlı bir artış göstermektedir (Örneđin Freedman ve Enright, 1996; Girard ve Mullet, 1997; McCullough, Pargament, ve Thoresen, 2000; McCullough ve ark., 1998). Arařtırma bulguları, affetme ile bireyin psikolojik ve akıl sađlıđı arasında güçlü bir iliřki olduđu yönündedir (Brown, 2003; Brown ve Phillips, 2005; Maltby, Macaskill, ve Day, 2001; McCullough ve Witvliet, 2002). Ayrıca, affetme ile öfke (Freedman ve Enright, 1996; Thompson ve ark., 2005), ruminasyon (Ysseldyk, Matheson, ve Anisman, 2007), utan, suçluluk ve mükemmelliyetilik (McCann, 2009), depresyon ve endiře (Maltby ve ark., 2001) gibi psikolojik durumların da iliřkili olduđu görölmektedir.

Affetmeye yönelik bilimsel ilginin artmasıyla birlikte, affetme tanımını önemli bir hale gelmekte ve arařtırmacılar affetme kavramını farklı biçimlerde tanımlamaktadırlar. Bu alanda önde gelen arařtırmacılarından olan Enright (1996) affetmeyi "birinin,

haksız yere inciten başka birine karşı, sevgi, cömertlik ve merhamet gibi hak edilmeyen hislerin teşvik edilmesiyle, kızma, olumsuz yargılama ve ilgisiz davranma gibi hisleri isteyerek terketmesi" (p. 113) olarak açıklamaktadır. Yaygın olarak kabul gören bu tanıma göre, affetme; kızgınlık, hayal kırıklığı ve cezalandırma gibi olumsuz tepkiler yerine, merhamet, empati ve cömertlik gibi olumlu sonuçlara yol açabilecek tepkilerin isteyerek ve bilinçli olarak geliştirilmesi için çaba göstermektir. Bu tanıma benzer olarak bazı araştırmacılar affetmeyi kişinin kendisine ve çevresine zarar veren olumsuz duygulardan vazgeçmesi olarak tanımlamaktadır. Örneğin, McCullough ve ark. (2000) affetmeyi, zarar gören ilişkiyi düzeltmek amacıyla bireyin intikam duygularını hoşgörü ve empati duygularıyla değiştirme süreci olarak Hargrave ve Sells (1997) ise affetmeyi, hata yapan kişiye karşı olan kızgınlık ve öç alma duygusunu bırakarak, ilişkileri yeniden tamir etmeyi ve içsel duygusal yaraların iyileşmesi olarak tanımlamaktadır.

Psikoloji alanının öncülerinden Freud, James, Adler, Horney ve Frank gibi kuramcılar affetme kavramını göz ardı ettikleri için (Rotter, 2001, p. 174), bu kavram ile ilgili kuramsal bilgi yeterli değildir. Günümüzde, bu kavramı anlamak için bazı kuramsal modeller öne sürülmüştür (e.g., Enright ve The Human Development Study Group, 1991; Enright, 2001; Enright ve Fitzgibbons, 2000; Ferch, 1998; Gordon, Baucom, ve Snyder, 2000; Malcolm ve Greenberg, 2000; Worthington, 1998). Bu modeller, genel olarak insanların psikolojik sağlığı için affetmenin gerekli olduğuna dikkat çekmektedir.

Bu affetme modellerinin her biri affetmeye yönelik kendine özgü bir yaklaşımda bulunmuş olmasına rağmen, bu modellerin bazı benzer yönleri de bulunmaktadır. Genel olarak benzerliklere bakıldığında bu modellerin kızgınlık hissi, acı, saldırganlık ve nefret (Enright ve the Human Development Study Group, 1991, Worthington, 1998), empatik anlayış (Enright ve The Human Development Study Group, 1991, 1996; Fitzgibbons, 1986; Smedes, 1996; Worthington, 1998), başkalarını affetmeye karar verme (Enright ve The Human Development Study Group, 1991; 1996; Fitzgibbons, 1986), olumsuz hislerden vazgeçme (Fitzgibbons, 1986; Smedes, 1984; 1996; Stanley, 1987), kendisini affetmeye karar verme (Cunningham, 1985; Donnelly, 1982; Pingleton, 1997) ve suçu işleyenle ile uzlaşma (Enright ve The Human Development Study Group, 1991; Hargrave ve Sells, 1997; Stanley, 1987) gibi yedi ortak noktası bulunmaktadır.

Enright'ın (1996) affetme modeline göre de affetme insanların kızgınlık, hayal kırıklığı ve intikam gibi hisleri atlatmalarına yardımcı olan sağlıklı bir süreçtir. Ayrıca, Worthington (1998)'un Piramit modeline göre, danışanlara başkalarının hatalarını affetmeyi öğretmek, olumsuz hisler ve düşüncelerle baş etme ve onların iyilik halini korumaları ve sosyal ilişkilerini tamir etmeleri için önemli bir yoldur.

Araştırmalar, affetmenin zihinsel sağlık problemlerinde tedavi edici özelliğinin olduğunu ve hastaların sağlık ve iyilik hallerine yol açacağını göstermektedir (Lawler ve ark., 2005; Maltby ve ark., 2001; Witvliet, Ludwig, ve Vander Laan, 2001). Al-Mabuk, Enright ve Cardis (1995) tarafından yapılan araştırmada Enright'in

affetme üzerine süreç modelinin aile sevgisinden mahrum kalmış üniversite öğrencilerinin aile, umut, kendine saygı, endişe ve depresyon seviyeleri üzerine etkileri incelenmektedir. Sonuçlar, affetme müdahalesinin aile, umut ve kendine saygıya yönelik önemli bir olumlu etkisinin olduğunu göstermektedir. Ayrıca affetme terapisinin romantik ilişkilerde veya evliliklerde bazı üzücü deneyimleri atlatmak için kolaylaştırıcı etkisi olduğu gözlemlenmektedir (Coyle ve Enright, 1997; DiBlasio ve Benda, 2002; Reed ve Enright, 2006; Rye ve ark., 2005). Bulgular, affetmenin bireylerin kendine olan saygısını artırma, depresyonu azaltma ve romantik ilişkilerde ve evliliklerde psikolojik olarak kötüye kullanılmışlık sonrası hissedilen stresi azaltma üzerindeki önemli etkisini göstermektedir.

Ayrıca araştırmalar affetmenin bir çok fiziksel ve psikolojik sağlık değişkenleri ile ilgili olduğunu göstermektedir. Fiziksel değişkenler göz önüne alındığında, başkasını affetmeyle ilgili bir hayal kurmanın kan basıncında ve kalp atışında düşüş sağlama gibi bazı olumlu fiziksel tepkilere sebep olduğu görülmektedir (Lawler ve ark., 2005). Diğer taraftan, araştırmalar affetmemenin ise zayıflamış bağışıklık sistemi, yüzde ve alında aşırı kas gerginliği (Witvliet ve ark., 2001), yorgunluk ve uyku şikayetleri gibi olumsuz fiziksel belirtiler ile ilgili olduğunu göstermektedir (Lawler ve ark., 2005).

Psikolojik değişkenler açısından, başkalarını affedememenin ruminasyona (Ysseldyk ve ark., 2007), intikam, saldırganlık, kızgınlık ve endişeye (Thompson ve ark., 2005) ve hatta depresyona (Maltby ve ark., 2001) neden olacağı ortaya çıkmaktadır. Bunun

tam tersi, affetme yaşam doyumu (Maltby ve ark., 2004), psikolojik iyilik hali gibi olumlu değişkenler ile ilişkilendirilmektedir (Lawler-Row ve Piferi, 2006).

Özetlemek gerekirse, bu konu üzerine yapılan araştırmalar affetmenin daha iyi; affetme de başarısızlığın ise daha zayıf fiziksel ve psikolojik değişkenler ile ilişkili olduğunu göstermektedir (Berry ve Worthington, 2001; Maltby, Macaskill, ve Day, 2001; Rye ve ark., 2001; Rye ve Pargament, 2002; Toussaint, Williams, Musick, ve Everson, 2001).

Psikolojik ve fiziksel sağlık değişkenlerine ek olarak, araştırmacılar affetmenin demografik değişkenler (Örneğin; Lawler ve ark., 2003, Thompson ve ark., 2005, Toussaint ve ark., 2001), kişilik özellikleri (Maltby ve ark., 2001), empati (Tangney, Wagner, Hill-Barlow, Marschall, ve Gramzow, 1996), dini değişkenler (Lawler-Row ve Piferi, 2006) ve sosyal beğenirlik (Crowne ve Marlowe, 1960; Mauger, ve ark. 1992) gibi başka değişkenlerle ilişkisini de incelemektedirler. Bütünüyle ele alındığında, bulgular affetmenin birçok psikolojik yapı ile ilgili olduğunu ve affetme ile ilgili yapılacak çalışmalara ihtiyaç olduğunu göstermektedir.

Görüldüğü gibi affetme kavramı psikolojik danışma ve klinik psikoloji alanlarında son 20 yıldır artan bir ilgi ile çalışılmaktadır (e.g., Freedman ve Enright, 1996; McCullough, Worthington ve Rachal, 1997). Ancak, kendini affetme kavramı ile ilgili çok az tanım ve bilimsel araştırma bulunmaktadır. Enright (1996) kendini affetmeyi “bireyin kendi yaptığı hata ile yüzleşmesi sonucu kendine karşı hissettiği kızgınlık yerine kabul, cömertlik ve sevgi gibi olumlu duygular geliştirmeye istek

duymasıdır” (p. 115) şekilde tanımlamaktadır. Hall ve Fincham (2005) ise kendini affetmeyi "birinin; kendine karşı küskünlük, kendini cezalandırma ve kendini yıkan davranışları azaltması ve kendine karşı daha insani olan davranışları arttırması ile ilgili motivasyonel değişimler " olarak kavramsallaştırmaktadır (p. 622). Bu tanıma göre, insanlar ilk önce kendileri ile ilgili olumsuz düşünceleri değiştirirler ve kendilerinden çok olumsuz davranışa odaklanmakta ve hatalarının farkında olma yoluyla, geçmiş hatalarının sorumluluğunu üzerlerinde hissetmektedirler. Ancak bundan sonra, "gerçek" kendini affetme meydana gelmekte ve insanlar kendi kendinden nefret etmek yerine şefkat, cömertlik ve sevgi hislerini geliştirmektedirler.

Enright ve Hall ve Fincham'ın tanımlarına benzer şekilde, araştırmacılar kendini affetmeyi tanımlarken özellikle “kendini sevme” ve “sorumluluk almanın” önemini vurgulamaktadırlar (Conran, 1993; Flanigan; 1996; Hall ve Fincham, 2005; Horsbrugh 1974). Ancak bazı araştırmacılar kendini affetmenin suçluluk duymama ve kendini sevme sebebiyle narsislik anlamına geldiğini öne sürmektedirler (Strelan, 2007). Fakat, bazı araştırmacılar sorumluluk almanın zor bir süreç olduğunu ve bu sürecin kişide suçluluk ve utanma gibi olumsuz duygulara sebep olmasından dolayı narsislik ile kendini affetmenin çok farklı olduğunu belirtmektedirler (Conran, 1993; Enright, 1991; Flanigan, 1996). Ayrıca, suçlu ile uzlaşmanın affetme için önemli olup olmadığı tartışmaya açık olsa da, birçok araştırmacı içsel uzlaşma olmadan kendini affetmenin mümkün olmadığı konusunda fikir birliğine varmaktadırlar (e.g. Conran, 1993; Berecz, 1998; Enright, 1991; Halling, 1994).

Tıpkı affetme kavramında olduđu gibi kendini affetme de daha önce adı geen birok kuramcı tarafından ihmal edilmekte ve gnmzde yeni yeni kendini affetme modellerinin nerildiđi grlmektedir. Affetme modelleri gibi, kendini affetme modellerinin ođu da kendisini affetmenin adım adım gerekleřen sađlıklı bir sre olduđunu ne srmektedirler (Enright, 1996; Luskin, 2002). Dahası, "gerek" kendini affetmenin gemiř hataların sorumluluđunu alma ve olumsuzlukları kabul etme sonucunda geliřtiđini nermektedirler. Hall ve Fincham'ın (2005), kendini affetme modelinde, bu srecin duygusal, sosyo-biliřsel, davranıřsal tepkileri ierdiđini ne srmektedirler. Kendini affetme modeline dayanarak yapılan arařtırmalar, kendini affetmenin alkolizm (Wang, 2006) ve yeme bozukluđu (Watson, 2007) gibi sađlık problemlerinde tedavi olarak kolaylařtırıcı etkisi olduđunu onaylamaktadırlar.

Kendini affetme psikoloji alanında yeni bir kavram olduđu iin, bu alanda yapılan bilimsel arařtırmalar yeterli bir seviyede deđildir. Yapılan arařtırmalardan bazıları kendini affetme srecini anlamak ve keřfetmek zerinedir (Bauer ve ark., 1992; Hall ve Fincham, 2008, Ingerson-Dayton ve Krause, 2005; Yamhure-Thompson, Robinson, Michael, ve Snyder, 1998). Bu alıřmaların nclerinden Bauer ve ark. (1992) ve Ingerson-Dayton ve Krause (2005) 'de yaptıkları nitel alıřmalarda, kendini affetmenin, kendini affetme modelleriyle uyumlu olarak (Enright, 1996; Luskin, 2002; Hall ve Fincham, 2005) biliřsel, davranıřsal ve duygusal bir deđiřim sreci olduđunu dođrulamaktadırlar. Bu alıřma sonularına gre, kendini affedebilmek iin hatalardan alınan ders (Ingerson-Dayton ve Krause, 2005) ve

kendini kabul etme (Bauer ve ark., 1992) önemli görülmektedir. Nicel olarak kendini affetme süreci Yamhure-Thompson ve ark. (1998) tarafından incelenmekte ve araştırma sonuçları, aktif başa çıkma, sosyal destek, empati, din ve inancın bu süreci hızlandırdığını göstermektedir. Bunun tam aksine, suçluluk hissi, değersizlik anlayışı, kendini suçlama kendini affetme sürecini zorlaştırmaktadır. Ayrıca, Hall ve Fincham (2008) kendini affetmenin başlangıç noktasından itibaren zamanla arttığını belirtmektedir. Daha açık olmak gerekirse, kendini affetme suçluluk, hatanın şiddeti ile ters orantılı, telafi edici davranışlarla doğru orantılı bulunmaktadır. Nitel araştırma sonuçlarıyla benzer şekilde (Bauer ve ark., 1992; Ingerson-Dayton ve Krause, 2005), bu araştırma kendini affetmenin bilişsel, duygusal ve davranışsal etmenleri içeren dinamik bir süreç olduğunu ispatlanmaktadır.

İlgili alanyazında kendini affetmenin genellikle fiziksel ve psikolojik sağlık ile ilişkili olduğu görülmektedir (Avery, 2008; Coates, 1997; Maltby ve Day, 2001; Maltby ve ark., 2001; Wilson, Milosevic, Carroll, Hart, ve Hibbard, 2008; Witvliet, Phipps, Feldman ve Beckham, 2004). Araştırmalar, kendini affetmede başarısızlığın; endişe ve depresyona (Maltby ve ark., 2001), zihinsel ya da davranış bozukluğuna (Mauger ve ark. 1992), nörotik (Fisher ve Exline, 2006) ve travma sonrası stres bozukluğu belirtilerine (Witvliet ve ark., 2004) yol açtığını ortaya çıkarmaktadır. Bunun tam tersine, kendini affetmenin kendine saygı (Coates, 1997), zihinsel iyilik hali (Jacinto, 2007) ve yaşam doyumu ile (Thompson ve ark., 2005) ilişkili olduğu belirtilmektedir. Bunlara ek olarak, kendini affetmenin fiziksel sağlığın en önemli habercisi olduğu görülmektedir (Wilson ve ark., 2008).

Ayrıca arařtırmacılar, kendini affetmenin empati (Barbette, 2002; Macaskill, Maltby ve Day, 2002), kiřilik özellikleri (Ross, Kendall, Matters, Wrobel, ve Rye, 2004; Butzen, 2009) ve dini deęiřkenlerle (Toussaint ve Williams, 2008) iliřkisini incelemektedirler. Bulgular kendini affetmenin empati ve dini deęiřkenlerle iliřkisi olmadığını göstermektedir. Bunların yanında, kendini affetmenin nerotik kiřilik özellięi ilgili olduęu görülmektedir. Sonuç olarak, kendini affetme üzerine arařtırmaların sadece fiziksel ve psikolojik saęlık için deęil, aynı zamanda insan doęasını anlamak için de önemli olduęunu ortaya konulmaktadır.

Özet olarak, kendini affetme alanında yapılan arařtırmaların yetersiz oluřundan ötürü, kendini affetme sürecini etkileyen deęiřkenler hakkında çok az şey bilinmektedir. Ancak, kendini affetme kavramı bir çok psikolojik deęiřkenle olan iliřkisinden dolayı arařtırmacılar için önemli bir kavramdır (Avery, 2008; Coates, 1997; Maltby ve Day, 2001; Maltby ve ark., 2001; Wilson ve ark., 2008; Witvliet ve ark., 2004) ve bu sürecin altında yatan deęiřkenlerin arařtırılması gerekmektedir.

Çalıřmanın Amacı

Bu çalıřmanın amacı, Hall ve Fincham'ın (2005) kuramsal modeline dayanarak bireyin kendini affetmesinde sosyo-biliřsel (kontrol odaęı, ruminasyon ve başkalarınca belirlenen mükemmeliyetçilik), duygusal (utanç ve suçluluk) ve davranıřsal (telafi edici davranıřlar) deęiřkenler arasındaki yapısal iliřkiyi ve bu deęiřkenlerin kendini affetmedeki katkılarını incelemektir. Bu model yalnızca

bağımsız yapıların (sosyo-bilişsel, duygusal ve davranışsal değişenler) birleşiminin etkisini değil, aynı zamanda kendini affetme ve diğer değişenler arasında duygusal (utanç ve suçluluk) ve davranışsal değişenlerin (telafi edici davranışlar) ara değişken rolünü de ölçmektedir (Şekil 1.1, sayfa 20).

Diğer bir değişle, genel olarak bu araştırma aşağıda verilen soruya cevap aramaktadır:

- Kendini affetme; sosyo-bilişsel (kontrol odağı, ruminasyon ve başkalarınınca belirlenen mükemmeliyetçilik), duygusal (utanç ve suçluluk) ve davranışsal değişkenler (telafi edici davranışlar) tarafından ne ölçüde yordanmaktadır?

YÖNTEM

Örneklem

Araştırmaya, Orta Doğu Teknik Üniversitesi'nin 5 farklı fakültesinde okumakta olan 445 kız (% 54.6) ve 370 erkek (% 45.4) olmak üzere toplam 815 öğrenci gönüllü olarak katılmıştır. 276 (% 39.9) öğrenci birinci sınıf, 297 (% 36.6) öğrenci ikinci sınıf, 93 (% 11.4) öğrenci üçüncü sınıf ve 146 (17.9 %) öğrenci son sınıf olduklarını belirtmişlerdir. Çalışmaya katılan öğrencilerin yaş ortalaması 20.60'dır (SS = 2.07). 256 (% 31.4) öğrenci eğitim fakültesi, 178 (21.8 %) öğrenci fen edebiyat fakültesi, 93 (% 11.4) öğrenci mimarlık fakültesi, 115 (14.1 %) öğrenci iktisadi ve idari bilimler fakültesi, ve 163 (20 %) öğrenci mühendislik fakültesi öğrencisidir.

Veri Toplama Araçları

Araştırmada Heartland Affetme Ölçeği, Sürekli Utanç ve Suçluluk Ölçeği, Başkalarınınca Belirlenen Mükemmeliyetçilik Ölçeği, Ruminasyon Ölçeği, Rotter'in İç-Dış Kontrol Odağı Ölçeği- Kısa Form ve Demografik Bilgi Formu veri toplama aracı olarak kullanılmıştır.

Heartland Affetme ölçeği: Araştırmada üniversite öğrencilerinin kendilerini affetme düzeyini ölçmek amacıyla, Thompson ve ark. (2005) tarafından geliştirilen 7'li

Likert tipi 18 maddelik Heartland Affetme ölçeđi kullanılmıřtır. Ölçeđin kendini, başkalarını ve durumu affetmek olmak üzere üç alt boyutu bulunmaktadır. Ölçeđin geçerlik ve güvenilirliđi için yapılan çalıřmalar sonucunda, test tekrar test katsayısı kendini affetme alt ölçeđi için .83, başkasını affetme için .72, durumu affetme alt boyutu için .73 ve toplam puan için .77 olarak hesaplanmıřtır. Cronbach α katsayıları da sırasıyla .75, .78, .79 ve toplam puan için .86 olarak rapor edilmiřtir. Ayrıca ölçeđin ölçüt bađlantılı geçerliđini hesaplamak için kullanılan ölçeklerle arasında anlamlı bir iliřki olduđu görülmüřtür. Buna göre affetme ruminasyon, düřmanlık ve öç alma ile negatif iliřkili bulunmuřtur (Thompson ve ark., 2005).

Heartland Affetme Ölçeđi'nin Türkiye için çeviri ve uyarlama çalıřması bu çalıřma kapsamında bir pilot uygulama ile yapılmıřtır. Bu uygulamaya ODTÜ'den seçilmiř ve esas çalıřmaya dahil edilmeyen 376 (196 kız, 180 erkek) öđrenci katılmıřtır. Ölçeđin Türkçe formunun güvenilirliđi için Cronbach α katsayısı hesaplanmıř ve kendini affetme alt ölçeđi için .64, başkalarını affetme alt ölçeđi için .79 ve durumu affetmek alt ölçeđi için .76 bulunmuřtur. Ölçeđin toplam puanı için Cronbach α deđerleri .81 olarak hesaplanmıřtır. Ayrıca ölçeđin orijinal 3 faktörlü yapısının Türk örneklemini için uygunluđu test etmek amacıyla Açıklayıcı ve Doğrulamalı Faktör Analizi yapılmıřtır ve uyum deđerleri yeterli düzeyde bulunmuřtur. Bu arařtırmada Heartland Affetme Ölçeđi'nin kendi affetme alt ölçeđi kullanılmıř ve Cronbach α katsayısı .71 bulunmuřtur.

Sürekli Utanç ve Suçluluk Ölçeği: Rohleder, Chen, Wolf ve Miller (2008) tarafından utanç ve suçluluk eğilimini ölçmek amacıyla geliştirilen bu ölçek 15 maddelik 5’li Likert tipi bir ölçektir. Ölçeğin utanma (“yerin dibine girip yok olmak istedim”) suçluluk (“vicdana azabı ve pişmanlık hissettim”) ve gurur (“kendimle gurur duyduğum”) olmak üzere üç alt boyutu bulunmaktadır. Ölçeğin psikometrik analizleri, iç tutarlığın alt ölçekler için 85-87 arasında değiştiğini göstermektedir (Tangney ve Dearing, 2002).

Sürekli Utanç ve Suçluluk Ölçeği’nin Türkçe’ye çevirisi ve adaptasyonu ise araştırmacı tarafından yapılmıştır. Ölçek önce Türkçe’ye uzmanlar tarafından çevirilmiş, daha sonra ölçeğin güvenilirlik ve geçerliğini belirlemek üzere esas çalışmaya dahil edilmeyen 302 (166 kız, 136 erkek) ODTÜ öğrencisi ile bir pilot uygulama yapılmıştır. Ölçeğin iç tutarlılığı utanç alt ölçeği için .83, suçluluk alt ölçeği için .81 ve gurur alt ölçeği .87 olarak hesaplanmıştır. Açıklayıcı ve doğrulayıcı faktör analizleri yapılarak ölçeğin faktör yapısının Türk kültürüne uygunluğu test edilmiş ve orjinal 3 boyutlu modelin araştırmada kullanılabilirliğine dair kanıtlar sağlanmıştır. Bu araştırmada sadece utanç ve suçluluk alt boyutları kullanılmış ve Cronbach α katsayıları sırasıyla .84 ve .86 bulunmuştur.

Başkalarınca Belirlenen Mükemmeliyetçilik Ölçeği: Katılımcıların başkalarınca belirlenen mükemmeliyetçilik derecelerini ölçmek için literatürde oldukça sık kullanılan Başkalarınca Belirlenen Mükemmeliyetçilik Ölçeği kullanılmıştır. Ölçeğin

adaptasyon çalışması Oral (1999) tarafından yapılmıştır. Bu çalışma için Cronbach α katsayısı .84 olarak hesaplanmıştır.

Ruminasyon Ölçeği: Bu araştırmada, öğrencilerin bir olayı tekrar tekrar düşünme eğilimlerini ölçmek amacıyla 10 maddelik Ruminasyon Ölçeği'nin kısa formu kullanılmıştır. Ölçeğin Türkçeye çevirisi Erdur (2002) tarafından ve psikometrik çalışması ise Erdur ve Bugay (2010) tarafından yapılmıştır. Ölçeğin bu araştırma için Cronbach α katsayısı .77 olarak hesaplanmıştır.

Rotter'in İç-Dış Kontrol Odağı Ölçeği- Kısa Form: Araştırmada 13 maddelik Rotter'in İç-Dış Kontrol Odağı Ölçeği'nin kısa formu (Rotter, 1966) kullanılmıştır. Ölçek'ten alınan yüksek puan dış, düşük puan ise iç kontrol odağını göstermektedir. Ölçeğin 29 maddeden oluşan uzun formu için Türkiye çeviri ve adaptasyonu Dağ (1991) tarafından yapılmış ve ölçeğin geçerli ve güvenilir olduğu rapor edilmiştir.

Ölçeğin kısa formu için geçerlik, güvenilirlik ve faktör yapısı çalışmaları araştırmacı tarafından yapılmıştır. 149 (70 kız, 79 erkek) ODTÜ öğrencisinin katılımıyla bir pilot uygulama yapılarak, ölçeğin iç tutarlılığı ve faktör yapısına dair veriler sağlanmıştır. Ölçeğin pilot çalışma için iç tutarlılığı .65 olarak bulunmuştur. Ayrıca yapılan açıklayıcı ve doğrulayıcı faktör analizleri ölçeğin tek boyutlu yapısının Türk örnekleme için uygunluğunu onaylamıştır. Ölçeğin bu araştırmaya için Cronbach α katsayısı .69 olarak hesaplanmıştır.

İşlem

Araştırmada kullanılan ölçekler öğrencilere sınıf ortamında üniversite ve öğretim elemanlarından gerekli etik izinler alındıktan sonra uygulanmıştır. Uygulama öncesinde öğrencilere araştırmanın amacı hakkında bilgi verilmiş ve araştırmaya katılmaya gönüllü olan öğrencilere ölçekler uygulanmıştır. Uygulama yaklaşık olarak 20-30 dakika arasında değişmiştir.

Verilerin Analizi

Araştırmanın ilk basamağında öğrenci profilini ve öğrencilerinin kendilerini affetme düzeyini betimlemek amacıyla sıklık, yüzdelik ve ortalama gibi tanımlayıcı istatistik analizi kullanılmıştır. İkinci aşamada ise bilişsel (başkalarınca belirlenen mükemmeliyetçilik, ruminasyon ve iç-dış kontrol odağı), duygusal (utanç ve suçluluk) ve davranışsal (telafi edici davranışlar) değişkenlerin kendini affetme düzeyini ne ölçüde açıkladığını görmek ve önerilen modeli test etmek amacıyla AMOS 16.0 programı ile Yapısal Eşitlik Modeli (YEM) analizi uygulanmıştır.

BULGULAR

Araştırmada önce betimsel analiz yöntemi kullanılarak araştırma değişkenlerinin ortalamaları ve standart sapmaları hesaplanmış (Bkz. Tablo 4.1), daha sonra değişkenlerin birbiriyle olan ilişkileri korelasyon analizi yapılarak Tablo 4.3.'de rapor edilmiştir. Bu araştırmada önerilen kendini affetme modelini test etmek için

Yapısal Eşitlik Modeli (YEM) analizi kullanılmıştır. Bu analiz yönteminin çalışma verilerine olan uygunluğunu görmek için çeşitli uygunluk ölçütleri hesaplanmıştır ve bu sonuçlar Tablo 4.1 ve Tablo 4.3’de belirtilmiştir.

Araştırmada önerilen model YEM analizi sonucuna göre uyum indekslerine kabul edilir değerlerde olduğu ortaya çıkmıştır (Tablo 4.1 ve Tablo 4.3). Modelin ki kare /serbestlik derecesi oranları 3 veya daha az, CFI, GFI değerleri .90’dan büyük ve RMSEA değeri .08’in altında, SRMSEA değeri ise .10’un altında bulunmuştur. Ancak modeldeki hipotetik olarak bağlantılı olabileceği düşünülen bütün yollar anlamlı çıkmamıştır. Diğer bir deyişle, model bütün olarak doğrulanmamıştır. Modeldeki anlamlı olmayan ya da çalışmayan üç yol modelden silinerek; yeni bir model elde edilmiş ve tekrar test edilmiştir. Yeni elde edilen modele ilişkin olarak ikinci kez yapılan yapısal eşitlik modeli analizi, ikinci modelin dataya daha iyi uyum sağladığını göstermiştir (Şekil 4.2).

İkinci ve son modeldeki standardize edilmiş beta yüklerine göre, en yüksek ilişki ruminasyon ve utanç arasında olduğu görülmüştür (.78), en düşük ilişki ise suçluluk ve kendini affetme arasında görülmüştür (-.08). Önerilen modele göre, olumsuz duygular (utanç ve suçluluk) ruminasyon tarafından olumlu yönde, kontrol odağı tarafından ise olumsuz yönde yordandadır. Ayrıca sosyo-bilişsel değişkenlerinden ruminasyon ve başkalarınca belirlenen mükemmelliyetçilik kendini affetmeyi doğrudan ve olumsuz yönde yordadığı görülmektedir. Buna göre ruminasyon kendini affetmeyi hem doğrudan hemde olumsuz duygular aracılığı ile

dolaylı yönden etkilemektedir. Ayrıca suçluluk, kendini affetmeyi ve telafi edici davranışları olumsuz yönde yordarken, telafi edici davranışlar kendi affetmeyi olumlu yönde yordamaktadır. Buna göre telafi edici davranışlar suçluluk ve kendini affetme arasında bir ara değişken görevi görmektedir. Yani, suçluluğun kendini affetme üzerindeki etkisi hem doğrudan hem de telafi edici davranışlar aracılığı ile dolaylı olmaktadır.

Utanç, suçluluk, telafi edici davranışlar ve kendini affetme için elde edilen regresyon eşitlikleri ve R^2 sonuçları Tablo 4.8'de gösterilmiştir. Sonuç olarak, ruminasyon ve kontrol odağı utançtaki toplam varyansın % 64'ünü; suçlulukta toplam varyansın % 62'sini; suçluluk telafi edici davranıştaki toplam varyansın % 20'sini ve sosyo-bilişsel, duygusal ve davranışsal değişkenler kendini affetmedeki toplam varyansın % 32'sini açıklamaktadır.

TARTIŞMA

Araştırmadan elde edilen sonuçlara bakıldığında, ruminasyonun hem olumsuz duygusal değişkenlere hem birini affetmedeki başarısızlıkta önemli bir değişken olduğunu doğrulamaktadır. Ruminasyon ve duygusal değişkenler arasında olumlu, ruminasyon ve kendini affetme arasında ise olumsuz ilişki bulunmaktadır. Yani ruminasyon sonucu oluşan suçluluk ve utanç gibi olumsuz duygular bireyin kendini affetmesini engel oluşturmaktadır. Başka bir deyişle, ruminasyonun kendini affetme

üzerinde ki doğrudan ve olumsuz etkisi dışında, ruminasyon kendini affetmeyi suçluluk ve utanç değişkenleri aracılığıyla da olumsuz bir şekilde etkilemektedir.

Bu bulgu, affetme üzerine çalışan teorisyenlerin ruminasyonun kendini affetme üzerine olumsuz etkisiyle ilgili görüşleriyle tutarlılık göstermektedir (Luskin, 2002; Worthington, 1998). Özellikle Pramid modeli uzun dönem affetme oluşumunda ruminasyonun önemli bir rolü olduğunu vurgulamaktadır. Bu modele göre, geçmişteki hatayı sürekli ve tekrar tekrar düşünmek kişiye zarar vermekte ve kendini affetmesini engellemektedir. Benzer olarak, Yamhure-Thompson, Robinson, Michael, ve Snyder (1998) çalışmasında da kendini affetme ve ruminasyon arasında güçlü bir ilişki olduğunu ve kendini değersiz hissetme, kendini suçlama ve ruminasyonun bireyin kendini affetmeyi başarmada ortaya çıkardığı zorlukları göstermektedir.

Ayrıca araştırma sonuçları, başkaları tarafından belirlenen mükemmelliyetçiliğin kendini affetmenin diğer bir belirleyicisi olduğunu göstermektedir. Kendini affetme modelleriyle benzer olarak (e.g. Enright, 1996; Luskin, 2002) bireyin başkaları tarafından belirlenen yüksek standartlara sahip olması kendini affetmeyi azaltmaktadır. Diğer bir deyişle, başkaları tarafından belirlenen mükemmelliyetçilik ve kendini affetme arasında ters yönlü bir ilişki vardır ve bu bulgu McCann (2009) tarafından yapılan çalışmayla da tutarlılık göstermektedir.

Araştırma bulgularında görüldüğü gibi, kendini affetmenin önemli bir başka belirleyicisi de utanç'dır. Öngörüldüğü gibi utanç duygusu kendini affetme ile olumsuz bir ilişki içerisinde. Tangney ve Dearing'e (2002) göre insanlar kendi yetersizliklerinin, eksikliklerinin ve uygunsuzluklarının farkına varmaları sonucunda utanırlar. Bu da insanların utandıkları zaman kendilerini tamamen kötü ya da ahlaksız algılamalarına yol açar. Dahası, utanç bireyleri herhangi bir tehdit karşısında kendi eksiklerini saklayarak savunmacı davranışlar göstermeye sevk etmektedir. Bu yüzden, alanyazında da belirtildiği gibi utanç ve kendini affetme arasında beklendiği gibi ters bir ilişki görülmektedir. Kendini affetme üzerine doğrudan etkisine ek olarak utanç sosyal bilişsel değişkenler ve kendini affetme arasında ara değişken rolü üstlenmektedir.

Model tarafından önerilen dolaylı etkiler göz önüne alındığında; utanç ve suçluluk ruminasyon ve kontrol odağı arasında bir ara değişkendir. Yani yüksek dışsal kontrol odağı düşük düzeyde utanca ve suçluluğa yol açmakta ve bu da yüksek affetme düzeyine sebep olmaktadır. Hall ve Fincham (2008) yaptıkları araştırmada benzer sonuçlar elde etmişler ve hataya ilişkin içsel, sabit/istikrarlı atıfların kendini affetme ile olumsuz ilişki içinde olduğunu göstermişlerdir. Ruminasyon açısından bu çalışma, yüksek oranda ruminasyon yapan bireylerin yüksek düzeyde utanç ve suçluluk yaşadıklarını ve bunun da kendini affetmeyi azalttığını göstermektedir. Sonuç olarak, bu çalışma, utanç ve suçluluğun; başkalarınınca belirlen mükemmelliyetçilik dışındaki diğer sosyo-bilişsel değişkenler ve kendini affetme arasındaki ara değişken olduğunu göstermektedir.

Ayrıca, sonuçlar telafi edici davranışların da Hall ve Fincham'ın (2005) kuramsal modelindeki varsayımlarla tutarlı olarak kendini affetme üzerinde önemli bir etkisi olduğunu vurgulamaktadır. Başka bir deyişle, telafi edici davranışlar ile kendilerini affetme arasında olumlu yönde bir ilişki bulunmaktadır. Bu sonuçlar, telafi edici davranışlar ile kendini affetme arasındaki ilişkiyi gösteren diğer çalışmalarla da tutarlılık göstermektedir (Hall ve Fincham, 2008; Witvliet, Ludwig, ve Bauer, 2002; Zechmeister ve Romero, 2002). Sonuçlar, ayrıca telafi edici davranışların suçluluk ve kendini affetme arasında bir ara değişken görevi gördüğünü de desteklemektedir. Tagney ve arkadaşları (2002) suçluluğun bireyleri zarar görmüş ilişkileri onarma amaçlı telafi edici davranışlara adapte ettiğini ileri sürmektedirler. Yani, suçluluk ve telafi edici davranışlar arasında olumlu bir ilişki beklenmektedir. Bu çalışmada suçluluk telafi edici davranışlar ile olumsuz ilişki olduğu bulgusu ilginçtir. Özellikle yüksek düzeyde suçluluk eğilimli katılımcıların telafi edici davranışta bulunma ihtimallerinin düşük olduğu görülmektedir.

Özetlemek gerekirse, varsayıldığı gibi sosyo-bilişsel, duygusal ve davranışsal değişkenler kendini affetme sürecini etkilemektedir ve toplam varyansın kendini affetme için % 32 gibi önemli bir kısmını açıklamaktadır. Ayrıca araştırmadan elde edilen bulgular, Hall ve Fincham (2005)'ın kendini affetmenin bilişsel, duygusal ve davranışsal boyutları olan dinamik bir süreç olarak önerdiği modelini desteklediği görülmektedir.

Kuramsal ve Uygulamaya Yönelik Öneriler

İlgili alan yazında kendini affetme süreci ile ilgili çok az kuramsal bilgi bulunmaktadır. Yakın zamanda Hall ve Fincham (2005) affetmenin duygusal, bilişsel ve davranışsal yönleri içeren dinamik bir süreç olduğunu iddia eden bir model önermektedir. Türk kültüründe ilk kez yapılan bu çalışma hem Hall ve Fincham (2005)'ın kuramsal modeline ampirik destek sağlamakta, hem de bugüne kadar sadece Amerika (Hall ve Fincham, 2008) ve Avustralya (Rangganadhan ve Todorov, 2010) örneklerinde çalışılan bu modelin kültürlerarası uygulanabilirliği konusunda da bilgilendirici olmaktadır. Ayrıca bu araştırmadan elde edilen sonuçların, kendini affetmenin altında yatan değişkenleri ortaya çıkararak katkı sağlayacağı düşünülmektedir.

Kendini affetme kavramı, psikolojik danışma ve rehberlik alanında yeni bir konu olduğu için bu konu üzerine yapılan bilimsel araştırmalar yetersizdir. Bu nedenle, bu çalışmanın sonuçları kendini affetmenin farklı değişkenlerle olan ilişkisi ve bu değişkenlerin kendini affetme sürecini yordaması ile ilgili önemli ampirik bulgular ortaya çıkarmaktadır. Sonuçlar, ruminasyon, başkalarının belirlenen mükemmeliyetçilik, suçluluk ve utancın kendini affetmeyi engellediğini gösterirken, telafi edici davranışların ve dışsal kontrol odağının kendini affetmeyi olumlu yönde etkilediği görülmektedir.

Yurtdışında olduğu gibi Türkiye’de de kendini affetme konusu henüz yeni yeni gelişmektedir. Bu nedenle, Türk kültüründe kendini affetme üzerine bir araştırma gerçekleştirmek ve bu kavramı tanıtmak oldukça önemli görülmektedir. Bu nedenle, bu araştırmanın, Türk kültüründe kendini affetme araştırmalarına öncü olacağı umulmaktadır. Heartland Affetme Ölçeği’nin Türkçe’ye çevrilmesi de bu süreci başlatarak, araştırmacıların bu konuya olan ilgisini arttıracığı varsayılmaktadır.

Kuramsal katkıları yanında, bu bulguların, psikolojik danışma uygulamaları için yararlı olabileceği düşünülmektedir. Özellikle alanda çalışan psikolojik danışmanların; kendini affetme sürecinin Türk kültüründeki özelliklerini, hangi değişkenlerin kendini affetmeyi zorlaştırıp, hangilerinin kolaylaştırdığını anlamalarının uygulamalarında yarar sağlayabileceği varsayılmaktadır. Kendini affetme ile ilgili sorun yaşayan danışanlara yönelik psikolojik danışma oturumlarını bu bilgiler ışığında hazırlamanın danışanların kendini affetmelerini kolaylaştırabileceği düşünülmektedir. Ayrıca, Türk kültüründe yapılan bu çalışma sonuçlarının, üniversite rehberlik birimleri tarafından kullanılacak kendini affetme eğitim programlarının geliştirilmesine katkı sağlayabileceği umulmaktadır. Özetlemek gerekirse, bu çalışmanın sonuçları, danışanların kendilerine yönelik olumsuz tepkilerini azaltmaları için geliştirilen eğitim programlarının geliştirilmesinde yardım mesleklerinde çalışanlar uzmanlara yardımcı olacağı varsayılmaktadır.

APPENDIX D

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